

Blessed DE MAZENOD

**LETTERS**  
**TO THE OBLATES**  
**OF FRANCE**  
**1843 - 1849**







**Letters to the Oblates  
of France**

*Printed in Canada*

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

Collection: *Oblate Writings X*

# **Letters to the Oblates of France**

1843-1849

**Translated from the French**  
**by**  
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General Postulation O.M.I.  
Via Aurelia 290  
Rome  
1986



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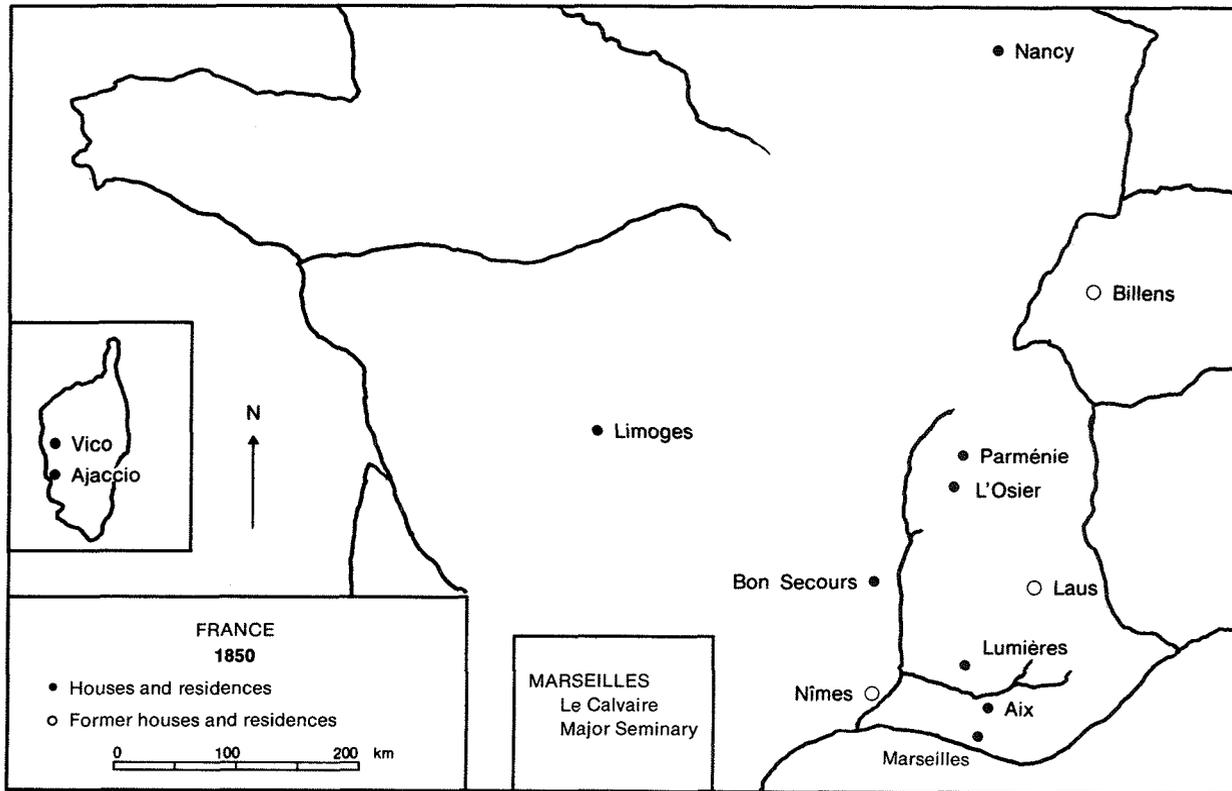
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*Portrait of Bishop Charles Joseph Eugene de Mazenod,  
Bishop of Marseilles (1837-1861)*



## Introduction

*The tenth volume of Oblate Writings includes 246 letters written by the Founder to the Oblates of France from 1843 to 1849.*

*A hundred or so of these letters deal with recruitment, novitiates and Oblate formation, all matters that highlight the main feature of this period and one that is responsible for the decisive thrust of the Congregation's growth, namely, the phenomenal increase of personnel coupled with a broadening geographic expansion of the Society. During the seven-year span between the General Chapters of 1843 and 1850, the number of Oblates increased from 68 to 223. That 220% rate of growth is one that has never since been surpassed.<sup>1</sup>*

*How can one account for the rush of young candidates to the novitiates of the Congregation of the Oblates of Mary Immaculate?<sup>2</sup> This growing movement seems closely linked to the decision to accept missions in Canada and England in 1841 and gradually quickened as young men came to know the Society through their contacts with Oblate preachers, teachers, novices and scholastics.*

*The novitiate of N.-D. de l'Osier, followed in 1847 by the novitiate at Nancy, welcomed 17 novices in 1841, 15 in 1842, 14 in 1843, 20 in 1844, 28 in 1845, 21 in 1846, 73 in 1847, 41 in 1848, 47 in 1849. Clearly 1847 was the "miracle year": 73 new members. Again the question — what brought this about? For the first time the Congregation and its ministries were known in most all of the seminaries of France and Belgium owing to the recruiting travels and visits undertaken late in 1846 to the beginning of 1848 by a former French Sulpician, Father Léonard Baveux, who had joined the Oblates in Canada in August of 1842.<sup>3</sup>*

<sup>1</sup> For details, cf. J. PIELORZ, *Les chapitres généraux au temps du Fondateur*, in *Archives d'Histoire Oblate*, No. 22 (1968), pp. 235-241.

<sup>2</sup> Especially the main novitiate N.-D. de l'Osier, but also those of Longueuil, Maryvale and Nancy.

<sup>3</sup> Cf. Henri Verkin, *La tournée de propaganda du p. Léonard*, in *Études Oblates*, 26 (1967), pp. 55-88.

As one would expect, the increasing number of postulants brought on its own set of problems: the need for adequate housing, of formators and especially for funds necessary to purchase food and clothing for everyone. We already know from the Founder's letters (1843-1846), referring as he often does to financial difficulties<sup>4</sup> and debts, that the Congregation was already experiencing poverty. But after 1846, the need to maintain the houses of formation, the financing of work undertaken at N.-D. de Bon Secours, the purchase of the house at Nancy, the remodelling at N.-D. de Lumières and the missionary house in Limoges, left Father Tempier with an empty till. Requests for money were arriving from all sides. In a letter dated April 5, 1847, the Founder wrote that he could only manage to scrape up some 1000 francs to send to Father Gaudet, bursar at N.-D. de l'Osier, to buy beds and blankets.<sup>5</sup> On June 10 following, he wrote to Father Léonard: "I must confess that the trouble your success is causing hasn't made me shed a tear. I comfort myself with the thought of our good Father Tempier repeating over and over — You must call a halt to that "knight-errant" who is reducing us to extremities and leading us to ruin. You can well imagine my amusement at his expense when he wipes his brow, and ends up laughing himself, having to admit that you took him at his word."<sup>6</sup>

The Founder must, however, face reality. On August 12, 1847 he asks Father Vincens to continue, in principle, to admit any applicant who applies, but to do so only after careful screening and to be more partial to those who are further advanced in their studies.<sup>7</sup> Hence many deacons and even priests were accepted who then received their obedience without going to the scholasticate. Despite the pressure on the Superior General to terminate Father Léonard's journeys,<sup>8</sup> he didn't dare put a stop to this "miraculous catch," this "moment of grace."<sup>9</sup> In order to ease the financial burden, he nevertheless ordered, in the Autumn of 1847, the closing of the juniorates at Lumières and Bon Secours.<sup>10</sup> Finally on October 27 he asked Father Léonard to suspend

<sup>4</sup> Cf. letters nos. 790, 791, 792, 813, 864, etc.

<sup>5</sup> Cf. letter no. 926.

<sup>6</sup> Cf. letter no. 930.

<sup>7</sup> Cf. letter no. 936.

<sup>8</sup> Pressure by Father Tempier (letter no. 930), by Father Vincens (letter no. 938) and other Fathers (letter no. 944).

<sup>9</sup> Cf. letter no. 938, August 15, 1847.

<sup>10</sup> Cf. letters nos. 937, 951, 960.

his travels. Now he was no longer chuckling. "Obviously," he wrote, "we must let up even if our courage is far from lacking. Put an end, then, to your fine project. I say this with tears as I readily admit that no sacrifice has been more difficult. To be forced to ward off God's assistance, to cut off the abundant flow that could have so adequately supplied all our missions, really hurts; it tears me apart. And to have to do that at the precise moment when our Father's vineyard is widening before our very eyes! A regretful truce indeed, but we can't do the impossible."<sup>11</sup>

Then hardly one week after he had been ordered to suspend his activity, Father Léonard received a counter-order worded as follows by the Founder, who was always attentive to the signs of the times: "My dear Father Léonard, new facts bring about a change of heart! It was concern for our difficulties that led me to write you to suspend your recruitment efforts, but I have just learned that a recruiter fully as capable as you are is about to begin a tour of all the dioceses of France, specifically to invite all clerics of good will who might so wish to become associated with him for the task he is proposing. We must not hesitate any longer, for it would be useless to step in after he has reaped the harvest. So we must outrun him. Grease your soles, my dear Father Léonard, or better, take up your cross and go forth to the conquest of the candidates Divine Providence has destined for us. As much as possible try to attract those already in Orders, thereby reducing the time we must wait for them after their novitiate."<sup>12</sup>

The recruiter's soles were, in fact, so well greased that six weeks later his Christmas gift was a list of candidates ready to enter l'Osier as soon as they could be accommodated. The Founder sent his thanks December 25 and wrote: "You undoubtedly have a special charm that wins over all those you meet. You even have the talent to reap in another's territory. I would have thought that, in those dioceses with seminaries directed by religious communities, any potential vocations would have gone to them, but surprisingly even there you meet men who follow you. It's a shame you can't uncover in your travels some treasure that would permit us to feed them and meet all their needs! That's the nightmare Father Tempier faces as he tries to convince me

<sup>11</sup> Cf. letter no. 952. On November 7, the Founder asked for special prayers to St. Joseph, cf. letter no. 953 to Father Vincens.

<sup>12</sup> Cf. letter no. 954, November 8, 1847.

that we don't have the necessary means to feed so many, and that soon we will run out of space to house them. I'm less concerned with the latter problem than with the former . . . . If we could be sure that the good will of those whom your words have stirred would not cool, I would suggest waiting until March or April before admitting them at l'Osier. By then some novices will have made their profession and there will be more space available . . . ."<sup>13</sup>

Father Léonard returned to Canada in the summer of 1848. The revolution that marked the end of the July Monarchy created a climate of uncertainty regarding the future of religious communities and rendered the financial situation of the Congregation even more precarious. It became necessary to close the novitiate at Nancy<sup>14</sup> and even to impose restrictions on all communities. On October 16, 1849, for example, the Founder wrote to Father Dassy, Superior at Nancy, that he should no longer rely for help from the General Administration: "I must emphatically state that it will not be possible from now on to send you one penny. The decision has been taken that either the houses become self-sufficient or they close."<sup>15</sup>

One must acknowledge, as did Bishop de Mazenod, that Father Léonard's recruitment rounds were, for the Congregation, truly a grace-filled moment. Nor did the Founder receive the Lord's grace in vain. This battalion of young missionaries was immediately sent to serve the needs of the Church. From 1843 to 1849, and especially in 1847 and 1848, Bishop de Mazenod accepted an impressive number of new foundations: three in France: N.-D. de Bon Secours (1846); Nancy and Limoges (1847); five in England: Grâce-Dieu (1845-1846); Everingham (1847); Aldenham (1848); Maryvale and Manchester (1849); five in Canada and Eastern United States: Saguenay and Bytown (1844); Red River (1845); Montreal and Pittsburgh (1848). Of special note are the missions of the Oregon territory and Ceylon in 1847, followed by those of Algeria and Texas in 1849. Frequently Bishop de Mazenod would open up new fields before he was sure the missionaries would be available and prepared. His colleagues didn't always agree with him.

<sup>13</sup> Cf. letter no. 960.

<sup>14</sup> Decision taken May 24 by the General Council. Father Dassy, superior at Nancy, protested, cf. Dassy-Mazenod letter, June 6 and 7, 1848. This resulted in a slight delay in closing the novitiate, but novices are not admitted beyond the first of the year 1849, cf. The Register of Admissions at Nancy 1847-1890. Rome, General Archives.

<sup>15</sup> Cf. letter no. 1025.

*He, at times, deplored their lack of daring and their limited vision. In 1843, for example, Father Guigues, superior at l'Osier, complained about the scarcity of personnel for his house and blamed Father Casimir Aubert for opening a mission in England. In his reply to Father Guigues on February 18, the Superior General didn't mince his words: "Far be it from me to cherish the hope of having you share my views. No matter how often I explain, you persist in holding to your limited point of view.*

*According to you, first and foremost are the local needs which you feel called to defend. I cannot go along with that way of thinking, and having now faced your constant disagreements, I simply conclude that we shall never have a meeting of minds. Accordingly while agreeing that there would be advantages to increasing plentifully the personnel of our houses, I believe that rather than pass up the current opportunity to allow our Congregation to enter three great countries, it is better to let the established houses go wanting for a time. And that is because I am convinced that not one member of the Society would be reluctant to do the work of two people, so to speak, in order to gain this advantage for the Society and widen the sphere of the enormous good we are called to do. This is but a passing moment of stress for which we will soon be compensated, once those far off countries are able to care for themselves."<sup>16</sup>*

*In 1845 it was Father Tempier who opposed the establishment of N.-D. de Bon Secours. The Founder wrote to Father Courtès on January 4: "This year I had the consolation of receiving the profession of one of our charming Irishmen among twenty-two of his confreres . . . Little by little the family continues to grow, none too soon if we are to meet the urgent requests coming in from all directions. Just yesterday, in fact, at our Council meeting, we were about to abandon the fine work at Blachère. Tempier was especially insistent on terminating this project, not only because we lack personnel but also because we don't have the funds required for an expensive building program. I stongly opposed that view because, in addition to passing up the opportunity to accomplish much good, in keeping with our goals, it would also have meant depriving the Congregation of a rich source of candidates. Experience has proven that wherever we have settled we have, at the*

<sup>16</sup> Cf. letter no. 789, February 18, 1843.

very outset, attracted a considerable number of excellent members . . . . We therefore need to expand if we want to live and grow."<sup>17</sup>

If one examines the tenor of Oblate correspondence during the years 1847-1849, one is left with the feeling that a certain *malaise* affected most of the superiors of the houses in France. In vain did they ask for Fathers and Brothers to meet the personnel needs of their respective communities and for funds needed to pay for workers and material to build new housing for the scholastics (N.-D. de Lumières),<sup>18</sup> and for the novices (l'Osier and Nancy),<sup>19</sup> or to complete the buildings and repairs already started, (Bon Secours, Limoges, Ajaccio).<sup>20</sup>

Father Tempier became the target for all the blame; he was accused of negligence and of not being concerned with the houses in France. He was deluged with letters<sup>21</sup> that were at times biting,<sup>22</sup> at other times tainted with flattery<sup>23</sup> in order to obtain some sort of favor. Often the complaints referred to specific new foundations seen as a hindrance to the development of earlier ones. A typical example was the letter to the Founder from Father Burfin, superior at Limoges, when his request for funds to renovate the chapel was turned down. He wrote August 21, 1848: "It is better to delay the arrival of two novices than to upset four Fathers. . . . I simply do not have the art of persuasion needed to convince others that they are being fervent Oblates by celebrating Mass on a window sill or by freezing during the winter. When we land on the shores of the Red River, we will live as the natives do. . . . If we take Limousin to be Oregon, we have the wrong map!" The superior of the major seminary of Ajaccio, Father Magnan,

<sup>17</sup> Cf. letter no. 864. N.-D. de Bon Secours was established only in February, 1846.

<sup>18</sup> Father Martin to Cas. Aubert, February 14, 1848, to Bishop de Mazenod, August 8, 1848; Charles Baret to Victor Baret, February 23, 1848.

<sup>19</sup> Dassy to Mazenod, June 6, June 7, 1848; Mazenod to Gaudet, April 5, 1847.

<sup>20</sup> Re: Bon Secours, cf. Mille to Mazenod, October 26, 1848, Mille to Tempier, April 14, 1848; re: Limoges, cf. Burfin to Mazenod, July 18, and August 21, 1848; re: Ajaccio, cf. Magnan to Mazenod, September 17, 1848, etc.

<sup>21</sup> Twenty-six written in 1847 and fifty written in 1848 have been preserved.

<sup>22</sup> To the financial report prepared by Father Pont for the Seminary at Ajaccio, Father Magnan added the following addressed to Father Tempier: this report "was prepared very conscientiously and should help to dispel from your mind any suggestion that we are attempting to get rich while the General Administration is in financial straits".

<sup>23</sup> Father Burfin wrote October 20 to ask Father Tempier for funds to build a chapel and insisted: "I know you consider no sacrifice too great when it comes to furthering the honor and future of the Congregation!" Father Magnan wrote to Father Cas. Aubert, May 14, 1849: "I count on our Financial Wiz . . . . A hundred bankers would not have overcome the severe crisis better than you have . . . ."

*had long been pleading for a visit from the Founder or from Father Tempier, and most especially for professors. When news did come from Father Casimir Aubert, it was to inform Father Magnan that, while on his way to prepare a new foundation in Algeria, Father Tempier would be sailing by Corsica without stopping. Father Magnan replied December 13, 1848: "I spent all of fifteen minutes reflecting on Father Tempier on his way across our sea to open up a new colony under new sky. On his way to Blida, he was but a distant speck on our island horizon. . . . Although not wildly enthusiastic, I do rejoice over this new project, considering that since we are colonizing Africa, we can at least hope to have some geographical importance, be it only to offer shelter from the stormy Mediterranean. Passersby will not always give us, I trust, a polite brushoff!"*

*These sacrifices which the Founder laid upon his sons closest to him allowed the Congregation to spread to the West and North of France and especially to foreign lands. By 1850 the Congregation was already at work on four continents, and for decades to come it would continue to become more strongly established everywhere.*

*Bishop de Mazenod's greatest concern during the years 1843-1849, was therefore the problem of recruitment, followed by the formation of novices and scholastics and the continued expansion of the Congregation. In this volume of Oblate Writings, however, there are far more letters and greater importance given to recruitment and the novitiates, (approx. 70 letters), than to the formation of scholastics, (20 or so), or to the new foundations in France and abroad, (about 35 letters).*

*Except for lodging and food, the scholastics caused very few problems. The majority of them shared the facilities of the Seminary of Marseilles with the diocesan seminarians. Besides, there was no sizeable increase of diocesan seminarians before 1850. The number of Oblate scholastics, on the other hand, soared to 44 in 1847-1848. As early as 1844-1845, however, there was misunderstanding between the two student groups,<sup>24</sup> and the General Council meeting on June 12, 1845, was unable at that point to come up with a definitive solution to the problem. The scholastics studying philosophy simply began moving out, either to Calvaire, N.-D. de l'Osier or to N.-D. de Lumières.<sup>25</sup> A plan*

<sup>24</sup> Cf. letters no. 875, June 14, 1845.

<sup>25</sup> Cf. Y. BEAUDOIN, *Le grand séminaire de Marseille et scolasticat O.M.I. sous la direction des Oblates, 1827-1862*, Ottawa, 1966, *Archives d'Histoire Oblate*, no. 21, pp. 18-19, 58-59, 66, 81-82.

to enlarge N.-D. de Lumières surfaced in 1847-1848, but it never got off the ground due to fear of opposition from the civil authorities of the "Département."<sup>26</sup> It wasn't until 1852 that Father Tempier purchased the land for the building of the Montolivet Scholasticate which opened in 1854.<sup>27</sup>

The new foundations were likewise not a cause of real concern for the Founder. It was he, nevertheless, who corresponded with the diocesan authorities regarding the three foundations in France, namely, with his Oblate son, Bishop Guibert at Viviers, and with his friend, Bishop Menjaud at Nancy. In Limoges, however, it was Bishop Buissas who took the initiative in asking for the Oblates.<sup>28</sup> The Superior General was also directly involved in seeing the Oblates established in Ceylon and in Algeria. But in England, Canada and the United States, he simply approved the recommendations of Father Casimir Aubert and Father Guigues. Although some thirty letters of the Founder mention the foreign missions,<sup>29</sup> those references are usually related to an announcement of departing missionaries or with his amazement at their zeal and spirit of self-sacrifice, at times to point them out as examples to certain Fathers who were less generous. He wrote, for example, to Father Viala who had complained about the climate at Limoges . . . . "In the name of God, settle down and see that you rely more on divine help . . . . Remember that many of our brothers have left all and have travelled overseas to respond to God's will manifested to them by the same superiors who are asking you to remain where you are. Those who sleep on the snow, drag themselves across icy wastes, whose only food is a little bread garnished with a piece of pork on good days, do not complain of their lot, but rather abandon their health, as we have, or should have, to God's governing Providence. . . . I therefore beg you, my dear Father, to renew your courage. After all, your nerves accompany you wherever you go, so who can say you will not recover your health at Limoges as well as elsewhere. . . . Father Ricard was practically at death's door when assigned to found the

<sup>26</sup> Charles Baret to his brother Victor, February 23, 1848; the General Council, April 17, 1848.

<sup>27</sup> Cf. Y. BEAUDOIN, *Le scolasticat de Montolivet 1854-1862*, in *Études Oblates*, 27 (1868), pp. 133-175, 238-270.

<sup>28</sup> Cf. particularly the following: Bon Secours, letters nos. 864, 880, 890, 899, 915; Nancy, nos. 930, 934, 939, 945; Limoges, nos. 943, 948, 949, 950, 951, 975. Father Tempier visited each of these new establishments before any Oblates were assigned.

<sup>29</sup> Cf. letters 797, 812, 825, 827, 832, 838, 842, 863, 872, 876, 898, 917, 920, 930, 938, 949, 950, 960, 962, 966, 974, 979, 982, 987, 1003, 1005, 1008, 1016, 1023, 1024, 1030.

Oregon mission, and yet he put his whole trust in God and now he writes that he has never felt so well, and even without a hair on his head hasn't caught a single cold, though on long journeys he has had to sleep on the ground and often in the mud."<sup>30</sup>

### **Secondary Topics**

Certain omissions in these pages could surprise the reader. Whereas in preceding volumes, the Founder frequently mentions deaths and dispensations from vows, here these topics receive only passing notice. There were, nevertheless, 10 deaths<sup>31</sup> between 1843 and 1849, 21 withdrawals from the Congregation<sup>32</sup> along with some instances of Fathers who were the cause of problems for the superiors.<sup>33</sup> The Superior General was less affected by these situations because he no longer knew all the Oblates personally. Furthermore, almost all of the foregoing events occurred far from Marseilles and the dispensations from vows, while always presided over by the Founder, gradually came to be considered as administrative decisions, thus causing less personal heartache.

The preaching of missions continued throughout this period albeit at a slower pace due to a shortage of preachers. On this there is a surprising decline of interest on the part of the Founder. In 1843 he was pleased at the thought that Oblates were preaching simultaneously in seven dioceses of France, and in England, Ireland, Canada and the United States,<sup>34</sup> but he mentioned the missions in only seven letters that year, in seventeen in 1844, and in only three or four during each of the following years. In fact, this important ministry was in a state of crisis. All the experienced missionaries whose names were mentioned often in the preceding volumes of *OBLATE WRITINGS*, had left this ministry for other urgent tasks. Fathers Honorat and Guigues departed for America, Father Vincens became Master of Novices at l'Osier, Father Bernard was named chaplain at N.-D. de la Garde, Father

<sup>30</sup> Cf. letters no. 979, June 21, 1848 and no. 982, July 29, 1848.

<sup>31</sup> Fathers André, Gibelli, Michel, Moreau, Mounier, Perron, Brothers Blain, Arvel, Ganivet, and Giroud, cf. letters nos. 888, 889, 916, 961, 969, 1002, 1003.

<sup>32</sup> For the list of names, cf. J. PIELORZ, *Les chapitres généraux au temps du Fondateur*, op. cit. t. 1, p. 236. Among the unfaithful members were Fathers Carles and Molinari to whom the Founder wrote, cf. letters nos. 848 and 965.

<sup>33</sup> For example, Chauvire, letter no. 1022; Depetro, letter no. 1025; Chaine, letters nos. 1029, 1031; Coste, letters, nos. 988, 1010, etc.

<sup>34</sup> Cf letter no. 785.

*Dassy moved on as superior in the diocese of Nancy where parish missions were no longer preached. In 1849 Father Martin was sent as superior to Algeria and Father Mille, superior at N.-D. de Bon Secours, had withdrawn from the Congregation over a financial problem that pitted him against the Founder and Father Tempier.*

*All that remained were a few younger Fathers, such as Fathers Hermitte, Burfin, Cumin, etc., to maintain the preaching tradition until new apostles could appear. The Founder was aware of this ever worsening situation. In the spring of 1846, he decided to open a training school for preaching, having as its objective to help prepare "through study, those whose lack of skill is a threat to that holy ministry due to their inexperience, to their insufficient grasp of doctrine and with nothing prepared in writing."<sup>35</sup> Ten or so Fathers participated in the first session from July to the end of October 1846 in Parménie, under the direction of Fathers Vincens and Magnan.<sup>36</sup> But the arrival of a large number of novices at l'Osier, where Father Vincens was Master of Novices and the death of Father Moreau at Ajaccio, whom Father Magnan replaced, put off the program for several years.*

*Though the Founder made little mention of himself at this time, one senses, nevertheless, that his work load was increasing year by year. At times he apologized for long delays in correspondence either because he had more work than he could do<sup>37</sup> or because of so many visitors.<sup>38</sup> To make matters even worse, from 1847 to 1849, he was without a secretary because Father Casimir Aubert was sorely needed in England to look after the arrival of several novices and oversee plans for new foundations.<sup>39</sup> Tempier remained, without a doubt, the most valuable and loyal of the Founder's collaborators. But what further help could he reasonably expect of this superior of the seminary-scholasticate, this vicar general, and bursar of the diocese and of the Congregation, this master builder who supervised the construction of churches and convents at Marseilles and who each year travelled throughout France and even to Algeria to undertake new foundations or to see construction projects already started by the Oblates.*

<sup>35</sup> Cf. letter no. 898, May 5, 1846.

<sup>36</sup> Cf. letters nos. 898, 899 and the General Council, April 4, 1846.

<sup>37</sup> Cf. for example, letters nos. 790, 825, 886.

<sup>38</sup> Cf. for example, letters nos. 897, 933.

<sup>39</sup> Father Cas. Aubert had been named General Secretary at the beginning of 1845, cf. L.-M. Courtès, January 4, 1845, no. 864.

*The following was addressed October 2, 1848 to Father Tempier from Father Martin, responsible for lodging a group of scholastics at Lumières: "Please try to wrest yourself for a moment from the mountain of work under which you are buried."*<sup>40</sup>

*We also find in the current correspondence a few details relating to the occasional trips undertaken by the Founder,<sup>41</sup> or to his concerns and personal feelings at the time of the Revolution of 1848,<sup>42</sup> and when beset by the cholera epidemic at Marseilles in 1849,<sup>43</sup> etc. . . . Much water had flowed under the bridge since the years of crisis (1826-1835) when the Founder was unable to conceal his personal problems. He now appeared to be fully absorbed by the affairs of the diocese and of the Congregation.<sup>44</sup>*

### **Correspondents**

*The number of correspondents mushroomed during the 1843-1849 period. In the preceding volume there were but 18, now there are 33. The superiors continued to hold the lead, in particular Father Courtès who received 61 letters, Dassay 33, Vincens 32, Tempier 22, Semeria 18, Moreau 15, Guigues, while superior at N.-D. de l'Osier, 5, Magnan, following his appointment to Ajaccio, 5, and 9 letters to Father Léonard during his recruitment tour. The remaining 46 letters are distributed among 24 other correspondents, for the most part newly professed or young Fathers whom the Superior General wished to congratulate and encourage.*

<sup>40</sup> No Assistant General except Tempier lived in Marseilles: Bishop Guibert, first Assistant, was Bishop of Viviers. Father Courtès, the second, was superior at Aix. Father Moreau, the fourth, was superior at Ajaccio; it was Father Aubert who replaced Father Moreau in 1846, but then he was assigned to England.

<sup>41</sup> 1843, canonical visitation at N.-D. Lumières. 1844, short visits to Aix and Brignoles. 1845, a trip to Rome and Albano from July 11 to August 11, to bless the marriage of his only niece Césarie de Boisgelin to the Marquis of Damas; in September, the canonical visitation at N.-D. de Lumières and at N.-D. de l'Osier and a visit with Bishop Guibert at Viviers. 1847, April 22 to May 27, canonical visitation at N.-D. de Bon Secours and at Parménie; September 6 to 11 at N.-D. de Lumières; September 1848, warm springs at Aix; 1849, August 13 to September 22, canonical visitation at N.-D. de l'Osier and at Nancy; visit to Cirey-sur-Blaise for the baptism of a child of his niece, Mme de Damas.

<sup>42</sup> Cf. letters nos. 968-974, 981.

<sup>43</sup> Cf. letters nos. 1017, 1018, 1023, 1024.

<sup>44</sup> He was very taken up with diocesan affairs. His numerous letters are preserved in the Administration logs of the Archdiocese of Marseilles.

*The Founder's policy was obviously to govern always by way of the superiors. They received an uninterrupted flow of advice from the Founder and were often rebuked with his customary vigor. One notable instance of the Founder's severity was his dealing with Father Dassy whom he saw as too demanding on his collaborators;<sup>45</sup> another is the way in which he reproaches those who preferred one member over another.<sup>46</sup> In addition, the superiors were held responsible for maintaining conformity to the rule,<sup>47</sup> for the practice of poverty,<sup>48</sup> for fraternal charity,<sup>49</sup> but more often for obedience.<sup>50</sup> Generally, however, these issues relating to religious life were addressed rather infrequently by the Superior General, probably because there were few blatant abuses at the time and because the Founder's attention was focussed elsewhere. Nonetheless, in letters toward the end of 1849 there was already some indication of a future hardening of his expectations in these areas, particularly as regards obedience. One after another several Fathers at l'Osier refused the assignment he sent them. At this time he wrote to one superior: "My good Father Vincens, I am not as easily disposed as you are to gloss over such capricious behavior . . . now we have two whom we have to consult before we can assign them to a given post to ascertain if they are agreeable! . . . For my part I do not feel capable of governing the Congregation under such conditions. Whoever has not cultivated an attitude of perfect detachment and whose will is none other than that of his superior's is not suitable and should withdraw."<sup>51</sup>*

*While on the one hand the tree of the Congregation grew amazingly during the years 1843-1849, it would appear, on the other hand, as indicated in the concluding letters of the present volume, that it will soon be time for considerable pruning of the branches that bear no fruit.*

Yvon Beaudoin

<sup>45</sup> Cf. letters nos. 937, 966, 970, 972, 989, 1002, 1022, 1025.

<sup>46</sup> Cf. letters nos. 899, 935, 937, 966, 1005, 1027, 1030.

<sup>47</sup> Cf. letters nos. 788, 798, 819, 848, 913, 961, 965, 973, 1001, 1029.

<sup>48</sup> Cf. letters nos. 922, 956, 957.

<sup>49</sup> Cf. letters nos. 826, 865, 869, 972, 996.

<sup>50</sup> Cf. letters nos. 786, 789, 805, 869, 872, 876, 890, 896, 911, 912, 924, 935, 937, 939, 979, 982, 991, 996, 1005, 1020.

<sup>51</sup> Cf. letter no. 1029, November 29, 1849.



*Father Léonard Baveux*  
(1796-1865)



1843

785. To Father Courtès, sup[er]ior of the Miss[ionaries] at Aix, B[ouches-]d[u-] Rh[ône].<sup>1</sup>

*The Founder is pleased by Father Courtès' sentiments and good wishes. The Oblates are at the same time preaching missions in seven dioceses of France, as well as in England, Ireland, Canada and the United States.*

Marseilles, January 4, 1843.

It was with delight, my dear Courtès, that I read the letter you sent me for the New Year. I truly needed to hear from yourself the sentiments that you express to me so well and which correspond with those that I have always had for you. Love imprints its character in my soul, it is indestructible. It is the final answer to all.

I have so little time that I must hurry to tell you that I accept your suggestion for the mission at Simiane; you may announce it for Sunday the 22nd. The mission at Roquebrune should finish the 15th. I think you would do well to save yourself for Roque; Fathers Martin and Rouvière will give the mission at Simiane. They will afterward join you for Roque, where I think three missionaries will be needed.

I do not believe that there is any other Congregation giving such a moving example in the Church. All of its members are simultaneously employed in divers countries in the two hemispheres to bring souls back to God and to wage violent war against Hell. To have missions in the dioceses of Marseilles, Fréjus, Aix, Avignon, Valence, Grenoble, Ajaccio, in England, in Ireland, in Canada and in the United States, is truly marvellous.

I have just received letters from Longueuil which should be printed. Father Telmon and Father Dandurand, who should have

<sup>1</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

made his vows for Christmas, did marvellously well in the diocese of New York; in addition, the Bishop<sup>2</sup> would wish to give them charge of the French church in his episcopal city, while the Bishop of Toronto<sup>3</sup> calls them to take over the mission to the Iroquois. The three priest novices, who are making ever better progress, are joined by an acolyte in his second year of theology and a college professor;<sup>4</sup> several others have already taken steps towards admission, and the Bishop encourages and eases them on in spite of the lack of candidates for his own parishes. What an example for certain ones among our own Prelates.

I shall have to stop now to recite Vespers, it is nearly ten o'clock. Goodbye, I embrace you in wishing you all of the Lord's blessings during this year and always. I greet affectionately our good Fathers André and Roux.

† C. J. Eugene, Bishop of Marseilles.

*P.S.* To answer a point in your next-to-last letter, I will say that I continue to believe that it is not fitting that we make the least effort to change the mind of the Arch[bishop] to send Jesuits into the missions of the smaller localities. But even if it were indelicate to take such an initiative, you would be free to voice your opinion, should the occasion be thrust upon you.

#### **786. To Father Courtès, at Aix.<sup>5</sup>**

*Some Oblates lack due respect for the Founder.*

[Marseilles,] February 2, 1843.

There is some degree of truth in the categorical answers of Father Guigues, even though he carries the consequences of his opinion a bit too far. I am a bit displeased that you have erased the last section. I presume that it concerned me. I haven't gotten used to take for granted the deference and respect incumbent upon each of those whose birth I

<sup>2</sup> Bishop J. Hughes of New York.

<sup>3</sup> Bishop M. Power of Toronto.

<sup>4</sup> The priest novices were: Léonard Baveaux, E. Durocher and D. Dandurand; A.-M. Bourssa was the acolyte; the college professor is not named in Father Honorat's letters.

<sup>5</sup> YENVEUX VII, 228. for a better understanding of this letter, we need to read the one the Founder wrote to Father Guigues, on February 18, cf. n. 789.

witnessed because of both my position toward them and my personality. There are many kinds of sacrilege; were I in the place of certain ones among my children, I would never have become guilty of that sacrilege they have committed with an unforgiveable thoughtlessness. I have no answer to give since I was unable to read the lines that were erased.

**787. To Father Courtès, sup[erior] of the Missionaries at Aix, B.d.R.<sup>6</sup>**

*The young man sent by Father Courtès will leave for the novitiate. Legacy of Canon Honorat.*

Marseilles, February 12, 1843.

I landed from the clouds with a thud, my dear Courtès, upon seeing the one who brought me your letter. What will we do with this saintly man? He is gnawed upon by scruples and shows no facial signs of intelligence. Despite all that you might have told him, he came seriously to propose to me that he follow the counsels of the Jesuit Father with whom he followed the spiritual exercises, that is, to stay for six months or a year free and without any occupation to see if his condition will get better. I was tempted to tell him to go back to Cotignac. However, after all the steps we have taken, I did not want to regress; and I told him that the counsel given by the good Father seemed to resemble the advice of a doctor who would tell his patient not to take any medicine at all and to continue following the regime which had made him sick. After a year you will be in just the same health, while under a regimen of obedience either you get well or, if you do not get well, you will succeed in quieting yourself by acting only out of obedience. In short, I consent to send him to the novitiate; but I fear that we have not made a great acquisition.<sup>7</sup>

In sheafing through my papers, I found a letter from the late Mr. Honorat which is an important document. I am sending it to you for your examination and to have Tavernier peruse it also. If the heir of

<sup>6</sup> Original: Rome, Arch. of the Post., L. M.-Courtès.

<sup>7</sup> The reference seems to be to l'abbé Genes, curate at Cotignac. Cf: Letter of Father Martin to Bishop de Mazenod, January 3, 1843. His name does not appear in the Register of Admissions to the novitiate.

this good Canon has any conscience, he will honor the intentions of his uncle. You will show him the document without letting go of it. It will certainly be the least evidence that our own Honorat will have received from the friendship of an uncle who always held him in affection. If the books have disappeared, we will be in time enough to give the gist of the matter.

Adieu, that's all I have to tell you today, so busy have I become.

I had done something for the Honorat family. That's the reason for the thanks that the Canon expressed.

**788. [To Father Moreau, at Ajaccio]<sup>8</sup>**

*Regularity in the Community. Correspondence of Father Lagier with the Sisters of Marseilles.*

[Marseilles,] February 15, 1843.

What you tell me about your community fills me with joy; I expected nothing less of your good spirit and your zeal. It is a vision worthy of angels and of men to witness a well-regulated community, walking before the Lord in fulfilling its duties. May you be blest and may you serve as an example to some others, who have not yet arrived at the degree of regularity indispensable to accomplishing their duties.

I have always thought that the direction given by Father Lagier was a bit outlandish, an aberration of his mind; and so I have done what I could to turn him away from that path. All that Father Tempier, in whom he had a certain degree of confidence, could tell him did not get results. However, this good man loses much precious time in trifles. This is what I did to cut this disorder short, at least partially. I gathered those letters which certain of the Sisters had kept, Sisters whom he fancied he was directing. My work in this matter is not finished, but I will continue it by doing the same with the others, and I forbid them any continuation of this blabbering. You wouldn't believe how useless this correspondence is, it is pitiful. I undertook this surgery at the first monastery of the Visitation, when I visited them for St. Francis de Sales. On my first visit to the second monastery, I will repeat the performance and I will do the same for the Sisters of St.

<sup>8</sup> YENVEUX IV, 31; VI, 69.

Charles. In that way, I will cut off the source that feeds such misplaced zeal. There remains Madame S. over whom I do not have the same authority; however, she is incurable. What a pity that such abuses bring on such nonsense.

**789. [To Father Guigues, at N.-D. de l'Osier].<sup>9</sup>**

*Reproaches Father Guigues who never shares the views of the Founder, and who only sees the welfare of his own house. Diverse matters.*

[Marseilles,] February 18, 1843.

I realize that I am not fortunate enough to have you share my views. No matter what I say, you continue to consider matters only from the point of view of your current surroundings.

According to you, everything must give way to the local interest which you feel called upon to defend.<sup>10</sup> I must not assess things the same way and I have finally consoled myself that habitually you dissent from my position. Thus, while recognizing that it would be advantageous to be able to furnish all our houses with an abundant staff, I believe that, rather than lose the present opportunity that opens for our Congregation the doors to three large kingdoms, it is better to leave them shorthanded for a spell, convinced as I am that there is not a single member of our Society who would not wish to somehow multiply himself to bring such a gain to our Society and to enlarge the sphere of the immense good it is called to accomplish. This is a short-term effort for which we will be quite compensated when very soon these far-distant countries will be able to take care of their own needs.

I therefore do not want you to blame Father Aubert, who is fulfilling his task with intelligence and dedication. There are always painful

<sup>9</sup> YENVEUX V, 226; VII, 194.

<sup>10</sup> The Founder writes in his *Journal*, February 18: "Letter of Father Guigues. Always stubborn in the opinions which he presents in favor of his house at l'Osier. Far from agreeing to withdraw a priest who is needed elsewhere, he has the courage to request two more. Occupied solely with the prosperity of the foundation he is in charge of, he blames Father Aubert for having dared to try to establish two others in England and in Ireland . . ."

moments in the stages of a Congregation's life as there are in the usual course of any life. What is essential is to have confidence in the Lord and to ask him for his light in favour of the one who must govern, without ever putting shackles on those solutions which he must take for the general good, even though something is taken away from the good of such and such a locality.

Do not be worried any more concerning the letter of Brother Pia-nelli. I do not forget what a Prelate who knows the country well told me: there is nothing that a Corsican, even a priest, will not try to gain his ends. I will write to Father Moreau and will tell you his answer.

Goodbye. Father Tempier will answer your question on finances; I feel that the expenditures are excessive.

**790. To Father Semeria, superior of the Missionaries at Vico, Corsica.<sup>11</sup>**

*Excuses for the lateness of his answer. Windstorm at sea on his return from Algeria. Projected visit to Corsica. Expenditures of the house at Vico and the Congregation's indebtedness.*

L.J.C. and M.I.

Marseilles, February 18, 1843.

Your collective letter of December 29, dear Fathers Semeria, Deveronico, Luigi and Gibelli, is still on my desk. It was stuffed under some fifty other letters so that I did not see it. I hold most closely, my dear children, not to be considered beyond redemption to delay any longer responding to your missive. You are so often present in my thoughts and your names come so often to my lips that it would be difficult for my heart which loves you so much to think that you could I do not say accuse, but even suspect me of a forgetfulness so foreign to me. You well know what happens: as one prepares to answer a letter, something interrupts, a hundred other letters come in, and, if it isn't business which requires immediate attention, one puts answering off until the next day, and then one is shunted aside by other matters. This time, I had requested Father Tempier to tell you my feelings in the

<sup>11</sup> Original: Rome, Arch. of the Post., L. M.-Semeria.

matter that Mr. Raffaelli had proposed to you. I don't need to repeat what he must have told you.

You were overly alarmed about the danger in my crossing over from Africa. The windstorms that forced us to lay over at Palma was an impulse of the Holy Spirit, which pushed us into that harbor to reconcile with God five unhappy Christians who otherwise would have died in their sins.<sup>12</sup> Therefore I can have only thoughts of thanksgiving to give to the Saviour, who chose me to be the instrument of his mercies toward those souls who were doubtless predestined to glory.

You must not doubt the pleasure I will have in holding you to my heart if it pleases God to have me carry out my plan of going to see you in Corsica. I do have the wish to go, even though I had a slight quarrel with the sea during my last voyage; I speak continually about this matter to our dear Bishop of Viviers when we write, but sometimes it seems a dream to me. I do hope however that the trip will be realized, please God you do not have to build up false hopes with your people.

I knew only too well, alas, that you were mistaken when you imagined that the presence of the Lord Bishop of Ajaccio and of all those who come to you with him, would not bring on expenses far beyond what this Prelate would give to your bursar. Now you tell me that the expenses were greater by half; perhaps you are again mistaken. They gave you promises; but your suppliers, the butcher and the baker, are not paid by promises. All must be paid cash in hand. Truly a way must be found to remedy this troublesome situation, repeated each year. If at least you finally obtained the title at Nesa as a resource? But that also is only a promise. You see, I do not forget the positive. It is only that I am fearful of seeing the Congregation incurring a debt of two hundred thousand francs because of all the establishments we must undertake at our own expense. The house of Notre-Dame de l'Osier alone, cost us seventy thousand francs, and your house is costing us something too. Let us tread softly in taking on new expenditures. I can

<sup>12</sup> On his return from Algeria, the wind was so strong that the boat was driven to the islands of Majorca. The passengers disembarked for a day at Palma. Bishop de Mazenod seeing that a ship was waiting in the harbor for a quarantine to be lifted, sent Father Tempier and l'abbé Grégoire, a priest of Marseilles. Father Tempier heard the confessions of several sick people, of whom a few died shortly afterward.

no longer grant more than what is absolutely necessary. I was mistaken in giving too much leeway to Father Tempier, who himself feels that he went too far, even though always with a view to doing good.

Goodbye, my dear children. I embrace you and bless you all.

† C. J. Eug[ene,] Bishop of Marseilles.

I have advised Father Moreau to look to the needs of your community.

**791. [To Father Courtès, at Aix].<sup>13</sup>**

*Illness of Fathers Martin and Viala. How to give the promised missions? Repairs to the steeple of the church of the Mission.*

Marseilles, March 3, 1843.

I had put off writing to you, my dear Courtès, because I wanted to find how Father Martin's illness would turn out and the even more grave situation of Father Viala. You know that the latter was to give the mission at Gémenos with Father Bernard and that I was obliged to have a curate from Ciotat replace him. He hasn't yet found strength enough to say Mass, so he must feel very weak. As to Father Martin, I had counselled him to stay in bed for two days to cure his cold. I think he did so. You understand the embarrassment these incidents have caused me just before the start of a publicized mission which would be very difficult to put off for a week. However, if Father Martin is not available today, and I will get that information, you will have to adopt this measure, because you would not be able to wait for him at Roque with only Father Rouvière to help you.

Your news about the danger to the steeple was very bad. It is useless to hope that anyone will contribute to its repair; the whole expense will be ours. Therefore you will have to ascertain if the spire itself is absolutely necessary. We have no obligation to beautify the town. If the spire had to be replaced because of the bad condition of its structure, etc., I would not hesitate to take it down.

<sup>13</sup> Original: Arch. of the Post., L. M.-Courtès.

I have written to Father Martin to urge him to come to Aix; he answered with a ridiculous letter which elicited an immediate and severe response. He tells me that he is more despairing than I am about the disappointments that come to me, and that since he does not have the power of command over illnesses, it is absolutely impossible for him to go to Aix tomorrow. The head cold that has been bothering him for the last two weeks has so weakened him and rendered him susceptible that he cannot even go out into the open air without becoming hoarse instantly. If he can walk next week, he will join you with great pleasure; but for now he would be more of a bother than a help.

As for Father Viala, he also regrets not to be able . . . .<sup>14</sup>

**792. To Father Guigues, superior of the priests of N.-D. de l'Osier, at N.-D. de l'Osier, near Vinay, Isère.**<sup>15</sup>

*Brothers are needed at Calvaire. Success of the missions given by Fathers Burfin and Lavigne in the diocese of Grenoble. The general coffers are empty, no further contributions can be made for new undertakings. No news from Canada. Many missions successfully preached. .*

L.J.C. and M.I.

Marseilles, April 12, 1843.

How to find time to write on Wednesday of Holy Week when the Office is about to start. I must hasten to tell you, however, that Brother Ramel should be sent to Lumières, not here. I am afraid he would waste even more time by the usual contacts with so many people who visit Le Calvaire.<sup>16</sup> On the other hand, his talents would not be utilized

<sup>14</sup> The second sheet of this letter has disappeared. The Founder must have complained about Father Martin, whose short letter of March 3 was kept and has been summarized here in the last paragraph. Without excusing himself and without using too-courteous expressions, as was his wont, Father Martin said in a rather brusque way that he could not go. The Founder wrote on the reverse side of the letter: "unworthy."

<sup>15</sup> Original: Arch. of the Post., L. M.-Guigues.

<sup>16</sup> Mss.: aboutissent. The Founder wrote often that the House of Calvaire was not suitable to imperfect candidates. The superior himself, Father Martin, agreed. He wrote on January 11, 1843: "The most problematical house of the Society. . . ." "The House of Calvaire is a difficult assignment even for priests; concerning the Brothers, they must have reinforced virtue to live there, such as Bouquet and Brother Joubert."

as much in a small community as they would in a larger community like Lumières. Not that there is no need of a Brother at Marseilles; when I will have sent you Brother Joubert, they will have only Brother Bouquet remaining. If I knew how things stand with you in regard to Brothers, I would ask you if there isn't one far enough along in his formation to send him to this house; but we would have to be able to count on his vocation and virtue. We would also need a Brother to act as cook, so we could get rid of the old lady Babau whom we keep only through necessity.

I am overjoyed by what you tell me of Fathers Burfin and Lavigne; please express to each one my great satisfaction.<sup>17</sup> The good Lord proved to them that they should not have been discouraged at Tain. Truly apostolic men should not compute results as do those who make preaching their profession or their job, to express myself in a better way. What the Curé of St-Hilaire proposes is not too beneficial. If he is young, it might turn out that we pay his investment in interest. I will get back to you on this subject.

Concerning the project of building rooms on the third floor of the retreat house, no matter how reasonable it sounds, I cannot accept it if we have to count on any help at all from the general fund. The expenditures of our two houses of l'Osier and Lumières have gone far beyond my calculations, and throw us into an embarrassing situation that it would not be prudent to increase.

If you have received news from Canada, I would be obliged if you would let me know, since my last letter dates from the first of December. Think of my anxiety. I knew that Father Telmon was ill. It would seem that some ship has gone lost, otherwise this silence is without explanation.

I know more about what is going on in England. Already the establishment of Penzance is doing good work. But tell me just where our Congregation is not doing good things? Thanks be to God, we are working wonders. The dioceses of Aix, Avignon, Marseilles, Fréjus,

<sup>17</sup> The Founder wrote in his *Journal*, March 13: "Father Vincens sent me the letter from Father Burfin, who gave me an account of the blessings of God given to the mission that he has just concluded with Father Lavigne in the diocese of Grenoble. Again it is our men who are instruments of God's mercy in these areas." Fathers Burfin and Lavigne were then preaching at Nantes, Isère. Cf.: L. Burgin-Vincens, March 7, 1843.

Ajaccio, Valence and Grenoble: all are witnesses. Let them show me anywhere in France a Congregation which is present in so many places and is granted so many blessings by the Lord. Let us thank the Lord and ask Him as a reward that He set us to doing even more by sending us a goodly number of candidates fit for the holy work that His Church has confided to us.

Goodbye, my dear man. I wish you well for the feastdays, you and your whole community, which I bless from the fullness of my heart.

† C. J. Eugene, Bishop of Marseilles.

**793. [To Father Guigues, at N.-D. de l'Osier].<sup>18</sup>**

*Is sending Brother Joubert and a postulant. Formation of the Brothers, for whom a great need is being felt in all the houses.*

[Marseilles,] April 24, 1843.

I surrender immediately to your requests, dear Father Guigues. I am sending Brother Joubert and, at the same time, a young man who will enter the novitiate as a Brother.<sup>19</sup> He was a wool-carder by trade; I told him that more than likely he would learn to become a cook. I highly recommend that you give a solid formation in piety and the religious virtues to your Brothers. Do not neglect their instruction. During the year of novitiate, manual labor must give way to a lavish spiritual concern. Without the latter, we get only poor men-servants, difficult men without virtue but full of pretensions. A good sense of vocation, an attachment to the Congregation which is raising them in the spiritual order above the ordinary condition; but also humility, love of work, fulfilling their service with a spirit of faith, etc.: that is what we must impress upon them.

I thought we had more Brothers at l'Osier than we had. There are none left at Lumières, and here at Calvaire only Brother Bouquet; at Aix there is only Brother Ferrand. Two more are needed at Marseilles and one at Aix.

<sup>18</sup> YENVEAUX VIII, 224.

<sup>19</sup> Probably André Père, born at Marseilles, July 26, 1817, who began the novitiate on June 28, 1843.

794. [To Father Vincens, at N.-D. de l'Osier].<sup>20</sup>

*Formation of novices. Child's play, roguishness, lack of seriousness, etc., must not be tolerated.*

[Marseilles,] May 26, 1843.

One of your expressions brought on a great uneasiness. You speak of thoughtlessness . . . There is, then, at the novitiate a whole caste of giddy persons. Do you realize that you are unveiling a real plague. One whole year is such a short time to prepare oneself for an act as important as taking vows that, if we utilize part of that time so badly, we will find ourselves deficient in virtue and preparation when the day of fulfillment comes. *Ideo . . . dormiunt multi.*<sup>21</sup> That's the reason we are such poor religious. I insist, do not spare them severe reflections. I can excuse child's play at a boarding-school; but not at all in a novitiate, especially a novitiate that lasts only a year. Are you not being too good, too easy and letting their roguish tricks pass by? I would like them to be more serious, and their boisterousness during recreations should not be heard as far as the village. Light faults must be lightly punished; I must not suppose that more serious ones exist.

795. To Father Semeria, superior of the convent of Vico, at Vico, Corsica.<sup>22</sup>

*Election of a representative for the house of Vico to the next General Chapter.*

Marseilles, May 27, 1843.

My dear Father,

I hereby notify you that I have called the General Chapter of the Congregation for Monday, the 10th of July next. I have decided that the meetings of the Chapter will take place in our second house at Marseilles<sup>23</sup> where should gather, the evening before at the latest, all the members of the Congregation who have a right to attend or who will be specifically called to do so.

<sup>20</sup> YENVEUX VIII, 69.

<sup>21</sup> I Cor. 11,30.

<sup>22</sup> Original: Colombo, Archives of the Archbishop, Register of Reports on the Vicariate of Ceylon, 1867-1893.

<sup>23</sup> Major Seminary of Marseilles.

On the first free day following the arrival of this letter, you will gather in your community room all those who, according to the norms of our holy Rules, must concur in the nomination of their representative to the General Chapter.

You will carefully proceed to let me know their choice without the slightest delay so that I may decide upon the one whom I might include as my additional choice.

† C. J. Eugene, Bishop of Marseilles.  
S[uperior] G[eneral]

**796. [To Father Courtès, at Aix].<sup>24</sup>**

*Suggestion to give better food to the community at Aix.*

L.J.C. and M.I.

[Marseilles,] May 28, 1843.

I want to tell you something in confidence. I have been assured that you do not feed your community well enough, that you are giving your people such small quantities of meat that there is not enough to furnish adequate portions, that while your men do not complain aloud, they are indeed suffering, especially since they have been able to make a comparison with what is done in other communities. Examine this point attentively because, even if there should not be profusion, it is indispensable that there should be enough, even amply so. If it be true that there are only five ounces of meat per meal for the whole community, it would obviously be too little.

Goodbye, my dear. I embrace you wholeheartedly.

**797. [To Father Tempier, at Marseilles].<sup>25</sup>**

*Forward the letters from Canada forgotten at Marseilles. Various recommendations concerning administration of the diocese and the Congregation. Holy Oils for Corsica, grants from the Propagation of the Faith, etc.*

<sup>24</sup> YENVEUX VI, 39.

<sup>25</sup> Original: Arch. of the Post., L. M.-Tempier.

L.J.C. and M.I.

Marseilles,<sup>26</sup> May 29 1843.

I had intended, my dear Tempier, to take from the file of Canada the letter of the Bishop of Montreal in order to answer it; but it seems that troublesome things are meant to multiply just at the moment of departure. Nor do I find Father Honorat's last letter among the papers that I brought with me; will you please see if it was left on my round table; if not, it will be found in the file of Canada. You know that these papers are placed on that part of the book-shelves next to the door of the little closet where the large wardrobe is.

I am sending you my answer to Canon Chauvet; see that it is copied into the record because I want it to witness my opposition to his first proposals.<sup>27</sup>

I wanted to show you the letter that I received from Courtès to which I answered negatively on all points. Read it, and bring it back to me on your first trip here.<sup>28</sup>

It upsets me to see the Holy Oils destined for Corsica remain in my vestibule for such a long time. Since the Bishop no longer calls here, would it not be fitting to send them to Ajaccio. That should have been done sooner. I have said this quite often.

It does not seem at all fitting that I should have to be the one to tell the bricklayer that he has to fill in those openings he has allowed himself to make on my property. The more this encroachment is bold, the less he deserves any consideration; I pray you to finish this matter. Since you were the one who made the deal, he won't dare to insist to your face that you allowed him to do what we had positively ruled out. The parish priest told me yesterday that when he expressed surprise that he had taken such liberty in spite of what had been agreed on, the man admitted that he had not been permitted directly; but that Joseph le Meyer had assured him we would not find the work too disagreeable.

<sup>26</sup> Bishop de Mazenod doubtless wrote this letter from St-Louis, a little country-house of the Bishop near the gates of the city. He had retreated there to write a long letter to the Guardian of the Seals on the topic of freedom of education and against the monopoly of the University.

<sup>27</sup> Letter dated May 29. Canon Chauvet requested to remain in his parish in Aubagne, while Bishop de Mazenod was assigning him to Marseilles.

<sup>28</sup> Father Courtès was proposing an establishment in the diocese of Fréjus. cf.: *Journal*, May 27.

Do not delay in copying the circulars that are to be sent to all our houses.<sup>29</sup>

I have seen in the reports that the Propagation of the Faith has contributed funds to various establishments in England; why could we not seek such funds for our works? Will we always have to wage war at our own expense? I am no longer in time to write to Father Aubert to have him make the request on his way through Paris; but we should not forget to take care of this matter on his arrival.

I consumed the Holy Reserve this morning. Will you see that good Lawrence, whose wife assisted at my Mass, does not continue to light the lamp, as I had requested that he do for the last few days.

I am sending you the letter that I am writing to the Trappist Abbot concerning Cas.<sup>30</sup> Read it and then seal it with Spanish wax and my seal and apply the postage. If you know the rest of the address, complete it. I am not sure if it goes by way of Pierrelatte or by Montélimart.

Goodbye. Don't forget to put the address on my letter to the Cardinal Vicar, and mail it along without postage.<sup>31</sup>

**798. [To Father Moreau, at Ajaccio].<sup>32</sup>**

*Expresses satisfaction over the order and regularity of the community at Ajaccio. Correspondence of Father Lagier with the Sisters in Marseilles.*

[Marseilles,] May 30, 1843.

I have no need to visit your locality to be satisfied with the orderliness and the regularity which exist in your community. I knew well enough your good sense to be assured that under your governance all the little abuses that might have crept in would soon be corrected. Your confrères besides were not the kind of men to oppose whatever

<sup>29</sup> Circulars of convocation to the coming General Chapter.

<sup>30</sup> Without doubt, Mr. Cas, former curate at Auriol, cf.: L. M.-Ministry of Worship, August 20, 1843.

<sup>31</sup> Letter dated May 27, in answer to that of Cardinal C. Patrizi of May 18. Bishop de Mazenod takes up the defense of Sister Marie du Bon Pasteur, dismissed from her functions as superior in Rome, and requests that she be permitted to enter the monastery of Notre-Dame de la Charité, in Marseilles.

<sup>32</sup> YENVEUX VI, 68; IX, 172 e.

you indicated to them as likely to help them to acquire that perfection they aimed for.

It is disappointing only that there is one among you who allows himself to be beguiled by an illusion which finds its source in something worthwhile, but is damaging to him in that it turns him away from more useful occupations, more in agreement with his vocation. I wanted to write him about this matter, but I was turned away by the fear of finding in him a stubbornness that, deluded as he is, would render him guilty. I preferred to act indirectly by withdrawing in part that which was from here nourishing his zeal. If Father Tempier had done the same for his part, the evil would now be nearly gone; but by forgetfulness or by distraction, he did not say a word either to the Sisters of St-Charles or to the Carmelites whose superior he is and whom he sees frequently. These poor Sisters continued their correspondence while the Visitation did not or was not to speak up from the day that I took away from them the rhapsodies which they guarded preciously, and forbade them to continue any longer an exchange of letters of which I disapproved. If through private direction you were able to bring this good man to proper ideas of deference and obedience, as well as of that religious detachment that he should have studied to greater length when he was given the duty of forming young religious, then I could risk attacking the situation; other than that, I am afraid of exposing him. In regard to your financial comments, nothing should prevent you from requiring that the letters sent to him so frequently be paid by the senders. I truly think that it would be violating the fine line of poverty to have such expenses fall to the Congregation.

**799. To Father Moreau, vicar general and superior of the Major Seminary of Ajaccio, at Ajaccio, Corsica.<sup>33</sup>**

*Delegates of the Ajaccio and Vico communities to the General Chapter; draw up an official report of their election.*

L.J.C. and M.I.

Marseilles, June 9, 1843.

I wrote to you the other day, my dear Father Moreau, and I come again today to say that I have received your letter which gives me the

<sup>33</sup> Original: Arch. of the Post., L. M.-Moreau.

results of your balloting. It seems to me that the matter is closed. In the conflict that occurred, it is the elder candidate who must win out. But I am in no way sorry for one or the other of the candidates, since it was always my intention to call both of them, no matter how your community voted. Only I must forewarn both of them that they will be gone not more than three weeks so that they can plan ahead. Reasons of good order and economy oblige me to decide in this way. It is a pleasure for me to call them close to me; but on the condition that they do not sadden me by making requests that are so painful for me to refuse.

You understand, my dear Father, that the opening day of the Chapter having been posted, it is not possible to put it off. I presume that you have drawn up the official report, in your register of acts, of the process relative to choosing the representative of your house to the Chapter. It is a must. If you have not done so, correct this omission. I have no need to indicate to you how it is done. "This day, etc."; and you should have signatures on the original document of all the members present at your particular chapter. You will bring me an extract of these deliberations signed by yourself, so that this document may be presented to the Chapter and kept in the archives. I beg you to write immediately to the superior at Vico to do the same. Otherwise your representatives cannot be admitted. I would have enjoyed greatly seeing good Father Deveronico; but the exhausted finances of the Congregation would not allow me to impose such an expense on him. Also, I do not have sufficient reasons to call him personally to the Chapter, since the house at Vico is already represented by the Father Superior and Father Gibelli.

I beg you to tell the Lord Bishop of Ajaccio my disappointment in not being able to greet him when he came through Marseilles. I hold this disappointment against him, be sure to tell him; if he had stopped here with me, that is the same as if he had stopped at his own home, within the hour I would have arrived at the episcopal palace. As it happens, I did not learn about his presence until he had gone.

Goodbye, good Father Moreau. Kindest regards to all the Fathers, whom I bless as well as yourself.

† C. J. Eugene, Bishop of Marseilles.

**800. [To Father Ricard, at Notre-Dame de Lumières].<sup>34</sup>**

*The Founder grants to Father Françon, who does not yet have three years of oblation, active and passive voice at the local chapter.*

[Marseilles,] June 14, 1843.

I had not foreseen, my dear Father Ricard, the difficulty that has arisen for the nomination of a representative from your community. I thought Father Françon had more than three years of profession. Things not being thus, I do not hesitate to grant Father Françon active and passive voice, so that he may take part in the nomination of your representative, and thus gain for a house as large as yours, the benefit of sending a deputy to the Chapter. The measure that I am taking seems even more suitable since Father Françon lacks only a few days to fulfill the time requirement. Gather your community quickly, then, so that I may have the time to call one or the other of your Fathers, if I think it proper.

**801. To Father A. Dassy, priest Oblate of the Congregation of the Missionary Oblates of Mary Immaculate, at N.-D. de l'Osier.<sup>35</sup>**

*Personal convocation to the up-coming General Chapter.*

L.J.C. and M.I,

Marseilles, June 20, 1843.

Dear Father Dassy,

Having convened the General Chapter of our Congregation for July 11th at our second house in Marseilles, I am writing this letter to call you personally to this Chapter. You will have to arrive at the fixed date, after having shown this convocation letter to the Father Superior at N.-D. de l'Osier; he will arrange your itinerary and take care of your trip's expenses.

I salute you and bless you.

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

*P.S.* On your arrival at Marseilles, you will please turn this letter over to the secretary general of the Institute.

<sup>34</sup> Copy, Register of General Chapters, Mss.: VII, Rome, General Archives.

<sup>35</sup> Original: Arch. of the Post., L. M.-Dassy.

**802. To Monsieur Tempier, Vic[ar] Gen[eral], Sup[erior] of the Major Seminary, Marseilles.**<sup>36</sup>

*Invitation to dinner with General d'Hautpoul. Other business.*

Marseilles, July 4, 1843.

I am sending you, my dear Tempier, a letter of invitation for Friday for the general and his family.<sup>37</sup> You will come that day for dinner with him at six o'clock. The letter must be given to him today and an answer waited for. Since he will be going out for dinner today, be advised that my letter should be given to him at 5 o'clock at the latest.

Please tell Glaise to come and take measurements to make me some shelves.

I don't know what arrangements you have made with the miners, but it seems to me that they should be stopped from further exploiting the quarry, so that renting out Marcel's property is made easier.

Goodbye. Do not forget to have my uncle's portrait removed from the chapter hall.

**803. [To Father Guigues, at N.-D. de l'Osier].**<sup>38</sup>

*Illness of Father Guigues. Return to his work prudently.*

[Marseilles,] July 6, 1843.

I have learned with extreme pleasure by your letter that you have recovered from your illness; but it is with some anxiety that I learn you are planning to give several retreats in a row. We must never wish to do more or otherwise than the good Lord indicates. In this matter, I would wish you to take the advice of your admonitor in all simplicity in order to avoid responsibility before God and the Congregation of unpleasant consequences which might result to your health, so precious to all of us.

<sup>36</sup> Original: Arch. of the Post., L. M.-Tempier.

<sup>37</sup> General d'Hautpoul, commandant of the military division of Marseilles, an exemplary Catholic. Father Tempier and Bishop Guibert arrived at Marseilles for the General Chapter, attended the dinner held on July 7 at the country-house at St-Louis.

<sup>38</sup> YENVEUX VII, 203.

**804. [To Father Courtès, at Aix].<sup>39</sup>**

*Direction of Sisters is contrary to the spirit of the Congregation.*

[Marseilles,] July 20, 1843.<sup>40</sup>

It would have been difficult to refuse the spiritual direction of the Dames de l'Espérance. Yet it is contrary to the spirit of our Institute. I would really like to have ecclesiastical superiors understand once and for all and discharge us from this load.

**805. [To Father Vincens, at N.-D. de l'Osier].<sup>41</sup>**

*The personnel of the house. Convince Brother Nicolas that he should obey and go to Corsica.*

[Marseilles,] July 20, 1843.

All of you left before knowing just who belongs to your house. Here is what I have decided for the time being: Father Guigues, superior; Father Vincens, first assistant, spiritual director, admonitor to the superior, and master of novices; Father Dassy, second assistant; and Father Bise, bursar. As the latter may be absent from time to time to go to Parménie, Father Santoni will be assistant bursar and at the same time *socius* of the master of novices.

You must try to get Brother Nicolas disposed to obey me as he should, so that I can send him without meeting resistance to teach dogma at Ajaccio. That is the only way I have to relieve Father Bellon and at the same time to employ him according to our needs. You may assure him that I will allow him to spend part of his vacation period on the Continent, if he prefers, rather than to go to Vico, where everything is comfortable. In a word, use all your skills to bring him to a conscientious attitude not to put obstacles to my assignments, which are taken before the Lord for the good of the whole Congregation that is confided to me. If men were only what they should be, I would not have to take so many precautions to ensure success in a matter which I judge important and even necessary for the common good.

<sup>39</sup> YENVEUX II, 33.

<sup>40</sup> The Founder certainly wrote to Father Courtès on July 20. He was telling him of the personnel of the community at Aix following the Chapter, cf.: *Journal*, July 20, 1843. YENVEUX VII, 205.

<sup>41</sup> YENVEUX III, 87; IX, 214.

Read my letter to Father Guigues, answer me as soon as possible; but I implore you to ease my way and don't be one of those who can only cloud up the sky; there are already too many dotting the atmosphere in which I live.

**806. To Monsieur Chauvet, novice in the C[ongregation] of the Oblates of Mary Immaculate, at Notre-Dame de l'Osier, near Vinay, Isère.<sup>42</sup>**

*Opposition of the parish priest of Cucurron and of Archbishop Paul Naude of Avignon, to the religious vocation of Brother C. M. Chauvet. They cannot prevent him from making vows.*

L.J.C. and M.I.

Marseilles, August 1, 1843.

When I wrote to you the other day, my dear son, I did not doubt that a storm was brewing at a distance, and that soon thunderclaps would resound around us to intimidate our courage and test our faithfulness.<sup>43</sup> It was surprising that the devil had not yet shown his claws; it is not his custom to allow a ship to come to port without arousing storms. We have all experienced these more or less, now it is your turn. If those letters which must have been sent to you underhandedly haven't as yet arrived, you will not understand what I am saying; I shall explain. It is not with a man as sensible and resolute as you are that one would wish to dissimulate the least circumstance of a process that I shall not characterize out of respect for the persons who have thus far forgotten themselves so as to allow it. Far from fearing that their letters will get to you, I want to be the first to tell you of the plot that is being hatched, convinced as I am that, once duly warned, you will find in your conscience the strength to ward it off to the glory of the grace of God who forewarned you, who will sustain you, will strengthen you, and thus confound those who would abuse their authority and snatch away your crown.

It was not enough for the parish priest of Cucurron that you so generously endowed his parish with such a useful establishment as you

<sup>42</sup> Original: Arch. of the Post., L. M.-Chauvet; Cyr Marius Chauvet, born at Cucurron, Vaucluse, in 1806, an acolyte, entered the novitiate September 5, 1842 and made his vows September 8, 1843.

<sup>43</sup> The Founder writes: around *us* to intimidate *our* courage and our faithfulness, when it would have been normal in the context to use *you* and *your*.

have done. In recognition of your gift, he did not fear to arouse unpleasantnesses, all the more disagreeable since their purpose was to turn you violently away from your vocation. Baffled by your resolution, he aroused the attention and whetted the suspicions of the Archbishop. He represented you as a cleric who was to be stolen from the diocese and whose loss would be even more severe, because in entering religious life, you would deprive the diocese of your fortune, *which could be very usefully applied to the works of the diocese*. These are the exact expressions in the letter which tells me of the plot and the strange pretensions of the parish priest of Cucurron. Not as much was needed to stir up a Prelate who, like many others in France, has never thought through the limitations wisely placed by the Church to his authority in regard to religious vocations. Not only did he approve the letter written by Monsieur Raspaud<sup>44</sup> *on a favorable occasion, with the explicit instruction to give it only to the addressee, and to burn it if it was to be read by the Superior*; but the Archbishop added that he would write you immediately to bring you back to Avignon, saying that he would take measures that his *letter would not pass through any intermediary hands*..

I confess that I am stunned to see a Bishop and an old parish priest trample upon all the principles of order and discipline, in using means both reprovèd and subversive of any community that has the least bit of regularity. Why such underhandedness? If their claims are just ones, let them show them openly and by legitimate ways. But now, they act in darkness. I don't know whether they consider you to be a child who must be entrapped, intimidated, and rescued from the counsels of those he looks upon as his Fathers. I think the contrary. I want you to be informed about everything, that you yourself answer if you judge that an answer is opportune, that you even judge whether it would be right to remind them that, if you had wanted to enter the ordinary ministry, you would not have waited until the age of 37 to decide, etc.

I do not pretend to suggest to you what you have to answer. Perhaps it would be better to wait until September 8 to give them the reason for your conduct, wise on all points and free from all criticism. All I wish to tell you is this: there is no Bishop who can prevent you from following your vocation, you do not need the permission of

<sup>44</sup> The Founder had clearly written all the names of persons and places in this letter. They were erased later, and are now difficult to read.

the Archbishop to make profession; that the Holy Canons in accord with the doctrine of St. Thomas and the repeated decisions of the Sovereign Pontiffs declare that *valide et licite clericis, ipsisque parochis, permittitur, idque etiam contradicente Episcopo, religionem ingredi* . . . .<sup>45</sup>

See the c. *Duæ sunt leges*, 19, qu. 2 in which Urban II declares expressly to Rufinus; this agrees with St. Thomas II-II, qu. 189, a. VII, and with Benedict XIV in the Bull *Ex quo dilectus*.

In short, this follows the constant practice of the Church, and the Bishop of Marseilles recognizes this principle so well that he is letting go to Alsace a priest who is of great service to the parishes; as he has also let others go to the Carthusians, the Jesuits, and the Sulpicians, although the latter are not on a level with those religious of approved Congregations in which perpetual vows are pronounced.

I won't say any more; I have already said enough for a man like yourself who needs to seek his inspirations only in his own heart, already so filled with grace. Goodbye, I embrace you and bless you *ad robur*.

† C. J. Eugene, Bishop of Marseilles.

**807. [To Father Vincens, at N.-D. l'Osier].<sup>46</sup>**

*Concerning visiting parents.*

[Marseilles,] August 3, 1843.

I believe that Brother Laverlochère would have done just as well to deprive himself of going to his parents. After what had happened, he should have made this sacrifice. St. Francis Xavier did not have the same reason, and he gave the example that Laverlochère<sup>47</sup> could have imitated.

<sup>45</sup> The Founder must have taken the text from a current manual, which we have not been able to find. His references to the sources, in the following paragraph, are not very exact. He writes: "See the c. *Duo sunt leges* 19, qu. 2 . . ." and "St. Thomas 2.2 qu. 189 a. 4." Here the reference is to *Decretum Gratiani, II Part, causa XIX, quæst 2, ch. 2*, reference given in the *Summa Theologica of St. Thomas, IIa IIæ qu. 189, art. VII*.

<sup>46</sup> YENVEUX VI. 100.

<sup>47</sup> After the Chapter, Father Telmon returned to Canada, taking with him Brothers Laverlochère and Brunet, deacons, cf.: L. M. - Bourget, in *Écrits Oblats* I, p. 53.

**808. To Father Courtès, superior of Mis[sionaries], Carmelites Square at Aix, B. d. R.<sup>48</sup>**

*Letter to Mr. Bret. Send two Fathers to N.-D. de Lumières for August 15.*

L. J. C. and M. I.

Marseilles, August 11, 1843.

You are judging things too rashly, my dear Father Courtès, to conclude as you have done with my observations on your letter to Mr. Bret.<sup>49</sup> It is exactly as I have qualified it, but it does not follow therefore that I think you hypocritical, etc. The Archbishops, architects, lawyers, etc., did not have the same data as I had in judging. I am still put out that you wrote it, even after what Father Mille has just told me, namely, that you had allowed yourself to write it in order to neutralize in part the effects of another letter which had compromised you with that awkward fellow who had taken you too literally.

Be that as it may, it is still an awkward affair; I do not see from here how we can reduce the vexation with what little knowledge we have of all that went before.

Our Fathers at Lumières request the usual help for the feast day of Our Lady. I will send Father Viala from here; Fathers Rouvière and Perron will have to go from Aix. It is possible that I myself may go a little later; I will try then to stop for a few hours at Aix, if these plans follow through. Meanwhile, I greet you and embrace you wholeheartedly.

† C. J. Eugene, Bishop of Marseilles.

**809. For Father Semeria, priest missionary at Calvaire, Marseilles. In a rush.<sup>50</sup>**

*Father Semeria is to take up the defense of the Superior General with Bishop Casanelli of Istria, regarding the new professor of philosophy at the Major Seminary of Ajaccio.*

<sup>48</sup> Original: Arch. of the Post., L. M.-Courtès.

<sup>49</sup> This Mr. Bret is named here and there in the letters of the Founder. It seems that he was the proprietor, difficult of approach, of a part of the house of the mission. There were difficulties with him in 1824, and these were continuing in 1859, cf.: L. M.-Mme de Mazenod, April 24, 1824 and December 14, 1825; L. M.-Courtès, November 24, 1843 and April 9, 1859; *Journal Mazenod*, June 10, 1845.

<sup>50</sup> Original: Arch. of the Post., L. M.-Semeria.

L.J.C. and M.I.

Marseilles, August 11, 1843.<sup>51</sup>

I did not have time to write to the Bishop of Ajaccio. I will do so before the departure of the superior. What I wish to tell you, however, is that when you see His Grace, do not shrug your shoulders as if to pass a judgement of condemnation on what he might say to you concerning the professor of philosophy.<sup>52</sup>

One has to know how to adopt a reasonable firmness and, however with respect, know how to maintain a good cause and wise decisions. I remind you of these things because I think it necessary to forewarn you against a defect that springs from your excessive timidity. We must know how to tell the Bishop that we could not adopt any other course than the one we did, and we must not give in to weakness. Speak according to this principle. Goodbye, have a good trip. I bless you.

† C. J. Eugene, Bishop of Marseilles.

**810. To Father Courtès, superior of the Missionaries, Carmelites Square at Aix, B.d.R.**<sup>53</sup>

*The trip of a Brother to his family.*

L.J.C. and M.I.

Marseilles, August 18, 1843.

Brother Cyprien,<sup>54</sup> my dear Courtès, sends me letter upon letter to ask my permission to make a sojourn in his home district. It would

<sup>51</sup> Letter without a date. It is found with other letters of 1843 in the folder of letters M.-Semeria. Moreover, it was in 1843, with the General Chapter (July 10-13) that Father Semeria came to Marseilles for the first time following his assignment to Corsica. In his *Journal* of August 11, 1843, the Founder writes: "Letter to the Bishop of Ajaccio for the return trip of our good Fathers Semeria and Gibelli." Cf.: YENVEUX IX, 93. The Founder doubtless had the time to write to Bishop Casanelli of Istria before the departure of Father Semeria, while in his letter to the latter he says that he has "not had the time to write to the Bishop of Ajaccio."

<sup>52</sup> The professor of philosophy referred to must have been Father Carles who was leaving at that time for Ajaccio, followed a bit later by Father Nicolas, professor of Dogma and replacement for Father Bellon who was being recalled to Marseilles.

<sup>53</sup> Original: Arch. of the Post., L. M.-Courtès.

<sup>54</sup> The name is almost entirely obliterated and must be Cyprien (Ferrand), (cf.: letter no. 870) the only Brother then known to be at Aix; one could read also Guigue or Guigue, names which do not appear anywhere else in the Register of Admissions, as is the case for the names of other Brothers.

have sufficed that he ask you to contact me; in this way you could have given me your views on this topic which seems to me to have a plausible usefulness, but which also presents certain difficulties. It concerns family affairs, good intentions to inspire for an uncle's will, promised pilgrimages, etc. I am touched very little by all this. We have had the experience in such matters in which good money was exchanged for bad. I am very much afraid that there is much more of a wish to trot around than a hope of gaining anything advantageous. As to the pilgrimage, it doesn't weigh with me. I do not know this Brother at all, I can only form conjectures. Judge for yourself the timeliness of the trip, and if you believe that there is real necessity or simply an advantage to undertake this trip, I authorize you to grant it. But at whose expense? The Congregation is too deep in debt to undertake the costs of the pleasure of travelling. It would be good to tell this Brother that it is useless for him to write to me, since he can get through you the permission he needs, especially in regard to those topics of which he writes to me.

If I do not get an opportunity before tomorrow, I'll send you this letter by mail, since I am afraid that this Brother will arrive here even before I have taken a stance concerning his request. I would like to prevent him the chagrin of being badly received.

Goodby, my dear Courtès. I hope to warmly greet you at Aix if I am not prevented from taking my trip to Lumières and Avignon. This is a necessary trip; but I cannot foresee what four days I can spare for it.

**811. For Brother Baret, Oblate of Mary Immaculate, at N.-D. de l'Osier.<sup>55</sup>**

*Congratulations on his oblation. Confidence in God. We will come to the help of his brother Victor and enable him to continue his studies.*

L.J.C. and M.I.

Marseilles, August 18, 1843.

You were just a novice, my dear son, when you wrote me on August 5. Today you are a child in the Congregation which justly glorifies itself in having the Most Holy Virgin Mary Immaculate as a

<sup>55</sup> Original: Arch. of the Post., L. M.-Baret Carles.

mother. Now you are consecrated to God for life and beyond by your oblation; and I must add in all humility but with great consolation, that thereby I have become your father. I do not know you personally; but since the affection that unites me with my children is essentially supernatural, it is enough for me to know that the Saviour Jesus Christ, our common Master, has received your vows, has adopted you and has marked you with the seal that makes us what we are, so that we are united in the most intimate bonds of charity and that I am bound to you forever as you are to me.

Such thoughts must have come to you during the retreat which must have preceded your profession, and how they must have filled your soul with joy! I am fearful, however, that the thoughts that you communicated to me in your letter might have brought on distractions. Accustom yourself, my dear son, to have confidence in the Lord, without reservation whatsoever. We must become entirely generous toward our Father who is so good and, at the same time, both so great and so powerful. There must be no reservations in the gift of ourselves to him. He knows your needs, he knows the lawful desires of your heart: that's all that is needed. Rightfully he wants us to consider ourselves so honored, so happy to be admitted into the secrecy of his privileged disciples, that in exchange and in gratitude we give ourselves to him without reserve and without conditions. Your older brothers<sup>56</sup> with whom I am speaking these last few days, prove by their speech and their conduct that they have perfectly understood these principles and they edify me as much as they bring me consolation. It will be the same with you. You consecrated yourself to God, to his Church, to the Congregation. Refer to Him for everything else. He will know how to inspire in those who are in charge that which is right. If you need anything more, well, I will tell you, *propter infirmitatem*, because of your youth, for, if you were more advanced I should not tell you my secret, which will take away from you the merit of this confidence and abandonment to God, which we must attain, that I will give Brother Nicolas permission to help your brother and thus assisting your father. We will see how to give a good direction to the education of this youngster who would be so happy to follow in your footsteps one day.

Goodbye, my dear son. In giving you my blessing for the first time, I embrace you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

<sup>56</sup> Cf.: following letter.

812. [To Father Guigues, at N.-D. de l'Osier].<sup>57</sup>

*Ordinations near. Admiration for the generosity of three scholastic Brothers, future missionaries to Canada. Assessment of Brother Troussel. Brothers needed at Le Calvaire.*

L.J.C. and M.I.

Marseilles, August 18, 1843.

I am sending you, dear Father Guigues, the document you requested. Even if it is quite voluminous, I am sending it by mail: it would be too risky to wait for an occasion to send it with someone, which does not come when we want it. Father Tempier must have written to Father Vincens that I was obliged to use my prerogatives to ordain Brothers Brunet and Laverlochère, whose dimissorial letters I had not yet received. Last Sunday they were ordained subdeacons together with Brother Nicolas. The day after tomorrow, I will ordain them deacons, and the following Sunday I will ordain Brother Nicolas to the priesthood. I believe that it is not opportune to speak of the ordination of those who do not have the dimissorials, unless you have these documents in hand, as Brother Nicolas assures me. Then it can be supposed that I ordained them by virtue of these dimissorials and it will be believed that I used our privileges only for the *extra tempora* and the dispensation from the required time interval.

To ease his mind, tell Father Vincens that I am very happy with these young men. I am not speaking of Brother Nicolas who does not have to make great sacrifices, but of the three others who arouse my admiration and my fondness. It is impossible to have more generous sentiments, more perfect dedication, more thoughts that are supernatural. They are sacrificing their most natural and legitimate affections with a true joy arising from their faithfulness to and love for their holy vocation. They are convinced that they will never again see their homeland, and they would reproach themselves for any regrets they might have about it. Brother Garin shares their way of thinking, although he won't be going so far away.<sup>58</sup> The Lord has given us our marching orders, they said to me; nothing else should come to mind. Truly I have a bit of difficulty to hide my emotion and admiration. These are truly

<sup>57</sup> Original: Rome, Arch. of the Post., L. M.-Guigues.

<sup>58</sup> Brothers Brunet and Laverochère will leave for Canada in 1843. Brother Garin will not leave until 1844. They were doubtedly thinking of sending him first to England.

disciples who honor their Master. Let good Father Vincens rejoice and turn his thoughts on them when he encounters some difficulty. The Lord, our divine model had many griefs from his well-loved apostles, who were so often intolerable and bothersome.

Tell Father Vincens also not to be amazed at the griefs of Brother Trouvet.<sup>59</sup> He is a saintly man who does things his own way. To hear him, he is the least of all men, he has neither virtue nor talent nor any good quality. He will tell you that he has a detestable character, and what not. Nothing of this must be believed; even better, we must take the opposite view and proceed. I wish that he were already professed.

Doubtless I am repeating to you what I have already told Father Tempier to tell you. It doesn't matter: *melius est abundare quam deficere*. Thus, I will ordain Brother Nicolas to the priesthood on Sunday the 27th. Brothers Carles and Santoni should avail themselves of the occasion. I think they have to make an eight-day retreat at l'Osier and get here two days beforehand at the latest, so that they have time to get over the trip's distractions. They should stay at the Major Seminary. In my stead, you will forbid Brother Carles from stopping anywhere on his way to the seminary. I do not want him to see his parents at home. I will send word to his father in due time.

Brother Bouquet is ill; only Brother Jouvent remains at Le Calvaire. As soon as a Brother has finished his novitiate, I should be told so that we can see to the dire needs of that house. But it will take a man who is sure and firm in his vocation, because Le Calvaire at Marseilles would simply undo a weak and poorly trained Brother.

I had withdrawn to the seminary to have a moment away from all the irksome and tiring details. And here they come to fetch me to welcome a visiting Bishop. This interruption will make me miss the mail! Goodbye.

† C. J. Eugene, Bishop of Marseilles.

### **813. To Father Semeria, superior of the Mis[siona]ries at Vico, Corsica.<sup>60</sup>**

*Answers a letter addressed to Father Tempier concerning the temporal matters of the house at Vico.*

<sup>59</sup> The name of this Brother does not appear in the Register of Admissions.

<sup>60</sup> Original: Rome. Arch. of the Post., L. M.-Semeria.

L.J.C. and M.I.

Marseilles, August 24, 1843.

Father Tempier, my dear son, has not yet returned from a short trip<sup>61</sup> he had to take, I will therefore answer the letter you have just written to him. I am perfectly in agreement that you should get rid of your horses. I do not see why you should deprive yourselves of 600 francs of income that would result from renting out your meadow for the pleasure of pasturing two nearly useless animals. For you mention that once a month you make a trip to Ajaccio. In truth, I cannot see the necessity, and it might be a blessing that, for lack of horses, you are not tempted to make so many trips away from your community. Do you suppose that the Fathers at Marseilles don't think of travelling to Aix and vice versa? If from time to time it proved necessary to go to Ajaccio, then you could easily rent a horse cheaply; and perhaps after a while a carriage service might be established on that route. I see some difficulty in the purchase of a cow. This animal would eat up your hay, and you would be deprived of the income from your meadow. Truly your land needs enriching; but besides doing this by having a few pigs whose sale pays back for the expenses they cause, I think it would be easy to buy manure in the countryside. However, it would be a good thing to have a goat to furnish milk for those Fathers who might need it.

I cannot answer about the article on Masses, this part is totally foreign to me. Goodbye, affectionate greetings to all the Fathers.

† C. J. Eugene, Bishop of Marseilles.

**814. To Father Courtès, superior of the the Mis[siona]ries at Aix, B.d.R.<sup>62</sup>**

*Send Fathers to N.-D. de Lumières for the feast of the Nativity. Bishop de Mazenod will be at Aix on September 5 or 6. The Durand affair.*

Marseilles, August 27, 1843.

Here is Father Ricard clamoring loudly for help for the Christmas rush. He would have been better off if he had kept the Fathers we sent

<sup>61</sup> Father Tempier had gone to Aix and to Digne, cf.: L. M.-Mme de Mazenod, August 25, 1843, and to the Bishop of Digne, September 9, 1843. For the reasons for this trip, cf.: following, note 63.

<sup>62</sup> Original: Rome, Arch. of the Post., L. M.-Courtès.

him. That would have saved the costs of new trips. We cannot however leave him to his own devices, he would never be able to make it; he thinks that he will need even more missionaries than we have sent him. Where to find them? Father Viala is going away again, and Le Calvaire will be left alone; Father Martin will be going to give a retreat at Gémenos, and Father Bernard will be busy at N.-D. de la Garde. Will you see if you can send them the two Fathers who have already gone there before.

I have written to Tavernier that I will be at Aix on the 5th or the 6th. We will decide then what is to be done in our discussion with our kindly neighbor.

We have finally ended the business with Mr. Durand.<sup>63</sup> He is happy about it; let us hope that some good will result for the Congregation.

Goodbye. It is possible that we will lodge at the Mission, since my mother is away.

**815. To Father Moreau, vicar-general and superior of the Major Seminary, Ajaccio, Corsica.<sup>64</sup>**

*Vows of Brother Blanc. Write as soon as possible to explain why Father Carles, who has scarcely arrived at the seminary should not at all remain there.*

L.J.C. and M.I.

Marseilles, September 15, 1843.

Already since your departure, my good Father Moreau, I was counting the days of waiting for one of your letters. You will excuse my insistence, knowing my affection for you. I was pleased to get news of you; but not too happy about what your letter said. To answer your first question: I authorize you to receive Brother Blanc's five-year vows. If this Brother continues to be worthy of the confidence the

<sup>63</sup> Canon Durand of the diocese of Aix had given over to the Oblates his property at Annot (?) in the diocese of Digne; the Oblates were obliged to take care of the boarding school. The Founder had accepted the gift in the hope "of being able one day to establish in this house . . . some new missionaries who would be authorized to evangelize the parishes in these high mountains . . ." Cf.: L. Maz. to Mgr. A.-D. Sibour, Bishop of Digne, September 9, 1843, in YENVEUX II, 24.

<sup>64</sup> Original: Rome, Arch. of the Post., L. M.-Moreau.

Congregation places in him by pleasing you by his conduct, if he requests it a bit latter, I will not refuse to shorten his second period of testing.

But that is not the bad part of your letter. Tell me just what Father Carles<sup>65</sup> could have done to turn you so radically against him? Only a few days were enough for you to see him in such dark colors that you go so far as to say that removing him is a question of life or death for the students at your seminary. What happened? Your statement is so serious that I cannot but require of you an explanation that is formal, precise, categorical. You know that before being condemned each member of the Congregation has a right to be heard, or at least his faults must be exposed in such a manner that I can bring an equitable judgment, even if it concerned nothing more than taking a purely administrative solution. Allow me then to postpone the decision you ask of me until I get more ample information. It remains to be seen if it would be right to place a member whom you reject with horror in a house like that at Vico where everything is peaceful under the benign and paternal governance of our angelic Father Semeria. How can we tell ourselves that he could handle a member who alarms a superior with your authority and your experience? But no! The situation is too serious; I need to get to the bottom of this. Therefore ask Father Lagier to write for you, if such a long letter will tire you overmuch, and explain your grievances in supporting them with those reasons which require you in such an urgent manner to exclude from your seminary a member, who we thought would be useful to it under several aspects and whom we presented with all the more confidence since the service we expected of him would contribute to soften the regrets and complaints of the Bishop of Ajaccio.

It is not my fault if Father Nicolas has not already arrived at his assignment; but before leaving the Continent, we wished to put in order certain temporal affairs which were rather mixed up. He has only two religious sisters who were not able to get to Orange on time; he was forced to wait for them to conclude with them all the family arrangements. He had written to me for permission to leave only on Monday.

You will learn with pleasure that Brother Chauvet pronounced his vows on Christmas Day. I saw him yesterday, very happy to belong to

<sup>65</sup> L. E. Ferdinand Carles made vows on June 29, 1840, and was ordained a priest on July 27, 1843. He left the Congregation in July, 1844.

the Lord and to the Congregation. And now, we must have the Archbishop of Avignon see reason. What can one do? Our basis can be weak because we haven't reflected on the principles. But that does not make things easier for me, who am trying to preach by example in this matter, but cannot make myself understood.<sup>66</sup>

Goodbye, good Father Moreau. Greet for me Fathers Lagier and Pont, and may you all be blessed in the Name of the Lord.

† C. J. Eugene, Bishop of Marseilles.

**816. To Father Guigues, pastor of the parish of N.-D. de l'Osier, in the Commune of Vinay, Isère. In his absence, to Father Vincens, priest at l'Osier.<sup>67</sup>**

*The scholastics return to Marseilles. Novice Granier is dismissed.*

L.J.C. and M.I.

Marseilles, October 2, 1843.

Our retreat, my dear Father, kept me too busy to allow me to write to you sooner. It is however very urgent that you begin to direct our Oblates towards Marseilles.<sup>68</sup> Father Tempier has inquired if the steamships still provide service on the Rhône; it seems that the water level is too low to allow it. Since Tempier has begun to concern himself on this point, I directed him to arrange things with you.

Have a little more confidence in the Lord, my dear Father. When the Oblates shall have gone from l'Osier, new novices will be coming to replace them. You realize that it was only circumstantial that they remained at l'Osier last year; that situation could not have been a permanent one. Without any regret I call both the philosophers and the theologians to come here. The observations that Father Vincens made to me proved that the middle ground that I had first proposed was not practical. Now that the question has been decided, there shall be no

<sup>66</sup> Cf. on this topic letter no. 806 to Brother Chauvet.

<sup>67</sup> Original: Rome, Arch. of the Post., L. M.-Guigues.

<sup>68</sup> From 1827 (except 1831-1833 the scholastics attended classes at the Major Seminary while living at Le Calvaire. Following that, they nearly all lived at the seminary from 1835 to 1854, except in 1842-43 when the theologians were at l'Osier. From 1845 to 1852 the philosophers were forced to stay at Lumières, because the seminary was all filled, Cf.: BEAUDOIN, Y., *Le grand séminaire de Marseilles sous la direction des O.M.I., (1827-1862)*, in the *Archives of Oblate History*, no. 21 (1866), 282 pp.

turning back. All of our Oblates will come to study both their philosophy and their theology at my seminary here in Marseilles. Everything is ready to take them in, let them come as soon as possible.

I would have liked you to tell me at least something, in short, your opinion in regard to Granier.<sup>69</sup> I have not been able to comprehend Father Vincens's attitude, who seemed to want and not to want at the same time. I was forced to judge by the surface, for it would have been impossible for the ablest of men to base a judgment on the contradicting explanations of Vincens. And so, one had to hesitate; in the last analysis the small things, small but significant in a person of doubtful qualities, determined his dismissal.

In a few days, we will send to you a candidate whom Father Tempier judges to be excellent, a nephew of the apostate Archbishop of Warsaw,<sup>70</sup> who ran away from his country in order to save his faith. He speaks Latin very well, is intelligent, active, worthy in all aspects. He is already well advanced in knowledge of the virtues which he has practised until now. He was received as a novice on the eve of St. Matthew's day.

Your 55-year-old man does not fit in. With 300 francs you cannot feed and clothe him, and soon the age and infirmities will make him a burden.<sup>71</sup>

The teaching brother presents more advantages.<sup>72</sup> Your proposal to allow him free schooling is laudable; but it may present future difficulties when you may no longer have a brother who can bring in 400 francs. So this requires reflection. If we were to adopt this proposal, there will always have to be changes: free to those who are poor, excellent; but why give alms to those who do not need it.

<sup>69</sup> Word scratched over in the mss. It seems to refer to F. A. Granier, who entered the novitiate on September 24, 1842, and was sent away.

<sup>70</sup> Archbishop Ignace Pawlowski of Mohylew. He was not an apostate; but the Poles in France so designated him, cf.: J. PIELORZ, *Les Polonais dans la vie de Mgr de Mazonod*, in *Études Oblates*, t. 28, (1969), pp. 261-284. The nephew bore the same name, but we do not know his first name.

<sup>71</sup> Mss.: *rendront*.

<sup>72</sup> In the *Journal*, October 1, we read: "Letter to Father Guigues . . . Answer to several questions, among others the topic of the free school he would like to establish in l'Osier. There is a claimant who brings to the house 400 francs a year . . . That is well for now; but the nest-egg (?) once given, it would be necessary to continue even if the benefactor were to withdraw . . ." YENVEUX II, 193.

I can hardly think of leaving for the time being . . .<sup>73</sup> especially since I will require one of our Fathers presently at l'Osier for the missions at Viviers this winter. It will probably be Father Lavigne; I warn you in advance so that you may leave some of your commitments rather flexible. It would be rather difficult to give you an answer in relation to M. . .<sup>74</sup> He was so extravagant that we did not bank on him. It would have been very helpful to employ him in the mission of Brignoles, but truly I don't dare.

**817. To Father Moreau, vicar-general and superior of the Major Seminary, at Ajaccio, Corsica.<sup>75</sup>**

*Reasons for Father Nicolas' delay. He shall leave at once.*

L.J.C. and M.I.

Marseilles, October 5, 1843.

I am, my dear friend, more than provoked by the delay of Father Nicolas.<sup>76</sup> His business has been prolonged to such an extent that he is kept back much longer than I would have believed. I have written to him to leave them half-done,<sup>77</sup> if necessary, rather than to stay any longer, since his presence at his position is absolutely required. I feel how much this delay must irk you, I write only to explain the situation. I expect to see him arrive from one moment to the next. I'll wrap him up and ship him to you the moment he appears.

Goodbye, I do not want the Brothers to have to wait for me . . . . I embrace you wholeheartedly. Father Lagier did not give me any news about himself. I hope he is well, and also Father Pont. I greet them both. Goodbye.

<sup>73</sup> The name has been so well erased that nothing at all remains. It has to do with a Father from l'Osier that Father Guigues did not want. The community during that summer was made up of Fathers Guigues, Vincens, Dassy, Hermitte, Pierre Aubert, Bise, Santoni and Lavigne.

<sup>74</sup> The name is erased and illegible.

<sup>75</sup> Original: Rome, Arch. of the Post., L. M.-Moreau.

<sup>76</sup> Father Nicolas was waited for impatiently as a teacher of Dogma . . . .Cf.: L. Lagier — Tempier, October 2, 1843.

<sup>77</sup> "Laisser en dix-huit," to leave half-done.

818. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>78</sup>

*Success of the missions in Corsica. Imperfections of Father Carles who was sent to Vico.*

L. J. C. and M. I.

Marseilles, October 5, 1843.

My very dear son, yesterday I received both your letters at the same time, one from Ucciani of September 14, the other from Ajaccio of October 1. As usual, *al solito*<sup>79</sup> I thanked the good Lord for the blessings that he has lavished on your fine mission and also prayed that your health and that of your dear brothers and co-workers will hold up under such rigorous tasks.

Even though I am extremely put out over the solution we had to take in regard to Father Carles, for the time being I will leave him with you at Vico, it being understood that he will work better there than elsewhere at correcting his difficult character and will not in any way disturb the peace and tranquillity that, thanks be to God, are the rule in your house. On that point, I recommend that you let him get by with nothing. How could it happen that, just after ordination and having just arrived at the task assigned him, how could he have shown himself so defective in character that his superior should fear damaging the reputation of the Congregation were the seminarians to see him just as he has shown himself to be. I cannot tell you just how much pain this misfortune has caused me. This is an example of how defects in a member can contradict all the arrangements made by the superiors, and throw consternation into the whole of their planning.

I authorize you to undertake the urgent repairs you speak of in your letter.

I am so pressed for time that I must close, but it won't be without embracing you and blessing you as well as the whole family.

† C. J. Eugene, Bishop of Marseilles.

<sup>78</sup> Original: Rome, Arch. of the Post., L. M.—Semeria.

<sup>79</sup> *al solito*: as usual, in Italian.

**819. For Father Tempier, vicar-general. Marseilles.<sup>80</sup>**

*Various precisions concerning the schedule at the Major Seminary.*

Marseilles, October 25, 1843.

It was impossible for me to go to the seminary. The everlasting sitting I just finished with Mr. B. and Mother E. prevented it. However, I did want to arrange with you about what is to be done first tomorrow and thereafter:

1 - I want to insist that the community proceed from oraison to Mass without interruption in time.

2 - that we have only one low Mass, followed by a quarter of an hour of thanksgiving.

3 - that it be laid down that the bell is rung only twice to get to the Cathedral: the first to don the surplice and to go down; the second to leave about five minutes later, this is even a bit too long from the first to the second. It will be enough if the first bell rings at five minutes after ten o'clock.

4 - that the seminarians who do not come for the holy water blessing withdraw immediately after the High Mass.

5 - that they assist only at Vespers.

6 - that things be so arranged that, upon arrival at the seminary, the altar will be ready for Benediction to be given after the *Ave Verum* and the whole of the *Pange Lingua*, omitting the Litany of the Blessed Virgin.

7 - After the Benediction, there can be a brief quarter of an hour of recreation, but no more and perhaps clipped off a bit at both ends.

8 - that the bell be rung exactly at the end of classes so that the professors are not tempted to prolong them.

This is all I have to say for now. During the day tomorrow, you will tell me what you intend to do, either for studies or the different spiritual exercises of the seminarians and of the Oblates.

Good evening.

<sup>80</sup> Original: Rome, Arch. of the Post., L. M.-Tempier.

820. [To Father Moreau, at Ajaccio].<sup>81</sup>

*Reflections on Fathers Nicolas, Lagier and Carles. Know how to get help.*

[Marseilles,] November 1, 1843.

I am happy, my dear Father Moreau, that you are satisfied with the attitude taken by Father Nicolas at your place. I needed this consolation to overcome the pain I suffered because of Father Carles. I truly fear that you may have judged the latter too severely. He would have accepted your advice, and I doubt that he would have caused you the annoyance you feared. Certainly Father Semeria has less authority than you and you see that he has no complaints about him. I'm afraid Father Lagier may have influenced you without your realizing it. He is a person liable to prejudices. If I had believed him, Father Rey would no longer belong to the Congregation; the latter is the best person in the world, lends himself to everything with perfect docility, is of excellent character. Father Carles does not have that advantage. His character is faulty; but you would have corrected him by your usual kindness. I did not want to go against your wishes; but it is vexing that he has taken a direction other than I had given him.

I supposed that Father Nicolas had given you some good help with the retreat. I had spoken to him about it and, if he did not waste his time while he was at Orange, he could have prepared a few sermons. Warn him so that during this year he will always have something prepared. I do not understand either how Father Lagier refused to help you out. If he were to give less time to his foolish correspondence, he could write out or learn sermons — this would be more in conformity with his duties. I exempt you from the task of telling him my displeasure that he has not written. It is true that he could not enjoy calling me *his one and only dear daughter*, nor tell me that *his soul is completely taken up with the care of his blessed children*, nor that *he has given himself over to and dedicated himself to accomplishing the Lord's plans for them*, and a thousand other stupidities of this kind. He is quite incorrigible. If his letters were to fall into the hands of ill-intentioned persons, we would have every reason to blush with shame and confusion.

<sup>81</sup> YENVEUX II, 61; VI, 66; VII, 145, 167, 189, 220; VIII, 101.

As for Father Nicolas, you can tell him for me (or for yourself, if you prefer), that he should have let me know his attitude and his dispositions relative to the position I gave him. It is an error to have forgotten this.

It hurts me to see that you constantly overwork; spare yourself a little more than you have done up to now. The Lord grant that you are not overcome by the exhaustion of the retreat that you had to give all alone.

Father Bellon will surely have told you that he is in charge of a very interesting family; he has under his direction sixteen of our Oblates or novices. This morning I went at five fifteen to the seminary to assist at the renewal of vows. You were in my thoughts. I even mentioned all of you in my short discourse. It was a beautiful morning for the Congregation.

Goodbye, dear Father. I greet you affectionately, as well as the other Fathers, and ask you to remember me to them.

*P.S.* To help Father Martin and to correct him of certain faults that you have noticed, do you think I should tell him that he has not conducted himself prudently with you, a fact which obliged me to change his posting?

**821. To Father Semeria, superior of the Mis[siona]ries at Vico, Corsica.<sup>82</sup>**

*Help Father Carles correct his faults. Wait before granting faculties to hear confessions. Annual Retreat. Recruiting. The Corsican Oblates are good religious.*

L.J.C. and M.I.

Marseilles, November, 1, 1843.

I would like to convince myself, my dear Father Semeria, that Father Carles has been misunderstood and judged too severely at Ajaccio. I agree that there is something unpleasant about his character. He has rather singular ideas and he hangs on to them too much; but I believe that Father Moreau would have gained enough influence over

<sup>82</sup> Original: Rome, Arch. of the Post., L. M.-Semeria.

him to correct him. I feel that Father Lagier influenced his superior, the latter has a tendency to be influenced. He is a good member of the Congregation who would no longer be there if I had believed the good Father. As far as you are concerned, don't be shy with him. Do him the service of letting him know when he gives in to the quirks of his character. Act with kindness but also with firmness. Look upon yourself as if you were thirty years older than he. I hope that the example of his confrères will show him the road he must follow.

I am a bit embarrassed with the advice that I for my part have to give to Father Carles. I understand by your letter that he was kept in ignorance of the discontent that he caused. You must feel that I am at a loss how to explain the change in his assignment, and above all that I am bound by the useful observations that I could have given him. If one of the absurdities of which he is accused has actually happened, there is enough to hesitate in granting him faculties of hearing confessions. He would thereby have given proof of unforgiveable ignorance and stubbornness. You will be careful not to leave him alone in care of the house, not until you know him well. I am putting off a little before writing him in order to give me time to receive some more information.

You have finished your retreat; I hope that the time of trial has cleansed you. Here things went well. Father Martin is just leaving, he was really satisfied at Le Calvaire. I presided over the ceremonies at the Major Seminary, where this time the Oblate family was numerous. If the Lord blesses these young men and grants them growth in their vocation, we will be able to do a bit more good work in the Church; but this is more difficult in today's world! Those who should not only applaud but support the efforts of these men who consecrate themselves to God, are precisely those who hinder as much as they can the vocation and the conscientious progress of a group they cannot appreciate, because today the constitutions and rules of the Church are no longer known. We would have to send them of whom I speak to the school of the saintly Bishop of Montreal, since in France the traditions are being lost, and each person conducts himself according to his whims.<sup>83</sup>

I was grieved by the news of the death of your uncle of the Oratory.<sup>84</sup> It would have been better if he had followed the advice of our

<sup>83</sup> Reference to the Archbishop of Avignon and his opposition to the religious vocation of Brother Chauvet, cf.: letter no. 806.

<sup>84</sup> Oratory of St. Philip Neri.

saintly Father Albini, and that he had served in our Congregation. I do not say that he would not have died, but he could have done more good in his life.

I greet individually and with affection each Father of your household. They all know how dear they are to me, and yourself in particular, my good Father, whom I love tenderly.

† C.J. Eugene, Bishop of Marseilles.

*P.S.* I am happy to say, for the honor of your island and for the particular satisfaction of our good Father Luigi, that I am extremely satisfied with Brother Tamburini, and also with Brother Pianelli. I need say nothing of Father Santoni, we know well what Brother Morandini was. Well, Father Luigi, what does your heart tell you? If I were to complete the picture, it would fill you with pride.

## **822. To Father Dassy, priest, at Peyrins by way of Romans.<sup>85</sup>**

*Impressions of Father Dassy's writings about the Abbey of Saint Anthony. The exact name of the Congregation. The Mission at Brignoles.*

L.J.C. and M.I.

At la Ciotat, November 8, 1843.

Before the day begins, my dear Father Dassy, and with all the church bells ringing in la Ciotat where I am making a pastoral visitation, I will take care of you, my dear son. I was waiting before writing to you to receive the letter you told me was coming. It arrived just as I was leaving, and I put it in my portfolio, not wishing to wait my return to Marseilles before answering it.

I understand by what you write that we are not, as I would have liked, inactive in printing your work,<sup>86</sup> but after a thorough and laborious undertaking, as yours was, I will not grieve you by disapproving. I do not however share your confidence as to its sales. Very few people

<sup>85</sup> Original: Rome, Arch. of the Post., L. M.-Dassy. The Founder had first written: Notre-Dame de l'Osier, near Vinay, Isère.

<sup>86</sup> Father Dassy's letter of November 3 has been preserved. It announced the printing of his work on the Abbey of St-Antoine and gave details about the printer's terms, the cost of the book, etc.

are interested in this type of writing, be it in good standing with all the archeologists in the world.

I do not think it necessary to put our coat of arms on the book's frontispiece. I see it sufficient to indicate the author by your position as priest at Notre-Dame de l'Osier as you style yourself; but at the bottom of the dedicatory letter you should put your full and complete name, with your true and complete title of *Oblate of the Immaculate Conception* written out in full: in Latin you should put: *E Congregatione Oblatorum B. V. Mariæ sine labe conceptæ*, for that is the title given us by the Apostolic Letters of our Institution. This beautiful title has but one defect, it is a bit too long. It is impossible to use in French: "of the Congregation of the Blessed Virgin Mary conceived without the stain of Original Sin." It should be shortened into *of the Immaculate Conception*, an expression which the Church has adopted to state the great privilege of our Mother, Queen and Patroness, an expression which is, besides, the heading of our Constitution.

I have forewarned Father Guigues that I will need you for the mission at Brignoles during Lent. It is a very important mission because of the population, the sub-prefecture and the court.

A hurried goodbye. I bless you with all the affection that you know I have for you.

† C.J. Eugene, Bishop of Marseilles.

### 823. For Father Courtès, at Aix.<sup>87</sup>

*List of the missionaries for the coming missions.*

L.J.C. and M.I.

Marseilles, November, 24, 1843.

I will give you a good evening with the return of Father Perron. I had asked the pastor of St-Vincent de Paul to tell you that all has been arranged. I am still at a loss to fill the number of missionaries at Gardanne. I feel it is enough to take Father Rouvière at Aix, since you will be preaching at Marseilles; however, three missionaries are not enough for Gardanne. If we were able to assign Father Roux,<sup>88</sup> Father Perron could join with Fathers Martin, Rouvière and Viala.

<sup>87</sup> Original: Rome, Arch. of the Post., L. M.-Roux.

<sup>88</sup> Name partly erased. The reference is to J.-N. Roux.

It seems to me that plastering up the crack would not eliminate the danger, if there is one, but do not count on any funds from the seminary or from the archbishopric.

Do not ever give in concerning the bedroom Mr. Bret demands. He has strangled us enough.

Goodbye until the next meeting.

**824. To Father Courtès, superior of the Missionaries at Aix. B.d.r.<sup>89</sup>**

*Father Martin will be in charge of the mission at Gardanne.*

L.J.C. and M.I.

Marseilles, November, 30, 1843.

My dear Courtès, the Archbishop and the Vicars-General are wrong to be worried. On every mission we must act with much prudence, and Father Martin is experienced enough in this ministry to recognize the results of his presence at Gardanne. He is already informed about the local situation. The mission that he gave at Simiane has acquainted him with what has been going on in the neighborhood. The parish priest is favorable to him, he is well known to the curate; thus everything seems to presage a successful mission. You may reassure the Archbishop and the Grand-Vicars. We need only God's help and their sense of impartial justice.

As for you, it is impossible to disengage you from your going to St-Vincent de Paul, and you are not strong enough to take on both commitments; so you must not even think of trying to do both tasks at once and with full force.

Only finding a fourth missionary worries me; three alone are not enough. Goodbye. If you get here only on Saturday evening, I won't see you before Monday, because I am leaving at one o'clock to go to Cassis to close a mission, which has been very successful. Not even a handful of men have been left in the lurch. That is what is called walking away with the whole deck.<sup>90</sup> Goodbye.

† C.J. Eugene.

<sup>89</sup> Original: Rome, Arch. of the Post., L. M.-Courtès.

<sup>90</sup> "Faire la vole": making of all the tricks in a card game.

825. To Father Vincens, priest miss[ion]ary at N.-D. de l'Osier,  
near Vinay.<sup>91</sup>

*The Founder's many tasks. Reflections on several novices. Good news from Canada.*

L.J.C. and M.I.

Marseilles, December, 10, 1843.

If I am not mistaken, my dear Father Vincens, I am the one who wrote last, thus you cannot argue about my silence to complain about me. Ah! if you were to follow me from morning to night, you would take pity on my slavery and you would blame me for shortening my time for rest to dedicate a few moments to my children! Since I received your last letter, I have been wanting to write you, but I have not been able to. It is useless to try and prove an assertion which appears so unusual, but it is so. My belatedness goes on increasing; I don't have enough time for my work.

Thank you for the details you give me about our novitiate. Nine candidates, if they are good ones, that is really something. We are preparing others for you at Lumières who will fill the vacancies — and more. Besides, are we not in God's hands? He knows our needs, he is the one who gives the grace of vocation. Let us therefore have a bit more confidence in his goodness, and let us be less concerned about men, about what they may say or would like to do.

I have nothing to say about your novices about whom I am very pleased to receive the impressions that you sent me. It seems to me, however, that you could assign someone to teach French to Brother Pawlowski. It is essential that he becomes capable of understanding your instructions. I see that you have sent Telmon away.<sup>92</sup> That is what has to be done as soon as we judge a candidate unsuitable. It is only because of our regard for his uncle that we prolonged his time of testing to see if the regularity at the novitiate would redress the light-headedness we reproached him of. I was a bit surprised to see Brother Bayeul arrive so quickly,<sup>93</sup> he really has not had the time to be formed,

<sup>91</sup> Original: Rome, Arch. of the Post., L.M.-Vincens.

<sup>92</sup> The name is erased. Probably Telmon. This name does not appear in the Register of Admissions, but Father Martin speaks of him in a letter to the Founder, January 11, 1843: "Young Telmon had neither vocation, piety, or sincerity . . ."

<sup>93</sup> The name is erased. It reads rather: Bayer, but Father Martin writes Bayeul, cf. L. Martin-Mazenod, October 13, 1844.

or rather to be reformed, as I would have wished him to be during at least six months of novitiate. I am trying to supplement that here, but our work at Le Calvaire makes that difficult. As for Ramel,<sup>94</sup> I have taken another chance in allowing him to make vows for one year. There is something badly organized in this man.

I can say nothing but good about our Oblates and the novices who are with them. They are conducting themselves well and studying as they ought. Tamburini will make his vows at Christmas; I am delaying Walsh a bit,<sup>95</sup> not that things are not going well, but because you pointed out to me that he had not settled down to work until somewhat later than the others.

Finally, I have learned that our travellers have arrived in Canada.<sup>96</sup> They had left on September 1 and, since we had come to December without my having received any news, I was truly anxious. A letter has arrived<sup>97</sup> to reassure me: they arrived at Longueuil forty-two days after their departure from Le Havre. The crossing was rather long, but rather good. The community there is very happy indeed. Father Allard has pleased everybody; he is himself quite pleased in this house which is doing very well, regardless of what one certain peevish member may have told you in a moment of pique. Our two deacons are also very happy. "Oh, what an interesting community," they write to me. "Be consoled. Here we have not only numbers and contentment, but also piety and religious fervor as they should be in the most fervent of our communities."

Father Durocher<sup>98</sup> made his profession on October 15, in the presence of two Bishops and of so many other persons that the ceremony had to be held in the parish church. The Bishop of Juliopolis

<sup>94</sup> The name is erased. It seems to refer to Ramel Claude Joseph, a novice in 1841, and whose departure from Le Calvaire on October 15, 1844, Father Martin deplored.

<sup>95</sup> Mss.: Vals. His name, like that of Bayeul, does not appear in the Register of Admissions.

<sup>96</sup> Fathers Telmon and Allard, deacons Laverlochère and Brunet.

<sup>97</sup> The Founder ends this letter by copying out extracts from Father Honorat's letter of October 18.

<sup>98</sup> These are the persons named in the paragraph: Father Eusèbe Durocher, who made his profession not on the 15th, but on the 16th of October, 1843; his brother Flavien, who entered the novitiate September 28; the two Bishops, their lordships Bourget and J. Norbert Provencher, Bishop of Juliopolis, the abbé Irénée Lagorce (1813-1864). This latter did not enter the novitiate. He was at that time pastor at Saint-Annedes-Plaines. He later became a Cleric of St-Viator, then a Father of the Holy Cross, and thereafter a Trappist. At the time of his death, he had returned to the secular clergy.

said the Mass and preached. The Bishop of Montreal was present. It goes without saying that the superior received the vows and blessed the cross and scapular. All were delighted and touched by the beauty of the ceremony. This is a third professed priest. The brother of the new Oblate was received as a novice on St. Michael's eve. "He is another Sulpician. This Father has always had the reputation of being a saint and a learned man. He was especially well thought of in the community in which he had been a member of the council for fourteen years and was director of the Algonquins of Two Mountain Lake. This tells you that he is a master of that language, to such an extent that he has written a grammar and a dictionary, and speaks the language better than the Indians themselves. In a few days from now, following the intentions of the Bishop, Brothers Laverlochère and Bourassa are going to start learning Algonquin. The last word has not been said about vocations. A Mr. Lagorce, parish priest in the diocese, has also decided to join us. Another fine parish priest, a friend of Father Durocher, has just about come to the same decision, without counting several ecclesiastical students at the Major Seminary who are being deferred only because we do not have enough housing or finances."

I thought that this passage from the letter I have just received would please you and interest the novitiate as much as it has overjoyed our Oblates. You see how the good Lord is blessing us. Let us have courage, and not allow ourselves to be cowed by the least impediments.

Goodbye, my dear man. I greet you affectionately and bless all your novices and the whole community. I embrace you wholeheartedly.

† C. J. Eugene, Bishop of Marseilles.

**826. To Father Semeria, superior of the Miss[iona]ries at Vico, Corsica.<sup>99</sup>**

*Father Semeria's recovery. Father Gibelli's kindness for his superior. Defects of Father Carles; how to treat him.*

L. J. C. and M. I.

Marseilles, December 15, 1843.

Even if I owed you only a word, my dear son, I would send it to you to tell you all my joy on learning that you are out of danger. Just

<sup>99</sup> Original: Rome, Arch. of the Post., L. M.-Semeria.

the thought of your possible ailment, and consequently of mine, wrung my heart and frightened me. So thanks be to the Lord for your quick recovery. But take better care of yourself, and don't even think as yet of going out on missions.

Tell Father Gibelli for me that I was really deeply touched by the sentiments he expressed about you in the letter he was concerned enough to write me. I return him in affection all the attachment and solicitude he showed for you. Oh, my dear children, how I love you all! You have earned all the love I have for you; you form only one person among yourselves, you form only one person with me. That is what the Lord demands of us since he is the principle and the bond of our union.

You know the worries I have concerning Father Carles. I feel that it is about time to present him for faculties, especially if you want his help in missions; but if this dear Father has built up his own theology, if he considers as sinful that which is not, or mortal sin that which is only venial, if he cannot submit his inexperience to the decisions of those who know more than himself, if he builds up for himself systems of morality that are erroneous and refuses to give them up, then there is reason to be hesitant about granting him faculties. That's the whole difficulty. You know well that I am greatly attached to him. I had certainly given him ample proof of my confidence by sending him to a major seminary such as Ajaccio. He simply did not understand the attitude to be taken in such a delicate situation. Is it negligence, lack of judgment, a lack of virtue? I really don't know. All that I wish is that he give some proof of the contrary in the community to which he belongs and which lives in such a good spirit, with little pretention, much simplicity, obedience and zeal. I am fearful of telling him all these things in writing because I know him to be sensitive and touchy. If I had the occasion to speak with him, I would not have hesitated to speak with him frankly; but you know that in verbal communication it would have been easy for me to remain within bounds of any reaction — I suppose the truth would be a shock to him, while in written communication it is rather difficult to modify one's expressions and explain one's thoughts sufficiently in a manner that will make it completely understood that one is speaking only for the good of the individual and for his greater usefulness in the service that is expected of him. I realize that a superior, and especially a father like myself, should not be reduced to such manoeuvres and wariness; but should not my children

show me that I may act toward them with more liberty and less precaution?

I end up nevertheless by authorizing you to request faculties for Father Carles, but on the condition that you require him to conform to the usages within the Congregation in the exercise of the holy ministry; and to that end, I recommend that you build your theological conferences around the Sacrament of Penance.

If our dear Father Carles should be astonished at my disquiet concerning his theological principles, he will have only to recall his stubbornness on a given occasion when he sustained against all the Fathers who were arguing against him an absurd position about sacrilege. Rather than admit that he had been in error, he found it easier to offer them gross insults; that is what it amounts to when one tells men who have the background in learning and who have been teaching for years, that he knows better than they do, that they are in error, and that he had teachers as good as they are. Our dear Father Carles must correct himself of such lack of manners, and to that end he should practise the virtue of humility, of deference and respect for his superiors, no matter who they may be. He should also get used to bearing up under contradiction and not to believe that he is always right against everybody else. It is easy to correct one's faults; it is enough to be penetrated by a sense of the duties of the holy state to which one has happily vowed one's life.

Goodbye, my dear son. I embrace you tenderly and greet all my other sons affectionately.

I believe that you can read to him in confidence and as a proof of your interest, that which I have written concerning him. But do it with great caution. I hope that it will help him. However, I leave that up to your judgment.

**827. To Father Vincens, priest miss[ion]ary; in his absence, to Monsieur Santoni, at N.-D. de l'Osier, Near Vinay, Isère.<sup>100</sup>**

*The future of the Congregation in North America. Copy of a letter from Bishop Bourget on the need of founding a house at Bytown.*

<sup>100</sup> Original: Rome, Arch. of the Post., L. M.-Vincens.

L.J.C. and M.I.

Marseilles, December 22, 1843.

I believe, my dear Father Vincens, that I will please you and also your novices in sending you a copy of the letter that I have just received from the Bishop of Montreal. In it you will see what the good Lord seems to be asking of us, and we can conclude just how much we must work to correspond to such requests. I think that you could have the copy transcribed in more legible handwriting and pass this second copy along to the Bishop of Grenoble as a sign of confidence, and as a recognition of the interest he shows in the works of zeal of the Congregation. It should seem that you are the source of this initiative. It would not be seemly that I appear as the one to have suggested it. I would add that the Bishop of Louisville,<sup>101</sup> successor to the venerable Bishop Flaget, would very much like to have our Congregation in charge of his college at Bardstown, in which there are 150 students, many of them Protestants, among whom there are a few converts each year. Three men would be enough for now, later on we would take over all the missions of the State of Kentucky<sup>102</sup> which forms the extent of this vast diocese. This is beyond our capacity for the time being. But we must admit that a vast horizon is opening up before us. The establishment at Bytown offers satisfaction to those whom the Lord calls to convert infidels. These Savages are worth more than the Indians or Chinese. Already two of our Fathers<sup>103</sup> have gone to work in this beautiful ministry while waiting for my consent to the founding of the new mission; I won't hesitate too long.

Please tell Father Santoni that I am impatiently awaiting a letter from him so I may correspond with him. You will learn with pleasure that Brothers Tamburini and Zirio will make vows on the holy day of Christmas.

Goodbye, my dear Father. I wish you a good feast, a good New Year, and good health.

† C. J. Eugene, Bishop of Marseilles.

<sup>101</sup> J.B. David.

<sup>102</sup> Mss: Kentuki.

<sup>103</sup> Fathers Telmon and Lagier were the first Oblates the Founder designated for Bytown, cf.: L. M.-Bourget, February 15, 1844, in *Oblate Writings*, I, p. 77.

828. To Father Cyr Chauvet, at N.-D. de Lumières, by way of Apt. Vaucluse.<sup>104</sup>

*The documents needed for his ordination have arrived from Avignon; dates for the conferring of Holy Orders.*

L.J.C. and M.I.

Marseilles, December 29, 1843.

Your letter, my dear Brother Chauvet, gave me great pleasure. I had waited for it for quite awhile, because a certain visit you had to make caused me anxiety and disquiet. In the interval, I had occasion to correspond with the person of whose meeting with you I was a bit fearful and I attribute to the easier relationship that established between us the better reception you received the second time, and the ease with which I obtained the documents which I had been previously told would be refused. Now they have been pledged to me; there remains only to establish the time of the various Orders you are to receive. I think you would do well to come for a short visit on the Ember Days of next Lent so that I may give you the diaconate. This will be a preparation to receive the diaconate at the Ember Days of *Sitientes* and then we will decide on the date for the priesthood, which will complete the graces that the good Lord reserves for you within the bosom of the Congregation to which he called you above all to bring you to this end, one that is so happy for you and so useful to the Church and to souls. As for myself, the Lord reserved the consolation of communicating these gifts to you and, by the imposition of my hands, to identify in some manner your soul to mine and to bind together in a more perfect way the bonds which already unite you to me. I think of this with great satisfaction; I hope that you share these sentiments and that already you pray for me more often and with greater fervor, so that by becoming more saintly, I can add onto the *opus operato* a more abundant *opus operantis* in the sacrament I will soon confer upon you.

Goodby, my dear son. Oh! You already belong to me, I congratulate myself that I am doubly your affectionate father.

† C. J. Eugene, Bishop of Marseilles.

<sup>104</sup> Original: Rome, Arch. of the Post., L. M.-Chauvet.

1844

829. To Father l'abbé Martin, priest miss[ion]ary with the Curé, at Gardanne, Bouches-du-Rhône.<sup>1</sup>

*Bishop Bernet should be invited to come administer the sacrament of confirmation at the end of the mission. If need be, Bishop de Mazenod could replace him.*

L.J.C. and M.I.

Marseilles, January 11, 1844.

Just a word, dear Father Martin, inspired by my bishop's heart. Would it not be good to invite, to urge the Archbishop of Aix to come to Gardanne on your fine mission's closing day to administer the sacrament of confirmation to so many people who have not received it and who may never receive it. Why this faint-hearted fear? Do your duty in proposing it.<sup>2</sup> If this good Archbishop, fearing the harshness of the weather, should think of asking me to replace him, what happiness I would feel to be able to give the Holy Spirit to so many poor souls who have the duty and the need to receive Him. This time, I would not be able to go on Sunday because I am busy both morning and evening with my own flock; but I could go on Monday, and it would be quite easy to keep together your people for this forenoon. I am expressing my wish, desire, and good will. That is all I can do before God. I thank him that He is working through your ministry, and I embrace you wholeheartedly.

† C. J. Eugene, Bishop of Marseilles.

<sup>1</sup> Original: Rome., Postulation Archives, L. M.-Martin.

<sup>2</sup> Father Martin had already invited Bishop Bernet. Consequent to the Founder's letter, he wrote to Father Courtès to tell him to invite again the Archbishop of Aix and to propose a replacement for him.

**830. To Father Courtès, superior of the Miss[iona]ries, at Aix.  
B.d.R.<sup>3</sup>**

*Preachers for the coming missions. Good work of Father André at the prison of Aix. Duty of Bishops to administer the sacrament of confirmation.*

L.J.C. and M.I.

Marseilles, Jan[uary] 15, 1844.

I thought, my dear Courtès, that, since Father Magnan missed the mission at Caromb, it might be good to have him work at Aix until he will be going with you to Brignoles. I leave it to your choice either to have him keep to the house while you give the mission of Charleval with Fathers Rouvière and Roux, or assign this work to him and then you would stay in your community. Either way, it seems to me that it would be good to prod Father Roux and to shake him up a bit, to get him away from his too quiet life.

I am very pleased to tell you that twice Father André is mentioned with honor in the Prefect's report to the General Council. This distinctive privilege was accorded only to him. I'll have you read the passages in the official record.

I have answered suitably to Vicar-General Mille who had the kindness to write me in the name of the Archbishop of Aix.<sup>4</sup> Alas, we are far from having the same opinion concerning the duties of our pastoral office and I am quite sure that it is not I who am mistaken. Meanwhile, you did very well in acting as you did. The attitude which you knew me to entertain imposed on all of you the duty to make it known. You would have been responsible before God of the consequences of your silence — always supposing that at Aix they would have been disposed to perform their duty — since we must not delude ourselves, it is a Bishop's duty to administer the sacrament of confirmation to those who are well-disposed; these needy Christians can receive it from nobody but him. And if one is legitimately prevented, can we, ought we, suppose refusal of the offer of someone who would show himself disposed to administer it in one's stead? Ouf! That chokes me. Goodbye. I bless you.

<sup>3</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>4</sup> Bishop de Mazenod insisted greatly on administering the sacrament of confirmation at the end of a mission. In his *Journal*, January 15, he entered his answer to the letter of Mr. Mille and added four pages of reflections on this subject. YENVEUX I, 218-222.

831. To Father Courtès, superior of the Miss[iona]ries, Carmelites Square, at Aix.<sup>5</sup>

*Requests information on the subject of the cathedral canons' increased income.*

L. J. C. and M. I.

Marseilles, January 27, 1844.

I think that if you had the occasion of seeing Mille, the Vicar-General, you found him satisfied with the letter that I wrote him in answer to the one I showed you on the day of your departure.

I am able to grant a small supplement to the canons of my cathedral, but I want them to earn it. It will be by way of an allotment because of their presence at ceremonies that I will grant them this little benefice. To that end, I will set up some kind of regulation or register;<sup>6</sup> but before deciding anything, I should like to know what has been done in other cathedral Chapters, even since the Concordat. I know that at Aix such a register existed under Bishop de Cicé and during the See's vacancy. I believe that practice has been discontinued; nevertheless, I would like you to get me a copy of the regulations that governed it. The former Bishop of Dijon<sup>7</sup> should have a few samples; please do me the favor of sending him my respects and ask him for a copy. In case that he doesn't have any, he will tell you whom to ask at the Archbishop's office to get one. If the good Mr. Boulard hadn't gone senile, he could give you what you want. In the event that he has maintained some of his faculties, you could ask him to make a copy of certain formularies which he has at hand, I am sure, concerning appointments to Chapter dignities, such as arch-deacon, master of ceremonies, deans of chapters,<sup>8</sup> etc. Try to obtain these documents. I truly believe that I had them at one time; but I wouldn't know where to find them now.

I received your letter. I know nothing further. In such matters we do well to proceed too slowly; and so you see that I am not in a hurry. Goodbye.

<sup>5</sup> Original: Rome. Archives of the Postulation, L. M.-Courtès.

<sup>6</sup> *Fixer la pointe*: an unknown expression, but an allusion to a register in which one had to "point", that is inscribe one's name.

<sup>7</sup> Bishop Claude Rey (1773-1858). Bishop of Dijon from 1832-1838.

<sup>8</sup> *Capiscol*: deans of Chapter.

832. [To Father Vincens, at N.-D. de l'Osier].<sup>9</sup>

*Father Casimir Aubert's unsuccessful mission in Ireland. The Congregation can help financially only its own members. Send in narratives on all the missions; the scholastics are interested in the apostolate of their older brothers.*

L.J.C. and M.I.

[Marseilles,] February 9, 1844.

Father Aubert's return will sufficiently tell you the little success of all our efforts to establish the Congregation in Ireland. The obstinacy of the Bishop of Cork<sup>10</sup> is a veritable blindness which he will find difficult to excuse before the Lord. It is a veritable trip-up that the devil worked at the crossing; I counted on this foundation not only for the good of Ireland but to draw members whom we could have employed in all our missions of the British domains and in those being offered to us in the United States. We have nothing to reproach ourselves for, I did all we could have done, and the last trip I had Father Aubert make will attest that when it is a matter of God's glory and the salvation of souls, we will spare no expense or trouble. The good Lord has His plans when He allows us to put forth fruitless efforts; I am resigned without discouragement to try to do work in some other field . . . .

It will not be very easy to have him<sup>11</sup> be reasonable about Father Baret's sister. It is certainly strange that, with ourselves burdened with members whom we must feed and house, we should go and take on providing allowances for girls who wish to become Sisters. We take care of the needs of the young man who belongs with us; I provided a place for his brother with Mr. Audric<sup>12</sup> without costing his father a penny. That's certainly something; it seems enough to me. If the young lady does not become a religious, she can return home to her father and earn her living by working, as do so many other fine girls who would become religious if the good Lord had given them as much money as they have virtue.

<sup>9</sup> YENVEUX III, 37; V, 61; VII, 267; REY II, 190.

<sup>10</sup> Bishop J. Murphy of Cork.

<sup>11</sup> According to YENEUX (III, 37), the Founder is speaking here of Charles Baret's sister and brother (Victor), and of Father Tempier ("him") or of Father Nicolas who had an income and had already received permission to help Victor, cf.: letter no. 811.

<sup>12</sup> The Reverend J.-J. Audric (1766-1856) had made his rectory at Aygalades a veritable minor seminary.



*Father Charles Baret*  
(1825-1875)

Your accounts of the blessings that the good Lord has showered on your missions have been quite sober in giving details. You should, however, not be in doubt of the happiness that I feel on hearing them. Moreover, you know that our young Oblates are very much interested in the success of your ministry. Again yesterday, they asked me to tell them something about your work. What could I tell them? I do not ask for detailed narratives; but at least something we can bless and thank the Lord for.

**833. [To Father Courtès, at Aix].<sup>13</sup>**

*We will not be able to do the mission of Brignoles, for lack of available missionaries.*

[Marseilles,] February 13, 1844.

It is evident that you cannot go to the mission of Brignoles, Father Dassy is not free, Father Magnan is so overtired and has such a bad cold that he cannot in any way undertake the least work, unless he can take sufficient rest in between. As the only available resource, to undertake a mission in a city of six thousand souls, there remains only Father Martin. The project is totally impossible. The situation is vexing, disagreeable, whatever you want it to be; but this mission will have to be given up. Please write immediately then to the parish priest at Brignoles that your condition does not allow you to accept his invitation and that the other missionaries who might be available cannot undertake that mission since they have been counting on you to help. Let us put that aside, it is finished. Besides, these annoyances happen all the time. And now Mr. Combalot, who was supposed to preach the whole of Lent at Trinity, has given us the slip, since he is required to go to Paris to plead his case before the courts.<sup>14</sup> The parish priest at Brignoles will have to do like the parish priest at Trinity: endeavor, with a bit of effort on his part, to fill in for the help he expected and did not

<sup>13</sup> YENVEUX I, 103-104; VII, 54\*.

<sup>14</sup> The abbé Théodore Combalot, preacher and writer, had become involved in the struggle for freedom of education. On this subject, he published a memorandum that irritated the government. On January 6, 1844, the Minister of Public Instruction alerted the procurator-general of the Department of the Seine that this publication contained a degree of violence which required legal censure, and requested prosecution, cf.: Mgr. RICARD, *L'abbé Combalot*. Paris, 1892, pp. 228 and ff.

get. We mustn't worry anymore about this. It is vexing; but no one is held to do the impossible.

Brother Ferrand told me that he found a few errors in Father Perron's accounts. You must oversee what he does. It is not surprising that, lacking experience, he may make errors; however, keeping proper accounts seems easy to me. If unhappily he does not have that aptitude, I should be informed so that I can remedy the situation.

I embrace you wholeheartedly.

**834. [To Father Tempier, at Viviers].<sup>15</sup>**

*Account of the closing of the mission preached by Father Löwenbruck in the parish of St-Cannat.*

L.J.C. and M.I.

Marseilles, Feb[ruary] 19, 1844.

No one can tell me, my dear Tempier, just what day you left. I have just spent two days in bed and so I can be excused if I get mixed up; but for the others it is something else. Still, I do wish to write you two lines, and I fear that my letter will no longer find you at Viviers. Yesterday's ceremony suggested a thought that I would like you to add to your note.<sup>16</sup> The gist is that in a country as religious as ours, a Bishop who has the confidence of his clergy is a power. Imagine, at my arrival yesterday I found in the church of St-Cannat a thousand men gathered and singing with their powerful voices hymns of gratitude. I confirmed more than 200, a thousand received Holy Communion. During the afternoon an immense procession of an even greater number of men courageously faced what people might say and filled the enclosure and the square of Le Calvaire as well as all the near-by streets, windows, balconies and roofs. Löwenbruck preached at the

<sup>15</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier. Father Tempier wrote next to the date: "Addressed to Viviers, where I found it on returning from Montpellier."

<sup>16</sup> Father Tempier, on going to Viviers, carried with him certain notes relative to the letter that the Founder wrote to the King against the draft bill about secondary education. The Bishop of Marseilles usually consulted Father Guibert on such matters. This strong and courageous "protestation" against the monopoly of the university and on the role of Bishops in education, was printed by Marius Olive at Marseilles (23 pages); the original was sent to the King, March 16, 1844. Paris, National Archives, F 193970.

foot of the cross and the Pastor gave the Benediction of the Blessed Sacrament. Each man in his lapel wore a cross hanging from a ribbon, and they wore this sign of grace the whole day long; and these men who, a few days previously, would have been ashamed to make the Sign of the Cross on entering a church, dared to wear this pious decoration in all the streets of the city and down to the port where many were seen walking. Isn't this admirable? And what if it had been the women? We know what they can do in similar circumstances.

I ask you to say many friendly things to our dear Bishop, whom I embrace as well as yourself with all my heart.

**835. To Father Courtès, superior of the mission, at Aix B.d.R.**<sup>17</sup>

*List of Fathers who will go to Brignoles.*

L.J.C. and M.I.

Marseilles, February 22, 1844.

The Pastor of Brignoles, my dear Courtès, has just been in Marseilles. I was extremely happy with his good manners. He truly merits that we do all we can to give him satisfaction. He has announced the mission for the second Sunday, and this news was welcomed with great pleasure. I hope that, in the Lord's goodness, this mission will be successful. Take good care of yourself until then. You will have good workers as cooperators. You will arrange what is to be done. Father Magnan will be here the 27th and 28th. Father Martin's health is better. I have written so that Father Dassy will not be late in getting there. Goodbye.

**836. [To Father Magnan at Brignoles].**<sup>18</sup>

*Reproaches the missionaries who lacked determination and became demoralized because Father Courtès, taken ill, could not direct the mission. Father Vincens will replace him.*

<sup>17</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>18</sup> YENVEUX II, 78-80. The Founder had this letter copied into his *Diary*. He added at the end of the letter: "Fr. Martin is demoralized and as a result not appreciated . . . Fr. Dassy has delighted everybody."

[Marseilles.] March 8, 1844.

My dear Father Magnan, this faint-heartedness that has possessed all of you is truly strange; this childish fear of what people might say, this cry of distress that all of you uttered when you saw the formidable town of Brignoles which stunned you, that which demoralized you so that people could see straight through you, and all of that dismay because Father Courtès was not there. In truth, if another sentiment had not taken hold of me at that time, I would have laughed at this panic. Come on! When you are sent in the name of the Lord, once and for all leave aside all these human considerations, the effect of poorly hidden pride and lack of confidence in the grace of Jesus Christ whose instruments you have however been over so many years. You deserve that this divine grace be withdrawn from your ministry, it is then that you could be fearful of people's judgment. But as long as it is with you, you will convert them, with sermons that are simple, not affected and inspired only by the spirit of the Lord who does not work through the well-rounded phrases and the fine language of orators.

Since you were so affected, the pastor and his curates must certainly have noted how discouraged you were. That is doubtless the reason that emboldened him to express so detrimental an opinion about you, one that you yourselves provoked and perhaps even seconded by your own sentiments so poorly disguised that they could not but be recognized by the least clear-sighted of men. Who knows, even if you were content to remain humble in his presence, rather than extol the dismay of your ministry, so different from the fruitless and sterile ministry of those heady preachers of Lenten sermons whose names and talents Father Martin recalled to me,<sup>19</sup> and who passed by Brignoles as everywhere else; who can say, I repeat, if you were not

<sup>19</sup> Father Martin wrote to the Founder on March 4, and 6. In the first letter, he described the immense throng who received the missionaries. "All we could present to these people was a group of a few young missionaries," he wrote. "We put on as brave an appearance as we could, that is, we were as modest as possible, since that was the only way to pull through . . ." On the 6th, he urged Bishop de Mazenod to send Father Vincens and later even Father Courtès. The Pastor, who listens to the "persons of note" in the city, "can no longer contain his anxieties. He told Father Dassy clearly that another superior than myself was needed to conduct the exercises and on that point he was only filling my desires and yours . . . We who are only used to evangelize the poor people of the countryside . . . find ourselves out of our element here . . . A certain class of pious people of the upper class would have preferred flowery and mystical discourses rather than mission sermons." Among the great preachers who went through Brignoles, Father Martin named only Mr. Desplaces.

caught in passing severe and unfavorable judgments on our own confrères, whose favorable side, perceptible to any impartial man, you ought, to the contrary, have underlined.

Happily it is eleven o'clock, and I have to get ready to go to bed, otherwise I would not have finished my harangue, which I wish you to read in common, since my observations are meant for each of you.

I hurry to end my letter so as not to miss the mail. It goes without saying that Father Vincens will take over the direction of the mission. I suggest that you readopt attitudes befitting the dignity of your great ministry. You were not sent to Brignoles to court the applause either of the Pastor or the priests, or of the town's upper class. You have been sent to convert souls by virtue of the grace of Jesus Christ which has never been lacking, unless you relied more on your own efforts than on his power; I forbid you in your conversations with the Pastor or with others to use those formulas of false or at least misplaced humility which lead you to agree to your put-on mediocrity, your weakness, your inadequacy in evangelizing an area like Brignoles. To the contrary, exalt your ministry, if needs be, by maintaining that your preaching is that which is fitting to your sublime functions. *Sat multi, dicendi sublimitate sonantique elegantis, admirationem movere satagunt; aliam insistere viam debemus*, etc.<sup>20</sup> But it is even better never to play that tune, out of respect for the Word of God which works miracles of conversion through your ministry, despite the judgment of men.

Goodbye, dear children. Receive my advice with the deference and the respect that you owe my teaching, since here I speak to you as "one having authority,"<sup>21</sup> that is to say that it is not meant to be received jokingly or with misplaced laughter. I embrace and bless you all. Goodbye.

### **837. To Father Courtès, superior of the Missionaries, Carmelites Square, at Aix. B.d.R.<sup>22</sup>**

*Father Courtès can continue to get rest since Father Vincens replaces him at the Brignoles mission. Not to believe too readily what the gossips say about his men.*

<sup>20</sup> Rules of 1826, 1a pars, cap. 3, parag. 1, art. 4.

<sup>21</sup> Matt. 7:29.

<sup>22</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

L.J.C. and M.I.

Marseilles, March 9, 1844.

I was convinced, my dear Courtès, that I had written to you among the deluge of letters that I have had to answer for the last while. You had not yet left when I wrote to Father Rouvière to hold you there forcibly if need be. In the fear that my letter would arrive too late, I had specially instructed the Fathers who were to meet you at Tourves to give you notice to return as promptly as possible. I could not recover from the errant imprudence of your leaving the day after having been bled, and in such a state of suffering you were experiencing. I answered Father Martin that I would never consent to have you make a new attempt at preaching. Now that Father Vincens has arrived, the mission will lack nothing. There is no longer any reason to worry you. Take care of yourself, get well in peace, it is the good Lord who has granted you this rest. Even though you should feel better, I think you should stay away from this mission in which you could no longer act as superior but only take part as a helper. You see that I think you superfluous, that is exactly my advice.

You were unjust regarding Father R.<sup>23</sup> He did not write me a word about what others told you; from which I conclude that there is some meddler around you who exaggerates and calumniates rather easily. I am keeping Father R.'s letter to give you proof of what I am telling you. It is possible that Father Perron has also been described to you unjustly by malicious interpretations of his words and his actions. We must be careful against these officious persons who try to be useful by appearing to blame others, especially when they see that those they are deceiving seem to agree with them.

I hope that your health will continue to be better, I would be happy to hear such news. Goodbye.

**838. To Father Moreau, vicar general and superior of the Major Seminary, at Ajaccio, Corsica.<sup>24</sup>**

*The superior of the Major Seminary should not be promoter. Desire for a new Bishop at Ajaccio. Reflections concerning Father Nicolas.*

<sup>23</sup> Probably Rouvière, already mentioned at the beginning of the letter. Father J. N. Roux was also at Aix, cf.: letter no. 823.

<sup>24</sup> Original: Rome, Archives of the Postulation, L. M.-Moreau.

*The Congregation cannot help further Father Pont's father. Exit papers for Brothers Pianelli and Tamburini. Father Guigues will be visitor for the missions in Canada. Novice at Vico.*

L.J.C. and M.I.

Marseilles, April 30, 1844.

By a miracle, my dear Father Moreau, I was able to escape and hide at the seminary to clear away a bit of my back-log. It always happens that each day I send out hastily that which is most pressing, and leave for a later time that which I want to consider when my mind is at peace; but such peace never comes. Now it is your turn. In an old letter dated January 8, you were telling me that the Bishop wants you to be Promoter and that you refused. I think you are right. This is a task that the superior of the seminary cannot take on, because he may often be the one to administer severe reprimands to his students, his former penitents, who should maintain filial sentiments toward him, even during their mistakes if such should occur. The ministry which falls upon the superior of the seminary is different. So do not accept that position. Furthermore, it presents other inconveniences for someone who is a foreigner in a country like Corsica.

You know that I reproached the Bishop of Viviers for not having tried to obtain a bishopric on the Continent for Bishop Casanelli, and at the same time requesting the See of Ajaccio for Mr. Sarrebayrouse. A certain delicacy of conscience deterred him. I thought that I could calm him on this matter; I think that today he does not enjoy the same influence. That this plan be put through for the good of Corsica and peace in the Congregation is desirable, however.

You notice that I am going over your old letters. Father Nicolas has not asked me for a dispensation from saying the Office in common. He did well because I would not have granted it, at least not *semel pro semper*. I would have referred him back to you to judge when it would be opportune to dispense him on a temporary basis. Besides, this Father never writes to me. I dispense him from that more readily than from the Office; there must be nothing forced among us. Only this negligence gives me the measure of his affection. It is always good to know where one stands.

I now refer to your letter of the 10th of this month. As a matter of fact, I was very much surprised to see Bishop Casanelli and his Grand Vicar arrive, and even more by the proposal he made to me in regard

to obtaining money for him. This project by the Auxiliary Bishop is impractical, if he means to achieve it without the consent of the government. I made him face up to all the difficulties and inconveniences that this plan presents. He hoped to be successful with Rome by means of a first letter by the Nuncio; but Rome is in the habit of crossing *t*'s and dotting *i*'s. The more sure plan would be transferring the present Bishop to some See on the Continent and appointing M. Sarrebayrouse to Ajaccio. There have been two recent transfers which could set the stage.

With all the costs that we have to bear, we may not imprudently neglect our temporal interests. I much agree therefore with your idea of delaying the departure of the young man of whom you spoke; but it would be to put off too long if we waited until he had cleared up all his business before receiving him as a novice. According to what you say of him, I find no drawback in having him start his novitiate immediately. It is true that you no longer have a Father Bellon to care for him as he did for Father Santoni. That will be up to you; the formation of a candidate is too important an undertaking for you to rely on someone else in this task.

I am overjoyed to learn that you are happy with all our Fathers. I much appreciate the good qualities of Father Pont in particular, and I certainly would want to do all I can to satisfy his needs. You know very well how easy-going I was for the arrangements he made with his father. But it seems to me that his father is a bit too exacting and is abusing our kindness a bit. Nothing tells us that the requests he is making today will not be repeated, and where will we land up? How come that, in addition to what we have given him, he again needs 3 or 400 francs? That requires an explanation. Have him give you in detail his alleged reasons. Unless I am mistaken, there is a stepmother somewhere, and so we must not be surprised if someone wants to milk the cow. Give me more details about this business. You know that the Congregation is deeply in debt; it must therefore act only with prudence and discretion.

You will have to send us exit letters for Brother Pianelli. I tell you in confidence that I intend to send him to America with the Father Visitor I am delegating for that country. Another very confidential item: this Visitor will be Father Guigues. Pianelli very much wishes to be chosen for that mission in order to be freed from the sentimental or better self-serving persecution of his parents, especially from that of his

brother, the parish priest who plagues him insistantly with false reasoning.

You will do well to obtain exit letters for Tamburini, who is always the same as you have known him to be. I will get their baptismal names before sealing my letter.

Father Tempier asks me to tell you that he is anxious to receive the account of your masses. He has the same message for our Fathers at Vico. He also asks me to tell you that your clerk could sell off his credit-slip by making a little sacrifice, and then he would be free to leave anytime. Accept him as a novice and let him begin seriously his novitiate at Vico under Father Semeria; time is of the essence since he is older and has not yet done his philosophy.

*P.S.:* I beg you to tell Father Pont that I am not answering him in order to spare you postage for his letter. I have dealt of his affairs with you; I would only repeat the same things to him.

Tamburini's name is Ambroise Louis; Pianelli's is Charles. He is from Olmeto.

**839. To Father Semeria, superior of the Missionaries at Vico, Corsica.<sup>25</sup>**

*Wants to go to Corsica. Pastoral letter on the missions. Illness of Father Semeria. Account of the masses and administration of the house. Inheritance of Brother Roux.*

L.J.C. and M.I.

Marseilles, May 2, 1844.

My dear Father Semeria, I must be very tardy in my letters to you. I have forgotten the date of my last letter; but I certainly cannot forget your person, who are always so dear to me. I learn with pleasure that you have completely recovered from your illness; take care of yourself to avoid any recurrence.

I have never doubted the good results deriving from the spiritual retreats prescribed by our Rules; but I am very glad that you expe-

<sup>25</sup> Original: Rome. Archives of the Postulation, L. M.-Semeria.

rienced this especially in Sari. I gladly consent to go to visit these good people when I visit you; but will I be able to do it this year? It seems certain that the Bishop of Viviers will not be available, and how can I go alone on such a long journey? I also fear the hot weather in Corsica, where trips are made on horseback, exposed to all the heat of a burning sun; and again, I must admit, at my age we become lazy about traveling. You must never doubt, however, how pleased I would be to be among you. I am buffeted on the one hand by the heart and on the other by reason, or if you would rather, by sentiments of my weakness, not to mention also age.

You did what had to be done regarding the cure of the good man of whom you spoke. All of these extraordinary things will be useful at some time; but if this good man had broadcast the news of his cure earlier, he would have aroused the faith of his compatriots, and other interesting things might have happened.<sup>26</sup>

I cannot understand how they neglected to send you my Lenten pastoral letter. They did so well at the secretariate that they have no more copies; but I have had a certain number printed under another format. I will send one to you, all the more willingly because it speaks directly of the missions, *ex professo*.

If the doctor judges that the waters of Orezza<sup>27</sup> will help you, you must not hesitate to take them; I advise and exhort you to do so; but I don't think it necessary that you be accompanied by one of our Fathers. Our communities are not numerous enough to allow depletion.

Father Tempier complains that you do not give him an account of the masses you celebrate on his account. Please regulate this important item as soon as possible. I believe you are also forgetting to give the six-month accounting of your stewardship; that must not be neglected. Are you regularly holding your meetings either for spiritual conferences or for council with your assistants? This must be regularized and communicated to me each month.

As to Brother Roux, we cannot consent that he allow himself to be disinherited. I do not know the laws of this country; but it seems to me that a father should not have this power. Besides, there mustn't be

<sup>26</sup> A cure probably attributed to the intercession of Father Albini.

<sup>27</sup> The Founder wrote from *Orezza* clearly; but this place-name is not found in the *General Dictionary of Cities, burgs, villages . . . of France*. Paris-Limoges, 1851.

too much, and since this Brother at times seems to be discontented, I would never consider it proper that he should go and regulate his own business. I am a bit wary about this correspondence.

Goodbye, my dear son. I ask you to give many friendly greetings from me to all our Fathers at Vico, all of whom I embrace and bless with all my heart, as well as yourself.

† C.J. Eugene, Bishop of Marseilles.

*P.S.:* Greet Father Carles for me and tell him that I grant him, as well as to each of you, the faculty of blessing 4000 crosses and rosaries while on mission and 1000 at the convent; this for three years.

**840. To Father Courtès, superior of the Missionaries, at Aix.**<sup>28</sup>

*Come to Marseilles more often to talk over business.*

L.J.C. and M.I.

Marseilles, May 12, 1844.

My dear Courtès, my poor sister is returning to Aix to try the baths, the state of her health has not at all improved. I take this occasion to say good-day to you. With pleasure I learned that you are coming to Marseilles to preach; I will then have at least the consolation of seeing you. Be it said in passing, this circumstance allows me to make the observation that you might from time to time make a short appearance here during which time we could talk things over. At the present time, there is one thing under consideration, something truly essential; but I certainly do not have the time to speak about it in writing.

You most likely know more than I do about the Bicheron affair.<sup>29</sup> I have gotten used to the fact that everything is kept hidden from me. I presume that the wrongs are not on the part of the Bishop of Viviers. I have experience of what Bicheron can do and just how much he appreciates gratitude. Besides, he is not the only one to give this word a meaning not found in the dictionary; it is not the equivalent of the

<sup>28</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>29</sup> L'abbé Bicheron (1796-1868) was honorary Canon at Marseilles and was for a few months vicar general of Viviers. Bishop de Mazenod speaks at length of his behaviour and ingratitude in his *Diary*, April 22.

word gratitude which is a sentiment hereinafter unknown especially among those who consider themselves better than others.

Perhaps you do not know that the unfortunate Roux has been going from one fit of madness to another for a month.

Goodbye, I will perhaps go to see you before you come to see me.

**841. To Father Vincens, priest missionary, at N.-D. de l'Osier, near Vinay, Isère.<sup>30</sup>**

*Sending several novices to l'Osier. Admission to vows of three Irish Brothers.*

L.J.C. and M.I.

Marseilles, May 21, 1844.

You would be the only one, my dear Father Vincens, to whom I would not write. That just won't happen, even though you would deserve it a little for, if I am not mistaken, you haven't given me any sign of life for a long time. Father Aubert will tell you that the council has unanimously admitted to profession three Irish novices.<sup>31</sup> Brother Piot very much wants to return to l'Osier; I was in no hurry about this matter because we haven't felt the heat much here. Brother Palle is not in too good health; it will help him to change climate. You may present both of them for ordination at Grenoble. Brother Bouvier was impatiently waiting the completion of his philosophy to place himself under your direction and properly complete his novitiate. You may judge if he applies himself in earnest. I did not present him to the council because I understood that there might be difficulty in getting him approved. There remains only to mention the two other novices: Coste and Coutelen;<sup>32</sup> they felt that they just couldn't live outside the novitiate; we had to give in and send them back to you.

I strongly suggest to Palle to put aside his childish ways and to be serious as befits a young religious who is so near to the diaconate. As a matter of fact, I insist very much that more serious manners be

<sup>30</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

<sup>31</sup> Brothers R. Cooke, John Peter Gray, and Edward J. Bradshaw, cf.: *Diary*, May 20.

<sup>32</sup> J.M.F. Coste and J.M. Coutelen. They were seminarians at Marseilles. Their names do not appear in the Register of Admissions to the novitiate.

adopted in the novitiate; we must point out that religious are not college students.

Dinner was served a quarter of an hour ago, and some around me are vexed at my slowness in getting to the dining room.

To satisfy them, I am leaving my office, and greet you affectionately.

† C.J. Eugene, Bishop of Marseilles.

**842. To Father Moreau, vicar general and superior of the Major Seminary, at Ajaccio, Corsica.<sup>33</sup>**

*Visit to Marseilles of Bishop Casanelli of Istria. Father Moreau may make a trip to Rome. Novices. Departure of three missionaries for Canada.*

L.J.C. and M.I.

Marseilles, June 13, 1844.

My dear Father Moreau, taking advantage of the Bishop of Ajaccio's passing through, I will answer your last letter concisely.

For that which concerns yourself, I gladly give my consent that you make the pilgrimage to Rome; but I warn you about catching fever there; the season in which you plan to go is very dangerous. Never get into an air current when you have perspired, never go out into the night dew, etc. I understand that you prefer that trip over one to Viviers.

I approve your principles and how you apply them to Fr. Pont.

Follow your plan for the court clerk, he will benefit from his stay at Vico to begin his novitiate well.

If you have no fear that seeing their parents will shake the vocations of Pulicani and of Pompei, it wouldn't be a bad thing for them to make a short visit home; but Pompei should without any delay come back and begin his novitiate after this visit. As for Pulicani, I admit that, in order to avoid interrupting his course in theology, it would be

<sup>33</sup> Original: Rome, Archives of the Postulation, L. M.-Moreau.

better for him to finish his course at Ajaccio, because of the difficulty of covering the treatises that he will not have seen. The only drawback is an insufficient novitiate which is necessarily imperfect in a seminary. You will be obliged to supervise him carefully so that he sees that he is not an ordinary seminarian, and that he will not be entirely unacquainted with the spirit and the customs of religious life when he goes to finish his term in the novitiate house.

The Bishop of Ajaccio leaves this morning at nine o'clock. I will send him the letter that I could not finish yesterday, for I was obliged to do him the honors of the city.

And so I will tell you only one more thing: the Bishop of Viviers was forced to get rid of Bicheron, and he had ample reason to do so.

I say good day to our dear Fathers Lagier, Nicolas and Pont, and I embrace you wholeheartedly.

† C. J. Eugene, Bishop of Marseilles.

*P.S.:* I have sent Father Guigues to Canada with the title and faculties of Extraordinary Visitor; Father Pierre Aubert and Brother Garin, deacon, accompanied him. I am most pleased with all three of them in these circumstances. Tell Father Nicolas that I ordained Brother Chauvet deacon, and will ordain him as priest the day after St. Peter's feast. Tell him to pray for him and for me as well and all of you do the same.

**843. To Father Vincens, priest, superior at Notre-Dame de l'Osier, near Vinay, Isère.<sup>34</sup>**

*Brothers admitted to vows and to ordination. Personnel of the house. Pawlowski is sent away. Father Vincens will come to Marseilles to preach the ordination retreat.*

L.J.C. and M.I.

Marseilles, June 16, 1844.

Since you want me to answer you immediately, my dear Father Vincens, I take pen in hand today itself, one hour after receiving your

<sup>34</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

letter. In the interval I met with council and, following the notes that you and Father Santoni sent me, Brothers Berthuel, Gaudet and Chavard<sup>35</sup> have been admitted to profession. But it is up to you to fix the time, that is left to your discretion.

It was also decided that Brother Père could be admitted to profession, first for annual vows, and some months later for perpetual vows if you should judge it fitting: but not before All Saints Day for perpetual vows.

It serves no purpose to have Pawlowski accompany you, if you find that he is not a proper candidate for us. Take counsel with Father Aubert and Father Santoni and, if you continue to think in the same vein, dismiss him then and there without any further form or procedure. Of course, you should come here to preach the ecclesiastical retreat, I mean the retreat that you promised as preparation for ordination. So be here on Saturday to begin the exercises on Sunday.

I am sure that you are waiting for the personnel list of your house. I have been vainly searching for the sheet of paper on which a fortnight ago I listed the names of the Fathers I have chosen. I will endeavor to recall them: Father Vincens, superior; Father Dassy, first assistant; Father Burfin, second assistant; Father Vincens, Master of Novices; Father Santoni, spiritual director, especially designated to preside over spiritual exercises in the absence of Father Superior; the same Father Santoni, assistant Master of Novices, director of lay brothers; Father Dassy, admonitor of the superior; Father Santoni, bursar. Thus is your house constituted. You will have to put Father Mouchel in charge of the house at Parménie, without giving yourself the trouble of making changes there. He will gladly stay there, and that will be better for him. You will entrust him also with the bursarship of that house. You may present Brothers Palle and Piot for ordination. I don't know of any others for the time being.

Goodbye. I am sending this letter to the mail, with my greetings and blessing for all of you.

† C. J. Eugene, Bishop of Marseilles.

<sup>35</sup> Ms.: Chavart.

**844. To Father Dassy, priest missionary O.M.I., at N.-D. de l'Osier.**<sup>36</sup>

*Thank-you note for sending his work on the Abbey of St-Antoine.*

L.J.C. and M.I.

Marseilles, July 1, 1844.

How could I have delayed so long, my most dear Father Dassy, to thank you for what you sent me?<sup>37</sup> You would readily understand if you knew how things get along here. You will not be surprised either to learn that I have not yet read a single page of this work which would always interest me, even if its only merit were having you for its author.

At least I shall embrace you through the departure of our Father Vincens who is leaving sooner than I thought and thus I am caught unawares. He is leaving by carriage in less than an hour and we have to hold a council to admit a candidate to profession.

I have to be content, my dear son, with having given you some sign of life as I tell you of my affection.

† C.J. Eugene, Bishop of Marseilles.

**845. To Father Tempier, vicar general, at the Major Seminary at Marseilles.**<sup>38</sup>

*Last Will. Cailhol affair. Illness of Bishop de Forbin-Janson. Visit of the Archbishop of Chalcedon. Various work.*

L.J.C. and M.I.

Marseilles,<sup>39</sup> July 9, 1844.

Be at peace now, my good Tempier. I have just finished making out a bit of a will, which will suffice if need be to annul the one I made on my departure for Africa: it puts things in order by making you my

<sup>36</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

<sup>37</sup> Father Dassy began his letter of May 31 with the following words: "My Lord and very Reverend Father, the first copy of my work, which has just been bound, I hasten to put into a wrapper and to offer it to you, as a feeble and new token of my gratitude . . ."

<sup>38</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>39</sup> Following the context, the Founder was at the country-house at St-Louis.

heir. For the occasion, I read the paper you gave me yesterday. I am still not satisfied. I would have liked you to specify which part is earning interest and which is in reserve. Since the interest is of varying rates, I would like to know the total revenue I draw and if you have arranged them to coincide with the same date of maturity. Would you please complete your note by enlightening me on these two points.

I am very much concerned by that matter of C[ailhol].<sup>40</sup> Before taking sides, I would like to discuss it with you for a few hours. Meanwhile, you must not even think of taking your trip: it must be put off, things cannot be otherwise.<sup>41</sup>

Bérengier<sup>42</sup> must approve it, for it seems a bit steep. The mechanic must have given you his bill. Bérengier must have fixed a price in advance, I think, since he knows what these things cost.

I had 2000 francs turned over to Cailhol, note that I owe this to the cash-box. Will you please see that this repayment is recorded.

If I had been able to see you again before I left, I would have pointed out to you that the little Baret<sup>43</sup> is a bit of a rogue according to what Father Martin tells me. We are being foolish in taking care of him and imprudent in giving him as a companion to this other child who is sensible, so they say.

I had offered the Bishop of Nancy to translate his letter to Cardinal Fransoni, thinking it would be some four pages in length. He sent me an enormous treatise of 20 pages, which I simply sent back to him. However, I did ask Father Rolleri to take care of it, if the Bishop still insists that it be translated. This good Prelate's health is worsening. Yesterday, he filled three cuspidors with blood, according to his valet who arrived here with the document.<sup>44</sup>

<sup>40</sup> Bishop de Mazenod was upset with Canon Marc Cailhol (1807-1860), vicar general, who had become ungrateful and intolerable. cf.: *Diary* of July 8, and letter to M. Cailhol of July 3, sent after the 8th.

<sup>41</sup> Father Tempier was to go to Viviers to discuss the Shrine of N.-D. de Bon Secours which Bishop Guibert wanted to entrust to the Oblates. cf.: *Diary*, August 7, 1844.

<sup>42</sup> Mr. Bérengier, architect for the diocese.

<sup>43</sup> Name scratched out: probably Victor Baret.

<sup>44</sup> Bishop de Forbin-Janson was with his family at the château de la Guilhermy at Aygalades near Marseilles. His Memorandum to Cardinal Fransoni, prefect of the Sacred Congregation of *Propaganda Fide*, concerned the organization of the Work of the Holy Childhood which the Bishop of Nancy did not consider as prejudicial to the work of the Propagation of the Faith. Cf.: *Diary*, July 8. Bishop de Forbin-Janson died on July 11.

If the Archbishop of Chalcedon<sup>45</sup> should appear at the Bishop's house, direct him to go into the country to the Bishop of Nancy, who very much wants to speak with him. You will have to tell him with some insistence so that he responds to the Bishop's wishes. But since I am not at home and that there is no pot boiling here, we will have to let him move on. Goodbye.

I must not forget to tell you that the complete surveying<sup>46</sup> of the road to the woods will cost not less than 5 to six hundred francs. Gras is put out for having started it. We still have to deal with the mines and the blasting; this has been going on for more than a month with ten workmen and two cart-loads a day, plus all the dust and everything else.

**846. [To Father Bellon, at N.-D. de Lumières].<sup>47</sup>**

*Refuses permission for new house arrangements at Lumières. Brother Tamburini is resting at St-Louis. A. Rey will go to see his family before entering the novitiate.*

[St-Louis,] July 10, 1844.

I gather that travel illness is as contagious an evil among us as the horrible tobacco habit. You have scarcely arrived and already you propose to add more to the enormous expenses already incurred at Lumières. I am sorry to go against you in regard to enlarging the organ loft. I have written about it to Father Ricard, because, without calumniating him, I believe that he had you promote this matter, not daring to speak to me about it himself after all that he has wormed out of me. Won't we have to build very soon over the sacristy to house all the sea shells that Father Chauvet gathered during his stay here. I believe that he has carried away at least eight thousand. That is quite excessive, but we have to please all tastes.

I have with me in the country here our good Brother Tamburini who is improving in this place. We do our spiritual exercises together:

<sup>45</sup> Bishop R. Bonamie, Archbishop of Chalcedon.

<sup>46</sup> The context suggests the planning of a roadway.

<sup>47</sup> YENVEUX III, 17, 27; IV, 45; VI, 53; VIII, 121. Father Bellon, professor at the seminary of Marseilles and moderator of the scholastics, had accompanied them on their vacation at Lumières.

he is thereafter free to do what he likes while I am in my study. His health is better and better, but I shall probably let him make a short appearance in Corsica, if only to prove that he is not dead, as had been rumored.

That's all the news I can give you. I would like to know when classes finish at the juniorate and when those who are supposed to go to the novitiate will leave Lumières. You know that I have promised the parents of Rey to send their son to them. Father Bernard will accompany him. I must therefore know precisely the proposed traveling plans, for I suppose that Rey will be glad to begin his novitiate with the others, something that I find very proper, in fact. When this youngster has spent eight or ten days with his father, that will be enough, I should think.

*P.S.:* You forgot to start your letter with L.J.C. [and] M.I.

**847. [To Father Ricard, at N.-D. de Lumières].<sup>48</sup>**

*The responsibilities proper to the superior at N.-D. de Lumières and to the director of scholastics. Separating the juniors from the scholastics on vacation.*

[St-Louis, ]July 10, 1844.

My dear Father Ricard, it seems your turn didn't come during the ten hours that I stayed in my study writing letters. Nevertheless, I didn't lose sight of what you asked, since I answered several questions indirectly: I was waiting for the remainder until the observations that might be made to me could be sent.

1 – The local superior has the right of inspection over the whole house: he is superior of all; but where there is a director of the Oblates, the latter is in charge of their special direction and their particular instruction; but this does not prevent the local superior from intervening in all that pertains to the general order of the house, such as permissions to go out, dispensations from exercises in common, etc.

2 – Even though the local superior may hear the confessions of all the members of the house, it is more fitting that he leave this care to

<sup>48</sup> Copy made by the Founder in his *Diary*, July 10. Original: Rome, Archives of the Postulation, *J. M.*

the director in the case of the Oblates. Unless there is an urgent case that needs his direct intervention, he must always treat with the director for all that concerns these young religious.

3 – At the spiritual conference of every two weeks which should take place for all the community, it would be fitting that the director of Oblates not be criticized in their presence. If the Fathers have some remarks to be made to him, it is more fitting that these be made through the local superior. The reason is to avoid degrading him in the eyes of those whom he must direct.

4 – I particularly insist that a separation be maintained between Oblates and even priests from the children of the Juniorate. Therefore they must be expressly forbidden from entertaining the least relationships with them. They should see these others only from a distance. So arrange your local situation so that they take recreation periods separately, that they take walks separately, that they follow their spiritual exercises separately.

5 – I do not consent that the choir loft be enlarged. There is enough room for the Fathers and the Oblates. As to the juniors, they must make their *oraison* separately, (1) because their prayer time is shorter, (2) because it is essential that they be given topics for mental prayer or that a few points of meditation be read to them alternately. The choir behind the altar should be given over to them for their exercises, and if you fear that the comings and goings will distract them, you will have to draw curtains on both sides to close off the line of vision with the church. It is not a bad thing for them to go some distance to get to the choir: at their age they need the exercise.

6 – For the direction of the Juniorate, I refer you to what I have written in my other letters. I believe that Father Magnan is giving them a course of instruction that I asked him to give.

I have told no one whether or not I would allow you to remain superior at Lumières. Nor did I say anything that either Father Aubert or Father Magnan would be appointed to the post. Each one will do, when the time comes, what obedience will prescribe and the Superior General, if it please God, will never act except for the greater good of the Congregation and of each of its members, all of whom are equally dear to him before the Lord; but there is nothing that displeases me more than these prattlings that are the endowment of silly women.

I believe I have answered all the questions that I have been asked. Please give knowledge of my letter to Father Bellon, whom you may permit to converse with the juniors; I do not see any inconvenience, his character and good compartment being what they are; besides, his position as director of the Oblates will explain sufficiently the exception that I consider it proper to make.

You will tell Father Magnan that he should have given me an account of his mission at Annot. I greet you and bless all of you affectionately.

**848. [To Father Carles, at Vico].<sup>49</sup>**

*Father Carles will be dispensed from his vows. Regrets having ordained him.*

[Marseilles,] July 22, 1844.

I will attend to the business of your expulsion from the Society. For that, I must assemble the council which must decide on this question.<sup>50</sup> I do not think that the council will hesitate. Only after the decision am I able to give you the dispensation that you, in all likelihood, will not present to the Lord's tribunal as a claim to his mercy. If I am to judge by the signing of your letter, I am led to think that you believe yourself freed from your commitments by the very fact of making your request. Your behaviour at Vico would confirm that opinion. I hurry to correct you so that you will not add to your other faults this kind of apostasy. You are bound to the exact observance of the Rules until I notify you of the council's decision and of my own verdict. They will not be long in coming. I must forewarn you that since this type of defection always produces grave scandal, I must protect my diocese; it is for that reason that I counsel you to go directly to your native country as soon as you are authorized to leave Vico and Corsica. I could not possibly grant you the privilege of saying Mass at Marseilles or at any other locality in my diocese.

<sup>49</sup> YENVEUX III, 263-264. Father Yenveux writes that he quoted this text from the *Diary*, July 22, 1844. We have the manuscript of the *Diary* (April 18-September 2, 1844); but this text is not there any more. A few pages of it have disappeared.

<sup>50</sup> On July 25, it was decided in council to dispense Father Carles from his vows, cf.: L. M.-Semeria, July 25 and *Diary*, July 26.

I finish this letter broken-hearted with sorrow. I measure beforehand the disastrous consequences to your poor soul of the course you have just undertaken. I knew that you were very imperfect; but I did not suppose you to be unfaithful to the point you have shown. The poison was hidden in the wound. With more frankness on your part, the evil could probably have been remedied; but once Satan is allowed to penetrate a soul, he soon carries a person far away. That is your sorrowful story.

I shall gather all your misleading letters, which I believed to be sincere, and burn them on the day that you are cut off from the family which had adopted you. All that will remain is the regret of having known you and the even greater regret of having ordained you.

Yours truly.

**849. [To Father Vincens, at N.-D. l'Osier].<sup>51</sup>**

*The Rule is to be better kept at N.-D. de l'Osier and better training given to the novices in comportment, politeness, gravity, and the traditional novitiate exercises.*

[Marseilles,] July 23, 1844.

I thought I had finished; but since I put aside so many things to give you several hours, I must tell you for your guidance that Father Guigues, in the letter that he wrote me from Le Havre, feels obliged to remind me of certain things. He says that it would be very beneficial to instill in our Oblates the idea that they must never neglect by their own fault spiritual exercises, Rosary, particular examen, mental prayer, all fiddle-faddle! from which I conclude that his companions<sup>52</sup> did none of these things. If things like this are not much appreciated before being a priest, it is to be feared that they will be neglected even more afterward. I might add that the community will always lack the distinctive characteristic which marks the difference between religious communities and those which are simply ecclesiastical societies. The Fathers never perform the *culpa* to the superior in the evening after prayer. The con-

<sup>51</sup> YENVEUX IV, 6; VIII, 45, 74-75; REY II, 191. The Founder had copied, in the first part of this letter to Father Vincens, extracts from a letter to Father Telmon concerning the Oblates' apostolate in Canada. REY (II, 191) reproduces a few of these texts and concludes: "These words threw a spark into a trail of powder. All wishes, all aspirations turned toward the new world."

<sup>52</sup> Father Pierre Aubert and Brother Garin accompanied Father Guigues.

ference of the *culpa* for the Fathers either is not held or very rarely. The last superior, I believe, never gave the instruction prescribed each fortnight for the whole community. The obedience prescribed by the Chapter of 1837<sup>53</sup> for each day was done only on Saturdays.

When novices are learning what should be done, and the Oblates too, they are not edified by this take-it-or-leave-it approach in regard to activities that are prescribed. And concerning the novices, neglected far too much is their exterior deportment; so is their training for serving at ceremonies with honor. They take on an awkwardness which is very difficult to correct. I have been able to verify this in the choir of the cathedral, at the altar, and elsewhere. They are excessively negligent in regard to their persons. I have noticed that they are not required to memorize our Rules and those prayers particular to our Society. It seems that they are not required to give an account of their meditations, a practice to which I always held as quite essential, especially for beginners. The practice of writing out a review of the week and some other useful practices which were formerly observed at the novitiate have also been lost.

I believe, my dear Father, that it would be best to profit from Father Santoni's help and re-establish all these practices of the novitiate and you yourself take on all that refers to the general tenor of the community. Without going into greater detail on what I have been able to gather on occasion from our young men, I would suggest that you put Father Santoni in contact with Father Aubert, who is passing through l'Osier, to consult him about everything that I prescribed when I confided the direction of the novitiate to him.

I hold it essential that they be penetrated with a true spirit of piety during their short novitiate. Wanting to keep them happy by prolonging their childhood, I mean, the dissipation of youth, the noisy games from the colleges, etc., is a bad system. Nothing is more contrary to the contemplation that is indispensable to novices than such child's play. That's a habit that must be lost at the novitiate. Seriousness has been the practice in every single novitiate that I have ever heard about; I want it finally introduced in our houses, as well as basic politeness which also is lacking.

<sup>53</sup> Canon 13 of the Chapter of 1837 was formulated thus: Each day, the members of each community will present themselves before the local superior to receive an obedience (for the various types of work during the day).

**850. To Father Semeria, superior of the Missionaries, at the convent of Vico at Vico, Corsica.<sup>54</sup>**

*The defection of Father Carles will "bring much grief to the Church." The Council decides to expel him. Missions.*

L.J.C. and M.I.

Marseilles, July 25, 1844.

In this world, one must expect everything, my most dear Father Semeria. There is nothing more scandalous than the defection of the unfortunate Carles, but nothing less surprising in the light of the pitiable deportment he has always maintained. I am going to decide his case immediately, but I am writing to you beforehand to ease your pain. I am enclosing in this letter the one I am sending this unfortunate man; read it before giving it to him. I approved the conduct that you followed in regard to him. Independently of his bad dispositions, his disobedience merited this punishment. Try to cover up the scandal as much as you can; treat him with charity, but do not let yourself be outdone. You have nothing to reproach yourself for, the evil dates from far back. It is a great misfortune that Masters of Novices are not informed enough and allow themselves to be fooled. Your conversation with Carles horrified me; he showed himself openly, and he promises to bring many griefs to the Church, after he has consummated his defection from us. Meanwhile, since you are consulting me, I can tell you that I cannot counsel any of our Fathers to hear his confession. He can avail himself of anyone he wishes outside the Congregation, but our own men know the whole foundation of this unfortunate story too well to be fooled by it.

You will see from the enclosed letter that I am far from calling the unfortunate man here. He can go into his own country, if he so wishes. He will find his uncle there and come to some understanding with him.

I would gladly consent to your doing the two missions you speak of; but are you able to be away without too much inconvenience; you know that you cannot count on Father Rolleri who has too much to do here. Would the Bishop of Ajaccio not take exception to your absence; determine everything for the best.

So as not to have our postulant lose time, you may receive him as a novice; but you must then treat him as such. This becomes a duty for you, and you must strive to give him a good shape and form.

<sup>54</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

Please give my regards to the Bishop of Ajaccio. I have looked in vain for someone to give his pastoral retreat; but why cannot Mr. Sarrebayrouse give it? He is quite capable for this great task and nobody better than he can join the authority of example to words of persuasion.

I leave you, my dear son, in blessing you together with our good Fathers Gibelli, Deveronico and Luigi.

† C. J. Eugene, Bishop of Marseilles.

P.S.: I do not know of what use the gun which you mention in one of your letters can be. You don't seem to be more expert than the robbers in using it. It is better to allow oneself to be robbed in peace than to expose oneself to an insufficient defense.

Ten o'clock in the evening.

I was able to assemble the council by coming in early from a religious exercise at which I presided. It was unanimously decided that articles 6, 7, 8, and 10 of Chapter 3, 3rd part of the Rules, were applicable to Fr. Carles; that this Father is to be sent away according to the forms prescribed by this chapter.

As a consequence of this decision, I release the above-mentioned Father Carles from his vows and the oath that he made and so many times renewed in the Congregation.

You are directed to inform the above-mentioned Carles of this decision and to notify him of it verbally.

Be sure to retain his cross and the Rulebook that he must not keep.

**851. [To Father Tempier, at Marseilles].<sup>55</sup>**

*Biographical sketch on Brother Morandini. Formation of novices. Spirit of the Congregation, etc.*

<sup>55</sup> YENVEUX VI, 165; VIII, 70. In the light of these extracts, Father Tempier had not yet left Marseilles; he was to visit N.-D. de Lumières, Viviers with a view of taking charge of the Shrine of N.-D. de Bon-Secours, Orange to take care of the temporal affairs of Father Nicolas, and N.-D. de l'Osier. Cf.: *Diary*, August 7, 1844.

[Marseilles,] August 14, 1844.

At l'Osier, you will have to recommend that more seriousness be required from the novices. They are all young, inclined therefore to dissipation and to childish pranks. I insist that this defect be corrected and I pray that some attention be given to what I recommend. That is in the order of things, there as everywhere else in the Congregation. Another area which you will have to remedy is that we be not content merely to form good clerics, good religious if you will; but that we endeavor to form good members of our Congregation who absorb its spirit and adhere to it. If my information is correct, nothing is being done to obtain this result; and we must return to this again and again to form that kind of second nature which will produce such good results.

Father Aubert, despite his many occupations, wants to compose a well-developed account about Brother Morandini, for the edification of the novices. For that purpose I require that you return to me the notes that I gave to you, and, independently of the use that Father Aubert wants to make of them, the original must be kept in our archives.

**852. To Father Moreau, vicar general, superior of the Major Seminary at Ajaccio, Corsica.<sup>56</sup>**

*Father Moreau should have written from Rome. Entry of 11 novices. Fathers L. Carles, J.A. Reinaud and J. Roux have been dispensed from vows.*

L.J.C. and M.I.

Marseilles, August 29, 1844.

Can you be excused, my dear Father Moreau, for not having written me once from Rome. If others had not been treated better than myself, I would have been in the greatest anxiety, since I knew you to be in a climate that is so dangerous at this season. If you had given me news about yourself upon your arrival, as I had hoped, I would have entrusted you with several errands concerning our Congregation. It is not well enough known in Rome. I had complained to *Propaganda* about the omission I had noticed in the little work which the late

<sup>56</sup> Original: Rome, Archives of the Postulation, L. M.-Moreau.

Bishop of St-Louis had had printed by them.<sup>57</sup> All Religious Congregations were mentioned but ours. All the missions were referred to except ours.

I believe that Father Lagier will bring you my letter. I am going to write to Father Nicolas to finish his business as soon as possible and take up his assignment.

I received your Pompei with joy. He has been admitted to the novitiate with ten others. I would have wished Pulicani to be the twelfth. I am always afraid that someone will turn him away from his vocation. We will have Pompei work at his Latin during the novitiate; we noticed that he does not know it, which takes away nothing from his fine qualities.

I now tell you officially what you no doubt know already, namely, that Carles has been sent away. He brought this on himself by his own grievous fault. You must no doubt also know that a similar dismissal was given to Reinaud, and that I felt obliged to dispense poor Roux who from a state of near imbecility had fallen into lunacy. This young priest had never done anything for the Congregation, and was really incapable of ever giving the slightest service.

Goodbye, my dear Father Moreau, take your time, do it little by little; but do give me many details on the interesting trip you have just made.

I embrace you with all my heart and I greet Father Pont.

† C. J. Eugene, Bishop of Marseilles.

**853. [To Father Bellon, at N.-D. de Lumières].<sup>58</sup>**

*The formation of Oblate scholastics .*

[Marseilles,] August 30, 1844.

My dear Father Bellon, I have just written a long letter to Father Ricard, which dispenses me from certain details with you, for this

<sup>57</sup> Bishop Rosati, Lazarist, Bishop of St. Louis, U.S.A., had written: "*Notizia statistica delle missioni cattoliche in tutto il mondo.*" Cf.: L. M.-Fransoni, November 6, 1843, in *Oblate Writings*, V, pp. 9-12.

<sup>58</sup> YENVEUX IV, 43; VIII, 91, 196, 197, 198.

Father can communicate to you a part of what I told him. I am happy that you returned to Lumières in good health. Our Oblates must have awaited you impatiently. I would like to tell myself that they did not suffer because of your absence, but the information that Father Ricard gave me makes me fear that that was not so. He says that only two, Brothers Chevalier and Arnoux, behaved themselves very well. He was happy enough with Brothers Naughton and Noble; he tells me that all the others are rather weak, that is in virtue. I admit that this picture did not reassure me; I must even tell you that I was not able to contain my indignation at the sight of such obstinacy in a state of voluntary imperfection so contradictory to their duties. This must absolutely be remedied. If kindness does not suffice, you must use strictness.

I cannot tolerate this habit of imperfection in young religious who should be models of piety.

Notify them in my name that I will not admit to Holy Orders those who do not give me the guarantee of solid piety and regularity above every test. I do not understand that people can bargain with the good Lord. I will not go into detail, but I remind you, who are their director, that it is not a question of being satisfied with anything you can achieve, but that they are to put themselves heart and soul into acquiring the virtues that are proper to the state of perfection they have vowed.

Keep telling them in my name, that they are neither school-children nor ordinary Christians, nor even seminarians, but religious who, in conscience, are bound to walk in the way of perfection; and your duty is to be firm in requiring that they fulfil their obligations. You may read my letter to them. I will be glad if they know what I think and how dissatisfied I am with the little progress they have made in their spiritual life and with their many imperfections in which they stagnate. I was going to ask you to instil into them self-denial, renouncement to their own will, obedience as it is understood by our Rules and observed in all good Congregations and Orders, zeal for their own perfection so as to deserve to work for the sanctification of others. But I see that in everything we have to start again from the beginning with the very first principles of spiritual life. I implore you to demand also that they be polite, honest and kind. Do not permit any rudeness. Let them get used to bearing up with one another. Deal severely with any kind of murmur, and let charity reign among us to such an extent that it isn't even possible for anyone to fail in it in the

slightest manner. In a word, let our training be manly, serious and totally saintly. It is a question of forming men who are to be imbued with the spirit of Jesus Christ capable of fighting the terrific power of the devil, of destroying his reign among people, of building up the world so as to bring it to the truth and of serving the Church in the most lofty and difficult apostolate. Is it possible to achieve these results with them who are not generous, who have no courage, are devoid of love and have fallen into a rut? When does a person entertain such sentiments if he does not have them during the period of fervour?

Teach them well that by the religious profession one dies to the world. There is no need for us to lie under the funeral pall, as is done at Visitation and other places, to know and to practice that; we just have to remind those who may forget it.

Each one must know by heart the prayers in use in the Congregation. Begin at once to require it of scholastics and have them recited as soon as they are known.

I have not yet come to a definite solution regarding Brother N. I would have wished that this young religious show more detachment and had overcome nature. One is not good for very much when one cannot imitate the detachment recommended by Jesus Christ and practised by the saints. Oh! How lax we are! We arrive only by much reasoning, when we should soar as though by supernatural instinct!

Keep me informed about your Oblates, I do not want to lose sight of them. You may tell Brother Gondrand<sup>59</sup> that I am still awaiting the letter he should have written to me. Be firm in everything that concerns childish behavior. My wish is that we train men as serious as you are, my dear Father; you can be a living example for them.

Goodbye, my son. I bless you and all your people.

**854. [To Father Courtès, at Aix],<sup>60</sup>**

*Father J.-J.-Denis Rey needs correction.*

[Marseilles.] September 18, 1844.

What you tell me, my dear Courtès, about Father Rey goes beyond all limits of extravagance and folly. Father Rouvière had

<sup>59</sup> Brother F. Gondrand pronounced vows August 15, 1843.

<sup>60</sup> YENVEUX VII, 167.

already mentioned it to me and I take advantage of the evening<sup>61</sup> to tell you once more that the whims which Father Rey has allowed himself cannot possibly be permitted, and that a superior, though not in anger, is obliged to reprove them so that they will not be repeated. I am far from concluding that such a man should be sent on mission. On the contrary, I feel he should not go. One does not bridle a horse which goes wild. There is no longer any discipline or submission. There are other things that I could tell you face to face, to remind you of your duties and rights as superior, which I will not put in writing because the pen does not have all the resources of the word. There are so many of these aberrations that must not be tolerated, and to these disorders I add that of going away when the confessions of the poor are to be heard. As far as Father Rey is concerned, he should certainly be dealt with kindly because he is basically a good person and attentive to consideration; but he must be directed, closely supervised so that he does not give in to the simplicity of his character; do not allow him to deviate, I do not say from the Rule, but even from conventionalities, but get him quietly to listen to reason.

**855. To Father Moreau, vicar general, superior of the Major Seminary, at Ajaccio, Corsica.<sup>62</sup>**

*Greetings and Salutations. Father Nicolas' departure for Ajaccio.*

Marseilles, September 20, 1844.

I return from my pastoral visitations, dear Father Moreau, and find on my desk your letter of the 16th. I can only tell you that I have received it; it is via Father Nicolas that you will get my note. He will be leaving in a half hour; I have only the time to embrace you in praying the Lord to grant you the strength you need to guide all your people along the right road.

Goodbye, many good wishes for such a good Father as you are, whom I love with all the affection of my heart.

† C. J. Eugene, Bishop of Marseilles.

<sup>61</sup> The copyist has obviously misread this passage and a few others in this letter.

<sup>62</sup> Original: Rome. Archives of the Postulation, L. M.-Moreau.

**856. [To Father Courtès, at Aix].<sup>63</sup>**

*Unseemly letter from a Father at Aix to the devout ladies at Le Calvaire. The superior must supervise and correct his men.*

[Marseilles,] September 24, 1844.

Was I right, very dear Courtès, in reproaching you the way I did yesterday? How could you allow a letter like the one that mindless person has just written to pass? Did you not understand that it would be read by that whole accursed brood of falsely devout women we have here,<sup>64</sup> that it would be commented upon, that they would leave aside both the haircloth and the discipline to speak only of love, of tenderness, etc. You should have summoned the individual to your quarters, closed the door behind you, and in a paternal manner bring him to see his enormous wrongs: 1—to have written, 2—to have sent out the letter secretly, 3—and pick apart word by word this jumble of foolishness, make him see their malice and feel the consequences. That is what the duties of your position rigorously imposed on you. It is useless to hide the supervision which one exercises. We should know the Rule and consequently the obligations for each of us to conform to it.

Certainly we must be merciless with whimsies of this sort. We know how they will end. According to my way of thinking, I do not want to be responsible for it, and even if I were to displease whoever it may be by reproaching them, I would do it, and again I would insist. A counsel given aptly can do much to neutralize evil that later on would be too late to cure.

**857. [To Father Dassy, at N.-D. de l'Osier].<sup>65</sup>**

*Father Dassy will not preach for Lent at Marseilles in 1845. The missionaries are to write out their sermons.*

<sup>63</sup> YENVEUX VI, 70.

<sup>64</sup> The Founder here judges just as severely the devout women of Calvary as he does the Father at Aix whom he wants to correct. In fact, he had just received a long letter from Father Martin, written September 20, in which the latter complained about "thoughtless words by a few falsely devout women" against him, the superior at Le Calvaire and against the way he took care of the chapel.

It is difficult to say which Father at Aix had written to these devotees. The word "lubie", used in this instance as in the letter of September 18, may allow us to infer another reference to Father Rey. He had done his novitiate at Le Calvaire in 1839-1840, and therefore knew the faithful who frequented the chapel. This hypothesis may have some basis also in Father Martin's letter of May 5, 1845 to Bishop de Mazenod.

<sup>65</sup> YENVEUX II, 62; IV, 31.

[Marseilles,] October 11, 1844.

Even though I would have wished you to be ready to preach your Lent this year since you will have only ten sermons before winter,<sup>66</sup> we will put it off until next year to give you time to finish your task. Admit that you are not too sorry for having already amassed this bit of capital. It was truly necessary, and also indispensable that you complete your stock of sermons. It is a shame for our Congregation that in general there is a tendency to laziness, so that almost none of its members has written sermons. Yes! I call it laziness, for whom can we persuade that there is less talent in our Society than in any other. And why do we not see elsewhere an anomaly such as I deplore among ourselves: Missionaries who continually preach everywhere without taking the pains to compose a single sermon according to rules. Am I the one who is wrong? Haven't I said it enough? Repeated it? The fault is with those first of all who neglect a duty so essential to their vocation. The fault lies also with local superiors who do not carry through on my directives, and are doubtless the first ones to omit them. So congratulate yourself for my having put you to work; but do not stop, I pray you, on this good road, continue your work, and as I have said repeatedly, let our men always have a sermon in the making.

What you told me about your community has filled me with joy. When one is faithful to the Rule, what is there one cannot obtain from the Lord both for himself and for others?<sup>67</sup>

Goodbye, my dear son. Place me at the foot of our good Mother's throne, and depend always on my tender friendship for you.

**858. [To Father Courtès, at Aix].<sup>68</sup>**

*Reproaches Father Courtès who allowed Father Rouvière to give the mission of Septèmes all alone.*

<sup>66</sup> Dassy had written (summer of 1844) that he no longer busied himself with history or archeology, but that he devoted all his free time to composing sermons for Lent, which the Bishop of Marseilles had requested. However, he announced that he would have completed only ten before the winter campaign of parish missions began.

<sup>67</sup> Father Dassy finished his letter of the summer of 1844 with these words: "I believe that never has our community been more punctual. Father Tempier will tell you things in this regard which will appeal to your good heart."

<sup>68</sup> YENVEUX I, 100-101. Two lines cited by YENVEUX (III, 30) have been omitted in a letter to Father Courtès, dated October 4, 1844: "If you proceed cautiously, remember that sometimes the reverse side of the same stones can be used."

[Marseilles,] October 17, 1844.

It was unforgiveable of you, my dear Father Courtès, to have tolerated Father Rouvière undertaking, contrary to the Rule, to give the mission of Septèmes all alone. You must have known that in setting aside our practice in this circumstance, you were compromising both the mission and him who had the temerity to take upon himself all alone so difficult an assignment and one so much beyond his strength. I am blaming you more than him; however, I direct you to reproach him as he merits in all respects, since the Archbishop himself can complain of having been tricked. Next time, please be more attentive in seeing that the Rules are obeyed and more particular in the missions that you assign to the members of the community.

**859. [To Father Bermond at N.-D. de l'Osier].<sup>69</sup>**

*Advice to a young Father who is not happy in a house, under the pretext that the climate is not good for him.*

[Marseilles,] October 19, 1844.

I pray the good Lord withdraw you from dreams of childhood and give you the heart of a man and especially of a religious man. You will be the happier for it and much more useful.

**860. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>70</sup>**

*Father Semeria will preach a mission to the Italians at Marseilles. Give good information to Brother Touche who will take vows only in February. Success of the missions in Corsica.*

<sup>69</sup> YENVEUX (V, 23) writes: "to a young Father." Everything indicates the reference is to Father Bermond. The Founder had already complained about him when he had refused to go to Aix in 1842, cf.: *Oblate Writings*, t. I, pp. 24-26. Even if nothing is said about this in the obituary notice on Father Bermond (*Missions*, t. 65, 1931, p. 191), the Founder sent him to N.-D. de l'Osier in 1844-1845. Father Dassy wrote on October 13, 1844 that Father B. cannot acclimatize himself "to this country of Dauphiné." It would seem then that it was to him that the founder wrote a week later. Several letters show that Bermond was then at l'Osier: Founder to Father Vincens, April 17 and May 11, 1845, Father Dassy to Mazenod, June 2, 1845; Register of General Council, July 8, 1845.

<sup>70</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

L.J.C. and M.I.

Marseilles, October 25, 1844.

My most dear Father Semeria, all your projects for missions in your country have disappeared. I pity a bishop who is obliged to consider the feelings of so many in order to tend to his flock. Providence is opening up a new field for your zeal. I hope that the mission at Marseilles to your countrymen will make up for what you have not been able to do elsewhere.

I would perhaps not have written to you, if, on rereading your letters<sup>71</sup> which are on my desk, I had not seen that you are awaiting a decision for the profession of Brother Touche. I am out in the country where I have come to clean up my back-log, and both the Seminary and Le Calvaire are on retreat; I will not be able, therefore, to hold council soon enough for you to receive the decision before All Saints' Day. You will have to put off the profession until February, if you want to have it with some solemnity. But until then, ask one of the Fathers staying at Vico to watch over him in a special manner. Is there something to be added to the bit of a novitiate he made? You know that I require that all the Brothers pass through the novitiate at l'Osier, which is doing very well. Brother Touche is too far away, but again, please have enough zeal to add what is missing. We must not regret what pains we take for such an important issue. Nothing is more moving than your mission at Guagno. That will be an edifying page for our successors in the history of our missions. Your mission of Suarella, like all the others, has been blessed by the Lord, thanks be to Him.

Goodbye, my dear man, I pass on to other letters and, in regard to my brevity, I console myself with the hope of seeing you soon and embracing you. I greet you all and bless you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

**861. [To Father Courtès, at Aix].<sup>72</sup>**

*Have Father Rey prepare his sermons under the direction of Father Courtès, who is well gifted for that kind of work.*

<sup>71</sup> We possess two letters of Father Semeria, written to the Founder on April 24 and August 28, 1844.

<sup>72</sup> YENVEUX II, 67.

[Marseilles,] November 5, 1844.

Father Rey is part of your community. I recommend that you hold him to working at his desk; demand absolutely that he compose, that he write out his instructions, and reserve examining and correcting what he writes to yourself. The Good Lord did not give you your talents for your own use only; but in calling you to the Congregation, he wished you to use these talents for the good of the whole family, and especially for those whom I place, while they are young, close to you so that they may be formed in your school. I implore you, do not lose sight of this point. You know as well as I do just how poor, how miserable we are. Those who neglected themselves most are those who today feel the drawbacks most; but they do not suffer as much as I, because I see myself constantly embarrassed when I have to present one of our men; and when we realize that in a Society of missionaries it is difficult to find a presentable preacher, I blush in bewilderment. I do not claim that you will finally make a great orator of Father Rey; others may have been more gifted and might have profited more from your help, but it is always important to have him produce all he can.

**862. [To Father Courtès, at Aix].<sup>73</sup>**

*Work of the Fathers stationed at Aix.*

[Marseilles,] December 3, 1844.

My dear friend, I cannot grieve over the pitiable results of your work. Whatever the cause, the good Lord will ask no less an account from this unfortunate people. Console yourself, for you did all you could.<sup>74</sup>

<sup>73</sup> YENVEUX I, 101, 105, 237.

<sup>74</sup> YENVEUX (I, 237) dated this text: "December 30, 1844." We believe this is an extract from the letter of December 3. Toward the end of the month of December, Father Martin gave the mission at Claviers with Father Viala and Father Courtès remained at Aix. During the month of November, however, Fathers Courtès, Rouvière and Martin preached the mission of Bargemont, which Father Martin remembered as very difficult, cf. Letters Martin-Mazenod, November 30 and December 24. The Founder wrote in his *Diary*, November 16: "Letter from Father Courtès. He gave me the worst news about his mission at Bargemont. Nothing is more disheartening. We must conclude that poor Courtès is unhappy when on mission . . . . If one is demoralized himself, one cannot raise the morale of the men whom we come to tackle. . . ."

Father Martin will preside over this mission [of Claviers] and will keep Father Rouvière with him, unless I send him Father Viala, not that Father Rouvière would give the mission at Cadenaux by himself, as the good Pastor requested, but so that he can take care of Aix.

I must withdraw [from Aix] Father Perron, whom I am in a hurry to call to Marseilles and have him learn English.

**863. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix. B.d.R.<sup>75</sup>**

*Mission of Fathers Perron and Rouvière at Cadeneaux. Father Perron to learn English and join Father Daly at Penzance.*

L.J.C. and M.I.

Marseilles, December 10, 1844.

My dear Courtès, I willingly consent to your proposal. You may therefore send Father Perron with Father Rouvière to Cadeneaux. Immediately after Perron will come to Marseilles, where he will have no time to lose in getting down to the study of the English language, because, just as soon as spring breaks, I must send him to Penzance, where it is no longer possible to leave Father Daly alone. Moreover, it is essential that one of our French Fathers is based there when the time comes to reinforce this mission with a few of our Irishmen. Several districts in England are already opening up before us; we cannot advance as rapidly as events do, but, please God, with patience and perseverance, we will catch up and direct them to the greater glory of God and the welfare of souls.

I shall not forget the needs at Aix, and as soon as Father Perron is here, I shall give you a good acceptable assistant.

Give me quickly news about your trip through the snow which came to surprise us.

Goodbye, I embrace you.

<sup>75</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.



1845

**864. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix, Bouches-du-Rhône.<sup>1</sup>**

*The number of Oblates is increasing slowly, must accept new foundations to attract new members. Father Aubert is named superior of Le Calvaire, and secretary-general. Personnel of the house at Aix.*

L.J.C. and M.I.

Marseilles, January 4, 1845.

So that things won't happen to me today as they do every day, my dear Courtès, that I don't have the time to take pen in hand, I am writing to you by the lamp light much before dawn. If I had not wished you a happy festal season, I would be even more put out for being late in wishing you a happy New Year; but you know that Mass on New Year's Day is offered as a prayer — a wish for all those whom the Lord has given me. This year, I had the consolation of receiving the profession of one of our Irish lads, in the midst of twenty-two confrères.<sup>2</sup> During the ceremony, the regimental band was playing beautiful tunes in my courtyard, which contributed to giving the celebration an unusual but very imposing solemnity. I think that at the same time at l'Osier they received the profession of Brother Coste; Brother Fabre's profession will be held on February 17. Thus the family is growing little by little, and that is good, for the needs are so great and so pressing from all sides. Things have gotten to such a point that yesterday in Council, we were just about to give up the valuable foundation at La Blachère.<sup>3</sup> Especially Tempier argued strongly in favour of abandoning

<sup>1</sup> Original: Rome. Archives of the Postulation, L. M.-Courtès.

<sup>2</sup> Brother Keating, General Council of December 16, 1844.

<sup>3</sup> The minutes of the General Council of January 3 do not mention La Blachère; but that of January 14 starts off with a long statement on the poverty of the Congregation, which has hardly any funds but spends much to feed and clothe "some sixty young men," the juniors at Lumières, the novices at l'Osier, and the scholastics at Marseilles. In spite of that, it was decided to accept the shrine of Notre-Dame de Bon Secours, and Father Tempier was sent to Viviers to conclude the deal. Bishop Guibert was present at the council.

that project, not only because we lacked the men, but also because we do not have the money, and it is impossible for us to incur the expenses of a very costly construction. I fought against his position which not only would prevent the Congregation from doing a good work that is in line with its Institute, but which would also deprive us at the same time of a valuable source from which we could hope for an increase in our members. Experience has proven that wherever we have established ourselves, we have in a first period brought to our ranks a goodly number of excellent recruits; but soon these sources become exhausted and produce no more. Look at Aix, how many good candidates came from there? But for how many years now have there been no more? At Gap, the same situation occurred. Marseilles has given its share; but if we still get a few more there, it is the seminary that is bringing them to us. And so it behooves us to spread out so as not to die out quickly.<sup>4</sup>

I allow myself to continue speaking of our general interests because you must not be a stranger to what is going on. They have just chased me out of my office with a broom. I will have to run away because they cruelly open all the windows, and even if the weather is not cold, I just cannot get used to the breeze.

I still wanted to tell you that the other day I wrote to Father Martin to let him know that he will be sent to you. I have appointed him your first assistant, your admonitor, and the spiritual father of the house. At last you have a man whom you can present in the pulpit and elsewhere. Father Aubert's presence here has allowed me to take care of your house's needs. I have named Father Aubert superior of Le Calvaire community and my private secretary for the business of the Congregation. He has already started on his new job, and his first work was to re-edit the minutes of our Council meeting, of which up to now not a trace can be found.<sup>5</sup> Besides, Father Martin had finished his three-year term. Considering the poor health of Father André, I have relieved him of all his responsibilities, and have made Father Rouvière,

<sup>4</sup> It is interesting to note how Father Tempier, the procurator general, is concerned about bringing the Congregation into debt and consequently insists that we should not over-reach ourselves by accepting a place where housing needs to be built immediately. The Founder however shows that he has a wider view, more audacity and more zeal in allowing his sons to practise their ministry in a new region, despite the Congregation's few resources in men and money.

<sup>5</sup> The registry of minutes of the General Council starts with December 16, 1844. Original: Rome, O.M.I. General Archives.

whom you praised to me, as your second assistant, and, according to your wishes, bursar; but I beg you, give him leeway to fill his job, even initiate him in this work, because he is the one who will have to report to the treasurer-general, who will be urged to acquire the financial reports of all the houses. Put in order all else in the administration, now that your community is complete, so that I shall no longer hear it said that at Aix this and that is not being done.

Goodby, dear friend, I embrace and bless you.

† C. J. Eugene, Bishop of Marseilles.

**865. [To Father Martin, at Aix].<sup>6</sup>**

*Let Father Martin forget his past grudges against Father Courtès, and work fraternally with him for peace and good of all.*

[Marseilles,] January 10, 1845.

I fell from the clouds, my dear Father Martin, on receiving your letter.<sup>7</sup> I was hundreds of miles removed from suspecting your dislike for the position I have placed you in. It wasn't too long ago that you showed feelings to the contrary and, as I remember, I was edified that I even made some comment about it.

I therefore had every reason to be certain that what had happened such a long time ago had been entirely forgotten, as in effect it should have been. Where would we all be if such grudges were perpetual? Soon we would all have to live alone, for the grievances you believe you hold against Father Courtès, others claim to hold against you, and there would be no end to it. Let holy charity consume all our squabbles in the melting-pot of religion. For my part, I am quite determined not to suppose that we can be otherwise than duty requires.

I urge you, for love of God, not to manifest either at Aix or elsewhere, any aversion to what I am obliged to prescribe for you. Peace and the common good depend on it. You have too deep a sense of your state in life not to understand this. I will not insist any more, to do so would do you injury; to whom must I have recourse in our needs if not to those who can meet them?

<sup>6</sup> YENVEUX V, 212.

<sup>7</sup> Martin to Mazenod, January 7, 1845.

866. [To Father Moreau, at Ajaccio].<sup>8</sup>

*Comments re: Fathers Lagier and Nicolas. Good situation of the novitiate and joy on seeing that Corsica is giving good men for the Congregation. Presenting the seminarians for ordination.*

[Marseilles,] February 20, 1845.

I learn with pleasure that you are happy with your community. However, I should like Father Lagier to cut down on his correspondence which, whatever he may think, is only a waste of time. I should also like to see Father Nicolas more moderate and humble enough to convince himself that others can have opinions that are worth as much as his own. His manner of acting bears some stubbornness and leads him into error which he then sustains without tact and respect, as when he tells me *mordicus* to my face, that in matters of opinion, one cannot impose any teaching on a professor contrary to the opinion that he has adopted, a position which is as much against reason as it is against the constant practice of the schools. He doubtless does not know that at the Sorbonne an oath had to be taken to sustain the doctrine of the Immaculate Conception. This same oath was required each year by the universities. But no, it would be spicily to teach that the episcopate is not an order, and yet four Popes, one anti-pope, a patriarch of Alexandria and others have been promoted to the episcopate without being ordained priests, which certainly supposes that the episcopate includes the priesthood. Except for these singularities, we have reason to be happy about him, all the better.

We will have to send Pulicani to the novitiate at l'Osier, where the novices are given such fine care by the good Santoni whom you sent us. What a gift you gave to the Congregation! At the present time there are fifteen novices, three of whom are priests, and all are doing well. Your saplings are of such good quality that you gave me a happy moment when telling me that you have hopes for others besides Pulicani; cultivate these plants well and try to strengthen them.

As would have been quite unjust to have it appear that the Bishop of Ajaccio seems to reject ordinands arbitrarily, while in fact it is the seminary directors who must know the candidates and take upon themselves the responsibility for presenting them, so would it be quite unreasonable to require that the seminary superior take upon himself

<sup>8</sup> YENVEUX II, 15, 21; VI, 62; IX, 198.

the odium of the notes that he is obliged to give to the Bishop concerning candidates he has not formed and whom he is not presenting. Your Fathers have given me no inkling whatsoever about your discussion with the Bishop. I simply answer to the tenor of your letter.

**867. [To Father Santoni, Novice Master at N.-D. de l'Osier].<sup>9</sup>**

*Novices must be formed in all the virtues, taking human weakness into account. Special care for Brother Molloy who will soon leave for Canada.*

[Marseilles,] March 18, 1845.

We cannot test our candidates too much lest we risk the unpleasantness of discovering when it is too late that we have been mistaken in their regard. All the same we must not tempt God by asking too much from human weakness. What I want to say is that not all are fit to be put through extraordinary tests. However, all must pass those tests designed to ground them in the virtues which they must practise, namely, obedience, poverty, self-denial, holy indifference towards everything that could be required of them in terms of work, place, persons, etc.

I see no difficulty in allowing your priest-novices to preach from time to time in your church.

I would be very happy to see him make his profession on the feast of the Patronage of St. Joseph. I do not need to recommend that you take good care of this dear Brother Molloy, so that he will be imbued with the spirit of our Society and that he will arrive at his destination<sup>10</sup> so well formed as if he had spent ten years with us. I expect this result from the good will of your zeal.

**868. [To Father Vincens, Superior of N.-D. de l'Osier].<sup>11</sup>**

*The Corsican seminarian, D. Pulicani, leaves for the novitiate.*

[Marseilles,] March 25, 1845.

Father Pulicani will bring you this letter. To begin with him, I will tell you that all our Fathers at Ajaccio write me very consoling things

<sup>9</sup> YENVEUX VII, 18\*; VIII, 56, 74.

<sup>10</sup> Father Molloy left for Canada in July with Father Bermond and Brother Chevalier, cf.: *Oblate Writings*, I, p. 120.

<sup>11</sup> YENVEUX IX, 185.

about him. They tell me that he is the ablest and most virtuous man in their seminary. For two years he has been longing to be admitted to the Congregation. That is a test that is more than sufficient, you will require nothing further but give him the habit and make him a novice. He is a subdeacon, is more than 23 years old, has finished his theology except for a few treatises; we must not delay receiving him, not even a day.

**869. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix, B.d.R.**<sup>12</sup>

*Father Martin stays too long a time away from the house at Aix.*

L.J.C. and M.I.

Marseilles, April 5, 1845.

No one was more astonished than I when someone wrote me that Father Martin had stayed for awhile at Lumières after the mission at Sarians<sup>13</sup> in order to give I don't know what kind of a retreat, because you had told Father Ricard that for that time you did not have any great need for him and you could manage without him. I was put out by this solution; but I kept quiet, and I kept so quiet that I did not even answer Father Martin. It seemed to me that, even though you didn't have a mission or a retreat to give, the house at Aix was not furnished with such a great number of men that it would not matter if it were deprived of him who would be most useful in the city. Now that you feel so deprived, I ask why did you not recall him rather than give him up. It is not up to me to keep an eye on the members of each household in all of their doings. Father Martin was attached to the community at Aix. It was up to you to get information about what he was doing and to get in contact with him. At least, you could have asked me for information about him, and then I would have understood that I had been led into error when I was assured you had consented not to require his presence at Aix. I will even tell you that I don't find it good that things are handled in this manner; and that is what deterred me from writing lest I blame you for what you had done both in regard to the Fathers at Lumières and to Father Martin. If really you made this concession to Father Ricard, blame only yourself for the limitation you now experience.

<sup>12</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>13</sup> Ms.: Sarian.

I have just found the letter from Father Martin; here is what he wrote me on March 13: Father Ricard told me that Father Courtès does not need me at the moment, and that I could stay here until some time after Easter. I avail myself of this *permission* to conduct a short retreat in a neighboring parish where the mission cross has fallen and they are asking for a missionary to raise it up again. I shall be back in Aix for the second Sunday after Easter.

By my reckoning, even with the permission which had kept him in the diocese of Avignon, he should have returned to his own community. Via your letter I learned the contrary.

If the delay is only for a few days, he must be in Aix by now, and you may yet send him to the town the Archbishop is to visit, the name of which I could not decipher.

Goodbye, my dear son, I hasten to send my letter to the mail so that you can get it by today's post.

**870. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix, B.d.R.<sup>14</sup>**

*Answers Father Courtès' question concerning the personnel and affairs of the house of Aix.*

L.J.C. and M.I.

Marseilles, April 5, 1845.

Just now, my dear Father Courtès, I was handed your letter of Holy Saturday. You must not be surprised, then, that I haven't answered it. Besides, I wrote to you this morning before going up to the chapel, and it is well I did for, since then, even before my Mass, I have been importuned up to now when I am writing to you: there are two ladies and a priest in my office, whom I am giving time to meditate. I wanted to tell you as soon as possible that I am sure you renewed in time the claim on the mortgage of Madame Parrache. Brother Ferrand asks to come and speak with me before going to his own town to arrange family affairs. You may allow him to come. As for Brother Jean, leave him outside and do not take him in again. If Joseph<sup>15</sup> is

<sup>14</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>15</sup> Victor Joseph Giroud, who entered the novitiate May 4, 1845.

good for nothing it is useless to send him to the novitiate; but Father Viala, who has assessed him otherwise, finds that he has changed completely. Examine the situation closely. For sure I don't want us to send deficient people<sup>16</sup> to the novitiate, who cost us travel expenses, etc. I must warn you that I will be busy from morning till night during the first days of next week in my annual visit to the monasteries. At that time, Brother Ferrand must not come to see me. I shall be free by Friday, at the earliest.

I am afraid of abusing the patience of the silent ladies who are there waiting for me to finish writing. So I greet you affectionately. Goodbye.

**871. To Father Vincens, superior of the Missionaries, at Notre-Dame l'Osier, near Vinay, Isère.<sup>17</sup>**

*Father Santoni is named novice master and Brother Blanchet bursar. Priest novices. Success of missions and retreats; but nothing of that during Holy Week. Assessment of some Fathers and Brothers at l'Osier.*

L.J.C. and M.I.

Marseilles, April 17, 1845.

I foresee no difficulty whatsoever, my dear Father Vincens, in that Father Santoni be given complete charge of the novitiate, with the real title of master of novices, and doing all the work according to the specifications of the Rules. And so by this letter I appoint him to this important function, of which, moreover, he has acquitted himself up to now to the satisfaction of all.

I also willingly consent that Brother Blanchet be the true bursar of your house. Grant him all the prerogatives of that position, he can enter upon these duties when you judge the matter opportune.

I am far from admitting that I have been too severe in the observations I made. I maintain them, to the contrary, as being just and quite to the point. I might have reason to fear that you might be at fault by an excess in the opposite sense. But I am reassured in that

<sup>16</sup> *Apoco*: term borrowed from Italian, which is used to designate a man with little wit or sense (Dict. Guerin).

<sup>17</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

your conclusion conforms to my last decision. Meanwhile, avail yourself of all the remedies that you judge suitable; I had advised the one you adopted, but it did not succeed. Perhaps your solution will be happier, please God: for I assure you that the actual situation is one of my greatest vexations.

I authorize you to have your *Missionnaire*<sup>18</sup> reprinted. It is a book that I consider as having great benefits.

Are you right in accusing me of having delayed too long in writing to you? I found a note that I had written to you on March 31. I had written to Father Santoni on the 19th or 20th. Thus, I have nothing to reproach myself for.

What you write to me about your mission is a delight. Every day I bless the Lord for it. If to the conversion of souls are added vocations from among the priests, we desire nothing more. We must have them make a novitiate that is more severe than that for young students, since it is more difficult to shape them; yet it is indispensable that at the end of their novitiate they be completely what we should be ourselves. If it were to be otherwise, I would prefer not having any priests in the novitiate. It is all the more important to insist on this point since our novitiate lasts but a year and we have so little time to bring about this transformation. The Jesuits obtain this result, the Lazarists also, but they take two years to do it. Speak with Father Santoni on this delicate but essential point and pass my thoughts on to him, which I will then not repeat to him.

The retreats you give in the places you have evangelized are very important and moreover prescribed by our Rules, but I must tell you that I do not approve your giving them during Holy Week. I say the same for missions. I fear that this abuse may establish itself in your areas; this is a custom entirely contrary to what I practised. I have always insisted that the missionaries be back in their communities for Holy Week. These days must be given over to recollection and the missionaries must use them for their own sanctification. This must be observed strictly from Wednesday of the Holy Week to the holy day of Easter, inclusively. Plan your work in the future so that what I am reminding you of here is observed exactly.

<sup>18</sup> *Le Missionnaire aux populations qu'il a evangelisées*. Grenoble, Baratier, 1840, 162 pp.

No one has ever given me an exact account of the style of life you follow in the missions. Do we conform exactly to our Rules and customs? How do we observe fast and abstinence during Lent? I have several times thought of asking this question, but I have always forgotten it when I had pen in hand.

What you tell me about Palle<sup>19</sup> is hardly reassuring; "neither his head nor his heart are grounded in what is good." If he were not a subdeacon, I should not hesitate to bring on his expulsion; but he is bound in Orders, but he is no better for that. It is enough to make one tremble. The little confidence he has always inspired has turned me away from calling him to the diaconate. If all hope were not lost, the thought of this holy order might revive his fervor, and then you could request his admission and give me a good testimony about him. I would then have tried this last remedy, for if he had not become better after the diaconate than he was during his subdiaconate, on my life I would not ordain him to the priesthood. Besides, it is not at this distance that I judge of his disposition. I will call him to the diaconate only if you request it. In charity, follow this poor child closely and grant him more care than to any other.

I have written to the Bishop of Viviers that we would be sending Brother Molloy to him at the time of ordination for the tonsure, minor orders, and the subdiaconate. I will ordain him deacon at my ordination time at the end of June, and I will ordain him a priest fifteen days later so that he can set sail as soon as possible. If Divine Providence had not sent us this worthy fellow, we would have had to pull up stakes at Bytown, literally. May God grant that he not arrive there too late. I ask you to tell me what you have to say concerning Father Bermond.<sup>20</sup>

I am seeking space to embrace and bless all of you. I think you will not delay to present Brother Piot to me so that I may authorize him to go for ordination.

† C. J. Eugene, Bishop of Marseilles.

<sup>19</sup> The Founder is not more precise on the name of this Brother. It seems to be Brother Palle, whom Father Vincens proposed shortly thereafter for the diaconate. Cf.: General Council of June 12, 1845.

<sup>20</sup> Name scratched out in the ms. and not very readable.

872. [To Father Vincens, at N.-D. de l'Osier].<sup>21</sup>

*Comments on novices Beaulieu and Girardon. Father Bermond refuses to go to America. Father Perron leaves for England.*

[May 11, 1845].

Following the notes furnished by the Father Master of Novices we admitted him unanimously, even though we were able to see by these same notes that there was something left to be desired. I don't want such a situation. By the end of the novitiate, the subject should have acquired such a degree of virtue that no uneasiness whatever remains about his qualifications. If there is a time of fervor in one's life, it should certainly be that at which, after having spent a whole year in spiritual exercises, one presents oneself for consecration to God. In any case, you may admit Brother Beaulieu to profession.

I am very sorry about the departure of Father Girardon.<sup>22</sup> Knowing his character and weakness, you should never have consented to let him leave before making his vows. That was a blunder. But what a miserable decision also that given by the Bishop! He could have done nothing better than to send him back to the novitiate; that was a rather odd interpretation of God's Will. When one makes such a big issue of speaking in the Lord's name, it would be good to stick to principles.

I was thinking of sending Father Bermond to America. I wrote him on the subject, a letter full of kindness, which earned me an answer that is filled with insolence from one end to the other. I can overlook the impertinence in this letter, but what is more deplorable is a stupid ignorance of one's most sacred duties. He builds up a thesis that the vows do not oblige him to obey me in this instance, and from that point he takes off to miserable rationalizations through which one can perceive that his self-conceit has been injured. It is impossible to answer this unworthy letter except with reproach and I prefer to keep silence. However, since his refusal must occasion other arrangements, I was forced to reveal the bad dispositions of this Father to my council, which remained stunned by such conduct; the council will give our answer, if need be, to this misguided individual. As for myself, if such an example were to be repeated, I would leave to others the care and

<sup>21</sup> YENVEUX III, 77; VII, 26\*; VIII, 104.

<sup>22</sup> Joseph Girardon, priest of the diocese of Grenoble, had entered the novitiate November 7, 1844.

governance of a Congregation in which such principles can be tolerated.

Father Perron leaves tomorrow for Penzance. He did not say that his vows did not oblige him not to leave his own country. A person must be truly out of his mind to propose such foolishness when, on entering the Society, he must have learned that the vows have among us the same value as they have in all Orders: it is written out in express terms that *apud nos, obedientia sit prompta, humilis et universalis* and that *ad omnia extendi debet* and again *non sufficit imperata facere, sed etiam imperantis voluntati propria conformanda, illumque qui præcipit, recta præcipere arbitrantés, et.*,<sup>23</sup> and finally, *superiores designant eos qui ad missiones ituri sunt* and that *isti numquam mandatum istud effugient, quod in nomine sanctæ obedientæ indictum erit.*<sup>24</sup>

**873. [To Father Courtès at Aix].**<sup>25</sup>

*Obligation to correct one's men.*

[Marseilles,] June 12, 1845.

My very dear Courtès, I begin by telling you that you should be quite immune from being anxious about what some might think, men who are lacking in common sense and who speak without thinking and without concern for consequences. But that must not prevent you from correcting them.

**874. [To Father Magnan, at N.-D. de Lumières].**<sup>26</sup>

*Father Magnan appointed professor of moral theology and spiritual director at the Major Seminary of Marseilles.*

<sup>23</sup> Rules of 1826, pars IIa. cap. 1, paragr. 3, art. 1, 2, and 3. ". . . among us, obedience shall be prompt, humble and universal, and that it will extend to all things, and again it does not suffice to accomplish what has been commanded; but also must conform his personal will to the will of the one who commands, and believe that what he commands is right, etc."

<sup>24</sup> Ibid. pars Ia, cap. II, paragr. 1, art. 4: "Superior generalis . . . qui ad missionem ituri sunt designat" and art. 5. ". . . and finally, the superiors will designate those who are to go on missions and that they shall never avoid this designation, which is given in the name of holy obedience."

<sup>25</sup> YENVEUX VII, 170. The Founder writes in his *Diary* on the 10th, that he has received a letter from Father Courtès, and that, on the 12th, he has answered concerning the business of Mr. Bret and the Couteron house.

<sup>26</sup> YENVEUX II, 10.

[Marseilles,] June 13 1845.

I am obliged to call you to the Major Seminary of Marseilles to be professor of moral theology. I am telling you this under secret. When I get to Lumières, I will spell out for you which treatises you will have to teach at the outset. You will also be responsible for the formation of the seminarians in piety and the knowledge of their duties, that is to say, to assist at the spiritual lectures and to comment during the last eight or ten minutes. Those are the functions of what is called the spiritual director. You may begin your ground-work and to prepare your materials.

**875. [To Father Vincens, superior at N.-D. de l'Osier].<sup>27</sup>**

*The scholastics are exaggerating the inconveniences of living with the seminarians at Marseilles.*

[Marseilles,] June 14, 1845.

Nothing has been more exaggerated than the complaints and the remarks of those of our Oblates who have written to your novices. They are excusable for preferring to live among themselves in one of our houses; but they are irrational when they express feelings beyond that observation.<sup>28</sup> Besides, let the novices calm down, they will not be called to Marseilles; but I do not approve that they anticipate things, bear judgment, murmur, embarrass in every way possible the governance of the superiors who have enough cares and embarrassments already to coordinate those elements which are not always as homogeneous as they should be.

**876. To Father Moreau, superior of the Major Seminary, vicar-general, at Ajaccio, Corsica.<sup>29</sup>**

*Father Moreau should come to the Continent for a rest during the summer. Father Lagier may take a trip to Rome, but he will continue*

<sup>27</sup> YENVEUX V, 241.

<sup>28</sup> There were certainly some misunderstandings between the scholastics and the seminarians during the school year 1844-1845. The General Council of June 12, 1845, studied the situation and recognized that this cohabitation had its inconveniences; but that no other solution was possible for the time being. However, starting the next fall, the philosophy students remained at l'Osier under the direction of Father Fabre.

<sup>29</sup> Original: Rome, Archives of the Postulation, L. M.-Moreau. All of the proper names in this letter have been scratched out.

*to teach at Ajaccio. Fathers Nicolas and Pont. The men sent to the novitiate by Father Moreau are of first quality. Father Pianelli refuses to go to Canada.*

L.J.C. and M.I.

Marseilles, June 21, 1845.

Where do I stand with you, my dear Father Moreau? I am endeavouring to pay my debts and I am so generous that I consent to pay what I do not even owe. But there is an important question: your health! That is enough to explain my concern. The holidays are coming: what are your plans? Try to see if a trip to the Continent would not be in order. Last year, you gained immensely from it. So I am writing to tell you that I give you all authorization in this matter. I don't need to tell you how pleased I would be in seeing you.

Lagier asks me to go to Rome. I have allowed him to do so. Doubtless, he has told you about it, also of my decision not to accept certain hints for a change, which it would not be opportune to make.

Father Nicolas has asked nothing of me.

Father Pont wanted another 100 francs for his father, who seems to have acquired the habit of referring to him every time he has an itch for something; I think the situation is now an abuse. I answered nothing at all, on purpose, to make the point that we must break this good old man's habit to every kind of caprice; besides he has all he needs.

The men you sent me are of the first quality; find us a great many more of this strength. Pianelli is the least generous, he has backed away from the beautiful mission to Canada for which I wanted to prepare him. We also had to agree not to ordain him until September, even though he was called for this ordination.

I have explained why I had to put off my trip to Corsica, you will surely understand the propriety.

Goodbye, my dear man. Soon I hope to have the consolation of embracing you.

† C. J. Eugene, Bishop of Marseilles.

**877. [To Father Tempier at Marseilles].**<sup>30</sup>

*Father Tempier is named vicar-general of the Congregation during the absence of the Superior General.*

L.J.C. and M.I.

[July 6, 1845].

As I am just about to leave for Rome,<sup>31</sup> and considering the difficulty of communication for business that might arrive, I thought it opportune to name Father Tempier, and I do so name him by the present letter, my vicar-general in our Congregation of the Oblates of Mary Immaculate during my absence.

Done at Marseilles, July 6, 1845.

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

**878. To Father Tempier, provost, vicar-general, during his absence, to Father Cailhol, archdeacon, vicar-general, bishop's palace at Marseilles. B. d. R.**<sup>32</sup>

*Sea-sickness during the voyage from Marseilles to Leghorn. News.*

L.J.C. and M.I.

Leghorn, July 13, 1845.

I am writing to you, my dear friends, from Leghorn, where we have just said Mass, after which the Reverend Canons of the Cathedral feasted us with hot chocolate and lemonade; present also was our dear commandant who came ashore with us to hear Mass. We won't be able to go to Pisa, we would not be on time for the ship's departure. I suffered enormously during the crossing, an item that you must not tell my mother when you give her news of me. We arrived at nine o'clock and dropped anchor in the harbor, at which time I paid my dues for the third time, and with the straining that occurs when we return to the task too often. My companion did not pay any dues to the sea. At times however he did not seem too comfortable.

*In this state of suffering that day, I examined myself and found it difficult to forgive myself for undertaking a trip for which I felt so*

<sup>30</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>31</sup> The Founder went to Albano, near Rome, to bless the marriage of his niece Césarie de Boisgelin to the marquis of Damas. Cf.: REY II, 212-214.

<sup>32</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

much repugnance. If I suffer as much from Leghorn to Civita Vecchia as I did from Marseilles to here, I will return by land, since I find this condition insupportable.

I pray you to write my mother that I arrived safely; but be sure to have Cailhol write, in large letters and with black ink.

We are returning to ship. I go there with somewhat the same feelings as one who is condemned to the galleys.

Goodbye, my dear people. Greetings to all. I embrace you.

Jeancard greets you. Durbec did not suffer at all.

† C. J. Eugene, Bishop of Marseilles.

**879. [To Father Courtès at Aix].<sup>33</sup>**

*Let Father Courtès act according to his conscience and not preoccupied by gossip.*

[Marseilles,] August 17, 1845.

My dear Courtès, I have not been able to take care of any business at all since my arrival; but I shall not wait until I have seen everybody here before imploring you not to be disturbed, as you seem to be according to what good Brother Ferrand tells me; he is much affected by all this. A man like yourself should not be disturbed to this degree by gossip, which only deserves contempt. When one is sure in his conscience and fulfilling one's duty, one can rise above all these murmurs no matter from where they come. So, I beg you, consider as not relevant anything that can be said or thought by those men and women whom you certainly do not hold in such regard as to want their approval. I would never have believed such an error of judgment. Everything and anything must be expected from poor humanity. On the other hand, the injustices of man do us good by detaching us from creatures.

**880. To Father Tempier, provost, vicar-general, at the Bishop's House, Marseilles.<sup>34</sup>**

*Canonical visitation of the house of N.-D. de l'Osier; stopover at Valence; ordination at Viviers.*

<sup>33</sup> YENVEUX V, 136.

<sup>34</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier. The Founder had made the canonical visitation of N.-D. de Lumières before going to l'Osier. Cf.: General Council, September 26, 1845.

L.J.C. and M.I.

Valence, September 18, 1845.

I write only two lines, my dear Tempier, so that you won't remain too long without my giving you news about what I am doing. We left yesterday with Father Aubert at eight o'clock from N.-D. de l'Osier in the rig of the house and Mr. Villard's horse, since our own had been sold the evening before for 200 francs less 15. We arrived without incident at Romans before noon, and while our steed was resting, we went up to the Major Seminary where we had lunch. The plan of the Bishop of Valence had been to come for me at l'Osier, the day before yesterday. He would have slept at the convent, and we would have had dinner together at his seminary. Since he could not come, he wrote me that he was having me for dinner at Valence, that's the reason for our activity. At two o'clock, we resumed our trip and at five o'clock we arrived at the Bishop's house, where we learned that our baggage hadn't been lost. I retired at midnight, because I hadn't time for the visit, which was well and solidly done.<sup>35</sup> We had to get up before four o'clock to say Mass, clean up, and call the community together for the closing of the visit.

Here the saintly Bishop<sup>36</sup> treats us with kindly charity. I am writing to you while waiting for breakfast, after Mass. We will start out between eight and nine o'clock, and, God willing, we will arrive early enough at Viviers to prepare ourselves for the very small ordination on Saturday. Brother Piot was supposed to leave last night from N.-D. and is presumably at the present time at the cathedral where Father Aubert is saying Mass; he will be going with us. Brother Pianelli, more sure I hope about his age, will for his part meet up with us, and I will ordain two priests, two of them instead of the four on whom I thought I could count. I propose to leave Viviers on Monday the 22nd, and if I cannot stop at Avignon, I will ride through the city; if not I will leave next day for Aix. That's where I would like you to send Pierre with my carriage to avoid entering Marseilles like a chore boy.<sup>37</sup>

Eight o'clock is ringing, I will hurry through breakfast because I fear that the boat may play a trick on us by being earlier than usual.

<sup>35</sup> *À chaux et à sable*, Proverb: this is said of business that is done very seriously, with all the necessary formalities.

<sup>36</sup> Bishop Chatrousse.

<sup>37</sup> *Comme un garçon du devoir* means: like a common laborer, like a domestic servant.

The weather is more than quiet; there is a violent wind that should stop the Dauphinois from complaining so much about our cold northwest wind.

Goodbye, I embrace you as well as all our friends.

† C. J. Eugene, Bishop of Marseilles.

*P.S.*: Brother Piot brought me your letter; I open mine to approve the honor you paid to the King of Spain. The proposal for the country is attractive, but it would lead me too far, considering all that must be provided. Therefore, I don't dare do it.

**881. [To Father Bellon, at N.-D. de Lumières].**<sup>38</sup>

*Encouragement in difficulty. Oblates take their rest in their own house.*

[Marseilles.] September 21, 1845.

Where would we be, my dear Father Bellon, if we allowed ourselves to be disheartened by the difficulties that our ministry brings us? This weakness is only too natural and certainly does not come from God; if we probe deeper into this feeling, we may perhaps discover something even more imperfect. And so I do not approve your worrying about it as you do. Why are you surprised to find the miseries of humanity in people? You must conquer evil with good, pray very much, always distrust yourself, but hope in God, who, precisely on this occasion, has shown you a great proof of his protection. But far from being discouraged, you ought to be full of gratitude to God, that he has enlightened us in time and put us on the track of a devilish scheme which I could luckily thwart.<sup>39</sup> You are discouraged by what happened at L[umières]. That was nothing in comparison to what I have found elsewhere. Prompt justice had to be meted out to a priest.<sup>40</sup> That is more than child's play. Oh, well! Should we also despair with regard to what happened at L[umières]? Certainly not! We repair the evil, thank God for having discovered it, and continue to work with fresh zeal for the sanctification of souls, precisely because they are being attacked

<sup>38</sup> YENVEUX V. 62; VI. 98.

<sup>39</sup> Father Bellon was at Lumières with the scholastics. There is nothing in the archives about this "devilish scheme" which we succeeded in avoiding. It probably refers to some bad stroke or to the defection of a few juniors since the Founder speaks "of children." In 1845, there was only one scholastic in perpetual vows who quit, namely, Brother Lecque.

<sup>40</sup> An allusion to abbé Prayet who was preparing to publish at Marseilles a document against the Archbishop of Avignon, cf.: letter of Jeancard to Mr. Barrère, vicar-general of Avignon, September 20, 1845. Marseilles, Register of Administrative Letters.

more violently by the enemy of every good. If we acted otherwise, we would be, I say, not only foolish but quite culpable as well.

You understand by what I have just said to you that the proposal you make cannot be accepted. When we truly need a period of rest, we ought to take it at home. These absences from our houses are against the general rules of all those well-ordered Congregations, and especially contrary to the spirit of our own. Let us speak no more of trips and journeys.

**882. To Father Moreau, vicar-general, superior of the Major Seminary, at Ajaccio, Corsica.<sup>41</sup>**

*Greetings. A letter to come.*

L.J.C. and M.I.

Marseilles, September 25, 1845.

I write to you this evening, my dear Father Moreau, so as not to let our two Fathers<sup>42</sup> leave without a few lines from me. I put off a few days writing you at greater length in answer to your different letters sent me during my trips. I hurried the departure of our Fathers a little so that they would arrive a bit before the students return, and so that they could help you a little in the preparations you have to make. Today I close by embracing you before retiring.

† C.J. Eugène, Bishop of Marseilles.

**883. To Father Courtès, superior of the Missionaries, Carmelites' Square, at Aix, B.d.R.<sup>43</sup>**

*Business of the Henderson family. Father Courtès may go to Rome with Bishop Guibert. Take care of Father Cooke's health.*

Marseilles, October 8, 1845.

Mr. Henderson has just come to see me. This man is so fastidious that he asked me to write you immediately that you are not to propose to the family to go out of their hometown for an interview, that such a thing is unthinkable. On the supposition that conditions were right, it would be more natural for him to go as far as Alby, though it seemed to me that pleased him little from another point of view. It seemed to

<sup>41</sup> Original: Rome. Archives of the Postulation, L. M.-Moreau.

<sup>42</sup> Fathers Lagier and Nicolas, professors at Ajaccio who, before their departure, had taken part in a meeting of the General Council of September 26.

<sup>43</sup> Original: Rome. Archives of the Postulation, L. M.-Courtès.

him that, the same as he relies on mediators, in the same manner others could go ahead in this difficulty. Yet he does not hold to this stance; but, if need be, he will make the trip to Alby. But he holds essential to his position that one half of the dowry to be given him be used to cover costs of getting settled, for he admits that he does not have the cash in hand to cover these costs. It is understood, of course, that he would recognize the dowry as being on his property or his income. This condition is indispensable. If that is agreed upon, there is no other objection. He tells me that, if the family were well off, it would settle down where it lives now; far from refusing, he would be well satisfied.

I hasten to write you so that you may tell the family of these conditions in the letter that you will not delay in sending them. If you have already written, you will have to write again before they have a chance to answer.

I am going to send Father Pianelli to you, but I must alert you that he is not yet approved for hearing confessions.

I gladly authorize you to take the trip to Rome with our good Prelate. One thing only bothers me a great deal, namely, he has chosen the time of our retreat. What will we do at Aix? and may I leave one of our houses without a retreat? Please write to the Bishop to put the trip off for a few days, if possible, and then we can reconcile all interests. If this is not possible, we will do what we can; but I will be quite put out about it. Please insist with the Bishop. You are mistaken if you think that you may leave him with other travel companions; it is on the trip to Rome that he is passing through Corsica and not on his return. Goodbye, I recommend the valuable Brother Cooke to you.<sup>44</sup> Require him to consult Dr. Astros and let him follow exactly the diet which will be prescribed, cost what it may; I am counting on him to direct our mission in England and Ireland.

**884. [To Father Moreau, at Ajaccio].<sup>45</sup>**

*Father Chauvet is named professor of holy scriptures and eloquence at the Major Seminary of Ajaccio. We must work toward the introduction of Father Albini's cause of beatification.*

<sup>44</sup> Ms.: Cook.

<sup>45</sup> YENVEUX II, 22, REY II, 216.

[Marseilles,] October 9, 1845.

I found him in good spirits,<sup>46</sup> I believe that there is a good chance of convincing him. First of all, he must be told that which you see as proper and good. Only you must mix kindness with firmness; he is very highstrung, so surprises should be avoided lest he will have to reproach himself for *motus primo primi*. This young man has much talent, they must be used. I told him that you would put him in charge of a class in eloquence, and that is what you should do. In that way you will please the Bishop who dreams only of that, and you will give the students the benefit of his quick mind. He has good will, asks only that he be given something to do, but must be given a bit of latitude.

For his class, let him follow his own method; what is essential is that he present you his program with enough time beforehand so that you will not be surprised at examination time, and so that you will be able to make such comments as you find proper, lest he throw himself into teaching something that you do not find opportune.

Concerning the class in eloquence, I think it necessary and I would not hesitate to tell you that to have it we have to sacrifice a class period in Holy Scripture and that readily. He should give two classes a week. You will stress this very useful innovation to the Bishop, who has so often shown concern about it. One class a week in Holy Scripture will be enough. Believe me, that's all that is needed. Fathers Lagier and Nicolas have assured me that Father Pont will be quite able to help with the examinations. Hold him to preparing a few questions and force him to overcome his timidity, which is truly childish.

I recommend to you a great concern, the introduction of the cause of our blessed Father Albini.<sup>47</sup> If we do not apply ourselves with zeal and follow-up, we will obtain nothing; if we do, success is assured. Tell Father Lagier to have the manuscript that I sent him copied as soon as possible. It is only after he has returned it to me that I will be able to formulate my provision to establish a postulator to the Episcopal Curia

<sup>46</sup> Father Moreau had asked for a fifth Father at Ajaccio. The General Council of September 26, 1845, decided to send one in 1846. According to the Almanac of the French clergy, Father Cyr Chauvet was probably sent there in the fall of 1845. Cf. also Chauvet-Tempier letters in 1847.

<sup>47</sup> On his way to Rome, Bishop Guibert was to go by way of Ajaccio in order to invite Bishop Casanelli d'Istria to open the cause for Father Albini, cf.: REY II, 216 and General Council, November 6, 1845.

of Ajaccio. Speak of this with the Bishop; make him understand just how glorious it would be for his See to have acknowledged the holiness of a man who enjoyed his confidence and did so much good in the Church of Corsica and among its clergy.

**885. To Father Moreau, vicar-general and superior of the Major Seminary, at Ajaccio, Corsica.**<sup>48</sup>

*Indecision over the admission to the novitiate of Mr. Simoni, ex-Voltairian. Brother Blanc.*

L.J.C. and M.I.

Marseilles, November 6, 1845.

My dear man, in the interval between two trips outside, I wish you a brief good-day, for I want to benefit from the transit of our good Bishop of Viviers.

Your letter as well as Father Lagier's gave me much pleasure. I received Mr. Simoni with joy, but on the next day certain information embarrassed me greatly. I was told and then assured that this young man was well known in Marseilles as a rather shallow candidate, having bragged at one time of being a thorough Voltairian. That could be overlooked if he has been sincerely converted. But the situation becomes doubtful if it is true that he has kept the same opinion since his entry to the seminary. That is what is affirmed. They quote from a letter written by him to a person who unfortunately is no longer here, in which Simoni said: "You will be astonished to learn that I have decided to enter the seminary. That's a career that opens before me; I will get off with two or three years of restraint. But I do not change my opinion and I am always a Voltairian." Father Rolleri reported the fact to me as having learned it from the very person to whom the letter had been addressed. You can appreciate how much this knowledge has disturbed me. I spoke of the question with Mr. Simoni directly. He admitted that he was that way inclined when he was living in Marseilles, at that time only bad reading materials and notably the *National*. But he denied firmly ever having written such a letter to the person he is accused of, that he would be unworthy of living if he were capable of such an infamous act, that he challenges the person who pretends having received such a letter to produce it, etc.

<sup>48</sup> Original: Rome. Archives of the Postulation, L. M.-Moreau.

Such a confrontation is impossible, for the person is not in Marseilles. Besides, would this letter have been kept. Meanwhile, you can guess just what perplexity I am in. Simoni denies, Father Rolleri assures me that the person is above suspicion. What is to be done? Introduce into our novitiate a man under suspicion? Send him back to you? There are serious drawbacks on all sides.

I asked Rolleri to write to that person who had revealed the fact solely for the purpose of averting the admittance of this hypocrite into the Church. After the knowledge I give you, examine on your part if you may discover some concealment in what he claims. Answer me immediately so that we can come to a decision.<sup>49</sup>

In the supposition that he is a hypocrite, we could explain his request to enter the novitiate by a scheme for making his theological studies without any cost and to say goodbye to us after his ordination. Speak of this to Father Lagier, whom I greet affectionately. I greet also our other Fathers and Brothers. I also owe an answer to Father Nicolas, but it is impossible for me to stay any longer at my desk. I am taken up every day and all day. Tomorrow I go to Aix.

If Brother Blanc has made his oblation, send him to me. In order to enroll him, he must tell me the date of his entry to the novitiate, and of his first and second oblation. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

**886. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>50</sup>**

*The Founder's excessive work and correspondence. Happiness over the success of the missions in Corsica. Father Semeria named Postulator of the cause of Father Albini. Bishop Guibert and Father Courtès on a visit to Corsica. Vows of Brothers Métifiot and Blanc.*

L.J.C. and M.I.

Marseilles, November 20, 1845.

I cannot explain even to myself, my very dear son, how it happens that I delayed so long in writing to you. Your letter gives me so much

<sup>49</sup> Ange Félix Simoni began his novitiate on November 20, but left before taking his vows.

<sup>50</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

pleasure that it would be the least I could do to write you and thank you for the care you take to write to me so frequently, but what can you do? You will empathize with my position since you cannot doubt my feelings. I love you so tenderly that I cannot speak of you without happiness, and that happens often. I then plan to write to you, now I am disturbed for one reason, then for another, and fifty other letters take precedence over the one I would have had the greatest pleasure to write. Today, for example, I had in no way to dry out my inkwell before coming to you, because I was very determined to write to you before night, and I can hardly see to trace these lines. At least, your letter already begun will stay on my desk and will be first in line when I find time to take up the pen again, because they will soon come to take it from my hands this evening. Shall I speak to you of our missions? They all bear the stamp of divine assistance; they are your consolation and mine, and if the blessings that the Lord affords you were known in the Church, truly they would form, as do those of your forebears in so many dioceses in both parts of the world, the glory of our dear Congregation. Besides, it suffices for our happiness and merit that they be presented to the Lord to whom are due all glory and all honor.

You have been informed about what I ought to do for the great Servant of God, our good Father Albini. I am distressed that I met with such a feeble echo at Ajaccio in a matter of such great importance and honor for that diocese and for our Congregation. You know that it is my intention to name you postulator of this precious cause. You will take the matter to heart as becomes a brother and member of the Congregation, proud that we had such a great saint in our midst. Meanwhile be careful to gather facts of a miraculous nature or approaching the miraculous. Do not let witnesses die without having verified the facts. Two events like the one you told me about the paralytic would be enough to assure his beatification. It is a very beautiful cause, the *Avvocato dei Santi* whom I consulted in Rome told me. (I can't see any more, until tomorrow.) I now go to chapel, it is a good hour. We will find ourselves again at the feet of our Lord.

Waiting paid off: I received your letter and that of Father Courtès which did away with a great concern. He is delighted with your Vico and with the welcome that the Bishop of Viviers received in Corsica. I believe that you would do well to follow the route that this Prelate indicated to you as a defence from the encroachments of your neighbors.

I have received the document of Brother Jean Pierre Métifiot's profession; I cannot yet tell you what his number will be since there must have been on this same day many professions in divers places. I haven't heard anyone speak of that of Brother Blanc, which should however have occurred the same day.

Goodbye, my dear little Father. I embrace you very tenderly and I bless you as well as our other Fathers at Vico.

† C. J. Eugene, Bishop of Marseilles.



## 1846

### 887. To Father Courtès, superior of the Missionaries, at Aix.<sup>1</sup>

*Visit to Marseilles of Cardinal de La Tour d'Auvergne. Business. Missionaries at Tourves.*

L.J.C. and M.I.

Marseilles, January 30, 1846.

You know, my dear friend, that the Cardinal de La Tour d'Auvergne is visiting me here; he will stay until Sunday. With such guests, one is hardly free with his time. I owe great regards to this venerable gentleman, so worthy of respect and besides so polite and so amiable towards me.

I should have liked to write you two words in reference to the authorization you request, I gladly consent to the exchange that you speak of, but if Tavernier thinks that your authorization is not sufficient, I shall have to make you another. To avoid this difficulty, you might take advantage of Tempier's transit who is going to finish our business at Mas du Sauveur; his power of attorney is broad enough for that.

The pastor of Tourves insists very much that our Fathers go to conduct his ceremony of reconciliation. Father Martin would be just the man he needs, since he was one of the missionaries at Brignoles. If he can get leave from Aix, it would be possible to have Father Viala join him after Easter. Give me an answer on that point. Goodbye.

### 888. To Father Courtès, superior of the Mission on top of the Cours. Aix, B.d.R.<sup>2</sup>

*Announces the death of Father Moreau, superior of the Major Seminary of Ajaccio.*

<sup>1</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>2</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès. Text written by an unknown hand. The Founder only signed the letter, on the reverse side of which Father Casimir Aubert wrote that "My Lord, the Very Reverend Father General is too much affected to write."

Marseilles, February 6, 1846.

Most Dear Father,

The Lord has just dealt us a very painful blow. Father Moreau, superior of the house at Ajaccio and 4th Assistant, passed away on the 2nd of this month, feast of the Purification of the Blessed Mother, at 8:30 in the morning, after an illness of only a few days. His death was that of a saint. In announcing this sad news to your community, you will kindly remind the members of the duty they have toward our dear departed; that is, the five masses that each priest should apply, and the five Communions of those who are Oblates or lay brothers; together with the other prescriptions indicated in paragraph 3, chap. 4, of the second part of our Rules.

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

**889. To Madame the Superior of the Sisters of St. Charles, to be given to Father Tempier, vicar-general of Marseilles, upon his passage through Arles. At Arles, B.d.R.<sup>3</sup>**

*Death of Father Moreau. Return immediately.*

L.J.C. and M.I.

Marseilles, February 6, 1846.

My dear Tempier, a thunderbolt has just fallen on our heads. I open a letter from Ajaccio and I read there that our good, saintly Father Moreau died on the 2nd of this month after only a few days of illness. I do not have the courage to repeat the details of this catastrophe; I only want to remind you that you have five masses to say for the repose of his soul and to apply to him all the indulgences you may gain during the eight days that follow your hearing of his death.

The Bishop is already asking for a replacement, in reminding me that I have to fill an immense void. He could have waited for at least another mail.

At Ajaccio they are asking for the names and given names of the dear departed's father and mother. It is supposed that you have his

<sup>3</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

will. Return as fast as you can; do not stop at Arles where I am addressing you this letter because I don't know where else to send it. This should be a lesson for us that on future occasions we agree on an itinerary. Goodbye.

**890. To Father Dassy, missionary priest, with the Pastor of St-Marcel, near Bourg-St-Andéol, Ardèche.<sup>4</sup>**

*Father Dassy to establish the new house of N.-D. de Bon-Secours. He is on loan for a year. His collaborators will be Father Hermitte and Brother Joubert. Missions. Patience and prudence in beginning a new work.*

L.J.C. and M.I.

Marseilles, February 24, 1846.

Nothing is more fitting, my dear Father Dassy, than to write to you directly. If I have not done so before now, it is not from lack of good will. Besides, I must definitively answer your questions.

The mission that I am giving you is one of trust. I chose you to be the founder of our new house<sup>5</sup> because I know your attachment to our family, your zeal, and your capacity to bring the matter to term. To succeed, much prudence and great discretion in making certain arrangements, which require secrecy, was needed. You have already perceived that consideration must be given to the priest to whom we succeed.<sup>6</sup> He is a good churchman, but it is not surprising that it pains him to give up his place. It is only fitting to be more polite than usual; that is what I very explicitly recommend to you.

You want to know if you are to be definitely assigned to the new shrine; I would have wished it, but I understand that at this time it

<sup>4</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

<sup>5</sup> The General Council of December 1845, considered Father Burfin as the first superior of the new Oblate house. But Father Dassy was appointed on February 10. On the 11th, the latter already took over the house. Cf.: L. Dassy-Mazenod, 12 and 18 February, 1846.

<sup>6</sup> L'abbé Deschanel left the chaplain's house just before Easter, taking to his new quarters everything he could carry "including the last broom" (Dassy to Mazenod, February 18). That is why Father Dassy asked help from Father Tempier to buy linens, kitchen utensils, books, etc.

would be difficult to withdraw you from l'Osier.<sup>7</sup> I have not decided this matter, but be discreet because I have not told the Bishop of Viviers about this solution, which he would probably have found unfavorable. Count upon staying at least a year at la Blachère and in the diocese of Viviers, which you will evangelize discreetly, but in a manner to be seen at various places in the diocese.

I find it more than impossible to provide a missionary for your mission of St-Marcel. I have in all only Father Aubert here for the services at la Calvaire and at Aix Father Courtès, helped by Father Pianelli who does not as yet have faculties for hearing confessions. You might have requested the help you need at l'Osier, where there are several men. What you are asking me, concerning Father Palle, is rather delicate; I do not dare to take that upon myself.<sup>8</sup> I leave it to the judgment of Father Vincens, but there is something you must know: I insist that our young missionaries are not to be in the confessional too soon.

As far as Brother Joubert is concerned, nothing would be better than placing him at la Blachère; I consent gladly, but I think it would be better to wait until you are settled in.

I remarked to Father Tempier when he read me his letter that he wanted to make bed-sheets for a whole seminary. He must have corrected his first idea. You did well to reduce it even more. But do you think that you must go so far away from your house to get the furnishings other than the linens? It seems to me that you could find what you need much closer to home. Let us go slowly at the beginning and be patient. That is what we did in our time; imitate that example. We have to know how to spread ourselves out if need be, or, if you will, to be self-sufficient.

Goodbye, my dear son. I received your brochure.<sup>9</sup> I would now wish the discussion to stop there. I wish you all the blessings of the

<sup>7</sup> The Founder told Father Dassy that his stay at Bon Secours would last only a year, doubtless because the latter left N.-D. de l'Osier with regret, since he had been the first Oblate in that place also. He wrote on February 18: "My greatest regret in leaving l'Osier was that of being forced to give up the hope I had of being able to erect a magnificent gothic church in honor of Our Lady. I thought that I had the mission for that work."

<sup>8</sup> Father Dassy proposed assigning Father Palle at the shrine to take care of the pilgrims while the other Fathers were on mission.

<sup>9</sup> The second edition, which appeared in 1845, *Pèleringes à N.-D. de l'Osier*, XII-166 pp.

Lord as well as to our good Father Hermitte, who must be delighted at the faith of the people you speak of. I embrace you.

† C.J. Eugene, Bishop of Marseilles.

**891. [To the Oblates at Ajaccio and Vico].<sup>10</sup>**

*Father Tempier to do the canonical visitation of the Oblate houses in Corsica.*

L.J.C. and M.I.

Marseilles, March 12, 1846.

My dear Fathers and Brothers of our communities of Ajaccio and Vico, the peace of the Lord Jesus Christ be with you.

I inform you by the present letter that I have invested the Reverend Father Tempier, my first assistant, with all the extraordinary powers and the title of Special Visitor to regulate in Corsica all matters concerning the interests of our Congregation and of the government of our Communities, both for the direction of the Major Seminary and for the direction of the missions.

I greet you affectionately and wish you all the blessings of the Lord.

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

**892. [To Father Santoni, Master of Novices at N.-D. de l'Osier].<sup>11</sup>**

*The formation of novices. Vows of Brother Pulicani, etc.*

[Marseilles,] March 16, 1846.

Do not fear these beginnings, even if they are a bit painful. What is essential is that they accept the spirit of our Institute, which includes all that is needed for the formation of a religious man.

Keep repeating to the novices that by their consecration they give themselves to the Church without reservation, that they completely die

<sup>10</sup> Original: Rome, Archives of the Postulation, L. M.-Moreau.

<sup>11</sup> YENVEUX VII. 11\*; VIII, 67, 90; IX, 172 c.

to the world, to their families and to themselves; that they vow a perfect obedience by which they sacrifice unreservedly their own will so as to wish only what is prescribed by obedience; it is not only a question of obeying, but also in heart and spirit acquiescing with obedience, of being detached from places, things, even persons whom they should all love with the same charity; that they vow also voluntary poverty which obliges them to demand nothing, to be content with everything, to consider themselves blessed if something is wanting to them and if they suffer, as a result of holy poverty, privations and even destitution. Without this disposition, poverty is only a word void of meaning. Chastity obliges them not only to avoid everything that is forbidden in this matter, but to preserve them from the least harm that could befall this beautiful virtue. It is in accord with this principle that we hold in such horror the sensual tendencies that bear the stigma of particular friendships, to call them what they are, for they really wound this most delicate virtue that the slightest breeze can harm. Be inflexible on this topic; no explanations, no excuses can hold up; the hot wind of passion burns up every flower of virtue, the downfall of religious communities, the source of unfaithfulness and of sin. I particularly insist on the separation of the different categories as I have established; let this be observed meticulously.

I send you Augier,<sup>12</sup> who had been sent away from the Congregation but will re-enter. We have been very satisfied with his disposition. He must begin his novitiate again and complete it entirely.

Brother Pulicani is admitted to profession. Father Tempier will send to l'Osier the crucifix of our dear Father Moreau; it is to be given to this young Brother, so that it may be a powerful means leading him to every good undertaking.

Of course, the Master of Novices must serve his turn at waiting on table.

### 893. [To Father Tempier, at Ajaccio].<sup>13</sup>

*Bishop Casanelli of Istria refuses Fathers Semeria and Lagier as superior of the Major Seminary.*

<sup>12</sup> Yenneux writes: N. It refers to Alex. A. Augier, an ex-Oblate who had spent some time with the Marists, cf.: General Council, March 11, 1846.

<sup>13</sup> YENNEUX VII, 202, 238 and 54\*.

[Marseilles,] March 18, 1846.

My dear Tempier, do not hesitate, since we will have to go by way of Father Burfin<sup>14</sup> or through the door. I had well expected a great deal of resistance from the Bishop, but I had hoped that he would not dare to hold out against your persistence. What's to be done? If only the other man is successful, something I doubt very much.<sup>15</sup> We are playing a losing game. To think that such important matters will be placed in such hands is enough to despair. This good man understands things in his own way, and I do not think we will be able to direct him. However, we have no one else, for in conscience I find it impossible to send Father Magnan, who would be the only man suitable for this house. Try to soften the blow to Father Lagier, who must have been surprised to discover that he is so little appreciated by the Bishop; he will now understand why I did not consider him. Things being what they are in spite of what Father Nicolas may think, our house will be poorly provided for with the superior that necessity forces us to give it. And again, may God grant that I do not encounter some difficulty with him. Some souls are forged oddly. I am going to write him to come to Marseilles with all his baggage, and from here I will send him on his way. I do not want the people up north to know to what I am assigning him. Before leaving, settle in my name that which should be done or not be done by the future superior.

One difficult point is that of finances. That's where we might find some bad accounting, for Father Burfin has a sieve between his fingers and doesn't take small sums into account. Let it be well established that the bursar follow the rules and give an exact statement of his accounts every ten months. I believe this has been neglected up to now. Give him some indication of what he should provide to the house at Vico. In a word, after having examined everything attentively, write out some account of your visitation.

In my name, regulate, before leaving, what should be done and not be done by the future superior. Alert them all that council must

<sup>14</sup> The Founder here is speaking of Father Burfin whom the Bishop of Ajaccio would have accepted as superior, cf.: L. M.-Courtès, April 3, 1846, and L. M.-Vincens, May 5, 1846.

<sup>15</sup> At the General Council meetings of February 10 and March 11, 1846, Semeria had been designated. The Bishop of Ajaccio refused, judging him too young for the position. He also refused Father Lagier (General Council, April 4, 1846, and L. M.-Courtès, March 23, 1846).

meet according to the exact terms of the Rule, because the superior, being so new, will need the experience and advice of his assistants.

Goodbye. I pray the Lord to give you weather as pleasant for your return trip as you had for your arrival; the day after your arrival at Ajaccio we had a terrible windstorm.

**894. To Father Courtès, superior of the Missionaries, Carmelites' Square, at Aix. B.d.R.<sup>16</sup>**

*We must not meet Cardinal Bernet. Difficulties in finding a superior for the Major Seminary at Ajaccio.*

L.J.C. and M.I.

Marseilles, March 23, 1846.

My dear Courtès, I don't think you are obliged to meet the Cardinal.<sup>17</sup> I even say: You should not. If they had really wanted you to be part of the retinue, they would have included your house in the program. That favor the Dean reserved for his favorites, the Capuchin Fathers. Father Pianelli would do better to offer to the Lord the mortification of depriving himself of seeing that ceremony. I recall that when Madame the Duchess of Berry passed through Aix on her way to Paris for her marriage, the more fervent among my young sodalists made the sacrifice of this very legitimate curiosity, and, while the procession was going by, were in our church making the Stations of the Cross. And these were young lay-people. Pianelli could not show himself as a mere spectator while the whole procession is vested and officiating; he could only appear by joining a parish group, and such an action would be beyond the bounds of propriety. If being deprived of this curiosity were to make him die of grief, you could permit that he join in with the gray brothers. I see less of an impropriety in that.

I await Tempier the day after tomorrow. He will give me the model of a proxy statement, which he forgot to give me before leaving.

The Bishop of Ajaccio wanted neither Father Semeria nor Father Lagier. We have fallen back into the same dilemma. However, the

<sup>16</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>17</sup> Archbishop Bernet of Aix. He was returning from Paris where Louis-Philippe had conferred the red biretta on him.

Bishop of Viviers wrote to me that he thought Semeria so well fitted for such a position that he was going to propose him to me.

I stop now so as not to miss the mailman. Goodbye.

**895. To Father Courtès, superior of the Missionaries, at Aix. B.d.R.<sup>18</sup>**

*In order to maintain the Congregation's houses in Corsica, Father Courtès will have to accept being superior of the Major Seminary at Ajaccio.*

L.J.C. and M.I.

Marseilles, April 1, 1846.

My dear Courtès, I have just received a letter from the Bishop of Ajaccio which leaves me at wits end. I had already known by letter from Father Tempier that the Prelate, while acknowledging the excellent qualities of Father Semeria, absolutely refused to accept him as superior. He needs the best member of our Congregation for the thousand and one reasons he adduces. Judge our position for yourself. It is a take-it-or-leave-it proposition, and with the seminary there is a house of the missionaries, which is sustained by the seminary, and with it all the hopes of this new establishment of which you were one of the first to feel the need of for Bastia. I would still have a thousand reasons to give and convince you that you are the only man who can accomplish this difficult task. At most, it requires only one-third of a year for two or three years. Father Aubert will go to see you and tell you what I, Tempier, and all the Congregation, if it were consulted, would tell you. I refer you to him. On you the Congregation's existence in Corsica depends.

You see, my dear man, that I come to urge you thus only in desperate circumstances. I believe nevertheless that this is an arrangement by Providence to get you out of a situation that is below your merits and your worth.

Goodbye. I embrace you. Take counsel only from your conscience and the good of the family.

† C. J. Eugene, Bishop of Marseilles.

<sup>18</sup> Original: Rome, Archives of the Postulation, L. M.-Courtes.

896. To Father Courtès, superior of the Missionaries, at Aix. <sup>19</sup>

*The Founder's joy on learning that Father Courtès accepts to go to Corsica.*

L.J.C. and M.I.

Marseilles, April 3, 1846.

I expected nothing less, my dear Courtès, of your good spirit and religious virtues than the answer that you gave to our cry of distress. I had called upon Father Burfin. When I had seen him at close quarters, I found it impossible to confide to him those great concerns which are now at stake. He is a hundred stages away from the height of the position to be filled. I must necessarily come back to you: all the weight of my confidence can only be placed on you. I feel all that can be painful in the steps that must be taken; but I also see therein many great advantages not only for the Congregation, but for yourself personally. You will occupy a position proper to your rank in the Congregation. You will fulfill the requirements with distinction. The Bishop, in giving you the proof of his esteem, will honor you in the eyes of the clergy, and thus give a cutting lesson to those who have waited so long before showing ever so slightly, if in fact it is true, the intention of recognizing services scorned for too long. On the other hand, this shifting is not for forever. It will suffice to fill the position so that someone else will have the time to come forward and later replace you. This must not be openly said now, but after your three-year term, you will have ample reasons of health to allege; meanwhile nothing prevents you from taking your three months of vacation on the Continent. And, for this first year, you can tell those at Aix that it is only for a trip of less than three months, for you will be able to return in July.

This arrangement seems so fitting that I should not like to attempt to find another, even if I had the hope of succeeding; that is hardly probable, for the Bishop does not want as superior anyone who is already on the island.<sup>20</sup>

<sup>19</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>20</sup> The opposition of the Archbishop of Aix and other reasons changed this plan. The General Council decided June 5, that a choice should be made between Father Magnan and Father Bellon, one the director of the seminarians, and the other director of scholastics at the seminary of Marseilles. Father Magnan was finally named. Fathers Palle and Chauliac were to replace Father Lagier, who was recalled to the seminary at Marseilles, cf.: General Council, June 22, 1846.

Goodbye, my dear man. It is ten o'clock. I have to go up for prayer, in which you will be included. I embrace you tenderly.

† C. J. Eugene, Bishop of Marseilles.

**897. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>21</sup>**

*Illness of Father Gibelli. Bishops visiting Marseilles.*

L.J.C. and M.I.

Marseilles, April 19, 1846.

If ever, my dear son, I have been upset by the disturbances normal in my position, it is certainly in the present circumstances in which I would not only have wanted promptly to send you a letter but in which I would have wanted to go to you myself and help care for our dear sick man and share in all the concern that his state of health brings you. Here, I can only pray and that is what I have been doing in offering the Holy Sacrifice for him the moment I heard of his illness. But I missed the post twice, once through being obliged to go to Aix upon the insistent invitation of Cardinal Bernet, once because the Bishop of Fréjus<sup>22</sup> came to spend a few days with me. I seem to have foretold the misfortune that happened to us when I suggested to you that our good Father Gibelli should halt all work. And now he will not be able to work for some years if the good Lord listens to our prayers. Many thanks, dear son, for the consideration you had in keeping me informed of the health of our dear patient. I have explained why I did not answer sooner. I have been obliged to start even this short letter several times and certainly not because I did not want to finish it and send it off to you.

Now do not persuade yourself to continue all the work as if nobody was missing. Eliminate and go gently. We are not obliged to kill ourselves and try to do more than we can. You are not strong enough to neglect your health. So go easy, go easy, go sanely. I won't say anything further.

<sup>21</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

<sup>22</sup> C.-A.-J. Wicart, Bishop of Fréjus (1845-1855).

Yesterday, the Bishop of Fréjus was visiting me; today it is the Bishop of Périgueux;<sup>23</sup> tomorrow I expect the Cardinal de La Tour d'Auvergne, and so I must get this letter into the mail. I embrace you and especially bless the well-loved brother who is suffering. I would be so happy to ease his pain. Embrace him well for me, your heart is worthy to be the interpreter of mine, which feels so keenly the sufferings of our people. I greet affectionately our dear Fathers Deveronico and Luigi.

† C. J. Eugene, Bishop of Marseilles.

**898. To Father Vincens, superior at N.-D. de l'Osier.<sup>24</sup>**

*Father Burfin will stay at l'Osier. Brother Faraud should prepare to leave for Canada. Summer courses to prepare the young Fathers for preaching and ministry.*

L.J.C. and M.I.

Marseilles, May 5, 1846.

So you have won your suit, dear Father Vincens: Father Burfin goes back to you. Now what happens in Corsica remains to be seen. I leave the whole matter in the hands of God, for I depend but very little on men, since the Bishop is as difficult as he is. I have not yet received any answer to the proposal I made him. If he refuses, we will lock up and go away.<sup>25</sup>

The time to leave for Canada has arrived. We will even have to hurry so as not to miss the departure from Le Havre. The preparations that must be made here require that people arrive here at Marseilles without delay. So you will alert Brother Faraud that he has been chosen for this new sending out of missionaries. Have him get on the road immediately. If he wishes to see his parents on the way, I authorize him to do so provided he does not tell them that this is goodbye forever. We can go and come back from that country in twenty-five days, even in twelve if a person is in a hurry and takes the steamboat. I also authorize him to go by way of Lumières if he wants to embrace his brothers and receive the blessing of Father Françon<sup>26</sup> to whom, I

<sup>23</sup> J.-B.-A. Georges-Massonnais, Bishop of Périgueux (1841-1860).

<sup>24</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

<sup>25</sup> The Founder proposed Father Lagier a second time. cf.: L. M.-Casanelli of Istria, April 13, 1846.

<sup>26</sup> Ms.: Franson.

believe, he owes his coming into the Congregation. We will provide him here with clothing for the trip. That's the reason he must lose no time, for he must be at Le Havre before the end of the month.

Next, I must tell you in advance that my Council decided that our young priests would meet at N.-D. de Lumières<sup>27</sup> to prepare themselves by study for the holy ministry, which is being compromised daily by the ineptitude of those who exercise ministry without experience, possessing little doctrine and less written material. Those I am calling will be rather many. To make this more serious and give a good direction to this important undertaking, I have chosen you, for a few months at least, as moderator for these studies. You will have as your first pupil Father Magnan, who will fill in for you when you have to return to l'Osier. So make your arrangements; the course will begin in July. If you have a few topics to propose on which sermons, instructions or conferences are to be prepared, be so good as to tell me now so that I may give the theme to those who must do the work. From l'Osier, you will bring Fathers Palle and Piot with you. If I am to believe Father Burfin, Father Lavigne would also need this study to use his talents better. During the few months of your absence, Father Burfin will replace you at l'Osier, helped by Father Santoni; they will be in correspondence with you so as not to be deprived of your counsel. Concerning Father Burfin, I must tell you that I was very happy with him during his stay with me. I showed him my satisfaction in every possible way; I hope he will appreciate it. He has not written to me, however, since he is back at l'Osier.

Goodbye, dear Father Vincens. I don't think I have anything more to say to you. Father Tempier will answer for the remainder.

† C. J. Eugene, Bishop of Marseilles.

**899. To Father Dassy, priest missionary, at N.-D. de Bon Secours.**<sup>28</sup>

*Father Tempier's Canonical Visitation of Notre-Dame de Bon Secours. Patience. Two young Fathers will join Father Dassy during the month of November.*

<sup>27</sup> Ms.: N.-D. de l'Osier, but according to the tenor of this letter and the decision of the Genertal Council, April 4, 1846, it refers to N.-D. de Lumières. This study course was to be given only during the summer. The young Fathers designated to take part in it were: Fathers Chauvet, Rey, Beaulieu, Pianelli, Piot, Palle, and Brothers Coste and Baret.

<sup>28</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

L.J.C. and M.I.

Marseilles, May 14, 1846.

My good and dear Father Dassy, I was awaiting your return before writing you, but Father Tempier will be going your way and will answer pertinently all your questions and concerns, since he is making his rounds in his capacity as Visitor. He will tell you that we must not try to do everything at once, that all beginnings are painful and difficult. You have only to remind yourself how we began at N.-D. de l'Osier. Were you not all alone? In time everything went well. It will be the same at la Blachère, but you must not push things along too hastily. It is already a great deal on which we have a foothold. Do not undertake more than your means allow. The necessary steps already taken for this year do not allow me to assign any more young members. They are at work getting ready for the holy ministry. They will spend the whole year in study. Therefore do not count on having much extra help very soon. As for the confessors for the crowded season, you will arrange it in the same manner as before. Once again, be patient and do not try to travel any faster than the sails or the winds of Providence allow. However, I did exaggerate in speaking of a whole year of study for our young priests. This study period will not be extended beyond the end of October, since the professor is needed elsewhere from November on. I think that at that time I will be able to send two people to la Blachère. That bit of consolation I can give you, my dear son, in embracing you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

Do not forget to greet our good Father Hermitte for me.

**900. [To Father Ricard, at N.-D. de Lumières].<sup>29</sup>**

*Father Tempier is appointed Visitor of the house of N.-D. de Lumières.*

Marseilles, May 15, 1846.

My Reverend Father Ricard, I am appointing Reverend Father Tempier to make the canonical visitation of our house of Notre-Dame

<sup>29</sup> Original: Rome, Archives of the Postulation, L. M.-Ricard.

de Lumières. You will receive him in that capacity and give me a full account of his stay there.

I wish you the blessings of the Lord.

† C. J. Eugene, Bishop of Marseilles.

**901. [To Father Semeria, at Vico] .<sup>30</sup>**

*Affection for Father Gibelli. Prayers for his recovery. Gift of a ciborium for the parish of Nesa.*

L.J.C. and M.I.

Marseilles, May 15, 1846.

Thank you, dear son, for your care in giving me news about our patient with each mail. Your letters are still too far apart, so great is my impatience. If he had been able to recover sufficiently to come to the Continent, with what great happiness we would have nursed him here; but I don't know if this wish is reasonable, since the climate at Vico is very likely much better than ours: we are too close to the sea for the kind of illness that our well-beloved Gibelli has contracted. It is now a matter of rigorous obedience to the doctor's directives, be it for quiet or for diet; the least imprudence is capable of bringing on new danger. I therefore recommend to our well-beloved brother, son, friend, whatever name will indicate that he is loved tenderly, that he scrupulously follow these prescriptions and impose these on himself as a penance. I have seen here that this system worked very well with the younger brother of my vicar Cailhol. Lately he was vomiting quantities of blood. Immediately he went to bed and spoke no more. It seems that the wounded vein healed over because he is much better. Therefore silence and nothing that will cause coughing, which must be avoided at all costs. Be sure to tell him for me that I greatly regret I cannot show my concern by giving him the greatest care. Because of our separation, I always keep him in mind at the Holy Sacrifice. I have asked our saintly nuns to pray for him. I would give my blood to see him quickly recovered. Once he is on the way to health, we will not put him to rest; this expression does not respond exactly to what is needed, but in a cocoon, until his strength returns and is even doubled, so to speak.

<sup>30</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

Father Luigi did well in not keeping the infirmary filled too long, and you, good little Father, take care not to return there. As to Father Deveronico, he charms everyone with his pleasant voice; this is good, especially during the Easter-tide, a time to be joyful. In a quick glance at the letter he has just written to Father Tempier, I thought I read that he would like to get a ciborium for his basilica of Nesa. If that is his great pleasure, I think I am his man. I don't think he needs a sacred vessel of very great size, since the number of faithful attending his church is not that large. If that suits his plans, I will see to getting this for him, provided he has the people at Nesa pray for me and for Gibelli. Let him count on this, unless my plan displeases him. If such is the case, he should let me know quickly so that I will not insult him by sending what he does not want. Consult our dear sick man on this delicate point. I pray that, with every Communion given from that holy ciborium, there will be a grace for him, and please God, may these be graces for a quick cure, independently of the graces for the soul which we always need.

Goodbye, my dear son. I am sending my letter quickly to the mail so as not to miss today's steamboat. I embrace and bless you all.

† C.J. Eugene, Bishop of Marseilles.

**902. To Father Courtès, superior of the Missionaries, Carmelites' Square, at Aix. B.d.R.<sup>31</sup>**

*Permission to purchase a piece of land. Brother Ferrand should not isolate himself from the community.*

L.J.C. and M.I.

Marseilles, May 19, 1846.

My dear Courtès, it seems to me that in the first proposal it was a matter of acquiring the whole house of this neighbor, who had invaded our rights by having windows opening onto our courtyard. Now it is a question of a passageway that will give us an outlet on to the St-Jean street. I see, as you do, that this passageway has some advantages, though I cannot envision just where it will end up. I think it will be under the choir-loft in the vaulted part where the well is located. I have always regretted that we have not used this portion of the basement

<sup>31</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

church by clearing out all the rubbish that Mrs. Gontier had heaped up there. Besides I do not wish that the place be a disgrace in the new plan. Since you think the matter opportune, I gladly authorize you to make the purchase and take advantage of this circumstance to have recognized our right to have the above-mentioned windows closed: they should not remain open without a positive leave on our part. I must tell you, however, that the general treasury cannot furnish the sum necessary for this purchase. I do not see any great inconvenience that you make this contract in your name, provided you take the usual precautions to detach this property from the legal heirs, as I have done for all our acquired properties.

You did well to inform me about the request that might be addressed to me. I did not understand what it was all about, but that does not matter. On your word, I will refuse. Concerning Brother Fer-rand, I am far from agreeing to allow him to isolate himself from the community. What he cannot do at Champouce, he can have done by the workmen.

Goodbye, dear friend, I embrace you cordially.

† C. J. Eugene, Bishop of Marseilles.

**903. To Father Courtès, superior at Aix. B.d.R.<sup>32</sup>**

*Illness of Cardinal Bernet. Irish scholastic sent for a rest.*

L.J.C. and M.I.

Marseilles, July 2, 1846.

My dear Courtès, I am writing to Mr. Ginoulhiac on a business matter and I take the opportunity to tell him of my anxiety over the disturbing state of the Cardinal's health. I am truly sorry that he has enjoyed his position so little. From my point of view, I am very glad that he won over his rivals as much because I prefer him to them as to the honor that accrues to the See of our city to which I am always attached. I think that, if the Cardinal were to pass away, I should be told so that I may be able to pay the respects due under similar circumstances by the senior suffragan bishop.

<sup>32</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

We had to place in your community one of our English Oblates who needs to take the waters at Aix. See that he follows the prescribed remedy, so that he may be ready for his travelling companion, whom I am keeping here for some sun-bathing on the beach, who will pass by to pick him up.

I am giving my letter to my nephew who stopped by for a few hours.

Goodbye.

**904. To Father Semeria, superior of Missionaries, at Vico, Corsica.<sup>33</sup>**

*Father Gibelli may come to Marseilles if the doctors prescribe this transfer, but choose a period of good weather.*

Marseilles, July 2, 1846.

My dear Father Semeria, I have just about time to take advantage of the postman's departure and write you two words. The purpose is to give you entire latitude concerning our dear Father Gibelli. You understand how you did not receive a prompt answer to your last letter. It was not given to me until Saturday, and the boat leaves on Friday. Therefore, there was no reason at all for me to hurry.

Now, I cannot tell you that I have confidence that a change of air will better the health of our dear patient. On the contrary, I am fearful each time the doctors propose this alternative. They want to distance themselves from the patients so they won't die on their hands. Nevertheless, I will not take the responsibility of resisting the doctor's orders. So do what you think proper, but get assurance about crossing the sea. If the patient were to get seasick, isn't there the danger that the vein causing the bleeding may rupture again? So try to choose a good calm day. Take out an open booking. If there is a wind, wait until it is calm. In short, take all possible precautions against any misfortune.

I cannot write any more; I am sending the letter to the city to put it into the mail on time.

<sup>33</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

I affectionately greet all our Fathers and particularly our dear patient.

† C. J. Eugene, Bishop of Marseilles.

**905. To Father Tempier, provost, vicar-general, at Marseilles.**<sup>34</sup>

*Request to come and visit: obediences to give, admissions to vows, etc.*

L.J.C. and M.I.

Marseilles, July 11, 1846.

I find myself, dear Tempier, a bit embarrassed with Father Chauvet, since the plan that had been decided has been modified. The fact is, I no longer know where he was assigned to. He was at first supposed to go to la Blachère, then he was to stay at Lumières. I would need to check over the list that we made to determine those who were to go up to l'Osier. Bring that list with you this evening when you come out to the country, as well as the letter of Father Vincens. I will write to no one until I have perused it.

Father Chauvet tells me that the children at Lumières do not know anything as yet. They can hardly translate *De Viris*, and that only in their own style.

We will have to come to a prompt decision about the admission of Brothers Cooke and Dunne whom Father Santoni is presenting to me for profession on August 2. We will take care of this tomorrow for Monday.<sup>35</sup>

Goodbye. If you come for dinner, remember that we dine at five or five-thirty o'clock. Goodbye.

*P.S.:* I am returning to you a letter addressed to Jean Maillard; you are to give to Laurent who will have him pay for it when he gives it to him. He has too active a correspondence for my willingness to pay all the expenses.

<sup>34</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>35</sup> The next Monday was the 13th. The General Council spoke of Roger Cooke and Lawrence Dunne on Monday, July 20.

906. [To Father Semeria, at Vico].<sup>36</sup>

*Serious illness of Father Gibelli who is not well enough to travel to Marseilles. Has the ciborium sent to Deveronico been received? Father Nicolas should have written.*

L.J.C. and M.I.

Marseilles, July 16, 1846.

My dear Father Semeria, I am inserting these few lines into the letter that I am writing to Father Lagier, to acknowledge all of your good letters and to tell you of my sorrow concerning our well-loved Gibelli. I really don't know why the doctor at Ajaccio continues to give you a degree of hope that I am far from sharing. When I reluctantly agreed to this dangerous journey, it was because I felt that there was no remedy, and that the crossing could do nothing else but speed up the calamity we feared. Doctors readily part with those patients they cannot cure, that is the common history of all of them. Speak very affectionately to our dear patient. It is a difficult matter to see him waste away without help. God grant that we have nothing to reproach ourselves for as to the cause. Were there not any warning signals of this terrible vomiting. At the first sign of spitting up blood, we must immediately avoid all fatigue of the chest or of the voice.

I was beginning to worry about the silver ciborium that I had given Father Aubert to pass on to Father Deveronico. I had hoped to hear you say he was happy about it, for I thought I had gone beyond his hopes regarding it; and now I do not hear even a word about it. Ease my mind as to whether you have received it.

Goodbye, my most dear son. I greet and bless the whole community. Father Nicolas could have written to me. In the painful circumstances in which his lordship of Ajaccio has placed us, I need each one to pay his share. I have just sent that Prelate a long letter, the outcome of which I refer to the Lord.<sup>37</sup> Goodbye.

† C.J. Eugene, Bishop of Marseilles.

<sup>36</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

<sup>37</sup> Bishop de Mazenod continued to plead for the nomination of Father Lagier, cf.: L. M.-Casaneli d'Istria, July 15, 1846.

907. [To Father Courtès, at Aix].<sup>38</sup>

*Father Pianelli will not be chaplain of the prisons during the summer, even if the administrators want to keep him. Léon de Saboulin may proceed to the priesthood despite his delicate health.*

[Marseilles,] July 17, 1846.

I will tell you, dear Courtès, with the frankness you have a right to expect from me, that your lamentations about the prisons have no effect on me. It will never enter my mind to restrain myself in the administration of our Society, and, when there is a question of its internal benefit, to be anxious about what the gentlemen directors of that work will say or do. We fulfill our ministry as we understand it, and to that end we employ those men that we see fit to place there. If that displeases them, let them complain to the ecclesiastical authority and the latter will decide as it will. It matters little to me! I know that with me it is not the administrations who are governing. I will listen to their entreaties when they make them, as they so rarely do, and I take no account of them. If you have promised these gentlemen to leave Father Pianelli with them for a year, you were wrong in doing so. Never did I intend to leave this Father at Aix, and I will admit that, in the circumstances, I am surprised that you placed your private and temporary convenience before the considerable benefit that must accrue to the Congregation as a whole from the wise and indispensable decision that I took.<sup>39</sup>

I have no hesitation in saying that if the health of Léon de Saboulin allows him to recite the Divine Office, he must not be turned away from becoming a priest, but we must allow him great latitude in doing his studies, so as not to exhaust him. He will be able to accomplish much good if only by saying mass and giving an example of a holy priestly life.

908. [To Father Courtès, at Aix].<sup>40</sup>

*Congratulations on the completion of a difficult matter. Bishop de Mazenod will never accept to leave the diocese of Marseilles.*

<sup>38</sup> YENVEUX VII, 20; VIII, 130.

<sup>39</sup> Father Pianelli was supposed to spend the summer at N.-D. de Lumières and follow the course of study on preaching and ministry, cf.: General Council, April 4, 1846.

<sup>40</sup> YENVEUX V, 260; VII, 174.

[Marseilles,] July 27, 1846.

I have been so busy these recent days, my dear Courtès, that I have not had the time to compliment you on the successful conclusion of that matter.<sup>41</sup> Really, I cannot imagine how there can be such uncivilized people who allow themselves all the insults they addressed to you in this instance. In business matters, it seems to me that issues are rather simple; do you want to, yes or no? Take it or leave it. How is there any room for injury and uncouthness? Be that as it may, I admire your patience and I can only praise you for it. One thing however caused me pain: that because of these wretches, you set down in the contract only half of the sum. I would not have done that. It is not worth, for the sake of 30 or 40 francs, to avoid the trouble of the resulting embarrassment, independently of the deceit to which one consents.

Well, someone has told me that certain priests of Aix, afraid that I might be named Archbishop, got together to write a pamphlet against me and thus stave off such a misfortune. These poor folks could easily have spared themselves the trouble of this crime if they had known how far such a change, as any other, is from my mind. I am given to understand that Bicheron was in the plot. What do you say about this new facet? Let them be reassured: there is no archbishopric in the whole world which tempts me and which I might prefer to my present diocese to which everything ties me, since I am the one who organized it, who has taken out all the weeds, who has nurtured it, who has made it what it is, as everybody knows. I wish with all my heart that they will find a bishop who frightens them less than I do, and who can teach them to be just, more equitable, in a word, more charitable.

As for me, I forgive them and they can be assured that I will never do them any harm, even though I were more certain of their ill will. I should be very unworthy of my character as a bishop if I had other feelings.

**909. [To Father Courtès, at Aix].<sup>42</sup>**

*Have Father Mille prepare his sermon on the Transfiguration well.*

<sup>41</sup> Difficulties with one of the neighbors, cf.: L. M.-Courtès.

<sup>42</sup> YENVEUX II, 66.

[Marseilles,] August 6, 1846.

I am confident that Father Mille will do well. Your idea to have him give the sermon on the Transfiguration was good.<sup>43</sup>

I hope he understood the necessity of writing it out and of applying himself to the task. This is a turning point for him. If he does well, his reputation is made. He must learn his sermon well, and be more at ease in the pulpit. He lacks in gesture and diction. If the composition is well done, such things can be overlooked; but if he hesitates, if he grasps the pulpit, if he chases after the words and succeeds only in having them follow one another at a distance, beware! I hope that nothing of that kind will happen.

**910. To our very dear Brothers and sons in Jesus Christ, Brothers Bonnard, Martini, Cooke and Dunne.<sup>44</sup>**

*Congratulations on their profession. Requirements of religious life and the greatness of their vocation.*

L.J.C. and M.I.

Marseilles, August 22, 1846.

My dear sons, I combine in one and the same letter, the reply that each one of you has the right to expect from me. The sentiments I have to express to you are the same: gratitude to God for the benefits he has granted you, congratulations on the occasion of your religious profession by which you have consecrated yourselves to the Lord and have committed yourselves to the service of the Church in the Congregation whose principal end is the conversion of souls, especially of the most abandoned souls. I must also tell you my personal satisfaction in accepting as my sons men who are so well disposed, as you are, full of good will to respond to the grace of your sublime vocation.

You have shown yourselves good, pious and edifying during the novitiate. That is what has made you fit to be admitted for profession. But, remember, my dear sons, that far from relaxing your efforts now that you are out of the novitiate, you are bound to strive towards a

<sup>43</sup> Father Yenveux writes that Father Mille was to give this sermon at Ajaccio; this is hardly probable; more likely it was at Aix.

<sup>44</sup> Original: Rome, Archives of the Postulation, L. M.-Bonnard. They made their vows on July 16, 1846.

greater perfection. All that you have done hitherto is, so to say, only a preparation for the holy state you have embraced and which you possess now. The novitiate was a period of trial to see if you are fit to fulfil the duties inherent in religious profession. Now the full weight of these duties rests on you, if it is at all proper to call the sweet and light yoke of the Lord a burden. It is nonetheless true that you are bound by your duty of state to walk in the way of the highest perfection, that failures in regularity, any negligence or infidelity in the observance of your Rules, which during the novitiate could have been excusable up to a certain point, would now take on a much more serious note in proportion to the sublime state of holiness to which you have been called by your religious profession, which profession situates you in a higher order and closer relationship to God and his Son our Lord Jesus Christ than the ordinary Christian or even ecclesiastics.

All these things you must ponder and meditate during the entire period you will be in formation, so that when you are ordained priests and have acquired the necessary knowledge and are called to fulfil the tasks of the ministry proper to the sons of Mary Immaculate, you will be fit for the kind of service to which you will be assigned to produce in people the results they expect from you, to be a credit to your ministry, and a source of consolation to the Church and to the Congregation, your Mother, who has done so much to form you and who has every right to count on your cooperation.

Goodbye, my dear sons. I press you to my fatherly heart and bless you in the Name of the Father, and of the Son, and of the Holy Spirit.

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

**911. [To scholastic Brothers at N.-D. de Lumières].<sup>45</sup>**

*Reproaches the Brothers who collectively made demands on the superior.*

[Marseilles,] September 21, 1846.

Even while praising your good intentions, my dear Brothers, I cannot help but blame the course you took in manifesting collectively a

<sup>45</sup> YENVEUX III, 108.

wish, a desire, if you will, for a demand which is not within your prerogatives to express. It would be contrary to simplicity, to self-abandonment, even to obedience, to go beyond what is prescribed, if only on an isolated demand. What would be such a collective action, which presupposes negotiation, deliberation, a harmonization of ideas might give rise to clashes, if they were resisted. All such things are contrary to good order and must not take place. You did not notice that you were making of the Oblates a deliberative body within the Society, which is as contrary to the spirit as to the letter of our Institute. Depend on the wisdom of the superior and spare yourself from giving him advice or preempting his solutions, which it is your concern to await in silence and without disquiet.

I will say no more about this bit of a lapse in propriety; only, I am surprised that there was not a single one among you who, through better counsel, did not turn the rest away from such false proceedings. Besides, do not be uneasy, I do not hold it against you, since I take into consideration your good intentions. I only had to remind you of the principles involved, and I embrace and bless all of you from my heart.

**912. For Brother Ferrand, O.M.I., at Aix].<sup>46</sup>**

*Invitation to obedience.*

L.J.C. and M.I.

Marseilles, September 29, 1846.

My dear Brother Ferrand, please stop being anxious. I told you by Father Martin and even by Father Superior that no one intended to overwhelm you with work. There is no question that, if a choice must be made, one cannot but give preference to the interior service of the house, so that we had to sacrifice outdoor work to kitchen work, essentially the work of our Brothers. However, it seemed to me that in agreeing that you supervise the work at Champouce, and doing so by way of diversion, you might be useful also in that manner. Never would you have been refused the workmen you might have needed. Why would you want me to send you to another house? You are

<sup>46</sup> Original: Rome, Archives of the Postulation, L. M.-Ferrand.

known and appreciated at Aix, you are used to that community; if you do occasionally experience some slight annoyance, eh! my dear Brother, who in this world is ever exempt from such things? It is only in heaven that joy and happiness are without alloy. So stay at Aix, you will be able to sanctify yourself there by obedience and regularity.

Goodbye, I bless you.

**913. [To Father Magnan, at Ajaccio].<sup>47</sup>**

*Obligation to regularity, even during vacations. Fathers Nicolas and Pont are judging the seminarians too harshly.*

[Marseilles,] October 15, 1846.

I would be glad to know what your regular program for the house is. If I were to judge by what happened at Marseilles, the habit of regularity is very rare. The seminary house this last summer was simply a hotel. While our Fathers stayed there, the only exercise in common was at table, and there only to chat. I learned of this disorder only after their departure. Those who came afterward, led into error by the one who lived with our Fathers, simply continued this gentlemanly existence. You know that I remedied the situation without delay. Just when will we appreciate our Rules enough and the duties they impose to make their observance a happy time everywhere and always. You know that I make the local superior responsible before God; so, be careful!

I persist in believing that Fathers Nicolas and Pont, two heads in one hat, are judging the seminarians too severely when they tell you that they have such bad intentions and require at least the full length of their years of study to judge their vocation. I don't see that those who preceded them in the governing of that house had to use so much time in discerning the vocations of these young men that God has called toward you. With this fine system, we risk seeing all vocations wilt away and not bring a single one to flower. I pray you to judge for yourself, without yielding so easily to these perfectionists.

<sup>47</sup> YENVEUX II, 15; V, 197. Father Magnan was named superior of the Major Seminary at Ajaccio. He was already installed before the beginning of the school year 1846-1847, cf.: General Council, October 21, 1846.

**914. [To scholastic Brother Gaudet, at N.-D. de l'Osier].<sup>48</sup>**

*Advice for his stay at l'Osier: do not worry too much about his health, give good example to the Novices, etc.*

L.J.C. and M.I.

Marseilles, October 16, 1846.

I do not resist, my dear Gaudet,<sup>49</sup> my desire of wishing you a good morning in answer to your letter of the other day. I am pleased to learn, first of all, that your health is better, but that you always entertain the idea that it is too hot in Marseilles when in truth we suffer less here from the heat than elsewhere; you are afraid of returning here, convinced that you would not be able to work here. So be it. To satisfy you I agree to your staying at l'Osier, provided you don't waste time. We must hope that you will grow stronger during the year, and that in the end you will be able to wage the Lord's battles. I recommend that you do not mull over your illness too much, even while taking proper precautions, we must harden ourselves a little. Give good example in all things, I count on you for that. Young Oblates, on seeing older members regular in all things, will understand that it is their duty to maintain themselves in all the fervor of the novitiate. The Oblates, to be sure, must be better than simple novices. This is not only a counsel, but strictly obligatory. With Father Master of Novices, who is also director of the Oblates, maintain a relationship of the most intimate confidence; do not lose sight of the Holy Orders which will be conferred upon you successively during your oblationary period; in a word, gather in a large store of virtues and give me news of yourself from time to time; you know how dearly I am attached to you as a person and to your advancement in the perfection of your holy state.

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

† C. J. Eugene, Bishop of Marseilles.

**915. To Father Dassy, superior at N.-D. de Bon Secours, at la Blachère, near Joyeuse, Ardèche.<sup>50</sup>**

*Sending two Fathers and a Brother. Construction of the house. Missions.*

<sup>48</sup> Original: Rome, Archives of the Postulation, L. M.-Gaudet.

<sup>49</sup> Written Godet and Gaudet.

<sup>50</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

L.J.C. and M.I.

Marseilles, November 6, 1846.

My dear Father Dassy, I have just written to Father Vincens to send you immediately Fathers Pianelli and Pulicani together with Brother Joseph, on the supposition that the latter is well enough to travel, since he had fallen sick at l'Osier. I could not make other arrangements for the time being; we are so limited on all sides that we can today say that everyone is suffering.

How happy I am on seeing you raise your house so promptly, I have no hesitation to tell you to leave aside your construction for awhile rather than give in to not being present at all the missions you have promised to give.<sup>51</sup> It would have been prudent not to have planned so much work for this first year. I had forewarned you, my friend, that I could give you only two helpers. You will tell me later on just what you have accomplished.

So as not to miss the mailman, I won't write any more. Goodbye.

*P.S.* Father Tempier will answer you regarding material concerns.

**916. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>52</sup>**

*The death of Father Gibelli.*

L.J.C. and M.I.

Marseilles, November 25, 1846.

It is time, my dear Father Semeria, that I tell you my sorrow, which you have no doubt shared. What a loss we have just incurred in the person of this blessed Father Gibelli.<sup>53</sup> The doctors assassinated him when they sent him across the sea in the pitiful state in which he was. That cries for vengeance. If this untimely trip had not shortened the days of this religious, I would bless the Lord for having embraced

<sup>51</sup> Father Dassy had promised to give four missions during the winter (L. Dassy-M., October 29, 1846); and he had already begun and within 18 months finished the construction of a vast convent which cost the Congregation a great deal. During his stay at Bon Secours, from February 1846 to September 1847, he wrote 19 letters to the Founder and 25 to Father Tempier asking for money and for Fathers and Brothers as helpers.

<sup>52</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria.

<sup>53</sup> Died at Marseilles, November 17, 1846.

him, blessed him, consoled him with my presence, and have edified myself by the sublime sentiments which animated him until his last breath. I have suffered much, my heart was broken when I lost so young a son who was so rightly loved, so useful to the family and to the Church; but on the other hand it is consoling that we can say that there is not a saint on our altars who had a more holy death. What sweet peace! What confidence! He left for a Heaven whose doors were wide open. One had to hear him thank the Lord for having called him to a Congregation in whose bosom he considered himself so happy to live. To hear him, he had done nothing for her except by good will, since he could testify to having always had this good will to serve in contributing to God's glory in the ministries that she fulfills. "I have no other sorrow, my dear Father," he told me, "than the grief I am causing you." This dear child could see the tears I could not hold back. And how could I restrain myself in hearing all that he spoke with tenderness and affection when, for example, he wanted to show to me that he owed me more gratitude and love than to his own natural father whom he nevertheless loved very much.

When I read the prayers of the commendation of the dying which he followed with great devotion, I stopped after one of the orations, choked by the struggle within myself. "Go on, dear Father," he told me, "you have not finished. Oh! the prayers are so beautiful, I have always loved them so." This proved to me, by the way, that he had sometimes meditated them when he was in good health. I would never end on this topic. I beg you, dear Father Semeria, to busy yourself immediately and gather together all you know about the life of this blessed man. Father Aubert will complete it, reporting the particulars of his death. Let it not be for him as for so many others of our Fathers of whom I cannot obtain an account in spite of my repeated requests.

I must tell you that this blessed man requested, but with that consideration of modesty, obedience and discretion which characterized him, to inter his remains at Vico next to Fathers Albin and Moreau. My intention is to fulfill this lawful desire, but to avoid the great difficulties we face, I will wait a year or two before the transferral. Meanwhile, the body has been placed in a tomb from which we will remove it when the time comes.

Goodbye, my dear son. Take care of your health so that it will not be said that Corsica is for us the desert which devours all of us. May

the Lord forgive the doctor who did not want to bleed our dear Gibelli, when he asked for it with such insistence. The stubbornness of this refusal is incomprehensible. Alas, he would have avoided this vomiting of blood which led him to the grave, and this trip from Vico to Ajaccio and from Ajaccio to Vico to take and accompany the body of our Father Moreau, how could the doctor have allowed it? These regrets are powerless, and how painful, how bitter they are. I never finish when I speak of this blessed child, taken so soon from our affection and from the needs of our Congregation. I pontificated officially at the funeral rites, which were an apotheosis. Of course I offered the Holy Sacrifice as I should have, but I assure you that I invoked this angel all the while as if the body of a saint had been placed on the bier. The great procession of the priests and Oblates gave him the same respect, I think.

Goodbye, goodbye. I embrace and bless you all.

† C. J. Eugene, Bishop of Marseilles.

**917. For Father Tempier, vicar-general.<sup>54</sup>**

*Come for final discussion regarding the proposed appointment of Father Guigues to the Episcopal See of Bytown.*

L.J.C. and M.I.

[Marseilles,] December 11, 1846.

I have just written to Father Aubert to come to my house so that we may discuss for the last time the great matter of Bytown. So come from your place to my house, unless you prefer us to go to the seminary, which you will then let me know immediately.

We will discuss if it would be proper to consult Father Léonard, etc.

Later you will come for dinner with the Bishop<sup>55</sup> at noon.

<sup>54</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>55</sup> The reference is probably to Bishop Bourget of Montreal, who was travelling to Rome to request the erection of the diocese of Bytown and the appointment of Father Guigues to this See.

**918. To Father Dassy, superior of Missionaries, at N.-D. de Bon Secours, at la Blachère.<sup>56</sup>**

*Sending Father Chauillac to replace Father Pianelli.*

L.J.C. and M.I.

Marseilles, December 30, 1846.

My dear Father Dassy, the only reason for writing you this short note is to wish you all the blessings of God at the beginning of the New Year. You will receive it from Father Chauillac, whom I am sending you according to your wishes which are too legitimate to be refused. You will be happy with this dear Father who is full of zeal and good will, who will certainly be very helpful in your missions. Send Father Pianelli back to me immediately. Greet Fathers Hermitte and Pulicani for me. I embrace them and bless them as I do you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

<sup>56</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.



1847

**919. To Father Dassy, superior of the Missionaries, at Notre-Dame de Bon Secours, by way of Joyeuse, Ardèche. Rush!<sup>1</sup>**

*Departure of Father Chauliac and Brother Joseph. They replace Father Pianelli and Brother Verney.*

L.J.C. and M.I.

Marseilles, January 8, 1847.

My good son, I bring you consolation in sending you, as you requested, Father Chauliac, who left here full of good will. I am perhaps going to vex you today by taking away Brother Verney who next week is to join the contingent I am sending to the missions of America. Bishop Blanchet of Walla Walla,<sup>2</sup> wants to take into his new diocese a colony of our Fathers and Brothers who will be, it seems, the only cooperators he will have at present in the vast mission that Providence is giving him. They will have to be with him for the first days of March; for that, they will have to board ship at Le Havre on the first of February at the latest. Consequently you will have to send Brother off immediately so that there will be no delay of any kind. Would you believe that Father Pianelli took four whole days to get here! He arrived only on Friday morning, after leaving la Blachère on Monday. You will very soon receive Brother Joseph, the replacement you asked for.

Goodbye, my dear man. I am in a great hurry. Do not omit accounts of your missions and give me a good narrative about your doings at the shrine. I bless all of you with all my soul.

† C. J. Eugene, Bishop of Marseilles.

<sup>1</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

<sup>2</sup> Ms.: Wala Wala. Bishop Magloire Blanchet was Bishop of Walla Walla. The Fathers and Brothers destined for Oregon were chosen at the General Council of January 12, 1847.

**920. [To Father Courtès, at Aix].<sup>3</sup>**

*Mission at St-Maximin. Conversion of Protestants in England: marvels accomplished by Mary Immaculate.*

[Marseilles,] January 11, 1847.

The Saint-Maximin<sup>4</sup> mission has had truly great results; unfortunately the quality of the priests who remain there will prevent them from doing anything to sustain the marvellous work that grace accomplished. I had brought the Bishop with me to witness the delightful spectacle that is the closing of a retreat; he was truly astonished, it was something entirely new to him. Everything went as I had wished it for the honor of the Congregation.

I am receiving letters from England which fill me with consolation. Daily our Fathers receive new abjurations. Lately a Methodist minister, his wife, and his whole family returned to the bosom of the Church, then six more persons and others still; in short, they are preparing some fifty people who will very shortly renounce error. Everyone, even our subdeacon Noble, is bringing souls back to the fold by giving instructions. Mr. Phillipps<sup>5</sup> has become so enthusiastic by what he sees being accomplished that the other day he was speaking of building for our Fathers a house costing one hundred thousand francs. What is remarkable is that these marvels are accomplished by our men who attribute to Mary Immaculate all these great things for which other Congregations cannot be instruments as we are.

**921. [To Father Léonard, in France].<sup>6</sup>**

*Friendship. Advice.*

<sup>3</sup> YENVEUX I, 209; IV, 91.

<sup>4</sup> St-Maximin, department of Brignoles, diocese of Fréjus. The Bishop was C.-A.-J. Wicart. In a letter to him, April 1, 1846, Bishop de Mazenod deplored the sad condition of the abbey where the relics of St. Mary Magdalene, sister of St. Lazarus, were kept. The Dominicans took over in 1859.

<sup>5</sup> In 1845, Mr. Phillipps de Lisle had confided to the Oblates the chapel of Grâce-Dieu, in the county of Leicester. He had just written to the Founder to praise particularly the eloquence of Father Cooke, member of the community with Fathers Perron, Tamburini and Noble. Father Ortolan (*The Oblates of M.I.*, T. I, p. 535) quotes an extract from that letter which has been lost.

<sup>6</sup> Original: Rome, Archives of the Postulation, L. M.-Léonard. This is a postscriptum at the end of a letter to Father Tempier.

L.J.C. and M.I.

Marseilles, January 23, 1847.

*P.S.* I will not allow this letter to leave, my dear Father Léonard,<sup>7</sup> without a brief word of friendship. You are so miserly with your letters, my dear friend, that we cannot follow you in your rapid race. However, you do know the interest that your beautiful mission inspires in us. Nevertheless, take care of your health even when you move around as you do. Goodbye. I am going to announce the departure of the missionaries to Bishop Blanchet. I greet you affectionately.

† C. J. Eugène, Bishop of Marseilles.

**922. [To Father Lavigne, at N.-D. de l'Osier].<sup>8</sup>**

*All the Oblates are well-loved sons of the Founder. As religious, Oblates cannot administer personal property.*

[Marseilles,] February 9, 1847.

You should have waited for my answer before taking this step. As a general rule, if we do not want to delude ourselves or to expose ourselves to being poor in name only, we must forget that we own anything at all and not concern ourselves with handling patrimony, which is confided to other hands by the Constitutions. Therefore, hold off any idea of a loan until I give you my decision.

I will tell you that I have no servants in the Congregation; I have only well-loved sons who are foremost in my heart, whom I mention before God, even though I cannot write to them all as often as I would like. I do not need to assure you that you are one of my well-loved sons.

<sup>7</sup> Father Léonard had been recalled from Canada to speak in seminaries and colleges of France with the view to recruiting vocations, cf., General Council, February 20, 1847.

<sup>8</sup> YENVEUX III, 38; V, 172. Yenveux had written before this text (III, 38) that Father Lavigne had presumed the permission of loaning his nephew some 600 francs, taken from the family revenues.

**923. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix, B.d.R.<sup>9</sup>**

*Missions of Forcalquier and Milles.*

L.J.C. and M.I.

Marseilles, February 16, 1847.

My dear friend, the pastor of Forcalquier has so insisted that we do not breach our word that we cannot go back on our word. However, conducting a mission in his territory cannot be an endless task. I remember that our good Father Mye did marvels there. Do not worry on this point. But I do want to give you reinforcements by sending you Father Martin to replace Father Bernard who was supposed to go with you. If we are to give the mission of Milles, Father Bernard can replace Father Martin without the least trouble. Tell me the latest news on this point because, if the mission at Milles is not given, I can employ Father Bernard in my diocese for needed retreats. I cannot say anything more for the time being, so busy have I become. Goodbye.

**924. [To Brother Baret, at N.-D. de l'Osier].<sup>10</sup>**

*The Founder's interest in and love for Baret. Reproach for his lack in obedience.*

[Marseilles,] February 24, 1847.

You were not all mistaken, my dear Brother Baret, in being sure that I share all your troubles. Long before the present you must have been convinced of the great interest I take in you and my paternal love for you. And now at this time, I am going to give you a new proof of this, by telling you that I have provided for the education and perhaps for the future of your young sister, if God were to call her to religious life. Meanwhile, I have come to an agreement with the Superior of the

<sup>9</sup> Original: Rome, Archives of the Postulation, L. M.-Coutés.

<sup>10</sup> YENVEUX III, 120. Brother Baret had gone to Avignon on the occasion of his brother's death, cf.: Ch. Baret to his brother Victor, February 11. He had already returned to N.-D. de l'Osier on March 1, cf. Charles to Victor, March 1, Rome, General Archives, O.M.I.

Holy Names of Jesus and Mary<sup>11</sup> to have her receive this child into her house.

Now can I tell you that you did the right thing in accepting the guardianship without my authorization? I cannot do that.<sup>12</sup> It was very easy for you to consult me as you should have done in any case. But the matter is over with; I will not insist on the remarks that I could make. I can only recommend that you learn to doubt a little during the length of your life, and to refer to the rightful person for counsel or direction.

**925. [To Father Léonard, at Besançon].<sup>13</sup>**

*Congratulations and advice to Father Léonard on the success of his recruitment tour.*

L.J.C. and M.I.

Marseilles, April 2, 1847.

Father Tempier, most dear Father Léonard, gives me a bit of warning that if I do not hurry to write you, I will not be on time to catch you at Besançon; so I am hurrying to take pen in hand even though today is Good Friday and I have only a few free moments. But how can I, my dear Father, delay any longer in expressing to you all the pleasure that your charming and excellent letter dated from Annecy brought me! Oh! how I love such letters that do not leave any white margins at all. Dear Father Léonard, what a man you are! You break open all doors and take each place by storm. Nothing can resist you and if you come across a bishop who wants to save his men, he must forbid you to talk, as did the Archbishop of Chambéry,<sup>14</sup> whom I considered to be more generous. On the other hand, the Bishop of

<sup>11</sup> This refers to the Sisters of the Holy Names of Jesus and Mary, founded at Marseilles during the last century. This Congregation is no longer in existence, cf.: *Vie et mission de la Mère Marie Saint-Augustin de Jésus, dans le monde Marie-Catherine Ruel, fondatrice et première supérieure générale des Religieuses des Saints Noms de Jésus et de Marie* ["Life and Mission of Mother Marie Saint-Augustin of Jesus, in the world, Marie-Catherine Ruel, foundress and first superior-general of the Religious of the Holy Names of Jesus and Mary"] († 1874). Ligugé, 1895, 554 pp.

<sup>12</sup> Father Yenveux presents the text thus: Brother Charles Baret had accepted to be guardian of his orphaned nephews and nieces.

<sup>13</sup> Original: Rome, Archives of the Postulation. L. M.-Léonard.

<sup>14</sup> Archbishop Alexis Billiet of Chambéry.

Annecy<sup>15</sup> has paid for two. Could anyone be more kind, more zealous, more disinterested, more Catholic than he, and his good clergy worthy of him and following his footsteps? What! even the Missionaries are bringing you candidates! I can hardly believe it. Following your instructions I have written to Father Delesmillère, superior of the minor seminary, to let the young man know, whose name you must have retained, that he is accepted to become a Brother; and that he can leave with the others who are to go to l'Osier, if they finally decide to. You know that I am always afraid that those who do not go along with you tend to fall by the wayside, it is my fear of this that makes me speak thus. Meanwhile, we have to find room at l'Osier in view of the arrival of all of these young men of good will who have announced their coming. I admit that I was a bit surprised that a relative of Bishop Rey<sup>16</sup> could not find in the diocese that the Prelate governs the necessary facilities to continue his studies, especially if he is as good a candidate as they told you he was. Could there perhaps be some secret reason which turned him away from entering the clerical state? I think you must have sounded him out about that.

You see I am right in wanting you to cover every diocese. Father Burfin has given you wrong advice in deterring you from doing in Grenoble what you are doing everywhere else. Accomplish your mission without worrying about the opinion of others. Keep me always informed where you are going so I will know where to write to you. On your part, keep me always informed of your success or your setbacks if you encounter any. You will have found some money at Besançon.

Do not worry about my health; I am entirely rid of my grippe. I am able without any discomfort to celebrate the ceremonies of Holy Week and today as usual I went for dinner at the seminary and ate with the Fathers according to our customs, without being inconvenienced in the least.

Goodbye, dear Father Léonard; it is time for me to be in bed, the hour is late and I am dead for lack of sleep. So I close with regret; I hesitate to prolong a conversation which is so agreeable to me, but which impinges so greatly on the rest that I would so willingly sacrifice if duty did not require the contrary so imperiously. I wish you happy holidays, I embrace you and bless you.

† C. J. Eugene, Bishop of Marseilles.

<sup>15</sup> Bishop Louis Rendu of Annécý.

<sup>16</sup> Bishop P.-Joseph Rey of Annécý from 1832 to 1842.

**926. [To Brother Gaudet, at N.-D. de l'Osier].<sup>17</sup>**

*Let the bursar of the novitiate count more on Providence to house and feed the numerous novices who are coming.*

L.J.C. and M.I.

Marseilles, April 5, 1847.

I fear, my dear son, that Father Vincens is playing a trick on me by leaving when I am at the church where I am going to hear a sermon on charity. I hasten therefore to write you two words to thank you for the short letter you wrote to me, and to give you some encouragement at the same time. You must not be disheartened too easily when you are bursar in a house that belongs to the Lord. Divine Providence might be angered since it demands confidence at all times. It has given us so many proofs of its protection that we would be most ungrateful were we to forget. See, today I shall in a small way be the instrument of its goodness. Even though I am overburdened at the end of Lent when everybody makes extravagant claims on my purse, I can take care of your more pressing present needs by having Father Tempier send you a thousand francs so that you can buy beds and coverlets you need for the novices who are coming from all sides.

Here is our good Father Vincens who is coming to see me just when he is about to climb into his carriage. I have to finish then by embracing you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

**927. To Father Courtès, superior of the Missionaries, Carmelites' Square at Aix, B.d.R.<sup>18</sup>**

*Come to Marseilles to discuss important matters.*

L.J.C. and M.I.

Marseilles, April 20, 1847.

My dear Courtès, I have just allowed Father Mouchel to accompany Father Fiset<sup>19</sup> to Aix to get to know you before going on to

<sup>17</sup> Original: Rome, Archives of the Postulation, L. M.-Gaudet.

<sup>18</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>19</sup> Ms.: Fizette.

Ajaccio. I am taking advantage of this occasion to invite you to come to Marseilles before I have to leave here and make my visitation of our various houses. You should come on Friday. We have a thousand matters to discuss which cannot be done by letter. I assume that Father Mille must have arrived at Aix and Father Martin as well. That will make the little excursion I am proposing to you easier. I am pressured and behind in everything, to the degree that it is nine o'clock and I have not yet said mass. Goodbye.

**928. To Father Semeria, superior of the Missionaries, at Vico, Corsica.<sup>20</sup>**

*Greetings.*

L.J.C. and M.I.

Marseilles, April 23, 1847.

I hardly have time, dear Father Semeria, to tell you that I do not have time to write you. I wanted to do it yesterday, but was prevented.

This morning Father Fiset is going to board ship. I want at least to say that I have received your good letters, to bless the Lord with you for the success of your missions, to recommend that you spare yourself a little, and to embrace you and bless you with all my heart.

† C.J. Eugene, Bishop of Marseilles.

**929. To Father Courtès, superior of the Missionaries, Carmelites' Square, at Aix, B.d.R.<sup>21</sup>**

*Cure of Father Courtès. Father Martin is named superior at N.-D. de Lumières. There are thirty novices at N.-D. de l'Osier.*

L.J.C. and M.I.

N.-D. de l'Osier, May 13, 1847.

A thousand times, thank you, and I bless you, my dear son, for having had the happy thought of giving me news of yourself. Good Father Martin had very well fulfilled this duty during your short but

<sup>20</sup> Original: Rome, Archives of the Postulation, L. M.-Semeria

<sup>21</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

very violent illness. He kept me informed day by day, I cannot tell you with what tender interest he spoke about you. I really needed that to assuage the pain against which I found no defense, in spite of everything he told me to reassure me. I bless the Lord for your prompt recovery; I am sure that you felt that we invoked Him in these circumstances. I was full of confidence, but when the heart is troubled, it is alarmed.

I am quite put out to have to take Father Martin from you at precisely the time when you need him most, but you know our situation at Lumières. I cannot believe that Father Mille would not go through fire to work at Aix when he sees that you are not able to do much. Perhaps I can make other arrangements that would help you more. Yesterday I gave the holy habit to seven postulants, which completes the number to thirty, all mature men of hope.

I write you to send my carriage to Aix on Friday, so that I may stop there for at least two hours; I can go there only that day, and the next day I have an ordination to do at Marseilles.

Goodbye. I am pressed upon from all directions. I leave tomorrow at four o'clock, and I have many more things to do. I embrace you with renewed tender affection.

† C. J. Eugene, Bishop of Marseilles.

*P.S.*: Give my mother news about me; I do not have time to write to her. I received her letter at the same time that I received yours, half an hour ago.

### 930. [To Father Léonard, in France].<sup>22</sup>

*Unhoped for success of Father Léonard's recruitment tour. All the Oblate houses are filled with postulants and novices. Father Tempier is in despair for lack of money. Projected founding of a novitiate at Nancy and another in Belgium. The Bishops of Canada have proposed Father Guigues as Bishop of Bytown.*

<sup>22</sup> Original: Rome, Archives of the Postulation, L. M.-Léonard. The second sheet of this letter has disappeared. YENVEUX copied extracts: VII, 67; IX, 134.

L.J.C. and M.I.

Marseilles, June 10, 1847.

I have already told you that even if I had the mailing service at my disposal, it would be impossible to catch up with you. You go from conquest to conquest and we will have to enlarge on all sides the houses which are to receive your recruits. I acknowledge that the embarrassment caused by the success of your mission does not induce me to shed tears. I am comforted by the anxiety of our good Father Tempier who continually tells me: "Please stop this braggart who places us in a desperate situation and will bring about our ruin." You know, I laugh in his face while he scratches his head and he himself ends up laughing, saying that you have taken him at his word's worth.

Be that as it may, I am writing you now at the address you gave me in your letter of the 6th that I have just received. I want to tell you that I wrote to you at the Hotel Lafontaine<sup>23</sup> in Paris as you had indicated. Have that letter rejected, if you haven't taken the precaution of asking that it be forwarded. You will see in this letter that I have foreseen what you asked, I explicitly ask you to return to all those places you have passed through and gather up your people. All joking aside, if the Lord sends them to us, we would be very foolish not to receive them. However, for the time being complete what you have started. When the seminaries open in October and November, you will finish your trip around France, and next spring I will furnish you with wings to fly to that blessed Canada you are pining for. This does not mean that, like you, I don't feel the wrong that you do to our Fathers (of Canada), who have a real need of you. I think, however, it would be turning away from the way of Providence if you were to stop half-way in a mission that is evidently inspired by God. Chosen by the Lord to accomplish what you are doing with so much success, with the Lord's evident blessing, you will ever be the *benemerente* of the Congregation whose mouthpiece you have been to make it known and to spread it.

I am going to write to Nancy, even though I do not as yet know how I can fill the conditions of our admission. How can we find more than a hundred thousand francs to acquire the locale indispensable to our needs?

<sup>23</sup> Hôtel du bon Lafontaine, rue de Grenelle, St-Germain.

I was just about to write also to the Cardinal Archbishop of Malines<sup>24</sup> in the light of what you have told me about his mind to receive us, but today's letter from you causes me to hold off. What you tell me about Bruges is very tempting. This city is less centrally located than Malines, but it is larger and besides it is closer to the sea for communications with England. Only, the purchase made by the Liguorians scares me. They will arrive before us and once these Fathers are established, no one will be concerned about us. But I do insist very much that we acquire an establishment in Belgium; I am convinced that there will be men there who want to join us. Reflect well on the choice of locality we have to make and, if need be, confirm the Vicar, whom you have found so well disposed toward us, in his thoughts of good will. If there is a solid basis for this project, when I send Father Tempier to Nancy to conclude some business with the Bishop<sup>25</sup> I could have him extend his trip as far as Bruges and Malines. It is evidently between these two cities that we must choose; I have no liking for a project at Ostend.

Well, Divine Providence has decided that our Father Guigues become Bishop of Bytown. He will remain provincial, thus nothing will change in his position relative to the men and houses of the Congregation. I foresee many inconveniences, but how can we not also see the advantages of this arrangement by Providence? The will of God has manifested itself here as always, who are we to oppose it? Besides, our efforts would have been useless, nor should we act in this way.

If Father Allard has truly been their interpreter, it seems to me that our Fathers in Canada are extending their fears too far and are totally lacking in confidence in God. They have uselessly pestered me about this business. I beg you, if you happen to write to them, reassure them and bring them back to submitting to God's will and confidence in his goodness. Believe me, if there are in fact a few disadvantages, there are also great advantages in having one of our men as a Bishop in the province of Canada. I would have many reasons to bolster my opinion, which is also that of many others and notably that of our good Bishop of Viviers who is so attached to us. Father Guigues is obliged to agree; only he would have liked it to be someone other than himself. I leave it to you to wonder if that was even possible; and besides, it is not I who present bishops. It is the Bishops of Canada

<sup>24</sup> Card. E. Sterckx, Archbishop of Malines.

<sup>25</sup> Bishop A. B. Menjaud of Nancy.

who are unanimous on this point. It would be very wrong if, among the clergy, some made the slightest reproach to any single one of us. Can we ever be accused of having had the idea? It is the Bishops of the Province who did it, that is, those who are natural judges and true appraisers of the merits of persons and the needs of the people. I repeat, let us see in all this a disposition of Divine Providence; and let us have enough confidence in his goodness toward us that we may be convinced that he will never permit anything to the detriment of our work which is also his own.

If the deacon of Tournay is really converted, he may, without any further ado come to the novitiate.

**931. [To Brother Charles Baret, at N.-D. l'Osier].<sup>26</sup>**

*Coming ordination to the subdiaconate. Scholastics should be more fervent than seminarians.*

[Marseilles,] July 17, 1847.

I should like nothing better, my dear son, than to confer the subdiaconate upon you;<sup>27</sup> I should like to warm you continually near my heart. Judge for yourself if I am not happy when I can transmit heavenly gifts to you, especially through holy ordination. I am so thoroughly imbued by this thought that you know how I insist on laying hands on you for the sublime priesthood; but I am also delighted, independently of what I reserve for this great order, when I am also able to confer minor orders upon you. So you see, my dear son, that we perfectly agree. Now it is a question of preparing yourself well so that you may profit from your successive elevation to Holy Orders and make yourself more worthy of your vocation by progressing in the perfection of your holy state. As I have said to others among your Brothers, I cannot accept dissipation in an Oblate. You are neither a college student nor even a seminarian, and yet it happens that seminarians have a better attitude than Oblates do. Also, notice the results. For several years now, not a seminarian has entered the Congregation, they see them too closely. On the contrary, it should be because they see them so closely that they should be attracted toward them by the good impression and example of their virtues. That is no small disappoint-

<sup>26</sup> YENVEUX VIII, 207-208.

<sup>27</sup> He was ordained subdeacon August 8, 1847.

ment for me because I fear that those who did not want to be fervent during their probation as Oblates will become mere missionaries, lukewarm religious and miserably imperfect when the time comes to perform miracles in their holy ministry. Impress this truth upon yourselves; and be always concerned about bringing upon yourselves a lessening of the special graces of God by being unfaithful to that which is required of you. If you still feel tired, my dear child, follow what I told you as to the number of classes you will have to take. I insist that you do not force yourself. Do well what you do, but do not work beyond your strength.

Goodbye, dear child. I took advantage of a moment of respite that I allowed myself to spend a few hours in the country, to prepare this short letter that Father Nicolas will bring you. I bless you and embrace you.

July 20.

Now I can take care of your wishes and my own. The dispensation of age for Brother Walsh has arrived from Rome and I propose, God willing, to ordain him the second Sunday in August. You may come here at that time, well disposed and well prepared to take part in that ordination with Brother Depetro whom I also call to receive the same order. I hope to write him directly; congratulate him as well as yourself about this happy arrangement. But you must be fervent to become a deacon! Pray to St. Stephen, St. Lawrence, and St. Francis of Assisi to suggest how you should respond. Goodbye once more, my dear son.

If Father Nicolas does not leave tomorrow, I'll send my letter by mail.

**932. [To Father Bellon, at N.-D. de Lumières].<sup>28</sup>**

*Edifying letter from Father Françon. The scholastics' lack of virtue.*

[Marseilles,] July 18, 1847.

I have just received a letter from Father Françon. I had to make a few remarks about certain expressions in a first letter of his. Oh! what a beautiful answer! I shall not have time to write to him today, but I

<sup>28</sup> YENVEUX VI, 104; VIII, 196; IX, 89.

will do it later; you may tell him meanwhile that his letter filled me with consolation and greatly edified me.

I implore you to teach your Oblates better what it means to be a religious, and have them learn to put aside all these fantasies which are easily seen as an abuse [. . .] more so if they want to be chosen to evangelize the heathen; they know full well that they must have virtue tripled for this apostolate.

It is serious when all have these whims to go and spend some time with their family. I become tired of refusing time after time; I would be spared this if it were understood that members of a regular Congregation are not seminarians; in all likelihood, I shall take a resolution which will cut short all these requests.

933. [To Father Courtès, at Aix].<sup>29</sup>

*Many Bishops are going through Marseilles. Train Father Coste for preaching.*

[Marseilles,] July 24, 1847.

Bishops are following one another to my house and do not leave me time to breathe. After Bishop Wiseman and the Bishop of Liverpool,<sup>30</sup> the Archbishop of Besançon<sup>31</sup> and the Bishop of Manchuria,<sup>32</sup> came the Bishops of Amatha<sup>33</sup> and of New Zealand,<sup>34</sup> who is still here.

What you tell me of Father Coste gives me great pleasure. I pray you to take good care of this young man who will be one of our resources for missions in the Provençal language. I insist much that you give him a good education, so that we may get out of the sterile abundance of all these sluggards who find it easier to endanger their reputation and ours than to give themselves the trouble of studying.

<sup>29</sup> YENVEUX printed II, 90; REY, II, 261-262.

<sup>30</sup> Liverpool became a See only in 1850. The Founder is speaking here of Bishop G. Brown, at that time Vicar Apostolic of the district of Lancaster, named Bishop of Liverpool in 1850.

<sup>31</sup> Archbishop J.-M.-A.-Césaire Mathieu of Besançon.

<sup>32</sup> Bishop J.-F. Verolles of Manchuria. He had already visited Marseilles in September of 1846, cf. *Diary*, September 15, 1846.

<sup>33</sup> Bishop G. Douarre, Marist, of Amatha, Vicar Apostolic in Oceania.

<sup>34</sup> Bishop J.-B.-F. Pompallier of New Zealand. He had already visited Marseilles at the beginning of September 1846, cf. *Diary*, September 6, 1846.

934. [To Father Tempier, at Nancy].<sup>35</sup>

*Forwarding letters of recommendation forgotten by Father Tempier. Tempier may busy himself with the foundation at Nancy, but he must take no measures whatever in relation to that in Belgium.*

L.J.C. and M.I.

Marseilles, July 28, 1847.

My dear Tempier, the only thing you forgot in leaving were your credential letters. It is true that an open face like yours has only to show itself and hearts will open in confidence when seeing your qualities written there. However, as a precaution I am sending you these documents. Anywhere one can meet some uncouth person who does not know how to read people's faces.

I also hurry to tell you that the Bishop of Viviers has written to me and assures me that, despite his difficulty, he will do things as you wish; so do not be worried about that.

After much reflection, I look upon it as absolutely useless that you make any kind of move toward Belgium. Were I to obtain all possible facilities from these prelates, I see how impossible it is to build this establishment at the same time as that at Nancy. Do not entertain any hopes on this matter, nor any illusions, It is impossible.

30. For the sake of peace and quiet, I have decided to send my letter by mail so as not to make you wait any longer for the document you forgot. I have four people around me, the end of the procession which continued without stopping prevented me from continuing this letter begun days ago. So, goodbye. I await your news with some impatience. I embrace you wholeheartedly.

† C.J. Eugene, Bishop of Marseilles.

Why did I take a large sheet of paper.<sup>36</sup>

<sup>35</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>36</sup> This letter was written on only one side of the first sheet.

935. [To Father Vincens, at N.-D. de l'Osier].<sup>37</sup>

*Superiors should accept without complaints the decisions of the Superior General.*

[Marseilles,] August 7, 1847.

Admit that it is a dire necessity that we be obliged to be unjust, deliberately, in order to satisfy the pretensions, caprice, extravagance of such and such a man whose feelings must be spared. Do you realize that my soul is not at peace because of it? Just what are these men? I stop here, I sense indignation renewed in my soul. Should we send a rope to the one you recognize to be victim so that he may hang himself? Here the superior of a house<sup>38</sup> to which I sent him has the courage to write me as follows: "Just what do you want me to do with Father Beaulieu," taking my giving him this obedience as a joke. This Father will certainly remember my answer, and I warn you that I am disposed to give similar answers hereafter to those who tire my governing with their objections to the placement of subjects. I know the worth of each man as well as the needs of all our houses. There is difficulty and trouble enough in providing for each house as much as is possible. That is the duty and the sad privilege of my position. Finally, the exercise of such duties becomes impossible; so I have decided to have him go to l'Osier. He has been retained despite my wishes because of a new mission they want to establish. I wrote a second time. You see how troublesome it is when each one pulls in his direction and thinks only of self. That is how the general service suffers. It was a bit daring to send Brother Verney to Lumières. I cannot agree to halt the impulse given by the mission of Father Léonard.

936. To Father Vincens, superior of the Missionaries, at N.-D. de l'Osier, near Vinay, Isère.<sup>39</sup>

<sup>37</sup> YENVEUX III, 119. Letter poorly copied by Yenveux himself, and often almost illegible. The last lines in particular seem to be only incomplete phrases which must resume a few paragraphs.

<sup>38</sup> Father Beaulieu had been sent to N.-D. de Bon Secours with Father Rey. Father Dassy, the superior, had complained of not having been advised of their coming and of not knowing if these two young Fathers were to replace three collaborators he considered indispensable: Fathers Hermitte, preacher; Pulicani, in charge of students; and Chauillac, a fine Father, singer and guardian of the shrine; cf.: L. Dassy to Mazonod, July 31, 1847.

<sup>39</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

*We will admit all the novices who present themselves, but hereafter we will refuse those who have not finished their studies. Acceptance of the mission to the isle of Ceylon. Novices Zucker and Ginies. We need a good Brother for Ceylon. Coming ordination.*

L.J.C. and M.I.

Marseilles, August 12, 1847.

Yes, my dear Father Vincens, the enormous responsibilities weighing upon you are certainly enough to scare you. But who can dare to decide the measure of the Lord's merciful plans? His will is too clearly manifest for us not to be obliged to go forward with blind confidence. It is at this moment that the Lord calls our Congregation to extend its zeal to a great many countries, and who at the same time inspires a great number of men to offer themselves to accomplish his desires, and how could we refuse to accept their devotedness which enables us to obey the will of our Master! I cannot give in to this, no matter what human prudence seems to say. So receive all those that the good Lord sends us. This does not mean to receive them without examining them. On the contrary, be careful to discern well the motives which bring them to us, to weigh their virtue and to judge if their talents are sufficient.

Here is a magnificent mission opening up to us. The Coadjutor<sup>40</sup> to the Vicar Apostolic of the isle of Ceylon has just spent two days with me. Our conversations kept on until after eleven o'clock in the evening. What a mission field is opening up before us! One million five hundred thousand Gentiles to convert in the most beautiful country in the world, one hundred fifty thousand Christians to instruct. This immense population is disposed by its gentleness of character and a certain trait of religiosity to listen with docility to the voices of the Lord's envoys and will receive those who bring them the Good News. On the other hand, there is heresy to thwart as it even now attempts to make this beautiful country a center of its operation. How can we resist so many pressing motives and not answer with gratitude to the invitation to cooperate powerfully in such a great good work. I have therefore accepted this new mission, one of the most beautiful in the world. I foresee that this great island will one day become an endowment our Congregation will sanctify entirely.

<sup>40</sup> Bishop H. Bettachini, coadjutor to Bishop Musulce, vicar apostolic of Colombo.

Bishop Bettachini left with his heart full of joy; and unless the Propagation presents obstacles, which I hope will not happen, next month our first missionaries will leave with the Bishop to lay the first foundations of this great endeavor. This departure will not prevent four missionaries from leaving for America, who will soon be followed by several others. You see that we need a lot of people to satisfy all these needs. Let's have courage then and put our confidence in the Lord. The important point will always be to form good men; neglect nothing to that purpose.

Now I will answer your other observations. I am totally in agreement with you as to the strictness we should hereafter apply in the admission of young men who have not completed their studies. There once was a necessity to fill the void that was opening up, but today that is no longer the case. I have already written in this vein to Lumières. I have also foreseen your wishes for the beginners. I am not eager that we accept any, even if they pay their board, they take up men we need to employ elsewhere. Let us just keep those we have already received. But I do not want any others. As for the mission of Father Léonard, I told you that I insist he finish it. One does not return from America as one does from l'Osier. Just as soon as the seminaries are open, he will resume his visits, and will not leave again until he has covered the whole of France.

You speak to me of Zucker.<sup>41</sup> If you have hope of forming a man for the foreign missions, I consent to have him admitted to the novitiate; for France, however, I adjudge him absolutely out of the question. I see that you have allowed yourself to be fooled by the trickery of little Ginies. The information I have received about him tells me that he is a real hypocrite, a thief and a liar, not to say more. He does not lack ability, but what is talent worth when virtue is totally absent. We risk too much in trying to bring him to a good behaviour. Can we rely on a villain who uses all his skill to betray those he depends upon. Do not let yourself be taken in.

I believe Father Santoni will have admitted among the number of lay Brothers the one who had asked for admission; I cannot remember his name, but you understand me, the tall young man from

<sup>41</sup> Charles Zucker, born at Düsseldorf, entered the novitiate August 14, 1847, and made his profession. Ginies, whom the Founder mentions after Zucker, is never named in the Oblate writings of that period.

Besançon.<sup>42</sup> I believe he is a solid young man. We will need a skillful Brother to accompany the Fathers who are destined to the conversion of the gentiles on the island of Ceylon. I propose to call him for that mission. Even though he does not have much time at hand, have him begin to learn English, that will be so much gained. Do not delay a single day and have him study it all day long.

I also told you that I am proposing to confer ordination during the Ember Days of September, to which I will call Brother Trudeau, among others. Will you see if it would not be time to ordain the deacon Mounier to the priesthood and Brothers Gaudet and Maisonneuve to the diaconate, so as to ordain them priests at Christmas.

Goodbye, a thousand greetings to good Father Santoni to whom I ask you to communicate my letter so that I may be dispensed from writing him today. I greet and bless the whole community.

† C. J. Eugene, Bishop of Marseilles.

**937. To Father Dassy, superior of the Missionaries, at N.-D. de Bon Secours, near la Blachère, via Joyeuse. Ardèche.<sup>43</sup>**

*Mission to Ceylon. Requirements of religious obedience. We will no longer accept juniors since the novitiate is full. Fathers Rey, Pulicani and Chauliac are to prepare sermons.*

L.J.C. and M.I.

Marseilles, August 14, 1847.

You must have been surprised, my dear son, that I objected to certain expressions in your letter. You understood it and that's all that's necessary. I have many other sacrifices to ask and to make because of accepting the magnificent mission on the isle of Ceylon! This time it will be not only quiet protests within the family; it will be a Bishop<sup>44</sup> who will cry out mightily and with reason; but in spite of that the matter will be carried through because the greater good imperiously

<sup>42</sup> Probably A. Bonnin, who entered the novitiate on June 10, at the same time as the scholastic novice François Fea, native of Besançon. He did not go to Ceylon since Bishop Bettachini preferred Italians; it is Brother De Steffanis who left with Father Semeria.

<sup>43</sup> Original; Rome, Archives of the Postulation, L. M.-Dassy.

<sup>44</sup> Bishop Casanelli d'Istria to whom the Founder announced that Father Semeria, superior at Vico, would be sent to Ceylon.

requires it. Among ourselves, however, as a general rule, we must not sadden the superior in his administration which is already so painful and so difficult.

I beg you to tell Father Beaulieu that I purposely sent him to Notre-Dame de Bon Secours so that he may take care of our juniorate if need be. This is not the school at l'Osier; it is a ministry which is ours and must be filled by our own men; tell him that I ask him not to show any more aversion for this type of work than any other. It would be funny indeed that, while so many of our Brothers are sacrificing themselves in the missions to the infidel and giving an example of heroic devotedness, we meet touchy and fastidious men whose tastes we have to cater to. I don't need to tell you that I will never tolerate such disorder. Therefore, act in all freedom in relation to the members of your community, and give to each the employment you judge before God should be given to him. And to keep in the same vein, if Father Beaulieu is less fitted to the missions than Father Chauliac because he does not speak the local language, do not hesitate to relieve the latter of his work at the juniorate to give it to Father Beaulieu, and advise the latter that good-naturedness is inseparably linked to firmness in the direction of youth. This Father must strive to become amiable, simple, cordial, in order to prove once more that he is no different from others who have been successful in following this way.

Since you have made commitments toward the parents of these children, I do not want to make you out to be a liar. Hold to what you have promised. In this matter I must tell you that the great number of mature men who are presenting themselves from all sides for our novitiate, dispenses us from seeking future candidates among children. So do not receive any more new ones, and be rather severe in your assessment of those you have already received. Send away all who are below average. You would uselessly spend yourself and our monies on them; you would have the chagrin of seeing them rejected later on, for we have taken the resolution to admit none but the good candidates: Providence is giving us the chance to choose. There are some 45 novices at l'Osier of whom six are priests, and some are deacons, subdeacons, etc. It would be foolishness to spend time and money and wait years upon years for a child who is then rejected in the end.

Take only as a proof of the desire I have to see you stabilized in your own place that which I have said about your transfer. May God save me from exposing you to contracting rheumatism; on the contrary, I recommend that you assure yourself that the house is dry

before you move in. What I had wanted above all was that the building be finished so that it could dry out during the summer; I see, however, lack of water has forced you to suspend the work. You would have pleased me by detailing how far advanced the work is.

Do not be affected by the Brothers' ill humor.<sup>45</sup> Too bad for them if they wish to lose the merit of the bother you put them to. After all, you are there in the Lord's service and that of the diocese, and you know you do more good than they do.

You tell me good things about Father Rey. I am glad to hear that, but do not lose sight of the fact that he must be helped through particular care and supervision. Insist that he devote himself to the composition of his sermons. Require that each day he consecrate at least a few hours to his work. He would readily be content with that poor abundance of speech which so compromises the Lord's work. I have heard that he also would gladly lose much time in watching the workmen and chatting with them. Do not allow them to entertain the pernicious principle that we must preach spontaneously; that is allowable to a man of talent and experience like our good Father Hermitte, but the exception must not be the rule. Have Father Pulicani also work in the same. The children must not take up all his time, he should reserve part of it to write out his instructions. What I have said against the abundance system also applies to Father Chauliac; be merciless on this point. Let them be alerted in time, and let them prepare. Goodbye. Keep me up to date about your community which has become numerous enough to require all your attention. I do not consider you discharged from your duties. I recommend only that kindness in manner, reflection and prudence be your method. I bless all of you.

**938. [To Father Léonard, in France].<sup>46</sup>**

*Let Father Léonard continue his circuit despite the great number of entries to the novitiate. This is a moment of grace. Coming departure of missionaries for Canada. Father Rouisse.*

L.J.C. and M.I.

Marseilles, August 15, 1847.

I am taking my only free moment, dear Father Léonard, to write you a few lines. As everybody else does, you asked me to answer

<sup>45</sup> The Fathers and the juniors were living with the Brothers of Christian Instruction, also called the Brothers of Viviers.

<sup>46</sup> Original: Rome, Archives of the Postulation, L. M.-Léonard.

immediately; for that I would need a writing machine operated by steam power. No matter how I try to use to advantage every moment that is left me, or rather each moment that I can steal away, I am always much behind in things. Today, for example, do you know how I am able to write you? After having officiated pontifically at Mass and Vespers, and then having to give the Benediction at the cathedral, I allowed the general procession requested by Louis XIII to go its way, and instead of taking part in it, I shut myself up in my office. Well, I recognize that it is too late for the permission you asked to go to the distribution of prizes at Monistrol. I would have given it, but what can one now do; it is unfortunate that a hundred other letters came and buried yours. I will tell you however that I have already written to Father Vincens that I do not share his opinion on the deadline he wanted to put to your mission. No, I am not afraid of your miraculous catch of fish. Continue to cast out your nets. Let us remember the widow at the time of Elisha: *illi offerebant vasa et illa infundebat. Cumque plena fuissent vasa, dixit ad filium suum: affer mihi adhuc vas. Et ille respondit: Non habeo. Stetitque oleum.*<sup>47</sup> I am afraid of this *stetitque oleum.*” That is why always I want *afferre vasa* and never to say: That’s enough. It is a moment of grace. We must take advantage of it. Who can say what may happen in three or four years! So, my dear Father, just as soon as the seminaries are open, you will continue your peregrinations; you will appear wherever you have not yet gone and according to propriety you will return where you think is useful to reappear. A great mission has been confided to you; you must fulfill it. I am not surprised that your recruits from Clermont have given you the slip; didn’t you know that there are other recruiters besides yourself, and that these are very capable men. There is the Bishop of Amatha,<sup>48</sup> there is Bishop Pompallier,<sup>49</sup> there are the Sulpicians, the Lazarists, the Marists, the Picpus Fathers. It’s a marvel that there is something left for us. Let’s not turn up our noses. The only thing we must not neglect is choosing our candidates well; it is not good to accept all comers. We have a greater need of good candidates than we have a need of candidates. As for Canada, it surely misses you, but, in greater measure, you are working for it, and the temporary deprivation that you are occasioning will be well compensated for by the number of members we will be able to shortly furnish. I am already thinking of sending them

<sup>47</sup> 2 Kings 4, 5-6.

<sup>48</sup> Bishop G. Douarre, Marist, Vicar Apostolic in Oceania.

<sup>49</sup> Ms.: Pompallier. He was the Vicar Apostolic to New Zealand.

two priests, two Oblates and a Brother at the beginning of September. That's a payment on account that will please them. But, good Lord, I ask nothing better than to send them such wealth. Do we want anything else than to provide them the means to bring the greatest number of souls into the fold?

Do you realize that your last letter contains a troubling item. But why did you not speak of it sooner? The Bishop of Montreal told me nothing at all. So I am very much embarrassed. If, as you say, he is known well enough in Canada, how is it that he was sent to us, since they know full well that we would send him back to Canada?<sup>50</sup> Tell all you know to Father Master so that he can share it with me.

And that is enough for you, my dear Father Léonard. I am going to pass on to someone else.

Goodbye. I greet you affectionately and I bless you.

† C. J. Eugene, Bishop of Marseilles.

I beg you to give the enclosed letter to Brother Trudeau.

**939. [To Father Tempier, in Nancy].<sup>51</sup>**

*Reproaches Father Tempier who bought a house, above the agreed price, without first speaking to the Founder. When coming back from Nancy, make the visitation of all Oblate houses.*

L.J.C. and M.I.

Marseilles, August 17, 1847.

Were you jesting, my dear Tempier, when you tried to pick a useless quarrel with me for not writing to you sooner? I thought I had done marvellously well the other day when I sent you a whole epistle to Nancy; but you will agree that I should have waited until you had written to tell me first that you had arrived and then just where you were at in our business. You preferred to complete everything before speaking about it to me, but at least you must not be peevish at me for

<sup>50</sup> Reference to l'abbé F.-T. Rouisse, born at Varennes, Canada, who entered the novitiate at Marseilles with Brother A. Trudeau, December 7, 1846, cf.: L. M.-Guigues, September 27, 1847.

<sup>51</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier; YENVEUX III, 103.

the error you yourself committed by allowing me to remain waiting for thirteen days without giving a sign of life. I received on time the letters you wrote from Lyon and from Cirey, but it was from Nancy that I waited with real impatience for some news about you and information about our business.

Since you have completed the transaction, there is nothing more to say. I suppose you weighed and considered everything. A house in the suburbs, on a main thoroughfare, and so close to a railroad and the incessant noise that that means, does present a few difficulties. You have surely weighed these inconveniences and, lacking anything better, you overlooked them. Fine. But 65,000 francs instead of 45,000 we spoke of, is a bit hard to digest. Father Fabre has already come to see me to plead his poverty. He is frightened at the 4,000 plus francs you claim to draw from him. I presume that you have not left your own coffers entirely empty, and that by scraping the bottom, he will find the sum that you would not have ventured to draw from him if you had not placed it in his care. I find also that the other payments come rather close together. Have you not gone too far in ordering furniture for forty people? Do you intend to empty the house at l'Osier? Did you not consider that, at present, the house at Nancy should depend on l'Osier? That's a question that could start fifteen others. . . .<sup>52</sup>

On your return, you would do well to visit all our houses without exception, and to inform yourself precisely about everything that is going on. Almost everywhere people have begun to make remarks on the placement of our men; I pray you to repeat everywhere that this practice is becoming abusive and untimely. I know as well as anybody the worth of each member and the needs of each house; so it is useless to importune me in my transactions. I have pointed out rather sharply that no one should repeat such complaints. I am decided not to listen to them. There is trouble enough in organizing the difficult placement of our men with the rather small number of good men we have available, without someone coming along to increase my difficulties.

I am answering your letter at the end of a four-hour ceremony.

Will you kindly address the other two to the Bishop's address.

<sup>52</sup> The second sheet has disappeared. Father YENVEUX (III. 103) has copied one paragraph: "You would do well . . . difficulties."

940. [To a Father].<sup>53</sup>

*It is not good for religious to go outside our own houses for distractions and for rest.*

[Marseilles,] August 20, 1847.

The day will perhaps finally come when we will be convinced in the Congregation that it is not fitting to go outside our own houses for distractions or for rest; that is a veritable breach of regular discipline; and never would religious have had the thought of using such a remedy if they had not been too much concerned with what secular priests do as a matter of habit. Do you believe that the Jesuits or the Lazarists follow that example? So I cannot approve of this in principle . . . .

With some grief, my dear Father, I see you falling into the same temptation; the resolution that you had taken to avoid such visits came from the Lord; it had been inspired by the Holy Spirit who is urging us on toward our perfection . . . .

Without difficulty I grant you the fifteen days you wish to spend with Madame your mother and Mademoiselle your sister, but why go elsewhere? Do you not see the inappropriateness of a religious who leaves the houses of his Institute to go to see a woman religious and that this visit, which has surprised more than one person, is repeated, especially if the woman religious is paying the costs. My good and dear Father, I should lie to my own conscience if I did not tell you with the frankness that you have a right to expect from a bishop, from a father who loves you and who esteems you as I do, that such a thing should not occur, no matter how good the intention might be. I am obliged to speak to you as to a man whom I judge strong enough, not only to bear up under, but also to accept these very intimate communications from his father in the Lord, no matter what opposition human nature might feel. Oh! how much at ease one feels when one can speak in this way under the inspiration of duty to a soul that is able to understand. After that, I want to press you to my heart in the spirit of a tender love in Jesus Christ, our lovable Saviour. There is no better way to finish my letter, my dear friend and son; anything that I might add would only weaken the tender and affectionate sentiment I have just expressed.

<sup>53</sup> YENVEUX VI, 102.

941. [To Father Courtès, at Aix].<sup>54</sup>

*Write more. Retreats at Viviers and at la Verdière.*

L.J.C. and M.I.

Marseilles, August 20, 1847.

If you continue, my dear friend, to progress in your beautiful writing, it will be impossible for me to decipher your letters. It is already rather difficult, and no one but myself could do it; but I lose my patience at it, and the new script you invent daily makes your written language too scholarly even for me, who up to now thought of myself as quite capable. I had wanted to reread your last letters to answer them today, but I am stuck. I am able, by floundering around<sup>55</sup> to latch onto a few words which remind me that you were invited to be a third party for a retreat at Viviers; that was an odd idea to which I hoped you would not agree, since you have to be away for other reasons. The request from the cleric at Fréjus puts me in a quandary. I do not like to welcome those who have rejected us from their homes. You would have done well to inquire about the real motive. You tell me nothing when you say there was some misunderstanding.

Being obliged to send Father Viala to Lumières, I cannot promise him for the retreat at la Verdière; that is a minor misfortune. I have started corresponding with the Archbishop in the matter of the b. The two brothers had written to me, I answered negatively to the one and to the other. I justify my refusal to the former Procurator general.

It is our poor Father Fiset<sup>56</sup> who will carry this letter to you; treat him with much kindness and friendship, he merits that by his attachment to the Congregation and to all of us. Goodbye, they have come to take my letter. I embrace you.

† C. J. Eugene, Bishop of Marseilles.

942. [To Father Courtès, at Aix].<sup>57</sup>

*Nurse Father Françon and Grey, both ill at Aix.*

<sup>54</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>55</sup> Ms.: *patochant*.

<sup>56</sup> Father Fiset entered Chartreuse (Carthusians), saying that that was the only way he could guarantee his salvation, cf.: *Diary*, August 26, 1847.

<sup>57</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

L.J.C. and M.I.

Marseilles, [September-October] 1847.<sup>58</sup>

By the way, my dear Courtès, I saw Dr. d'Astros. I spoke to him about our sick people. He views the illness of Father Françon as serious, although he can be cured with proper care. But is he getting care? Father Mille has just told me that he takes care of his voice only, but does not follow any diet. Has Father Grey<sup>59</sup> fully described his illness and is the doctor following his case? This is of top importance. I beg you to supervise these two sick men closely; before long, time to do so will have passed. Just as soon as I have sent a missionary to Father Martin, who is the only one of his group at Lumières, I will insist that Father Coste is returned to you.

Did I tell you or have you been told that the information taken at Fréjus about the cleric who had been recommended to you does not present him<sup>60</sup> as being a very good candidate. He is not reproached for many grave faults, but the escapades that he admits to are more serious than he says, without being excessive however. It is true that he must have acquired better judgment since he left the seminary, but I am really undecided just what attitude one should take in this case.

**943. To Father Courtès, superior of the Missionaries, Carmelites' Square, at Aix. B.d.R.<sup>61</sup>**

*Come to Marseilles as soon as possible to discuss a possible foundation at Limoges .*

L.J.C. and M.I.

Marseilles, October 3, 1847.

I am very much in a hurry, dear Courtès, to meet with you. I have to answer a letter of great interest,<sup>62</sup> and I cannot do it until I have

<sup>58</sup> This letter is not dated. According to the context, it dates from September-October of 1847. In the letter to Father Courtès of August 26, the Founder spoke of a cleric of Fréjus; this letter seems to follow that of August 26. Father Courtès was superior of the house at Limoges from the beginning of November 1847 until the month of May 1848.

<sup>59</sup> Usually written Gray by the Founder.

<sup>60</sup> Ms.: *présentait*.

<sup>61</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

<sup>62</sup> *Diary*, October 3: "Here is a letter that his lordship the Bishop of Limoges writes me offering a superb foundation in his episcopal city . . . How can one refuse this gift from the Lord. A foundation in the center of France where the population has such great need of evangelization. . . ."

discussed it with you. Come, then, as soon as possible; even tomorrow if possible. On the way through, stop to see if I am at the country-house; my intention is to spend the night there on Tuesday, but you should be here during the forenoon of Tuesday at the latest. That day, I will say Mass in a religious community, but I will be back at the Bishop's house before noon.

Goodbye, I will not say anything more for now.

† C. J. Eugene, Bishop of Marseilles.

944. [To Father Léonard, in France].<sup>63</sup>

*Invitation to continue, with renewed zeal, his recruitment tour in France, Belgium, and Savoy.*

[Marseilles,] October 6, 1847.

No matter how busy and overworked I am, I always have a moment at night to answer your letters. Eleven o'clock has struck, no matter. We will have enough time in the grave for sleeping.

I can only encourage you to carry out the mission you have received . . . . Without being concerned by the criticisms of those who meddle in what is not their business, continue with renewed élan the great work which brings our Society the means of extending its zeal. You will always be a *benemeritus* in our Congregation which you are making known . . . . I recommend only one thing: much prudence in your words on which you shall always reflect before speaking in public, and a great care in choosing candidates. Above all, let us place our confidence in the Lord for whom we work. He knows the rightfulness of our intentions, He knows our needs, He will provide. Keep on going forward, the Lord is guiding your footsteps. You will be able to rest on your holy laurels when you have covered France, Belgium and Savoy. Then you will go to Rome . . . and then you will take the road back toward your Savages for whom you have been preparing apostles who will continue to teach them the Good Prayer, that is, the way to heaven . . . .

<sup>63</sup> YENVEUX VII, 211; VIII, 142. Texts written by Yenveux himself who does not copy the text as it is, but often puts in suspension points.

Goodbye, my dear Father, even though I write to you far into the night, you easily can see that what I tell you is not the work of darkness; light shines at all hours to the eyes of those who are seeking first of all the kingdom of God and do not want anything else but the Will of the heavenly Father.

**945. To Father Dassy, priest, superior of the Missionaries of the house at Nancy, at Notre-Dame de Bon Secours, at la Blachère. Ardèche.<sup>64</sup>**

*Father Dassy named superior of the new house at Nancy, where Father Santoni will be Master of Novices. Father Mille replaces Father Dassy at Bon Secours.*

L.J.C. and M.I.

Marseilles, October 11, 1847.

My dear Father Dassy, I have commissioned Father Tempier to write you in detail about the mission that I am assigning to you, for I don't have a moment myself. I want at least to tell you myself that I have named you superior of our house at Nancy, which is taking on great importance for the Congregation. I need not point out to you that I could not give you a greater mark of confidence. You will have to establish things on a good footing. You will be perfectly seconded by the excellent Father Santoni; work together with him in observing a high degree of regularity. We expect nothing less of you in this new establishment from which we hope for edification and good example. Remember that the lord Bishop is the natural protector of our undertaking, that we owe him not only respect but also recognition and attachment. Father Marguet, superior of the Major Seminary, is a man of God who has shown us the interest of a friend; treat him always as such and have much deference for the directors of his seminary. Take counsel from Father Marguet as to your conduct toward the pastors, clergy, and people of Nancy. Be reserved, that is expected in that region, spare yourselves at the beginning, do not be afraid to say that we are established there primarily for the villages and hamlets, to come to the help of the most abandoned; I fear they might want to have you preach too much only in the city. We are not in competition with those

<sup>64</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

grand orators people are accustomed to listen to there. That is not our vocation. Reread the Rule, and, if need be, make its spirit become known.

Goodbye. Father Mille is waiting for my letter, he is in a hurry to leave. Be sure to tell this Father all that he has to do. He will have to follow your usual procedures.<sup>65</sup> Give him a set of notes, if need be.

If Father Aubert did not have the time to prepare your letters as superior, I will send them to you at the first opportunity.

I embrace you, dear Father Dassy, and bless you with all my heart. Do not forget that you must write to me at least once a month in the greatest detail about persons and things. You will give me an account of how you were received, etc.

Goodbye, once more. Have a good and happy trip.

† C. J. Eugene, Bishop of Marseilles.

**946. To Father Santoni, priest, O.M.I., at Notre-Dame de l'Osier, near Vinay, Isère.<sup>66</sup>**

*Father Santoni is Master of Novices and assistant to the superior at Nancy. The high cost of this house will not permit the Congregation to accept and to maintain all the novices who are presenting themselves. Novice Rambert.*

L.J.C. and M.I.

Marseilles, October 13, 1847.

It is difficult, my dear Father Santoni, to come to an understanding by letter. I thought I had shown you no hesitation in having you come to see me before going to Nancy. You understood otherwise, and you say that you will not come. I assure you however that I would have seen and embraced you with the greatest pleasure, and that I was well disposed to receive the observations you had to make concerning the house at l'Osier. Therefore a sacrifice is imposed upon me by this misunderstanding. I will accompany you with all my best wishes. I do not have to tell you anything about your position at Nancy, it will be the same as your present one at N.-D. de l'Osier. In the formation of personnel, independently of your position as Master of Novices, you

<sup>65</sup> *errements*: habitual behaviour.

<sup>66</sup> Original: Rome, Archives of the Postulation, L. M.-Santoni.

will be first assistant and admonitor. I have not yet finally decided on the other members of the new house. We have never before been so much in need. As things look, another very important establishment will have been accepted even before you have arrived at Nancy.<sup>67</sup> This latter will be given to us and the missionaries will have some income to live on, while at Nancy we were forced to strip ourselves clean to found it. We will with difficulty free ourselves from the heavy load we have imposed upon ourselves, so I do count on the abilities of Father Dassy, your superior, to bring in some income. I admit that if the establishment of which I speak to you had been offered a few months earlier, I would have given up on Nancy, which is leading us to ruin, and which, above all, harms us a great deal by forcing us to delay admission of new members whom we will no longer be able to feed; at least we must be more discerning in choosing.

I cannot hide from you<sup>68</sup> that I am stunned about what you tell me concerning Rambert. I was a thousand times correct in insisting to admit him, because he had all that was needed to become a good missionary. It seems that this young man became spoiled during his stay at Lumières. Those who were his directors here are convinced of it, and Father Chauvet who had given me many useful details concerning him also believes this. Be that as it may, if he has forgotten himself to the degree that you say, and if these reports are not false, nor prejudiced, which happens sometimes, it is not possible to keep him; send him away immediately and tell him why.

My letter was not finished yesterday, and I do not want to miss today's mail. I am sealing it before leaving for the cathedral where I still assist at the Office on the occasion of my anniversary of ordination as a Bishop. Brothers Dorey and Louis Allemand are admitted.

Goodbye, dear Father Santoni. I embrace you tenderly and bless you and all your people.

† C. J. Eugene, Bishop of Marseilles.

*P.S.:* I would have so many other things to say, but Mr. Delaudes is waiting. Pray for our missionaries who have gone to the island of Ceylon, etc., etc.

<sup>67</sup> Limoges.

<sup>68</sup> Ms.: *Au sujet, je ne puis vous dissimuler . . . au sujet.*

947. [To Father Charles Baret, at N.-D. de Lumières].<sup>69</sup>

*Work for the Lord.*

[Marseilles,] October 16, 1847.

Limit yourself, my dear child, to what Father Tempier has just told you in my name. Do not work for your own personal satisfaction, but do everything for the Lord who will hold you to account for it; I bless you and embrace you tenderly.

† C. J. Eugene, Bishop of Marseilles.

948. [To Father Courtès, at Aix].<sup>70</sup>

*Good dispositions of Bishop Buissas who is preparing the house for the missionaries at Limoges. Father Courtès will be the first superior, to be replaced after some time by Father Burfin.*

Marseilles, October 19, 1847.

I have just received, my dear Courtès, a letter from the lord Bishop of Limoges. It is too good not to be communicated to you immediately. We are not accustomed to such things.

“My Lord, your letter filled me with joy; it was eagerly shared with my Vicars-general and my Chapter, and I do not doubt that all the clergy of my diocese will associate themselves with the prayers of thanksgiving which we owe to the Lord for the success of my efforts to get missionaries. Since yesterday, we have been busy getting furniture for the house, or rather for a part of the house, because it is large and can shelter up to sixty persons. Your Grace can establish there a beautiful novitiate which will be very useful in the center of France. For the time being four or five priests and a Brother seem to me indispensable. I am furnishing six bedrooms, a parlor, a dining room, a large hall with two fireplaces for meetings, the kitchen and the pantry. I have purchased all the necessary linens. I will give the amount of 2000 francs to the superior of the house each trimester and in advance. The large

<sup>69</sup> YENVEUX VIII, 183-184. The Founder wrote these few lines following the letter of Father Tempier in which the latter gives advice to Father Baret and proposes manuals for the study of Philosophy.

<sup>70</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

garden at the front of the house is seeded and is beginning to bear fruit. This garden touches on the magnificent park of the Bishop's house, which shall be available for strolling by our good missionaries.

“Thus, my Lord, everything is ready to receive them; I am expecting them for the first week in November; I pray you to answer my letter and to let me know the day (approximately) of their arrival. I will have work for them just as soon as they are rested from their trip; believe, however, that I will never abuse their health and their zeal, I will look upon them as my children. Here Mass stipends are lacking, but I think that your diocese can furnish them. Please accept, etc. . . .”

What do you think of this letter? I think it is admirable. Already it makes me like this Bishop, as if I had known him for a hundred years. What kindness, what foresight, what holy joy! He will be for us such as he shows himself. There is nothing that I would not want to do to respond to such a favorable attitude.

Father Burfin will come to give the retreat at the Major Seminary. I will arrange his winter work with him so that he will not go beyond the time fixed for his taking over at Limoges. Meanwhile, get everything ready so that nothing will slow up your leaving during the first week of November. You perceive that we should show some eagerness to correspond to such generous advances. I believe we could not choose a Brother who will be more useful to you than Brother Fer-rand. He knows your habits and will give you greater care than any other. Besides, he can cook. I shall give you as companions Fathers Viala and Chauliac, who get along well together. I know that they will both be missed where I am taking them away from, but what's to be done? Were we to bleed ourselves white, we should spare nothing to establish ourselves in such an important place and under such fine conditions. As soon as I can send along a fourth and a fifth man, I will do it; but the deacon I had proposed to ordain soon for that place, has just conducted himself in such a manner (through frivolity, no doubt) that I am obliged to postpone his ordination.<sup>71</sup>

Goodbye. I had shut myself in my office to write. Saboulin has come in, then the Bishop of Amatha.<sup>72</sup> It is lunch time, I leave you.

Goodbye.

<sup>71</sup> Maybe Depetro, who was sent to Nancy after his ordination in December, cf., letter no. 949.

<sup>72</sup> Bishop G. Douarre of Amatha.

949. [To Father Vincens, at N.-D. de l'Osier].<sup>73</sup>

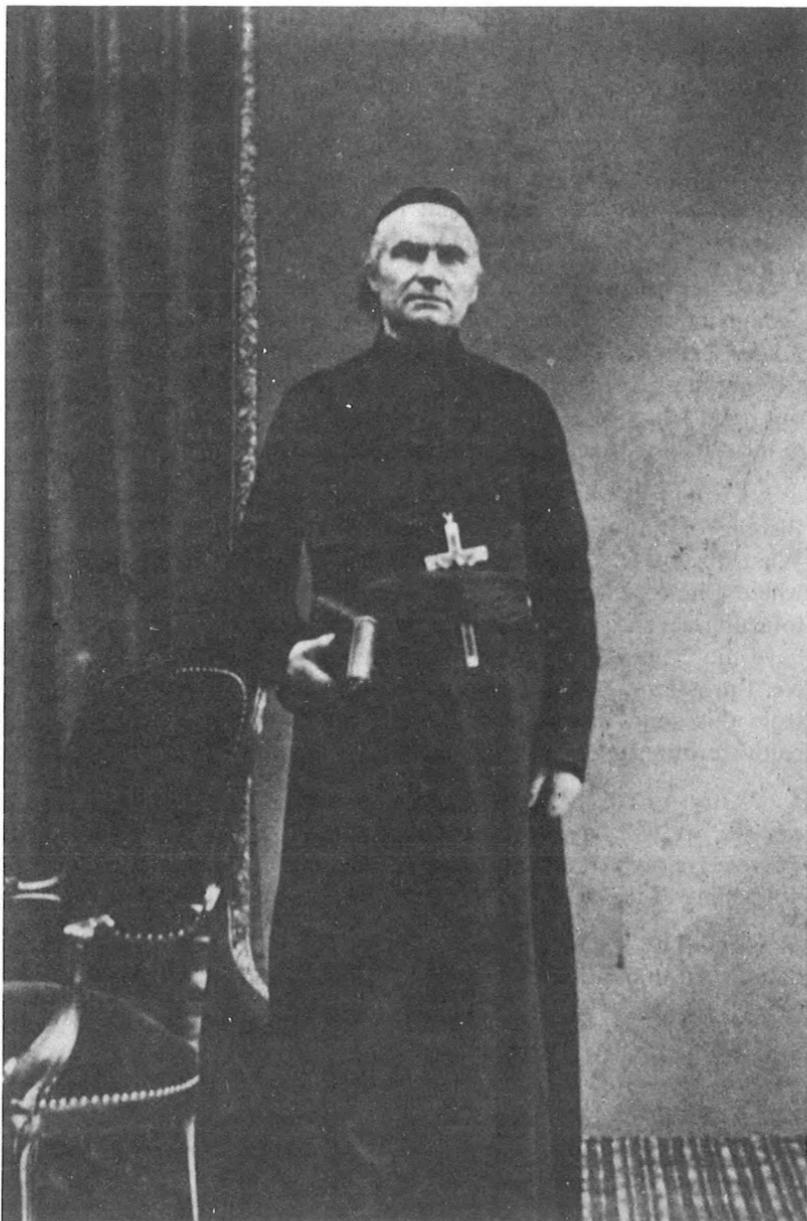
*Brother Chavard will do six more months of novitiate; Brother Martin is dismissed. Virtues of young Fathers who are leaving for America and for Ceylon. Founding of a house of missionaries at Limoges.*

[Marseilles,] October 19, 1847.

This letter, dear Father Vincens, will be brought to you by Brother Chavard. I am sending him to spend six months at the novitiate where I intend him to follow all exercises punctually. It is a favor I am granting him from which I hope he will profit. That is also his hope and resolve. My council had decided unanimously that he be dismissed from the Congregation. This decision had been taken, not only because of grievous fault that this Brother had committed to the great scandal of the whole community when he locked himself in the room of Brother Depetro, but also because of his usual conduct, light and frivolous, without piety, without religious spirit. The poor Brother was overwhelmed by the news. He had never expected such a severe punishment which he reasonably foresaw as a prelude to his ruin. I had not yet given the final sentence, but I was resisting all of his pleadings to have the council reconsider. He then spoke to Fathers Aubert and Semeria who had been part of the council and persuaded them of his repentance. They then spoke to me in his favor. Father Tempier went over to their side; I therefore consented to modify with them the decision taken, and instead of sending him away definitely, he will spend six months at the novitiate to be renewed in the duties of his vocation. You will follow him with the greatest attention and you will give me an account of his progress. If you are satisfied with him, he will be reinstated after six months and we will return to him the crucifix which has been taken away from him.

The same council recognized that Brother Martin was not suitable to the Congregation. His independent spirit was never able to bend to the requirements of the Rule. He became the focal point of other imperfect candidates like himself; he could not hold his tongue, made judgments on everything, criticized everyone and all that was done; in short, he gave no hope that he would ever take on the spirit of our Society. He was therefore dismissed, and I dispensed him. He will return home and if he should pass through l'Osier, you should treat

<sup>73</sup> YENVEUX VII, 58 and I\*; VIII, 84, 90.



*Father Joseph-Ambroise Vincens*  
(1803-1863)

him politely, but I should not care to have him enter into contact with the others. My friend, let us take it as a lesson that when a candidate does not fit into the mold from the first months of the novitiate, we must not hesitate. It is useless to deceive ourselves that he will improve later on, the contrary happens. From my point of view, I have taken the decision. It is not at this time when the Lord is sending such great blessings on our little family that I will endure men who are willfully imperfect and totally lacking in virtue.

Either be worthy of a vocation or withdraw. I cannot speak well enough of the two young priests<sup>74</sup> I have just sent to America with Father Lempfrit. They are angels, and the three who are leaving for Ceylon, are real models: Fathers Semeria, Keating, and Ciamin. Even our good Gaspard is becoming perfect. You may speak of one and all at the novitiate to encourage the novices' zeal and holy imitation.

I would like to have the time to copy the letter of that excellent Bishop (of Limoges), judge it yourself by its beginning . . . <sup>75</sup> Well! What do you say about that letter? Take out your map and find out where Limoges is located. You will find it in the center of France, touching several good dioceses, but with others as neighbours who have more need for missions than savages do: Angoulême, Bourges, etc. I prostrated myself before the Lord when I received the first letter from this good Bishop who was offering us this vast field we are to cultivate with such great advantages.

After All Saints' Day we will take charge of the place and, as you can see, we will have to take along only our Breviary and nightcaps. There certainly are sacrifices to be made, but there are none that I am not willing to make to assure such an immense benefit.

Goodbye. Let us all get to work. The formation of good candidates is paramount, be convinced of that.

**950. [To Father Dassy, at Nancy].<sup>76</sup>**

*Admission of postulant Bouvier. Write each month. Personnel of the house. Advantages of the foundation at Limoges. Brothers Martin and Chavard. News from Canada.*

<sup>74</sup> Fathers J.-P. Bernard and Aug. Gaudet were ordained September 26, 1847.

<sup>75</sup> The text is identical to that of the preceding letter to Father Courtès.

<sup>76</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

Marseilles, October 20, 1847.

Dear Father Dassy, I am sending to the novitiate a young man in whom I am interested: Bouvier whom you knew at l'Osier. I explained his situation at length to Father Santoni; I will not repeat myself here. To put an end to any new examination, I made it known that it was I who was admitting him. I have every reason to believe that he will so conduct himself during the novitiate that I will not have to repent for having given in to his persistent requests. I beg both of you to take good care of this good child whose conduct has been exemplary in the interval from his leaving to the return I am granting him.

I believe you have received the last letter that I wrote you at la Blachère. A short note of receipt would not have been amiss. I excuse this forgetfulness because of the immediacy of your departure, but I would not be as accommodating if you neglected to conform to the Rule which prescribes that the local superior shall write once a month to the Superior General.

Your house is presently constituted as follows: You are local superior. Father Santoni is first assistant, admonitor and spiritual father. Father Mouchel is second assistant, procurator or bursar.

I had counted on adding two more members to your community, but the magnificent establishment offered me by the lord Bishop of Limoges, which I had to accept hurriedly, took away the means. Imagine, it includes a superb house vast enough to house sixty people, furnished and provided with linens plus an annual income of 2000 francs payable in advance by trimester. You realize that Limoges is in the center of France, bordering on dioceses that need our ministry, and near others which may furnish us some candidates. But what you might not be able to grasp is the kindness of the Bishop and the transport of joy he feels in seeing his amiable and generous offer accepted. I would have to transcribe his letters to have you understand. Not only does our house have a large garden bearing fruit, but the Bishop informs me that it is next to a park belonging to the Bishop, which will be available to the missionaries for recreation and walking. That is how Providence is treating us, my dear friend. I hope that we are convinced with that so we can respond to such favors only by an exact regularity and a very exact faithfulness to our Rules. I do not intend to tolerate any exception to the fulfillment of this duty. Thus, we have just dismissed two Oblates who deviated from it. One whom you must

know is called Martin; he could not take on the spirit of our family; the other, named Chavard, obtained some modification of his verdict, but he will spend six months at the novitiate, fallen from his position as an Oblate, which he will recover only through piety and sustained regularity. Meanwhile he has been and will be divested of his crucifix.

I have just received news from Canada. All our sick people are better.<sup>77</sup> Father Laverlochère is however ill in the chest, he has spit blood. Father Guigues has received his Papal Bulls; he will not be consecrated Bishop until Spring. Prepare candidates for him. Some are also needed in the United States.

Goodbye, dear Father Dassy. Begin at once a regular correspondence with me. I bless you.

† C. J. Eugene, Bishop of Marseilles.

**951. To Father Vincens, superior of the house of N.-D. de l'Osier, Commune of Vinay, Isère.<sup>78</sup>**

*Advantages of the house at Limoges. We will take no more juniors. Give novices a good formation. Rambert.*

L.J.C. and M.I.

Marseilles, October 20, 1847.

Father Burfin is here, my dear Father Vincens, and Brother Blanc is leaving in a few moments. I will answer your letter succinctly.

I am not sure that you would have so proudly refused what the good Lord sends us. A house in the center of France, in a region that badly needs evangelization which is entirely within our line of activity, so much so that we would have had to give up your l'Osier where you are always shivering in your boots rather than let it go. This property is given us all furnished and with an annual revenue of 2000 francs. The house can hold sixty persons, it has a large garden and is linked with a grand park of the Bishop's residence which will be available to the missionaries for recreation. We will be received by a Bishop who is overjoyed that his offer has been accepted, who wishes to be a father to those I will confide to him, etc. Well, my dear man, I do not believe that I can in conscience refuse such an offer, and I have enough confi-

<sup>77</sup> There had been an epidemic of typhus.

<sup>78</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens. Address written by Father Tempier. The last lines written by the Founder are nearly illegible.

dence in the Lord to believe that he will come to our help to fulfill his designs.

You tell me what your hopes are for your novitiate, but I do not know how many of your novices remain. Why does that novice who is drawing others to sharing his plight want to leave us?

We must have a bit of patience. Why should we not promote the progress of these children whom we are raising at great expense? We will no longer take them at that early age now that the novitiate is furnishing us with grown-up persons.

As for Rambert, if it is true that he has so much forgotten himself to the point that Father Santoni mentions, we must not hesitate to send him away. You must not tell me that you were displeased to see him return. I had reasons to have him return to the novitiate. I need not say why. But if he is insolent and grumbling, he must be sent away. Not only he, but all others who are not what we want. I intend the novitiate to be a place of extreme regularity. Be severe. When good habits have been acquired during the novitiate, one will not likely be sent away during the oblateship, as we had to do in the cases of Martin and Chavard.

Goodbye. Father Tempier is harassing me to finish, the travellers are leaving.

**952. For Father Léonard, priest, O.M.I., at N.-D. de l'Osier, near Vinay, Isère.<sup>79</sup>**

*Father Léonard should suspend his recruiting tour: there is no more room in the novitiate. Father Fiset has entered the Trappists. The Founder, ill, thinks he is too old to go to Canada.*

L.J.C. and M.I.

Marseilles, October 27, 1847.

I am answering from my bed, dear Father Léonard, where I am held by a slight indisposition, so as not to miss the opportunity of the proximate departure of Father Burfin. My good Father, what do you want me to offer as a reasonable response to the two invincible arguments that you advance? There is no more room to receive new arrivals. Nor is there any more money to feed them. So evidently we have

<sup>79</sup> Original: Rome. Archives of the Postulation, L. M.-Léonard.

to strike our flag however courageous we may be. Lay aside, therefore, your very fine mission, "*Flens dico*". I confess that I have never had to make a greater sacrifice. To be forced to reject God's help, to turn away the fruitful source that would have so powerfully reinforced all our missions, is hard, is heartbreaking, and this precisely when the field of the Father of the family opens up wider before us. A truce on our regrets! We cannot overstep the limits of what is possible. So let us be resigned. Perhaps the good Lord will provide later. For the time being, put an end to your trip since God has arranged things in that way.

I have nothing more to tell you about poor Fiset. He is no longer at the Carthusians, but he wrote to me from the Trappists. My slight illness is the reason I have not answered him. I hope he is still there.

Concerning the projected voyage, be sure, my dear Father, it would be very consoling for me, especially if I were to find our Fathers more reasonable than they were at first about the elevation of our Father Guigues to the episcopate, but you forget that I am in my 66th year and that is not the age to undertake voyages of that nature.

Goodbye, dear Father Léonard. I hope to write to you later in a manner more legible. Excuse a poor sick man who tried his best to give you a testimonial of his affection.

† C. J. Eugene, Bishop of Marseilles.

**953. [To Father Vincens, Master of Novices and superior at N.-D. de l'Osier].<sup>80</sup>**

*Prayers to St. Joseph. New novices.*

[Marseilles,] November 7, 1847.

Concerning prayers, I must tell you that several of our Fathers want me to ordain a daily invocation to St. Joseph, foster father of the Holy Family, to obtain that from Heaven above he may provide for the temporal needs of the Congregation which recognizes him as principal Patron. Not that we want to become rich, but that we may provide for the needs of those whom Providence sends us. You will, then, have to schedule a special visit to the church for our novices and the Fathers of the house and before the statue of the Saint recite the hymn

<sup>80</sup> YENVEUX VIII, 76; IX, 194.

*Te Joseph celebrent*, etc., with verse and oration, followed by a few minutes of meditation, and this until further orders.

I hope that all the new novices you have received resemble the good deacon (Roulet)<sup>81</sup> whom I sent you; we would then be well endowed.

**954. [To Father Léonard, in France].<sup>82</sup>**

*Contrary to the orders received, continue recruitment tour in the seminaries.*

L.J.C. and M.I.

Marseilles, November 8, 1847.

My dear Father Léonard, with new facts comes new advice. Considerations about our difficulties had determined me to write you to suspend your recruitment tour; but I have just learned that another recruiter as able as you are is about to cover all the dioceses of France to call all the clerics of good will who may wish to associate themselves with the work for which he is preaching. There is no room for hesitation: it would be useless to follow him, it is important then to precede him. So grease your boots my dear Father Léonard; or rather, take your crucifix in hand and march off to the conquest of those persons whom Providence marks out for us. Only we must be a bit more demanding in the admission of members: only those who are more advanced in their studies should be directed to us. We will not receive those who have not completed their rhetoric, and we must prefer theologians over philosophers. As much as possible, attract those who are already in Orders so that we will wait only a short time for them after their novitiate. If there were some who could pay board, we would be happy about that, since the cost of feeding all these people is enormous. There, dear Father, those are your new orders. You do not need to go back to those places that you have already visited, that would be double effort that must be avoided to reduce expenses. You have to cover the center and the west of France. There are dioceses with an abundance of candidates. The lord Bishop of Rodez tells me that each year he ordains ten or so more than he needs. Were these

<sup>81</sup> Marie Vincent Joseph Roulet (from Marseilles) began the novitiate on October 31, 1847. Eight other young men joined at the same time: A. Cumin, F. Vandenburghe, A. Gillet, Marcelin Beuf, F. Perret, L. Pollet, T. Rambert, E. Bretange.

<sup>82</sup> Original: Rome, Archives of the Postulation, L. M.-Léonard.

young priests to enter, it would be clear profit. We could put them to work immediately following their novitiate, and their Mass stipends would help to support them. You are not a man to be disconcerted from going into those dioceses where the seminaries are confided to the Lazarists or other Congregations who draw their members there. Only, in those places, you must act with some caution to avoid arousing sensitivities and opening yourself up to criticism. After all, you may tell them truthfully that from the seminaries that our Congregation is directing come forth candidates for all the Orders, we furnish Sulpicians, Jesuits, Carthusians, etc. Speak always with respect and deference of all the Societies, in order to avoid the misunderstanding that hurt the gentlemen of Foreign Missions so badly. Go then in the care of the Lord. May the Lord bless your mission, I have confidence that he will provide for our needs. I cannot as yet tell you to steer the saintly<sup>83</sup> recruits towards Limoges; for that, Father Tempier will have to go there and to tell me just how things are in that house. If Father Vincens really cannot receive any more, even by overextending himself, you will have to put off your departure until I have received news from Limoges which would determine my action.

Goodbye, dear Father Léonard. I greet you very affectionately and bless you.

† C.J. Eugene, Bishop of Marseilles.

**955. To Father Vincens, superior at N.-D. de l'Osier, near Vinay, Isère.<sup>84</sup>**

*Brother Rey leaves for the novitiate. Vows of Brother Trudeau.*

L.J.C. and M.I.

Marseilles, December 1, 1847.

Brother Rey<sup>85</sup> comes unexpectedly, my dear Father, when I am surrounded by ten people who have business with me. I can give you

<sup>83</sup> The Founder really wrote "s(aint)ly" recruits; he probably wanted to write "new recruits."

<sup>84</sup> Original: Rome. Archives of the Postulation. L. M.-Vincens.

<sup>85</sup> Written twice in this letter, then scratched out and barely legible. Father Denis Rey and scholastic brother Achille Rey were then in the Congregation. This is a third Rey whose name does not appear in the register of the taking of the habit at l'Osier. On June 6, 1847, Father Martin, superior at N.-D. de Lumières, wrote to the Founder: "This morning I gave the soutane to Brother Rey from Savoy. This young lad is a good man, but Father Chauvet puts him almost at the bottom when it comes to talent and study. I don't know whether time and effort will be able to develop a mind that is already so old." Cf. also letter Martin-Mazenod, November 3, 1847.

only a small greeting and to tell you that good Brother Rey holds strongly to making a regular novitiate. It would have been dangerous to leave him any longer at Lumières, where moreover he does not want to stay any more, because he does not find the help he needs to sanctify himself in religious life, and what he would encounter. Up to now he had held back from going to l'Osier by a certain uneasiness of appearing there as a simple lay brother, after having been received there as a scholastic. Now he has risen above that and will put himself very joyously under your direction.

I take advantage of the occasion to tell you that Brother Trudeau has been admitted, and you may receive his profession when you want. He finishes his time on the feast of the Immaculate Conception.

Goodbye, a thousand wishes to all.

† C. J. Eugene, Bishop of Marseilles.

**956. [To Father Dassy, at Nancy].<sup>86</sup>**

*First preaching of Father Dassy at Nancy. No entries to the novitiate? Take counsel of Mr. Marguet. Bad administration of Father Mouchel. Poverty of the Congregation.*

[Marseilles,] December 7, 1847.

I begin by congratulating you for being the first of our Congregation to announce the Word of God to those frozen people of the north.

Do not lose courage: we will fashion them to our style. We must not precipitate anything; it will come. Let us first establish our reputation as men of God who are not seeking the applause of the world, but only want the salvation of souls. Let people see us as regular, fervent, charitable, devoted to all kinds of good things, kind also, polite, considerate, respectful, etc., and they will find everything we do excellent; and be persuaded that we act only by the inspiration of God, for the greater glory of His Holy Name.

Since these people, according to what you write me, do not wish to take advantage of our ministry, we must believe that we will finally conquer their aversion for these holy missions which accomplish such marvels elsewhere.

<sup>86</sup> YENVEUX II, 54; III, 6; VII, 192, 254, 56\*; VIII, 138; IX, 34\*.

I do not seem to notice any candidates coming for the novitiate. Since your stay there, you have not yet admitted anyone except the one I sent you from here, Brother Bouvier. Yet, I was told that Nancy, but especially Saint-Dié, would supply some. Is it known in the latter diocese that you are settled at Nancy? When I am able to increase the number in your house a bit, you will have to make a few appearances in that area which is reputed to be so well disposed.

I do not disapprove that you be presented to the Society of Faith and Light; however, I would like you to consult Mr. Marguet before promising anything. It is essential that you show much confidence in this friend and that you undertake nothing without his advice. Maintain yourself in very good rapport with him; be a bit distrustful of all others. I would not want you to do what you did at la Blachère, where you became estranged from Mr. Deschanel and others too. Go softly. Remember the proverb of the vinegar and honey.

I well understand how annoyed you must be by the spendthrift habits of good Father Mouchel. He is a poor bursar in every sense of the term; so I am not going to let him continue in that work; but right now, who do we replace him with, in the shortage of people at your house? The system he has adopted, namely, during the absence of the superior to hasten and make expenditures he knew would not be approved by the latter, is a detestable practice and completely contrary to the principles of obedience and poverty. It is true that you are accused of pushing parsimony to an extreme; it is said that you caused your community at la Blachère to die from hunger. We must avoid extremes. I certainly do not approve pampering, yet we must not arouse grumbling by imposing excessive privation.

You want me to recommend many things, but you did not notice that you mentioned nothing specific and that your complaints are vague and general. You should have given me positive facts; right now, there is nothing to which I can reasonably respond.

To come back to the topic of economics, I am convinced that many of our Fathers, almost all of them, understand nothing thereof. They are used to seeing money arrive when they need some, and have no idea of what things cost. Thus, they do not know how to accept any privation whatsoever, and they imagine that perfection consists in never lacking anything. I agree that we must not lack that which is necessary, but a proportion must be maintained between needs and resources available, and it is well that all know that the establishment at Nancy has thrown us into a real financial embarrassment.

**957. [To Father Lavigne, on Mission].<sup>87</sup>**

*Best wishes for the success of the mission preached by Fathers Lavigne and Piot. Use of Lavigne's income and poverty.*

[Marseilles,] December 16, 1847.

I am delighted to learn that the mission you are preaching with Father Piot has had such happy beginnings and you hope that the Lord will be glorified by your ministry. However, take care of your health. I say the same to Father Piot who did not think of including a short word of remembrance in the letter you have just written to me. He will notice from this that I am not forgetting him. I wish him as well as yourself, dear son, all the blessings of the Lord, and a large portion in the reward promised to the faithful servant who consecrates his life to the glory of the Master and to the salvation of souls redeemed by His Blood.

I would wish that you would forget that you have an income and that you would not be any more concerned about disposing of it than about using any of it; the spirit and virtue of poverty gain thereby. That is the principle that I must remind you of to calm my conscience. Besides that, I authorize you wholeheartedly to dispose of your revenues acquired in 1847 to share in the costs of buying the cross you want to erect on the occasion of the mission you are preaching.

**958. [To Father Vincens, at N.-D. l'Osier].<sup>88</sup>**

*Importance of the novitiate. Advice for the formation of novices. Costs to the Congregation of maintaining those in formation and the parents of several Oblates.*

[Marseilles,] December 19, 1847.

I leave you Father Mounier because of his good attitude and his fine qualities.<sup>89</sup> A community like yours is too important in our Congregation for me not to consider it as my principal duty to provide it

<sup>87</sup> YENVEUX I, 115; III, 30.

<sup>88</sup> YENVEUX III, 31; VII, 17\*; VIII, 46, 54, 93-94.

<sup>89</sup> Father Régis Mounier entered the novitiate on March 13, 1847. He had come to Marseilles for his ordination, but returned to l'Osier. Cf.: General Council, December 15, 1847.

with all that can contribute to maintain the good spirit that prevails there. The same motive that prompted me to put you in charge at the novitiate obliges me to get you all the help you have a right to claim for carrying out that task. I may tell you, in passing, that all your novices are delighted to have you as Master. Be careful then not to be too good. At the novitiate an apprenticeship must be made in all the virtues, including mortification. People have to learn to do without many things.

I want to tell you again, however, that in your instructions to the novices, at the proper time, you explain that the renewal of vows in our practice does not presuppose that there is a need to renew vows that have been pronounced definitively the first time; they would be certainly and duly perpetual even though they were never renewed. This practice has been established among us as an exhortation to greater fervor; but an important thing to note is that the intention of the Rule is that, if by chance something had been lacking in the first vows in legitimizing their value, it is understood that by this renewal any such deficiencies are rectified and the dispositions wanted by the Constitutions are established.

I also recommend that you insist that each one learn from memory and know well the ordinary prayers of our Society, but especially the litanies and the prayers that follow, for all the members of the Society must say them during their travels as well as in our communities toward the middle of the day, after the particular examen.

To reassure myself of the observance of this rule, I would like that at the novitiate each novice be asked in turn to say these aloud from memory during the exercise of the examen in common. Take another means if you want, but have these prayers well known.

It is no small matter to provide for the needs of the families of those among our Brothers who are already totally dependent on the finances of the Congregation, especially when those among us who could help us are puzzling out ways and means to spend those small incomes that could be ceded to us to help us provide food and upkeep of their Brothers. Thus Father Lavigne wrote to request authorization to use his income for 1847 to buy the cross for the mission where he was evangelizing. I granted him this authorization, even while telling him to ease my conscience that it would be more conformable to the spirit and the virtue of poverty to forget that he has an income and no longer think how he could use it or what he could allow himself.

959. [To Father Dassy, at Nancy].<sup>90</sup>

*Father Depetro assigned to Nancy. Father Dassy rightly refused to preach a Lenten series at Verdun.*

[Marseilles,] December 23, 1847.

Ah! if you knew the fine man I am reserving for you! He is asked for elsewhere, but he is for you. But you will have to be sparing of him, this dear youngster, and especially not make him sing too much, even though he has a pleasant voice and he sings quite well. He will have to be watched about the composition of his sermons. He gave the best sermon in the whole seminary. He speaks Latin well, knows Italian perfectly, he knows English also, that will be very useful for the Irish novices who are coming. Does he also know Spanish? He is gracious, laughs easily, perhaps a bit too much so; on that point he may have to have some advice, as I have given him here not without some success, for he has acquired more gravity since he has been preparing for the priesthood. In a word, he is a pleasant young man. The day of his first Mass, he melted into tears, so much was he affected by the importance of that action. By showing concern in him, you will get a lot of good out of him. You must have guessed that I am speaking of our young Father Depetro whom I ordained last Saturday, along with nine others, two of whom are ours.

I do not understand how you hesitated in refusing the invitation you received to preach for Lent in the diocese of Verdun. You know as well as I what the Rule says about this. Independently of this strong reason, you tell me more than is needed to refuse coming into a diocese where you are not sure that you will be received. Consequently, I cannot authorize you to go into the diocese of Verdun and preach there. Also, it is well, I feel, that Father Depetro come to you as soon as possible, even though your letter makes me understand that you were so strongly tempted to lose yourself in the diocese of Verdun. What an idea! No, I won't return to that. Or if it had been in the diocese of Saint-Dié, where there is some hope of bringing candidates to the novitiate, but at Verdun, under the aegis of Monseigneur Rossat,<sup>91</sup> that is real madness!

<sup>90</sup> YENVEUX II, 82; IX, 78.

<sup>91</sup> It is under this bishop that the Oblates were obliged to leave N.-D. du Laus. He remained Bishop of Gap from 1841 to 1844.

960. [To Father Léonard, at Bordeaux].<sup>92</sup>

*Father Léonard's recruitment tour continues with success. Father Tempier has no more money and the house at l'Osier can receive no more novices until March. Give his precise itinerary. Trudeau has been ordained priest and will go to Rome before going to Canada. Bishop Guigues's ordination.*

L.J.C. and M.I.

Marseilles, December 25, 1847.  
Christmas Day

Shall I still find you at Bordeaux, my dear Father Léonard? You go so rapidly in your travels that we can hardly follow you. You definitely possess a manner which captivates all whom you contact. You have even the talent of reaping in someone else's field. I would have thought that in certain dioceses where the seminaries are confided to other Congregations, vocations would be going to them; but even there you are finding men of good will who are following you. It is unfortunate that you did not in your travels also discover some treasury to feed them and to take care of all their needs! That is a nightmare for Father Tempier; he has shown me that we do not have the wherewithal to feed so many people, and that soon we will not know how to shelter them; this latter point worries me less than the former. When l'Osier will be really full, we can send candidates to Nancy where there are only a dozen novices, since, be it said in passing, I do not see a single one from the neighboring diocese of St-Dié, where so much good will was shown when you went through.

The house at Limoges would be very suitable to receive people; I do not know if you saw it on your way, we could shelter fifty or sixty persons there. But we would have to establish a personnel which we have already doubled but which we cannot triple for the time being. Were there no danger of seeing the good will of those touched by your words fade, I would suggest that we should not direct people to l'Osier much before March or April; it is then that there will be some vacancy because of the profession of a certain number of novices; I estimate that about a dozen will then leave, for they will have finished their allotted time. Nancy is quite far away for the inhabitants of the area you are now visiting. It is different for those you might send from the

<sup>92</sup> Original: Rome, Archives of the Postulation, L. M.-Léonard.

west or the north. But be careful, as I have already told you, to choose good candidates, who are already rather advanced in their studies. None of those who have not finished their Latin or their rhetoric. We are no longer able to instruct them in this matter, we have been forced to dismiss classes at Lumières because we could not meet such great expenses; besides, these big young men who have such a long time to study will not hold out, and will ruin us with the costs of their stay.

You do not keep me sufficiently informed of your itinerary. You give me an address at Bordeaux, but will you still be there when my letter arrives? You don't take into account the number of days it takes for letters to make their way. If you had told me where you would go upon leaving Bordeaux, I would certainly have addressed my letter there. The Lord grant that you left instructions to have your letters follow you! If my answer takes as much time to reach you as your letter took in coming, you will certainly have left Bordeaux.

I am touched and grateful for the welcome given you by my Venerable Brothers of Albi and of Rodez.<sup>93</sup> I hope that you have also been well received by the Archbishop of Bordeaux whom I know particularly well; I do not have the honor of knowing the Bishops of Bayonne and of Pamiers, but the Archbishop of Toulouse is a very old acquaintance; even though he seems of cold character, he is a good man. Give me details on all these stops, and warn me in advance about your route; tell me also which are the dioceses you thought you ought to omit.

Our dear Trudeau is now priest. I ordained him at the same time as Fathers Depetro and Mounier. I am keeping Trudeau close to me, and we will take good care of him. I do not know if he will be able to return to Canada at the same time as yourself; he has a short trip to make to Rome; I had promised him that at the time he entered the novitiate, and I am a man of my word. It could come about if he were to give it up, but I doubt if that thought has entered his mind. If you yourself persist in the same desire that you have already expressed, you could make the pilgrimage together, but then you would have to renounce being present at the consecration of our dear Father Guigues.<sup>94</sup> You know that he wanted me to do the ceremony — certainly that would have been a great consolation for me! — but at my

<sup>93</sup> Bishop Eugene de Jerphanion of Albi and Bishop J.-F. Crozier Rodez. The other Bishops mentioned are: Archbishop Aug. Donnet of Bordeaux, Bishop F. Lacrois of Bayonne, Bishop J.-M. Alouvy of Pamier, Archbishop D. d'Astros of Toulouse.

<sup>94</sup> Bishop Guigues was consecrated at Bytown, July 30, 1848.

age, and in my position, it is entirely impossible, and I assure you that I am the one who will suffer the most.

The printer has not yet given us the Ordo of the Congregation; just as soon as we get it, I will have it sent to you in a wrapper, but for that you must let me know exactly the route you are taking and the stops you make.

Goodbye, my dear Father Léonard. I wish you a good and holy season! If the Bishops of the dioceses you pass through should have a few pontifical vestments that are not being used, such as mitres, etc., they would perform a real charity in providing for our new Bishop. I bless and embrace you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

**961. [To Father Courtès, at Limoges].<sup>95</sup>**

*Preach to teach and convert. Establish regular discipline. Viala and Chauliac. Death of Brother Blain.*

[Marseilles,] December 30, 1847.

Bravo, my dear Courtès. That is the way to answer all these pretentious remarks from men who judge everything by their own measure and who do not know how to recognize that true merit can be found in a sphere other than that of their own rotation. Let us spurn their biases and go at our own rate. We shall finally see who has brought the greater number of souls to God, those academics they seek after, or apostolic men who preach as they should to instruct and convert. As to the judgment they gave on your sermons I find it a bit droll; I never would have believed that they could find that you lack soul, you are at times burning and full of energy. I wish them a great number of preachers of your stamp. Besides, you did well to take these remarks as you did.

I like Father Viala's confidence, you may tell him so for me, and his zeal on which I counted edifies me. Recommend to him again on my part that he overcome certain weaknesses of health and others, in

<sup>95</sup> YENVEUX I, 56; II, 77; IV, 25; VI, 18; IX, 54.

order to be exact and very regular; at the distance you are at, if regular discipline is not established in time, you will soon lose the spirit of our Institute, to the great detriment of your souls and of public edification, and you will cause me great anxiety when it is a question of sending you assistants; whereas when the right tendency is adopted, each one can fit in upon arrival. We must beware of human weakness which always tends to relaxation, and yet we are bound to maintain ourselves at the height of the duties our vocation imposes on us.

You did reassure me a little on the retreat given at the minor seminary. I would have wished that some preparation be given to the kind of instruction required by that situation. What is this interruption by the superior all about? Did our Father Chauliac drop some untoward expression?<sup>96</sup> Write again, I beg you, on this point which bothers me? Insist that he correct himself of these childish scruples which make him supremely ridiculous. If he has any troubles, let him hide them carefully from the sight of all except that of his superiors or his comrades.

I have just learned the sad news of the death of our lay brother Blain, who passed away on Christmas Day at la Blachère.<sup>97</sup> I was informed that he died as a saint after only a few days of illness. You know the prayers that are due for his soul. He will pay back from Heaven a hundredfold the good we do him. But we are now more perplexed than ever as to how to provide Brothers for our houses.

<sup>96</sup> Father Chauliac had preached a retreat at the minor seminary of Limoges.

<sup>97</sup> Brother Blain died December 27, 1847.



962. [To Father Léonard, at Nantes].<sup>1</sup>

*Reflections and advice for Father Léonard about his travels to various dioceses. He may take a trip to Rome. Trudeau at Marseilles. Mission to Ceylon.*

[Marseilles,] January 21, 1848.

You travel so rapidly, my dear Father Léonard, that we have to hurry to write you if we wish to catch up with you. Will you still be at Nantes when my letter arrives? I do not know; but I think you will have given forwarding orders. This time, I am taking the precaution of addressing it to the Major Seminary from where, in any case, it will be forwarded to wherever you may be.

I approve wholeheartedly all that you have done, only I would not have been so easily vexed at Bordeaux. I would have endured, but not defied, the anger of his Grace the Archbishop, and I would have insisted to have him understand that he was mistaken. Your good manners would have persuaded him. I would have also wanted you to tell me which are the dioceses you have judged proper to omit. A few small details of your adventures would also have interested me very much. Father Courtès told me a few things about your meetings at Limoges with the Carmelites and the Society of St. Vincent de Paul. I was awaiting something about Tulle. Someone wrote me from Toulouse about your interview, without your even knowing it, with a Canon of my cathedral who is at the Jesuit novitiate. Fear nothing, my dear Father, Father Trudeau is waiting for you on the trip to Rome. Take your peaceful time to finish your tour, you know that you shall not return; your passing through must leave its mark, a deep memory. You did not tell me if you intend to pass through Paris on this trip, or if you reserve it for your return trip. It seems to me, in any event, that

<sup>1</sup> YENVEUX I, 79\*; VI, 46; VIII, 143-144; IX, 212.

you should not present yourself to the King this time; it would be better not to see him until you are about ready to leave.

Father Trudeau told me you have found a kind person who would pay for your trip to Rome. Tell me if that can be counted on. Father Trudeau's parents have already turned over to Father Allard the amount for the expenses covering his trip. I would like to know these good parents, especially the mother, truly a strong woman, who has been admirable in regard to the vocation of her son. I am always very glad about him; I assure you he merits the affection I have for him.

I have received letters from Ceylon. The Fathers have all arrived in good health, after 37 days at sea. It took only 18 days from Suez to the blessed island which awaited them. Nothing is comparable to the reception given to his lordship the Vicar Apostolic<sup>2</sup> whom they accompanied. They praise him very much and the Bishop is no less pleased with them. What a beautiful mission! My heart opens wide when I think of it. Bear in mind what it is to have 12 or 15 thousand infidels to evangelize, 150,000 Catholics to teach and a great number of Protestants to bring back to the Faith. So we will soon have to increase our little colony. In your excursions, you may add a few words about this mission which presents such great hopes.

Goodbye, my dear Father Léonard, I greet you affectionately. I am finishing my letter at le Calvaire where we came to celebrate the feast of St. John Chrysostom, patron of Canon de Lander. We regretted the absence of our good Father Léonard whose health we toasted, with sobriety however. Our Fathers greet you.

**963. For Brother Verdet, novice O.M.I., at Nancy.<sup>3</sup>**

*Excardination. Coming ordination.*

L.J.C. and M.I.

Marseilles, February 6, 1848.

I was waiting, my dear Father Verdet, for an answer from Avignon that I was anxiously expecting before answering your letter of a now rather ancient date. Well, my dear man, this answer has finally

<sup>2</sup> Bishop H. Bettachini, coadjutor to Bishop Gaetano A. Musulce, Vicar-Apostolic of Colombo.

<sup>3</sup> Original: Rome, Archives of the Postulation, L. M.-Verdet.

arrived, and I can announce with joy that you belong to me in a double manner, as a novice in our Congregation and as my diocesan. His Grace the Archbishop of Avignon has calmed down and has granted your leave. He has waived his jurisdiction over you in my favor. That's a great obstacle overcome. No need to mention that he has done as much for Father Michelier whom I will ordain soon. I will do the same for you, what are a few months of novitiate? It is not in my power to shorten the canonical time, I will not call it a trial but a preparation. It takes no less than the unbreakable rules of the Church to resist the plausible arguments that you advance. At least they helped me to know the excellent dispositions of your heart and the shrewdness of your mind. I am also pleased to tell you that, forced to put off your profession to the time fixed by the laws, I count your rights to my affection from the day you determine that you gave yourself to us. I am planning to make a little visit to Nancy and we will talk about your interest in the missions to the Savages. In the meantime, I want you prepared to receive the order of diaconate; I reserve to myself the conferring of the priesthood. I shall write about this to Father Santoni. If he does not foresee any obstacles, I shall give you dimissorial letters for the diaconate; the reason is that the Bishop of Nancy wishes to do an ordination during Lent. Perhaps I was wrong to tell you my thoughts before giving them to Father Master; but you are reasonable enough and you have enough strength to accept a delay, if that were judged necessary. In any event, *cum venero disponam*.<sup>4</sup>

As a good citizen of Avignon, you will be pleased to learn that the two missions which our Fathers have just given at Bollène<sup>5</sup> and at Caumont were perfectly successful through the grace of God, since there was much evil there and immense difficulties.

Goodbye, my dear son. I pray the Lord to keep you and to make your good dispositions grow even stronger. I recommend faithfulness and bless you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

**964. [To Father Courtès, at Limoges].<sup>6</sup>**

*Qualities and shortcomings of Fathers Chauliac and Nicolas.*

<sup>4</sup> I Cor. 11:34.

<sup>5</sup> Ms.: Bolène.

<sup>6</sup> YENVEUX III, 202, 204; VI, 18.

[Marseilles,] February 7, 1848.

What you tell me about the talents of Father Chauliac pleases me; I do not despair that you will finally cure him of his ridiculous scruples. I have never known this strange malady except in other people, but it seems to me that with a minimum of common sense, one should be able to overcome it quickly by oneself when one is afflicted by it.

Father Nicolas, whom you are asking me for, is certainly a man of talent; but he is too little inclined for confessions, and besides, don't you know the fanaticism of his political principles? I am afraid that he may forget himself on this subject and cause you some unpleasantness. In addition he has his own ideas on moral theology, and I would say even on dogma which he explains in his own way, even while remaining within the bounds of Catholicism but with his own slant, all of which caused the Archbishop of Reims, to whom I spoke of him, to say that theology is no place to be poetical. I really don't think, all things considered, that this man can be sent to Limoges, especially with a superior other than yourself.

**965. [To Father Molinari, at Ajaccio].<sup>7</sup>**

*Reproaches, invitation to repentance and a more regular life.*

Marseilles, February 10, 1848.

My dear Father Molinari, I never expected that you would cause me such bitter grief. I had made myself accountable for you at the Council of the Congregation and its most senior members who, with more than enough reason, wanted you to go through a longer probation. I did this because I relied on your promises and on the assurance that you gave me with the strongest emphasis that never would you cause me to repent the confidence that I was showing you. Nevertheless, what has happened? For lack of religious spirit, humilty, deference

<sup>7</sup> YENVEUX VII, 29. Yenveux writes: "to Fr. M", and gives only the first letter of (Magnan) and (Vico). According to the letters of Father Magnan, superior of the Major Seminary of Ajaccio, it refers certainly to Father Molinari. Father Magnan writes to the Founder, November 6, 1847, that he sent Father Molinari to Vico and he adds: "since it was believed that we had to endure him at the novitiate and the seminary at Marseilles, where he was smoking, drinking, offering at times certain radical proposals, sleeping late mornings, a bit rebellious about regularity. It must have been because someone had found in him qualities that compensated for this." On January 30, 1848, Father Magnan wrote again to say that Molinari does not want to stay at Vico.

toward your superiors, for lack of piety, you have cheated my expectations by not fulfilling any of your duties. From the outset, you have adopted the style of those bad Italian religious who are the scandal of the Church who think of nothing but their belly and live without Rule or the spirit of their holy state in life. And so, to my great astonishment, no one has been able to do anything with you anywhere. Instead of modeling yourself on those respectable men with whom I had you associate and of walking in their footsteps, you kept your own habitual lack of mortification, of ill-becoming idiosyncrasies; in spite of my recommendations, you persisted in your detestable principles of a revolting liberalism more proper to a partisan or a Carbonaro than to a good priest and a good religious. What has been the result? Father Magnan, fearing lest the honor of the Congregation be compromised, was forced to withdraw you from the work I thought I could confide to you, and he preferred to allow himself to be accused of inconsistency rather than expose himself to the consequences of your wrong attitude in the midst of so many people who were all disposed to judge you severely. It was hoped that, after this first miscalculation, you would take yourself in hand and work seriously to correct yourself. Far from it! You did even worse at Vico, and as it is written: *abyssus abyssum invocat*<sup>8</sup> you finally committed such an act of disobedience inspired by pride, that in truth there remained only apostasy to complete the series of irregular and condemnable actions; at least you placed yourself in the situation of losing your vocation by exposing yourself to expulsion, which your conduct merited. Yet you are the one who promised me so much, when it was a matter of admitting you to the Congregation and of advancing you to Orders! And you were not a child! . . . You recognized your wrongs and you asked forgiveness for them. That is good. Certainly there is no one more disposed in your favor than I, but be fair and judge yourself; declare judgment if it is possible to maintain yourself in that attitude that is beyond all our religious practices, the spirit of our Rules, our usages, our principles, our way of thinking. When you joined us you were told that you would have to fit yourself into our mould; in becoming one of us, you could not be otherwise than we are; that is unquestionable. See what embarrassment you are causing me! and it is through your own grievous fault. It was up to you to do otherwise, and I would have rejoiced over your success, while now I must shudder over the totality of your conduct. What remains to be done now? Father Magnan, full of charity for you, is agreeable to

<sup>8</sup> Ps. 41:8.

keep you in his community in the hope of using you somehow, but he counts on your docility to his advice, and I would add on your gratitude, since he cannot render you a greater service than to help you with his advice and to indicate the road you must follow. I agree then to forgive you and to confide you to this good Father, a man of good sense and of good counsel. I cannot excuse you, on the other hand, from writing a letter of apology to the Father superior at Vico toward whom you have failed miserably. It is less a personal satisfaction that I am requiring than a reparation to the Rule that you have violated in grave matter, in disobeying your legitimate superior as you did.

Come back to order, my dear son, imbue yourself with the spirit of your holy state in life; ask God urgently for the gift of piety which is lacking in you. *Pietas ad omnis utilis est*,<sup>9</sup> with piety you will acquire all the rest and your least actions will become meritorious; put great simplicity into your obedience; beware of your ideas; guard yourself from self-complacency which is born of the pride you must protect yourself against; learn how to mortify yourself, even in the smallest things; but especially moderate yourself in the use of liquor. Pray, pray often with fervor, even beyond that which is prescribed in our Rule. Avail yourself of the privilege of dwelling under the same roof as Our Lord Jesus Christ to visit him often, to adore him, love him and speak with him of your need and ours. Goodbye, I bless you.

† C. J. Eugene, Bishop of Marseilles.

**966. [To Father Dassy, at Nancy].<sup>10</sup>**

*Reproaches Father Dassy for not having imposed his views on the Fathers under him. Vows of Brothers Saby and Surel. Sending Father Depetro and a novice. Coming letter to Father Santoni and to Father Verdet. Letters from Ceylon and from Oregon. Speak more often about the personnel of the house and of relations with the Bishop, etc.*

L.J.C. and M.I.

Marseilles, February 12, 1848.

It would appear, my dear Father Dassy, that you did not reread my last letter before putting yours in the mail. You would no doubt

<sup>9</sup> I Tim. 4:8.

<sup>10</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

have corrected it, or, even better, you would have suppressed it and have written another more in keeping with what I had told you.<sup>11</sup> I must again add that you should allow me to give an appraisal of the men whom I could send to Nancy.

I would have preferred to find in your letter what the Rule prescribes to local superiors. You were obliged to give me an account of the decision the execution of which you took upon yourself, contrary to the Rule though this is. I refer to the trip of Father Michel. I want to accept that there was an urgency, but the obligation remained to inform me immediately of the attitude you thought you had to take. You should also keep me informed of everything that goes on, of everything that you do; to have me know just where you are with the Society of which you had been invited to be part. You should above all speak to me of each individual member of your community, and notably of the novices so that, when Father Master presents a subject to me for admission to profession, we can base our judgment on the opinion of both the Master of Novices and of the local superior who, without knowing the novices as deeply as their Father Master, sees them often enough during the common exercises to bear judgment on many things. You must not thereafter make of the Superior General a sort of bogymen who, so you say<sup>12</sup> never ceases to recommend economy, when you have to answer to remarks addressed to you concerning the ordinary administration of the household. I have never spoken to you about economizing on the issue of food. I was led to believe, according to what you had written about this, you had all that was needed; I had nothing to add to nor to subtract from what you told me. These are

<sup>11</sup> Several lines of this letter have been scratched out by the Founder. We may read, with difficulty, after the words: I was telling you: "but I beg you to keep as a principle that I dispense you from giving me counsel, and that when you do have to submit observations, you would do well to use measured terms so as not to wander away from the respect that both propriety and duty impose on you!"

We have the letter of Father Dassy, written January 31, to which the Founder answers with a bit of firmness. The superior at Nancy, as a good citizen of Marseilles, answers frankly, but seemingly without lack of respect. We read for example concerning new assistants: "You have decided not to send me young Father Depetro, I believe you have done well, since what I need here is mature men and not beginners, that is unless you send them to me as surplus, to give them time to compose sermons. . . . I have acted discretely in not asking you for anyone yet. However, it is time that you send me one, or even two, as soon as possible. . . . I expect that you will leave me Father Michel. With him, I dare to ask you for Father Bellanger, who is at N.-D. de l'Osier, or someone else who would do fairly well."

<sup>12</sup> The words: "de croque-mitaine qui, a votre dire" are scratched out in the ms. and not replaced, so that, without these words, the phrase is incomplete.

reflections that come to mind concerning your last letter which, it must be said, did not resemble the others that I am accustomed to receiving from you. You were apparently in a mood, but I beg you, when this evil besets you, let it pass before taking pen in hand.

I had planned to give this letter to Father Depetro; but it occurred to me that Father Master must be impatiently awaiting the decision of the Council about the admission of Brother Saby. Father Depetro, who does not have to leave before Monday, would arrive too late and we would not have time to start the Brother on retreat. I shall therefore send the letter by mail. You may tell Father Santoni that Brother Saby has been admitted, and that the lay Brother Surel<sup>13</sup> has also been admitted to perpetual oblation. Brother Saby will then go to Marseilles to follow the theology course.

Someone wrote from England that they are sending to our novitiate at Nancy the nephew of a priest who is very devoted to our Congregation; I recommend you welcome this young man with kindness. Father Depetro, whom you assess too cheaply in your famous letter, will be very useful to your Englishmen whose language he speaks; he also speaks Portuguese and is a good Latinist. This young priest not only has great talent; he also has a pleasant character, something that is valuable in a community. I believe I am sending you a real gift in assigning him to you. He has a certain ease in writing and sufficient calm to receive with grace and thanks all the observations you may wish to address to him. You will give me news about him when I go through Nancy next June.

I believe you asked me in one of your letters if you could enter the room of Father Bursar; I answer that, so long as Father Mouchel is in charge, I say yes. I would be glad, should you see Brother Bouvier, to recommend especially to him in my name that he not give any reason whatsoever for a complaint against him. I have written to Father Verdet, please tell him; but I am not sending my letter by mail, Father Depetro will be the carrier; I will also write on the same occasion to Father Santoni. Let it suffice that you tell him for me about the decision taken regarding the two Brothers he had presented to me, Brothers Saby and Surel. Father Depetro will also bring you a document

<sup>13</sup> Ms.: Surène. Brother Jacques Surel entered the novitiate of N.-D. de l'Osier, May 28, 1846, and made vows at Nancy on February 25, 1848.

concerning our Congregation which must be given to the author of the History of the Church;<sup>14</sup> Father Tempier had spoken to him about it, so that in his new edition, he may speak pertinently of our foundation and progress. He will also bring you the letter that our good Father Semeria wrote me on his arrival in Ceylon. This mission seems to begin under the best auspices. I expect they will be asking for reinforcements soon.

I have just received a letter from Father Ricard. It is dated August, and they had another 200 leagues to travel before reaching their destination. Our three missionaries, as well as the brother catechist, are well; but what a trip they have just made. Let none among us complain anymore of anything, for we have so generous an advanced contingent that makes conquests for Jesus Christ by so many sacrifices, and what merits do they not acquire in the eyes of the Lord and of the Church. Dear Brothers, how admirable they are! Let us pray much for them, and let us be proud to be one with such apostles of the Lord.

Goodbye, my dear Father Dassy, I am in a hurry so that my letter may leave by this mail. I embrace and bless you.

† C. J. Eugene, Bishop of Marseilles.

*P.S.:* You are not keeping me informed of your relationship with the diocesan authority, especially with the Lord Bishop.

**967. [To Father Bise, at N.-D. de Lumières].<sup>15</sup>**

*Friendship for Father Bise, who still remains too reserved.*

[Marseilles,] February 13, 1848.

My dear and most dear Father Bise, what you admit to me, while it pains me on the one hand, only increases the esteem that I have for you . . . even though I perceive that your attitude toward me is not all that the keen and very sincere affection that I have always had for you would seem to require; nevertheless, I would never have imagined that

<sup>14</sup> R. F. Rohrbacher, cf.: M-Dassy, February 13, 1849.

<sup>15</sup> YENVEUX V, 159. Text copied by Yenveux himself.

you were so far removed from a father who has always loved you so much.<sup>16</sup>

Would to God that, when certain anxieties began to lay hold of you, you had confided a little in me; I think I would have succeeded in solving things easily. . . . All I can say to you is that I have never ceased loving you with great affection, even when I was led to believe that you are rather cold and quite indifferent toward me. I attributed this to character, and did not at all hold this against you. I fought off as an imperfection the secret desire of my heart which deserved to have you love me more. I have on occasion offered to the Lord this mortification as a due punishment in that there is perhaps something a bit too excessive in my attachment for the children whom the Lord has given me. You see, my dear son, that I am making my own confession to you; you will certainly not have any difficulty in absolving me. Ah well, be sure that it will not cost me more to forgive you, according to your wishes, the harm toward me for what you blame yourself.

Goodbye my dear son. I press you tenderly to my heart, to show you all the joy I feel in finding you just as I would like you; never doubt about my own sentiments, as you love a father who cherishes you; pray for him and receive the blessing he gives you from the bottom of his heart.

**968. [To Father Courtès, at Limoges].<sup>17</sup>**

*The Founder's anxiety over the position of the Fathers at Limoges. Political events at Marseilles. The Oblates went to Limoges as missionaries, not to replace pastors. Death of Father Perron.*

L.J.C. and M.I.

Marseilles, February 26, 1848.

Your last letter, my dear friend, has eased my mind greatly. I was anxious in a way difficult to describe. Even though Brother Ferrand's

<sup>16</sup> Bishop de Mazenod often complained about Father Bise. For example, he wrote about this Father in his *Diary* on June 15, 1845: "Inconceivable conversation with Bise who came to express his discontentment at being placed at the seminary. . . . Though I have lavished kindness on him . . . he remembers only those observations that I might have made a year ago, and even those made four or five years ago, which he has kept precious in his soul as a bitter memory and now he concludes that I am being unjust toward him."

<sup>17</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

letter gave evidence of more than exaggeration, I could not ward off a worry that is proportionate to the love I bear you. Tell him not to intervene and write anymore. This saintly man has hurt me very much. If there were only a distance of twenty leagues between us, I would have crossed them; but from here to Limoges, what can one do? Suffer and pray, that's what I did. Thus, may your letter be blessed, it again brought peace to my soul.

*March 2.* Do not be surprised at the interval between these two dates. The events which followed one upon the other so rapidly were, as you can well imagine, my preoccupation and my attention was taken up by many matters.<sup>18</sup> I impatiently await a letter from you to reassure me about your situation. Here all is calm. I have been able to continue my functions by crossing the city without the least inconvenience. Yesterday the Commissioner of the provisionary Government came to proclaim the Republic and to settle matters in this department. This morning, he came to see me so as to be the first to make his call. He asked me to order a religious service for the victims of these latter days, a request that was easy for me to grant. Our population has been admirable under these delicate conditions. You would have been touched by the concern that has been shown me. The other day, I was crossing on foot all the older quarters to give confirmation to a sick person. Well, people called others to come and see me pass by and to ask for my blessing. I saw a filial affection on all these faces, a kind of joy that made me believe they were convinced that I could have been implicated in this business or that I had withdrawn from it completely. Surely it would take nothing less than bayonets to make me retreat ever so slightly. Our place is in the midst of the flock.

I have written to his lordship the Bishop of Limoges; it was a measured letter to make him understand that it is impossible to continue a service which takes our missionaries away from their vocation. Living in community is essential to their style of life. I explain the situation to him by quoting from the very text of our Rules. That we help pastors from time to time, is good, but to make our missionaries pastors of parishes, that must not be. You will tell me what impression this friendly, but in some way official, communication made on the Prelate.

<sup>18</sup> The Revolution of February 1848, and arrival at Marseilles of M. Emile Ollivier, extraordinary commissioner, delegate from the Republic for the departments of Bouches-du-Rhône and Var.

From what you tell me, I see it as very important that Father Burfin may still find you at Limoges when he arrives. You will have to catechise him, to make him understand our position well, to suggest to him how to conduct himself with either the members of the community or the Bishop. You will especially need to enjoin him never to condemn our men when someone takes it upon himself to judge them severely. It happens only too often that we give in to a miserable vanity of seeming to be better than others by agreeing on their weaknesses. Even humanly speaking only, this is a deceptive tactic; but supernaturally speaking, it is a serious fault.

Goodbye, my most dear man, I assume that they have told you the news of our loss in the person of our Father Perron. He succumbed to a terrible typhus after sixteen days of illness. I greet all our Fathers and I embrace you.

† C.J. Eugene, Bishop of Marseilles.

**969. [To Father Vincens, at N.-D. de l'Osier].<sup>19</sup>**

*Saintly death of Father Perron. Father Depetro. Father Bellanger is admitted to vows. Revolution.*

[Marseilles,] February 27, 1848.

Alas! I hasten to ordain dear Brother Grey because I must immediately send him to England where the death of good Father Perron — which I knew to be imminent but the news of which has reached me since I took up my pen to write you — has made a void which must be filled as soon as possible.

Father Cooke writes me that our poor Father Perron had regained consciousness after several days and that until his last breath he continued to speak of heavenly things. This is a new and very cruel loss, especially under the circumstances, for we would need ten workers more in England. May the Lord be blessed in all things. One more of the elect of our family is in heaven; the assurance that our departed give us of their eternal happiness is truly remarkable. We can rightly apply to ourselves the words of Saint Alphonse de Liguori who promised heaven to all who die in his Congregation. We have the same

<sup>19</sup> YENVEUX IV, 90; VI, 156; VII, 154; VIII, 35, 87; IX, 180.

reason for confidence because it is perseverance in faithfulness to the contract made with God, and the saintly death of all our members whom the Lord has called to himself confirming us in this reassurance.

Far from finding inopportune the observation you make about Father Depetro, I admit that I was so much preoccupied by the same thought that I postponed his departure for a month in the hope of giving him a travelling companion. My solicitude was thought exaggerated, and yet I did not fear to express my disquiet to the young Father himself, once we had finally decided to let him leave.

I gave him suitable advice. He gave me the finest promises, and then we had to let him go. In fact, I almost reproached myself for the excess of my precautions, for I told myself that every day young clerics, even if not priests, were sent to travel on the highways, either to go on vacation or to go to Paris or to return from there. We would be too unfortunate if we could not count on the virtue and solidity of our men. Your remark, however, reawakens all my anxieties and causes me to tremble. As to the other one you mention, I would have too much to say if I started on that chapter.<sup>20</sup> I must tell you however that Father Guigues writes to tell me that we should avoid sending him to Canada for a long time. There is another trial that he perhaps does not expect.

I am now going to give you the results of the Council I have just held. On the first point concerning the priest with the infirmity, we had some difficulty in admitting him.<sup>21</sup> We finally decided to ask you to inquire very seriously so that we know just what this illness is, and to ascertain if it is liable to worsen to a degree that he would be a burden to the community to which he belongs. You tell us, on the other hand, that he is odd. These odd people are a torment for those who live with them. We asked ourselves what is there to gain with a mediocre person of a peculiar mind. What are the advantages that can compensate for his defects and infirmity? Consequently, we put off the answer and decision until you can give us more ample information.

In relation to Father Bellanger, a new debate. We are impressed by the good qualities you tell us about him; but his touchiness, his very

<sup>20</sup> Allusion to l'abbé Rouisse.

<sup>21</sup> Following the incomplete indications in the Register of Admission at N.-D. de l'Osier, there were only four priests who entered the novitiate in 1847: H. Lempfrit, already gone to Oregon. Aug. Bellanger, mentioned in another paragraph of this letter, Frédéric Michel and J.-B. Luc Sabon, who made vows in the summer of 1848. We do not know to whom this refers.

fertile imagination, his ease in communicating his preoccupations, in influencing others with his rash judgments, etc., seemed to be serious and quite disturbing. Here again, we finally gave in to your view and consented to admit Father Bellanger to make profession.

. . . That's the way things are, but I must remind you that up to now everything here happened with great calm. Our population is admirable in its devotion to maintaining order and tranquility. What will happen later? God knows. I hope that your solitude will not be disturbed, that is what I ask of the Lord for His glory and the salvation of souls. Do not forget us with the Mother of Mercies in your shrine. *Spes Nostra, Salve!* It is under this title that we should pray to her, for I expect nothing from mankind.

**970. [To Father Dassy, at Nancy].**<sup>22</sup>

*Revolution. Father Dassy should not send the novices home. Answers several questions on the relationship of Father Dassy to the Fathers of the house. Forbids the beginning of new construction.*

[Marseilles.] March 7, 1848.<sup>23</sup>

My dear Father Dassy, I had spoken to Father Tempier who was to write you and give you news about us. I see by your last letter that you are anxious still. I am the more upset because here everything has always been very quiet, so that your anxieties have been all for nothing. It seems that things have not been the same in your area. Yet, there was no reason to be so concerned. All changes, even those that have just occurred, always bring on some bit of nuisance; but it is easy to foresee that it will be temporary. Also, I was a bit surprised that you took so drastic a step as to send our young men home. To have sheltered them from the first uprising was very simple; but to send them back home was exposing their vocations to too great temptations. You could have seen to their safety with much less expense than so many trips have cost. It would have been so easy to spread them around the neighborhood and paying, if need be, the cost of their food to the pastors or to private persons who would certainly not have refused

<sup>22</sup> YENVEUX V, 123; VII, 162, 165, 182, 191, 201, 247.

<sup>23</sup> Yenveux writes 1846; but following the context, it is 1848. On March 12, 1848, Father Dassy answers: "All your advice, recommendations, reproaches are gratefully received by me. Properly speaking, we have sent away from Nancy only three novices."

to receive them. It is done now; but we will have to suffer the consequences either by the loss of money of which we have so little, or by the loss of vocations that have been put to too great a test.

. . . Taking it for granted, with reason, that you always keep me informed about everything. I now come to those questions you asked me in an old note that I have just rediscovered on my desk.

There is no doubt that you are obliged in conscience to have the Rule observed. You need in no way to go to any trouble about what takes place at l'Osier, if some abuses have crept into that house, far from adopting them in yours, you should avoid them, and when such come to your notice, you are obliged to let me know so that I can deal with them.

Not only Father Santoni but all the young Fathers have the right to make observations to you but always with proper respect and reserve; but you yourself have the duty to conform yourself and to require that others conform themselves to what is written. In case of doubt, you should consult me. All this should be done with a view to the greater good, with all the consideration owed mutually by brothers who are moved by the charity of Jesus Christ and are well brought up. Take care, however, that you yourself ought to give the example of the most exact punctuality in everything prescribed by the Rule pertaining to things or to persons.

For each one you must make the performance of his duties easier, avoid having the manner of a boss. To achieve this, gladly consult those who have been chosen as your council; do not neglect doing this especially at those times indicated by the Rule, so that no one may accuse you of doing things or letting them go according to your whim.

It would seem, my dear friend, that you are not sufficiently aware of our very disturbing financial position, because, after having been reminded of all that we still owe, you come back twice to request that we authorize you to begin new buildings. But that is more than most impossible. The founding of Nancy has ruined us. We accept it in the hope of finding in that area a way to repaying the advances that we had been forced to make and which obliged us to take out ruinous loans. Since this resource is lacking to us, we have thrown ourselves over the brink.

**971. [To Father Vincens, at N.-D. de l'Osier].<sup>24</sup>**

*Revolution. Measures to take if the community is threatened. Conduct of Father Santoni at l'Osier and at Nancy.*

[Marseilles,] March 19, 1848.

As long as they leave you alone, do not budge, only calm the agitation and anxieties such unforeseen events can arouse. We have communities here which do not know what has taken place. If it were to happen that you had to dissolve or reduce your community, take care not to send each one back home. That is the worst course you could take. In this extreme situation, you would have to scatter your young people, the greater number of whom are preparing for the foreign missions.

We must admit (that Father Santoni)<sup>25</sup> has made intolerable claims. When the local superior with the Rules in hand closes him in, he gets out of it by answering that that's the way things were done at l'Osier. It remains to be seen by what right l'Osier presumed to modify the Rule. I was obliged to write and reaffirm the principles.

. . . I return to your reflections concerning Father Santoni. Should I not conclude that you must reproach yourself for never having told me what you noticed when he was filling the same function at l'Osier and you were superior? It is quite wrong to indulge in these kinds of discretion which leave the Superior General ignorant of those things he ought to know.

Goodby. It is nearly midnight, and tomorrow we must be up and about as usual at half past five.

**972. [To Father Dassy, at Nancy].<sup>26</sup>**

*Decisions to be taken if the revolution becomes hostile to religious. The discord between Fathers Dassy and Santoni has upset some of the novices.*

<sup>24</sup> YENVEUX III, 224; IV, 24; VII, 224. Father Yenneux does not name the recipient of this letter. According to the context, it is Father Vincens, superior and Master of Novices at l'Osier.

<sup>25</sup> In his letter of March 12 to the Founder, Father Dassy, superior at Nancy, had complained about Father Santoni, Master of Novices, who did not take any notice of the superior and was feeding the novices too well.

<sup>26</sup> YENVEUX V, 124-125; VIII, 51. Answer to the letter written by Father Dassy, March 17.

[Marseilles,] March 28, 1848.

I see by your letters that you are still apprehensive and that you cannot be secure regarding the morrow. It should be otherwise in a sincere republic to which the clergy has adhered without hesitation; but since you are threatened, we must foresee what is to be done in any eventuality. You have learned that I did not approve the course you took in your first moment of panic. You answer that you have sent some home, others to our house in England. That seems very simple to you. But if we had wanted to leave these men in England, we would not have had them come to France at great expense. They should have been sent anywhere except to England; now they will have to stay there, much to my great regret, since we do not have the money to face up to such long and frequent trips for our people.

I return to the rules of conduct you must follow in case you have to leave your house. If it is through prudence and to allow the disturbance to pass, it will suffice to hide ourselves for a short time in order thereafter to resume our peaceable occupations. If, through an abuse of power you were forced to abandon your property and never to return, in that case, you should have to examine what is to be done; either to leave completely this inhospitable region, or to try and establish yourself somewhere in some diocese other than Nancy, for example, that of Saint-Dié. This latter alternative would be better. Thus you will go and speak with the Father Superior of the Major Seminary of Saint-Dié, for it is in seminaries that we will have to establish ourselves, and you will propose to him in my name to receive our novices under the direction of their master. They would then be considered seminarians exteriorly, and they would pay for their board. If that arrangement is not feasible, the only course remaining would be to send to l'Osier those who are farthest removed from their oblation and send here those who will soon be professed. The project of Saint-Dié would be more advantageous because our young men would be closer to the seaports where they could board for America or for England; for, if persecution sets in, it will be in those countries that we will take refuge. As for you priests, you are French citizens who have the right to live on your property; you will insist on this right with modest firmness.

It is somewhat of a farce to call yourselves Jesuits; you are no more Jesuits than you are Carthusians. You are priests exercising the ministry of preaching under the jurisdiction of the diocesan Bishop who gives you work according to the needs of his diocese. You have no

obligation to answer as to what you do within the community. You say Mass, you recite the Office, you study, you compose sermons to preach, especially to the poor when the Bishop sends you.

Two novices from Belgium, according to what I have received in writing, were so scandalized by the dissent which occurred between the local superior and the Master of Novices, that it is quite possible they will not return. I also believe that Brother M. does not care to witness such things anymore; he will stay where he is. So take care, I say this in passing, to treat such matters among yourselves, and never let anything be perceived by your young men, who are rightly scandalized when there is discord that should not exist.

**973. [To Father Courtès, at Limoges].<sup>27</sup>**

*Elections. Importance of regularity.*

[Marseilles,] April 24, 1848.

For the occasion of the elections,<sup>28</sup> I had ordered Masses each morning from five o'clock on to one o'clock in the afternoon. Never have the elections been more peaceful, I would even say more silent.

First, establish perfect regularity and let us get used to living according to the virtue of obedience, applied quietly but faithfully observed.

**974. [To Father Vincens, N.-D. de l'Osier].<sup>29</sup>**

*Coming departure of missionaries for America. Father Cas. Aubert sent as visitor to England; Father Bellanger replaces him at le Calvaire. List of Brothers admitted to vows. Calm at Marseilles despite the revolution. Burfin replaces Courtès at Limoges.*

<sup>27</sup> YENVEUX V, 127; VII, 165. Yenveux does not give the name of the recipient of the first of these extracts; but the same date and pagination (pp. 128, 129) of the register whence he took these texts, allow us to conclude that they refer to Father Courtès in both cases.

<sup>28</sup> There were elections held on Easter Sunday, April 23, for the Constituant Assembly of France.

<sup>29</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

[Marseilles,] April 26, 1848.

A ship is to set sail on the 10th for Boston. Six Jesuit Fathers are embarking on this voyage, there remain five berths which for all sorts of reasons we should take advantage of. Father Maisonneuve, Brother Déléage and Brother Cauvin have been notified; you will have to send us Father Menthe and to choose between the two Brothers from Savoy who are going to make their vows on Sunday which one you consider preferable.<sup>30</sup> Send them to me in good time so that they can be equipped and, if need be, to receive the tonsure and minor orders. Brother Bouvier must not worry, I agree to him leaving with Father Léonard, who will go by way of Le Havre. We had spoken of a Brother Gelot who would like to be among the privileged; he could also get ready and go with Father Léonard, although it is with regret that I see novices leave before they have made their oblation. If Brother Bouvier has arrangements to make, let him hurry, for Father Léonard is impatient to get started. His brother also wants to go very much, but I do not know what they can do with him in Canada. He imagines that he can serve as a catechist, I cannot promise him that they will consider him competent. But if he resigns himself to being purely and simply a Brother, that will be fine. Father Léonard will not delay his departure beyond the 15th. If Brother Gelot wants to leave, he has no time to lose in putting his affairs in order. You will not be surprised if I do not make a visit to England as I had planned; but I could not refrain from sending Father Aubert. We have great interests at stake. There is question of accepting a beautiful property for a novitiate, and regulating many other things. He will go to that country at the end of next month, and remain only long enough to establish our houses. In the interval, I will have no one here except Father Bernard; I absolutely need someone. I think Father Bellanger, who has not much to do at l'Osier during the heat of summer, will be the man I need here. So send him to me for this short period of time, I will send him back to you just as soon as Father Aubert returns from his missions; but I would like you to send him a little before the departure of Father Aubert who will tell him something about the ways of the house; he could accompany the young Brothers whom we are sending to America.

You have not yet presented to me those whom you consider should be admitted to their profession on the 12th of next month. I

<sup>30</sup> Claude Sallaz and Jean Tissot; the latter left for Canada.

read on my list the names of Tissot, Moloney, Naghten, Perréard, Pel-larin, another Tissot, Henry, Fea. Father Aubert must have written you for those who had been previously admitted, that is, Sallaz, Babel and Jean Tissot.<sup>31</sup>

I hope you are now a bit reassured, we must not be so anxious before being beaten; it is enough to cry our "Ouch" when we feel the blows. We take certain precautions; but we are not afraid.

I no longer mention Father Burfin. He must have arrived at his destination. He will be there with Father Courtès, who has conducted himself admirably in the direction of this new establishment. I see this good Father Burfin as you do; but this is not the first and probably will not be the last time that our hand is forced by circumstances.

Are you happy with Brother Luc? You have not mentioned him to me again. I leave you. They have come to fetch me. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

**975. [To Father Courtès, at Limoges].<sup>32</sup>**

*Congratulations to Father Courtès as founder of the house at Limoges. Father Burfin will replace him.*

L.J.C. and M.I.

Marseilles, May 5, 1848.

Dear Courtès, I admire always more (that does not mean that I am surprised) your activity and your courage. Your conduct since you have been entrusted with the difficult mission of Limoges is beyond all praise. You have shown what you can be, and I bless the Lord a thousand times that I gave you this trust, to show everybody what are your resources of mind and heart when you apply yourself to the task at hand. What a difference in comparison to that sedentary life that was so insufficient for a soul so full of energy like yours! And so I would regret to see you return to that quiet life which neutralizes a great part of the qualities you possess, and that I had wanted many times, but vainly until now, to have you in a situation to deploy them.

<sup>31</sup> According to the Register of Admission, there were at that time only two Tissot at the novitiate: Jean and Jean-Claude.

<sup>32</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

It makes me happy to be able to tell you that I approve in every way all that you have done since I gave you the direction of our establishment at Limoges. I only feared at times that you did not give enough care to your health, but the Lord has shown us that he comes to the help of those who have in view only his glory, and the success of the holy ministry entrusted to them. I do not gloss over the difficulties you will have to bring those who will succeed you to your ways of doing things. If the lord Bishop had been less urgent, less threatening, let us say, in his demands, I would not have abandoned adopting the project that you proposed as feasible to me, that is, to give this mission to the care of Father Viala. The Father does indeed lack some things to do the task well; but since we can get used to him, and he does succeed rather well, it could have been achieved by persuading him that he must be more faithful to the Rules which govern the family and that he himself is to observe well that which he is obliged to have others observe.

But everything was settled, and unless Father Burfin was to be left where he was, it was no longer possible to come back on what had been said. He did not prove very courageous in the proposal he made to you, together with Father Nicolas, to leave the situation and go back. That is a bad beginning. How is he going to pilot this ship which needs a good cool-headed pilot, who does not at the first commotion take an extreme position that compromises the very existence of a newly established foundation, that has been so well directed up to now. Of course, we have no choice.

May 6.

I am tired out. I do not remember what I wanted to add. Guess who turned me away from finishing my letter yesterday? Your father and your sister came to see me on purpose to tell me their fears for you. I reassured them by showing them your letter.<sup>33</sup>

**976. For Father Vincens, superior at N.-D. de l'Osier, Isère.<sup>34</sup>**

*Father Vincens will preach the ecclesiastical retreat at Marseilles.*

<sup>33</sup> The last words of the first sheet of this letter have been erased; the second sheet has disappeared.

<sup>34</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

L.J.C. and M.I.

Marseilles, June 2, 1848.

Dear Father Vincens, I will write only a word so as not to allow Father Trudeau to pass through without giving him the errand of carrying a testimony of my remembrance and friendship. He is about to leave and I am called elsewhere. I will write you later on when I have more leisure. However, I will not put off for another day without reminding you that I am still counting on you for our ecclesiastical retreat. You know that in waiting for you we did not have any last year; but we will make up for it this year with the greater fervor that your charity will inspire in us.

Goodbye, they are waiting for me. I embrace you and bless your whole family. Do not forget to send me the remainder of Brother Blanchet's letter.

C. J. Eugene, Bishop of Marseilles.

**977. For Father Vincens, at N.-D. de l'Osier.**<sup>35</sup>

*Do not wait for the end of the novitiate to come to a decisive judgment on the novices. Mr. Cailhol and his sister will visit l'Osier.*

L.J.C. and M.I.

Marseilles, June 9, 1848.

I think, my dear Father Vincens, that when on the eve of profession we are undecided about the qualities or the merits of a candidate, it is better to send him away. I only regret that we wait a whole year before coming to such a decision. It is hard to feed these people for such a long time as a pure waste.

You will shortly receive the visit of Mr. Cailhol, my first vicar. I do not need to recommend to you that he be received as one of ours; what I want to request is to take good lodging for his sister who is travelling with him and needs much care because of her weak health.

I have received a letter from Father Lempfrit at St. Louis and another from Father Maisonneuve at Gibraltar. They are well.

Goodbye. Father Aubert wants to leave.

<sup>35</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

**978. To Father Tempier, v.g. Rush.**<sup>36</sup>

*Asks for two seminarians to accompany him to a Confirmation.*

Thursday, at 5 o'clock, June 15, 1848.

Two seminarians will be enough to carry my insignia at the general Confirmation which I will give at Trinity this morning at eight o'clock precisely; I am therefore counting on you. I will set out by carriage at half past seven. Come a bit early to read very attentively a long letter which will give you food for thought, as it does to me.<sup>37</sup> I shall have to answer during the day, after we are agreed. I can take the two seminarians along with me in the carriage. We will all leave in our choir dress.

Good day.

**979. [To Father Viala, at Limoges].**<sup>38</sup>

*Invitation to remain at Limoges.*

[Marseilles,] June 21, 1848.

I was very much consoled, my dear Father Viala, to learn from your letter all the good you have been able to accomplish in the diocese of Limoges. How does it happen after that that you are asking me to remove you from there? Is it because you are suffering, but just where do we not? You are mistaken to believe that from one province to another in France the climate can be so detrimental so as to make one ill; we are not in Guyana nor in the Pontine Marshes.<sup>39</sup> You allowed yourself to be possessed by some preoccupation and, by not reminding yourself that we ought to be where Providence has placed us, you have given in to boredom, and that is the trouble. But, my dear friend, think of our relationship to the Bishop of Limoges. He writes me letter after letter, urging me not to put off for an instant the fulfillment of the obligations we have contracted; at least six able missionaries are needed, and that is the time that Father Courtès has withdrawn . . .

<sup>36</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>37</sup> *The Founder* writes in his *Diary*, the same day: "Circular letter from the ecclesiastical representatives to the Bishops. They send a schedule to be filled out concerning stipends." The new republican government intended to eliminate the salaries of the clergy. This scheme was motivated by the fact that, according to the government, the stipends and resources of church boards were sufficient to fittingly compensate the clergy.

<sup>38</sup> YENVEUX III, 93-94.

<sup>39</sup> Pontine Marshes: region formerly swampy to the south of Rome where the inhabitants were affected by malaria.

In God's name, my dear Father, be calm and help yourself thereto with some supernatural thinking. What should we seek on this earth? to do God's will. The secret of our happiness lies in conforming our will with his; if our will is cantankerous, we risk losing the merit of our obedience; at least we deprive ourselves of the consolations that always accompany our submission. Reflect that several of our brothers have given up everything and crossed the seas to obey this divine will which was manifested to them through the very superiors who are keeping you in your present post. Those among them who sleep on snow, who drag themselves over ice, who have nothing but a little bread for their food, and on lucky days, a piece of fat to rub on it, do not complain about their lot, and they entrust their health — as all of us have done and all of us should do — to God's Providence who rules us. So, my dear Father, be patient, do not ask for the impossible, have confidence in our good Father for whose sake we have sacrificed everything on this earth, even our life. Do not doubt that he will come to your aid, that he will give you back your health and your peace of soul, on condition that you live in holy indifference, a quality which assures the happiness of a good religious. You will meet Father Aubert on his way to Limoges, talk to him about everything that concerns the good of the community and that concerns you personally. For now, attend to regaining your health and continue doing the good work you have begun to do so well. Try to overcome the little dislikes and vexations that all of us meet in our lives; be worthy of yourself and your vocation and believe me, it costs me very much to contradict you, but I appeal to your heart and to your piety.

Farewell, I greet you very affectionately.

*P.S.:* I beg you to tell Father Burfin that it is impossible for me to answer him today. I will do it the day after tomorrow; I am negative on what he is proposing to me.

**980.** [To Father Dassy, at Nancy].<sup>40</sup>

*Guide Father Depetro. Father Dassy would not make a good Master of Novices.*

<sup>40</sup> YENVEUX II, 66; VII, 16\*.

[Marseilles,] June 23, 1848.

I beg you to tell Father Depetro that I had proposed to write to him, as well as to you and to other Fathers, since Father Aubert was passing through, but I do not have the time. I again recommend this young Father to you; let him persevere in religious piety. See to it that his music does not waste his time too much; force him to keep busy; supervise his work; he cannot but be grateful for your corrections.

You may perhaps tell me that if I gave you a good assistant you could take on this task.<sup>41</sup> I believe in your piety, regularity, zeal, but I fear your severity, your demands. Though gentle in appearance, you lack suppleness in your character, you hold too much to your ideas, you do not know how to give way in certain small things that it is best often to ignore in order to obtain major matters more easily. I fear that your command in your usual contacts with the novices might be difficult to endure. You might perhaps not be sufficiently on guard against certain prejudices. In a word, you would have much and perhaps too much of introspection to win the confidence of young men; the latter is of primary necessity in the functions of a Master of Novices who must be considered a saint in his own novitiate, but also a good father. Be that as it may, I agree that you should suspend the planned transfer. Your reasons have impressed me; I am no longer restrained by the great difficulty that I have just described to you.

**981. [To Father Vincens, at l'Osier].<sup>42</sup>**

*Revolution at Marseilles. The Novices' lack of fervor.*

[Marseilles,] July 1, 1848.

I recognize my failing, most dear Father Vincens; I should have given you news about us to relieve you from the anxiety you must have felt on our account. But there were so many matters to be seen to that I did not follow through on the idea that had certainly come to mind.<sup>43</sup>

<sup>41</sup> The Council of May 21 had decided to close the novitiate at Nancy, in order to send Father Santoni to replace Father Bellon at the seminary of Marseilles, as moderator of the scholastics. After a period of rest, Father Bellon was to be named permanent visitor in England as Father Guigues had been in Canada, Father Dassy wrote on June 6, a long letter stressing the advantages of keeping a novitiate at Nancy.

<sup>42</sup> YENVEUX II, 36; VIII, 81.

<sup>43</sup> The Revolution of 1848 at first went by almost unnoticed at Marseilles, but there were a few days of bloodshed, June 22 and 23, when the National Guard and the army came to pull down the barricades built by the revolting workers, cf. *Diary*, June 22 and 23.

The good Lord has preserved us in the midst of a real danger, and many of our Fathers have nobly accomplished the duty of charity that circumstances imposed on them: they offered their ministry to the wounded of whom most unfortunately have died. Today we had a solemn service for all the National Guardsmen who were victims of this ambush.

The account you give me of this last month does not strike me as very satisfactory. Young men who are just about to end their novitiate should be more advanced in the religious virtues. Their characters should have been corrected, and the eve of their making vows should find them of admirable fervor, which would be guarantee for the Society in favor of those that it will admit to its ranks. What are we to think of this Rambert, who was accepted by favor, reinstated by charity, and is still so imperfect?

**982. To Father Viala, priest O.M.I. at Limoges.**<sup>44</sup>

*Motives why the Founder leaves Father Viala at Limoges.*

L.J.C. and M.I.

Marseilles, July 29, 1848.

My dear Father Viala, I thought Father Aubert would pass through Limoges when returning to Marseilles. He took another route so as to arrive sooner. You will be therefore deprived of the pleasure of seeing him and speaking to him of those things you had wanted me to know. While awaiting his arrival, I will write you a few words to explain our position and to urge you to build a rationale on what you asked him to explain to me. There can be no question, my dear Father Viala, that the good you have accomplished since you have been at Limoges has gained you the confidence of the lord Bishop, the clergy and the faithful. They have seen you at work and they know what you can do. How could I excuse myself in their eyes were I to withdraw you from the community which serves the diocese and where the members were not supposed to have come there for appearance sake. It was understood that Father Courtès was there only to set up the house, but he was the only one who had to leave; and it is at a time when I have the greatest difficulty in completing the roster that he clamors for, basing himself on the agreements entered into with him, that I would remove precisely the one who has already given proofs of

<sup>44</sup> Original: Rome, Archives of the Postulation, L. M.-Viala.

his devotion and of his zeal. It is already a great deal that the personnel of the house remains as it is and I risk sending one or two of our younger men, but if the Bishop saw the arrival of these young men to replace a worker of your quality, he would take the matter seriously. I beg you then, dear Father, take courage; a man's temperament follows him anywhere, no one can say that you cannot recover your health as well at Limoges as elsewhere. I am convinced that what has caused you the most harm is the anxiety which you allowed yourself to fall prey to. Act according to the Lord's view and all will go well. Father Ricard who was at death's door when he was chosen to go and establish the mission of Oregon, placed all his confidence in the Lord, and now he writes that he has never been in better health, and bald though he is, he has not had a cold for a single day, even though throughout the long journey he never slept but on the ground and often in the mud.

Write to me directly if you have observations to make. Believe me, dear Father, that you do not need an interpreter, even less a mediator. In any other situation except that in which we find ourselves, I would not need to be urged; but, as things are, I tell you frankly how I see things. Ponder it well in the secret of your conscience with the help of the supernatural light of the Holy Spirit and your own native common sense; however, I repeat, write to me and do not worry. I could not write before today, and since I wanted to insert this letter into the one I wrote to Father Burfin the other day, there is delay in sending it. Explain this delay to him.

Goodbye, my dear Father Viala. I greet you affectionately.

† C. J. Eugene, Bishop of Marseilles.

**983. [To Father Dassy, at Nancy].<sup>45</sup>**

*Intent of confiding the novitiate to Father Dassy. Goodness is essential to a Master of Novices.*

[Marseilles, July-August, 1848.]<sup>46</sup>

<sup>45</sup> YENVEUX VII, 16\*.

<sup>46</sup> Yenveux writes: October 1848. This date is certainly wrong because, since the end of August, Father Dorey was designated Master of Novices, cf. letter Mazenod-Dassy, August 22. At the end of June, the Founder had written that he would not close the novitiate at Nancy, even if Father Santoni were to come to Marseilles and if Father Dassy were not judged as too apt to replace him. It is probably during June that, for lack of a better candidate, he decided to nominate Father Dassy.

I want to confide the novitiate to you. Take firm resolutions that, to the regularity that you must exact from each, you add a great degree of moderation, much goodness, and fatherly sentiments for those who, faithful to the voice of the Lord, leave their country and their family, and give up everything to consecrate themselves to the service of the Church in our Congregation. They must find with us a true family, brothers and a father; we have the obligation to represent Divine Providence to them. Never deviate from these principles. My dear son, I am a bit afraid of your natural temper, a certain severity of manner, reactions that are too quick and too cutting. The Master of Novices must in a way be unaffected, must always act reasonably. If, unhappily, he were only once perceived to be unjust, the confidence in him that must be retained always would disappear.

**984. [To Father Courtès, at Aix].<sup>47</sup>**

*Encouragements. Help Father Molinari.*

L.J.C. and M.I.

Marseilles, August 18, 1848.

You are truly an admirable man, my dear Courtès. Your weak body marches according to the will of an active spirit, you make it do what you want. I cannot tell you how I rejoice when I see you take wing and show what you are worth. I am all the happier that, everything considered, your health is better when you are active.

I gladly approve what you propose for our poor Father André, and you would do well to profit from the circumstances and bury the body that I thought was already long in the earth. I have not seen Mr. Dupuy, but I don't think that anything has to be done by the township.

I am glad about what you tell me about Father Molinari. He is severely judged by all; it seems to me that in gaining his confidence we might turn things to good count, but we must not hide the fact that he presents many difficulties rooted in his old habits and difficult character.

Goodbye. I am sending my letter to the mail so that it will arrive this evening.

† C. J. Eugene, Bishop of Marseilles.

<sup>47</sup> Original: Rome, Archives of the Postulation, L. M.-Courtès.

985. [To Father Arnoux, at N.-D. de Lumières].<sup>48</sup>

*Affection. Prudence in preserving health. August 15 procession at Marseilles. Ordination of Father Dorey.*

L.J.C. and M.I.

Marseilles, August 20, 1848.

I am grateful to you, my good and dear Father Arnoux, for having excused my silence and for having given me again the consolation of receiving another of your letters before I could answer yours. Overburdened by debts like that I owe you, I closeted myself in today while all the others are at Vespers, and for two hours I have been writing at my ease to the four corners of the globe. I resolved not to postpone yours to another day because you are near and it appears easier to repay you at such a short distance. Experience proves that I often depend on my good will as an excuse, and that I expose my children who are waiting for an answer to the temptation of accusing me of negligence. You are not capable of such injustice. I must only be more eager to give you evidence of my thanks for your good remembrance and of my tender affection for you.

I was pleased to learn that you have given yourself courageously to the holy ministry of serving pilgrims; my only fear is that your health may have suffered. Do not forget that your health is fragile, that it has to be treated with caution.<sup>49</sup> So, no matter how large the crowds, never risk staying up the whole night. Go to bed when it is time, and rest as much as you need. By wanting to do too much, you risk pushing yourself to the grave. Do not fear to tell this to the superior who does not know your temperament and who could judge you on appearances only. I congratulate you on putting forth your first efforts on the occasion of the great feast of our good Mother. You will have gathered your good share of the graces she distributes profusely on all who have recourse to her powerful protection. Here we tried to honor her in the best of way we could. I ordered the statue of N.-D. de la Garde brought down to be part of the procession of the Blessed Sacrament which was very solemnly done on August 15, the Blessed Virgin has thus received her share of homage from my diocesan people. Everything went very well, and I find that I have all the more to congratulate

<sup>48</sup> Original: Rome, Archives of the Postulation, L. M.-Arnoux.

<sup>49</sup> Father Arnoux had spit blood when celebrating one of his first Masses at N.-D. de la Garde, cf.: M-Semeria, May 9, 1848.

myself for having resisted all insinuations that wanted to deter me from having this beautiful procession. Nothing like it had been seen since our processions at the time of the cholera: the same eagerness, respect, and even more, universal joy in all the population. This is not the first time that I recognize that there are graces of state.

Today I ordained good Father Dorey. On this same day, some 22 years ago, one of our men entered into glory.<sup>50</sup> Father Dorey is worthy to replace him here below. He has just obliged me to stop my letter by a short visit of thanks, and the dinner bell calls me elsewhere. I leave you then, my dear Father Arnoux, and press you to my heart, which, as you know, loves you tenderly. Do not forget me when you are at the feet of our good Mother at your shrine.

† C. J. Eugene, Bishop of Marseilles.

**986. [To Father Dassy, at Nancy].<sup>51</sup>**

*Father Dorey will be Master of Novices in the place of Father Santoni. Conditions for attending a priests' group at Nancy.*

[Marseilles,] August 22, 1848.

Since Father Santoni is taking the direction of the Oblates living at Marseilles, soon to number forty, I am sending to Nancy Father Dorey, a distinguished man, to replace that Father in his function as Master of Novices. He made his apprenticeship at l'Osier and will spend some time with Father Santoni who will finish his formation. I have no need to recommend that all our Fathers keep the greatest reserve vis-à-vis the novices and to abstain from every reflection on the short time that he is a priest. Father Dorey redeems his youth in the priesthood with a great spiritual maturity, very good judgment and an exemplary piety. He is no longer a child, and he has a very serious and proper attitude. Here he enjoys the esteem and the veneration of all his brothers and is not a man to be inconsistent. He is leaving today, but will stop en route for a few days. I am not giving him this letter; it will get to you by mail. I was forgetting to tell you that Father Dorey's health needs attention; you will have to watch him a bit on this matter, should he be inclined to neglect it.

<sup>50</sup> Father J.-J. Marcou.

<sup>51</sup> YENVEUX VII, 139; IX, 80.

I have yet to answer you on what you asked me concerning the circle you are meeting with.<sup>52</sup> I will ask you first of all if exemplary priests of Nancy go to it. If the good priests did not attend, then you should not either, no matter how honest the meeting may be. And if good priests do attend, you would still have to consider that you are a community man, even more than that, the superior of a regular community having duties to fulfill more strictly than other simple clerics have, duties which are of the more stay-at-home type, which should occupy you every day inside your house. It would therefore project a rather watered-down idea of your house's regularity if you were to leave it too often and spend your time reading or playing, etc. I conclude then that you should not go too often, nor stay too long in this circle, wherein you feel you gain by your presence.

**987. [To Father Dassy, at Nancy].<sup>53</sup>**

*Father Dassy is preaching too often. Project of accepting a mission in Algeria. Form Fathers Depetro and Michelier for preaching. First Oblates coming from the novitiate at Nancy. Have them learn English.*

[Marseilles,] September 18, 1848.

It is true, my dear Father Dassy, that it is a long time since you have written to me, but I know how to sympathize with the occupations of a man who has to preach 105 times in one month. Only I allow myself to point out to him that that is too much for someone who must not prematurely kill himself. Even if you say you do not feel tired, it is too much. I gladly saw you give the retreat exercises at Pont-à-Mousson. I hope that the fruits of salvation it brought these young men will bring some of them to us. We have such a large field before us! And now Algeria is calling us! This mission has fallen to us since you know that right from the conquest I wrote to the Chief Chaplains and to the Prince de Polignac, offering our services which would then have been accepted except for the upheaval that broke at that same time.<sup>54</sup>

So do not tire of giving good formation to the men I send you. I sent Fathers Depetro and Michelier to Nancy only in the hope that you

<sup>52</sup> Father Dassy attended the circle "Faith and Light," made up of clergy and laymen. He promised to attend but once a month "at the time when learned journals published in Paris appear." (Letter Dassy-Mazenod, September 5, 1848).

<sup>53</sup> YENVEUX I, 95, 86\*; II, 89; IV, 224; VII, 139; VIII, 61, 132, 179.

<sup>54</sup> Reference to the capture of Algeria on July 4, 1830 and to the July Monarchy, 1830, cf. *Oblate Writings*, V, pp. 3-7.

would give them your care, but if you are continually on the go, I am mistaken in my expectations. So program some time for yourself and attend to this duty which is meant to produce happy results for the Church and the Congregation.

Must it be said that you can never take one of our young Fathers with you and initiate him to our ministry! That is intolerable. Do all you can to break the ice. Be sure to tell these pastors that you are frugal by profession and that it will not be much of an expense to have at their table one missionary more. I see this as very important.

I authorize you to request faculties for Father Depetro, but I recommend you do not yet send him to do the ministry of confession. Only for the convenience of Father Dorey do I grant this permission, all the while asking Father Dorey to do without it as much as he can, at least reserving confidence in these extraordinary matters to when you pass from one mission to another.

You ask me if I am happy with what are no doubt the first fruits of your novitiate. I am delighted with them, and the novice Lavalley has been unanimously admitted to make his profession on Christmas Day, along with MacDonagh and one other.<sup>55</sup> I learned with pleasure that you have received two clerics and that you expect a third. I see many advantages in that the newcomers are at the novitiate with the older ones who are already formed and doing well. In that way good traditions can be perpetuated.

. . . I will not close my letter before tomorrow. It is very late tonight. In any case, tell him many things from me as well as to Father Depetro. No matter how imperfect his knowledge of the English language, enjoin him to perfect himself in it and even though he should teach the novices no more than the principles of grammar, I insist very much that he spend a few hours every week with them. Knowing English is essential for us in most of our foreign missions. Arrange this with Father Dorey. The finality of this little work places it entirely in the supernatural order.

Goodbye, my dear son. I embrace you tenderly and bless you as well as the whole family.

<sup>55</sup> J.P. Lavalley entered the novitiate at Nancy on December 16, 1847. The name MacDonagh does not appear in 1847-1848 in the Register of Admissions at l'Osier or at Nancy. A Francis MacDonagh had entered the novitiate in 1841. In the margin, next to his name, we read: "has left then returned, but was not received." The third was Patrick Dalton who entered the novitiate on December 24, 1847. The newcomers in August-October, 1848, are: C.G. LeTournois, A.S. Paillier, and J.-B. Georges.

**988. [To Father Courtès, at Aix].<sup>56</sup>**

*Father Coste wants to leave Aix and become a Carthusian.*

[Marseilles,] September 23, 1848.

Now I can no longer put off speaking to you about Coste.<sup>57</sup> He has asked me in writing to come and speak with me. His letter was couched in such strong terms that I hastened to reply in the affirmative. He came like the wind, so anxious was he to communicate his pet project. I am telling you this in secret. You understand how we must handle such flighty heads. Well! he was in a hurry to urge me to authorize him to do what? Guess . . . to become a Carthusian. Is he not cut out for this solitary life? Good Lord, I did not think he was so lacking in judgment! The matter had to be decided immediately. I tried to calm this agitation and did not have too much difficulty in proving to him that his impulse did not have common sense. That doesn't matter! He can no longer, he says, remain at Aix, the ministry he is doing is harmful to his soul, etc. I explained to him why, if he were more modest, less fiery, more humble, more faithful in following the spirit even better than the letter of the Rule, he would, like so many others, do good without being in any danger. In summary, I told him, after giving him the paternal advice he needed, that I could not authorize him to do something so foolish. But he still persists in asking me urgently to withdraw him from Aix. I responded by telling him that, to distract him from his anxieties, I would send him on the mission we promised to give at Gréasque.

**989. [To Father Dassy, at Nancy].<sup>58</sup>**

*Qualities of Father Dorey. Teach and have Fathers Depetro and Michelier preach. Faults of Father Dassy who remains without an admonitor at Nancy.*

[Marseilles,] October 14, 1848.

I am delighted by all that you tell me of Father Dorey. I know his merits. I recommend you give him great latitude in the exercise of his

<sup>56</sup> YENVEUX II, 223.

<sup>57</sup> Yenveux writes C. According to Father REY (II, 306, note 1), the mission at Gréasque was preached by Father Viala and Father Coste. The Founder ends this letter by saying that he will send this Father Coste to Gréasque; thus, it is to him the Founder refers here.

<sup>58</sup> YENVEUX VII, 148, 154, 180-181; VIII, 51.

functions. That he consult you is good, but you must never interfere between him and his novices, that would ruin his authority completely.

You tell me again, dear friend, that if the new Master of Novices followed in the steps of his predecessor, you are afraid you could not stand it. That is a bit strong. That makes me worry lest you require of the new Master of Novices more than you have the right to ask. Be careful then not to take advantage of his inexperience, I can not tolerate a conflict of powers that is dramatically opposed to both the spirit and the letter of the Rule. Father Santoni exercised the functions of a Master of Novices for too long a time in a house governed by a capable and experienced superior not to know the limitations of his powers.

I approve very strongly that you be severe for sermon composition by Father Depetro, and that you not allow him to compromise himself in the pulpits of Nancy. However, even before he attains the degree of perfection that you aim for, I would like you to try him out in some community or some village, lest he be discouraged, lest he be bored. I would say the same thing for Father Michelier whom Father Tempier did his very best to restrain. He is going gladly to Nancy, convinced that at first he is to be edified in such a well-run community, but also that you will help him in his work which he keenly desires to do well.

I recommend kindness in your governing. Do not tire your people, be charitable and patient. Be firm when you must, but never be hard.

I will tell you in passing that the theme of your last letter has spoiled it in my view.<sup>59</sup> I was not at all happy with it, and again who knows what escaped you in the five or six lines you erased? I did not try to figure them out, I prefer not to know, but you are, my dear son, much too petulant, also too touchy. You give yourself over at times to conjectures which are false; but even if they were true, you would be wrong to complain because finally you yourself are not faultless and that if there were something in your conduct or your management which were not laudable, I would have to be informed so that I might give you advice, and in all that there would be no reason for you to feel humiliated nor would you need to be forgiven. I am going to show you how you happen to be mistaken in your suspicions or your conjectures. You tell me that Father Santoni is no doubt going to accuse you when he speaks to me. Well, I attest that he has said nothing to me about you but good things.

<sup>59</sup> The Founder is answering a letter of September 24, but also another of the beginning of October; the latter has not been found.

I must speak frankly with you: I consider it a very awkward necessity that I am obliged to withdraw Father Santoni from Nancy, because you are going to find yourself at the head of a community composed of young priests, so that you have no one who can make the least remark to you, and that is a misfortune. So you will have to make your examen with more attention than in the past. I would advise you to make a particular effort at foresight; in that way you will become your own admonitor and you will fill in for what will not be done by a man whom I must name but who according to all appearances will be your admonitor in name only.

Goodbye, my dear son. You will no doubt thank me for my paternal advice; it will prove to you how much I love you and I do love you very much.

**990. [To Father Dorey, at Nancy].<sup>60</sup>**

*Duties of the Master of Novices. Virtues to inculcate into the novices.*

L.C.J. and M.I.

Marseilles, October 15, 1848.

Would you be the only one, my dear Father Dorey, who did not receive a short letter from me via Father Michelier, whom I am sending to Nancy to complete your little community of Fathers? I must, on the other hand, answer two of your letters which I received with the greatest pleasure. There you are, installed in your lovely task! What more beautiful ministry than that of forming in virtue, especially in the religious virtues, the chosen souls called by God to walk in the footsteps of the Apostles to spread the knowledge and the love of Jesus Christ! How much a person profits for oneself in leading others to perfection! This has turned out to be your lot. Rejoice over it, my son, and count on God's help in this valuable ministry.

You will have to give me an account each month of the conduct of your novices, each one by name. At the same time, you will give me your opinion on their dispositions, character, the hopes they give you, etc. You will consult me on that which appears doubtful to you. Unless there is an urgent case, you will not send anyone away without fore-

<sup>60</sup> Original: Rome, Archives of the Postulation, L. M.-Dorey.

warning me. You will receive those whom you judge, in agreement with the local Father Superior, as inspiring some hope of becoming apt to the service that the Congregation has as mission to fill in the Church. Even though you are as young as you are, you must, nevertheless, be a father to your novices, you must be close to them in their difficulties and encourage them, but not spoil them. They have to acquire habits of mortification, get used to leading a somewhat hard life, and not seek comforts because we are called to a ministry which does not include any. Insist much on mutual love, on helping one's neighbour, and especially one's brethren. Let them understand very well the truth of the words: *inimici hominis domestici eius*.<sup>61</sup> Excessive love for relatives has ruined many a vocation and destroyed many budding virtues. It goes without saying that they must be imbued by the duties of obedience, so as to bring about this happiness, this peace of soul in all circumstances, which is the lot of a religious who has this virtue; it must reach the point of perfect detachment, willingly accepting through compliance of spirit, everything that obedience, that is, what God prescribes through the voice of the superiors, and not even desiring anything other than what is asked of us. You must inspire a great love for our divine Saviour Jesus Christ, which is manifested especially in the Sacrament of the Eucharist which we must try to adore perfectly; also a filial devotion to the most holy Mother of God, who is our Mother also in a special manner; a devotedness to the Church that can stand any test, which includes the zeal that must distinguish all the members of our Society, for the salvation of souls, the direct object of our vocation. Since we must discover all these advantages in the blessed Congregation that has given birth to us, you can understand the kind of love each one of us must have for it. On this topic, I cannot help quoting to you from a letter I have just received from our dear Father Vincens: "I can fathom all the recesses of my heart, I find only one love there which for me is what religion is all about, namely, the love for our Congregation. I have only one desire, that of bringing glory to God and for me all the means of glorifying him are summed up in the Congregation. Hence it is her that I love, etc." How touching these sentiments are! And they are true. Yes, for us all the means of glorifying God are summed up in the Congregation. Such an opinion of a man of God must be meditated upon by all those whom the Lord has called, through an inestimable grace, to sanctify themselves in the Congregation.

<sup>61</sup> Mt. 10:36.

Goodbye, my dear Father Dorey. I am forced to leave you. So I finish by blessing you with all my heart, as well as all our dear novices.

† C.J. Eugene, Bishop of Marseilles.

**991. [To Father Lavigne, at N.-D. l'Osier].<sup>62</sup>**

*Reproaches Father Lavigne who refuses to obey.*

[Marseilles,] October 27, 1848.

My dear friend, your letter hurts me deeply. . . . It shows me a deep discontent against your superior, the good Father Vincens, whom everybody loves and esteems as he deserves. I readily forgave you the bit of ill-humor that you held against me because I had gone contrary to a few of your ideas; my heart of a father was full of love for you who are doubly my son. Your letter is an enigma for me.

Beware of a secret enemy who imperceptibly invades a person, almost without being noticed, and troubles the soul and confuses the mind, namely, self-love. Dear family member, meld yourself in some way with your father, your superior, have with him but one heart, one mind, one spirit. And see if the Lord does not bless you, if you are not happy with that love which is given only to those blessed with that degree of charity.

You speak of several Fathers who are discontented. Ah! do not hope to do much good in God's Church when you are yourself so imperfect. I shudder over it before God, for I cannot expect anything good from such people. In analysing this discontent, I find the seed of a thousand faults and the absence of those key virtues which should characterize religious.

There is one point on which I can give a decision without any other explanation. You speak to me of formally refusing the position which was confided to you. It is the first time, my dear friend, since the start of the Congregation that I have heard such an evil-sounding word: a formal refusal. Dear son, retract that word, it is not religious. It is a principle in our Congregation that we neither demand nor refuse any position at any time. The will of the superior is seen as the will of God. We should be perfectly detached, always disposed to give the

<sup>62</sup> YENVEUX III. 78. 98.

example of that sort of submission which does voluntarily that which is prescribed. *Non sufficit imperata facere, sed etiam imperantis voluntati propria conformanda,*<sup>63</sup> Those are the words of the Rule we have vowed to obey. *Nullum postuletur munus nullumque recusetur, sed mere passive se habent quisque, superioris curæ se committens circa ea quæ sibi agenda sunt.*<sup>64</sup> The Rule says it well: *Verumtamen rationes exponi possunt onera recusandi* (that which is already less perfect), *quod summa fiat modestia et animi demissione.*<sup>65</sup> You must see that this in no way resembles a formal refusal. But read further: *Istis expositis, attendenta erit superioris voluntas ac si Deus ipse decernere.*

**992. [To Father Burfin, at Limoges].**<sup>66</sup>

*Care to be given to the Brothers.*

[Marseilles,] December 9, 1848.

Designate one of our Fathers to take particular care of the Brothers, giving them at least one instruction a week on their general duties and obligations as religious.

**993. [To Father Courtès, at Aix].**<sup>67</sup>

*Wishes for the New Year.*

[Marseilles,] December 25, 1848.

This is all I can say to you on this holy day spent entirely in church. I officiated yesterday at First Vespers, then during the night, and today both in the morning and in the evening. Thanks be to God, this is never too long for me. That is the only place we can abstract from the world and be occupied solely with Heaven. That is my time of rest.

Goodbye, dear son. I wish you a good remainder of the feast and a Happy New Year.

<sup>63</sup> Rules of 1826, pars II, Chap. 1, parag. 3, art. 3.

<sup>64</sup> *Ibid.*, art. 10.

<sup>65</sup> *Ibid.*, art. 11.

<sup>66</sup> YENVEUX VIII, 227.

<sup>67</sup> YENVEUX IV, 65.

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994. [To Father Dassy, at Nancy].<sup>1</sup>

*Best wishes and blessings at the beginning of the New Year. Firmness and patience with Father Michelier. Dismiss the cook whom the Brothers cannot stand.*

[Marseilles,] January 7, 1849.

I thank you, my dear son, for the effect your affection for me inspired you to make on the passage from Baruch:<sup>2</sup> I called down the same blessings on you and your community, from the first day of this new year, which, after all, is no more than a confirmation of what I ask every day of Heaven for the family God gave me and which gives me so many consolations in the midst of tribulations which weigh upon us as upon the whole Church.<sup>3</sup>

Can this young man be so blind concerning his duties?<sup>4</sup> He must surely know that I sent him to Nancy to get ready for preaching and that it is precisely this work that he is refusing to do? This is hardly believable. Take heed lest you have discouraged him. You do go a bit too fast at times, my dear friend. You do not always take human misery into consideration. There are so many feelings to consider, especially in young men! So do not give up so easily. You now see that you are much more satisfied with the work of Father Depetro, it will be the

<sup>1</sup> YENVEUX III, 176; VII, 28, 143-144.

<sup>2</sup> Father Dassy began his letter of December 31, 1848 with the following words: "May your days be like days in Heaven upon earth." Baruch I, 12: "That their days on earth may endure as the heavens."

<sup>3</sup> Allusion to the Revolution of 1848 in France and at Rome, as well as to the enforced stay of the Pope at Gaëta.

<sup>4</sup> In his letter of December 31, Father Dassy complained about Father Michelier, Bursar, who "not only [. . .] has not produced anything up to now, but [. . .] does not seem the least bit decided to write out sermons at all. He is reading all sorts of writings, but he himself has no inclination to write."

same with Father (Michelier), but I implore you, do not give up in despair, and especially do not frighten these poor beginners. Insist that they work, but encourage their efforts, show yourself to be happy with the little they do, things will go much better later.

There is another subject in your house who is at hope's end, Brother Bonnin. He has written, asking me to change him from your house or dispense him from vows. He cannot absolutely get along with the house woman you hired again. But why did you rehire such a foolish woman? Wasn't there another cook in Nancy? I have consulted Father Mouchette, who assured me that that woman is truly insufferable, and that he was not at all surprised that the Brothers could not live with her. You know just how much Brother Surel complained about her; this Brother does the same and that repeatedly. Why make the children of the family so unhappy? I cannot refuse them justice, and if you do not find a way to solve the matter, I should be obliged to withdraw these Brothers and I have no others to send you.

**995. [To Father Courtès, at Aix].<sup>5</sup>**

*Advice for the teaching of catechism.*

[Marseilles,] January 10, 1849.

I see no difficulty in the course you have taken. It would have been difficult to refuse such a proposal which, besides, fits rather well into the objectives of our Congregation. In practice, you will have to oversee this teaching by laypeople which can only be rather imperfect and insufficient. You will have to know how to make this catechism interesting, for it must be something more than an ordinary catechism. For that you will need to draw up a plan of instructions, which will certainly be based on what is elementary, but which will go a little more deeply into the science of religion. Our great plague is ignorance. We must do all we can to dissipate it.

<sup>5</sup> YENVEUX II, 75. Father Yenveux wrote at the beginning of this extract: "Consulted by Father Courtès about a plan for catechetical instruction . . . Bishop de Mazenod answered . . ."

996. [To Father Verdet, at Ajaccio].<sup>6</sup>

*Invitation to co-operate with the superior and to be patient in his relationship with his confreres, etc.*

[Marseilles,] January 25, 1849.

I do not return to the subject of your difficulty.<sup>7</sup> I believe that time will have so eased it that it is no longer opportune to mention it. You are close to your local superior, get together with him on everything. He will be pleased at your confidence and will never require anything beyond your strength. For your part, help him to bear up under the difficulties and contradictions he experiences, and never fear to show what you must be toward and against all. A word from you can make more impression than whole rationalizations coming from elsewhere no matter how wise, how conclusive they might be. You are experiencing at a young age, my dear son, just what men are, much wretchedness mixed in with a little virtue. A character poorly corrected in youth has much to do with behavior, and eases perhaps in the eyes of the Lord those faults which anger us the most and with good reason. Profit from this to maintain yourself in the spirit of faith and duty according to the amiable character with which you are gifted, which is the pleasure of those who have the good fortune to live with you. I tell you this plainly as from my heart, which knows how to appreciate you and loves you tenderly. Receive its expression with the same pleasure as I have in telling you this.

997. [To Father Dassy, at Nancy].<sup>8</sup>

*History of the Church by Rohrbacher. Scholastic Lavalley is sent home. Prayer of the Founder for the Oblates.*

[Marseilles,] February 13, 1849.

Have you noticed that M. Rohrbacher was not very kind nor very exact about us in his history? He did not say that we date from Pope Leo XII and that we were the first to get canonical approbation, some-

<sup>6</sup> YENVEUX III, 97; V, 212.

<sup>7</sup> Father Chauvet was causing problems for Father Magnan, superior of the Major Seminary, and had moreover quarreled with Father Verdet, cf. Magnan to Mazenod, December 18, 1848 and February 26, 1849.

<sup>8</sup> YENVEUX I, 33-34; IV, 64; VI, 119.

thing that had been constantly refused to others. And besides, what is this name that he gives us, Oblates of Marseilles?

I am delighted, however, with all you tell me about our excellent Father Dorey; it gave me indescribable joy. Take good care of his health, watch him closely on this point, health is such an important thing. Alas, the health of Brother Lavalley far from improving has gotten even worse. To our great regret, we are obliged to send him home so that he may get the care he needs. That is why he was not accepted. He leaves us esteemed and valued by everyone, beginning with myself.

Daylight is fading and so is time to prolong this good conversation with you. I hasten to embrace you and bless you, as well as the whole family confided to you. I have no need to recommend myself to the prayers of all my children, but tell them that every day at Holy Mass they are present in my thoughts and also in the evenings when I am before the Blessed Sacrament. That happens quite often at half past ten or eleven o'clock. I am forced to do this by my daily occupations, but it is also a consolation for me to keep watch before the Lord's tabernacle while all my children are resting in quiet sleep.

**998. [To Fathers Gondrand and Charles Baret, at Limoges].<sup>9</sup>**

*Affection of the Founder for his sons. Invitation to regularity.*

[Marseilles,] February 25, 1849.

If, through the instigation of the spirit, my dear sons Gondrand and Baret, you may have judged your father badly, what regret should you not feel when you see these few lines, a witness of my remembrance and tender affection for you. True, I have delayed in answering you, but do you not know just how things are with me? If we take this forced delay well, even while causing me to become impatient, it brings real joy to my heart. Do you not see your letter on my desk, buried under a pile of other papers. Not a day goes by that it does not several times pass through my hands when I am rummaging and rummaging to find out what is the most urgent matter to be taken care of. Well, each time that I touch it or that my eyes focus on it, the sight of it prompts in my soul an affectionate sentiment that I express even exteriorly with love. Dear children, I tell myself, you wait for my

<sup>9</sup> YENVEUX V, 29, 164; VII, 228, 248. These extracts, except V, 164, are copied without date.

answer. At another time: there is that letter again! If they only knew how much I love them! Is there really need to tell them? And again: why can I not talk with them instead of writing to them and how I would hold them to my heart! What would I say to you? It is a continual monologue, or rather a dialogue, for you are always present to me, so much so are you personified in my heart. I do not ask if it is the same with you, that would be asking too much; I wish only that you have not lost anything by having to wait.

Your local superior is not in the habit of giving me an account of his community. I would, however, be very pleased to hear that you are living in perfect regularity, giving one another the example of a model of fidelity to all the points of our Rule, full of zeal for your own perfection and for the sanctification of souls, studying, working for the glory of God without any return for yourselves, so as not to attribute to yourselves what belongs to the Lord, who has endowed you with so many graces and given you talents that He has withheld from others. What the superior does not tell me, you must tell me confidentially so as to keep me informed about your circumstances and furnish me with an occasion to bless the Lord over your progress and advancement, especially in the religious virtues.

Goodbye, my children. I can no longer see anything and I am too lazy to get up to light my lamp. I embrace and bless you with all my heart.

999. [To Father Courtès, at Aix].<sup>10</sup>

*Father Sumien returns to the Congregation.*

[Marseilles,] February 28, 1849.

Sumien has requested to re-enter the Congregation.<sup>11</sup> He is at l'Osier where he will begin his novitiate. He is quite happy and very edified. I thought he would be a good example; that is why I did not reject him

<sup>10</sup> YENVEUX VIII, 317.

<sup>11</sup> The General Council, January 23, decided to welcome anew in the Congregation "l'abbé Sumien, left . . . some fifteen years before and returned to his diocese [of Fréjus] where since then he has exercised parish ministry with zeal, edification and devotion."

despite his 46 years of age. He would be one of the oldest ones, I believe he had number 10 and he will become the last, but it is better to be at the door of Paradise than in the abyss.

**1000. [To Father Magnan, at Ajaccio].<sup>12</sup>**

*Be faithful to hold the council of directors and the local council.*

[Marseilles,] March 1, 1849.

It was called to my attention that the council of directors is never held at the seminary. I insist that it be held often enough so that the seminary's climate and well-being can be discussed, and that by means of the directors' mutual reports and remarks, each individual seminarian is known; otherwise how can the directors give their advice at the time of admissions to Holy Orders. This point must be regularized. It goes without saying that this is not the council prescribed by the Rule; the latter consists of only the superior and his assistants, and should be held not only for the form but to fulfill the intentions of the Rule.

The financial accounts must be put in such order that they may be calmly presented to the most severe control of the Bishop whenever he wants to see them.

**1001. [To Father Courtès, at Aix].<sup>13</sup>**

*Superior must see to it that the Rule is observed.*

[Marseilles,] March 3, 1849.

For regularity, I would like to see that Father Françon does not himself decide when he will go here or there, the time he will remain at Aix, etc. We must not allow everything to go along according to the whims of people. There is a Rule that must be observed, and it is the local superior who must have a hand in its fulfillment.

<sup>12</sup> YENVEUX II, 14, 16; VII, 202.

<sup>13</sup> YENVEUX III, 69.

1002. [To Father Dassy, at Nancy].<sup>14</sup>

*The Oblates will not establish themselves at Sion but will remain at Nancy. The death of Father Michel.*

[Marseilles,] March 10, 1849.

I understand, my most dear Father Dassy, all that must have hurt you in the last letter you received from Father Tempier, but I must reject the implications you draw therefrom. Be fully convinced that we do entire justice to your excellent sentiments, that we are more than convinced of the zeal which motivates you for the good and the honor of the Congregation, and that, if in this circumstance we reached another opinion than yours, it is only because we have judged that, in our present situation, this acquisition does not seem appropriate.<sup>15</sup> It is not the younger men who reached this conclusion, but the reflection and advice of the older Fathers who were not only reluctant but also quite opposed to changing our residence in the city of Nancy for one in the country on the site of Sion. You have done all that depended on yourself to have your opinion prevail regarding what seems useful and good, you have done your duty in this matter and should have no regrets; but you must not be anxious and you must be in peace when the competent authority has decided on ideas other than your own. Start from the principle that we no longer wish to establish houses outside cities and especially in the far countryside; we already have enough and too many of this type. Make the most of your residence at Nancy. That is not to say that some day we may build an outside chapel, something you have wanted all along; I will see to that, please God, this spring or this summer when I go to visit you.

I hasten to finish so as to take away your hurt. Alas: we have just experienced a very deep one in the loss we have just sustained: the excellent Father Michel who passed away after completing his first mis-

<sup>14</sup> YENVEUX VII, 41; IX, 161.

<sup>15</sup> For some time Father Dassy had been insisting on selling the house on Montet Street in Nancy to settle the community near the Shrine of N.-D. de Sion in an uninhabited location. Father Tempier answered: "In such a matter, we must not consider your tastes and particular views, but also consult the tastes and the views of others. Well, since almost no one shares your admiration and enthusiasm for the mountains of Sion . . . uninhabitable for six months of the year, exposed to all the winds, without shade in front . . . a vast building with only 4 rooms and dormitories. . . ." Father Dassy copied this text in his letter of March 2 to the Founder and adds: "What language, what serious things in these few lines." (p. 2) "I do not feel that I have the courage to answer directly . . . from fear of letting fall . . . the least word ever so little disrespectful." (p. 1)



*Father Louis-Toussaint Dassy*  
(1808-1888)

sion.<sup>16</sup> I think that you have been notified by l'Osier to offer up your prayers.

**1003. [To Father Dassy, at Nancy].<sup>17</sup>**

*Have Brother Jolivet ordained as soon as possible; he is expected in England. Mission at Nancy. Vows of Brother Bonnin. Novitiate is much reduced after one of the novices was sent away.*

L.J.C. and M.I.

[Marseilles,] April 26, 1849.

How are things going, my dear Father Dassy, regarding the ordination of Brother Jolivet? I was impatiently waiting for you to give me some news. They are repeatedly and urgently clamoring for his presence and services in England. I am therefore in a hurry to send him to help the province, with two other Fathers who are only waiting for news of his ordination to fetch and take him to Fathers Aubert and Bellon by way of Belgium. It would be rather unfortunate if you did not obtain an ordination favor, since I did more than fifteen this year to assist the Jesuits and Capuchins. I was doing about three a week and we would not have been granted even one? You know that we have the privilege of *extra tempora* for all feast days. Will you please, my dear Father, answer me immediately on this matter. They are urging me from England to send our men even this week. The matter is indispensable if we are going to take possession of the establishment that Providence has procured for us in Ireland,<sup>18</sup> large enough to house some ten of our Fathers, who will work in missions in this Catholic country. From there we will send to the novitiate that already exists in England the many men who are destined for the missions in all the British possessions.

As a matter of fact, it is time, my dear son, that you take a bit of rest after so much tiring work. We must hope that the time will come when we can allow your apostolic zeal greater scope, and then you will gather the usual fruit which always accompanies the preaching of a missionary. All the trouble you gave yourself will not have been lost, however; it will always have contributed to make you known, and,

<sup>16</sup> Father Michel died March 6 at N.-D. de l'Osier, at the end of his first mission preached at St-Bonnet with Father Lavigne.

<sup>17</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

<sup>18</sup> They were hoping to open a house in Dublin, cf.: *Oblate Writings*, III, p. 35 in the note.

please God, will open the way for another kind of work more in conformity to your holy vocation.

When you deem that Brother Bonnin will be well disposed for making his five-year vows, you may admit him; you will inform me, giving me his first name, birthday and birthplace, the date of his entry to the novitiate, the time of his first vows and the exact date of his second ones.

You would do well not to delay any longer giving a bit of diaconal to those Oblates who are to be ordained, but I do not see why you try to have the Father Master review such sad matters with them. See to it that Father Depetro correct himself on the speed with which he says Mass: we are not practicing for a race. I do not want any of our people to spend less than 25 minutes for Mass. Let us perform ceremonies with gravity, moderate the speed of our speech, imbue ourselves with the action we are doing, and it will be easy to attain that time span.

Father Dorey speaks to me of a novice that you sent away, no doubt for many reasons, but it is unfortunate that he was not examined sooner. Now your<sup>19</sup> novitiate is reduced to its simplest state. We need good men for our houses in France, we are suffering on that point, Marseilles and Lumières are both in need of quick assistance.

I will not write to Father Dorey this time. I have 28 letters in the works, but you may tell him that I have received his letter of the 21st of this month in which he explains to me the conduct of the young man you sent away. I can only approve of what you have done, considering the urgency of taking a stand. I do not see any difficulty in admitting M. Tassy to the novitiate. Only, you must examine him closely and then follow his conduct, in order to be able to decide within the first three months about his vocation.

Also tell Father Dorey that I did not wait for his letter before granting suffrage to good Brother Lavalley. I personally offered the Holy Sacrifice for this holy soul whom the Lord has called to himself.

<sup>19</sup> The Register of Admissions at Nancy stops with the entry of Father Constant Chounavel, January 15, 1849, and does not start again until October 1855. At the meeting of the General Council of August 1-3, it was decided to close this novitiate, "unless the diocese of Nancy . . . decides to give us an adequate subsidy, so that we may meet the costs that this second novitiate imposes on us."

I received news of our missionaries to Ceylon by a letter written to me by Father Mouchel from Alexandria. They had made their crossing very safely and at daybreak they were about to get on their way to Cairo and Suez. By now with the help of the Lord they should have arrived at their destination where Father Semeria is awaiting them with open arms.

Goodbye, dear son. I greet and bless very affectionately all our family at Nancy.

† C.J. Eugene, Bishop of Marseilles.

**1004. [To Father Nicolas, at Limoges].<sup>20</sup>**

*Lenten mission preached by Father Nicolas.*

[Marseilles,] May 2, 1849.

I am very much convinced that you did some good during your Lenten assignment. It is true that this is not the fruit of a mission where all the sinners respond to the invitation of grace; it is another kind of good in relation to the honor of the Congregation, which is not to be scorned, however.

**1005. For Father Vincens, superior at N.-D. de l'Osier, near Vinay, Isère.<sup>21</sup>**

*Departure of Father Arnoux for England. Father Palle refused to go.*

L.J.C. and M.I.

Marseilles, May 15, 1849.

Before leaving for the station at St-Victor, I am writing you two lines, my dear Father Vincens, profiting from the departure of Father Arnoux who will go through l'Osier on his way to England.

<sup>20</sup> YENVEUX II, 84. Father Yenville does not specify the recipient of this letter. The Founder however wrote the same day to Bishop Berteaud of Tulle: "The kindness you have shown to our Father Nicolas has so moved him that he could not prevent himself from writing to me . . . ." (YENVEUX, IX, 77).

<sup>21</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

You will note on seeing him, the difference there is between a good and a sorry kind of religious. When I designated him for his mission, he had not a word to say, and Father Palle wrote me that pitiable letter that you read. To insist that such a poor man be sent there would be tantamount to giving a very bad gift to this beautiful mission of England. Where would we be, my dear man, if such a system prevailed? I give you the care of branding it, beginning by making the person, who has thus furnished me the occasion to make this remark to you, understand its evil. I really have to tell you that I find you a poor advocate of a detestable case. "For this poor child this is too bitter a cross." You joke when you thus label a mission so fine, so suitable for his good. You tell me that the ordeal is too great. Truly, I can't get over it. "It will break him." A religious is saying that of another religious! "He doesn't have a taste for teaching." And just what does taste matter. When a superior gives a fitting mission this can only be a question of whims. "He does not have what it takes to be a director in a seminary." But just who is speaking of a seminary? It is a question of going into one of our houses and, instead of loafing elsewhere, of being useful there.

I would say more if the bell did not force me to leave. Goodbye.

**1006. [To Father Vincens, at N.-D. de l'Osier].<sup>22</sup>**

*Father Vincens will preach the ecclesiastical retreat at Nancy. Father Cumin is named second assistant at l'Osier. Scholastic Perbost is sent away. Overly personal ideas of Brother Luc in philosophy and theology. Eccentricities of Brother Zucker.*

L.J.C. and M.I.

Marseilles, May 20, 1849.

I have just enlisted you, dear Father Vincens, for the ecclesiastical retreat at Nancy. It will take place during the last two weeks in August. It is up to you to choose between the last or the next-to-last. I have written that I felt you would prefer the last week because of the feast of

<sup>22</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens; YENVEUX VIII, 17.

Our Lady in August. If I am mistaken, please tell me immediately so that I may retract.

To complete your council, I name Father Cumin as second assistant; even though new in the Congregation, his good attitude, age, attachment to the family will amply make up for any defect in seniority.

It is very distressing that this Mr. Mollet of whom you spoke to me in such good terms has conducted himself in such a manner that he had to be sent away. According to what you told me, I had gladly decided to keep him, but with new facts new counsels; I can only approve what you have decided.

Having the judgments of both the superior and the Master of Novices is not too much for presenting men for oblation. Brother Roux's time has come, his term finishes on June 21. What have you to tell me about him? Father Santoni praises him.

I don't know if you have been told that Perbost has been sent away for a total lack of capacity, independently of his grossness beyond toleration. We must during the novitiate examine men about their talent. I do not claim that we should admit only geniuses, but there is a degree of ignorance and incapacity that is not admissible. This one did not even have a share of piety. There is another one, whose name I do not remember, whom we can not keep. He is as simple as a little child. He was led to believe the other day that he had eaten bouillon made of elephant; that is why he liked it. But Luc is the one who embarrasses me. There is no possibility of changing him in the ideas he has adopted in philosophy and perhaps in theology.<sup>23</sup> It is often pure pantheism or impure pantheism. I cannot hope that he can be straightened out, and certainly, as long as he remains as he is, I will not admit him to Orders. He always speechifies in his sense, and he has harmed some seminarians who are fooled by his confident tone and by his grand words. It seems that at l'Osier he has shown great confidence, there are some Brothers who submitted their sermons to him for correction; moreover, he was given confidential knowledge of our most intimate matters. It would be proper that we use a bit more discretion and reserve with the novices, and even with those Oblates of whom we are not sure.

<sup>23</sup> The second page of this letter has disappeared. YENVEUX (VIII, 17) has copied a paragraph: "It is often pure pantheism, etc. . . ."

Supervise Brother Zucker so he may correct himself of his eccentricities, that he may practice the virtues of kindness and patience; the immoderate practices which he gives himself over to are not acceptable.

**1007. To Father Vincens, superior at Notre-Dame de l'Osier, near Vinay, Isère.<sup>24</sup>**

*Admission to vows of Brothers Roux and Roure. Coming visit of Father Tempier. Date of the retreat by Father Vincens at Nancy.*

L.J.C. and M.I.

Marseilles, May 30, 1849.

If this continues, my dear Father Vincens, they won't even allow me time to breathe. Quickly and rapidly, so that you will not be slowed up in your work, I want to let you know that your two Brothers Roux and Roure have been admitted; you may receive their vows when you see fit. You will soon receive the visit of Father Tempier who went to Lyon yesterday. From there he will come to your place. The deacon will not be able to leave his position until the end of the school year.<sup>25</sup> He is teaching class in the minor seminary at Avignon. So, it is only at the end of August that he will go to the novitiate. I have not had the time to write to Nancy again. I am busy with confirmations, consecrations of churches, etc. The important thing is to fix the date. It does not really matter if it is the last or the week before last. I had spoken of the last; but you yourself were undecided because, after you had accepted that week, before finishing your letter you opted for the other.

You will explain to Father Tempier the topic of your concern; we had understood that it was a matter of having paid badly.

Goodbye. That's all I can tell you for the time being.

† C.J. Eugene, Bishop of Marseilles.

**1008. [To Father Dassy, at Nancy].<sup>26</sup>**

*Fathers Arnoux and Jolivet have left for England. We must not admit the Jew who has come to the novitiate.*

<sup>24</sup> Original: Rome, Archives of the Postulation, L. M.-Vincens.

<sup>25</sup> Philippe Fayette, who entered the novitiate on September 30, 1849, and was ordained priest at Marseilles in the Fall of 1850.

<sup>26</sup> YENVEUX III, 61; VIII, 35.

[Marseilles,] June 1, 1849.

You did very well in directing Father Jolivet toward England. I had explained myself enough so that it was not necessary to give him a new obedience. You did not even need to interpret my will, it was sufficiently known to you by my letters in which I indicated the mission I was giving to Father Jolivet. As yet I have no news about his arrival. You must have been pleased to see again his excellent travelling companion, Father Arnoux, always so kind, so good, so exemplary. In speaking of Father Jolivet, I will tell you that I would have made no difficulty whatsoever in allowing him to say goodbye to his father, but I would have had to be alerted in time; my answer to this request would have arrived only after his departure from Nancy.

I don't know if I answered Father Dorey regarding the Jew of whom he spoke in one of his last letters. I do not think we should admit him here, not after he had been refused at our novitiate in England. It is always a ticklish situation to admit Jews to the religious state. They must be doubly tested. He did take a good step in going to see Mr. Ratisbonne,<sup>27</sup> he is the one I would have suggested that he see. Once this experienced priest has tested him and he persists in what he thinks is his vocation, then we can take him into consideration.

**1009. [To Father Dassy, at Nancy].<sup>28</sup>**

*Father Depetro may make a retreat at the Carthusians.*

[Marseilles,] June 22, 1849.

I want to inform you, my dear Father Dassy, that I have authorized Father Depetro to make a retreat of a few days with the Carthusians. These are situations that we must not make public so that others will not get the whim of doing the same, something that I could not permit for it is contrary to our usages and to good order.

<sup>27</sup> The brothers Théodore-Marie and Alphonse-Marie Ratisbonne had in 1843 founded the Congregation of the Daughters and the Missionaries of N.-D. de Sion.

<sup>28</sup> YENVEUX IV, 190.

**1010. [To Father Courtès, at Aix].<sup>29</sup>**

*Form Father Coste. Ordinations.*

[Marseilles,] July 8, 1849.

Father Coste must have returned to you. I recommend him to your charity. With a few little kindnesses, you will be able to improve this man, who has the defect of being a little deprived<sup>30</sup> of imagination, but with kindness and fatherliness, he will progress well. He needs counsel and direction. No one can be more useful to him than yourself in this regard.

I have just completed a small ordination of three priests,<sup>31</sup> two of whom are ours, and a subdeacon whom you know: Bonnard, his head shaved like a Carthusian.

**1011. For the deacons [Grenier and Chauviré], at Nancy.<sup>32</sup>**

*Hopes to go to Nancy and ordain Brothers Grenier and Chauviré to the priesthood.*

L.J.C. and M.I.

Marseilles, July 20, 1849.

It is much too soon, my dear son, to answer already the request you address to me in your letter of June 22. I do propose to go to Nancy before the end of the summer; once there we will arrange all that is to be done. I am taking advantage, I was going to tell you that I was taking advantage of the passage of our men who were going to England, but I was mistaken, they will not go your way, so I will send your letter today by ordinary mail. If it please the Lord and the lord Bishop of Nancy, I will ordain you to the priesthood during those few days that I will spend at your house. I enjoy too great a consolation in imposing my hands on members of our Congregation for me to neglect

<sup>29</sup> YENVEUX IX, 65. *Notices nécrologiques*, Vol. VI, 379.

<sup>30</sup> Difficult to read the word: "young" or "deprived" or "poor in imagination."

<sup>31</sup> Ordination to the priesthood, July 8, in the chapel of the Bishop's House, of Father Roger Cooke, A. Tortel, and of abbé Roque.

<sup>32</sup> Original: Ottawa, Deschâtelets Archives, L. M.-Grenier.

this occasion which is such a happy one for me. Prepare yourself in advance for this special grace, the whole time of the diaconate should be nothing else but a preparation for the priesthood. Keep before your eyes always the summit of the mountain where the burning bush awaits you, and by your holy desires and sustained fervor hasten the moment of your transformation. I hope to obtain the necessary dispensation for Brother Chauviré, who is younger than I believed. Neither of you can give better guarantees of wisdom and of virtue than to have made a full year in a good novitiate, of which I know you profited well. Let study and piety advance together. You must equip<sup>33</sup> yourselves so that you are ready when the good Lord calls you. Your example will have a good effect in the novitiate and will make the work of good Father Master easier.

Goodbye, my dear children. This letter will be a common one since my affection which dictates it extends to you both, my venerable deacons, to whose prayers I commend myself.

C. J. Eugene, Bishop of Marseilles.

**1012. [To Father Dassy, at Nancy].<sup>34</sup>**

*Confession faculties granted to Father Depetro.*

[Marseilles,] August 7, 1849.

I consent, following the request made to me, that Father . . . present himself to obtain the faculties for hearing confessions. I agree to this because of the danger of cholera. I was not yet too anxious to lay this burden on this young Father.

**1013. [To Father Tempier, at Marseilles].<sup>35</sup>**

*Account of the trip to Avignon. Vinay and N.-D. de l'Osier. Visit to Bishop Bruillard of Grenoble.*

<sup>33</sup> *se lester*: to build, to equip oneself, cf.: Dic. Bescherelle, 1849.

<sup>34</sup> YENVEUX II, 89.

<sup>35</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

Grenoble, August 16, 1849.

While waiting, my dear Tempier, to climb back into the carriage and go back to N.-D. de l'Osier, I am going to give you news about my trip.

I arrived at Avignon after the easiest trip in the world. At the wharf I met a Grand Vicar of his Grace the Archbishop and Father Magnan who took me to the Archbishop's house where his Grace had prepared a fine dinner for me where nothing was lacking, not even ice. He had to leave at dessert time to distribute the prizes at the college. Mr. Barrère kept me company and accompanied me to the carriage. We left during choking heat which lasted all day. During the night a storm broke over Valence which gave us a delightful coolness that has been with us since. It was a good thing that we reserved our places for Grenoble in advance. We left behind us in the square ten persons who had waited in vain. At Vinay, I got out of the carriage, it was not yet eleven o'clock; I deposited my baggage at the pastor's house, who was absent, and I started out on my own two little feet for Notre-Dame where I arrived just in time to say Grace with the community. Since I had not eaten since Avignon out of respect for the fast-day on the eve of the Blessed Mother, I did not content myself with only spiritual refreshment, but I dined with good appetite just a bit before 2 o'clock. I found Father Vincens again and I got acquainted with the little family. Yesterday, feast of the Assumption, I said the community Mass and received the vows of Brother Berne,<sup>36</sup> one of the deacons I will ordain to the priesthood on Sunday. I decided to make a visit to the Bishop of Grenoble; Father Vincens accompanied me in the carriage of Mr. Vieux, notary at Vinay, who wanted to drive us himself. We were not able to leave before two o'clock, which did not prevent us from arriving before eight o'clock. That was early enough not to find the Prelate in bed, since he retires at nine o'clock exactly to arise at half past three. As is his happy custom, the Bishop of Grenoble received me with open arms, I was truly astonished at his fine physical condition. He seems to be a man of sixty, but he will be eighty-five in three weeks. After a conversation of a short hour, I insisted that he retire to rest; he wanted to show me to my room; meanwhile Father Vincens set out to

<sup>36</sup> Ms.: Arene. The reference is of Brother Berne, cf.: following letter.

find a carriage to take him to his destination. I presume he found what he wanted because I did not see him again. This morning I said Mass early in the chapel of the Bishop's house. The Bishop of Grenoble said it after me. I received the visit of the Grand Vicars, all of whom said lots of good things about both Father Vincens and the Congregation, acknowledging the valuable services given to the diocese, etc. Lunch hour was advanced a little, so that the Bishop could meet his obligation of assisting at the distribution of prizes in his minor seminary; he left at eleven o'clock, and I went with Mr. Rousselot to Montfleury to see our old acquaintances.

I leave you imagine the happiness my visit produced; poor Madame Clotilde who has been quite ailing for the past fifteen months from a stroke which has paralysed half of her body, told me that my presence made her feel well enough to be cured; she commissioned me, and so did Mr. Alleix, Mme. Samuel and others, to tell you many things. I returned to the Bishop's house at the same time as my lord of Grenoble, but, to give him more freedom and to be able to write to you, I went away to my room. At three o'clock Mr. Vieux will come to fetch me and we will quietly return to l'Osier, where I will start my visitation. I intend inviting to the ordination and to dinner on Sunday, Mr. Vieux, my charitable driver, the Pastor of Vinay and Mr. Correar, mayor of Vinay, who has always conducted himself perfectly toward our Fathers. I will leave on Monday, and I don't think I will stop anywhere before Nancy.

I beg you to give news about me to my good mother at St. Louis and at the Bishop's house. I do not have time to write anyone else but you.

His Grace the Archbishop of Avignon would not have gone to Marseilles without my invitation during my absence. He will stay at the Bishop's House; get information about the day or the evening before the festivities that the circle is giving him so that you are ready to receive him; always grant him the full measure of politeness, and take care of him personally. Goodbye, I greet you very affectionately.

C. J. Eugene, Bishop of Marseilles.

If you still insist on having the minor seminary at Ajaccio, write to Father Magnan at Viviers immediately.

**1014. To Father Tempier, vicar-general at the Bishopric, at Marseilles,  
B.d.R.<sup>37</sup>**

*Ordination of two Oblates at N.-D. de l'Osier. Route of the trip to  
Lyons.*

L.J.C. and M.I.

N.-D. de l'Osier, August 20, 1849.

While the community is having breakfast, I am writing you a short note to tell you that since yesterday we have two more good priests in the Congregation. They are Fathers Berne and Guinet. I solemnly received the vows of the first on the feast of the Assumption, and the second made his vows by anticipation in my hands on the eve of the ordination, a magnificent event in solemnity, contemplation and piety. Before beginning, I told the faithful who filled the church and for whom it was necessary to erect a pulpit, what was to take place before their eyes, and I assure you that they missed nothing at all of this delightful ceremony. Never has there been more respectful silence, all were deeply impressed. To fill to full measure these proceedings, I had invited the Pastor of Vinay to fill the function of archdeacon; he accepted this invitation, but he did not stay for the dinner, since he had to leave for Lyons the same day. The Mayor of Vinay and his son, Mr. Vieux, notary and a good Christian, Doctor Menthe, the Pastor of some place or other, brother of our Father Berne, and another priest were invited. Mr. Correar, whom I wanted to honor, was extremely pleased with my attention, which were truly due to him because of his constant friendship for our Fathers and for the protection he has always given our house at l'Osier.

People are coming in, there is no way to continue. I would like to tell you again that I have reserved places for Lyons at St-Marcellin, and that I will take the carriage at Rives Hautes without being certain that we have bookings at Dié where they should have written from St-Marcellin.

Goodbye, greet all our Fathers, my mother, the family, Jeancard, Carbonnel and Blanc.

C.J. Eugene, Bishop of Marseilles.

<sup>37</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

1015. [To Father Tempier, at Marseilles].<sup>38</sup>

*Account of the trip from N.-D. de l'Osier to Nancy, via Lyons, Dijon and Langres.*

L.J.C. and M.I.

Nancy, August 26, 1849.

I wrote you, dear Tempier, from Grenoble and l'Osier. I gave news of my arrival at Nancy to Jeancard. Today, I continue my correspondence with you. I do not have much time to write, but I will give you at least some signs of life by continuing the narration of my trip. Having left l'Osier on the 20th after dinner, I took the carriage from St-Marcellin to Lyons at the top of the mountain called Hautes Ores where the northwest wind blew in a manner that competes with our most violent mistral. We arrived at Lyons shortly after six o'clock in the morning, and at exactly eight o'clock we travelled toward Châlons where we did not arrive until nightfall. Immediately we climbed aboard a carriage, I cannot call it a diligence, so slowly it dragged us along to Dijon; it was not quite five o'clock when we got off, in the square we had to wait at the door of the church until the Angelus rang, and in the company of Mr. Pavy, grand vicar of Algiers whom I had met on the boat, we were the first ones to enter and were happy to say Mass. I had to declare who I was, and thereby I was obliged to make a call upon the lord Bishop, who was informed on his rising of my presence in his episcopal city. After I had visited the cathedral church where I had just offered Mass, I went to see him. His Grace was very polite and offered me a breakfast while he went to say Mass in the chapel of a Congregation. He hurried back to see me again before I boarded the carriage. I left at nine o'clock. We stopped at Langres for dinner. The next morning at six o'clock, we had arrived at Nancy.

At Langres, we knocked uselessly at the door of the bishop's house. Bishop Parisis was visiting a convent at the time, and we did not have enough time to see the place. As soon as we arrived at Nancy, we went in the direction of our house on Montet Street, no longer at No. 19, but n. . . . We were welcomed by the sound of the Angelus bell; the community was ending its oraison. After cleaning up a bit, we said Mass. I had offered hospitality to Mr. Pavy, which he graciously accepted.<sup>39</sup>

<sup>38</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

<sup>39</sup> The second page of this letter has disappeared.

**1016. [To Father Tempier, at Marseilles].<sup>40</sup>**

*Death of l'abbé Martin, vicar of St-Joseph. Father Dassy is too severe. Bad spirit of the Oblates in Canada.*

[Cirey,] September 6, 1849.

I am sorry about poor Father Martin. I had forgiven him wholeheartedly all his faults against me.<sup>41</sup>

I have given him some advice.<sup>42</sup> He is truly intolerable to all his subordinates. There is unanimity on this, with the exception of good Father Dorey who excuses everything. He spies on them, scolds them, threatens them with punishment, pays no attention to them, and feeds them very poorly. I hope he will act more properly after the remarks I made to him.

Overseas, a bad spirit is rampant. To hear them, they are still the most perfect members of the family. [ . . . ] I don't stop telling them that they have lost the spirit that I wanted to communicate to my children, and that they are the topic of my deepest concerns. Therefore, I am determined to use the only remedy that I know of for these evils; send an Extraordinary Visitor with the powers to regulate, correct, etc.

**1017. [To Father Tempier, at Marseilles].<sup>43</sup>**

*Anxiety because of the cholera epidemic at Marseilles. The Founder will leave Cirey as soon as he has baptized a future grandnephew. Various business matters.*

L.J.C. and M.I.

Cirey, September 9, 1849.

My dear Tempier, when I write to you, if only to thank you for the good idea you had of daily giving me news about you, I would gladly do it. I have nothing to tell you except that I am fidgeting here,

<sup>40</sup> REY II, 316; YENVEUX V, 243: VII, 184.

<sup>41</sup> Martin Lazare had been a long-time adversary of the Founder.

<sup>42</sup> After the Founder's visit to Nancy, the Fathers and Brothers had written to him, complaining about their superior, Father Dassy.

<sup>43</sup> Original: Rome, Archives of the Postulation, L. M.-Tempier.

seeing that my niece, who the last time gave birth two weeks ahead of time, this time is strictly programming her delivery.<sup>44</sup> It will be tomorrow, I believe, but that does not mean that the child will arrive on time; so I cannot tell you today just when I will leave. All of the science of Vignolo<sup>45</sup> who has been waiting here for two weeks, cannot give me the slightest indication on this point. I know that my presence is not needed at Marseilles, but it is so fitting that I cannot endure not sharing the danger you are facing. I am concerned about it all day, and the only way I console myself is to pray continually for your safety and the end of this terrible plague. Always have at hand the pastor's recipe I sent you. This good pastor has told me several times that he has saved all those ill of cholera to whom he had time to administer his remedy. I assure you that I would have absolutely no anxiety about plunging into your choleric atmosphere after having lived in the freshness of these valleys. Besides there is nothing to fear on the moral angle which could in any way influence my physical condition. After that I will be as prone to the sickness as anyone else, that is nothing to be frightened of; my position, besides, has been marked by Providence in this type of combat before which I certainly would not back off, not even by a step. A circumstance, such as this one which holds me here day after day, was needed to stop me from flying to you, but the very day of the baptism I will not sleep here. Today is Sunday. After having said Mass at the château, I assisted at High Mass and Benediction at the parish, where I again returned after lunch for Vespers and Benediction. I have only time to send this little letter quickly to the mail. I have received nothing else from Nancy, I do not know just what will be the arrangement for the ordination of the deacon.<sup>46</sup> Did I tell you that he had asked me to be ordained at Quimper, where it would have been easy to make a last visit to his family before leaving for the missions. I thought that that ordination would be risky, not knowing if the Bishop would have some objection to make, etc. I then wrote to him to have himself ordained at Nancy if the Bishop of Nancy is willing, or to come to see me at Cirey, and I have written to Bishop of Langres to ask him the proper authorization, if need be; but he may have to hurry, because I would not wait 24 hours to ordain him once the baptism is done.

<sup>44</sup> After the visitation of a few Oblate houses, the Founder stopped at Cirey-sur-Blaise in order to baptize the child of his niece, Madame the Marquise of Damas. He performed the baptism on the 17th and returned to Marseilles on September 22.

<sup>45</sup> Doctor Vignolo, a native of Marseilles, practiced in Paris.

<sup>46</sup> Ordination of Brother Grenier, cf.: L. M.-Grenier, September 13, 1849.

Goodbye, dear friend. May the good Lord keep you and may he deliver me quickly from the ties that hold me here.

C. J. E. Bishop

From here I am going to send a letter for Father Ricard to Father Aubert. I did not know how to address it to him directly. This letter had been started at Marseilles in the month of May, and I run the risk of arriving too late for it to leave in time. We will need to arrange the trip of Father Vincens<sup>47</sup> and to choose the companion we will give him. I told you in my last letter that we will have to give up the idea of sending Santoni, it would create too big a gap in Europe and, according to all appearances, he would not remain in Canada. Perhaps the best solution would be to give him the future Father Grenier, the one who is to be ordained at any time! If he comes here to be ordained, I will ask him further.

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

C. J. Eugene, Bishop of Marseilles.

My usual affectionate greetings to the inhabitants of the Bishop's house and others.

**1018. [To Father Tempier, at Marseilles].<sup>48</sup>**

*Concern and regret not to be in Marseilles during the cholera epidemic.*

[Cirey,] September 12, 1849.

My concern is so great that I fear I will fall sick from it. The thought of what is going on in Marseilles fills my soul with bitterness, I find no happiness in finding myself among my family, my duty calls me elsewhere. You know me well enough to be convinced that the least thought of fear did not even enter my mind. I have all my life desired

<sup>47</sup> The Founder proposed to send Father Vincens as Visitor to the Oblates in Canada.

<sup>48</sup> YENVEUX II, 126.

to die a victim of charity. You know that this crown was withheld from me right from the first days of my ministry. The Lord had his designs since He wanted to trust me to give a new family to His Church; but for me it would have been a greater value to have died of the blessed typhus which I had contracted while serving prisoners. Now that the work that God has called me to is done, what could be a more happy event for me than to die, especially if the sacrifice of my life were to be accepted not only as expiation for my sins, but as a holocaust to the Lord, to appease God's anger and to turn away God's scourge from my people and especially from our priests whose life is so precious. Up to now only one of them has died, our poor abbé Martin; but all of you are threatened and I am two hundred leagues away from you. What a stroke of fate this engagement is which brought me here before there was a cholera threat, and now has kept me here in spite of myself! I am at the end of my patience and manners. If I did not fear that emotion would cause a vexing effect on my niece in her terminal condition, I would leave tomorrow. The doctor calculates that that's the day, according to new calculations he has made. A day's delay could cause me to miss Sunday Mass. Come what may, that day at the latest will mark my leaving here.

**1019. [For] Brother Grenier.<sup>49</sup>**

*Regrets not having been able to ordain Brother Grenier to the priesthood at Nancy.*

L.J.C. and M.I.

Cirey, September 13, 1849.

[For] Brother Grenier:

I greatly regret, my dear son, that I was content to answer you in the letter I addressed to Father Dassy. You would have understood that I had always wanted to impose hands on you myself, and that it was by way of precaution that I paved the way to have you ordained at Nancy. As last Sunday and Monday had passed, both days of double rite, I would have been able to ordain you tomorrow, the feast of the Holy Cross. The good Lord has deprived me of that consolation; I

<sup>49</sup> Original: Ottawa, Deschâtelets Archives. L. M.-Grenier.

offer it in sacrifice with even more resignation since it appears that the Bishop of Nancy did not go on his planned trip and that your happy day will not be put off too long.

I think, my dear son, that it would be proper to put off your visit to your family until a little later. I prefer that you go when I shall have decided by what means I will have you achieve that goal of your wishes which is, if I am not mistaken, the missions to the infidels. I must be back at Marseilles to know if I will have you go by way of England or if I shall send you directly to America. In either case, you would not return to Nancy. You would make your way either by passing through Quimper or the region where your family lives. I will also have to tell you how you should go about making out the proxy you are to leave in Europe. Regarding this matter, you would do well to send me at Marseilles a general outline of your temporal affairs.

Father Chauviré seems to be counting on a small sum, to be placed at your usage, to pay for the expense of the trip that he wants to make to his hometown. I do not see this voyage as opportune, but if you are able to give him a hundred francs of the money you are to receive, I authorize you to give them to Father Superior so that he may send them to the father of our Father Chauviré. You will leave the remainder of the sum in the hands of Father Superior; he is to keep it without using it for anything else but the trip you will have to make later on.

Since the Bishop of Nancy is good enough to ordain you, do not show any regret. Allow my heart to have all the regret of having travelled more than 200 leagues to have the consolation of imposing my hands and then having to leave without being able to communicate to you the sublime priesthood with all the gifts of God which will make your ministry fruitful.<sup>50</sup> These are some of the painful things which occur in life. I unite myself with you at least in spirit and pray the most abundant blessings of the Lord are showered upon you. Receive the first assurances from the blessing that I give you as I embrace you with all my heart.

C. J. Eugene, Bishop of Marseilles.

<sup>50</sup> The Founder ordained Brother Chauviré, but did not receive on time, it seems, the dispensation of age for Brother Grenier, aged 22 years and 9 months; the latter was ordained by the Bishop of Nancy on September 22, 1849.

1020. [To Father Dassy, at Nancy].<sup>51</sup>

*Father Dassy to remain superior of the house at Nancy.*

[Cirey,] September [20?],<sup>52</sup> 1849.

I am going to leave, dear Father Dassy, and I have much more to write, I will tell you only a couple of things. You are wrong in allowing yourself to be affected by remarks that are addressed to you. What you are experiencing is the inheritance of those who are in charge of others.

Through patience, we will overcome everything and the severity of assessments made of us will keep us on guard against our own weaknesses. Stay quietly at your post, and do not allow to appear that you might feel any resentment against anyone at all. Pleasantness is easily reconciled with the required regularity lived out in practice.

1021. [To Father Dassy, at Nancy].<sup>53</sup>

*Answer to Father Dorey's question.*

[Marseilles,] September 25, 1849.

I forgot answering Father Dorey's question. There cannot be even the shadow of anxiety over mumbling the words *in sancto Instituto*, etc. That which precedes sufficiently expresses the intention and the will. It would have been more proper to have him repeat the phrase more distinctly, and in order not to wait for the first solemn renewal which will not be held until All Saints Day, and by which, in our Institute, is rectified all that could have been defective in the profession,

<sup>51</sup> YENVEUX VII, 146, 181; VIII, 112.

<sup>52</sup> Yenveux does not give the date of these extracts. It refers to the answer to Father Dassy's letter written on September 13. It was therefore written about the 20th, before leaving Cirey. The Founder answered the letter of the 16th on the 25th, and the letter of the 19th on the 26th. After the visit of the Founder to Nancy, the Fathers and Brothers wrote to him to complain about their superior whom they considered distrustful, too exacting, doing everything himself, etc. The Founder must have reproached him so severely that Father Dassy requested to leave the house at Nancy or to remain there as an ordinary community member.

<sup>53</sup> YENVEUX VIII, 112.

you may have the Brother pronounce again, in your presence, the formula, just as it is printed. I do not consider it necessary, but it is to bring him even greater peace.

**1022. [To Father Dassy, at Nancy].<sup>54</sup>**

*Young Father Chauviré requests to leave Congregation.*

[Marseilles,] September 26, 1849.

I would like to know, my dear Father Dassy, upon what information Father Chauviré was admitted to religious profession in our Congregation? Who presented him to the subdiaconate and diaconate? It is at the point that a man should have been stopped, who, you tell me after the fact, does not seem to you fervent enough, as loving the Rule enough to advance him to the priesthood. We should not have been given information favorable enough for the Council not to find any reasons to exclude him, and, if you did discover you had been mistaken, you should have been careful not to present him for the subdiaconate.

Once a man has become a religious, once he has been ordained subdeacon especially, you have crossed the bridge. But again if you were so strongly persuaded of his unworthiness, it was not enough to reproach him for things which one might hope would vanish after the priesthood; but it was your duty to present forcefully to me the motives you had to suspect his sincerity. I swear to you that if you had spoken to me in this vein, never but never would I have ordained him. This is to tell you, my dear Father Dassy, that it is not seemly for you to want to decline so easily the responsibility for a man whom you have so badly trained. There is no doubt that this man came to us only to get Holy Orders from us: that is what your sagacity should have detected during the fifteen months he lived under your roof. Now the evil has been done, we must recognize humbly that we have been fooled, but not to the point of being his laughing-stock. If he wishes to apostasize, he can well do so, that would only be the consequence of his first sacrilege; for we cannot suppose that he could ignore what obligations

<sup>54</sup> YENVEUX VIII, 200. Answer to Father Dassy's letter dated September 19.

he contracted by his religious profession, and, since he also knew the position of his father and family, he should have refrained from making vows.

But he did understand that this was a means to arrive at the priesthood which he envisioned with self-interest, and he vowed brazenly to preserve until death in a Congregation from which he planned to leave as soon as he was a priest. Judge how the Lord will bless him. In the odd letter that he wrote me he says that he is incorporated into the diocese of Marseilles. That would mean that his Bishop gave him an incorporation instead of the dimissorials that we had asked him for. Please clarify that for me by rereading the document you must have at hand, but which I do not know. This would complicate the difficulties.

Tell Father Depetro for me that the sentiment he expressed on the steps taken by Father Chauviré give me rather a poor impression of his judgment and a great mistrust of his principles.<sup>55</sup> He has lacked heart and understanding in this circumstance, and in others besides. I had hoped better things from him, tell him this quite bluntly.

**1023. To Father Grenier, assistant priest, 23 Montet Street, Nancy, Meurthe.**<sup>56</sup>

*Permission to visit his family. Cholera at Marseilles. Illness of Father Mounier. Coming departure of missionaries for Oregon.*

L.J.C. and M.I.

Marseilles, September 30, 1849.

Dear son, if people allowed me only time to write a word to you, I would leave everything aside to tell you how much your letter of the 16th, which I have just received, pleased me. You have shown me a heart as I love them to be. Be blessed, my dear son, for the good that you do to me. It's a compensation that the good Lord grants me for

<sup>55</sup> Father Dassy wrote on September 19: "Father Chauviré, during my absence, has so indoctrinated young Father Depetro that on my return I recognized that the latter thought it entirely natural that our Father Chauviré return to his family. . . . The young Father is always too easy to respond to all the complaints of the malcontents."

<sup>56</sup> Original: Ottawa, Archives Deschâtelets, L. M.-Grenier.

the vexations that others cause me. Can I be consoled for having been deprived of the happiness that imposing my hands on you would have provided? To you, my dear son, into whose soul it would have been so pleasant to infuse mine with the miraculous communication of the priestly grace. It was an immense sacrifice that was imposed on me. Realize this well, my dear son, to take it into account in my regard.

When you think it proper, do go to your family for a short visit, but do not stay too long. Remember that St. Francis Xavier while leaving for the Indies turned away from the château of his family even though he was close by. We have in our Congregation a certain Father who refused to say goodbye to his father and mother before embarking for America. I tell you this to encourage you to hasten your separation a little. It is the Lord to whom you now belong,<sup>57</sup> who is your inheritance.

October 3.

I find this letter among my papers and regret not having sent it as it was when I was deterred from finishing it. I am going to send it to the mail immediately so as not to make you wait any longer. We are here under the fatal influence of cholera, which takes from us some 40, or 30, 20, or 25 people each day. Those who come here are in danger. Yesterday a whole family of five people died on coming back to the city after having gone away at the beginning of the epidemic. You must know that I did not consider this danger when my duty called me back to my flock, but up to now I have felt no symptoms of the illness. None of ours has been attacked. But another of our Fathers at the seminary is very ill of another quite dangerous sickness; it is good, excellent Father Mounier.<sup>58</sup> He was anointed yesterday. But there is still some hope. I am going to ordain Brother d'Herbomez priest and send him to Oregon via California, along with Father Surel whom I am obliged to take away from Nancy, no matter how useful he is there, because he is among our brothers the one who will do the best work in a country where everything must be done from the beginning. Your turn will come, my dear son; meanwhile pray for those who are preceding you and who are preparing the ways for those who will follow.

<sup>57</sup> Ms.: *appartenait*.

<sup>58</sup> Died on October 5 of typhoid fever.

Goodbye, my dear son. I press you against my heart and bless you.

C. J. Eugene, Bishop of Marseilles.

Greet affectionately for me our Fathers and Brothers at Nancy.

**1024. [To Father Vincens, at N.-D. de l'Osier].<sup>59</sup>**

*Cholera at Marseilles. Coming ordination of Brother d'Herbomez. Work and sufferings of the missionaries in Oregon.*

[Marseilles,] October 12, 1849.

Next Sunday I am going to ordain Brother d'Herbomez. He will leave immediately for the difficult mission of Oregon. He is all filled with joy at the thought of the privations he will have to undergo. That is what he has been asking of the Lord for a long time. These are truly generous souls and not like these lazy ones who back away from a mission like England. When one has these dispositions, one is as ready for one mission as for another.

If you could read the letters I receive from Oregon, you would have shed tears with me over the sufferings and the privations that our dear Fathers are enduring in that mission. Their hands are calloused by the work they are obliged to do, to clear land they must cultivate to grow, not grain for bread which is lacking, but for potatoes to have something to live on. They would need two thousand francs to hire a valet, and they do not even have enough to pay the costs of the letters we send them. They are forced to cut down with their own hands trees that are hundreds of years old; they live among the savages, always exposed to all kinds of dangers and even loss of life. I pity them, or rather I do not pity but admire them; in spirit I prostrate myself at their feet; I bless the Lord for having chosen them as instruments of his glory and mercies.

The cholera continues with the same intensity; but sudden horrible cases are rather rare. Since I'm back, I have gone to confirm many of these poor victims on their death-bed, and I have felt no other pain than the anguish, which I cannot guard against in the sight of such disasters.

<sup>59</sup> YENVEUX I. 111\*; II. 127; IX. 74 bis.

1025. [To Father Dassy, at Nancy].<sup>60</sup>

*Questionable relationship between Father Depetro and the ex-novice Delune. Personnel of the community at Nancy. Invitation to kindness. Vows of Brother Viennet. Chapel transformed and open to the public*

L.J.C. and M.I.

Marseilles, October 16, 1849.

To tell you the truth, my dear Father Dassy, I cannot open a letter coming from Nancy without trembling. Since I last visited that town, I have not received a single one that has not disturbed me more or less. But the one that I am now answering surpasses them all. What a horrible discovery! And in telling about such horrors,<sup>61</sup> instead of doing your best to console me, you turn back upon yourself once again to complain that I have assessed you to be too severe. Your self-love must be very subtle to disguise itself thus in your own eyes. You tell me that your eyes are filled with tears, I was going to mix mine with yours, thinking you were grieving over the straying of your unhappy brother,<sup>62</sup> but it is over the thought that someone, that is I, has reproached you for being too severe. You admit, you add, that you did not scold him enough. Yes, be sorry, my dear friend; it is much better to inspire confidence than to frighten people. And besides, what is the use of returning in all your letters on the remarks that I had to make and which, for your part, you should have accepted with more humility. That is what you are obliging me to say for your own good, before I let you know what I propose to do in regard to that poor straying soul. First of all, I do not understand exactly just what kind of fault you suppose he has committed with this unhappy young man. His immorality and his lack of refinement must make us suspect him liable to serious accusations which he sustains against his accomplice. It is essential that you obtain from him that he give you the letters Delune has written to him. The unworthy Depetro is certainly very guilty. That

<sup>60</sup> Original: Rome, Archives of the Postulation, L. M.-Dassy.

<sup>61</sup> Answers a letter of October 12 in which Father Dassy sends to the Founder a letter of the ex-novice Delune inviting Father Depetro to leave the Congregation and the ecclesiastical state, and a letter from Depetro to Delune. After the word "horrors", the Founder wrote 5 lines, as far as "your own eyes," which he erased as well as he could, but after much patient work, Father Sion succeeded in deciphering them as well as the other scratched-out passages of this letter.

<sup>62</sup> Again, the Founder scratches out 9 lines, from "but, it is over the thought" as far as "to let you know". He continues his letter with an incomplete sentence.

is evident in the only letter that you have sent me, as also in that of Delune which you should have sent on to me in its entirety, and especially without erasing the line that you have covered with an ink even blacker than the writing.

That is enough for tonight. I need to reflect until tomorrow, and to say Holy Mass before taking a decision on this miserable man.

The best thing that this unhappy Depetro could do would be to go to the Trappists and weep over his sacrilege and apostasy. But this effeminate soul is incapable of a generous resolve. We must not count on that. But what can be done with such a person? You cannot keep him at Nancy, and where else can I place him? L'Osier would be the place, as he would not be a stumbling block for the young Fathers or those who are simply Oblates there. At Marseilles, even if under my eyes, he could again compromise himself and us with him. And then how can we decide to have him travel alone? He would not be able to resist the danger of a single night in the diligence. If I had been informed of his misconduct sooner, I would have had him come back with Brother Surel. Good Lord, what a sad situation!

Everything considered, I shall wait for another letter from you and new communications from his accomplice. Do your best to get his letters. I cannot continue anymore on this subject.

While waiting to complete your household, I have written to Father Vincens to send you Father Chaine, who is very talented and preaches very well. This young Father is excellent, but accustomed to the paternal government of Father Vincens, he could not stand being treated as a schoolboy. Watch out for that. Superiors govern brothers not subjects. They are obliged to have much regards for the men who, even though placed under their governance, belong to the family, and even more for those who must cooperate with him in the good order and administration of the community.<sup>63</sup> We must carefully avoid teasing people. That is something difficult to bear. Kindness is an indispensable quality for making obedience easy. In a word, reread the chapter that treats of the local superior and conform yourself to everything you find there. Do not lose sight of the recommendations that I so strongly

<sup>63</sup> Third section of this letter, erased from "we must avoid" as far as "difficult".

insisted upon with the Bishop of Nancy. We must absolutely arrive at that point. That is only just. I tell you that we can no longer send you a penny. We have decided that the houses must be self-sufficient or go under. While awaiting a definite arrangement, I name Fathers Dorey and Chaine assistants, the former will be your admonitor and director or spiritual father. You will meet with your assistants according to the precise terms of the Rule, even if you have no extraordinary message to give them. The Rule wants this meeting to take place, and that it not be a matter of form only.

You may admit to first vows the lay brother you presented to me.<sup>64</sup> Brother Surel assured me that you could easily replace him in what he was doing by taking in the little orphans as you have done on other occasions.

I beg you to greet Fathers Dorey and Chaine, if the latter has arrived at Nancy, very affectionately. I greet you very affectionately and bless all of you.

† C. J. Eugene, Bishop of Marseilles.

*P.S.:* I congratulate you for having successfully made your chapel available for public services without cost to your house. Only, Father Tempier is afraid that you might have disturbed the main wall which sustains the building. I fear for the support of the arch facing the garden. I assume that you spoke about all that when dealing with the architect. Speak to me further on that topic. I am in admiration of the Northern Clerics' attraction for the Order of Dominicans. As for the Jesuits, it is normal. All right. I praise those who join these Institutes, but I am surprised that no one has thought of following you when they know you and certainly appreciate you.

#### 1026. [To Father Vincens, at N.-D. de l'Osier].<sup>65</sup>

*General Council. Father Chaine will go to Nancy. Character of Father Dassy.*

<sup>64</sup> In his letter of October 11, Father Dassy had presented Brother Viennet for vows.

<sup>65</sup> YENVEUX VII, 177, 182; VIII, 108.

[Marseilles,] October 20, 1849.

Having the qualities you recognize in him isn't everything,<sup>66</sup> he should have religious virtues of which he is totally lacking since even obedience appears so painful to him that we would have to be careful not to put him too much to the test on this point. I pleaded for him but I convinced nobody, neither Father Tempier, Fathers Lagier and Fabre even less, whom with Father Roulet I called in to form the council that I had to consult in this circumstance.

Do not think that I am without concern in the matter of the mission that I was obliged to give to Father Chaine. I know Father Dassy too well not to be anxious about the deviations of his foolish character. I will give him every appropriate recommendation, give him some advice for your part, but remind him of the duties of charity, of caution, and of deference which his position imposes toward confreres whom he must not treat as schoolboys. Do not give him any confidential matter in regard to Father Chaine, I mean do not confide to him anything about certain defects which are mostly of the imagination rather than of character.

I thought I ought to write to this good Father Chaine to encourage him and even to warn him of the trials that await him at Nancy. If he had other than Father Dassy as superior, I would not have felt myself obliged to take such measures, but Dassy, despite his many good qualities, is so disagreeable in that house by his requirements, his rigor, minute supervision, which one might almost call spying, that in truth people need patience to bear with him.

Despite all his meticulousity he was not able to preserve Father Depetro from the follies which oblige me to withdraw this poor man from Nancy without even knowing what I shall do with him. He has always taken my observations badly and his conceit turns inwardly in a thousand ways to persuade him that he is never wrong and that I am too unjust toward him.

<sup>66</sup> The Council of October 21: admission to vows of several novices. Brother Permece, however, was not admitted, because of the state of affairs in his family, and Brother Vignole will be admitted only later. It is of the latter that the Founder speaks at the beginning of this letter.

1027. For Father Berne, [at Ajaccio].<sup>67</sup>

*Bishop Casanelli of Istria was a bit deceived in the arrival of Father Berne, whom he judged to be too young. Qualities and virtues of the latter, professor of Dogma at the Major Seminary.*

L.J.C. and M.I.

Marseilles, November 25, 1849.

My dear son, I was waiting with some impatience for a few lines from you. I was anxious to know how things are going. I am reassured, first of all, about your state of health. I thank the good Lord. As for all the rest, don't worry about it. There must be a beginning to everything, and when one has the solid basis of instruction that you do, the wisdom, modesty and reserve that no one will deny you, plus kindness and the other qualities that I know you have, we need not be uneasy about decisions we take, nor about assuming responsibility. The proposal of the Bishop of Ajaccio is one of these uncivilities we easily forgive a man whose education was not too brilliant. Before giving vent to his comment, it would have been better to get information about you as a person. I am obliged to tell him, even if you have to endure hearing it, that I wish he and all his equals would find men like you for directors of seminaries. Does he really think that at St-Sulpice and St-Lazare seminarians are left without professors unless these latter are 40 years old? They are forty years old after they have been professors for fifteen years, and I can assure you I saw quite a large number come from our ranks to become professors who did not have your qualities.

That is what your modesty and the impertinence of such others has forced me to tell you. I count on your humility to be very convinced that the good opinion I have of you and that you have forced me to manifest to you, will not even bring you the slightest touch of vanity for all we know that we have what we have received from the goodness of our God for His glory and the accomplishment of his plan for us.

Give an answer, my dear son, to these presumptions of superficial men by being doubly faithful in your duties. Pray for me and receive my paternal blessing which I give you from a heart that overflows.

† C. J. Eugene, Bishop of Marseilles.

<sup>67</sup> Original: Rome, Archives of the Postulation, L. M.-Berne.

**1028. [To Father Magnan, at Ajaccio].<sup>68</sup>**

*The superior must counsel and direct his young associates.*

[Marseilles, the 25th],<sup>69</sup> November, 1849.

What difficulties can there be in giving good direction to such men as Fathers Pont, Michelier and Berne? Is there anything else to do except to tell them kindly and firmly what they have to do either in their personal conduct or in conducting their classes. You cannot tell me their performance in conducting their classes, you say, because you cannot be present therein. But in what country in the world have class inspectors been seen in Major Seminaries? When there are young professors, as everywhere else, the superior gives them counsel and direction, and it is at the examinations that he assesses whether his advice has been heeded well.

And then, what do you call traditions? Will it be young religious like Fathers Michelier and Berne, and a good youngster like Father Pont, who will dare to oppose “traditions” that may have been able to sneak into the permanent Rule to which we are subject in seminaries as well as in all the other houses of the Congregation! If the Rule is not observed, it is the superior’s fault, and I blame him because his duty is to see that it is observed, and to alert me, if need be, so that I may advise him. I have no Rule to give other than the one that exists, that is the one we have vowed and must faithfully observe. Everything to the contrary is an abuse, which it is the duty of the superior to reform. I would like to examine whose fault it is if we are living in too individualistic a manner. Independently of the meetings prescribed by the Rule, does it not fall on the superior often to call in his fellow brothers? Sulking produces nothing worthwhile. I repeat, with a community such as you have, look nowhere but to yourself if it is not going well.

**1029. [To Father Vincens, at N.-D. de l’Osier].<sup>70</sup>**

*Displeased with Father Chaine who did not want to remain in Nancy.*

<sup>68</sup> YENVEUX II, 6; IV, 24; VII, 142, 161.

<sup>69</sup> Yenveux copies twice each of these two extracts: “What difficulties . . . .” and “What do you call . . . .” but he writes in one case: October 1849, and in the other: November 1849. We date this letter as of November 25 and the one written to Berne, which was probably included in this one.

<sup>70</sup> YENVEUX III, 82; IV, 52; IX, 83.

[Marseilles,] November 29, 1849.

My good Father Vincens, I am not inclined, like you, to overlook such caprice. I can easily do without men of that sort in the Congregation. We can learn a lesson from a situation dictated by these circumstances. Here are two who, before giving them a mission, must be consulted to know if they are pleased. Palle refused to go to England: the man<sup>71</sup> cries in despair because he is sent to a regular house, where he will not be free to give himself to the fury of his supposed zeal. What would we hear if we had to give him a mission which entailed sacrifice or an even greater obscurity? And where would we be if we were to forego condemning yet other enormous disorders? I do not feel myself capable of governing the Congregation under such circumstances. Far from hurrying, as you have suggested, to recall this Father and thus give in to his exorbitant requirements, I will point out to him his duties and the principles which govern all religious Societies in the world. He will certainly not make me adopt other principles which shame me and the Congregation. When I see such cowardice, such lack of virtue, I cannot help but groan and be sad even to a kind of moral agony. He cannot stand the serious behaviour and decent attitude of the virtuous Father Dorey. Rather than complain, he should be more than happy to find a model of all the religious virtues in this Father. So, he needs men about him who are of the kind like Father Depetro, who laugh at everything and prolong their childhood, up to I don't know what age, through frivolity and childishness.

In God's name recommend to the Master of Novices, and you yourself insist on inspiring other sentiments in those who wish to enter our family, which can not subsist, nor be blessed by the Lord, with these destructive principles against which we all must fight with all our strength. Whoever is not rooted in perfect detachment, and in the determination of having no will other than that of his superiors, is not made for us; let him leave.

**1030. [To Father Viala, at N.-D. de Bon Secours].<sup>72</sup>**

*Not possible to increase the personnel of the house. Retreat for men. Three missionaries have left for Oregon.*

<sup>71</sup> According to the letters of Father Dassy, November 3 and December 5, Father Chaine had shown himself very demanding upon his arrival at Nancy in October: stove in his room, wine at all the meals, two desserts, fur-lined shoes, etc.

<sup>72</sup> YENVEUX I, 46, 104\*; III, 99.

[Marseilles.] December 4, 1849.<sup>73</sup>

I thought, my dear Father Viala, that I had answered the letter I had asked from you. I write so many each day that I am not surprised to find I was mistaken, carrying out in thought what in reality remained to be done. That which you tell me about the community at la Blachère fully consoles me. You do not have to come to Marseilles to convince me of the importance of that house. I am already more than persuaded; furthermore, I do not think that it is the poorest in personnel considering the constraints in which we find ourselves in France, in Europe and everywhere. I don't know who could have told you that I was thinking of making changes, I had never thought of it. Temporary set-ups depend entirely on other causes and cannot harm the regularity of the house, since in our case there is always an active authority.

You had an excellent idea in having the exercises of a retreat for men. In general, the male sex is usually poorly provided for; it must be admitted that men are more close-fisted, but also what great happiness there is when they learn to benefit from the good we want to do for them! You have just had the experience. I can imagine this initiative has had some echo in the region.

I also want to tell you that Father d'Herbomez has left with the Brothers Surel and Janin for Oregon where the need is urgent. The good Father will begin his mission on board ship where there will be about sixty passengers. The boat is well built and we have every reason to hope that it will make good port at San Francisco in California from whence our travellers will go toward Oregon which is only some 150 leagues more. That is the way, my dear friend; all our men work for the glory of the Master to the common profit of the whole family. Let us recommend to our good Mother all these generous and devoted men who have so much to suffer in accomplishing the sacred ministry for which they long with all the ardor of a zeal that we cannot help but admire. That which edifies me even more is the eagerness and joy with which our simple lay brothers undertake the labors of this mission, the difficulties of which, and unavoidable sacrifices it requires, we did not hide from them.

<sup>73</sup> Father Yvenoux wrote September 4. The letter refers to December, after the return of Father Viala from Algeria and after the departure of Father d'Herbomez for Oregon.

1031. [To Father Chaine, at N.-D. de l'Osier].<sup>74</sup>

*Sadness and affection toward Father Chaine who conducted himself badly at Nancy.*

[Marseilles,] December 6, 1849.

My dear son, I deliberately put off answering your letter, so extraordinary it was. I wanted to give you time to reflect. Nor did I want to write you under the painful impression it gave me. I was, however, deeply affected in knowing you were in such a state, and, if I could have spoken, I would have pressed you to my heart, and you would soon have understood that you had strayed.

<sup>74</sup> YENVEUX V, 160. Father Yenneux does not give the name of the recipient of this letter. It is probably to Father Chaine. We know, from the letters of Father Dassy, that in a moment of great agitation upon his arrival at Nancy, Father Chaine had written to the Founder to ask him to return to l'Osier.

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