

Blessed DE MAZENOD

LETTERS TO THE OBLATES OF FRANCE

1850 -1855



Letters to the Oblates of France

Printed in Canada

•

Marian Press Ltd.
Battleford, Saskatchewan

Blessed EUGENE DE MAZENOD
1782-1861

Collection: *Oblate Writings XI*

Letters to the Oblates of France

1850-1855

Translated by
John Witherspoon Mole, O.M.I.
Michael Hughes, O.M.I.
Aloysius Kedl, O.M.I.
Albert Lalonde, O.M.I.

General Postulation O.M.I.
Via Aurelia 290
Rome
1991

Table of Contents

Chronological List of Letters	IX
Bishop C. E. de Mazenod (1782-1861), Photo taken in 1860	XXI
Map of the First and Second Provinces of France in 1856	XXII
Introduction (Father Yvon Beaudoin, O.M.I.)	XXIII
Letters of 1850	1
Photo of Father Florent Vandenberghe, O.M.I.	19
Letters of 1851	29
Letters of 1852	69
Letters of 1853	113
Photo of Father Marc de L'Hermite, O.M.I.	119
Letters of 1854	179
Photo of Father Aimé Martinet, O.M.I.	227
Letters of 1855	255
Index of Names	299
Index of Subject Matter	309

Chronological List of Letters

1850

1032. To Father Vincens, at N.-D. de l'Osier, January 11	1
1033. To Father Dassy, at Nancy, January 26	2
1034. To Father Sumien, at Aix, February 21	3
1035. To Father Courtès, at Aix, March 1	4
1036. To Father Courtès, at Aix, March 9	4
1037. To Father Nicolas, at Limoges, March 25	5
1038. To Father Santoni, at N.-D. de l'Osier, March 27	6
1039. To Father Dassy, at Nancy, April 4	7
1040. To Father Vincens, at N.-D. de l'Osier, April 12	8
1041. To Fathers Gondrand and Baret, April 16	9
1042. To Father Pont and to the Fathers at the Major Seminary of Ajaccio, April 21	10
1043. To Father Tempier, at Marseilles, May 1	11
1044. To Father Tempier, at Marseilles, May 28	12
1045. To Father Tempier, at Marseilles, May 31	14
1046. To the Oblates of Marseilles and of Aix, June 9	15
1047. To the Oblates of Marseilles and of Aix, June 14	17
1048. To Father Bernard, at N.-D. de la Garde, August	17
1049. To Father Tempier, at Marseilles, August 5	18
1050. To Father Tempier, at Marseilles, August 11	21
1051. To Father Tempier, at Marseilles, August 12	23
1052. To Father Tempier, at Marseilles, August 17	24
1053. To Father Dassy, at Nancy, October 1	26

1054. To Father Tempier, at Marseilles, October 6	26
1055. To Father Dassy, at Nancy, October 29	28

1851

1056. To Father Dassy, at Nancy, January 5	29
1057. To Father C. Baret, at Limoges, January 17	30
1058. To Father Courtès, at Aix, January 21	31
1059. To Father Bellon, at Marseilles, February 14	31
1060. To Father Vincens, at N.-D. de l'Osier, March 25	32
1061. To Father Pianelli, May 25	33
1062. To Father C. Baret, at Limoges, May 29	35
1063. To Father Vincens, at N.-D. de l'Osier, May 30	35
1064. To Father Courtès, at Aix, June 2	37
1065. To Father C. Baret, at Limoges, June 11	38
1066. To Father Vincens, at N.-D. de l'Osier, June 11	39
1067. To Father Bellon, at Marseilles, July 1	41
1068. To Father Tempier, at Montreal, July 13	41
1069. To Father Richard, at N.-D. de l'Osier, July 21	43
1070. To Father Lavigne, at N.-D. de l'Osier, July 24	44
1071. To Father Tempier, in Canada, July 27	44
1072. To Father Richard, at N.-D. de l'Osier, August 3	45
1073. To Father Dassy, at Nancy, August 4	46
1074. To Father Tempier, at Saguenay, August 15	47
1075. To Father Richard, at N.-D. de l'Osier, August 20	48
1076. To Father Santoni, at Montreal, August 28	49
1077. To Father Tempier, in Canada, August 28	49
1078. To Father Bellon, at N.-D. de l'Osier, August 29	50
1079. To Father Bellon, at N.-D. de l'Osier, September 4	51

1080. To Father Fabre, at Marseilles, September 4	52
1081. To Father Bellon, at N.-D. de l'Osier, September 10 . . .	53
1082. To Father Fabre, at Marseilles, September 11	54
1083. To Father Richard, at N.-D. de l'Osier, September 15 . . .	55
1084. To Father Bellon, at N.-D. de Lumières, September 17 . .	57
1085. To Father Bellon, at N.-D. de Lumières, September 18 . .	57
1086. To Father Richard, at N.-D. de l'Osier, September 25 . . .	58
1087. To Father Bellon, at N.-D. de Lumières, September 28 . .	59
1088. To Father Dassy, at Nancy, October 5	60
1089. To Father Merlin, at N.-D. de l'Osier, October 5	62
1090. To Father Roller, at Vico, October 16	63
1091. To Father Tempier, at Marseilles, October 24	64
1092. To Father Courtès, at Aix, November 16	64
1093. To Father Richard, at N.-D. de l'Osier, November 20 . . .	65
1094. To Bishop Guibert, at Viviers, December 29	66

1852

1095. To Father Dassy, at Bordeaux, January 10	69
1096. To Father de L'Hermite, at Bordeaux, January 10	70
1097. To Father Richard, at N.-D. de l'Osier, January 18	71
1098. To Father C. Baret, at Limoges, January 24	74
1099. To Father Vincens, at Marseilles, March 2	75
1100. To Father Vincens, at Marseilles, March 10	76
1101. To Father Merlin, at Nancy, March 18	76
1102. To Father Richard, at N.-D. de l'Osier, March 18	78
1103. To Father de L'Hermite, at Bordeaux, April 19	80
1104. To Father Richard, at N.-D. de l'Osier, May 29	81
1105. To Father Richard, at N.-D. de l'Osier, June 22	84

1106. To Father Courtès, at Aix, June 30	86
1107. To Father Vincens, at Marseilles, July 4	87
1108. To Father Berne, at the Major Seminary of Fréjus, July 9 .	88
1109. To Father Chaine, July 13	90
1110. To Father Richard, at N.-D. de l'Osier, July 22	91
1111. To Father Tempier, at Marseilles, August 5	93
1112. To Father de L'Hermite, at Bordeaux, August 17	94
1113. To Father Courtès, at Aix, August 18	95
1114. To Father Richard at N.-D. de l'Osier, August 26-27 . . .	96
1115. To Father Vincens, at Marseilles, August-September . . .	97
1116. To Bishop Guibert, at Vivers, September 2	97
1117. To Father Richard, at N.-D. de l'Osier, September 4 . . .	98
1118. To Father Guinet, at N.-D. de l'Osier, September 7	99
1119. To Father Berne, at the Major Seminary of Fréjus, September 8	101
1120. To Father Merlin, at Nancy, September 10	102
1121. To Father Richard, at N.-D. de l'Osier, September 21 . . .	103
1122. To Father Richard, at N.-D. de l'Osier, October 21	104
1123. To Father Vincens, at N.-D. de l'Osier, November 1	106
1124. To Father C. Baret, at Nancy, November 29	106
1125. To Father Casmir Aubert, at Marseilles, December 2 . . .	107
1126. To Father Vandenberghe, at N.-D. de l'Osier, December 6	108
1127. To Father Vandenberghe, at N.-D. de l'Osier, December 12	109
1128. To Fathers Tempier, Vincens, Aubert and Fabre, December 26	111
1129. To Father Merlin, at Nancy, December 29	112

1853

1130. To Father Dassy, at Bordeaux, January 5	113
1131. To Father Tempier, at Marseilles, January 20	114
1132. To Father C. Baret, at Nancy, January 21	114
1133. To Father Merlin, at Nancy, January 27	116
1134. To Father Sumien, at Aix, January 27	117
1135. To Father Vincens, at N.-D. de l'Osier, February 6	118
1136. To Father Cyr Chauvet, at Fréjus, February 8	118
1137. To Bishop Guibert, at Viviers, February 9	121
1138. To Father Martinet, at Fréjus, February 19	121
1139. To Father Vincens, at N.-D. de l'Osier, February 22	123
1140. To Father Vandenberghe, at N.-D. de l'Osier, March 10	124
1141. To Father Burfin, at N.-D. de l'Osier, March 12	126
1142. To Father Luigi, at Vico, March 17	127
1143. To Father Vandenberghe, at N.-D. de l'Osier, March 17	129
1144. To Father de L'Hermite, at Bordeaux, April 15	130
1145. To Father Vincens, at N.-D. de l'Osier, April 30	131
1146. To Bishop Guibert, at Viviers, May 5	132
1147. To Father Vincens, at N.-D. de l'Osier, May 14	133
1148. To Bishop Guibert, at Viviers, May 18	134
1149. To Father Baret, at Nancy, May 28	135
1150. To Father Vincens, at N.-D. de l'Osier, May 30	136
1151. To Bishop Guibert, at Viviers, June 3	137
1152. To Bishop Guibert, at Viviers, June 5	138
1153. To Father Tempier, at Marseilles, June 8	139
1154. To Father Vincens, at N.-D. de l'Osier, June 8	140
1155. To Father Tempier, at Marseilles, June 12	140
1156. To Father Lagier, at Fréjus, June 18	141

1157. To Father Tempier, at Marseilles, June 20	142
1158. To Father Vincens, at N.-D. de l'Osier, June 20	143
1159. To the Fathers at N.-D. de Talence, at Bordeaux, June 22	144
1160. To Father Mouchette, at N.-D. de Lumières, July 9	145
1161. To Father Marchal, at N.-D. de Lumières, July 10	147
1162. To Bishop Guibert, at Viviers, July 18	149
1163. To Father Cyr Chauvet, at Fréjus, July 23	150
1164. To Father Casimir Aubert, at Marseilles, July 26	152
1165. To Father Tempier, at Marseilles, July 26	154
1166. To Father Courtès, at Aix, August	155
1167. To Father Vincens, at N.-D. de l'Osier, August 1	156
1168. To Father Marchal, at N.-D. de Lumières, August 9	157
1169. To Father Mouchette, at N.-D. de Lumières, August 9	159
1170. To Father Charles Baret, at Nancy, August 16	160
1171. To Father Tempier, at Marseilles, August 20	161
1172. To Father Vincens, at N.-D. de l'Osier, September 4	161
1173. To Father Martinet, at Fréjus, September 5	163
1174. To Father Bellon, at N.-D. de Lumières, September 14	163
1175. To Father C. Baret, at Nancy, September 27	164
1176. To Father Dorey, at Nancy, September 27	165
1177. To Father Gondrand, at St-Siméon de Bressieux, September 28	166
1178. To Father Marchal, at Nancy, September 28	167
1179. To Father Mouchette, at N.-D. de Lumières, October 7	168
1180. To Father Guinet, at N.-D. de l'Osier, October 22	169
1181. To Father Vincens, at N.-D. de l'Osier, October 22	170
1182. To Father Audruger, at Nancy, October 24	171
1183. To Father Bellon, at Romans, October 25	172

1184. To Bishop Guibert, at Viviers, October 29	173
1185. To Father Viala, at N.-D. de Lumières, November 2	173
1186. To Father Vincens, at N.-D. de l'Osier, November 5	174
1187. To Father Vincens, at N.-D. de l'Osier, November 9	175
1188. To Father Gondrand, at St-Siméon de Bressieux, November 24	175
1189. To Father Vincens, at N.-D. de l'Osier, November 25	176
1190. To Father Bellon, at the Major Seminary of Romans, December 3	177

1854

1191. To Father Bellon, at Romans, January 11	179
1192. To Father Vincens, at N.-D. de l'Osier, January 11	179
1193. To Father Dorey, at Nancy, January 23	180
1194. To Father Bellon, at Romans, January 28	180
1195. To Father Tortel, at Fréjus, January 31	182
1196. To Father Berne, at Fréjus, February 5	183
1197. To Father C. Baret, at Limoges, February 6	184
1198. To Father Dassy, at Orléans, February 11	185
1199. To Father Pianelli, at Ajaccio, March 6	186
1200. To Father Vandenberghe, at N.-D. de l'Osier, March 10 . .	187
1201. To Father Fabre, at Marseilles, March 14	187
1202. To Father de L'Hermite, at N.-D. de Talence, March 20 . .	188
1203. To Father Bellon, at Romans, March 22	190
1204. To Father C. Baret, at Limoges, March 25	191
1205. To Father Chainé, at N.-D. de l'Osier, April 1	192
1206. To Father Chainé, at N.-D. de l'Osier, April 24	193
1207. To Father C. Baret, at St-Dizier, May 3	194

1208. To Father Fabre, at Marseilles, May 29	195
1209. To Father Fabre, at Marseilles, June 1	196
1210. To Father Courtès, at Aix, June 11	197
1211. To Father J. Lagier, at Fréjus, June 16	198
1212. To Father Vincens, at N.-D. de l'Osier, June 21	199
1213. To Father C. Baret, at N.-D. de Cléry, Orléans, June 22 . .	200
1214. To Father Bellon, at Romans, July 3	202
1215. To Father C. Baret, at N.-D. de Cléry, July 6	203
1216. To Father Bellon, at Romans, July 9	205
1217. To Father Vincens, at N.-D. de l'Osier, July 9	205
1218. To Father Fabre, at N.-D. de l'Osier, July 12	207
1219. To Father Fabre, at N.-D. de l'Osier, July 13	208
1220. To Father C. Baret, at N.-D. de l'Osier, July 17	209
1221. To Father Courtès, at Aix, July 17	211
1222. To Father Marchal, at N.-D. de Cléry, July 19	212
1223. To Father Mouchette, at N.-D. de Lumières, July 19 . . .	214
1224. To Father Martinet, at N.-D. de Lumières, July 21	216
1225. To Father Fabre, at N.-D. de l'Osier, July 22	217
1226. To Father Sumien, at Aix, July 22	218
1227. To Father Bellon, at Romans, July 24	219
1228. To Father Courtès, at Aix, July 30	220
1229. To Father Fabre, at N.-D. de l'Osier, July 30	221
1230. To Father Mouchette, at N.-D. de Lumières, August 2 . . .	222
1231. To Father Courtès, at Aix, August 4	222
1232. To Father Courtès, at Aix, August 6	223
1233. To Father Fabre, at N.-D. de l'Osier, August 8	224
1234. To Father Martinet, at N.-D. de Lumières, August 9	226
1235. To Father Bellon, at Romans, August 12	229

1236. To Father Fabre, at N.-D. de l'Osier, August 20	231
1237. To Father Mouchette, at N.-D. de Lumières, August 20 . .	232
1238. To Father Fayette, at N.-D. de Cléry, August 22	233
1239. To Father Vandenberghe, at N.-D. de l'Osier, August 24 .	234
1240. To Father C. Baret, at N.-D. de l'Osier, August 30	236
1241. To Father Bellon, at Romans, August 30	237
1242. To Father Mouchette, at N.-D. de Lumières, August 30 . .	238
1243. To Father Vincens, at N.-D. de Cléry, August 31	238
1244. To Father Dorey, at Nancy, September 1	239
1245. To Father Berne, at Fréjus, September 3	240
1246. To Father Martinet, at N.-D. de Lumières, September 8 . .	241
1247. To Father Vincens, at N.-D. de l'Osier, September 21 . . .	242
1248. To Father Vandenberghe, at N.-D. de l'Osier, September 22.	243
1249. To Father Soullier, at Nancy, September 23	245
1250. To Father A. Rey, at Briancon, September 27	246
1251. To Father Vincens, September 28	247
1252. To Father Bellon, at Romans, October 16	247
1253. To Father Mouchette, at N.-D. de Lumières, October 16 . .	248
1254. To Father Tempier, at Marseilles, November 22	250
1255. To Father Casimir Aubert, at Marseilles, November 28 . .	251
1256. To Father Mouchette, at Montolivet, December 2	252

1855

1257. To Father Bellon, at Romans, January 13	255
1258. To Father Courtès, at Aix, January 28	256
1259. To Father de L'Hermite, at Clermont, February 24	257
1260. To Father Conrard, at N.-D. de Sion, March 19	258
1261. To Father Bellon, at Romans, March 28	260

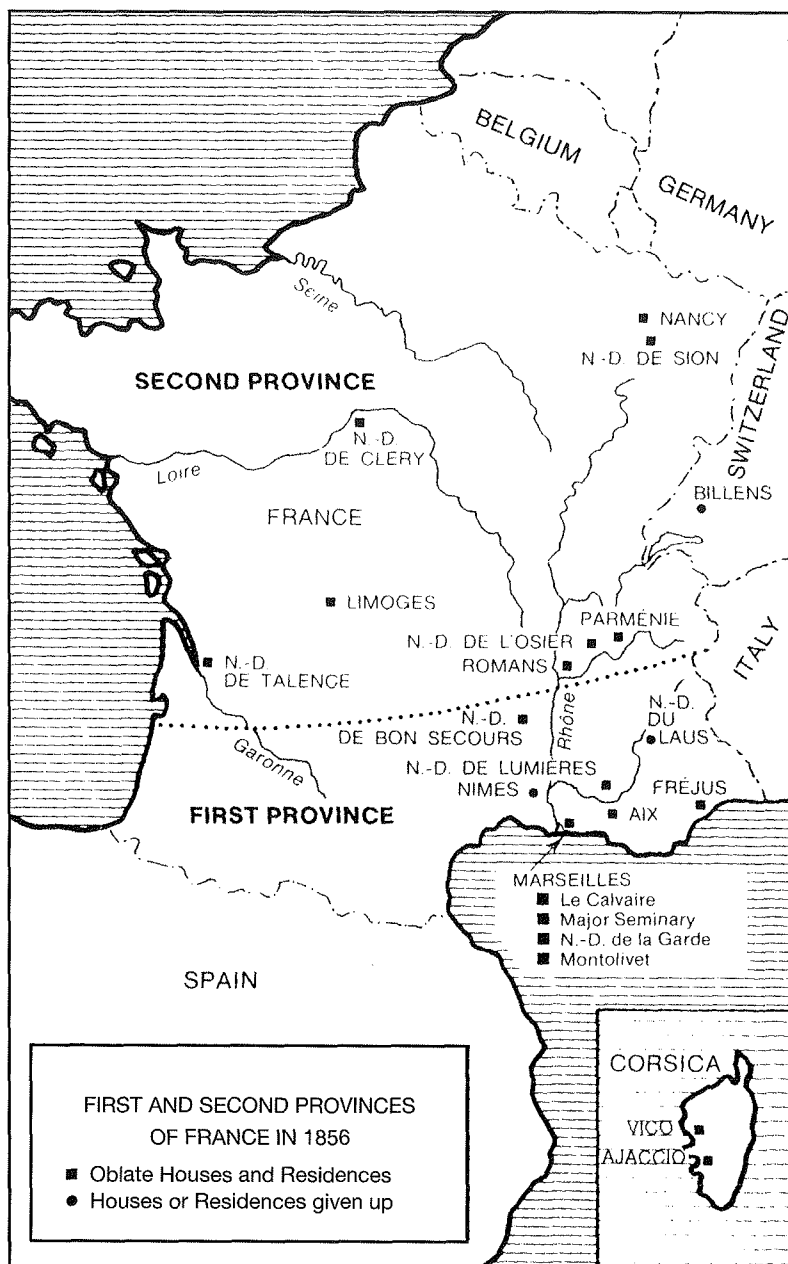
1262. To Father Courtès, at Aix, March 28	260
1263. To Father Guinet, at N.-D. de l'Osier, March 28	261
1264. To Father C. Aubert, at Montolivet, March 31	262
1265. To Father C. Aubert, at Montolivet, April 16	263
1266. To Father Bellon, at Romans, April 17	263
1267. To Father Vandenberghe, at N.-D. de l'Osier, April 21 . . .	264
1268. To Father Mouchette, at Montolivet, April 24	265
1269. To Father Bellon, at Romans, May 17	266
1270. To Father Vandenberghe, at N.-D. de l'Osier, May 20 . . .	268
1271. To Father Vincens, at N.-D. de l'Osier, May 20	269
1272. To Father Courtès, at Aix, May 25	270
1273. To Father Jeanmaire, at Nancy, May 25	271
1274. To Father Vincens, May 25	272
1275. To Father Jeanmaire, at Nancy, May 29	272
1276. To Father Pianelli, in Corsica, June 6	272
1277. To Father Caille, at N.-D. de l'Osier, June 25	273
1278. To Father Vandenberghe, at N.-D. de l'Osier, June 25 . . .	274
1279. To Father C. Aubert, at Montolivet, July 6	274
1280. To Father Vincens, July 7	275
1281. To Father Martinet, at Marseilles, July 9	276
1282. To Father C. Aubert, at Montolivet, July 10	276
1283. To Father A. Rey, at Marseilles, July-August	277
1284. To Father Mouchette, at N.-D. de l'Osier, August 5	277
1285. To Father Tempier, at Montolivet, August 7	278
1286. To Father Tempier, at Montolivet, August 11	279
1287. To Father Vincens, at Bordeaux, August 28	279
1288. To Father C. Aubert, at Marseilles, August 30	280
1289. To Father Tempier, at Montolivet, September 24	281

1290.	To Father Tempier, at Montolivet, September 25	282
1291.	To the Superiors of the North Province, October 1	283
1292.	To Father Tamburini, at Vico, October 2	284
1293.	To Father Soullier, at Nancy, October 16	286
1294.	To Father Bellon, at Romans, October 18	287
1295.	To Father de L'Hermite, at N.-D. de Cléry, October 18 . . .	289
1296.	To Father C. Baret, at Bordeaux, November 8	290
1297.	To Father Bellon, at Romans, November 8	291
1298.	To Father Merlin, at N.-D. de Talence, November 9	292
1299.	To Father Dassy, at Marseilles, November 21	293
1300.	To Mr. Roux, Vicar at St-Ferréol, November 21	294
1301.	To Father Bellon, at Romans, November 22	294
1302.	To Father Jean-Louis Grandin, at N.-D. de l'Osier, December 4	296
1303.	To Father de L'Hermite, at N.-D. de Cléry, December 20 . .	297



Bishop Charles-Joseph Eugene de Mazenod
(1782-1861)

Photo taken in 1860



Introduction

I – Principal Events in the Period 1850-1855

Two factors had a marked effect on the life of the Congregation in the course of the years 1850 to 1855: additions made to the rules by the General Chapter of 1850 and a high incidence of deaths and defections.

Changes in the Rules and New Edition of 1853

*Bishop de Mazenod rarely speaks, in the letters of this period, of changes in the Rules. However, one new development would eventually alter the nature of his correspondence with the Oblates and the style of his government. This was the division of the Congregation into provinces and mission vicariates,¹ a measure which relieved him of the immediate administration of the houses and provinces. In a circular of August 2, 1853, he explains how he envisages this change: "Far from this division into provinces weakening the bonds which attach all members of our body to the head which governs it, it will facilitate, on the contrary, good relations by ease of communication which, in spite of all our goodwill and absolute devotedness, has become impeded. One will find in each province or vicariate sufficient authority to satisfy ordinary or more pressing cases and fidelity on the part of provincials and vicars in corresponding with the Superior General will enable him both to judge with precise knowledge all that arouses his solicitude and to interpose his supreme authority in all that has to do with persons and affairs of the entire Congregation. One must recognize the great responsibility that provincials and vicars will have in the intermediary position where the Rule places them. The future of the Congregation lies to a great extent in their hands . . ."*²

¹ By 1856 the Congregation had grown to four provinces (Southern and Northern France, Canada, England), four vicariates (St. Boniface, Oregon, Ceylon, Natal) and the missions of Texas.

² This circular letter will be published at the end of the 12th and last volume of the letters of the Founder to the Oblates.

According to this, the Superior General ought henceforth to correspond especially with the provincials and vicars; it is through their intermediary that he would in future keep himself informed of the affairs of each province and house. However, important changes are not apparent in the course of the years 1850-1855 in his correspondence with the Oblates of France. The present volume comprises 271 letters addressed especially, as in the course of the preceding years, to general assistants, superiors and masters of novices: 33 are sent to Fr. Vincens, third assistant, provincial of the North and superior of Notre Dame de l'Osier, 27 to Fr. Charles Bellon, fourth assistant, provincial of the North after 1855 and superior of the major seminary of Romans, 26 to Fr. Tempier, first assistant, superior of the seminary at Marseilles, then of the scholasticate of Montolivet after 1854, 16 to Fr. Courtès, second assistant and superior of the house of Aix, 15 to Fr. Richard, master of novices, 11 to Fr. Fabre, bursar general and superior of the seminary at Marseilles after 1854, etc. This volume likewise includes letters sent to 40 other correspondents. It is clear that in spite of the new arrangements, the Founder intends to remain in communication with the greatest possible number of his sons. He reminds them of this quite often. On January 23, 1854, he writes to Fr. Dorey, new superior at Nancy, that the modifications to the Rules in no way change relations between the Oblates and the Superior General since he still remains: "the true and only father of the whole family." Some months later, he makes the same observation to Fr. Soullier, named superior at Limoges: "Although your normal relations ought to be with the provincial, you will never forget to write me several times in the course of the year and keep me directly informed about affairs and persons."³ On March 20, 1854, he invites Fr. de l'Hermite, vicar at Talence and preacher in the diocese of Bordeaux, to write to him regularly and in detail; he even adds this precision: "When replying to me, begin your letter at the top of the page. The overly respectful blank space that you leave is a theft you commit against me."⁴

Accustomed for so long to intervene directly in the government of the Congregation, the Founder is sometimes still prone to forget the existence of the provincials. Thus, without proceeding through them, he moves Fathers Baret, Sumien, L'Hermite and Dassy.⁵ His orders are then, as always, unequivocal and urgent. At the beginning of the year 1855, for example, Fr. de l'Hermite, ill at Bordeaux, had had permis-

³ Letter No. 1249.

⁴ Letter No. 1202. See also Nos. 1176, 1252, 1263, 1291.

⁵ Letters Nos. 1175, 1226, 1240, 1259, 1299.

sion to go and rest with his family at Clermont. On February 14, he receives the order to go to Notre Dame de Cléry without going through Bordeaux: "There are ties woven even by charity," the Founder explains, "which are easier to break than restore. Besides no one can take offence when you go at the word of command . . ." On November 21, 1855, he obliges Fr. Dassy to leave his work at Marseilles temporarily to go and preach a retreat at Aix: "You will absolutely have to put on all sails," he explains. "Impossible to demur. Must, must, yes must is most forcefully the word. Betake yourself to Aix . . ."

If the Superior General insists on regularly convoking his council and asking the advice of his assistants, too often absent, he does not tolerate members contesting decisions that have been taken, or exerting undue pressure on the authorities or permitting themselves to criticize his administration. On September 24, 1855, he asks Fr. Tempier to have some repairs made to the bishop's house. He expects trouble since it means getting rid of a servant and disturbing other collaborators. He therefore gives precise orders: "Take this matter seriously. It would be my wish that you deal with it promptly. All I ask is that you avoid my being upset as much as possible. You know that when I encounter hindrances that are unreasonable, unjust, etc., I take it very keenly and this harms me. It is up to those who love me to spare me these things." On November 9th following, he writes to the Superior of Notre Dame de Talence saying that Fr. Baret, sent shortly before to Bordeaux, ought to remain there: "Let no one come to me again about this for it would upset me needlessly." In the Spring of the year 1853, the Fathers of Notre Dame de Talence wrote a collective petition to ask that Fr. Dassy be replaced as they could no longer endure his meddlesome exigences. The Founder gave in to their demands but reproached them energetically for their intervention: "What has just happened is not a triumph that you have won over your superior whom I have decided I must recall," he writes. "It is a deplorable misfortune which could have dire consequences for you and the Congregation. The disorder of a divided community, involved somewhat in internecine war, has been brought to light. Our enemies triumph, the Congregation is condemned. Such is what results from the catastrophe brought about by your dissensions . . . Could not religious who are truly good instead of concerting something and hatching some kind of plot, overcome evil instead of aggravating it? Was there not amongst you some instigator whom you found to your liking? One ought never to write me such letters bearing collective complaints . . ." ⁶

⁶ Letter No. 1159.

Fr. Vincens, provincial, was considered to be one of the best superiors of the Congregation in respect to firmness, patience, readiness to listen to concerns of his men, etc. In the summer of 1853, he put before the Founder with frankness and simplicity the complaints he had heard over the administration of the Congregation. This was a sensitive nerve that only friends and confidants could allow themselves to touch. The Provincial received in response one of the severest letters of this volume: "What I forcefully oppose," he said, "is the ridiculous displeasure of certain badly disposed minds which, you fear, will prevail at the time of my death. I find pitiable their presuming to judge what is suitable or necessary. They who know not how to govern themselves would teach us how to govern a Congregation. . . . The Congregation, you can be quite sure, my dear Fr. Vincens, has nothing to gain from men of this kind. As for myself who cannot repress a smile as I invoke the fruits of experience, nor even less can disavow the graces of state that God grants to those he has placed in my position, I maintain there is no reason to complain of the manner in which the congregation is governed, but much to regret over having admitted men whose imperfections are such as to be irreformable, truly nuisances who slow down at every turn my administration . . . One must become accustomed to respecting authority to the point of believing that it is well and good even when one cannot explain its conduct. On this point I will never cede and I am very determined to keep each one in his place."⁷

Deaths and Departures

The Congregation numbered 298 Oblates at the time of the General Chapter of 1856.⁸ That means an increase of only 75 members in six years, while from 1843 to 1850, the personnel had gone from 68 to 223. The novitiates of Notre Dame de l'Osier, England and Canada provided 150 new professed but the period from 1850 to 1856 remains outstanding for its dismal record: 27 deaths and 50 departures, compared to 22 deaths and 62 departures from 1818 to 1850.

Bishop de Mazenod speaks of the deceased only in some fifteen letters. Because many Fathers and Brothers were less known to him and indeed quite far from him and because he was immersed in tasks and preoccupations of every kind, he tended to be less affected by the death

⁷ Letter No. 1172. See also Nos. 1040, 1070, 1159.

⁸ 6 Bishops, 203 Fathers, 29 Scholasticate Brothers and 60 Coadjutor Brothers. Cf. J. Pielorz, *Les chapitres généraux au temps du Fondateur*, in *Archives d'histoire oblate*, T. 23, Ottawa, 1968, pp. 18-24.

of his sons. His sorrow breaks out, however, on the occasion of the death of some Fathers whom he knew well such as Fr. Baudrand, superior in Texas, and Fr. Dorey, superior at Nancy. Shortly after the death of Fr. Baudrand on October 1, 1853, the Founder, on writing to Fr. Gondrand a refusal to dispense him from his vows, ends his letter with these words: "For some time I have been so afflicted, so affected, and my heart has been so oppressed, that it is only by doing violence to myself that I can take up certain questions which only serve to aggravate my grief."⁹ The death of Fr. Dorey coincides in 1855 with the grave illness of Fr. Casimir Aubert. In a letter to Fr. Conrard at Notre Dame de Sion, Bishop de Mazenod speaks then of an "ocean of sorrow" and concludes humbly: "Besides I am so distressed that I would not know how to console you."¹⁰ Some months later, while writing to Fr. Jeanmaire at Nancy, he refers to the deaths, within the space of a few months, of six Oblates and exclaims: "The loss of our people is to my heart the only cross that is insupportable. These are ever bleeding wounds which will only heal with my own death."¹¹

If this great number of deaths is only to be explained by a fortuitous set of circumstances and, in the last analysis, by the inscrutable will of God, it is rather in the aspirations and exigences of the Founder that can be found the reason for the departure of many Oblates. The perfection of religious life, which he demands of his sons as an indispensable condition for remaining in the Congregation, has never been expressed by him in so vigorous a manner as in the letters of 1854-1855. "One must admit," he writes to Fr. Vincens on August 31, 1854, "that we have men who lack even an inkling of the virtues, I would even say the duties, of religious life. Where else has one seen a need to negotiate ceaselessly with one's members in order not to run foul of their caprices and repugnances. It is time to put an end to this unfortunate system. Whatever may be the value of these members, from a certain point of view, I find there is real danger for the future of the Congregation in retaining them on such conditions . . . Let them accept her or leave her . . ." On October 18, 1855, while writing to Fr. Bellon, provincial of the North, he names five Fathers in the province who are not conducting themselves in the way duty demands, in particular at Osier where Fr. Vandenberghe, a young superior, is unable to assert himself. "I am going to recommend to him," adds the Founder, "to maintain his authority. As superior he

⁹ Letter No. 1188.

¹⁰ Letter No. 1260.

¹¹ Letters Nos. 1273 to Fr. Jeanmaire and 1269 to Fr. Bellon.

ought not to bow before any of the members who live in his house. Any-one whom this does not suit has only to remove himself. That would be a relief." Afterwards on November 8th he further notifies Fr. Bellon that Fr. Piot has been dispensed from his vows and that soon Fr. Sigaud will likewise be dispensed. His final words are: "We will not stop there so as to purge the Congregation entirely from these festering ills which tear it apart." The same day, he writes to Fr. Baret at Bordeaux: "Let all of you tell yourselves, that you must heal these wounds that so many unworthy members inflict on your Mother by redoubling your zeal and regularity. Little by little, any amongst you who are unworthy become apt to be eliminated like impurities from which the body must be purged. They leave us with only one regret, that of having overly prolonged our patience in the vain hope of a change which experience proves is almost impossible to obtain."¹²

It is certainly not with a light heart that the father sees his sons depart in this manner. To those who asked to be dispensed from their vows in order to enter the diocesan clergy so as to be of financial aid to their families, Bishop de Mazenod proposes rather to compromise by permitting them to work in a parish and to keep for a time their earnings. That is what he did for Fr. Gondrand in 1853. He motivated his decision by these words: "I myself cannot trifle with what is most sacred in religion, its vows and oaths."¹³ The same means and motive were applied in the case of Fr. Pianelli: "break your sacred ties[!], never will I lend my office to such a profanation, never will I be an accomplice of such spiritual assassination!"¹⁴

In regard to bad religious, obstinate in their disobedience and waywardness, the Founder perforce had to grant dispensations or, more fre-

¹² These expressions seem hard and pitiless to us. One can explain them first by the style of the Founder which reveals an emotional but firm temperament, and also by his way of governing which is intransigent while being extremely kind. Even as a young priest, directing the Youth Sodality at Aix, which he founded, he sent away without exception those who did not follow the rules. It must be recognized that this firmness enabled him to avoid many perils. Founders have been dismissed from their functions and their Institutes have risked collapse because talented but disobedient members, having no family spirit, have been tolerated too long. See, for example: C and T. Catta, *Le T.R.P.B.-A. Moreau (1799-1873) et les origines de la Congregation de Sainte-Croix*, Montreal-Paris, 1950-1952, T.2, Chapters 44, 45, 47, 49 et T.3; H. Dorresteign, *Vita e personalita di padre Dehon*, Bologna, 1978, pp. 661-704. What must not be forgotten especially is the necessity of maintaining at a high pitch the fervour of a Congregation in its infancy. The Founder could not perceive that a Congregation even in its youth could "fall into the decrepitude of the old orders" (cf. Letter No. 1136).

¹³ Letter No. 1181.

¹⁴ Letter No. 1199.

quently, to expel guilty members abruptly, thus throwing on them the whole responsibility of such an extreme measure. Therein lay, as well as in the death of his sons, the most considerable of his sorrows. He repeated unceasingly: "My God! What sorrows, what distress!"¹⁵; "I am stricken to the depths of my soul"¹⁶; "a wound . . . deep in my heart"¹⁷; "trials sharp enough to make the blood spurt"¹⁸; "pierced with daggers."¹⁹

II – Principal Themes

The extra time that the Superior General gained after being freed of minor details of administration and the extent of the blood-letting done in order "to purge (out) . . . festering ills"²⁰ from the Congregation explain why the Founder concentrated his attention on two fundamental themes: the religious training of the novices, scholastics and young Fathers, and the regularity of the Oblates under the immediate responsibility of local superiors.

Recruiting and training young Oblates

As the Congregation grew, so did the concern of the Founder for the recruiting of new members because, as he wrote to Fr. Richard on January 18, 1852: "we have an immense need to build up our army." In the letters which follow, he himself is seen sending candidates to novitiate,²¹ urging the Fathers to interest themselves in procuring vocations,²² asking prayers for this intention,²³ permitting scholastics and young missionaries to visit seminaries,²⁴ sending Fr. Vincens on a recruiting tour,²⁵ proposing to Fr. Tamburini that he awaken vocations in the minor seminary of Vico on which occasion the Founder reveals a precious detail: "I was only 12 years old," he writes, "when God

¹⁵ Letter No. 1035 concerning the conduct of Fr. Bellanger in Algeria.

¹⁶ Letter No. 1070 to Fr. Lavigne.

¹⁷ Letter No. 1127 to Fr. Vandenberghe on "the apostasies of so many Irishmen."

¹⁸ Letter No. 1195: conduct of Lempfrit and Mondini.

¹⁹ Letter No. 1292. As of deaths, the Founder speaks of apostasies only in some thirty letters. This is explained moreover by the fact that out of 50 departures, 19 were of little known Scholastics; about ten other Fathers or Brothers left the Congregation in England and in Canada, etc.

²⁰ Letter No. 1297.

²¹ Letters Nos. 1032, 1143, 1145, 1147, 1212, 1278.

²² Letters Nos. 1202, 1266, 1269.

²³ Letters Nos. 1102, 1267.

²⁴ Letters Nos. 1097, 1105.

²⁵ Letter No. 1271.

caused to spring in my heart the first, truly effective desires to devote myself to the missions.”²⁶

The finest of letters of this volume are addressed to the masters of novices at Osier, Fathers Richard and Vandenberghe, and to the moderators of scholastics at Marseilles or at Notre Dame de Lumières, Fathers Martinet and Mouchette. Sixty letters deal with the novitiate, twenty-five with the scholasticate and ten or so are devoted to the training of the young Fathers.

One could extract from these pages a treatise on the religious training proposed by the Founder to his family.²⁷ The wisdom and experience of the septuagenarian appear in his observations on the grandeur and importance of the role of masters of novices,²⁸ the patience that ought to be characteristic of trainers,²⁹ the confidence in God which alleviates the worry of sometimes feeling that they themselves lack the fervour which they ought to transmit to others, since “the good God does not always want to feed us with sweet things,”³⁰ the importance for the master of novices, given the needs of the Congregation, to open “the doors and also the intimacies of charity in order that the members whom Providence sends us find amongst us that which they came to find.”³¹

Several priests then entered the novitiate. The young masters of novices were unsure as to how they should behave with them. The Founder showed himself very demanding in regard to these “used parts” which it was necessary “to put in the mould.”³² “Let them break, let them melt, let them truly become new men” he writes to Fr. Vandenberghe on March 10, 1853.³³ This in no way took away their rights to being treated sensitively and appropriately. In announcing, for example, on September 17, 1851, that the Anglican minister Crawley would enter novitiate, Bishop de Mazenod made these recommendations to the master of novices. “At the start, you must use plenty of tact. It is essential that he be given tea whenever he feels like it and even every day, that you be gracious and kind towards him . . .”

²⁶ Letter No. 1292.

²⁷ An essay of a young Italian Father deals with this theme. Cf. M. Camarda, *La formazione dell'Oblato negli scritti del beato Eugenio de Mazenod*, Roma, 1982, 130 pp. typescript.

²⁸ Letter No. 1122.

²⁹ Letters Nos. 1072, 1110.

³⁰ Letter No. 1047.

³¹ Letter No. 1072.

³² Letter No. 1189.

³³ Letter No. 1140. See also Nos. 1105, 1107, 1126, 1143, 1145, 1147, 1158, 1186, 1189.

In regard to all of them, however, novices and scholastics, "hope of our future"³⁴, "on whom depends the fate of the Congregation"³⁵, the Founder demands virtue and regularity³⁶ more than talent and purely exterior qualities;³⁷ detachment from relatives,³⁸ the spirit of mortification,³⁹ love of the Congregation and of her Founder;⁴⁰ fraternal charity and community life which "with us is strictly observed,⁴¹ and finally "a virile, religious but paternal education. Such (he confides to Fr. Mouchette) is the method that I followed in the beginning, when I myself was in charge of training our members."⁴²

The General Chapter of 1850 had decided, on August 28th, to impose on the young Fathers two years of pastoral work in a house of study. It was called the "major course." It was established at the Calvary in 1851 under the direction of Fr. Vincens⁴³ with a view to training the young Fathers in regularity, religious life, study and literary composition, at the same time as giving them experience in the company of good missionaries.⁴⁴ The Founder only speaks of this "major course" in the letters of the years 1850-1853. Few Fathers followed it, it seems, after 1853 under Fr. Aubert's direction.⁴⁵ The General Chapter of 1856,

³⁴ Letter No. 1256.

³⁵ Letter No. 1081.

³⁶ Letters Nos. 1038, 1121, 1143, 1145, 1150, 1160, 1256.

³⁷ Letters Nos. 1038, 1145, 1237.

³⁸ Letters Nos. 1160, 1163, 1179.

³⁹ Letters Nos. 1143, 1160, 1234.

⁴⁰ Letters Nos. 1099, 1233.

⁴¹ Letters Nos. 1147, 1179.

⁴² Letter No. 1160 of July 9, 1853.

⁴³ Letters Nos. 1060, 1066.

⁴⁴ Letters Nos. 1076, 1077.

⁴⁵ Casimir Aubert to Fr. Ricard, June 24, 1853. The need of continual training, however, never ceased to be felt. One has only to read, by way of example, the following letter of April 16, 1853, from Fr. Martin, Superior of Notre Dame de Bon Secours, to Fr. Aubert: "I admit, good Fr. Aubert, that everybody has a mission (to fulfil) in regard to many of our young priests, but I have so many shortcomings myself which I dare not point out to others; all the veterans concur pretty well in saying that the kind of newcomers (we have) is little different from that of the first days, but the love of the Congregation and the family spirit no longer prevail to the same extent; the novitiate has not reformed enough ideas, habits and defects of character, and has not moulded everybody in the same way as have the Jesuits, so that the superiors quite often have trouble building unity in their communities; the love of poverty does not appear to be as lively as it used to be, and the lack of abnegation also hinders very frequently the salutary efforts that superiors would wish to produce amongst their confreres. Some have arrived here who seem to have undergone a complete course in criticizing and who exercise their talents from the cellar to the attic and from the first day to the last on the personnel; then when they are admonished, instead of recognizing their faults, they concentrate all their batteries against their admonitor whence come all the miseries in the house . . ."

given “the little success obtained by this course” (as is stated in the minutes), adopted the project “of a single year of studies suitable for training missionaries” following the three years of Theology.⁴⁶

Superiors responsible for maintaining regularity

In as many as eighty letters, the Founder speaks of regularity. He considers it the principal condition for maintaining fervour and the practice of virtue. “Are they faithful observers of the Rule,” he asks in a circular letter of August 2, 1853, “are they humble, charitable, obedient, mortified, these men who turn away from the plough and abandon their vocation? Certainly not! These are imperfect men, nonchalant, sensual, unmortified, men for whom the code of their Rule is a sealed book which they no longer know how to read, in short they are men who, as they go from imperfection to imperfection, blind themselves regarding their principal duties . . .”

Bishop de Mazenod always considered fraternal correction as one of the prime duties of charity. As a man who habitually speaks with frankness and sincerity to men and to religious, he ceaselessly practiced this virtue in regard to the least disorder. Examples abound. Let Dassy heat only one common room at Nancy for the sake of poverty⁴⁷; Santoni, master of novices, should not have made his retreat at the Chartreuse, he who by word and example ought to teach the novices that Oblates are bound to make their retreat in Oblate houses⁴⁸; the Fathers of Osier find too many occasions to prepare good dinners and thus emulate “the manners of the clergy of this country who are too prone to tittle”⁴⁹; Sumien ought to put an end to his “causticity” and unpleasant attitude⁵⁰; the professors of the major seminary, like all Oblates, will spend their vacations in the seminary since “we are men of community and not frequenters of the highways.”⁵¹ Let Fr. Audruger cure himself of his “incontinence of the tongue”⁵², let Fr. Cyr Chauvet and his companions do penance and fast during Lent if they would rather not see Oblates “falling into the decrepitude of the old Orders,”⁵³ let regularity

⁴⁶ General Chapter of 1856, session of August 11, evening.

⁴⁷ Letter No. 1055.

⁴⁸ Letters Nos. 1066, 1214, 1215.

⁴⁹ Letter No. 1097.

⁵⁰ Letter No. 1106.

⁵¹ Letter No. 1211. See also Nos. 1119, 1156, 1196, 1220.

⁵² Letter No. 1124.

⁵³ Letter No. 1136.

be of "second nature" with the Scholastics so that Oblates may not fall "behind all the religious bodies which are re-establishing themselves wholly in the fervour of their original spirit."⁵⁴ The Fathers of Notre Dame de Talence ought not to write a collective letter against their superiors⁵⁵; Fr. Fayette will live in prayer and study at Notre Dame du Cléry in order to repair the "gaps that his bursarship at Osier has left in this piety"⁵⁶; Fr. Baret and his companions at Bordeaux will live with stricter regularity in order "to make reparation for the wounds that so many unworthy members inflict on [their] mother,"⁵⁷ etc.

It is incumbent particularly on the local superiors to assume responsibility for maintaining regularity. This obligation is energetically emphasized in the circular of August 2, 1853: "I have under my eyes" he wrote in the seventh paragraph, "the various counsels that Saint Alphonsus of Liguori gave his religious during the early days of his Institute. I would not dare reproduce these counsels; they are overwhelming, they are the expression of the judgement he brings down on the inobservance of the Rules . . . The saint is especially inexorable towards local superiors who do not apply themselves to the holy observance of the Rule; he renders them responsible for all the evil which results from their weakness and does not fear to threaten to accuse them before the tribunal of God . . ." This general teaching of a circular does not replace individual letters. Well does the Founder know that and makes appropriate interventions, finding for each the reproach or the advice that is suitable. To Fr. Lagier, superior of the major seminary of Fréjus, who is too self-indulgent, he says: "Scrupulously avoid, my dear and good Father, disedifying behaviour. It is one of the great duties of those who are in charge of others."⁵⁸ To Fr. Vandenberghe, superior at Osier of a community where several Fathers and Brothers are more aged than he, the Founder says: "Be a superior without haughtiness, yet with dignity, and let each keep his place, with his Rule at hand."⁵⁹ To Fr. Soullier, named superior at Nancy in 1855, he writes: "I am fully confident that you will succeed . . . For that you must act always under the impulsion of the Holy Spirit before God, having in mind only the good of the affairs which are confided to you and always in conformity with the spirit, even the letter, of the Rule from which you must try never to deviate. No

⁵⁴ Letter No. 1160.

⁵⁵ Letter No. 1159.

⁵⁶ Letter No. 1225.

⁵⁷ Letter No. 1296.

⁵⁸ Letter No. 1211.

⁵⁹ Letter No. 1239.

one will have anything to say if you rule by the code which all must know and observe.”⁶⁰ It is especially in a letter to Fr. Bellon in 1855, wherein the Founder complains of several “members so out of line” that he accuses the superiors thus: “Our misfortune is that all these members who weary us have grown (this way) under local superiors incapable of giving them good direction. I accuse the local superiors of being the cause of all our miseries.”⁶¹

Why these incessant appeals for regularity? The Founder explains in a circular letter of August 2, 1853, that regularity maintains fervour and nourishes the virtues which “by shining more radiantly in the church, increase the edification of the faithful and contribute greatly to the conversion of the sinners being evangelized” by the Oblates. He underlines these advantages on every occasion: it is thus “that one is distinguished from ordinary priests,”⁶² it is by being faithful to the Rules that God “will send us emulators”⁶³ and we will be stronger “against hell which we have to fight.”⁶⁴ Indeed “we must tell ourselves . . . that we can only please God in this way.”⁶⁵

To learn that a community or an Oblate is doing well in regard to regularity, was especially joyful news to the Founder. He writes thus to Fr. Bellon on July 1, 1850: “What other happiness can I have in this world than to see those whom God has given me keeping to the path of their vocation,” or again to Fr. Berne: “I have no greater happiness than to learn from you that you are serving the good God well, that you are faithfully performing your duty and are happy.”⁶⁶

Other themes

Although his attention was focussed especially on the training of the young and on the maintaining of regularity, the Founder nonetheless also concerned himself ceaselessly with every domain of the mission and life of the Congregation. In 1850-1855 seven new houses were opened in France. Three of these were in the province of the South: Notre Dame de la Garde at Marseilles in 1850, the major seminary of Fréjus in 1851 and Montolivet in 1854; four in the province of the North: Notre Dame

⁶⁰ Letter No. 1293. See also Nos. 1038, 1185, 1227, 1249, 1251, 1259, 1282, 1295.

⁶¹ Letter No. 1294.

⁶² Letter No. 1292.

⁶³ Letter No. 1202.

⁶⁴ Letter No. 1132.

⁶⁵ Letter No. 1138.

⁶⁶ Letter No. 1180. See also Nos. 1056, 1075, 1079.

de Talence at Bordeaux in 1851-1853, the major seminary of Romans in 1853, Notre Dame de Sion in 1853-1854 and Notre Dame de Cléry at Orléans in 1854. Some thirty letters deal with these foundations and other projects such as that of Belgium⁶⁷ and that of Corsica, in particular with the question of repairing of an ancient convent at Bonifacio: "Ah! my dear," he wrote to Fr. Luigi on March 17, 1853, "you do not know what a business wielding the trowel can be: God save us from being plunged into such a mess!"⁶⁸

In 1853-1854, the Founder refused several offers of foundations as he lacked good members as well as men sufficiently mature to be superiors. He complains of this to Fr. Aubert on July 26, 1853: "If all our men were what they ought to be, we would go ahead, but when we have to struggle against imperfection, caprice, lack of virtues, it is enough to make one go mad or at least be much dismayed." To round out their communities, almost all the superiors asked for a missionary of age and experience. What is to be done with the young Fathers, exclaimed the Founder on receiving a request of this sort from Fr. Ciamin, superior at Limoges: "I cannot throw them into the sea because they are young."⁶⁹ But in the end he became resigned and desisted from opening new houses in 1855: "We are only a small family that is perhaps over-extended for its strength" he confided to Fr. Dassý on February 11, 1854, "so I have been inexorable regarding the requests that have been made to me."

The Chapter of 1850 added to the Rules a chapter on the major seminaries. Lest its provisions become a dead letter, it seems that the Founder wished to commit more Oblates to this ministry, foreseen from the beginning of the Congregation. He accepted the major seminaries of Fréjus in 1851 and of Romans in 1853. Some fifteen letters, sent to directors and superiors, try to delineate the spirit which directors should have, explain the importance of being living models of priestly life, and the meaningfulness of Oblate ministry. "It is thus" he writes to Fr. Berne on February 5, 1854, "that we contribute, each in his own sphere, to the spreading of the kingdom of Jesus Christ." In the course of the summer of 1854, he brought together the Oblate superiors of the seminaries of Marseilles, Ajaccio, Fréjus and Romans, for the purpose of discussing manuals and programmes of teaching.⁷⁰

⁶⁷ Letter No. 1140.

⁶⁸ Letter No. 1142.

⁶⁹ Letter No. 1194.

⁷⁰ Letters Nos. 1227, 1235.

In about thirty other letters the Founder speaks of preaching and of parish missions. He encourages the Fathers engaged in this ministry,⁷¹ while reminding them that the purpose is “to convert” and “to evangelize”⁷² and that the beneficiaries must be the “humble,” the “poor,” the “abandoned regions,” etc.⁷³ He insists once more that they make it their duty to write reports on the missions preached. “Do not be (neglectful) as we were,” he writes to Fr. de l’Hermite on March 20, 1854, “we allowed oblivion to swallow up prodigies of grace comparable to the finest things one reads about in the first days of Christianity.”

Interest in foreign missions also appears here and there in these letters to the Fathers in France, particularly on the occasion of the death of missionaries, of the episcopal consecration of Bishops Allard and Taché and especially, each year, on the occasion of the departure of the missionaries: “We encompass the whole world with our apostles whose zeal and devotedness wring from me tears of joy and tenderness” he writes to Fr. Baret on January 24, 1852.⁷⁴

III – Physique and Charity of the Founder

It would not be surprising to find the aging Bishop de Mazenod mentioning how he is affected personally by the events and situations of which he speaks. In these pages he refers constantly to two things concerning himself: the good health he enjoys in spite of the crushing burden of his daily work and the love he feels for his Oblates.

The burden of his daily work

About forty letters begin with excuses for his tardiness in replying to letters received. He always explains these delays by the host of occupations which take up every moment of each day: “Never will you be able to imagine the slavery to which I am subjected,” he writes to Fr. Richard on January 18, 1852, “I have to go from one compulsory chore to another.” All the houses of France “fire red-hot broadsides” at him,⁷⁵ his days go by without his being able to “have a quarter of an hour for

⁷¹ Letters Nos. 1057, 1106, 1107, 1170, 1213, 1263, 1271.

⁷² Letters Nos. 1037, 1039, 1057.

⁷³ Letters Nos. 1096, 1120, 1170.

⁷⁴ Letters Nos. 1066, 1078, 1083, 1097, 1102, 1105, 1113, 1138, 1171, 1184, 1208, 1209, 1213, 1220, etc.

⁷⁵ Letter No. 1066.

himself.”⁷⁶ On January 17, 1851, he finishes a letter to Fr. Baret thus: “Adieu, dear child, they are out of their minds, they harass me, I can never say die but will plunge my pen into the inkstand rather than throw it in their faces.” Fr. Vincens, who reproaches him for not having replied to an important letter, receives this retort: “You young, well disposed people will not succeed in giving me scruples, however sorry I am that I cannot do more. When one rises at five o’clock in the morning and goes to bed close to midnight, when one cannot take even a half-hour’s walk, when from morning till night one is at everybody’s beck and call and when one is tied to one’s desk, pen in hand, all the time left free by (others’) needs or indiscretions, one cannot be reproached for not doing one’s duty. Anything extra that may be desired is impossible.”⁷⁷

All this time is devoted to the diocese and to the Congregation. The pastoral concern for his diocesans is indeed not absent from his letters to the Oblates, particularly when writing to Fathers Tempier and Fabre. In some fifty letters, he speaks of the construction of the cathedral and of various churches, of religious communities, of ordinations, of pastoral visits with ceremonies of confirmation of more than 1000 children,⁷⁸ of weariness and dangers incurred during the cholera epidemic in the summer of 1854, and especially of the visitors whom he receives in great numbers when he works at the bishop’s chancery. On June 13, 1851, he confides to Fr. Vincens: “My head is spinning with all the people I have had to receive today, at least twenty-five persons came one after the other on different affairs.” On January 11, 1854, he complains to Fr. Bellon of the burden that falls on him at the beginning of each year: “Here I am immersed,” he says, “in New Year visits that I have to make to 200 persons out of 2,000 perhaps who came to see me on New Year’s Day. It is one of the torments of my position.”

Besides corresponding with Oblates he also travels to see them. In the course of the years 1850 to 1855, he made three considerable trips: the first to England in the months of July and August, 1850, which took him through Germany and Belgium, the two others to Rome from January to March, 1851, for the approbation of the additions to the Rules and in December, 1854, in order to take part in the definition of the dogma of the Immaculate Conception. He visited the Oblate houses of

⁷⁶ Letter No. 1180.

⁷⁷ Letter No. 1167.

⁷⁸ Letter No. 1066.

*Corsica in October, 1851, and most of the houses of France in September, 1850, in November, 1851, in June, 1853, and in August, 1855.*⁷⁹

His correspondence with Oblates fills all his free moments and as well as entire days when he secludes himself at the seminary or the country house of St. Louis. On one of these days, in the evening, he writes to Fr. Mouchette: "I can no longer hold my pen from writing so much."⁸⁰ His desk, "truly cavernous,"⁸¹ is always piled deep with letters. Forty-five of them awaited replies in July 1853.⁸² On May 25, 1855, after returning from Aix, he writes to Fr. Courtès: "I hid myself quickly to the seminary for I found, yesterday on arrival, an enormous heap of letters which, joined to that which was already on my desk, would require eight days of complete isolation . . ."

His health holds out in spite of the incessant work. The Founder is himself surprised. In a letter to Fr. Jeanmaire on May 25, 1855, he makes this reflection: "Happily the well-known proverb, the blade wears out the sheath is not true in my case but little will it take, is it not so, for this fine mien to fade away?" In the same vein, he writes to Fr. Vincens on September 4, 1853, "We will keep on . . . so long as it lasts." His good health, as can be seen, allowed him to work hard but left him no illusions about his age and about the need to prepare for his eternal retreat.

Paternal tenderness

Most striking in this volume are the variety and intensity of the Founder's utterances of affection for his Oblate sons. They are found frequently and in some sixty letters.

While looking for new letters of the family in the archives of the Congregation for the Evangelization of Peoples, Fr. Paul Sion made, some years ago, the following reflection: even if one did not know the handwriting of the Founder, one would recognize his letters by this distinguishing characteristic: the interest and affability he shows for his correspondents. His affectionate heart is everywhere manifested even in letters of administration wherein the thorniest problems are treated.

⁷⁹ Letters Nos. 1049-1053, 1056-1060, 1088, 1091-1093, 1151-1158, 1252-1257, 1272, 1284-1287.

⁸⁰ Letter No. 1230.

⁸¹ Letter No. 1065.

⁸² Letter No. 1164.

These typical traits stand out in even greater relief in the letters to Oblates. Throughout the years that it has taken to prepare for publication this collection of volumes of letters of the Founder to the Oblates, I have had the advantage, thanks to my work at the Congregation for the Causes of Saints, to read the writings of a dozen Founders of Congregations; nowhere else have I met such warmth, such fatherliness and such affection as in the letters of Bishop de Mazenod. The most typical examples and the most numerous are to be found in the letters of this volume for the years 1850 to 1855. Without doubt, the Bishop of Marseilles suffered from his isolation at the episcopal palace; he would have loved to live in his community. As it happens, two events that affected him most sorrowfully explain in part his extraordinary sensibility: the death of his mother during the night of the 17th of December, 1851,⁸³ and of his brother-in-law, Marquis Armand de Boisgelin, on June 29, 1853. No longer having his mother, a woman of sensitivity and affection to whom he was deeply attached, Bishop de Mazenod henceforth turned to his beloved sons in order to pour out his heart. His sensibility then erupts and from his pen flow out the liveliest of expressions of the sentiments of his paternal tenderness to the point, for example, of having to tear up a letter written, with too tender affection, to Fr. Baret.⁸⁴

We will cite here, by way of conclusion, some of these expressions, leaving the reader free to discover others as he peruses the pages of this volume: "My great imperfection is to love passionately the children whom the good God has given me. There is no mother-love like it"⁸⁵; "I do not know how my heart is equal to the affection which it nourishes for you all. It is a prodigy which is something of an attribute of God . . . There is not on this earth a creature to whom God has accorded the favour of loving so tenderly, so strongly, so constantly so great a number of persons. Here is not simply a question of charity, no, it is a maternal sentiment which refers to each of you, without prejudice for the others . . ." ⁸⁶; "it is impossible for you to have any idea of the extent to which this heart loves you"⁸⁷; "I live only by the heart"⁸⁸; "I feel I must needs surround myself with all those whom I love"⁸⁹; "I embrace you

⁸³ Letter No. 1094 to Mgr. Guibert.

⁸⁴ Letter No. 1062.

⁸⁵ Letter No. 1057.

⁸⁶ Letter No. 1095 to Fr. Dassy.

⁸⁷ Letter No. 1118 to Fr. Guinet.

⁸⁸ Letter No. 1187 to Fr. Vincens.

⁸⁹ Letter No. 1189 to Fr. Vincens.

with all the tenderness of my paternal heart, you know how much it loves you"⁹⁰; "I would wish, my dear son, that my hands had agility enough to correspond with the energy of my heart. Then I would not be reduced to writing one letter after another and be thus hindered in expressing my affection for all those whom I love so tenderly and who live together in this veritable hearth of paternal love. But how can I manage with a single pen . . ." ⁹¹

From the Quirinal at Rome, Bishop de Mazenod wrote to Fr. Mouchette, on December 2, 1854, a letter much to be treasured in that it draws a clear portrait of what Oblates are and what distinguishes them: "men of God" whose "ministry is the continuation of the apostolic ministry," "saints" who ought "to do miracles," brothers all who live by "the family spirit which ought to exist amongst us. I have seen many religious orders, I am in very intimate relations with the most regular. Eh bien! I have recognized amongst them, independently of their virtues, a great esprit de corps; but, more than paternal love of a head for the members of his family, this cordial affinity of the members with their head which establishes between them a relationship springing from the heart and which forms true family bonds between us — father to son, son to father — this, I have not come across anywhere. I have always thanked God for it as for a particular gift which he has deigned to grant me; for it is the temper of heart which he has given me, this expansive love which is proper to me and which pours out on each one of mine without detriment for the others, just as it is, I dare say, of the love of God for men. I say that this is the sentiment which I know comes from Him who is the source of all charity, who has provoked in the hearts of my children this reciprocity of love which forms the distinctive character of our beloved family. May this be such as will aid us mutually to appreciate more the charm of our vocation, may this all be attributed to God for his greater glory. This is the most ardent wish of my heart."

Heaven grant that the reading of the magnificent letters of this volume may help each Oblate to love still more his religious family, to live with greater intensity in fraternal charity and thus to realize "the most ardent wish" of the heart of this father who so loved us, his sons, his Oblates of Mary Immaculate!

Yvon Beaudoin

⁹⁰ Letter No. 1207 to Fr. Baret.

⁹¹ Letter No. 1223 to Fr. Mouchette.

1850

1032. [To Father Vincens, at N.-D. de l'Osier].¹

Letter of introduction for a priest and a sub-deacon who are entering the novitiate. Visitors at Marseilles.

L.J.C. et M.I.

Marseilles, J[anuary] 11, 1850.

My dear Father Vincens, I am sending you Father Delabrègue² who was recommended to me by the Bishop of Algiers³ and our Fathers at Blida. He comes to the novitiate full of determination to succeed. the Bishop of Algiers tells me in his letter that "Mr. Delabrègue will undoubtedly succeed in a Congregation at being both a holy and an able missionary." You will be delighted by his good manners and conversation. He was telling me that he has not laid aside the soutane from the time he took it and has been nowhere where the soutane would be out of place.

I am still too busy to go into certain of the details that came up in your previous letters. All I can tell you is that Chainé has not bothered to write and make his excuses and ask for forgiveness for the scandal he has given by his disobedience.

Father Burfin has informed me of the departure for the novitiate of a sub-deacon from Limoges,⁴ the Bishop of Limoges⁵ wanted me to know. I am grateful for the graces God is giving our novitiate, Father Santoni's letter was quite satisfactory. I inform you in my turn that three of our men are going to make their profession.

I bring my letter to a hasty close with an affectionate greeting. I have the Bishop of Nancy⁶ here. A few days ago I had the Bishops of

¹ Orig.: Rome, Postulation Archives, L. M.-Vincens.

² Adolphe Delabrègue entered the novitiate on January 23 but did not persevere.

³ Bishop Pavy.

⁴ Marc Marie Melchior Tristan de L'Hermite. He began the novitiate on February 25.

⁵ Bishop B. Buissas.

⁶ Bishop Menjaud.

Vancouver and Buffalo.⁷ The latter is installing us in his interesting diocese. Our Englishmen are installed at Liverpool where they will do a lot of good work and in the most advantageous of conditions.

My blessing on all the Fathers and Brothers. Goodbye.

† C. J. E., Bishop of Marseilles.

1033. [To Father Dassy, at Nancy].⁸

Bishop de Mazenod's engagements. Have Father Depetro study theology.

[Marseilles,] January 26, 1850.

Dear Father Dassy, My long silence would embarrass me if it constituted an abject admission that I could not cope with the burden very unjustly placed on my shoulders. It is unheard of that a Superior General whose correspondence extends to the four corners of the earth should be without a single secretary to reply to the innumerable letters he receives daily. Moreover, it is frequently the case that copies must be kept of a certain number of these letters, on account of the importance of their subject-matter, incredible though it may seem this burden is also thrown on me. And as I am not dispensed on that account from my episcopal responsibilities — presiding at every service that has any degree of solemnity at any of the various and very numerous establishments with which our city is enriched, visiting the sick several times a week to administer the sacrament of confirmation, receiving every day all the people who have some business with me, etc., etc. — even if I get up before day-break to say holy mass and never get to bed before 11:30 p.m. or midnight, I never get on top of my work: there you have the reason for my being so behind with my writing to you, though I have told myself a hundred times to attend to it.

It was consoling to hear from you that Father Depetro is doing all he can to compensate for the trouble he caused you. I confess that I am still undecided to present him for faculties. To begin with I am afraid that he does not know enough theology, he has never done any decent study. I am concerned that he does not have a sufficient grasp of the scope and seriousness of his duties. He held them of very little account when he was a simple professed Oblate. I ask myself sometimes if he

⁷ Bishop M. Demers, Bishop of Vancouver and Bishop Jean Timon, Bishop of Buffalo.

⁸ YENVEUX, II, 90; VII, 15.

has a sufficiently solid and enlightened faith: I would have my doubts when I think back over his life. His behaviour in the time he has been at Nancy does not reassure me. So let us prolong a little his period of probation. Even so, I am not against his hearing your confession, or Father Dorey's, when you find yourselves alone with him. Be sure and have Father Depetro gradually revise his theology, he did his study badly; I have reason to believe that he does not understand the nature and gravity of sin, etc.

1034. [To Father Sumien, at Aix].⁹

Father Sumien can come to Marseilles to make a retreat in preparation for his oblation.

L.J.C. et M.I.

Marseilles, February 21, 1850.

My Dear Father Sumien, I am not opposed to your coming to make your vows at Marseilles if you think you need to talk things over with me before renewing the act of personal consecration you once made to God.¹⁰ There is only one thing that troubles me: that on the eve of such a holy act of reparation, you should experience any other sentiments than the most lively sense of thanksgiving and deep-felt joy. I can only attribute your doubts to the suggestions of the evil spirit who has already on other occasions in your life led you astray, to the grave detriment of your soul. But I do not want to anticipate the advice you intend to seek from me. If come you must, make it eight days before the date fixed for your profession so that you may prepare yourself, if need be, with a good retreat.

Affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

⁹ Orig.: Rome, Postulation Archives, L. M.-Sumien.

¹⁰ Father Sumien was ending his second novitiate. He had already been in the Congregation from 1821 to 1831. The Founder wrote in his *Journal* on March 5, 1850: "Father Sumien has made his profession to me [. . .] The ceremony was very moving because of the memories it brought back. He had been n.10, now today he is n.274. That is the only penance imposed on him for his lapse." Cf.: YENVEUX VIII, 318.

1035. [To Father Courtès, at Aix].¹¹

The disappointments and sufferings of those who work for the salvation of men.

[Marseilles,] March 1, 1850.

We would have quite different things to say to one another, things which cannot be put down on paper. Dear God! — the difficulties and worries! It is not for our own sakes that we are put on this earth and when we receive God's call our reply must be: *Ecce adsum*, what sense would there be otherwise in foregoing one's peace, giving up one's independence and having to get involved with any other task than that of one's own salvation, set apart from all other creatures save those who love you and live in a spirit like your own and in a certain sense share your own life. Be that as it may, it will always be allowable to feel a sense of revulsion when you meet at every turn so many disappointments, misunderstandings and slights as would break your heart, enough really at least to sadden you or rather more than that to throw you into a fit of depression. Goodbye.

1036. [To Father Courtès, at Aix].¹²

Father Sumien is sent to Aix. Vigilance as to regularity.

Marseilles, March 9, 1850.

Dear Father Courtès, As usual I have several people with me in my office at a moment when I ought to have some solitude to write to you. You have expressed a wish to have Father Sumien in your community. I am giving him to you because really your need is extreme. All I ask is that you put everything on a regular footing however few you are. Now you have a newcomer. If the Rule is not followed, he will form bad habits and the damage will be irremediable. While it ought not to last more than half an hour, it is essential that the theological lecture be

¹¹ YENVEUX V, 49. Yenveux inserts the following introduction to this text: "The Bishop, very much upset because of a much-publicized departure and certain scandals, and seeing himself alone, his assistants being absent, writes to Father Courtès and asks him to come to Marseilles to discuss the matter." It had to do with Father Bellanger, a missionary in Algeria who was expelled from the Congregation, and news of a serious accident that befell his replacement, Father Eymère, cf. *Oblate Writings*, Vol. IV, pp. 175-186.

¹² Orig.: Rome, Postulation Archives, L. M.-Courtès.

given, I am saying no more than is prescribed in the Rule. Shorten it if you think you must, but hold fast to doing everything *secundum regulam*. You can without hesitation lay the blame on my shoulders and say it is I who am insisting.

Goodbye, I cannot hear myself think, they are making such a din around me. But I will not finish without a word of thanks for your kind visit. With my love,

† C. J. Eugene, Bishop of Marseilles.

1037. [To Father Nicolas, at Limoges].¹³

No new foundations, the already-erected houses must be consolidated. Preach not to please but to convert sinners.

[Marseilles,] March 25, 1850.

The letter you have had sent on to me has given me more pain than pleasure. In the first place, it is quite out of the question just now to agree to a new foundation. I have absolutely no men available, and when they become available I must consolidate the houses that are already erected and are presently in difficulties. Furthermore, this is not the letter of a good religious. It is anything but virtuous. That Father ought not to tolerate anyone speaking in such a fashion in the name of friendship.¹⁴ When someone wants to set up a religious establishment in God's Church, that is not the kind of spirit to proceed in. Letting it be known that one wants to withdraw one's obedience from a superior one does not find to one's liking so as to go and live with a friend who seems to be the object of one's affections as if one were a dyed-in-the-wool worldling, once more, there is no shadow of virtue in that, and there will

¹³ YENVEUX II, 56; VII, 32.

¹⁴ The Founder had sent to Limoges, along with Fathers Burfin, Chauliac and Beuf, three talented young priests: Nicolas, Baret and Gondrand. Father Burfin, the superior, often mentions them in his letters to Bishop de Mazenod, e.g., August 7, September 23, and October 10, 1849, January 1 and 7, April 10 and 20, June 20, etc., 1850. Father Burfin often complains about Father Nicolas, not very obedient and more of a teacher than a preacher. He praises Father Baret's oratorical successes, who is preaching the Advent sermons at Limoges in 1849 and Father Gondrand's, who preaches the Lenten sermons in 1850. We believe that the Founder is speaking here of Father Gondrand, a man with a difficult temperament who spent nearly all his life outside Oblate communities. It is Bishop Berteaud, Bishop of Tulle, and friend of Fathers Baret and Gondrand, who was making them the suggestion of a foundation at Tulle, cf. M.-Tempier, August 17, 1850.

be no blessing from God on projects conceived in similar vein. Another cast of mind is required if one wants to enter the lists to extend the kingdom of Jesus Christ.

Do you think that your news gives me pleasure? I am sorry, it does not. I see nothing but danger for this dear child who is not building on the foundation of the religious virtues he is bound to by his profession. I would like it better if he had no thought but to bring the Gospel to the poor and were what I want him to be for his own good and the genuine consolation of the father of the family and of the congregation he founded in all humility. You speak of priests who succeed in pleasing in their sermons, it remains to be seen if their sermons convert many sinners, that is what I would really like to be told.

1038. [To Father Santoni, at N.-D. de l'Osier].¹⁵

The master of Novices is reproached for writing too seldom. Precautions to take in the admission of candidates; Father Vincens is not severe enough.

[Marseilles,] March 27, 1850.

My dear Father Santoni, To demonstrate that the reason you give by way of excuse for your silence does not stand up to examination, I am writing my reply to your recent letter without any delay. And yet I have a little less liberty at my disposal than you do, for that you can take my word. For a number of days now I have been asking myself the question if l'Osier is so exempt as not to be obliged to maintain communications with the one said to be the Congregation's superior.

The head of a community as important as yours should correspond with the common Father, not once a month — and on this occasion after two months — but rather he should render an exact report every week, as is normally done on a daily basis in civil and military administrative practice. Such reports do not always call for an answer, so it is quite wrong for you and Father Vincens to complain that my letters are few and far between. This is all the more unjust as even so I do write more often than the position that I have been put into in the Congregation would require, being without any personal help to expedite business and obliged to make my own copies of business letters that have to be kept.

¹⁵ YENVEUX, VII, 217; VIII, 109.

Continue taking every precaution in the admission of candidates. Do not overlook the little warnings that are sometimes under one's nose. Certain opinions have come to my knowledge that were held by that unworthy man Bellanger while he was still in the novitiate which would have been a real eye-opener.

It is true that Father Vincens, in line with his usual mode of procedure, used to go ahead without second thoughts. I remember how tenaciously he pleaded for that Luke person about whom such disedifying and disturbing reports came in about what he landed up doing in Parmenie. Whatever about that, I insist on this, that, whatever people's talents may be, they are not to be admitted if they are not walking in the paths of the religious virtues, a list of which I dispense myself from giving to one who is a master of novices.

1039. [To Father Dassy, at Nancy].¹⁶

Hopes to see vocations from northern France and to be able to send a suitable assistant to Father Dassy. What Oblate preaching aims at.

M[arsei]lles, April 4, 1850.

Dear Father Dassy, I do not want to deprive you of the pleasure you will derive from Father Lebescou's courteous greetings. I'm having his letter passed on to you and I am putting in this little note to congratulate you on the success of your station at Coutances, while bemoaning at the same time the failure of your efforts to encourage some of those lazy seminarians to devote themselves a little more generously to the service of the Church. Perhaps that will come later. It is a relief to know that Mr. Marguet does not have to leave Nancy, while this excellent friend has not been able to suggest ways to provide for your needs, I fully appreciate the good relationships he has always maintained with you.

You are touching a very sensitive cord within me when with every reason you ask me for another assistant. It would take too long and perhaps be inopportune to explain all the difficulties that have prevented me from complying with so just a request. I still bear the scar inflicted by the man I had picked out for you under the impression that I was making a marvellous choice.¹⁷ It is through no choice of mine that strict justice

¹⁶ Orig.: Postulation Archives, L. M.-Dassy.

¹⁷ Father Chaine.

has not been meted out. You know that I did not want to see him when he was here. I was getting ready to make a decision on his dismissal from the Congregation. Heavy pressure was put on me to dissuade me from going to l'Osier. But before leaving myself open again, I must take certain precautions. Do not forget you have asked for someone who will be presentable in pulpits where they are used to seeing eminent performers. This is not to my liking as I insist that our motto *pauperes evangelizantur* must always be kept true.

For another thing, it is really nice to be told that you have an ample repertoire, but never make mention again of a kind of motivation that cannot be countenanced — I mean pride. It is duty, concern for the glory of God, the salvation of souls and the honour of the Congregation itself that must be the criteria of our actions to achieve our goals. Notwithstanding what you say, I remain persuaded that these are in fact the chief drives behind your application to your work since you arrived at Nancy to proclaim God's word in a manner worthy of it.

Goodbye, my dear son, I give you my blessing, and good Father Dorey and Father Depetro too.

† C. J. Eugene, Bishop of Marseilles.

1040. [To Father Vincens, at N.-D. de l'Osier].¹⁸

Complaint about a letter from Father Santoni and the lack of obedience of several of the priests at l'Osier.

[Marseilles,] April 12, 1850.

My Dear Father Vincens, I am grateful for the letter you wrote me the other day. If it had been a repeat of the one I had shortly before from Father Santoni, it would have decided me to let you know that from now on I was to be reached through one of my Assistants who would take his instructions from me. Enough is enough, it is too much that I should have to carry on a task as excessive as that which weighs on my shoulders alone, without my having to see all my words found fault with, my thoughts twisted into a sense that never entered into my head, offence taken at observations I have the right and duty to make but which never bore the construction that is brazenly put upon them instead of some profit being derived from them in a spirit of simplicity equal to my own

¹⁸ YENVEUX, III, 83.

openness in putting them on paper. The fatigue, concern and disquietude that this causes me is all the greater as it is not open to me to come back with explanations, adjustments, attempts to make what I wanted to say or my thinking better understood. It was not without good reason that I consulted you to find out if I can risk giving an obedience to Father Piot. I gave up the idea when I heard what you had to say, but you have to admit that it is unprecedented in a well-ordered Congregation, that the superior should be unable to assign some of his men to take on the ministries we are committed to in the various houses we occupy. It is appalling. Let me give you a blow by blow account of the series of events. Father Palle refuses to go to England, Father Chaine goes further, he is up in arms, abandons his post and finds this so normal that he boasts of it wherever he goes. No one must dream of taking Father Piot away from his household gods. God forbid that anyone should touch Father Lavigne as he simply cannot leave the realm that his genius and zeal for the Dauphine inspire him. How can we go on like this? How can we meet firm commitments in reliance on an obedience that has been vowed apparently more to a person's own will and caprice than to God?

1041. F[or] my dear sons Gondrand and Baret.¹⁹

Friendship. Joy at their success. Direction on humility, rest, etc.

L.J.C. et M.I.

Marseilles, April 16, 1850.

The temptation is too much for me. I am writing to Limoges, I have got a few minutes alone to myself by shutting every door in sight, I am making good use of the opportunity to write a few lines to my dear children, if it were only to tell them that they have badly neglected their father who has them ever in his thoughts and heart. You can be sure that I am grateful to God for the success he has bestowed on your preaching, if anything I am too much over-joyed, but I am not wholly without some concern about it too. You are young, take care lest you become the victims of vainglory. As you know, you would lose all the merit of your labours and God would punish you by withdrawing his grace from your words which would thus be reduced to no more than empty sounds, all very fine to listen to but not getting through to your listeners' hearts.

¹⁹ Orig.: Rome, Postulation Archives, L. M.-Gondrand. Ms.: Gondran and Barret.

Forgive me, dear children, for this fatherly concern. I am not accusing you, I only want to put you on your guard against some dangerous illusions that with God's help you will avoid. Once again I urge you not to overdo things. I have heard about Father Gondrand's coughing, that irritation must receive treatment. At all events, rest is essential, it is laid down in the Rule, and one ought to make really good use of it as it is in all truth as meritorious as are exterior works. Make no mistake, if I do not find you in good health when I come to Limoges I shall want to know the reason why.

My sole desire was to speak a word in friendship, now I am satisfied. Keep me in your prayers as one who loves you.

† C. J. Eugene, Bishop of Marseilles.

1042. [To Father Pont, Bursar, and the Fathers of the Major Seminary at Ajaccio].²⁰

The scandal caused by Father Chauvet's leaving the seminary against the superior's wishes. Unauthorized purchase of a farm.

[Marseilles,] April 21, 1850.

My dear friends, my heart goes out to you in the plight you find yourselves in. There are some scandals we should not have to be exposed to. Only someone who closed his mind to the first notions of religious principles could permit himself such pranks. I had, it is true, resolved on the recall of this Father,²¹ but to take the matter into his own hands and leave his post of his own accord against my wishes is such an extravagance that I am still unable to convince myself that it really happened. I hope that this will be an example for you, my dear friends, and confirm you ever more strongly in the duties of your vocation: that is the proper reaction when confronted by evils of this magnitude. As we deplore another's fall, we are led to reflect on ourselves and promise that we will never put ourselves in the way of a similar fault but rather work in an effective way to grow in the perfection of our holy state.

²⁰ YENVEUX II, 14; III, 96. Extracts copied by Father Yenveux himself, with points of suspension at the end of each unit.

²¹ Father Chauvet had quarrelled with all the Fathers in the community. He left Ajaccio without permission at the beginning of April, but a storm obliged the ship's captain to return to port. Father Chauvet had no choice but to return to his community, cf.: the Magnan-Mazenod letters, April 9 and 22, and Magnan-Chauvet, April 20, 1850.

You know how displeased I am over the outlays that have been made in the farm that was bought without my being consulted. Make no mistake, my moral authority extends to anything that touches our Institute's members in any way. This principle has not been respected in this unfortunate affair of the farm's purchase, on the pretext that it was a diocesan affair. That would be all very fine if our members were not involved, but the moment they do play a part, it enters the sphere of my authority: do not forget it.

1043. [To Father Tempier, at Marseilles].²²

Pastoral visit. Business concerning the administration of the diocese.

L.J.C. et M.I.

Auriol, May 1, 1850.

I admit, dear Tempier, that I have a Vicar G[eneral] who is very conscientious in forwarding my mail to me; I thank him for it. But he will not deny that he has been less than kind in not adding a few words in his own hand. I do not wish to follow his example so that it may not be said that we have not written a single line to each other during the course of my rather long visit. I have nothing very urgent to communicate to you. Carbonnel will have reported to you how things went at La Ciotat. Under the seal of secrecy, I informed Léautier of the new posting that I am giving him; I chose to tell Aubagne nothing about it. Upon my return, we will notify Father Paul of his appointment.

I have responded to His Lordship the Archbishop, to Father Abbat and to Father Aubert. I do not know if the Minister of Worship has decided to write to the Bishops. The Archbishop of Aix has received no communication. He wrote to the Prefect that he was relying upon what I have decided. But the Prefect will not be able to give him much satisfaction on this point since I had referred him to the forthcoming letter of the Minister of Worship, a letter which has not arrived. I assume that he will have sent something to the Bishopric before responding to the Archbishop and, no doubt, the learned Laurent will be the one who represented the administration of the diocese. Whatever the case, the order must be given in my name for the *Te Deum* and the authorities must be

²² Original: Rome, Postulation Archives, L. M.-Tempier.

invited according to the usual format.²³ You will have to hurry for this. Good-bye, I'm afraid of missing the mail. I leave you by sending you my heartfelt affection.

† C. J. Eugene, Bishop of Marseilles.

1044. [To Father Tempier, at Marseilles].²⁴

Itinerary of his trip to England with Father Casimir Aubert. No public services in the monasteries in Marseilles. Father Cumin's preaching.

L.J.C. et M.I.

Notre Dame de l'Osier, May 28, 1850.
Left the 29th.

Dear Tempier, here we are at l'Osier, thanks be to God. We arrived without even a minor mishap. I will still spend tomorrow here and will leave on Friday to arrive at Bourg on Saturday, spend Sunday there and set off on Monday for Besançon.

I hasten to tell you that, upon entering the department of Drôme which is, as you know, in a state of siege, they requested our passports. Father Pourret went through on my coat tails, but that will perhaps not be the case for the two others for whom you were expecting to obtain passports only in Paris. It would be a surer thing than to have them obtain passports in Marseilles. That goes for Father Pourret as well.²⁵ I do not know what you have decided concerning Father Mauroit's²⁶ trip to visit his parents, but do not forget to tell Carbonnel to obtain from Mr. Mitchel the precise date of departure for Ceylon. It seems to me that Bishop Bettacchini²⁷ was recommending that we should take the Calcut[t]a steamboat as being cheaper. The important thing is to organize it in such a way that we will not be obliged to stop over in Suez. We will have to ask for a letter of recommendation for Mr. Pastré and to address them to the Father Superior of either the Observantines or the Vincentians. These letters have been useful to our men who have travelled that road.

²³ It was a matter of singing the *Te Deum* each year on May 4, the anniversary of the day when the national assembly had proclaimed France a republic. Father Tempier had already received a letter from the Minister (April 26) about this matter and had written to the Prefect on the 29th to invite him to the ceremony.

²⁴ Orig.: Rome, Postulation Archives, L. M.-Tempier.

²⁵ Ms.: Pourre.

²⁶ Ms.: Maurroy.

²⁷ Ms.: Bettacchini.

Do not forget my instructions concerning the churches of the Visitation convents. The rules established by Bishop de Belzunce used to forbid penitents from having their Masses said during the parish Mass. I do not hold to this very strongly in a l[arge] city like ours, but in the country it cannot be tolerated. All the parish priests complained to me about it; it is my duty to act on their just grievances. Consequently, in my name the two convents will have to be notified that on Sundays and feastdays I forbid the saying of Masses for the people in their churches. Nor do I want them to sing vespers outside and when they are permitted to have benediction of the Blessed Sacrament, this will take place only after the parish celebrations. That very thing will be reformed if an abuse exists. In that case, benediction will be celebrated for the Sisters only and that behind closed doors. During the week, on days when there are no liturgical feasts, they could be given more latitude, but for Sundays and feastdays, I am adamant; let them spare themselves the trouble of making any comments about it to me. Make haste to implement this ruling. The country season is upon us; we have to nip in the bud the habit that they may be tempted to resume.

Father Aubert thanks you for your letter. We have here a community as we would wish it; I am speaking of the novices and of the Oblates.

Father Cumin preached us two excellent sermons; we should provide him the opportunity of preaching a lenten series some place. Didn't someone mention St-Sauveur? The church would be a bit large for his voice. Father Vincens writes me that he would also do extremely well in parish retreats.

Good-bye, my dear friend, here I am already far from you and that is only the first step in the journey, so to speak. If Father Aubert had not been so insistent that I make the trip to England with the intention of proving to me by a personal inspection of the sites that it is absolutely necessary to leave him in this mission, I would not forgive him for it. It would not have been worth the trouble of having dissuaded me from making the trip to Rome.²⁸

I greet with affection my Vicars General and my Chancellor. I bless you all.

† C. J. Eugene, Bishop of Marseilles.

²⁸ Bishop de Mazenod had planned to go to Rome after the Chapter (no doubt to have the modifications which he wanted to make to the Rules approved) and to stop off in Corsica. (L. Magnan-Mazenod, April 9, 1850).

1045. [To Father Tempier, at Marseilles].²⁹

The answer to give to Bishop Demers concerning Father Ricard's difficulties with Bishop Blanchet of Walla Walla. Obediences. Itinerary of Bishop de Mazenod's trip from l'Osier to Strasbourg.

Notre-Dame de l'Osier, May 31, 1850.

I received from Marseilles the enclosed document which I am passing on to you to handle, my dear Tempier. It tells me of Bishop Demers's imminent arrival at Marseilles. Do not let him pass through without broaching the question that he avoided discussing with me on the occasion of his first trip through. And yet he had been given the task of speaking to me about the difference of opinion that had arisen between the Bishops and our Father Ricard. You remember the last letter from the Bishop of Walla Walla that we read a few days before my departure. I have that letter here. It is quite dishonest. The bishop is complaining that, without his permission, Father Ricard established himself outside of his diocese even though I had given our missionaries specifically for him. I will have a copy of the letter made for you so that you can see the text yourself. It is obvious that with the expectations the bishop of Walla Walla had of being transferred to Nesqually³⁰ he must have been unhappy and upset that Father Ricard had taken that place — which is one more reason for us to keep it. You remember, no doubt, the other claims of the Bishops. Compel the Bishop of Vancouver to lay his cards out on the table, and answer him in virtue of your office of first Assistant of the Congregation, knowing full well my mind on this. If you have need of them, you will find Father Ricard's letters in the filing-case of my study. You will also find a few letters addressed to Bishop Demers leaning against the mirror of my fireplace in my study. You will tell the Bishop that I had not forwarded them to Rome because, since he had told me that he was passing through in the month of February, I was expecting him daily.

I have been racking my brains to work out the appointments that have to be made. I discussed this a lot with Fathers Vincens and Santoni. In conjunction with them, I came to the conclusion that it would be appropriate to put to work the two subdeacons who have left here. I will raise them to the priesthood at the Sept[em]ber ordinations. From now until then, plan things with the Bishop of Viviers so that he will ordain

²⁹ Orig.: Rome, Postulation Archives, L. M.-Tempier.

³⁰ Ms.: Nesqually.

them deacons upon my presenting them *extra tempora*. If Father Dassy writes to you, let him practice patience until after the Chapter. At that time, we will settle everything, not in the Chapter, but rather between ourselves. If Father Bellon, or rather, when Father Bellon returns, we will have to find a professor for Maryvale. We will discuss that later on; I do not have time to tell you anything more; I am about to set out for St. Marcellin where I will take the coach that goes to Lyons by way of the St. André coast. Tomorrow again, I will leave Lyons to get to Bourg the same evening which is a Saturday and I will spend Sunday there. I will leave Bourg on Monday to go to Besançon where again I will spend only one day, and from there I will go to Strasbourg where I hope to find a f[ew] letters from you. Good-bye, they are waiting for me. My heartfelt greetings to you and to all our friends.

1046. [To the Oblates of Marseilles and Aix],³¹

Account of Bishop de Mazenod's visit to Cologne.

L.J.C. et M.I.

Cologne, June 9, 1850.

My dear friends, I want to set you an example of punctiliousness and make good use of a moment in the day that I have free after an endless day's travelling to bring you up to date on my news. I would have felt compensated for the two long trips I made this morning and this evening down to the post office if I had found a letter from one of you waiting for me there, but you probably don't realize what a pleasure it is when one is a long way away as we are to receive even a short note from those one loves and hates to be separated from. Let's see if I shall be any luckier at Brussels where I shall be arriving the day after tomorrow, for while I am getting to see all that there is to be seen in the countries I am passing through, I'm not prolonging my stay for its own sake. I wrote you from l'Osier and Strasbourg. It was impossible for me to do so from Bourg where I spent the whole day in church. I cannot give you any description of my interesting journey as it is dusk and when it gets dark I am going down for my dinner as I have not taken anything all day except my morning coffee; but I did want to let you know that my journey has been altogether pleasant, and my health perfect, as is that too of my companion who has worked out all the details of how I am to get to the

³¹ Orig.: Rome, Postulation Archives, L. M.-Oblats.

various places he has planned out for me on my journey. My *incognito* has deceived no one, whether on board or in the hotels. Here today I got dressed up in all my regalia and found a place in the cathedral in the choir stalls during the High Mass that is celebrated every Sunday, once I let my ring be seen, an act that was to earn me a host of attentions. Heaven forbid that I should even attempt a description of that fine church, I did not get to see it during the morning as I had to apply myself to the liturgy which they do differently from us, be it said in all humility, but I have just visited it in detail after vespers in the company of a canon whom His Grace the Archbishop³² had charged with this duty and who acquitted himself of it with charming grace and friendliness. Not content with showing me the cathedral and all the treasures it contains, he had me get into a carriage which he summoned to bring me around the other churches of this city. He came to leave me back at my hotel, thanking me for the happiness I had given him. the Archbishop chose him as he is the only one who spoke French. The Prelate was leaving today to go and administer confirmation at Dusseldorf: this explains why he did not entertain me to dinner, but he was very gracious towards me and insisted on coming with me to the door of the Palace. He is an outstanding man and will serve the Church well, as will the Bishop-elect of Mayence³³ whom the Pope named to the office even though the majority of the Chapter had made a different choice. The minority's choice had fallen on the canon who had done me the honours of the city of Mayence with remarkable courtesy and friendship. He is a fine priest and praised the Pope's choice, fully persuaded that the Bishop-elect will accomplish a lot of good. Goodbye, I have not mentioned that I spent the f[east] day of the Sacred Heart in your company, the whole day long, but both while at church and while I visited in the afternoon and walked in the wonderful garden created by the town of Visbade³⁴ for the 18,000 visitors who come each year to take the waters, I was keeping step along with my companion with the fine procession you were having at that very hour without me while I was not without you. Goodbye again, I can't see a thing any longer and my companion's stomach and my own are crying out for attention. My love to you all, each one, and my blessing.

† C. J. Eugene, Bishop of Marseilles.

P.S. Pass on my news to Aix and tell Brother Bouquet to pass on Father Aubert's to his sister.

³² Archbishop J. Geissel of Cologne.

³³ Bishop W.E. Kettler, Bishop of Mayence.

³⁴ Visbade: Wiesbaden.

1047. [To the Oblates at Marseilles and Aix].³⁵

Disappointment at not finding any letters at Cologne and Brussels. Redemptorist hospitality at Brussels and Liège.

L.J.C. et M.I.

Anvers, June 14, 1850.

Even though we took the precaution of leaving you a note of when we would be passing by Cologne and Brussels, I have had the sad experience of passing through both of these cities and of making two and even three trips to the post office without finding a single line from yourselves. I wrote you from Cologne and am doing so again from here so as not to treat you as badly as you treat me. Even so, it would not have been that difficult to drop me a line. I am going to continue with my journey. Tomorrow I shall stop the night at Lille³⁶ after passing through Gand and Bruges. Everywhere I have experienced the most wonderful hospitality. I am stopping here with a family of real saints, whose acquaintance I owe to the Liguorians of Brussels with whom I spent two nights, and it was those of Liège with whom I spent the 11th who got me my place with their confrères. These priests have high standards and do a lot of good in Belgium. As well as that they have some splendid foundations. Between them and the Jesuits they have the whole country occupied, I do not think there are any openings left for anyone else.

I have no free time. Even so I did want to snatch a moment to give you my news. We are going around Anvers in a carriage. My splendid hosts are prepared to receive in their home every missionary who passes by Anvers en route for England.

Goodbye, greetings to everyone, displeased though I am with one and all. Pass on my news to Aix. I hope to hear something from you all at London.

1048. To Rev. Father [J.A.] Bernard, missionary, director of the sanctuary of Notre-Dame de la Garde. Marseilles.³⁷

Summons to the General Chapter.

³⁵ Orig.: Rome, Postulation Archives, L. M.-Oblats.

³⁶ Ms. L'île.

³⁷ Orig.: Postulation Archives, L. M.-Bernard. An identical and undated letter was addressed to Fathers Fabre and J. Lagier.

[Paris, August 1850].³⁸

My dear Father Bernard, in virtue of article VI, para. 1, ch. 1 of the 3rd Part of our Constitutions, I summon you personally³⁹ to the General Chapter convoked by me at Marseilles for the 26th of the present month of August.

Wishing you every blessing from God.

† C. J. Eugene, Bishop of Marseilles, sup. gen.

1049. [To Father Tempier, at Marseilles].⁴⁰

Business trip to Paris. Certain people in Marseilles are gossiping about the reasons for Bishop de Mazenod's trip to England. Miscellaneous news.

L.J.C. et M.I.

Paris, August 5, 1850.⁴¹

My dear Tempier, in order to avoid well-meaning visitors who each day await me at my residence and prevent me from writing you, I am writing in the sacristy of St-Sulpice after my Mass. Yesterday, I received your letter of the [sic]. You are chiding me for anticipating the departure date I had indicated to you earlier. Your memory is failing you for I am very sure that I had warned you not to write to me in London after the 27. No matter, all I have to do is to write to the post office that they should forward your letters to Limoges, to which place I beg you to send those which you may write me. I cannot give a precise date for my departure from here but I will do whatever I can possibly do so that it is within the current week. I am hurrying my business along in order to get it over with between now and then, but I have to go back on it often. There is that certain person whom I have not yet been able to meet. The Minister of War, for example. I will go back there again today. If you had let me know beforehand that I had to correct the note that Jeancard had sent me, and to ask for the canopy which had never been part of the original question, I would not have corrected the memorandum of the Minister who, upon Mr. Barthélemy's request, had installed the canopy

³⁸ The Founder does not indicate the place from which he is writing this letter, nor its date. Clearly he wrote upon his arrival in Paris, at the beginning of August.

³⁹ Ms. Nomement.

⁴⁰ Orig.: Rome, Postulation Archives, L. M.-Tempier.

⁴¹ The letters written from England in June and July have been published in *Oblate Writings* III, p. 54-64.



Father Florent Vandenberghe
(1826-1882)

that Father Tissier had requested from Mr. Barthélemy. I asked for the church warden's costume and the f[irst] class vestments. The Minister had already told me that there was not a lot he could do about it. You can be sure that I urged strongly the purchase of the houses that are to be destroyed to enlarge the seminary and the purchase of the station house of the military police. Today again, I will make an issue of this important item that I believe has almost been granted to us. As for the cathedral, that matter will progress more slowly. The Minister, who had not read any of my letters, did not suspect that Mr. de Suleau had written a report. I was obliged to urge him to take note of it, but I doubt that he will find the time to do so.

I do not have the text of your letters before me, but I grant you *carte blanche* to do whatever you judge will be most advantageous for the greatest good. So if you think it would be opportune to call Father Pont to the chapter, do it. I find that in Corsica they were in quite a rush to get to the continent. The hopes of the Bishop of Bytown are a bit excessive. He will no doubt be satisfied with less than that. If I did not have to go to Tours and Limoges, in two days time I would have gone from Paris to M[arseilles], but this detour will make my journey longer than I would have wished. It is not that I am terribly concerned about giving an answer to those few empty-headed fellows who have as their mission in life to gossip about everything. Their number is smaller than they would like us to think, and even if they were more numerous, I could not care less and I supremely despise them. People will, no doubt, be satisfied with the article published the other day in *L'Univers*. They will see that I did not go to England to become a Protestant and that I visited anything but exiles, to whom, in fact, I paid no attention.

Yesterday, I wrote to Cailhol, not to chide him for having given me no sign of life since my departure, but to let him know that the ladies of the second Monastery of the Visitation have been negotiating without my knowledge for s[ome] time to go to establish themselves at Aix. They have made some offers to the ladies of the Sacred Heart who, it seems, would have not breathed a word to you about handing over their very fine monastery. The ladies of the Sacred Heart look upon this as a providential occurrence because they want to leave their fine location which no longer suits them for any number of reasons. On their part, they have been negotiating with a gentleman who is urging them to make a decision. They are asking a mere 600,000 francs for this establishment which cost them only 180,000, if I remember correctly. Admit it. These nuns know their business better than we do.

It was a good thing I wrote my letter in the sacristy. When I got back to the Hotel du bon Lafontaine where I am staying, I found a host of people, among others the B[ishop] of Vancouver who made me miss the time when I had hoped to see the Minister. But he was waiting to inform me of his business before he was to leave Paris. It seems to be a simpler thing than what Father Ricard has lead himself to believe.

As a reward to the *Univers* for its kindness, I renewed my subscription. But I forgot to tell them to send you the issue containing the article about me.

The Archb[ishop] of Paris⁴² at whose home I went to dine yesterday at St-Germain, spoke to me of his project of opening his diocese to all the religious Orders. But he contributes nothing to that project. There is no hurry; we will talk about this business and many other things.

Good-bye, I am about to run off; it is noon and we are experiencing tropical heat. I am perspiring as I write to you.

The Archbishop of Tours⁴³ wrote to ask me to stop by to see him. The nuns have written to me as well. I can only give them some hours of my time. Good-bye.

1050. To Father Tempier, Vicar General of Marseilles, Marseilles, Bouche du Rhône.⁴⁴

An account of his visit to Orléans and Tours.

Tours, August 11, 1850.⁴⁵

It is solely to wish you a fond “Good Day” or “Good Evening”, for night will soon be here, that I am writing you these few lines. I left Paris yesterday after having celebrated Holy Mass, and I arrived at Orléans about noon. I stopped there a few hours to see the Bishop⁴⁶ who had just taken his noon meal at the m[ajo]r seminary where we dined after him with my faithful companion, Father Aubert. His G[ran]d Vicar, a man from my diocese,⁴⁷ conveyed me in his coach to the very fine minor

⁴² Bishop M.-D.-A. Sibour.

⁴³ Bishop F.-N.-M. Morlot.

⁴⁴ Orig.: Rome, Postulation Archives, L. M.-Tempier.

⁴⁵ The postal mark is: “Tours, August 9.”

⁴⁶ Bishop Dupanloup.

⁴⁷ Canon Gaduel.

seminary situated on the banks of the Loire and built very recently by the lamented Bishop Fayet. The land cost one hundred and eighty thousand francs and his fine building must have attained the amount of seven hundred thousand francs. On our return trip, we admired the beautiful cathedral and we set off again at five-thirty to go to Tours. The train was going so slowly that we took four hours to travel these 120 kilometers, which brought us to the Archbishopric when everyone was in bed. We withdrew to a hotel where we slept well for the few hours we were able to spend in bed. As soon as morning came, we went to say Mass at the Refuge where we were received, as you can imagine, by the gracious Mother Ste Victoire and her comm[uni]ty.⁴⁸ I cannot tell you how pleased I was to see this very fine reli[giou]s again, a person who is so devoted to us and who had done so much for our house of refuge. But how I suffered as well upon hearing her tell of how her illness has advanced. It was with the greatest detachment for what concerned her personally; she talked about it as if it was a dog she was discussing. Tears came to my eyes. Her illness is incurable. She does not suffer very much, but she knows that it cannot be long now. That is the only consideration which is preventing her from promising to come back to take charge of our com[mu]nity when her term as superior is over here. She does not think she will make it to the end of her term. I leave off from this sad topic. With a breaking heart, I left this saintly young lady and went to pay my respects to his Lordship the Archbishop who sent a written message to the convent to invite me to dine with him. The prelate conducted me personally to the cathedral to admire its beauty and the singularity of its stained glass windows which are in excellent state of preservation. I made a few other visits with him, among others the fine establishment of your epistolary friend, Mr. Mame, who has 1,200 people working in his printing-plant. Everywhere I went, I found the cathedrals organized differently from ours. The canons here receive only their wretched salary of 1,500 francs, but the service is done in fitting fashion. I came in when Vespers was being recited; they were all in the choir. Vespers are sung every day, as well as h[igh] Mass, sung à la cardinale, except on feastdays of double solemnity when it is sung by the canon of the week with deacon and subdeacon.

They are calling me to dine. Good-bye. I greet you all.

⁴⁸ Sisters of N.-D. de Charité de Tours. The person in question is Mother Victoire Houette who was the foundress of their house in Marseilles. Cf. POUAN, *La très honorée Mère Marie de Sainte-Victoire Houette*. Fribourg (Switzerland), 1903, p. 455 and following.

1051. [To Father Tempier, at Marseilles].⁴⁹

Mass at the cathedral in Amiens. It is not possible to go to Bordeaux.

[Limoges⁵⁰], August 12, 1850.

I will not conceal from you the fact that my pilgrimage to Amiens was total and sufficient compensation for all the toils of my trip to England and for all the ingratitude and betrayal of the people who are accusing me of having gone to England to visit the French exiles. It is a long time since I have experienced during the Holy Sacrifice of the Mass the consolations, the happiness — I would almost say, the ecstasy — that the Lord deigned to grant me at this altar where I received the imposition of hands and offered, with the Bishop, my first Mass.⁵¹ I would hesitate to tell you this if the canon who was so kind as to assist me and the Mass servers had not been witnesses of it. Father Aubert is totally unaware of what happened. He was not assisting me that particular day and I felt obliged to conceal from him this grace which, however, I must confide to you. How could one reject that which God gives us in spite of our unworthiness? But the experience of that grace was so strong and so sweet that, from the *confiteor* to the last Gospel, in spite of myself, my tears flowed unchecked. I had to ask them to fetch my handkerchief because I was unable to read. I dare say that, through the grace of God, I rediscovered there all the fervor with which he had gifted me during the month's retreat when I was preparing myself to receive the priesthood and on the day I had the joy of being made a priest.

. . . I refrained from letting him know the measurements of these premises, but I did insist that, in the meantime, we should buy the four houses. I am writing to you after the Mass that I have just celebrated at the St. Claire Sisters and before the breakfast which awaits me at the Bishopric. So I hardly have the time to tell you . . .

All things considered, I could not do otherwise than spend the feast here, unless I wanted to take the risk of spending it while traveling on the major highways. However, I am foregoing my trip to Bordeaux, a trip that was most expedient because of all the invitations that I had received from the Archbishop and the formal promise I had made him to see him when I returned from England.

⁴⁹ YENVEUX VIII, 213. Bishop de Mazenod stopped off at Amiens at the end of July or the beginning of August on his way from Calais to Paris.

⁵⁰ According to the details contained in the letter of August 17, this letter was written upon his arrival at the Oblate house in Limoges.

⁵¹ Bishop de Mazenod was ordained in the cathedral of Amiens by Bishop J.-F. Demandolx, December 21, 1811, cf. H. VERKIN, "Mgr de Mazenod et les anniversaires de son ordination et de sa première messe," in *Études Oblates*, XXVII (1968), p. 41-76.

1052. [To Father Tempier, at Marseilles].⁵²

Visits to Limoges and to Tulle. Warm reception everywhere. Return via Brives, Toulouse and Montpellier.

L.J.C. et M.I.

Tulle, August 17, 1850.

This is, dear Tempier, probably the last letter you will receive from me. It will precede me by only a few hours. No matter, I want to use these few moments of free time which my habit of rising very early provides me to write you a few lines and to give you our definitive itinerary. You know that we had to accede to the pressing invitation of the Bishop of Limoges⁵³ who absolutely insisted on retaining us here for two days more than foreseen in our itinerary. I acceded rather easily to his urgings because otherwise I would have been compelled to celebrate the feast of the Holy Virgin somewhere on the main roads. So I remained in Limoges while it poured rain the entire day of the vigil of the Assumption. Happily, towards the middle of the day of the feast, the weather cleared up. The Bishop of Tulle,⁵⁴ who is a local person, presided the office of matins, at which the Bishop of Limoges and myself assisted in full solemnity. I presided the evening office at which, in turn, the Bishops of Tulle and Limoges assisted in full solemnity. The Bishop of Tulle preached and I led the procession in which the two other Bishops took part, vested in cope and miter, bearing their crosiers. I can assure you that the people of Limoges appeared everywhere in crowds distinguished by their attentive and religious spirit. They have a touching custom here of wanting to kiss the Bishop's ring — and even having their little children kiss it. Even if this devote eagerness causes some disorder in the procession or the progress of the Bishops as they move along, it does have an edifying aspect to it because it flows from a very lively faith. That evening there was at the Bishopric a banquet to which were invited the first president, the general, the attorney general, the mayor, etc. At the insistence of the Bishop of Limoges, I always had to accept to take the place of honor which he should never have granted me. All the authorities were kind and polite in my regard, as were all the people everywhere I went. It is some sort of compensation for the crude and coarse insults of which you speak to me in your letters, insults I have neither understood nor am I able to explain. And yet, you will have

⁵² Orig.: Rome, Postulation Archives, L. M.-Tempier.

⁵³ Bishop Buissas.

⁵⁴ Bishop Berteaud.

received the newspaper article which you asked for and which you will no doubt have had published in the *Gazette du Midi*.

The Bishop of Tulle who is quite a different man from the Bishop of L[imoges] strongly urged me to travel through his episcopal city. I had the occasion to talk to him about a number of things, and especially the project which he had disclosed to two of our Fathers. I therefore accepted to make this very short detour and I arrived yesterday in his coach with Father Aubert. With his horses, we traveled 44 regular road kilometers without tiring the poor animals too much. His Vic[ar] G[eneral] arrived by public coach since he had ceded his place to Father Aubert. Truly, all of these gentlemen are showing themselves our tutors in the realm of consummate courtesy. Yesterday again it rained all day; that is the usual thing for this part of the country. Today, the weather is fine and we can enjoy the panorama of this mountain village; but mountains different from our high and low Alps. Tomorrow, Sunday, we will celebrate Mass at the cathedral. Today, I said Mass at the Ursulines and after having a bite to eat, or rather after attending an official dinner, we will travel on to Brives to rejoin the public coach which will bring us to Toulouse. We wrote on ahead, with little hope of obtaining our request, asking them to reserve two places for us in the mail coach. In any case, we will leave by coach for Montpellier where we will board the train which will bring us to Marseilles where I so long to see you again and to give you my affectionate greetings. Thus, barring mishaps, we will arrive at Marseilles on Wednesday, or Thursday at the latest, after an absence of almost three months — lacking a little more than a week.

Good-bye. They are waiting for me for breakfast. As I leave you, I send you my heartfelt affection. I will tell you before closing that the Bishop of Limoges⁵⁵ is a charming person, witty, pleasant, spontaneous and goodhearted. I am most happy for having known him and I am sure that he will enjoy a lasting memory of me. Good-bye.

† C. J. Eugene, Bishop of Marseilles.

Father Aubert finds that I am too vague in my projections. He wants me to tell you that if we are unable to take travel with the mail coach, we will arrive in M[arsei]lles on the 7 o'clock train Wednesday evening.

⁵⁵ This is probably an inadvertent mistake on the part of the Founder. He seems to be thinking of the Bishop of Tulle, Bishop Berteaus, who upon emerging from a private meeting with the Bishop of Marseilles is supposed to have said to his Vicars General: "Gentlemen, I have met Paul." Cf. *Missions OMI*, 1961, p. 614.

Failing that, we will only arrive the next evening at the same hour. What you have there is nothing less than the difference between the mail coach and the ordinary coach.

1053. [To Father Dassy, at Nancy].⁵⁶

Personnel in the house at Nancy. Departure of a number of missionaries.

October 1, 1850.⁵⁷

It goes without saying that Father Piot has my authority to receive faculties from the Bishop of Nancy. I leave you with the responsibility of those you are requesting for Father Depetro. I am not in a position to pass judgment on him, as I have no means of observing him. As to Father Soullier, ask for faculties if you think fit, but do not be over-anxious to set him to work on a public assignment, it will be a good idea to arrange for him to have time to work at some composition. I hear it said that he has shown talent and if that is so what good use he will be able to make of his fine voice!

When the council meeting finished,⁵⁸ instead of having some relaxation, I find I am unable to lay my pen aside on account of the departures which are taking place one after the other. What fine men God has sent us in his goodness!⁵⁹ Each one is more admirable than the last. The men kept back find in that very fact their biggest cross. Your Father Soullier is one of these. What can we not hope for in the face of such generosity!

I am not going to give you any advice lest I give the impression that I am calling your ability in question. But I do beg you to be very flexible in your day-to-day dealings with the members of your community.

1054. [To Father Tempier, at Marseilles].⁶⁰

Speech delivered at the Council of Aix. Qualities of Father Dorey. News.

⁵⁶ YENVEUX II, 90; VII, 185; IX, 198.

⁵⁷ Thus the Founder was at St-Martin or St-Laurent where he went to rest after the Council of Aix.

⁵⁸ Bishop de Mazenod took part in the Provincial Council of Aix from the 8th to the 23rd September.

⁵⁹ Several missionaries went out in 1850: for the United States, Fathers Amisse, Molony and Pourret, for Canada, Fathers Grenier, Antoine, Tabaret and Andrieux, for Sri Lanka, Fathers Vivier and Mauroit..

⁶⁰ YENVEUX VI, 137; IX, 82; REY II, 360-361.

October 6, 1850.⁶¹

I have just sent a copy of my speech to the newspaper which gave a report of the closing session⁶² which was very kind in my regard. Speak to me of that man. He was able to show due respect for my wishes. He is the first one to describe me by my venerable title of septuagenarian. I am grateful to him for having recognized it and for having brought it to my attention since I am sometimes tempted to believe that I am no more than 30 years old.

If Father Magnan passes through before my return, instruct him in everything he needs to know. Above all, let him show every consideration possible to that good Father Dorey with whom I was tremendously pleased as a result of the interview that I had with him. He perfectly understood his position. He is asking to be exempt from preaching the first two years. He would not want to be obliged to preach during the retreat and that we be satisfied with having him teach dogma. While talking with him, I was reflecting within myself that he had the makings of a good seminary superior and that it is quite possible that, when I remove Father Magnan, I will have him take his place.⁶³

Here I am right after vespers and after the procession in which I took part in spite of the bad weather. Have a look at what they are doing in the minor seminary. I was very annoyed to learn that they will not have room for more than 150 students. I would have thought that there was one more dormitory available, but as it happens, the room I had in mind is to be used for day students. Make it a point to go to Saint-Louis one of these days to see what they are doing there. I still want to appoint Father Audric a titular canon. It is one way of drawing him out of his parish which he is no longer able to administer. I am awaiting some explanations from the house in Limoges concerning the new complaints of Bishop Buissas. I will answer this Prelate only after I have received Father Burfin's⁶⁴ letter. After the procession, I made a little speech in Provençal to all the people there assembled. I announced that there

⁶¹ The Founder, it seems, was still at St-Martin or at St-Laurent.

⁶² On the 23 of September, it was Bishop de Mazenod as dean of the bishops of the ecclesiastical province of Aix who made the closing speech of the council. Cf. REY II, 353-358.

⁶³ The plan was to send Father Dorey to Corsica.

⁶⁴ We no longer have Father Burfin's letter, but we do have an excerpt from the letter the Founder wrote to Bishop Buissas. In this letter, however, no priest is mentioned by name. "I beg you to forgive the one who, without wanting to, perhaps offended you. I do not want to excuse him; far be it from me to do so. But one must, My Lord, . . . make some allowances for the weaknesses of human nature. When one is a good priest and he has zeal and talent, it is better not to dwell too much on certain flaws of character which are perhaps a personal source of anguish for him. . . ."

would be a mission to help them emerge from the state of sin in which I supposed that most of them were. Good-bye.

1055. [To Father Dassy, at Nancy].⁶⁵

The Oblates go to minister in the Church of N.-D. de Sion. There are to be no fires in the rooms.

[Marseilles,] October 29, 1850.

My dear Father Dassy, I was all unaware of the scandal lately given in your diocese by the Brothers Baillard. I would never have believed that an extravagance like the erroneous teaching of Vintras could have found followers in the ranks of reasonable men. For this very reason I am convinced that your Messrs. Baillard are in thoroughly bad faith and have adopted this silly teaching with one thing only in mind — to make a show of the Bishop. And so they have chosen out the hill of Sion as the centre of their operations and you have agreed to despatch one of our men to face these sectarians and keep the people of the neighbourhood true to the faith. It is no mean task, my dear friend, that you have taken on and simple missionaries will not be able to enter into continuous face-to-face combat with sectarians of the ilk of these Brothers Baillard. Is it not a mistake to send our young men all alone to this fearful battleground?⁶⁶ In your place, I would have declined so delicate a charge; you had a good excuse to hand, namely, that our men have always to go out in pairs and your community is not sufficiently numerous to spare two men. I can see you now: your zeal is aroused by an account of the evil done by these apostates, and as your primary impulse is always to follow whatever your zeal dictates, you did not pause to reflect on the difficulties that this delicate mission presents.

It is a serious and onerous innovation to have a fire in all the rooms. There must be a common stove; this does not prevent those who suffer especially from the cold, when they are in their rooms and do not want to give themselves the trouble of going to the stove, to make use of foot-warmers or something of that nature like what is called in Italy a *scaldino*.

⁶⁵ YENVEUX III, 7; VII, 151; REY II, 367.

⁶⁶ He is referring to Fathers Soullier and Conrard who, starting on November 12, took turns monthly at the sanctuary, cf. REY II, 367.

1851

1056. To Mr. Dassy, superior of the auxiliary priests, in his absence to whomever is replacing him, at Nancy. Meurthe.¹

Greetings before leaving for Rome. Thanks for letters received and joy on learning that everything is going well in the community.

L.J.C. et M.I.

Marseilles, January 5, 1851.

My dear children, Pressed as I am for time I am unable to devote myself to each one of you individually as I would have liked rather than sending a short general letter. I am leaving for Rome on the Congregation's business.² I leave you to imagine how much time that leaves me; I hardly have time to breathe. However, my dear sons, I would like to tell you how happy I am with everything I hear about you.³ My blessing goes out to you many times in the course of the day, as you are ever present in my thoughts. I was delighted to get the letters from our two young Fathers. I had already received Father Depetro's and Father Superior's as always. To me it is a tasty dish that I savour in God's presence and, believe me, I regret more than I can say that I cannot always send a written reply as I always do secretly in my heart.

My dear children, redouble your prayers for my coming journey and stay at Rome. For my part I give you my blessing and greet you affectionately with all my love as a father.

† C. J. Eugene, Bishop of Marseilles.

¹ Orig.: Rome, Postulation Archives, L.M.-Dassy. A priest from Nancy had the letter sent on: "To Vigneulles (Meuse), the presbytery." At the bottom of the first page the Founder wrote: "To the Fathers of the community at Nancy".

² Bishop de Mazenod left for Rome on January 21, with Father Tempier, to get approval for the changes in the Constitutions and Rules effected at the Chapter of the summer of 1850.

³ Father Dassy reported on November 13 that Father Depetro had successfully preached his first retreat and, on November 27 and December 4, he pronounced himself very satisfied with the virtues and talents of the two young Fathers mentioned in this letter, Fathers Soullier and Conrard.

1057. [To Father Charles Baret, at Limoges].⁴

Maternal affection of the Founder for his sons. Mission of Lauvière. Concern for the Brothers.

L.J.C. et M.I.

Marseilles, January 17, 1851.

Dear son, As I am about to leave for Rome, where the Congregation's affairs summon me, I cannot omit to snatch a few moments from the bustle that is all about me at least to tell you how much pleasure you have brought me in giving me a little token of your remembrance. You are aware, my very dear son, that my big failing is to love with a real passion the children God in his goodness has given me. No mother's love comes close to it. Perfection would lie in being indifferent to the greater or lesser extent that this maternal affection were reciprocated. That is where I fall down. I make an effort, without success, and even while I do love those who set no value on my love, which is an effect of the grace of state of my position, I humbly confess that I do experience an inexpressible consolation and a kind of heightened tenderness towards those who understand my heart's feelings and give me something in return for what I am for them. This will go to explain, my dear son, how much your remembrance and everything you express in your welcome letter have touched me and been a source of joy. This is why I am writing to thank you, even though, it goes without saying, I am very much pressed for time in these last moments of my stay at Marseilles from which I shall be away until Easter.

I have read with interest the account of the mission you gave at Laurière with Father Chauliac, and derived much satisfaction from your young protestant's abjuration. The blessings that God showers on the labours of all our Fathers ought to dispose the Bishop towards you favourably and convince him not to give you further problems on account of that poor little chapel where you are so to speak hidden away except for the military and one ought to be delighted to see them making contact with you.

As it is impossible for me to write to everyone, I am giving you the task of telling and writing to all our men that I am giving them my New Year's blessing and wish them every happiness, especially their sanctification through the practice of the religious virtues and through gaining many conversions. Tell Brother Ferrand in particular that I have re-

⁴ Orig.: Rome, Postulation Archives, L.M.-Baret Charles.

ceived his letter and encourage him to go on practising patience and putting up with his neighbour. It seems to be the virtue God wants from him in giving him as companion a Brother as disagreeable as the one you have. I hope that Brother Ferrand will see in this direction that I give to you for him my concern to respond to his communications. But I may add between ourselves that if Brother Ferrand is not guilty of exaggerating the aggravation he receives from this Brother's⁵ want of regularity, and if it is true that he allows himself to take money from Brother Ferrand's room or to gossip with the women for long periods and at ungodly hours at the door of the house, it is necessary to be watchful and correct this young man, and if his conduct is really seriously reprehensible, the local superior must be made aware of it, I must be informed and, if necessary, I will send him away. I am also making you responsible for writing to Father Burfin that I am not writing to him before my departure as his whereabouts are unknown to me, and besides the letter I am writing you will suffice for all.

Goodbye, dear child, they cannot wait another second, I am being badgered, I won't throw the helve after the hatchet but return my pen to the inkstand before I throw it in their faces. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1058. [To Father Courtès, at Aix].⁶

Father Courtès is named as the Congregation's Vicar.

Marseilles, January 21, 1851.

Being about to depart from Rome, and my absence being likely to be prolonged, I hereby name Rev. Father Courtès as my vicar for the whole time of my stay in Italy and until my return in all matters concerning the Congregation of Missionary Oblates of Mary Immaculate.

† C. J. Eugene, Bishop of Marseilles.

1059. [To Father Bellon, at Marseilles].⁷

Calumnies of a Parish Priest against the Congregation.

⁵ It has not been possible to discover this Brother's name. Father Burfin speaks of "Brothers" (L. Burfin-Mazenod, January 1, 1851, but he only mentions Brother Ferrand by name.

⁶ Orig.: Rome, Postulation Archives, L.M.-Courtès.

⁷ YENVEUX III, 53. At the General Chapter of the summer of 1850 Father Bellon had been named fourth assistant and secretary general of the Congregation.

[Rome], February 14, 1851.

To begin with I acknowledge receipt of your letter dated January 17⁸ which gave me the greatest pleasure, although at the same time it contained some highly disagreeable matter: I mean the letter of that parish priest from Osserain,⁹ in replying to which you could not employ language too strong to repudiate the calumny he has invented against our Congregation. Consult with Father Fabre and Mr. Jeancard to decide on a course of action, should the calumny be broadcast in the pages of the press.

One cannot afford to show too much delicacy in this kind of affair, a certain hyper-sensitivity is quite permissible.

1060. To Mr. Vincens, superior of the Miss[iona]ries at Notre-Dame de l'Osier, near Vinay, Isère.¹⁰

Imminent return to Marseilles. Father Vincens to come to Marseilles at Easter. Acts of the Chapter approved. Pallium.

L.J.C. et M.I.

Rome, March 25, 1851.

Dear Father Vincens, Our departure is practically fixed; we shall be leaving Rome at the beginning of next month. Everything has been concluded to our satisfaction. Not only have the Acts of our chapter been approved, and that without recourse to the General Congregation of Cardinals, a process that would have been interminable, but the Pope has given me a Brief in the same vein as that I got from Pope Gregory XVI. Our apostolic vicariate for Natal has been erected, our Congregation is better known and held in higher esteem, the future of the important mission of Ceylon is settled in such a way as to lead us to hope that our ministry will gradually extend throughout the island. The Pope has crowned all his other kindnesses by not wanting to allow me to depart without giving a signal proof of his goodwill and according a very rare privilege; he has bestowed the pallium on me. So I am letting you know

⁸ This date may have been wrongly transcribed by Father Yenveux's copyist as the Founder only left Marseilles on January 21. Father Bellon's letter has not been preserved.

⁹ Ms.: Oserin. Osserain in the Lower Pyrenees is probably meant.

¹⁰ Orig.: Rome, Postulation Archives, L.M.-Vincens. One of the priests in the house crossed out "at Notre-Dame de l'Osier" etc., and wrote in: "C/O The Parish Priest, St-André-le-haut, Vienne."

that we shall soon be at Marseilles, with God's help, so that you may arrange things so as to be at my side before Father Tempier sets out on his long journey to make the visitation.¹¹ You understand that we shall have serious matters to attend to, and it is my intention that our good assistants should assume their function and give me real assistance especially in this situation where we have some grave and highly important decisions to take. I will leave all the details I must give you until we meet. Take my advice, do not let yourself be lured astray by the pressing invitations of all those parish priests who are under pressure to see that their parishioners gain the jubilee. Free yourself from them and from every other preoccupation and be at Marseilles at Easter at the latest. It will then be high time to get moving on the work prepared for our young men's course.¹²

April 2.

I still have so many errands to run, to say nothing of saying my farewells, that I am compelled to bring my letter to a close and give it to a traveller who is to despatch it to Marseilles. I hope he won't be like Mr. Durocher to whom I entrusted a packet of 19 letters which he was clever enough to lose for me. The bundle contained matters of the highest importance. I haven't got over it yet.

I make you expressly responsible, my dear Father Vincens, to express to all our Fathers and Brothers, whether scholastics, novices of coadjutor Brothers, my warmest regards and I transmit to them the special blessing I obtained for them from the Holy Father. I give them my blessing too, yourself included, with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1061. [To Father Pianelli] ¹³

Permission to live temporarily outside of Oblate houses.

¹¹ Father Tempier was to leave for Canada. Father Vincens had been named third assistant general at the last chapter.

¹² The General Chapter of 1850, at the evening session on August 28, had decided to set up a new house of studies where the young fathers would do two years' pastoral study.

¹³ YENVEUX VIII, 319. Yenveux does not specify the addresses of this letter. Father Pianelli is the Oblate in question (cf. L.M.-Tempier, May 27, 1851): in 1855 he was to obtain a dispensation from his vows. In the summer of 1850 he was with his family in Corsica, cf. L. Magnan-Mazenod, April 9, October 20, 1850.

[Marseilles], May 25, 1851.

My child, you should never have entertained the very idea of the possibility of severing the ties that join you in the perfect charity of God to the family that has been happy to adopt you. If you had problems, it was right for you to have recourse to your father and be advised and consoled by him. But I have never heard tell of an uncle being held bound to sacrifice his vocation for a nephew who has his father and mother, brothers and other uncles. Even so, I am ready to allow you to accept a position that will enable you to furnish your nephew with the means to set himself up somewhere; that is as far as my conscience will allow. Furthermore, it is up to you to let me know what this position is so that I may judge of its suitability and safety. When you have set your nephew up, you are to go immediately to one of our houses. I am sending you a certificate of temporary dispensation. I shall be your immediate superior. I conclude with affectionate greetings and my blessing for a son who is always dear to my heart.

Certificate of Temporary Dispensation from Residence.

Dear Father, on the basis of the facts you have laid before me as to the deplorable situation of one of your nephews whom your family is leaving altogether in your care and in light of the situation that renders your assistance indispensable to him at this time, I authorize you to accept any position of an ecclesiastical nature, provided it be an honorable one, for you to obtain the means to be able to see to this nephew's needs, with a view to your being able to place him, as soon as it can possibly be done, in a position to earn his living and free himself from dependence on you. To this end, I give you permission to use and dispose of for yourself and for him of the emoluments of the position you take up or of the services you render. I dispense you for the duration of the time which shall be agreed and fixed by myself from living in the houses of our Congregation, and I place you for this same period under my immediate direction and obedience in such wise that you will correspond with me directly for your spiritual and temporal governance, without any intervening superior, local or otherwise, in the Congregation. In this interval of time, which you will do your utmost to cut short, you will watch over yourself carefully, to conserve, with God's grace, the spirit of your holy vocation, faithfully observing all that the Rule of the Congregation prescribes or counsels for the sanctification of its members. Confident of this I give you my blessing with that fatherly affection I have always had for you and which your conduct has merited.

C. J. E., Bishop of Marseilles, S.G.

1062. [To Father Charles Baret, at Limoges] ¹⁴

Expression of friendship.

Marseilles, May 29, 1851.

Dearly-beloved son, this letter does not give expression to the first flood of feelings which filled my heart to overflowing when I read the very kind, touching and tenderly filial letter which I received from you yesterday. I began to write immediately, but the expression of my sensibility, affection, gratitude I would say, for so much love as you reveal, was too alive, too deeply felt. When I took up my letter again this morning to finish it, I said to myself: but if a person, unaware of the paternal relationship and *figliolanza*¹⁵ that exists between you and me should chance to read these lines, he would not know what to think. In effect, who can understand these bonds formed by grace, which of two wills makes only one, which unites the heart of the son to his father and the heart of the father to his son as if into one heart-beat, at a distance of 200 leagues and that in a way more perfect in the order of supernatural things than if this union sprang from natural paternity. So be it, let us make a sacrifice of this all too tender, affectionate page, I tell myself, and begin again in a calmer spirit, for write I must to my child that he may know after all that I am not insensitive to all that his noble heart inspires.

1063. [To Father Vincens, at N.-D. de l'Osier].¹⁶

Father Vincens is to come to Marseilles as soon as possible for a council meeting.

Marseilles, May 30, 1851.

My good Father Vincens, I was waiting for a letter from you with a desire that was fast changing to impatience. I say this so that you may understand my pleasure on just receiving this one from you. I am beginning my reply immediately, not certain I will be able to finish it, the Bishop of Fréjus¹⁷ having come to spend some hours with me.

¹⁴ YENVEUX V, 162.

¹⁵ An Italian word meaning: progeny.

¹⁶ Orig.: Rome, Postulation Archives, L.M.-Vincens.

¹⁷ Bishop Wicart of Fréjus.

You are proposing to stay on again a little longer at l'Osier. Heavens, it is not that I am desperate for your beneficent presence, but reflect that of all my assistants I have with me only Father Bellon; I am in consequence in a worse state than the one I was so justly complaining of before. Difficulties are arising on every side, it would be good to be able to come to a consensus about them, but how can this be done by letter? You are afraid that Father A[ubert]¹⁸ is not cut out for l'Osier. And so you are yourself suggesting a change in what was decided. Father Tempier for his part writes me that the English Bishops and all our Fathers are crying out for him in that Province. Who is to be named in that case as provincial at l'Osier? You add that it may be that Father Tempier might accept that the Bishop of Bytown will have to be left to act as provincial, and on that hypothesis you would think Father Santoni should be kept on at l'Osier. So this is another suggestion going contrary to what was decided. For his part Father Santoni sets out the difficulties that could result from his departure and Father Richard writes me a long letter to prove that he is not suited to the ministry he has been assigned to and your are in agreement that it will be some time before he measures up to the required standard.¹⁹

You will see after all this that it is absolutely essential for you to come and join me for a council discussion, summoning Father Courtès, on these and other delicate issues. I do ask you, dear Father, to consider seriously the position you hold, assistant of the Superior General. So come, even if it is only to put in an appearance of a few days. You understand that I must employ some delicacy in making alterations on my own initiative in what has been the subject of our common deliberations.

In light of this survey I would not wish to see the initiation of the projects that were the subject of our deliberations as it is likely that they will be changed. However there is no reason why Father Richard should not begin trying himself out as socius to the master of novices. I would like to write to each of them but I really do not have the time. Tell them simply that I am taking into careful consideration the observations they have made in their letters.

Now back to my importunate callers. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

¹⁸ At the General Council held on April 23-24, Father Vincens, third assistant, was placed in charge of the house of higher studies at Calvaire, Father Cas. Aubert was named provincial of the Northern Province and Father Santoni provincial of Canada. These arrangements were changed at the Council of July 2: Father Aubert was named provincial of England and Father Vincens provincial of the Northern Province.

¹⁹ Father Richard was to replace Father Santoni as master of novices at N.-D. de l'Osier.

1064. [To Father Courtès, at Aix].²⁰

Lack of money to send Bishop Allard and his companions to Natal. Thanks to the benefactor who donated the sum of 2000fr. Despatch of missionaries to Colombo.

L.J.C. et M.I.

Marseilles, June 2, 1851.

My dear Courtès, It is at nightfall and after spending the whole day at my desk, hidden away in the seminary so as to suffer no disturbance²¹ and get my letters ready for sending to our miss(ion)aries in Ceylon, that I set about replying to your letter dated May 30.

To begin with I thank Providence for coming to our help at a time when we could not see a way clear to despatch our future Bishop and his companions towards Natal whose mission has been confided to them. The Council of Propaganda Fide allotted us for this purpose the miserable sum of 10,000fr. which is not enough to pay for the voyage out. I have written to ask for a supplement,²² there has been no reply, and certainly with this 10,000fr. they would not have been able to fulfill their mission, so it is all the same as if they had given nothing. And now see how God in his goodness, clearly wanting this work to be accomplished, sends you this fine fellow who has perhaps no idea of the great good he is going to accomplish, for these 2000fr, added to some other money that I am going to get and to some vestments that I am setting aside for them can perhaps resolve the question of the departure. So please convey my deepest thanks to this worthy man and let him know how things have been managed by the Providence which has evidently inspired him in this matter.

You have not given me an adequate explanation of the origin of Eguilles' pension. If it is from my family, I would take great care not to perform any proprietary act. If it is the testamentary disposition of Mr. Turle, parish priest of Salon, wanting to secure a mission for a stipulate period, it is different. I need more information on this point before intervening.

I am going to send four new missionaries to Ceylon.²³ Three of them I ordained to the priesthood on the feast of the Ascension. The

²⁰ Orig.: Rome, Postulation Archives, L.M.-Courtès.

²¹ Ms.; *dérangé*.

²² Ms.: *supplément*.

²³ The missionaries sent to Colombo were: Father Dominique Pulicani, the "elder" of the group, and the three young "fledgling" priests: Perréard, Duffo et Lallement, cf. L. Mazenod-Semeria, June 3, 1851.

other has been one for three years. They are all outstanding in zeal and devotion. The request came from the Sacred Congregation of Propaganda. In their cases similarly I have been given scarcely two-thirds of the money their voyage out will cost. I write all the time to the Councils, but it does no good.

What a terrible death Charles Perrier had! It is a punishment for a life given over to wickedness.

I am wholly in agreement with the request of His Grace the Archbishop of Aix concerning our man Father Rouvière. He should come back and live in his community. There is a limit to gadding about even for the sake of good works.

Goodbye. On the arrival of Father Vincens, I shall be sending for you for a council meeting to come to a decision on certain matters. In the meantime, I am more isolated than ever. Out of four assistants who should be giving me such a lot of help, I have on the spot a sum total of one. The strength God leaves me with is being seriously over-taxed, as if one had to overlook the fact that in two months I am going to attain my 70th year. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1065. [To Father Charles Baret, at Limoges].²⁴

Fathers Chauliac and Baret are named house councillors, Father Beuf bursar. Bishop Buissas will have to increase the community's income.

[Marseilles,] June 11, 1851.

I have written to Father Burfin amongst others: he was to await a letter from me. I have erected your house, naming Father Chauliac and yourself as the local superior's councillors and Father Beuf as bursar. I urge you all to manage things in such wise that everything is according to rule, that there be no unauthorized dispensations. If any have been initiated without my consent, put a stop to them immediately and inform me of it. I do not know how His Lordship the Bishop of Limoges can explain his retention of the 500 francs from the remand home. He distinctly told me that this payment was available for those giving the instructions. And is that the thanks you are going to get too for the month

²⁴ YENVEUX VII, 57*.

of Mary you preached at the cathedral? It is an unjust way of going about things, for a community has to have some resources to cope with emergencies, journeys, etc. Does anyone think this can be done on the 2,400 francs there is so much fuss about and that one might almost be tempted to decline? But this miserable pittance is quite insufficient for six missionaries and the Brothers who are needed to run the house.

I conclude my letter in haste to catch the post. Otherwise it will lie dormant on my desk, a veritable abyss, for another eight days.

Affectionate greetings and a blessing with all my love.

1066. [To Father Vincens, at N.-D. de l'Osier].²⁵

He is to come to Marseilles at the end of his retreat at St.-Marcellin. Father Santoni should not do his retreat outside our communities. Father Tempier's business. The Founder, left alone, is overburdened with work. Conversion of three protestant ministers at Leeds.

L.J.C. et M.I.

Marseilles, June 11, 1851.

My dear Father Vincens, I do not think that it was a very good idea for you to commit yourself to such a trivial affair as the retreat for these little girls. Quite apart from other matters which should have priority, should it have happened that you found yourself free, I think you would have done far better to choose to spend some time in your house in the midst of your community rather than to do this rather unimportant retreat. Now that you are there, you had best finish it, but come on to me immediately afterwards, this is where your duty lies. I do understand that an active man like yourself might not want to sit back in a council meeting, but that is how it has to be.

It has slipped your mind that I have always been against our men going to make their retreats outside our houses. The other Orders do not do it. I am holding you to blame therefore for giving your consent for Father Santoni to go and shut himself up in the Chartreuse and I do not think the better of him for having asked for it. For a master of novices that is a fine way of teaching, indeed, it is folly. How in his classes is he going to lay down the principle that one ought not to think it more perfect to go elsewhere to do a retreat, how is he going to be able to state

²⁵ Orig.: Rome, Postulation Archives, L.M.-Vincens.

that it is contrary to the spirit and practice of our Institute, even contrary to the principles that govern religious life? A man says that there is to be no going outside to non-Oblates for confession, and he then goes outside our houses precisely to make his confession to non-Oblates.

When he left, Father Tempier left me a note that you could give a hundred écus for that person who has been committed to your charitable care. He had advised those with whom he is corresponding to place the child in a good minor seminary, like Annonay for example, he has been given a free hand in this matter. He left so many things up in the air when he left that he gave me no indication if he had written to you about it, and as he may not return until after school has opened, would it not be too late to wait for him to take the matter in hand?

June 13.

Though I have not been slow, my letter will no longer find you at Saint-Marcellin. My head is spinning with all the people I had to receive today, at least 25 followed on each others' heels on different errands, and meanwhile Father Vincens' letter was getting nowhere. Yesterday I confirmed 1200 children in our beautiful church of St. Joseph. The other day I confirmed 1100 in the cathedral, etc., etc.

I have just given my blessing and a farewell embrace to our dear Father Aubert who is now definitely going to England. I have already told you that all our plans have been upset, while I have been left to cope single-handed even more than before. Father Aubert at least used to come and see me every day. I leave you to reflect if things can go on like this. Meanwhile letters pour in from all directions. Rome, Ceylon, Canada, England, and every one of our French houses is bombarding me and I am left to deal with them practically single-handed.

There is still an hour before I have to leave for the reception of St. Francis Régis. I have barred and bolted the doors. I shall make use of this time to write to the Pope and to Propaganda; to the Pope in support of our municipal council's formal address,²⁶ to Propaganda on the Congregation's business. Tomorrow I am ordaining our Brother Lynch deacon so as to be able to ordain him priest with the others on the feast of St. Peter. He is needed in England where it seems probable that three protestant Ministers are going to enter our Society. If they persevere in this intention that they have made known to us, it will be a remarkable divine blessing on the Congregation. A mission consisting of our men is

²⁶ The municipal council thanked the Pope for the pallium conferred on the Bishop of Marseilles.

going to be founded in the very parish where these Ministers were serving while they were protestants. This is at Leeds, a town of 100,000 people.

Goodbye, I am leaving you now, you see well despite me.

Receive my blessing.

† C. J. Eugene, Bishop of Marseilles.

1067. To Rev. Father Bellon [at Marseilles].²⁷

Personnel of the houses of Calvaire and N.-D. de la Garde.

Marseilles, July 1, 1851.

Dear Father Bellon, I have just fixed the personnel of our various houses. As to the part that concerns you, you are going to get at Calvaire Rev. Fathers Vincens, Telmon, Lancenay, Gondran[d], Saby, Zirio, Chauviré and Martini.

The residence of N.-D. de la Garde will comprise Rev. Fathers Bernard, Vandenberg[h], Tissot, Grol[l]ier, Gil[l]et, Jeanmaire, Audruer.

Except for Rev. Fathers Bernard and Vandenberghe, the other Fathers will alternate with Rev. Fathers Picus, Clausset, Mondini to occupy this residence. You will receive these last-named at Calvaire.

† C. J. Eugene, Bishop of Marseilles.

1068. [To Father Tempier, at Montreal].²⁸

Preparations for the consecration of Bishop Allard. Beauty of the ceremony. News. The Bishop of Fréjus is entrusting his major seminary to the Oblates.

Marseilles, July 13, 1851.

Why accuse me, my dear Tempier, of the kind of neglect that would be inexcusable and which you should believe is impossible for me. What

²⁷ Orig.: Rome, Postulation Archives, L.M.-Bellon.

²⁸ Original: Rome, Postulation Archives, L.M.-Tempier. The most important letters written to Father Tempier, visitor to Canada, have been published in *Oblate Writings* II, p.12-22. Certain excerpts were omitted at the time because they dealt rather with the Oblates in France. We are publishing them in this volume.

do you expect me to do if my letters do not reach you. Concerning Ceylon, you know what I have to complain about. Is it the same case for Canada? The fact is that I have not failed to write you some very long letters and that I firmly believed that two of those letters were awaiting you in Montreal. Before writing a third one, I was awaiting some letter from you. Your letters all arrived very much on schedule and I would have answered the last one dated the 19th and written from Bytown if the preparations for the consecration of Bishop Allard which will take place in a half hour's time had not taken up all my time. It would take too long to tell you the difficulties I had to undergo. It is sufficient for you to know that I had to write nine letters just to the bishops who were to take part. As it happens, today I have one more bishop than I need after being kept in a state of not knowing where I stood until yesterday as to whether I would have the two bishops which the ceremony absolutely requires. This complication is due to the fact that the Bishop of Digne begged off and then changed his mind after I had already written to the Bishop of Fréjus to replace him. I leave you to go to this Prelate who is new to the ceremony which I will explain to him.

I still prefer to send you this little bit of a letter than to wait for another eight days to write you. You understand in what states I must be in today. The ceremony was splendid. I presided the consecration in the cathedral. As assistant Bishops, I had the Bishops of Viviers and of Fréjus; the Bishop of Digne was present at the ceremony. I had invited the Prefect and the other authorities. The church was full; the choir was filled with priests; the atmosphere of religious reflection was excellent. The new Bishop officiated at vespers and Benediction of the Blessed Sacrament; Father Gondran[d] gave a most remarkable sermon which delighted all the Bishops. I am putting off until next week the answering of your last letter which aroused my intense interest because of its detail and clarity. I am too rushed at the moment to broach the subject. I must leave you; I do it with regret, but I cannot neglect any further my four Bishops and my letter must be mailed in order to arrive at Liverpool on time. Good-bye. Father Santoni must have left l'Osier the day before yesterday. I gave him his letters of appointment as provincial. You can modify them according to circumstances. Watch for his arrival. I was obliged to refuse giving him the companion for whom he asked. We have had to supply a staff for the major seminary of Fréjus which the Bishop wished to confide to our care. You can see how difficult it is for me to leave you; I tear myself away nonetheless. Good-bye.

C. J. Eugene, Bishop of Marseilles.

1069. [To Father Richard, Master of Novices, at N.-D. de L'Osier].²⁹

Advice and encouragement in his new task.

L.J.C. et M.I.

Marseilles, July 21, 1851.

My dear Father Richard, To save on postage and also because time is pressing, I am making use of this half-sheet of paper. Whatever would you have said of me, my dear child? I would be really at fault if it had entered my head for a single moment to neglect writing you. But it is quite the opposite: I have told myself a score of times: I must write Father Richard, and every time something comes up and delays me. For one brief moment I even entertained the vain hope of going and giving you an answer by word of mouth, but who is less his own master than am I? Today once again there has been no letting up in the number of people coming in to see me, even though I shut myself up behind lock and key so as to get on with my correspondence which has increased so much but is still too slow for some. Even so I would have liked to speak with you at some length on your need to place your trust in God. He it is who disposes the outcome of events and who has laid on you the burdens you are finding heavy: *alius sic alius vero sic*.³⁰ When your predecessor was installed he was no older than you are and he did not have the same experience of travel that you have had. You can judge if he did a good job. In a large community of a large religious order I have likewise come across a novice master who was no older than yourself. God makes use of every kind of instrument to achieve his ends, and so it is always up to us, as men under obedience, to leave aside all humility and say in all simplicity *in nomine tuo laxabo rete*.³¹ On the basis of these same principles it is not for us to make small of ourselves in the eyes of those we are charged to direct. That is an attitude, just between us two, that one must be careful of, were it only for the honor of one's position and the dignity of the authority which has been bestowed upon you.

I am sure, my dear son, that you will soon be resuming your predecessor's customary practice. They used to send me a note on each novice every month, dealing with their virtues as well as imperfections. On the first occasion you speak of a novice, you must be careful to list all his forenames, surname, date of birth, place of birth, diocese, day of entry into the novitiate, the order he is in in the case of a cleric, his education,

²⁹ Orig.: Rome, Postulation Archives, L.M.-Richard.

³⁰ 1 Cor. 7,7.

³¹ Luke 5,5: "in verbo autem tuo laxabo rete".

gifts, etc. Separately in a covering letter, a little word about yourself when you judge it suitable. You can have all these ready for the departure of dear Brother Rey and his travelling companions and pupils, the scholastics.

Goodbye, my dear son, I get a lot of consolation from being able to spend a few moments with you; give my regards to all your novices, my affectionate greetings and blessing both to them and to yourself.

† C. J. Eugène, bishop of Marseilles.

1070. [To Father Lavigne, at N.-D. de l'Osier].³²

Sadness and distress on learning that Father Lavigne is refusing obedience.

[Marseilles,] July 24, 1851.

My dear Father L[avigne], your letter has so concerned me, or rather to put it more strongly, so distressed me that I can reply only with an expression of my astonishment that you would have it in you to communicate with me in such language and in cold blood. I leave with you the responsibility before God and man for such an inversion of all due order in a religious Congregation. You attach conditions to your obedience; you speak in the same breath of what you want and the person who, independently of any merit, is your superior and you do it in such immoderate terms as to leave him no choice but to submit humbly to your sovereign decision if he wishes to avoid an appalling scandal. My dear Father, I was not expecting a blow like this from you. It cuts me to the quick. I am appealing to the sovereign Judge. It is he who will judge between us. *Vim patior, responde pro me.*³³ That is my prayer, that I make as I give you my blessing, ignoring the fact that you have wounded me to the heart.

1071. [To Father Tempier, in Canada].³⁴

Father Telmon's illness. The expenses involved concerning two new churches in Marseilles.

³² YENVEUX, III, 133. The only Father "L" who left something to desire in the matter of obedience at that time was Father Lavigne (cf. *Oblate Writings*, vol.X, Letter no. 991). Furthermore, he left the Congregation in the following year.

³³ Is. 38, 14.

³⁴ YENVEUX VI, 3; REY II, 387 a footnote.

[Marseilles], July 27, 1851.

Poor Father Telmon almost died; his health is gravely impaired. He is spitting blood and he has experienced such pain in his foot that he can no longer stand. On the feast of the Sacred Heart and on the feast of Saint Peter, I was compelled to authorize him to say Mass in his room so that he could place a chair under his knee so that his foot would not touch the floor.

I have just bought the devil's stronghold, attached to a land area of 5,600 meters and situated at the very centre of the new parish of Saint-Jean-Baptiste. This mansion will serve as my chapel while awaiting the construction of a church 50 to 60 meters in length. Tomorrow, I will pay out 60,000 francs as the purchase price of this property and the other day I stood as guarantor for a loan of 40,000 francs for the church of Saint-Michel. With this sum of money, the building can be constructed to the point where the faithful can use one half of the building. That is the fourth holy extravagance in which I have indulged³⁵; it will probably be the last, for you know that in five days I turn 70.

1072. [To Father Richard, at N.-D. de l'Osier].³⁶

Advice for the novice master.

[Marseilles,] August 3, 1851.

My dear Son, not a single moment shall pass without my replying to your letter of the first of this month. You can tell Brother [Verdier]³⁷ that I have never questioned his being received into the Congregation; his health is not in my view an obstacle such as to offset his good qualities. I said as much in the last council meeting when the question of the admission of candidates was being discussed.

We have never exerted force on anyone to enter the Congregation; so I do not place any obstacle in the way of good Brother N. going back in peace to his home. I am just surprised that he took such a long time to

³⁵ Bishop de Mazenod had invested large sums of money, even money from his family estate, for the construction of the churches of Saint-Joseph and Saint-Lazare, cf. *Journal*, May 23, 1837 and April 5, 1839. The third "holy extravagance" could have occurred for the church of Saint-Michel or yet again for the cathedral of Marseilles.

³⁶ YENVEUX V, 183; VII, 5*, 22*; VIII, 33.

³⁷ The name is left out in Yenveux. At the council meeting held on July 2 Brother J.-M. Verdier was admitted by a unanimous vote. He had been a novice for 18 months but was not admitted previously because of his fragile health.

come out with this. Mightn't this be an indication that he is under the influence of a strong temptation? To be in such a hurry to leave after waiting for more than a year for a favorable decision is not natural. As I would not want this dear child to be sorry later on for taking a mistaken step that might have repercussions on his health, question him in a charitable spirit and letting him know my feelings towards him. If he persists in the repugnance he has disclosed to you, open the gates and may God go with him. I am sorry to see this child go, but I wish him every blessing in the dangerous career that he is proposing to embrace.

There is no need for me to commend to your care the new arrivals who are about to join you. So open wide the gates and the depths of your charity too, so that these men whom Providence is sending us may find among us what they have come in search of. My prayer to God is that all who find themselves under your good direction will turn out like their predecessors. They are all excellent candidates who both edify and delight us.

1073. [To Father Dassy, at Nancy].³⁸

Greetings. Bishop de Mazenod has entered his 70th year. The Congregation is bountifully blessed.

L.J.C. et M.I.

Marseilles, August 4, 1851.

Dear Father Dassy, Although it is Rev. Father Assistant³⁹ who has the responsibility for corresponding with Lorraine, I do not want to let Father Jeanmaire, delightful and excellent fellow as he is, go off without giving him a few lines for you. It really is a long time since you wrote last, but even so I do know how things are with you, and even though I am really pressed for time even as I write, it is a real pleasure for me to bring you up to date personally with my own affairs. I do not think that anyone will any longer deny me the right to be called one of the elders of the community as I have, since the 1st of this month, entered into my 70th year, but old indeed though I may be so little allowance is made that I scarcely have time to breathe. It would have been a real rest-cure for me if I could have paid you a visit, but they know how to keep my nose to the grindstone here and tied to my desk.

³⁸ Orig.: Rome, Postulation Archives, L.M.-Dassy.

³⁹ Father Vincens, assistant and provincial of the northern province (Nord). The Superior General himself acted as provincial of the southern province (Midi).

I am not going to give you news about the Congregation, Father Jeanmaire will tell you about God's bountiful blessings. I have just turned down two new Apostolic Vicariats, and a third was on offer.⁴⁰ In England, apart from the problems caused by poor Father Daly's escapade,⁴¹ things are going ahead marvelously.

I say a hurried farewell, dearest son, two and now three people have arrived in my office and are clamoring for me to finish. I do so with regret, as I send you all my love and bestow my blessing on all your community and on yourself.

1074. [To Father Tempier, at Saguenay].⁴²

Death of Father Leydier in Ceylon. Assessment of Father Baudrand.

[Marseilles], August 15, 1851.

Ah! My dear friend, what news Father Semeria sends us! We have one more saint in heaven. In a matter of six hours Reverend Father Leydier succumbed to the disease of cholera that has so ravaged his district. I will send to America a copy of Father Semeria's most worthy letter which gives us all the details of the holy life and the noble death of this revered son. God granted that he should lose his way to go die in the arms of his confrere, Father Mauroit, and receive the sacraments of which he would have been deprived if he had not lost his way in seeking to go to the Christians to whom he was bringing help. We have suffered a terrible loss. He was a real saint. Let the suffrages be offered which are his due. Most certainly, he is in heaven a long time already; he went up to heaven the 16th of this month of June. But no matter, we should not dispense ourselves from doing what the Rule requires.

Father B[audrand]⁴³ had seemed to me to have returned to a better state of mind. But I discovered that he still retained his peculiar spirit and that he manifested it on several occasions to the point of constituting

⁴⁰ The Vicariates of Melanesia-Micronesia, Malabar and the Seychelles, cf. A. Perbal, *Missions acceptées [et refusées] de 1841 to 1861*, in *Études Oblates*, 23(1964) 136-142.

⁴¹ Cf. *Oblate Writings* III, 72-83.

⁴² YENVEUX I, 23; IX, 147. In mid-August, Father Tempier was visiting in Saguenay, cf. L. Santoni-Casimir Aubert, August 14, 1851.

⁴³ It seems that the persons in question were Father Baudrand who had been considered for the position of provincial and of Father Chevalier, treasurer of the province.

some kind of a cause and Father C[hevalier] allowed himself to be carried along with it. These Fathers are obdurate in refusing to accept the views and to enter into the spirit of the Founder. It is an intolerable disorder; that has to be said.

1075. [To Father Richard, at N.-D. de l'Osier].⁴⁴

Advice for the master of novices. Dismissal of one novice; another one will come and finish his novitiate at Marseilles.

[Marseilles,] August 20, 1851.

You know my joy and consolation when there is a good report on our Brothers on whom we rest all our hopes for the future of our little family. Really your letter was balm to my soul. May they acquit themselves well, these dear children, and their gratitude for their vocations know no bounds; the only way for them to show their gratitude to God is by true fervor and fidelity to their Rule and their Institute's spirit. If they are all to exercise the ministry in our territories, they must be such as I ...

We are of the opinion that [Roustang] should be asked to go. A short note would have to be written to the major Seminary of Avignon who took an interest in him, to explain that it was not possible to instill in him the virtues that a missionary must have, and that it has been necessary to release him.

Some people have written to Rev. Father Vincens asking him to approach you about being their confessor. We think that this exterior ministry would be harmful to the attention that you must give to your novitiate, it is imperative that you flatly decline any requests that may be made to you.

I am very happy with your correspondence. You ought to give me as well a word about the Brothers and if you notice anything in the community that is not in conformity with the principles of religious life, or contrary to regularity, you must not hesitate to inform me of it.

You have certainly done the right thing, my dear son, in letting me know in good time about the grave disorder that has insinuated itself into your holy house. I know of nothing more dangerous than these rela-

⁴⁴ YENVEUX VII, 5*; VIII, 68, 195. The first paragraph (VIII, 195) is copied without indicating to whom it is addressed and is dated "August 20, 1841". The context indicates rather a date of August 20, 1851.

tionships that concupiscence inspires and which keep alive in the soul inclinations that turn it away from God and have their end all too often in shameful falls. My first thought was to dismiss on the spot the Brother who had forgotten himself to the point of scandalizing the young novice whose name you withhold. However, I still entertain the hope that this poor child may be rescued from the brink of the abyss and will still be open to the advice the giving of which I reserve to myself. It is besides important to remove him from the danger that he is himself responsible for creating.

I have decided to summon him to finish his novitiate here, on condition that he gives me his sincere assurance of a return to the path of virtue, or else to be sent away if I judge his sickness incurable. So have him leave at once.

1076. [To Father Santoni, at Montreal].⁴⁵

Regularity amongst the young Fathers following the course of further studies at Calvaire.

[Marseilles,] August 28, 1851.

The future looks altogether bright for my project. It is admirable how our young Fathers brought together at Calvaire are living out a life of regularity⁴⁶ We intend to insist that unbridled, rash and uncharitable speech are to be banned and that everyone rid himself of the habit of saying the first thing that comes into his head and passing wild judgments on everything under the sun.

1077. [To Father Tempier, in Canada].⁴⁷

Regularity of life among the young Fathers in pastoral training. In Canada, this example should be followed.

[Marseilles,] August 28, 1851.

Long before today we have had occasion to deplore the too great ease with which our members have been sent into the field before they

⁴⁵ YENVEUX, VIII, 217. Father Santoni left l'Osier for Canada on July 11, 1851. This letter extract was inadvertently omitted from Volume 2 of *Oblate Writings* where it should have been placed.

⁴⁶ The courses of further studies were begun by the Founder on August 26, cf. *Journal Mazenod*, August 26.

⁴⁷ YENVEUX VIII, 217.

had received adequate information. You should not hesitate to take drastic measures to cure this evil in Canada. They have the example of what is being done here. I withdrew from active ministry, a ministry already richly blessed by God, several of our missionaries who may have been offended by this action. But we judged it expedient to take the position that they needed to improve their knowledge of theology, of Holy Scripture and of writing. In what is being done here under the direction of Father Vincens, I see an even greater advantage which is that of forming good religious. What we are doing corresponds to what the Jesuits call their third year. The most regular observance reigns in our house of studies at Le Calvaire and Father Vincens, who has this as his only task, will work hard at inculcating the principles of the religious life and demanding the practice of it. If we could set up something similar in Canada, I would not shrink from suspending all missions for one year for every member.

1078. [To Father Bellon, at N.-D. de l'Osier].⁴⁸

Lack of obedience among the priests at l'Osier. Father Burfin is named their superior.

[Marseilles,] August 29, 1851.

Dear Father Bellon, I shall not let this letter go off without adding a few words. You must admit that it is annoying to have to be so careful and keep so many factors in mind when placing the Congregation's members. But that is the situation, and even after all this fuss there will still be problems.

Take l'Osier for example, wholly in the hands as it is of priests from Dauphiné, and Father Burfin: unless you work a little on him he is not going to get those priests, tepid as they all are, to keep the Rule. Let him see what a scandal it would be for the old priests not to be giving good example in the house of the novitiate. Do not scruple to point out that it did not go unnoticed at Limoges that he dispensed himself all too easily from what the Rule prescribed for him and that he did not bring pressure to bear on the others to fulfil their duties.

In your conference do not fail to show that there can be no government if the members do not make themselves available to the major superior whose duty it is to see to general needs. You know where they

⁴⁸ YENVEUX III, 62; VII, 160.

find it difficult, try to put them right with your good advice. For my part I set no store on their affection; they have demonstrated how much love they have in them, so I am not asking them for anything as if it were for my pleasure but solely for the sake of their being in good conscience and myself likewise.

Goodbye, dear Father, affectionate greetings and my blessing.

1079. [To Father Bellon, at N.-D. de l'Osier].⁴⁹

Father Richard must confine himself to working with the novices. He is to draw up an act of visitation. The Bishop of Grenoble has been informed of the departure of Father Vincens. Obediences for Brothers Blanc and Vernet. Joy on learning that the community is walking in the way of its vocation.

[Marseilles,] September 4, 1851.

I do give my blessing to the care you have bestowed [on the sisters]⁵⁰; but I do not want the master of novices getting involved with them at all. From the time Father Santoni took an interest in them, he began to neglect his novitiate badly. One such experience is enough.

I have written a very polite letter to His Lordship the Bishop of Grenoble⁵¹ to let him know that Father Vincens has been named one of my assistants and that in that capacity he ought to reside near me; but that I had at the same time named him provincial of the province that contains N.-D. de l'Osier so that he may be putting in an appearance every now and then in the places where he had had the happiness to live under his protection and which he had edified, etc.

Before leaving draw up a good act of visitation setting out all you think ought to be done. Establish perfect regularity.

I have not been able to put my hand on where we decided to place Brother Blanc. Let me know without delay. I saw him for a moment yesterday. He is not much attracted by the idea of going to Aix; any more than Father Verhulst is keen on staying here. I challenged him as I had to when he said that he was bored here. He found the active life of Aix more to his liking.

⁴⁹ YENVEUX IV, 5; VII, 7*; Orig.: Rome, Postulation Archives, L.M.-Bellon.

⁵⁰ The (Sister) Oblates of Mary Immaculate founded at N.-D. de l'Osier by Fathers Guigues and Vincens, cf. *Oblate Writings*, IX, Letter n.751.

⁵¹ Bishop Bruillard.

Before finishing I want to make you specially responsible to congratulate all our Fathers for the good reports you have been able to give me on their behalf. It has been a matter of deep consolation for me; what other happiness is mine to taste in this world than to see the men God has given me walk in the way of their vocation, edifying the Church by their virtues and so drawing down on their ministry the most abundant blessings of the Lord.

For my part I give them my blessing, and you too and all the novices, with all my heart.⁵²

1080. [To Father Fabre, at Marseilles].⁵³

Expressions of affection. Money to be sent to England. Copies of St. Thomas' Summa Theologica for the young Fathers doing further studies. Imminent ordination of Father de L'Hermite. Father Bise's business at Lumières.

Marseilles, September 4, 1851.

Dear Son, I am putting everything on one side to answer your letter. But first I want to say how pleased I was with the reply you sent me the other day. It may be I am storing up some years for myself in purgatory, but the affection of a son like you fills my grateful heart with such happiness that I cannot be sure that supernatural sentiment wholly prevails over that which is natural. However that may be, you have assumed a fresh obligation to come to my aid after my death.

In his last letter, which is beginning to be a little out of date, Father Aubert told me to continue to address my letters to Maryvale. However, according to the plan he communicated to me, he was soon to go and help out with the Liverpool community. So what can I say? It would be wise perhaps to take the precaution of writing a first letter to advise him of the draft, which you should then insert in another letter two or three days later. In this way he could take precautions if this second letter were delayed.

⁵² These opening lines were copied by Yenneux with the explanation: "To Father Belton, September 4." The original of the ending of the letter has been preserved, but without naming the recipient and undated.

⁵³ Orig.: Rome, Postulation Archives, L.M.-Fabre. The letter does not indicate the addressee. From the context it would seem to be addressed to Father Fabre who was named General Treasurer at the 1850 Chapter. Father Fabre would have been at the seminary, the Founder at St. Louis, the Bishop's country retreat near Marseilles.

As to the copies of St. Thomas' *Summa*, Father Vincens and the other two Fathers are agreed that each student should have a copy. So what is there to do? We will just have to pay up, it is a natural consequence of our decision to put our Fathers to their studies.

I pass on the good news that I have received the dispensation of 17 months for Father de L'Hermite. Do a calculation with him and see if with this dispensation I can impose hands on him at the ordination to take place on the 20th of this month. That would suit me very well.

I am sending you three tickets for the academy performance on Sunday, give one to Father Nicolas, one to whomever else you like, I have sent one to Father Gondran[d].

I am enclosing a letter from Father Bise; you can let me have it back on Sunday at Marseilles. There is something that concerns you at the end. As to the permission he is asking for, he ought to have said what this tip-cart is to cost. If it is needed to work the property we will have to authorize the purchase, provided it is not too dear. The second permission is a delicate matter. The faithful like to see the jewels they have donated. How could this removal be explained? I am far from decided to grant this permission, it needs more thought. In the meantime, he must keep them in their original state.

Goodbye, dear son, affectionate greetings and my heartfelt blessing.

† C. J. Eugene, Bishop of Marseilles.

1081. [To Father Bellon, at N.-D. de l'Osier].⁵⁴

The novice master must concern himself solely with the novices.

[Marseilles,] September 10, 1851.

There is only one thing that I want to say: lay down clearly before your departure what each one's task is, especially as to the novitiate which must be wholly separate from the rest of the community and governed by the Father Master who must not be given any other work or ministry to do. He can never have too much time to devote to such a large family on which the future of the Congregation depends.

Goodbye, dear friend, with my blessing and affectionate greetings.

⁵⁴ YENVEUX VII, 10*; VIII, 43.

1082. [To Father Fabre, at Marseilles].⁵⁵

Invitation to spend a week with the Founder at St.-Louis, the bishop's country house.

[Marseilles,] September 11, 1851.

My dear son, tell me frankly if it is really all that amusing to go and take up your lodging in a tiny hovel where you hardly find air to breathe and spend a whole week with nobody to see but the good sisters who are now doubt endowed with many virtues but whose minds are really not on the same wavelength as your own, say what you will.⁵⁶ That is point one. The second is this: if it is true, as I am sure it is, since you tell me so, that your health has benefited enormously from this short break and stay in the country, why in the world did it never enter into your head to confide in me in all simplicity and let me have the opportunity of inviting you to come and spend these days of rest with me that were to do you so much good. You could not be in any doubt about the pleasure it would bring me to procure you this relief and the happiness I would have in having you close to myself. So you see I have a bone to pick with you. Not to understand how far my affection for my children goes, and especially for a son like yourself, to go somewhere else in search of your rest and relaxation, when it is so readily available at my side! This is a grave matter and one for which I have every right to seek satisfaction. Get ready, dear child, to come with me next Monday. My country retreat is, no one can deny, infinitely more agreeable and healthy than that of the good sisters. You will be as free there as your heart desires.

You know that I spend nearly the whole day in my office; we shall be seeing each other at mealtimes and in the evening. The faithful companion of my solitude⁵⁷ will be at hand to converse with you in his friendly way when you are of a mind to hold forth on any topic of your choice. In the time that remains you may walk in the wooded enclosure or outside it if you so desire. You may spend time in your room, as much as you like. You will not have far to go to pray; the chapel like the rest of the house being at your service.

So there, dear son, is the offer of a loving father in exchange for the tiny prison of the belle de Mai, not to put the noble name of Saint-Charles side by side with the kind of dwelling I have just mentioned.

Goodbye, dear child, with my blessing and all the love of my heart.

⁵⁵ YENVEUX VI, 97.

⁵⁶ The indications given towards the end of the letter suggest a house of the Sisters of St. Charles in the belle de mai district, at that time one of Marseilles' suburbs.

⁵⁷ Father Jeancard was the Bishop of Marseilles' usual companion and dealt with his correspondance relating to diocesan affairs.

1083. [To Father Richard, at N.-D. de l'Osier].⁵⁸

Advice to the novice master. Ordinations. Father Leydier's virtues.

[Marseilles,] September 15, 1851.

To give a reply that is worth anything, I have not been given enough information⁵⁹ on the case. I would have to know: 1) whether it is a passing fault which caused horror in this young man and of which he has given you proof of a real repentance and shame; 2) or if it is rather a case of occasional or even frequent lapses to the extent that he could be put in the category of habitual offenders; 3) or if rather he had in the past been the slave of some bad habit and has been so unfortunate as to succumb again since becoming a novice. 4) It would also be necessary to know how old he is.

The first case would not offer any problem. He might at the very most be made to put off his profession. Apparently you have explained all these things to the priests you consulted, since they have given you so unambiguous a reply. In the circumstances I am obliged to suspend judgment, since I am so little informed as to the details.

In future, dear son, it would be best not to consult priests passing through l'Osier, however trustworthy they may be; it is a practice that brings serious problems. It is better not to be in a hurry and to send me a letter giving me all the necessary details for me to form a reasonable opinion. I would suggest that you should contact me rather than Father Vincens, for example, as I do not know any of your young men and with me you will not have to worry about the secret of confession, while in the case of anybody else, who has had or has contacts with l'Osier the same could not be said.

I must repeat that it is good if you can lead the novices to give you an exact knowledge of their interior life in direction and outside the confessional, so that you may be more free to speak about it with the Superior General or the Provincial who are the ones called in the last analysis to pass judgment on their vocation.

You did right to send Brother here, we will try to cure him of his goître and depression. He is getting on splendidly here. However, I have not called him to the priesthood; and the only reason is as a punishment for his conduct at l'Osier. He will have the chagrin of fore-

⁵⁸ YENVEUX, I, 81*; VII, 5*; VIII, 206; IX, 142.

⁵⁹ Here there is an unusual use of a French word: "édifié".

going a privilege I am giving to the excellent Brother [L'Hermite] for whom I requested a dispensation of seventeen months.

Are you aware that in Brother Logegaray you have sent me another Saint Louis de Gonzaga? I am going to ordain him sub-deacon tomorrow, along with a Jesuit whom I am ordaining sub-deacon tomorrow, deacon on Friday and priest the following day.⁶⁰ If Brother Logegaray were the canonical age, I would ordain him deacon too. Seeing how short will be his time with us, I will give him this as a present before sending him to his mission in Natal. You observe that we are generous with regard to those who devote themselves to the salvation of souls. Bishop Allard will make himself responsible for having him do his theology, he will have time before being able to make a start with his natives.

You will be delighted to learn that our four priests⁶¹ have arrived in good health in Ceylon, and you will be edified to learn that there have been found amongst dear Father Leydier's papers fervent resolutions that L took at the Vigil of the Assumption last year and signed with his blood. He had written at the end of his resolutions these words with his blood in capital letters: "In witness of my fidelity, signed in my blood, Leydier, O.M.I." And such resolutions! and what penance in case of failure! On the vigil of the Assumption, 1850, after making his oration and following on various resolutions of a usual kind, e.g.: absolute denial of self, watchfulness against the devil, complete confidence in God and the Blessed Virgin's protection, he goes on to make some resolutions of the highest perfection, and in case of failure he resolves: 1) to eat (in his own words) "my rice unseasoned, i.e. boiled in water only, without any seasoning, 2) the discipline, 3) to sleep on the ground. Finally, to avoid idleness, eat little, work constantly, fidelity to my pious exercises, with no compromise. It is after these heroic words that he signs, as I said, this paper with his blood.

Good Father Smeria assures me that had he known sooner about these resolutions he would certainly have tempered them, for, says he, "I am really concerned that he would carry them out too rigorously, as Father Leydier was not a man to fail to keep to resolutions once taken."

So there, dear son, we find reason to regret all the more the loss of such a missionary. What a lot of good would flow from a life like that!

⁶⁰ Actually it was Brother Revol, o.m.i., who was ordained sub-deacon on September 17, with Brother Joseph Henry, s.j. Brother Logegaray was not ordained until the following Sunday, September 20: cf. *Registre des Insinuations*, arch. Archevêche de Marseille.

⁶¹ Four priests had been sent to Ceylon: cf. Letter no. 1064, note 23.

However, one must submit to the will of God; you can see how this holy Oblate of Mary was ripe for heaven. There is one more intercessor for us at God's side. Talk about him with your novices. I send them all my most affectionate greetings and give both them and you my blessing with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1084. [To Father Bellon, at N.-D. de Lumières].⁶²

The novice Crawley, a former Protestant minister.

[Marseilles,] September 17, 1851.

I am sure you will have urged them at l'Osier to take the greatest care of Mr. Crawley.⁶³ At first a lot of care and attention will be needed; it is especially important that he be given tea whenever he likes and even every day, and that people are thoughtful and kind towards him. He is taking such a big step in coming to us! and if he were to be put off his departure would have such bad repercussions for us in England that it must at all costs be avoided.

1085. [To Father Bellon, at N.-d. de Lumières].⁶⁴

He is to see each of the Fathers of the community at N.-D. de Lumières or at their mission stations. Ordinations, etc., at St. Louis.

L.J.C. et M.I.

St. Louis près Marseilles, September 18, 1851

My Dear Father Bellon, I have just discovered that you will not find all our Fathers at Lumières. Even so, it is of the utmost importance so as not to render your visitation incomplete that you have a meeting with each one of them. For this reason I am hastening to write to you again today to suggest that you have the missionaries who are out on a mission come to you in turn to give you all the information you need unless you find it simpler to go yourself and hear them on the spot and find out how

⁶² YENVEUX VIII, 129.

⁶³ George Crawley, a protestant minister from Leeds, a convert who entered with the Oblates. He did not come to make his novitiate in France.

⁶⁴ Orig.: Rome, Postulation Archives, L.M.-Bellon.

things are. I prefer you to extend your stay at Lumières for a few days to get hold of all the information you need to reach a balanced judgment.

Goodbye, I have no time to add more. I am being pestered here as at Marseilles. Its reached the point of my doing an ordination yesterday in my little chapel, and doing another tomorrow for the same person while today I have given first communion to a protestant's son and conferred on him the sacr[ament][of confirma[tion]].⁶⁵

Goodbye, with my blessing.

C. J. Eugene, Bishop of Marseilles.

1086. [To Father Richard, at N.-D. de l'Osier].⁶⁶

A dispensation from four months' novitiate for Father Merlin. Brother Ronze is admitted to vows. New foundation in France. The Lord's blessing on the Congregation.

L.J.C. et M.I.

Marseilles, September 25, 1851

My dear son, I am losing no time in passing on some news that will please you very much. I have received by return of post an answer to my petition to Rome asking for a dispensation of four months from the novitiate for our dear Father Merlin. The Holy Father did not keep us waiting for this favour even for a day. Since I am actually on retreat with all my clergy, I have not been able to meet with my Council to attend to the admission of this dear Father nor that of Brother Ronze, but you can take it for granted. The very day of my leaving the minor seminary we shall attend to that task; so you can make your preparations in consequence, and even go ahead with the ceremony without waiting for further instructions. Even so, I might not send this letter until the Council has been held as I think it will be proper to send you at the same time the dispensation which I do not have here to hand, so that you can enter it in the Register. This formality was stipulated for the dispensation I got in favour of Fathers Ciamin and Lempfrit. It came to me by way of the Congregation for Bishops and Regulars which is the usual way for the common run of Regular Orders. The present one reached me directly

⁶⁵ The young Hodgkinson (REY II, 398).

⁶⁶ Orig.: Rome, Postulation Archives, L.M.-Richard.

and through the Congregation of S. Propaganda. It is the quickest way, one that I became familiar with at Rome and by means of which both I and our Congregation have received an abundance of blessings. What fervor is required of us if we are to come up to the expectations of the Holy See which has never been able to say no to us and is counting on our devotion. And as for God, in his goodness, what is there he does not do for us! Here we are, on the point of setting up an establishment in one of France's principal towns, and where we shall have so much good to accomplish.⁶⁷ And someone has had me read in one of the English newspapers the public appeal that the Bishops are making in favour of setting up our men in the great town of Leeds. While it is the Parish Priest and curates, formerly Anglicans of the Parish of St. Saviour's, who have established us in their former parish to teach the truth in the very place where they had the misfortune to teach error. It is a great honor for our small Congregation to have been chosen amongst so many other Orders or religious Congregations to achieve this great good. I hope that one of these good curates will persist in the intention of joining us, and if so he will be coming to place himself humbly under our direction which will I am sure be marked by both charity and enlightenment.

[September] 28

What I am sending you is a copy of the Rescript. The council has been held in conformity with your wishes. I have no time except to send you affectionate greetings and give you my blessing.

† C. J. Eugene, Bishop of Marseilles.

1087. [To Father Bellon, at N.-D. de Lumières].⁶⁸

On what conditions Father Viala is to be named superior of the house of N.-D. de Lumières.

[Marseilles,] September 28, 1851.

My dear Son, I am very edified by Father Bise's attitude. I would be glad if all our Fathers shared it with him and there was a clear understanding that no one has a right to be a superior, and that a superior ought not to think himself badly done by because on finishing his term of office he is allowed to re-enter the lower ranks. This does not apply to Father Bise as he gives proof to the contrary, but to Father Viala who

⁶⁷ The foundation at Bordeaux, cf. Letter n. 1088 to Father Dassy.

⁶⁸ YENVEUX VII, 239-240.

was very surprised not to be named superior at la Blachère on returning from Blida where for all that he had not given evidence of great ability. That is what made me hesitate to make him superior of the community at Lumières. Several reasons weighed against it: in the first place that false principle I just mentioned; in the second place, the problems he seems to have given to the superior of la Blanchère; 3) his lack of regularity and the negligence he showed in having others observe the Rule and in maintaining exact discipline in his community, 4) his lack of a spirit of economy; 5) his tendency to give way to prejudices and so leave himself open to not acting with the impartiality that a superior must show.

I am well aware that it would perhaps have had to come to that in end, but I would have liked to have taught him a lesson first, to let him understand clearly that there is no reason why he should be made superior any more than anybody else, that he has no right whether by reason of age or services rendered, or capacity, or love of regularity, or spirit of deference and submission to his superiors not excepting the Superior General, to be given preference over others. And that if an appointment has been made, it is in the hope that he will make a better job, and in a better spirit, of governing the community that has been given him in a way on trial, etc.

So there, dear son, is what I wanted to say to you for you to have a talk with Father Viala in that sense, even though through a misunderstanding you have already installed him superior at Lumières. Let him clearly understand that if he disappoints our expectations and it is apparent in six months' time that he is not acting according to the spirit and the letter of our Rules, I would not hesitate to name another superior without any sense of doing him an injury or of having to make him any excuses.

1088. [To Father Dassy, at Nancy].⁶⁹

Father Dassy has been named as superior of the new foundations at Bordeaux. The Founder and Bishop Guibert in Corsica.

L.J.C. et M.I.

Marseilles, October 5, 1851.

Dear Father Dassy, once you have made Father Merlin *au fait* with his task, and I am giving you two days to do that, leave and go betake

⁶⁹ Orig.: Rome, Postulation Archives, L.M.-Dassy.

yourself to Bordeaux, presenting yourself to His Grace the Archbishop ⁷⁰ who has now given us proof of his confidence by setting up an establishment of our Congregation in his diocese. I am going to set up a small community there and I have named you its superior. You are aware of what my expectations are of you in so delicate an affair. There will be an enormous amount of good to be done in this diocese, the important thing is to get established there under good auspices and to strike the right attitude from the beginning. You are a past master at this kind of thing. So call fervently on the Lord and our good Mother, and then use all your skill to ensure success. There will be only three of you at first, but do not forget that we have forty scholastics in the pipeline to say nothing of the priests engaged in studies for their on-going formation. It was essential to take advantage of the present happy moment. You will see from the copy of the Archbishop of Bordeaux's letter that you will have a good welcome. Once you are there on the spot you will give an answer to the Archbishop's last question concerning funds, etc.

As soon as he is informed of your arrival, you will be joined by an excellent man whom you will be able to put to work, he is talented and is a serious man.⁷¹ Now I am going to tell you in all confidence who the third man is whom I am adding to your group. No one will understand the reason for it better than you. It is Father Depetro. In line with what you have told me in your letters, and I am wholly of same opinion as yourself, this Priest is surrounded by danger at Nancy. So long as you were there I counted on your watchfulness, and the ascendancy that you have over him was a reassurance; once you are gone, this young Priest will no longer have anyone to restrain him, and not a month would go by before he would have given us cause for worry. It is impossible therefore to leave him at Nancy when you will no longer be there.⁷² You have given me an assurance moreover that he is beginning to make progress at preaching. He is your pupil, it is important that you go on directing him. He will be arriving with yourself in a place that is new to him, he will grow in maturity a little before new acquaintances expose him afresh to danger. We shall besides be then in a position to find a replacement for him should he show no more prudence than he did while he

⁷⁰ Bishop F.-F.-A. Donnet. The Oblates first set up house at Pont de la Maye; they took possession of N.D. de Talence only in March, 1853. Cf. L. Dassy-Mazenod, March 4, 1853.

⁷¹ Father de L'Hermite. Father Depetro and Brother Picard completed the community. Cf. L. Dassy-Mazenod, December 11, 1851.

⁷² The Founder crossed out the seven preceding lines of the French text, from "this priest is surrounded ..." to "when you are no longer there. You ..."

was at Nancy.⁷³ I shall not delay in filling the gap he will be leaving in the Nancy community and will in the near future send a very capable man there, but first the new superior must take over. You may count on him without hesitation, Father Merlin is a man of real merit.

I am leaving for Corsica where the Bishop of Viviers and I are going to assist at the consecration of Bishop Sarrebayrousse.⁷⁴ I shall probably be away for a month. As soon as you have arrived at Bordeaux, write to Father Vincens at Marseilles to keep him up to date with everything. He knows what this matter is all about. It is with him that the Archbishop of Bordeaux first broached it.

Goodbye, dear son, zeal and wisdom. Affectionate greetings.

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

1089. [To Father Merlin, at N.-D. de l'Osier].⁷⁵

Congratulations on his oblation. He is requested to leave immediately for Nancy where he is named superior.

L.J.C. et M.I.

Marseilles, October 5, 1851.

My dear Father Merlin, I want to be the first to congratulate you on your consecration to God and the Blessed Virgin, which took place yesterday and at the very time when I was remembering you at the altar, amongst a huge assembly of the faithful who had come together to celebrate the feast of the Holy Rosary. May every blessing be yours and may God in his goodness give you in exchange for your oblation all the consolations which are to be found in the sacred storehouse it is your intention to explore.

Father Bellon was to indicate to you the reason why I was in such a hurry to cut short your novitiate. I must not flatter you, so I put aside what I could say about the trust that fills me and your experience⁷⁶ and zeal and attachment to the Congregation which has just adopted you as

⁷³ Here too some four lines of the French text are deleted and difficult to decipher, from "a little before" to "he was at Nancy".

⁷⁴ Consecrated at Ajaccio on October 19, 1851, as titular Bishop of Hétalonie.

⁷⁵ Orig.: Rome, Postulation Archives, L.M.-Merlin.

⁷⁶ Father Hector Louis Francois Merlin was born at Vieux-Condé in the diocese of Cambrai on July 20, 1808. He began his novitiate on February 1, 1851. He had been a priest for some time.

one of its dearest children; in all simplicity I will tell you that I needed a man like you to succeed to Father Dassy as superior of the community at Nancy.

His Grace the Archbishop of Bordeaux has set up an establishment of our Congregation in his diocese, I could not do without Father Dassy to go and take possession of it.

Leave at once and go to your post; God in his goodness will be your help since you are walking only be obedience. One is truly strong with such help, it makes up for all that one lacks initially and which one swiftly acquires with grace. So do not be anxious. Father Dassy whom you will find still on the spot will initiate you in all the duties of your sphere of responsibility. You will have none but docile hearts to deal with; everything will be fine, make no mistake.

Go in the name of the Father and of the Son and of the Holy Spirit.

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

1090. [To Father Rolleri, superior at Vico].⁷⁷

Guidelines for Oblates in transit in another Oblate house.

[Vico, October 16, 1851].

As a general rule, when a member of the society is present casually in another community than his own, without question he is bound to follow the rule in the house like all those who form part of it, they are bound to assist at the chapter of faults both actively and passively. They must ask for permission both to go out and to go to the parlour, etc. As to the opening of letters, the only exception is in the case of those which they may be getting from their superior or writing to him.

At Vico, you are in an exceptional situation relative to the Ajaccio community. In a way the entire community moves in with you. In consequence a distinction must be made which consists in this, that when their superior is with them or the spiritual director, they can continue to make their confession to them; they must go to their superior for direction while for confession this is optional; and at the exercise of the *culpa* they must not put him under scrutiny, that is to say they must refrain from bringing up his faults if they think he has committed any.

⁷⁷ YENVEUX VI, 94-96. This letter was left with Father Rolleri on the occasion of the canonical visit made by the Founder to Vico on October 16, 1851.

1091. To Father Tempier, Vicar General of the Bishop of Marseilles, in Marseilles.⁷⁸

Before leaving Corsica, Bishop de Mazenod welcomes back to France Father Tempier who is returning to Marseilles after an absence of several months travelling in Canada.

L.J.C. et M.I.

Ajaccio, October 24, 1851.

A warm welcome, dear Tempier. I rather expected that you would be surprised at not finding me there upon your arrival.⁷⁹ I am just as annoyed about it as you are, but God willing, we will soon meet again. Cutting short the trip planned by the Bishop of Ajaccio, we will embark on Thursday at Bastia to arrive by God's grace the following day in Marseilles. I cannot tell you anything more about it tonight because it is past eleven o'clock and my neighbors wish to go to bed since they are tired out from the trip we made today coming back from our outing to Sartène. We have to be in the coach at 7 o'clock tomorrow morning and therefore have celebrated our Masses at 6 o'clock. In order to do that, we have to get up at 5 o'clock; something I do everyday as is my habit. Goodbye. I send you my heartfelt greetings.

C. J. Eugene, Bishop of Marseilles.

1092. [To Father Courtès, at Aix].⁸⁰

Father Courtès is invited to go to Viviers for the consecration of Bishop Taché.

L.J.C. et M.I.

Marseilles, November 16, 1851.

Dear Friend, I have been wanting to write to you umpteen times, it has been absolutely impossible. Even today I can only at the conclusion of the ordination I have just performed say briefly that Sunday next we will be consecrating our Father Taché bishop, at Viviers. We shall be leaving from here on Thursday to arrive at Viviers on Friday. I am writing to tell you that it would be nice if you came with us on this little

⁷⁸ Orig.: Rome, Postulation Archives, L.M.-Tempier.

⁷⁹ Ms.: Sincopant.

⁸⁰ Orig.: Rome, Postulation Archives, L.M.-Courtès.

journey. The good Bishop of Viviers would be delighted and sends his invitation.

I hold my fire on all I would like to say on the truly deplorable loss we have just suffered. We are people who know how to appreciate our friends. I wager that we will mourn that splendid woman more than her own children who cut her saintly life short with so many bitter disappointments.⁸¹

The Arch[bishop] has not written me about the Council's reception.⁸² We will discuss it together if you make up your mind as I hope you will to come with us on our visit to the Vivarais countryside.

Goodbye, we have so much to talk about with regard to the Congregation's affairs!

Affectionate greetings and my blessing.

† C. J. Eugene, Bishop of Marseilles.

I am leaving on Thursday by the midday coach to spend the night at Avignon and continue up the Rhône as far as Bourg St.-Andiol where the Bishop of Viviers will be waiting to bring us to his palace.

1093. [To Father Richard, at N.-D. de l'Osier].⁸³

Request for prayers for Bishop Taché. Advice for the novice master.

[Marseilles,] November 20, 1851.

As the moment approaches for me to take my place in the coach to head for Viviers where I shall be consecrating bishop our charming Father Taché,⁸⁴ I am replying to your letter. Say prayers for Sunday's chosen one. What a mission awaits him! However, one would say that for him it is all plain sailing. He is just perfect.

Short of a crisis through the fact of scandal or where there is danger to morals, there is no need to send a novice away without first referring

⁸¹ Father Rey mentions this benefactor (II, 400) but without naming her.

⁸² This seems to allude to the Acts of the Council of Aix a draft of which the Founder received some days later from the Archbishop of Aix. He replied to Archbishop Darci-moles on November 27.

⁸³ Yenveux VI, 103; VII 5*, 12*; IX, 207; Rey II, 400. The Founder is no doubt answering Father Richard's monthly letters on the state of the novitiate. Some of these are extant. It has not been possible however to pin-point the names omitted by Yenveux.

⁸⁴ Bishop Taché was consecrated at Viviers on Sunday November 23. Bishop de Mazenod left on November 20 in the company of Bishop Taché and Father Tempier; he returned on the 26th.

it to me. For this reason we are not happy that you dismissed Brother . . . after he had been interviewed by Father Vincens and judged to have sufficient capability.

Your judgment was over-severe in the case of Brothers . . . ; we have admitted them to profession without any difficulty.

Keep N without any qualms, even though he has deafness in one ear.

I am as upset as you are to see that you are obliged to get involved in the parish. I really beg them to arrange things differently from now on. For this once be patient and do your best to see that your novitiate does not suffer as a result. Take no notice of arguments to the contrary with regard to preaching on the strength of some exceptional cases that cannot be normative. I give my approval to the plan you have informed me of to devote more days to the explanation of the Rules, and give you full marks for your determination to stick closely to the letter.

I am sorry that Brother [Decroix] has gone home. It is a vocation lost. I would have preferred to try another of the Congregation's houses where an attempt might have been made to find a cure. You would not believe the harm that comes from these goings out to families. One man, a certain Brother . . . , for example, is completely lost; another, like Brother . . . , is hard put to get himself back into it. For this reason I no longer want to see our scholastics getting permission to visit their families when they are leaving l'Osier to go to Marseilles, unless it is an exceptional case the judgment on which I reserve to myself.

Dear Child, please do not raise again the question of your insufficiency for the ministry and responsibility I have confided to you. Rest assured that you are doing God's will in acting as you are out of obedience.

1094. [To Bishop Guibert, Bishop of Viviers].⁸⁵

Death of Madame de Mazenod during the night of December 17-18. Her virtues.

L.J.C. et M.I.

Marseilles, December 29, 1851.

My Dear Friend, I should myself have been the one to tell you of the dreadful loss I have just suffered, but you will readily understand

⁸⁵ Orig.: Rome, Postulation Archives, L. M.-Guibert.

what prevented me. My dear mother was taken from us in the fulness of her strength, without having spent a single day in bed, with no fever, no death throes, one could even say without having been ill unless you count a cold that persisted for some days as an illness in one who is of advanced age. Again, if only the doctor had treated it as a catharre, but no, he diagnosed it as a mere cold and treated it with a little herbal infusion,⁸⁶ though he should have prescribed as emetic⁸⁷ to break up the phlegm which was tending to solidify and help her to bring it up. That is what choked this saintly mother while we thought she was quietly asleep. I only had time to give her absolution and receive her last breath. I am still numbed by it. It was indeed a piece of good fortune that through a warning letter I had left Marseilles in all haste at 7 in the evening, with none but Mantel as driver; and so I got there guided by my guardian angel to be present at this unexpected catastrophe as everyone but myself, who had come to keep vigil, had gone⁸⁸ to bed.

Of course I am resigned to God's will, I would be quite unworthy of my saintly mother were it otherwise, but my cup of grief is full, and I cannot console myself at having no longer before me this accomplished model of all the Christian virtues personified in my own mother, so worthy of my love and veneration. However, God in his goodness continues to give me a kind of consolation that moves me deeply, that is to say, the concern demonstrated by everyone and which, seeing what kind of people they are who to my great astonishment are showing it from every part of France, can be looked on as a kind of canonization. Imagine, I do not know how many Bishops have had the kind and charitable consideration to write me the most consoling letters. Some before they had received the death-notice, and others simply on receipt of the printed notice that one does not usually give a reply to. So there is Cardinal de Bonald, Cardinal Du Pont, Cardinal Mathieu. The Bishops of Dijon, Nîmes, Fréjus, Digne and even as far away as the Bishop of Evreux, have written to me in touching words to sing my saintly mother's praises. Of you I say nothing. In a two-fold way you are of the family. You must acknowledge, dear friend, that there is in all this a real consolation that God in his goodness has contrived to give me, and so in my grief, I would linger on these words of benediction with an unspeakable satisfaction, that knows no bounds and although it is my nature to feel suffering to an excessive degree, I understand even so that I have but lost the happiness of having my good mother here below, while her great

⁸⁶ Ms.: phtisane.

⁸⁷ Ms.: éméthique.

⁸⁸ Ms.: allaient.

virtues, through the merits of Jesus Christ, have brought her into the glory of heaven. And so while I knelt beside her bedside and watched over her until the moment when I had to tear myself away, I gazed upon her sleeping form and as before a relic I prayed to her and I felt that from my prayer there was reawakened in me the desire and will to become better so as the more to resemble her who was the first to teach me to love God. If you but knew to what pitch of perfection she carried virtue. You know some of it. Well, let me tell you that she placed no limits to her charity, and that it was no longer a matter of giving out of her superfluity to the poor and to good works but all her income went on that. The missionaries were the object of her last preoccupations in the note that she left to urge me to invite no more than four clergy from the parish and a dozen poor women to her funeral. She carried her humility that far. You will understand that I did not feel obliged to give way to that wish. I think that it would have been very edifying if the few lines of praise that were devoted to her virtues in the newspapers had mentioned too that this woman of 92 years of age had observed with the utmost rigor right up to the last months of her life all the fasts prescribed by the Church. She kept the fast again in the last quarter-tense. I could go on and on about her, for me it is as good as a sermon. Goodbye, someone wants me, I leave you with a word of thanks for your kind letter and with affectionate and heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

P.S. I cannot forgive your young secretary's negligence. It is however impossible to allow to pass into oblivion an episcopal ordination that gives such glory to the Congregation.⁸⁹ It would be a lacuna in the Church's annals. It will have to be attended to and if needs be you must see to it yourself. When writing to the *Ami de la Religion* you will have the excuse of intervening events that delayed the sending of this short report. Please, give it your attention: there is no way this can be let pass.

⁸⁹ The consecration of Bishop Taché at Viviers.

1852

1095. [To Father Dassy, at Bordeaux].¹

The Fathers' efforts in Bordeaux are successful. The Founder's love for the Oblates.

L.J.C. et M.I.

Marseilles, Jan[uary] 10, 1852.

My dear Father Dassy, where are you to be found?

I am writing you a few lines on the off-chance: I am going to ask Father Vincens where my letter should be addressed to.

My dear Father, I badly wanted to know how you were received on your arrival at Bordeaux, how you got on and what your hopes were for the future. So far as your activities are concerned, I have no doubt that God's blessing has gone with them as it does everywhere. My only fear is that you might be overly swayed by the inspirations of your zeal and do more, both you and your colleagues, than your strength will allow. So cut down somewhat on excessive work. I am delighted at Father Depetro's success in the ministry. If I didn't think it would go to your head, I would compliment you on forming such a good pupil. And as for the delightful Father de L'Hermite! What a treasure I have given you in him! I do not know how my heart is equal to the affection which it nourishes for you all. It is a prodigy which is something of an attribute of God. I love beyond all telling my new children such as Father de L'Hermite without the love I have for the old-timers, like yourself, for example, slackening in any way. No, there is not on this earth a creature to whom God has accorded the favour of loving so tenderly, so strongly, so constantly so great a number of persons. Here it is not simply a question of charity; no, it is a maternal sentiment which refers to each of you, without prejudice for the others. No one among you could be loved more than I love him. I love each one fully as if he were the only beloved and

¹ Orig.: Rome, Postulation Archives, L. M.-Dassy. Reply to the letter of condolences of December 26, 1851.

I experience this really exquisite feeling for each one. It is wonderful! I count myself so fortunate to enjoy this privilege that I sometimes wonder if God is not giving me payment in this world for what little I have done for his glory.

You will understand that my immediate response has been the act of hope that I have taught to others as being a precept. It is true that it costs me dearly to love as I do. Unfortunately, I am all too aware of it at this very moment as I write. I am, as it were, overwhelmed by grief, and if I have let myself go in speaking of my love for my children, it has been to assuage somewhat the pain caused me by the loss of my saintly mother, who herself had such great love for you.

Goodbye, dear Father Dassy. I did not dream I would be able to spend so much time in conversation with you; it hasn't been for want of interruptions, for at this very moment they are bringing up various matters for me. Keep me well informed of what you are doing. Do not lose sight of the good Sister who is taking an interest in our work, and give warm greetings to our two Fathers, your companions, to whom, along with you, I send my blessing with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1096. [To Father de L'Hermite, at Bordeaux].²

Friendship. Missions are of greater value than Lenten sermons. Union with Oblates when in the presence of the Blessed Sacrament.

L.J.C. et M.I.

Marseilles, J[anuary] 10, 1852.

I can no longer endure the reproach my heart makes to me since I got the interesting letter you sent one month ago. How many times I've sought to placate them by taking up my pen but, as you know, people snatch it from my hands when my masters, of whom I have as many as I have subordinates, wish to bind me to something else. Today I have taken refuge in the seminary, where even so eight different people have come to seek me out, and, thanks to this extreme measure, I have been able to pay some of my overdue debts. I don't need to tell you with what pleasure I read your report and re-read it to others. One can say that your experiment was a master's stroke, so greatly has the good Lord blessed

² Orig.: Rome, Postulation Archives, L. M-L'Hermite.

your efforts.³ It will always be like that when you place all your trust in Him. The conversion of souls is his work alone and it can only be obtained by the grace of Jesus Christ, and that grace is given only to the humble, to those who are forgetful of themselves and give back all the glory to God. Here lies the difference between the fruitfulness of the poor missionary's sermons compared with the barren results of most Lenten preachers. Let us look always to what is useful, let us seek nothing but God's glory and the salvation of souls, let us count ourselves fortunate to have been chosen to be the instruments of God's mercy, and the Lord will work all things to our great consolation. Continue, my child, to keep me informed of your doings, I have no greater joy than to learn of the good you are accomplishing. You know that you are always present in my thoughts, in the morning at the sacrifice of the Mass and in the evening at the audience that our divine Master gives us when we come to pay him our respects at oraison which is made in his presence before his holy tabernacle. I recall it to your mind, my dear child, so that you meet with me at this rendez-vous. This is the only way of reducing distances, to be at the same moment in our Lord's presence, it is so to speak like being side by side. We do not see each other, but we sense each other's presence, hear each other, lose ourselves in one and the same central point.

Goodbye, goodbye! I have to finish. But I won't leave you without giving you my blessing and most affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

1097. [To Father Richard, at N.-D. de l'Osier].⁴

The Founder's work. Advice to the Novice Master. Two scholastics may halt at Viviers in the hope of attracting vocations. Mortification at table.

L.J.C. et M.I.

Marseilles, J[anuary] 18, 1852.

My dear son, Believe me, there is nothing I'd like better than to renew my conversations with you frequently, if the possibility were open

³ This certainly refers to the mission of St-Pierre de Mons that was given in December. Cf. L. Dassy-Mazenod, December 26, 1851.

⁴ Orig.: Rome, Postulation Archives, L. M.-Richard. The second page of this letter is lost. Extracts of it are found in YENVEUX V, 30, 183; VI, 40, 48; VII, 19; VIII, 132; REY II, 443, 447.

to me. You couldn't conceive the slavery I am reduced to. I declare that no one is less free than I am. I am compelled to go from one pre-determined task to another. Letters pile up awaiting attention on my desk and no matter how hard I try it is quite impossible to keep up to date. So I pass some seven or eight hours without budging from my chair. Recently I counted up that I had spent twelve hours without any break except to change one chair for another during the quarter of an hour that I took for lunch. What I am telling you is no exaggeration. One council meeting follows another, then there is my correspondence, etc. etc. I am writing hurriedly to you now, but there goes the bell for vespers. However, I have only returned two hours ago from a religious ceremony, and these ceremonies occur quite often in a large city like mine where, thanks be to God, there are many pious associations. The affairs of the Congregation take up a lot of space in my daily programme. I am forced to deploy all sails as this responsibility must not overly distract me from another that is just as essential and obligatory for me. If on occasion, my son, I make use of the services of a secretary in your regard, it is because you have to have prompt replies that I am not in a position to give at the time, for I normally write to our Fathers in my own hand. And so, at this very moment, I have made a start on five letters for various of our Fathers. That is how I go about this kind of task. I begin the letter even if I foresee that I won't be able to finish it. I have just written one to Father Piot, and that one is not an answer, as this Father has not written to me for several years, like certain others. So there's a rather lengthy opening paragraph to explain how it comes about that you have received some of my replies through the offices of a secretary. That is because it matters to me that you should be convinced that it is not my fault when I don't write to you directly.

Now I want to say to you once again that you must not be worried if sometimes you don't yourself feel all the fervour that you are trying to awaken in others. God in his goodness does not always want to feed us on sweets. What would become of the spirit of compunction, mortification, abandonment, generosity in God's service, if this good Master gave us nothing but consolations, that interior joy that seems to assure us that we are making progress and are pleasing to God. It is good in the initial stages to give us some encouragement; it is good too from time to time if God sees fit to grant it; but it is not good for us to have that as the normal state of our soul. So do not complain. Gratefully accept what God in his goodness does give you on occasion, but do not demand more. He knows better than we do what we need. Make it your aim to please him

in everything you do following the infallible way of obedience and let us keep ourselves in peace. We will get our reward.

I readily give my consent for our two future scholastics to stop over at Viviers,⁵ both to present their respects to the holy Bishop, and to make a visit to the seminary and give some impetus by their presence to any budding vocations. It is a fact that we have an enormous need to build up our army. Our reserves so to speak are vanishing before our eyes. There was a time when forty scholastics seemed more than enough to meet all our needs. We are in fact considerably short. I am sending four to the Red River, two or three to Ceylon, six to Texas. England must get some, Oregon is putting in its claim, we have only three Fathers at Bordeaux, etc.

I thoroughly disapprove of the bad habits they seem to be picking up at l'Osier, to accommodate themselves no doubt to the customs of the local clergy who too readily go gadding about. I have already registered a complaint at the ease with which they veer off, on the flimsiest pretext, from the regular program that should be followed in our communities. It was to put an end to these pretexts that I made it a rule that the non-Oblate priests who pass by in such numbers should not dine with the community.

The spirit of mortification does not allow all these concessions to the senses. I tell you plainly that in all the time I was living in our communities, all such festivities were a thing unknown and we never served an imported bottle of wine.

The pretext of returning from the mission does not stand up. There is always an abundance of fare during the missions and there is absolutely no need to build oneself up when one comes back to the house. There can be a real need of rest, for sleep, but even here the need is not so great in your part of the country as it is in ours, where we can get only four or five hours' sleep, but nothing is called for in respect of the refectory.

It is regrettable that the Reverend Father Visitor was not even able to recall to mind the customs of the Congregation and suppress all these illicit extras. I do not approve these things even for oblation days as they are so frequent.

So that is my answer to the question that Brother Roux's justifiable scruples provided you with the occasion to put to me.

⁵ Brothers V. Lacombe and M. V. Balain, native to the diocese of Viviers, who had entered the novitiate on January 22 and February 1, 1851.

1098. [To Father Charles Baret, at Limoges].⁶

The ingratitude of Bishop Buissas of Limoges. Imminent departure of missionaries.

[Marseilles], January 24, 1852.

How many times I have been made aware of the inexplicable behaviour of the person about whom you are only citing to me his rudeness. It is a question of always starting again from the beginning with this good man. This is how he shows his gratitude for the boundless devotedness of an entire community. Thank goodness we look for another reward than that we would have the right to expect from him. God in his goodness will keep true account of your patience, long sufferance under injury, and the injustices you are made to endure. Help the good Superior's patience, lest he flag or be discouraged. Clearly, if we were not in the service of our Father who is in Heaven, we would have to hand in our notice on the spot to some amongst our masters who abuse their power on earth; but the interests that are entrusted to us and the salvation of souls would suffer from our departure; and so we must put up with all these arrogances, misunderstandings and injustices for the love of God. Mark well that there is only that in this world below, and each man has his full share. As for me, I am so much used to it that I have reached the point of being afraid that I will derive no merit from it, I have become so blasé about it, I don't care a fig for men's judgments, opinions and carryings on. Fénélon, for all his enormous merit and immortal works for the Church, did not attain to the Cardinalate, it was his successor Dubois⁷ who did that. That is the way of the world.

You will not find anywhere a group of wiser and more fervent youngsters. I'm going to send six to Texas, four to Red River and three to Ceylon.⁸ I am going to ordain them priests before their imminent departure as they are all deacons. We have never have had such a large number of them in the Congregation. We encompass the whole world with our apostles whose zeal and devotedness wring from me tears of joy and tenderness. They are going off happy to be chosen to announce

⁶ YENVEUX V, 54, 229. Yenveux writes "September", but the proper month is January because the missionaries mentioned at the end of this letter were all ordained priests on February 15 or on March 27.

⁷ Cardinal G. Dubois was the third successor of Fénélon at Cambrai from 1720-1723; the two others, each of whom had remained at Cambrai less than two years, also became Cardinals: they were J. d'Estrées and J. E. de la Tremouille.

⁸ Fathers Chouvanel and Pélissier left for Ceylon on April 26; the others left in June. See the list of their names in letter 1105 to Father Richard, June 22nd, footnotes 25 and 26.

the Good News without giving the impression that they are making the least sacrifice. How can we not admire the working of the Holy Spirit in these generous souls?

Goodbye, dear son. I wish you every blessing and send you my most affectionate greetings.

1099. [To Father Vincens at Le Calvaire].⁹

Insolent behaviour of Father Santoni.

[Marseilles], March 2, 1852.

My dear Father Vincens, I don't know if you are deeply touched by the tenderness that Father Superior¹⁰ showers upon you in the letter I am forwarding, but I can tell you that I am deeply wounded by the insolence it contains in my regard. I know that I have not the good fortune to earn the approval of this gentleman who cannot forgive me for not sharing his own high opinion of himself. I have always seen him as a pedant whom a premature confidence puffed up with pride to the point of making himself ridiculous in the eyes of those who have seen him close-up. Having acquired the custom prematurely of a paternal role that necessity obliged us to impart to him has turned his head to the point of elevating himself pretentiously above everyone without exception. You'll see with what flippancy, while giving the impression all the while that he is merely passing on what others say, he passes judgment on the acts of my administration. He shows no more forbearance when it comes to the decisions of my subordinates. He bestows his approval, in short, only on those who have the good fortune of thinking as he does. I was well aware that, while he was in charge of the novitiate, he never took the least pains to inspire the least affection or the least respect for the Founder of the Congregation who would remain an unknown for those to whom Providence has given him as father. Clearly this was all of a piece with his own lack of these proper feelings. I can survive quite well without his personal good opinion of me, but this practical attitude was a major disorder that was followed far too long at the novitiate.

Whatever about that, I think that you will consider it your duty to call attention sincerely to the impertinence of this arrogant young fellow. And don't forget, among other things, to point out the merits of the holy

⁹ YENVEUX VII, 231.

¹⁰ According to the context, this refers to a letter of Father Santoni, the Provincial of Canada. Cf. also L. M.-Santoni, March 12, 1852, *Oblate Writings* II, pp. 38-40.

Bishop of Samaria¹¹ who has more virtue in his little finger than he himself has in his whole body and whom he nevertheless has the temerity to despise.

1100. [To Father Vincens, at Le Calvaire].¹²

Negative assessment on the sermons of a young Father taking a pastoral course of studies.

[Marseilles], March 10, 1852.

The letter you enclosed with yours made my blood boil. The pride of this young priest comes through in every line and you are far too good in relying on his word. I heard the sermon that he so resisted against submitting to Father Nicolas as censor. It made me wince from start to finish, so much so that when I got back to the seminary, after the service in the cathedral, I really let Father Nicolas have it for letting him get away with the drivel he came out with. I was not then aware that he had left so little scope to the examiner. I felt obliged to make my comments to the preacher who seemingly took them in good part but then went on to make his complaints to you. I was not present at his second talk. I am told that he did little better than he did the first time. There is no substance, development or logic in his talks. You have unconnected ideas, declamations, wordiness. If anyone needs the help of a friendly critic, it is he. He had the effrontery to write to you that you had recommended that he should not lose his style, delivery, in short that he should be himself. If you had heard this sermon, you must have told him, as I did, the very opposite. You tell me not to forget that we are dealing with a very sensitive man, and I for my part am telling you that he is supremely imperfect and full of faults.

1101. [To Father Merlin, at Nancy].¹³

Advice and encouragement for the superior at Nancy.

L.J.C. et M.I.

Marseilles, March 18, 1852.

My dear Father Merlin, I will not keep you waiting for a reply to your letter of the 11th of this month. I am happy to see that if you have worked much, sowed much, you have also reaped much. God in his

¹¹ Bishop Allard.

¹² YENVEUX II, 67.

¹³ Orig.: Rome, Postulation Archives, L. M.-Merlin.

goodness has blessed the labour of your whole community, may He be praised and thanked for it.

It was a good idea to do some planting, but I don't approve your clearing away trees that were giving you some shade. That is a priceless value the loss of which may well be regretted. It is not good sense to destroy all the bushes and decorative trees to plant cabbages and turnips under the pretext of utility. Please do not listen to that kind of advice any more.

Father Grenier's 300 francs belong neither to the house of Nancy nor to that of Bordeaux. This revenue ought to go to the General Treasury.

Your Fathers' Mass stipends belong in your account, there cannot be the least shadow of doubt about that. If the Procurator General has kept something back, it is probably to cover the contribution that each house must henceforth pay into the General Treasury which has no other sources of income than these individual payments. When the new edition of the Rules is published, the contribution of each house will be determined more precisely.

I do not see at all why you should personally accept to give the retreat at the seminary. You have a hundred reasons for saying no. Why can't Father Soullier put together the materials needed for giving it?

Don't get upset, my dear Father, at seeing yourself at the head of the house I have entrusted to you. I don't have any misgivings at having chosen you for that place. My soul is at peace about it and I would do the same thing again if the situation were to recur. Your age, experience and, if I may so say, the religious spirit that animates you, suffice to reassure me about the fears that you disclose to me. Convince yourself well that you don't have to do everything your predecessor did. Everything is compensated for in this world. Do not complain about what you have received as your share. That is enough for God's glory, the Church's service and the Congregation's honour. Don't bring this matter up again, just apply yourself to your work sensibly so as not to overtire yourself. You have to be ready to say no to unreasonable requests. It is wholly up to you to say what is proper and possible.

As to Brother Malbos, what can be said? We have to accept the weak as they are. Get as much out of him as you can. It is not possible to have them constantly on the road. That is a disastrous way of going about things.

Goodbye, my dear Father. I charge you especially to convey my most affectionate greetings to Father Jeanmaire, the only one among

your group of Fathers thoughtful enough to send me a letter; but I send my blessing to everyone, yourself included.

† C. J. Eugene, Bishop of Marseilles.

1102. [To Father Richard, at N.-D. de l'Osier].¹⁴

Few novices. Brother Roux has joined the Trappists. Regularity. Brothers Duclos and Ryan. Bishop Allard has arrived in South Africa. Lay Brothers. Sending a novice from Paris.

L.J.C. et M.I.

Marseilles, March 18, 1852.

My dear son, if I were always to leave it to someone else to take the trouble of writing to you, you might well under-estimate the extent of my interest in you and the excellent family it is your responsibility to govern. You would certainly not be fair to me if you were to attribute my silence to some kind of preference for whatsoever it might be. My thoughts are constantly with you and you always receive a good share of the feeble but daily prayers I offer to the Lord. I gather from your letter that the number of your novices has considerably diminished. They went up to fifty and then have come down to twelve. God in his goodness wants us to undergo this test in order to stir up our faith and trust. Isn't there consolation already in our poverty in the fact of having men of whom you are able to say so many good things? I shall be with you tomorrow at the foot of the altar of our powerful patron St. Joseph to ask him for growth in our family while at the same time expressing gratitude for his having already poured out so many spiritual riches. Like yourself I groan over the fact that those who ought to be giving good example outside the novitiate show themselves so weak in virtue and in the spirit of religion. That's a great misfortune. But after all, this hasn't prevented all the numerous novices who have matured to accomplish their work and to be excellent religious, as are those without exception who are going to leave for the Texas mission and those who will soon be off to Ceylon. Thus, if Brother Roux has looked back after putting his hand to the plough, it is more a consequence of his high emotional state than a consequence flowing from noticing the imperfect men he had under his eyes. Must we give up God's service and even all religious practice because we are surrounded by bad Christians, or to go further, one has the

¹⁴ Orig.: Rome, Postulation Archives, L. M.-Richard.

wretched fortune to meet up with so many bad priests, real profaners of the Lord's law? Poor Brother Roux, little does he know of the goings on at the Trappist monastery. It's fine to talk about it and to imagine things, but everyone knows the divisions, quarrels, intrigues that have afflicted that poor house over a period of several years and which place it, so to speak, under the bann of the Order. Both Bishop and Pope had to intervene and that high intervention did not re-establish peace. How many good religious have I seen leaving it to go and find somewhere else what they had come to look for in that solitude. These are facts within the knowledge of superiors and if one had the proper spirit to learn from them when a person is tempted to inconstancy, one would avoid abusing oneself and exposing oneself to regrets that come when it is all too late.

You were told the truth when it was observed that in the early days superiors tend to be somewhat too severe. It is possible to be exact and hold fast to regularity, which is a must, without for all that being too severe. Besides it is always possible by one's tone of voice to modify what could seem severe in the command itself.

You can tell good Brother Duclos that, if God grants me life, I will give him many opportunities for a chat when he is here. In the meantime, without going too much against the penitential spirit that animates him, keep an eye on his health. Let it be often, if God is carrying him in that way, but a little at a time. Work hard on the Irish Brother,¹⁵ take good care of him. Candidates from that nation are prone to fall off, principles must be inculcated, then their practice will be easier and more lasting. The ones you have sent us are charming, may God keep them. They will do a lot of good in their country. Everything is disposed in that land to furnish fuel for their zeal.¹⁶

You will be glad to know that Bishop Allard has arrived safe and sound at Cape of Good Hope from where he has sent me a letter dated February 2nd. He is well, and his companions too, not excepting the angelic Brother Logegaray. They will lose no time in setting off for their mission, it is only a matter of some five or six hundred leagues away. That's nothing after doing the journey to the Cape in less than fifty days thanks to the finest of weather.

Goodbye, my dear son, with every best wish for the feast of St. Joseph for yourself and the whole novitiate and my blessing on it and you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

¹⁵ T. Ryan, who entered the novitiate on October 8, 1851.

¹⁶ The last Irish novices sent to Marseilles were W. Winter and G. Cooper.

P.S. Take care of the lay Brothers. Teach them well what it means to be a religious and that it is not enough just to bear the name. You will probably be getting a novice from Paris, a grown man, recommended by the director of the major seminary.¹⁷ Treat him kindly, don't frighten him from the outset. He has good will and has made sacrifices.

1103. To Mister de L'Hermite, Obl[ate] Father of Mary, Pont de la Maye, near Bordeaux. Gironde.¹⁸

Permission to visit his family. Write more often. Brother Picard. Visitors in Marseilles.

L.J.C. et M.I.

Marseilles, April 19, 1852.

I am immediately answering your letter that I have just received this instant. This alacrity is a proof of my concern that my letter reach you in time so that you may take all the necessary steps to carry out the plan that you place before me. I readily consent to your going to sing the mystical anthem at the wedding service of your dearest sister and that on that occasion you pay a visit to your revered family. But make arrangements with the reverend Father local Superior so that nothing suffers by your absence. It will be easy to fill in for you during the few days you are asking for.

Now I am going to tell you that your letter, as always, gave me a lot of pleasure, but I would be even more grateful for it if you had written it before you had a motive of personal interest to do so. I am reproaching you for delaying too long to give me news of yourself. You know that I have no greater happiness than to be in touch with my children. Nothing that concerns you is indifferent to me, the smallest detail delights me. And so I find that you have not spoken to me sufficiently about yourself. I would like you to make me, as it were, present to all your affairs, all the doings of your day, letting me into your relationships with the outside, the good and bad ways of those with whom you must deal, the success of your ministry, in a word everything about you, leaving nothing out. This is not an unreasonable request, but a need I have to draw life from my dialogue with yourself.

¹⁷ A lay Brother novice, J.-B. Rogemont, a native of Paris, entered the novitiate on May 10, 1852.

¹⁸ Orig.: Rome, Postulation Archives, L., M.-de L'Hermite.

In passing you spoke of good Brother Picard. I beg you to take good care of him. Talk to him at least once a week about the duties and benefits of the religious life. Let us keep in mind that our lay Brothers are not domestic servants, but brothers who need to be supported in the fervor of their holy vocation. I hold you especially responsible for this.

Daily I am expecting his Lordship, the Bishop of Limoges, on his return from Rome. I already had him here when he was on his journey there. All the same I would be glad if you had finished your tour before he gets back to his diocese. You would overly stimulate his desire to see you at work in Limoges.¹⁹ It would be nice if others would come from a place so barren in vocations!

Goodbye, my dear son. I leave you to do the honours of my home to his Lordship the Bishop of Meaux,²⁰ who is stopping at my place on his way to Rome. My blessing and affectionate greeting.

† C. J. Eugene, Bishop of Marseilles.

1104. [To Father Richard, at N.-D. de l'Osier].²¹

Vocations from Belgium; difficulties in making a foundation in this country. Reflections on certain novices. Lacordaire. Two priests are entering the novitiate.

L.J.C. et M.I.

Marseilles, May 29, 1852.

My dear son, I no longer know where I am in my correspondence with you. My pastoral visitation has somewhat confused me. One of our Fathers Assistant must have made up for my silence, but that does not settle my account as it is a real deprivation for me not to be able to converse for at least a few moments with you. Your letters are always a pleasure: is it not right that I myself should show you my satisfaction for it?

Your novitiate is not large in numbers, I grant you that, but on the other hand this is compensated for by the quality of the candidates. This is a great benefit for which we must be grateful while we await an in-

¹⁹ Bishop Buissas. Father de L'Hermite was born in Limoges.

²⁰ Bishop A. Allou.

²¹ Orig.: Rome, Postulation Archives, L., M.-Richard.

crease in numbers. What you tell me about Brother de Beer is marvelous.²² I am of the opinion that anyone who comes to us on the recommendation of this saintly young man ought to be accepted, and so I would gladly suggest the reception of the young protestant whom Brother de Beer would like to bring to l'Osier. However, I can't overlook the difficulty that will arise in having him learn Latin. How will you get over this obstacle? I also think that a person is rather young at 16 years of age for us to be able to count on his perseverance. Brother de Beer would have to know him really well for us to commit ourselves as he does to run the risk. Even so, I am not going to oppose his admission if, on the one hand, you can be sure on the constancy of his determination and, on the other hand, you dispose of the means to have him learn Latin without delay.

Let us run through together, my dear son, the list of your various hopefuls. While congratulating ourselves on the present that our good Mother has given us in sending us good Brother de Beer, I am wondering what happened to the two young philosophers you were expecting during the week of your letter of the 14th. And the Belgian philosopher? I am very fond of Belgians; let Father Vandenberghe be in no doubt about that, all the more now that you have led me to know Brother de Beer. Besides, you know how much I want to see the Congregation established in that country, fruitful as it is in vocations. Belgium is strewn with religious orders who have got there before we did. I am very much afraid that there is no longer any room for us. You know the bad turn that that good priest played on us, the one with whom we made an appointment to meet at Lille at the time of my return from England. We were agreed to set ourselves up at his expense in a locality in the diocese of Bruges, at Courtrai; he had the money required to support a small community. This priest was earning a lot in an institution for the mentally ill of which he was the director. When it came to the point, he wrote me that His Eminence the Archbishop of Malines had persuaded him to set up another institution for the mentally ill in his diocese, and that the funds he had destined for us would be absorbed by that venture. So we had to give up the hopes we had formed, hopes that could only be realized by the means which were suddenly taken away from us. The Bishops, as I have been telling you, feel no need for a corps of missionaries, for their dioceses are abundantly provided for.

Let us go back to our review. What has become of good Father Vandenberghe's cousin? Little though he resembles him, I would welcome him with open arms.

²² Charles Louis de Beer entered the novitiate on May 10, 1852.

When you mention your intent to reject the one who was recommended by the seminary superiors, do you mean the one who was on retreat? You base yourself on a decision that I had given. I do not remember having deterred you from receiving those who may have let themselves slide somewhat before presenting themselves at the novitiate. It is far from my intention to exclude them. It would be a different story if they were not to reform during the novitiate notwithstanding the abundant help that God's goodness offers them in that holy place.

And what about the priest from the diocese of Mende, and the three seminarians from Le Mans, and the two philosophers from Le Puy? Is there any news from any of them?

I am a bit embarrassed to reply to the matter raised by Father Merlin. It would seem that you have forgotten to pass on to me the reply that Father Merlin must have communicated to you from the superior of the seminary. This priest says in his letter to you: I am sending you the message I have just received. This message you have kept for yourself. It is always distasteful to have to explain why a person has left the seminary, especially when it is before the end of the year. Get to the bottom of it.

I am going to tell you, dear son, that I see a certain problem in having too close relationships with the novitiate of another Order. It is a good thing, as you have discovered, to live on good terms with each other and to prayerfully support each other, but so far as possible the best arrangement is for each group to live in their own place. I cannot forget what the Lazarist novice master told me in Rome: four of his novices left him for the precise purpose of becoming Dominicans, attracted solely by the beauty of the habit of the Fathers of that Order. Here you have other attractions to fear. The reputation of Father Lacordaire, the mission he has undertaken to revive a great Order that is famous throughout the Church, etc. We are really babes and tiny tots besides these colossus. Let us be happy with our humble status and let us do our work in all humility, without worrying what others are or might be doing. Goodbye, my dear son, I don't need to tell you that the remark I have just made is only for your ears. With my blessing.

† C. J. Eugene, Bishop of Marseilles.

I think that I can promise the arrival of two priests whom I have authorized to enter your novitiate, notwithstanding their age.²³ Father

²³ B. F. J. A. Rastoul, born at Béziers on May 20, 1814, entered the novitiate on June 17th. The other priest, the Abbé Michel (cf. next letter), did not enter the Oblates. The Founder seems to refer to this Abbé Michel or to the Abbé Charin who took the habit on August 14. Cf. Letter Richard-Mazenod, September 15, 1852.

Aubert will write to you about them and will tell you the special concern you are to have for them. It is a question of one very advanced in age who, in sanctifying himself amongst us, will give us the good example of his virtues. He will not be a burden to the Congregation.

1105. [To Father Richard, at N.-D. de l'Osier].²⁴

Few but good novices. Responsibility of Brother Admonitors. Father Rastoul. Scapulars. Devotion to the souls in purgatory. Missions.

L.J.C. et M.I.

Marseilles, June 22, 1852.

My dear son, how on earth do you think I could resist the urge to write to you when you send me reports like the one I have just read. For me that is out of the question and I set aside the pile of letters that clutter my desk to join in blessing God and congratulating myself on the grace that God in his goodness is bestowing on us in giving us such novices. They are, it is true, small in number, but definitely the quality is too good for me to dare utter a complaint for not having everything all at once. There is one thing though that I have to tell you: I do not go along with the fatality which, according to you, seems to weigh on our admonitor Brothers. It is not my intention to give them such a measure of authority that they would be able to harass their brothers. I don't even understand how such a thing could happen. Have they been made into a kind of superior? But that should not be the case: they are only there to take the place of the novice master in permissions that must be sought and to give an example of fidelity to the rules and holy traditions of the novitiate. This being the case, how does an admonitor manage to give himself airs, arrogate to himself the right to harass others with his bad humour or personal repugnances? Set this abuse right immediately. No more do I admit that, whatever be the demon that possesses him, any admonitor or anybody else should not be responsible for his actions and not to be held blameworthy and culpable when he fails in the duties inspired by charity, humility or any other virtue.

Dear son, why do you hold back in your very interesting description of the splendid virtues of this good Belgian Brother? You want me to enjoy the pleasure of a surprise, but are you aware that that may have to

²⁴ Orig.: Rome, Postulation Archives, L. M.-Richard.

be postponed for a long time? I really do want very much to go and visit you, but what a lot of obstacles I am likely to encounter in the accomplishment of this desire of my heart. I cannot possibly make my visit in June, it may be put off until September. The stupid ways of the admonitor have sorely tried this Belgian Brother and this has greatly upset me: it is not at all his task to put anyone to the test. Please reduce the prerogatives of the admonitor to the strictest limits for it was never my intention that they should have any authority save that of giving good example.

Whatever desire I may have to see your novitiate grow in numbers, I cannot regret the departure of the two you mention, at least the *minus habens*, for, as to the other, if he was a good candidate, you should have waited to see the source of his palpitations? Who has not had palpitations? I strongly recommend Father Rastoul to you. Let no one know about the little weakness that, it seems, you have been informed of. If by chance this susceptibility should occur, you must be able to say that one could not take it into account for no one knew anything about it. Generally speaking, while keeping strictly to the rules of the novitiate, you must treat the priests with great tact, but make sure that they are not made to do more than one mission in the course of the novitiate. Priests have still greater need than young candidates of the strict observance and direction that is proper to the novitiate. If Father Michel decides to follow the advice of Father Rastoul, I will then tell you how you must consider and treat him, but I do not believe he has the strength to get out of the mess he is stewing in, since he did not make use of the help his faithful companion Father Rastoul was giving him. Write to me immediately the Director of the Good Shepherd arrives.

The journey to Le Mans of our splendid Red River missionaries has had good results.²⁵ It is no surprise to me that you have had inquiries from that good part of the world. Keep it in mind that the men who have come from there are the source of much consolation. I can never repeat this too often.

Give out all the scapulars that you want but spare me the labour of finding out what favours are received on admission into these different associations. It is enough that God should know it. Every day we should form the intention of winning all the indulgences we can and especially not forget to apply them to the holy souls in purgatory. Instill this devotion in all our men. The true way to make ourselves rich is to pay the

²⁵ Fathers Grollier, Rémas and Végreville.

debts of these friends of God who are waiting for nothing else than our charity and who will know how to give us a generous recompense. I preach this doctrine everywhere in the course of my pastoral visits and I am convinced that I am right.

Goodbye, my dear son, please convey my most affectionate greetings to our dearest novices. I send them all my blessing and fullest love, and my warmest greetings also to yourself.

† C. J. Eugene, Bishop of Marseilles.

P.S. When you are giving me people's names, do try to write clearly, use capitals if necessary.

The plan to modify the Church is within the competence of the Council which has turned it down: I was of the same opinion as the others. I see nothing but problems in it.

I have received some letters from our Texas missionaries. They had a fine crossing and have done wonders.²⁶ Bishop Allard has written from Cape of Good Hope; I have not yet received news of his arrival in Natal

1106. To Father Courtès, superior of the Miss[ionaries], Carmelite Square, at Aix, B.-du-Rhone.²⁷

Help Father Chauvet who wants to get experience in preaching. Ordinations. Importance of Oblate works in England. Father Daly's mistakes. Father Sumien's behaviour.

L.J.C. et M.I.

St-Louis, near Marseilles. June 30, 1852.

My dear Courtes, I could not send a letter through Father Chauvet, but Father Aubert was to tell you what the former Father was going to do at Aix. Even while taking a rest from his professorial duties, he wants to give himself to the ministry of the Word and overcome his natural timidity. You will soon perceive that Father Chauvet is talented and you will assist him with your wise advice while putting him to work as much as he wants.

I did not understand why you put so much stress on the renewal of the Sacred Heart procession. The only reason it succeeded well before was the large number of our youth group. I think you would have suf-

²⁶ Fathers Verdet, Parisot, Vignolle, Gaye, Olivier, Kéralun and Brother Roudet.

²⁷ Orig.: Rome, Postulation Archives, L. M.-Courtès.

ferred some embarrassment if you had been taken at your word and given permission to do it as of yore.

I have just written only to Saboulin, but for that I had to escape to the countryside where I intend to stay put for the whole week. On Saturday, however, I shall have to return to the city for the ordination I have to do on Sunday of one of our men who was short of the required age last Sunday for the beautiful ordination that I did in the cathedral. He is an Irishman whom I will send immediately to England with another of his compatriots whom I made a priest last Sunday.²⁸ They will accompany Father Bellon who is going to make a visitation of our establishment in that Kingdom which has been quite substantial. You are aware that a property has been donated to us to set up a novitiate,²⁹ and that we have been at work in the large town of Leeds for some time. But we are constantly confronted with the sad affair of that foolish Father Daly that is ruining us and compromises our honour. To save this honour we are going to execute the sentence entered against Daly so that all England may know that he has been expelled from the Congregation which never authorized him to make the least acquisition, which, on the contrary, protested against this enormous folly through me from the moment that she learned of it.

I urge you not to spare Father Sumien the remarks and reproaches he deserves for his caustic tongue, the use of which is all the more out of place since he of all people stands in need of everyone's goodwill, not only because of his mediocre talents but for a host of other reasons that are not forgotten in the diocese of Fréjus.

Please give my affectionate greetings to all our Fathers with my blessing which is also for you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1107. To Father Vincens, superior of the Miss[ionaries], in his absence to Father Aubert, priest, at Le Calvaire, at Marseilles.³⁰

Sending a novice priest.

L.J.C. et M.I.

[St-Louis near] Marseilles, July 4, 1852.

My dear Father Vincens, God in his goodness is sending us an excellent worker, excellent in the strongest sense of the Word. Welcome

²⁸ Fathers M. P. J. Dalton, ordained July 4, and P. M. Kirby, ordained June 27.

²⁹ Sicklinghall (Lys-Marie).

³⁰ Orig.: Rome, Postulation Archives, L. M.-Vincens.

him with your usual kindness. We have known Mr. Aubry for some time. He edified us during the whole time he stayed with the Minimes where he struggled with all his might to resist that awful regime which his strong constitution could not withstand. He is a religious to the depths of his soul and all he asks is to practice this life in its observances and virtues. He preaches very well and several times a day if necessary. In short, he will make an excellent missionary. The spirit and life of the Oblates of Mary really suit him; I have no doubt that we shall be very pleased with him. Receive him at Le Calvaire, pending our sending him to the novitiate, unless we should judge it proper to admit him here before sending him to l'Osier.³¹ There is nothing he needs to learn to become a good religious, he already is one in principle and in practice. I grant him all the dispensations he may need to have.

I say no more about him for the present, we will talk about him to better effect on Friday when I shall be going into town, unless your Guardian Angel brings you before that day to St-Louis. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1108. Father Berne, Director of the Major Seminary at Fréjus (Var).³²

Congratulations on the success at the seminary. The Bishop of Fréjus' satisfaction. The Oblates must replace the Orders that have disappeared.

L.J.C. et M.I.

Marseilles, July 9, 1852.

My dear son, you must never think a letter of yours is superfluous when it is a question of writing to a father who loves you. You have been all too slow, my dear son, in procuring me that sweet satisfaction. I have no greater happiness than to learn from you personally that you are serving the good Lord well, are fulfilling your duties in a worthy fashion and are happy, a result that is always present when one is faithful in doing one's duty well. It is good news too that your health is standing up in the course of your labours, which must of necessity be

³¹ The Abbé César Aubry did not pass through the novitiate at l'Osier; he left the Congregation in 1855.

³² Orig.: Rome, Postulation Archives, L. M.-Berne.

heavier in this first year than in the years that follow.³³ God in his goodness has granted you a first instalment of your reward in the behaviour of your pupils who are so responsive to your efforts on their behalf. It was no small test they had to undergo in the change of method that they had to adopt. You obtained good results therein and the Lord must have intervened to encourage you in that difficult task. It is really consoling for you that you can bear witness on your own behalf that the docility of your pupils must be attributed more to your example than to your classes. You are perfectly correct when you say that it is easy to be happy when you want to be. One has only to do what you did in your edifying community. When one faithfully follows one's rule and lives with the mutual consideration that a good upbringing requires, one has both God and men on one's side. News reaches my ears that your pupils are not the only ones who are happy, but that his Lordship the Bishop is also very satisfied in his turn. I don't need to urge you to respond to his kindnesses with all that you owe to his dignity and the thanks that you owe to his kindnesses. Without running the risk of wearying him by too frequent visits, it would even so be good if you called now and then at his palace to pay him your respects. Do not neglect this through timidity or sloth. He will without question welcome your attention. Pass on what I say to your colleagues who may not be thinking along these lines. In any case, it is fitting to make these calls in pairs so that his Lordship will not note the absence of someone who may not have gone to pay him due respect.

I have heard that you had a certain desire to take a little trip to the isles of Lerins. That would be a nice idea for an excursion, one could hardly call it a pilgrimage today. What has happened to the religious who sanctified these places from the first centuries of the Church? You will find inspiration from some good thought at the site of the ruins that still speak with a certain eloquence. Have you not been established in the Church to take the place of those whom the centuries and revolutions have wiped out!

Goodbye, my dear son. I give you my blessing and affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

³³ The Oblates took the direction of the major seminary of Fréjus in the summer of 1851.

1109. [To Father Chaine].³⁴

Father Chaine is dispensed from his vows. The Superior General's kindness and suffering.

[Marseilles], July 13, 1852.

My poor child, what a letter indeed you have just written to me! Who would imagine that it is addressed to a father who welcomed you in your first youth and gave you so many proofs of his affection, to the Bishop who begot you for the Church, to the Superior who has nothing to reproach himself except for having been too lenient toward your weakness and who never wearied of waiting for the day when you would give him, in return for his kindnesses towards you, some cause for consolation.

Your letter, my dear child, is a masterpiece of insensitivity and, allow me to say so, of ingratitude. Not one word of regret, not one word of thanks. You inform me of your apostasy with an inimitable sangfroid. I am "My Lord" only to you and you are merely my "servant". You have ruptured on your own authority the bonds that joined you to me and the Congregation. You have left without any authorization from me and it is from the place chosen by yourself that you have written to me and asked for dispensation from your vows. I could reply to you: since you have taken such liberty of your own free will,³⁵ why do you come and ask me now? However, to regularize the situation in which you have placed yourself, so far as it in me lies, and without claiming to relieve you of the responsibility which I leave as a burden on your shoulders, after having consulted my Council and in accordance with the Rule, I dispense you from your vows and from your oath. After such a sentence that you have brought upon yourself and whose consequences must be fearful before God's tribunal, I am left with the strength to do no more than pray to the Lord to turn aside from you his chastisement, to pardon you for your infidelity and to give you the grace to make reparation. I pray the Lord with all my heart to turn aside from you, my dear child, his punishment for so great an infidelity. The impetuosity of youth is rendering you deaf at the moment, perfidious counsellors are abetting your self-deception. What do most men know of the duties of the religious soul and the value of the bonds contracted, I do not say merely before God, but

³⁴ YENVEUX VIII, 297.

³⁵ Father Chaine had left 15 days earlier the house of Nancy and went to the Trappists at Aiguebelle where he stayed for a brief spell only. Cf. General Council, July 11, 1852.

with God? As one who does know them, I would like to be able to persuade myself that it is impossible for a reasonable man, for a religious, for one of my own children especially, to make himself guilty of so great a fault. Of all the things that go against me, all the incomparable sorrows of my paternity, this alone gets past my guard, like a sword that pierces me through and through; and in this frightful misfortune I think only of the evil that results therefrom for the individual whom I cherish as a son and the danger I perceive for his salvation: for the family from which a malcontent departs is always the one who gains by being rid of him.

Goodbye, my dear child. I shall never refuse to do you a service should you need me. Farewell.

1110. [To Father Richard, at N.-D. de l'Osier].³⁶

Father Royer and Brother Falque admitted to vows. Seventeen novices. Advice for directing Brother de Beer. Patience and charity with the novices. An Italian is sent away.

L.J.C. et M.I.

Marseilles, July 22, 1852.

My dear son, one of my Assistants accepted to inform you of the Council's decision concerning the admission to vows of Father Royer and Brother Falque. It was in the affirmative and so you will have them make their profession on the day you indicated. That is all you asked for, but I do not resist the inspiration to write on my own account, a consolation it would cost me too much to give up. Thank you, my dear child, for everything you have told me about your novitiate. I am most edified by the details you give me about each novice, most satisfied with the way the novitiate is going in general. Do not stop giving yourself wholly to it, let everything else be secondary. May your novices be attentive to you and be for you, as you must be for them alone. Mark it well that there is no intermediary at all between yourself and me, so long as I have eyes to read your letters and hands to write with. Let them be deemed savages by whom they will, always keep them as separate as you can from the rest of the community. You have seventeen, when will it be twenty? Remember that you have to nourish the four corners of the

³⁶ Orig.: Rome, Postulation Archives, L. M.-Richard.

earth. This being so, how can you want me to consent to the trip that our dear Brother de Beer wants to undertake? St. Peter too would have been comfortable on Thabor. See if the Lord consented to leave him there. I would almost be tempted to scold him. Does he not know what we are committed to do across the world? Would he renounce the task of introducing the Congregation into his native land where the good that it would like to accomplish there would be repaid by the good members it would provide us with? Don't talk to me about intercessors in heaven, we have enough of them for the moment. Our 29 men who are in possession of glory and do not cease to intercede for us suffice to win us the graces we need. So let our good Brother de Beer turn aside from a premature desire for eternal rest which must be won by working on earth. I would even advocate that he spend less time in contemplation, since it leads to this kind of brainstorm which could be harmful to his health. Take care that he doesn't do anything which may compromise it. I am concerned that you may be allowing yourself to get a little caught up by this good Brother's preoccupations, which should be the last way for you to act in your attitude towards him. In any case, let him know about my desire to get to know him and my gratitude for the prayers which his filial heart inspires him to offer for me. I count on his charity and on yours, my dear son, for my sanctification; but if I have a special intention to form, it is one that is completely at odds with his most ardent wishes for, without his knowledge and without you telling him, I am forming the intention that he should pray for his preservation.

I am very happy to learn that Father Rastoul is happy. Take great pains with him, win his confidence, and try to help him reach maturity.

Do not be discouraged when you come across some thorn bushes that have to be cleared away. A master of novices needs as much patience as he needs charity. It seems that you haven't drawn too much on the former of these virtues in respect to the Italian candidate³⁷ I sent you. How could you decide so quickly that he won't do for us when we have judged here that he could very well be formed for the task in which we wanted to employ him? It was not a matter of shaping him up in the French way; it was not in France that I wanted to use him. Besides, have you forgotten that except in emergencies, I insist that you do not dismiss any novices without consulting me, me and not the local Superior, and setting out the reasons that would determine you to take this strong measure. All the more so when the candidate is one I sent you. How much I

³⁷ The name of this Italian is not found in the Register of those who took the habit.

would give for the conversion of the novice's mother!³⁸ You did well to have prayers said for this and with all my heart I unite my own prayer with yours. If God in his goodness does not grant us this grace as soon as we would like, we must not lose courage but go on praying. I say this because I have heard that much would have to be done to bring her away from the place where she has put herself. According to what I am told, she has written about being indifferent in the realm of religion. I don't need to urge you to spare nothing in your attention both in regard to this Lady and in regard to the gentleman who is her brother and whom I didn't know was so close to us. I would have been delighted if both had given me the opportunity to prove that we know how to extend hospitality and welcome even towards people who do not have the good fortune to be Catholics. If you have the occasion of seeing them, let them know what my attitude was. Try to get the gentleman to come and take a rest in our house and spare no effort to be nice to him. You have no idea how useful this could be for the Congregation in the project we have of setting up an establishment in Scotland. In all probability, the Reverend A. Dayman, a former Protestant minister whom I have ordained priest, will go and visit you. Show him the honours of our house. Goodbye.

1111. [To Father Tempier, at Marseilles].³⁹

Father Francon is not qualified to preach a clergy retreat.

[Marseilles], August 5, 1852.

I will give you my position, since you ask for it, on what success a retreat preached by Father Francon would have. I heard this Father here at the seminary in a retreat for the beginning of the school year which he gave some years ago to our ecclesiastics. There were good things in some of the instructions which were solid; besides the good, however, there were trivial things at times, mistaken style, original elements of very bad taste, as well as a heaviness in his presentation that was tiring, an unfitting manner and a sepulchral tone of voice. In short, he was seen as a virtuous man, austere, but not qualified for the kind that the whole group needed. What we had was a man accustomed to preaching in the villages, one who does not know how to respect his audience and who cannot achieve the loftiness of his mission when he has to speak to men

³⁸ Certainly a novice of the Sisters of Mary Immaculate of l'Osier.

³⁹ YENVEUX I, 68-69.

of culture who have received a good education That is the impact he had on all of us, with the exception of Father Marchal, if I remember well, who found him excellent in some informal instructions at which he alone from among the seminary directors assisted. Thus, I don't think that good Father Francon can give a retreat to our clergy. If you think that this retreat could take place at the minor seminary, we could then, without going too far afield, approach Father Jean⁴⁰; he would have little time to get ready, but I consider him capable of doing it well.

1112. [To Father de L'Hermite, at Bordeaux].⁴¹

Affection. He is sending Father Delpuech. Advice in regard to community life and preaching.

L.J.C. et M.I.

Marseilles, August 17, 1852.

My dear Father de L'Hermite, while writing to Father Delpuech, I was just saying to him that, since I hold you constantly in my love, it happens that I am unclear in remembering if I have expressed these sentiments to you that I nourish in my heart. If I was speaking to you *viva voce*, I would explain all that to you; I don't have the time for it now: I just want to tell you that old as I am, I have not yet reached the stage of dotage.

I have been following you, my dear son, throughout your whole journey and I have really taken part in the family joy that you procured by your presence and your words. Perhaps you were too hard on yourself, since you now need to rest, but I understand the way such touching circumstances involve a person. Your appearance at Limoges made your saintly grandmother very happy: I keep a precious memory of her. May God keep her for you a long time yet. The loss of these excellent mothers leaves a void in one's life that nothing can fill. The older they are, the more one feels the affection one bears them, the more reason one has for wanting them to live yet longer.

So now you are back at Bordeaux. I have sent you a good colleague who will help you form a little community; you will thus be able to fol-

⁴⁰ Father Jean du Sacré-Coeur (Louis-Marie Maulbon d'Arbaumont), director of the Victims of the Sacred Heart at Marseilles, one of the great penitential persons of the 19th century. Timon David in 1887 and Father Norbert de Chauffailles in 1910 each wrote a biography of this man whom the Founder held in high esteem.

⁴¹ Orig.: Rome, Postulation Archives, L. M.-L'Hermite.

low more easily the Rule, which is so important for you to observe faithfully, both for your own sanctification and for the salvation of souls which it is your mission to convert. Also, I urge all of you not to neglect study. Prepare your instructions well. Do not be satisfied with touching them up according to your own judgment, help yourself also by asking the views of your Superior. Dialogue if you will, but listen to the observations that people may make to you, if anyone is in a position to make any. Nourish yourself with good reading to perfect your taste and solidify your judgment. Don't have an eye for what shines but for what is solid, for what is understood by everyone in your audience, for what is instructive and makes conversions lasting. This piece of advice is meant not only for you personally but is addressed to all for the greatest good.

Goodbye, my dear son, these few lines are all I can allow myself. It does not need much to express to you all my tender affection.

† C. J. Eugene, Bishop of Marseilles.

1113. [To Father Courtès, at Aix].⁴²

The state of the mission in Natal where Bishop Allard has just arrived.

[Marseilles] August 18, 1852.

I say no more about this so as to answer a pile of letters that come from the whole world over. The Bishop of Samaria has taken possession of his Vicariate. He found but few Catholics there, very very few; but, in return, he has the opportunity of exercising his zeal amongst 180,000 Kaffirs, who are not wicked, but have absolutely no concept of religion, with shocking customs in the line of polygamy. Our dear missionaries will need a strong injection of grace to lead these poor brutalized souls to the truth. The task is not beyond the zeal and saintliness of our Vicar Apostolic, who does not seem to be too daunted, no more than does his saintly young companion, Brother Logegaray, who is waiting for the canonical age to be ordained priest. Father Sabon is somewhat frightened, but he does count on God's help. It will be a wonderful mission. We will get more news by and by. Bishop Allard tells me that the language is not too difficult. Our missionaries are learning it. Then they will make their assault on the "strong armed man" and I am quite confident in their victory. We must pray and have others pray for that.

⁴² YENVEUX I, 83*.

1114. [To Father Richard, at N.-D. de l'Osier].⁴³

Father Lavigne is expelled. Advice. The Dominican Novitiate.

[Marseilles], August 26 and 27, 1852.

See what has become of this poor fellow L(avigne). Pride seduced him to the point that he thought more of himself than of his mother (the Congregation). He has shown a taste for every error of doctrine to the point of being expelled and forbidden to preach in the dioceses of Viviers and Valence. In the end, after years of long-suffering, it was necessary to expel him from the Congregation.⁴⁴ He proclaimed doctrines ridiculously set forth in absurd sermons during the month of May. I have just learned the abominable conduct of this unworthy man.

It is quite rare, my dear son, to find a gathering like the one that divine Providence grants you to preside. After thanking God for it, allow me to congratulate you on having contributed by your effort and application to maintaining this good spirit among your novices.

Ah, yes indeed, it is very essential amongst other things to well establish the novices in esteem of their vocation and attachment to the Congregation. Those who err in this sentiment are punished for it sooner or later.

Be patient with Brother ——— ⁴⁵, if he is truly virtuous. Unless he is mad, he cannot persist in saying that God has created him in order to condemn him. This is a passing aberration.

Whatever edification the Dominican novices may have afforded you, I persist in my recommendation that each should attend to his own. Enthusiasm for the Middle Ages, which is the fashion today, could turn some heads. It goes so far that the very style of the habit may stir the imagination.

I do not approve the sketch you mention. I detest buffoonery, especially in houses like ours. Others, however, cannot see anything wrong with it, since they know that St. Francis de Sales authorized masquerades on certain days in the Visitation convents.

⁴³ YENVEUX IV, 52; VII, 5*,20*,22*; VII, 70,181, and excerpts from letters, doss. Richard, arch. gen. O.M.I.

⁴⁴ General Council session, August 19, 1852.

⁴⁵ Probably Brother Flurin. Cf. report of Novice Master, May 20, 1852, doss. N.-D. de l'Osier, arch. gén. O.M.I.

1115. [To Father Vincens, at Marseilles].⁴⁶

Personnel of the Le Calvaire house.

[Marseilles, August-September 1852].⁴⁷

It seems that at Le Calvaire they do not know how the community is constituted. Here is what I have laid down: Father Vincens, Superior; Father Telmon, first assessor and Superior's admonitor, spiritual director. The latter has the special responsibility under the local Superior's direction for the church of Le Calvaire. Father Gondrand, second assessor, professor; Father Vandenberghe, second spiritual director and director of the lay Brothers; Father Chauviré, prefect of the sacristy of Le Calvaire under the supervision of Father Telmon; Father Saby, bursar; Father Zirio, responsible for the Italians; Father Nicolas, director of the major seminary is also professor at Le Calvaire.

1116. [To Bishop Guibert of Viviers].⁴⁸

Greetings.

L.J.C. et M.I.

Marseilles, September 2, 1852.

My dear friend, I've been caught napping. Here Mr. Almeras has come to take my messages and errands and I have nothing ready. He is leaving at midday and I am obliged to give my immediate attention to an English Lord who will be in Marseilles for only a few hours. I am going out by carriage to look for him. Even so, I don't want to let someone who is going to visit you to go off without sending with him a little word

⁴⁶ Orig.: Rome, Postulation Archives, L. M.-Vincens.

⁴⁷ Undated letter. Someone wrote on it: January 16, 1852. No data allows us to confirm that date. Father Bellon, Superior at Le Calvaire (cf. letter no. 1068) was sent away as Visitor to England at the end of July (cf. *Oblate Writings*, III, p. 87, note 3). Father Vincens replaced him as Superior of the community during the school year of 1852-1853. This note should thus be rather dated as of August-September.

⁴⁸ Orig.: Rome, Postulation Archives, L. M.-Guibert. Letter without indication of addressee. It could be addressed either to Father Courtès or to Bishop Guibert. The Founder used the informal "you" with each and in the two dioceses there had been a diocesan synod in 1852. Two details, however, seem to indicate that it is addressed to Bishop Guibert rather than to Father Courtès. The Founder excuses himself for not having written for a long time and he had written to Father Courtès on August 16. A priest of Aix (Mr. Bourrassa?) would not have that much need to ask for hospitality with the Fathers at Le Calvaire.

of remembrance and friendship. I was planning to write you more at length in a few days' time. I got the letter in which you tell me of Mr. Bourrassa's arrival. He arrived during these latter days, I haven't seen him yet, but he has already been welcomed at Le Calvaire where, I think, the plan is that he reside. For my own part, I will do all that I can to be of service to him.

Goodbye, I am informed that the carriage is ready. Affectionate though hasty greetings, and I ask you not to wait so long before writing to me, while I apologize for not doing so more often myself.

† C. J. Eugene, Bishop of Marseilles.

P.S. It would seem that your Council's decisions must remain top secret, for you haven't said a word about them to me. Did they treat of nothing that would interest me?

1117. [To Father Richard, at N.-D. de l'Osier].⁴⁹

Gratitude to Our Lady for hearing Father Richard's prayers and sending several novices. Brothers Bompert and Moirond are admitted to vows.

L.J.C. et M.I.

Marseilles, September 4, 1852.

My dear son, just two words to tell you without delay that you ought to consider in the philosopher of whom you speak nothing else but his personal merit, without getting anxious about the mishaps that may have driven his father to make some bad merchant deals.

I share thoroughly in your joy for the many recruits that our good Mother has sent you upon the end of your supplications addressed to her. Insist that she destroy the obstacles that stand in the way of the two whose absence you regret. It would seem that you have found the way to her heart-strings.⁵⁰ Never tire of invoking this good Mother for vocations and for the perseverance of all those she grants or obtains for us from her divine Son. And speaking of perseverance, Father Tempier has told me some disquieting thing with regard to that novice you spoke so highly about. His hesitation and inconstancy in a vocation that so clearly

⁴⁹ Orig.: Rome, Postulation Archives, L. M.-Richard.

⁵⁰ Ms.: "raisonne".

bears the stamp of God's will induces me to discount largely the opinion you gave me of him.⁵¹ What does he want to look for in China that is worth that which God is already giving him and which he has in hand? God is not fickle as men are.

Have you not been informed that Brother Bompert has been admitted for Oblation? If Brother Moiroud is well disposed, admit him at the same time.

Brother Bompert's uncle has written to me, asking that I allow his nephew to spend two weeks visiting his family after his oblation. I haven't sent a reply to that letter, as I can't write to everybody, but, speaking quite frankly, I am not very much inclined that, after making their oblation, our candidates should go and dissipate themselves in their families. That is not our way. And so I am postponing this visit until the time when the new Oblate shall have been ordained a priest.

Goodbye, my dear son, I am so busy that I have time only to give you and all our dear novices, old and new, my blessing.

† C. J. Eugene, Bishop of Marseilles.

1118. [To Father Guinet, at N.-D. de l'Osier].⁵²

Friendship. Father Guinet is left at the novitiate because he is known for his good example. The Founder will not go to l'Osier in 1852.

L.J.C. et M.I.

Marseilles, September 7, 1852.

My dear son, I would have replied much sooner to the letter you finally decided to write to me if it hadn't got lost for several days under the pile of papers that clutters my desk. I have just found it again, precisely amongst the letters that have to be answered. I am reading it again with renewed pleasure and I will begin with it. How can I reproach you for your silence when you explain it with such edifying reasons. But even so, however happy you were, you should have realized that, separated from you since the memorable time of your ordination, and knowing what I was for you, you would have filled me with joy precisely in letting me know the happiness you are savoring in the fulfillment of

⁵¹ He alludes to Brother de Beer.

⁵² Orig.: Rome, Postulation Archives, L. M.-Guinet.

your duties. The peace you enjoy, my dear child, is a reward for your fidelity and your good spirit. And this itself is a gift from God for which we can never be sufficiently grateful. If I have left you for so long at l'Osier, it was because it was important to keep in the novitiate house a religious like yourself. I needed to neutralize the bad effect that necessarily affects the novices when they see certain men of ours who observe the Rule in a slipshod way and live a life, so to speak, of dispensations. I have reason to believe that this arrangement did not displease the Father Master of Novices. This does not mean that therefore you have to stay at l'Osier forever. No, whatever good you are also doing in the missions, I'll open a new field for your zeal in good time. I have already brought it up in my Council. So patience, my dear son, when the moment comes, I'll let you know. But don't say anything about this to anybody at all.

Don't accuse me, my dear son, of forgetting how good it is at l'Osier. I am so well aware of it that it is a real sacrifice that I impose on myself in postponing my visit. I had put off this visit until the month that we have just begun. But now the imminent arrival of the President prevents me from leaving my post.⁵³ Many things have to be prepared, arrangements have to be made, etc. I really couldn't leave at this moment. Afterwards there is the ordination and then come the rain and the cold, and, finally, you start your apostolic campaigns. I wouldn't want to say that my age must also be taken into account a little and weighed in the balance, because everyone is agreed in not wanting to acknowledge that I am an old man. Yet, it is easy to count from 1782 to 1852: it is a round figure and, allow me to say it, a very heavy one. I confess, however, that I am not growing old in heart and that it remains full of love for you, my dear children, whom God in his goodness has given me as my joy and consolation. It is not possible to give you an idea of how much this heart loves you. I would like to be able to put what I feel into words. God, who gave it to me, understands. So let us return to him and merge all our sentiments with his.

Goodbye, my very dear son, I bless you with all the outpouring of my soul.

† C. J. Eugene, Bishop of Marseilles.

⁵³ Louis Napoleon arrived in Marseilles on September 25 and was received at the cathedral on Sunday, September 26.

1119. [To Father Berne, at the Major Seminary of Fréjus].⁵⁴

Spiritual reading and the study of Sacred Scripture.

L.J.C. et M.I.

Marseilles, September 8, 1852.

Just a line once again, my dear son, courtesy of Father Lagier, to reply to the question you put in your kind letter of August 31. You ask me whether, in view of your work, you might not make do with some twenty minutes of spiritual reading and with a few chapters of sacred Scripture that, in fact, you have often to peruse in order to meet the needs of your studies. To begin with, I give you my answer as to spiritual reading with the observation that must never be lost sight of, namely, that spiritual reading is a necessary nourishment of piety for a man of studies, who is led by this means to the practice of virtues that one is all too easily prone to forget when one is absorbed in scientific research. That said and presupposing a serious resolution never to neglect this duty, I gladly give you my consent that you reduce to twenty minutes instead of half-an-hour the time you spend on it. The same goes for the Scripture reading, as the kind of studies you are engaged in oblige you to delve often in this very fruitful mine. You have probably never counted the chapters of the Old and New Testaments. Others have done it for you. You may know, therefore, that there are 1074 chapters in the Old Testament and 260 in the New. A total of 1334 chapters. Thus, if one reads every day three chapters of the Old Testament, which would add up to 1095, and two from the New, which would make 730, one would have read each year once the whole Old Testament and three times the New.

I haven't forgotten the remark you made on certain negligences that are highly damaging to the common good. I thank you for having communicated that to me. Far from apologizing for this, you ought to reproach yourself for not doing what you have done sooner. There are things and abuses I don't know about and which I cannot correct so long as I am in the dark. You do not fulfill your duty if you keep me ignorant in their regard.

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

† C. J. Eugene, Bishop of Marseilles.

⁵⁴ Orig.: Rome, Postulation Archives, L. M-Berne.

1120. [To Father Merlin, at Nancy].⁵⁵

Oblate are to preach missions and retreats in "the most abandoned areas".

L.J.C. et M.I.

Marseilles, September 10, 1852.

Dear Father Merlin, how is it that someone has not written to tell you that you do not need to worry about the parish priest of Etain, that there was no need at all to go and preach in his parish seeing all the help he has received from the Jesuits, Dominicans and Redemptorists. Moreover, dear Father, it is only by way of exception and dispensation that we preach a Lenten series. It is missions and retreats that we must undertake, and why then go and compete with all these Orders who have provided men for a given place? Let us go by preference to the most abandoned places. This being so, not only am I little inclined to give you the means to satisfy the wishes of the parish priest of Etain, but rather I greatly insist that you tell him that we cannot go and preach a Lenten series in his place. This is typical of all parish priests. All they want is to have Lent taken care of for them, while my outlook is quite the opposite. I don't mean by this that I won't be sending you anyone. On the contrary. I have selected for you one of the most pleasant and sound men in the Congregation. I am going to write and tell him to go to Nancy.⁵⁶ But in God's name, let there be an end to all these too human considerations that speciously or otherwise insinuate themselves. Don't worry so much about our reputation in terms of talents, but much rather in terms of virtue, regularity, good discipline, edification. Tell this quite explicitly to Father Soullier for me. Reflect on where this pretentiousness leads. God wants none of it and does not bless it. We did not make that our objective in our time and the Lord worked marvels through our ministry. Do what you can in the measure that God has endowed us and do not dream about the rest. If others display more talent, let them delight therein if they see fit to do so. For ourselves, we will continue to go on foot-slogging. Our Rules are there to reassure us. To repeat, beyond that we are in the illusion of vanity and vanity leads to pride and pride chases people from the Congregation and drives souls to the Devil; and pride drives men from every religious Order: I know several Jesuits who left their Order through this gate of hell.⁵⁷

⁵⁵ Orig.: Rome, Postulation Archives, L. M.-Merlin.

⁵⁶ Father Revol. Cf. Letter no. 1134.

⁵⁷ The second sheet of this letter is missing.

1121. [To Father Richard, at N.-D. de l'Osier].⁵⁸

The novices should but rarely encounter the Fathers of the house. Advice concerning Brothers de Beer, Bazin and Duclos.

[Marseilles], September 21, 1852.

In what Society does he think he will find an equal degree of merit in all its members?⁵⁹ Instances to the contrary in all the ones that I am familiar with, and these amount to a considerable number, would go to prove the contrary. Why, if a man is well disposed, not focus on the edification given by the good men? Does he not realize that from the Apostles' day until our own we have to bear with the infirm and the weak? I could fill a large volume with the names of apostates drawn from every Order, just as, between ourselves, I could unfortunately fill an equally large volume with bad priests drawn from every diocese. You know that it is written that we must leave this world if we don't want to see any scandal at all. Even so, we must work carefully, assiduously and with perseverance to combat evil and overcome it.

I am really taken aback at the remarks that several of the novices were able to make concerning different members of the community and still more at what you tell me about Father A[audruger]'s⁶⁰ jokes and proposals. Really now! Do novices have such close relationships with the men in the house? In my way of thinking as in my instructions, the novices ought to be as unknown to the Fathers of the community as if they lived in another house. They should meet each other only in the church and in the refectory. Never, and I mean never, for recreation or walks. The wall of separation can never be too thick or too high. Since we cannot have separate recreation rooms, I drew the demarcation lines in the cloister. No one was allowed to break these bounds. My ruling must have fallen into oblivion if Father A[audruger] was able to indulge in the improprieties that you mention to me.

⁵⁸ YENVEUX VII, 24*, 27*; VIII, 44, 73.

⁵⁹ The Belgian Brother De Beer was going through a vocation crisis: "Just three days ago he gave me the key to the problem. It is simply that, despite his great saintliness, Brother de Beer is passing through a trial that is common to the novices of this house. He felt that he had found edification in the older men, and only finds bad example instead." Father Richard to the Founder, September 15, 1852, doss.: N.-D. de l'Osier, Arch. gén.

⁶⁰ Father Audruger, who had been sent to Nancy. Cf. Letter no. 1127, M.-Baret, September 29, 1852.

It appears that Brother B[azin]⁶¹ has not been sufficiently convinced that a person has to change his ways upon entering the religious life. I have learned that he was considered to be quite dissipated in the Youth Congregation, be it in church be it elsewhere. Make him understand that entering the novitiate is not a joke, that one must be determined to change or else to leave. Let him have three months to be tested in this.

Excuse Brother Duclos from part of the Office for so long as he is ill. Keep a close eye on your novices' health, but don't allow any pampering when there is no need of it.

1122. [To Father Richard, at N.-D. de l'Osier].⁶²

Father Richard's illness. He will be appointed Master of Novices in England; Father Vandenberghe will replace him at l'Osier. The dignity and importance of this responsibility.

L.J.C. et M.I.

Marseilles, October 21, 1852.

Dear son, I did want to profit from the departure of good Father Vincens to let you know how much I suffered when I found out that you have been coughing up a lot of blood. Why didn't you let me know? I would have immediately called a halt to your work. I found out about this only by accident. I am hoping and praying to God that this misfortune will not strike us again; but, my dear son, I beg you to let me always be the first one to know about your illnesses.

The Fathers on my Council have concluded that it would be a good thing if you took charge of the novitiate being set up in England. It is with considerable reluctance that I follow their advice as I am very happy with the way you are carrying out your responsibilities. If, however, according to their thinking, Father Vandenberghe can take your place without detriment to the novices whose formation you have begun, I agree that that would be a way to reduce your work and to profit from the advantage you have in knowing enough English to be able to communicate immediately with the men of that country who come to the novitiate of England. I would insist, however, that Father Vandenberghe

⁶¹ Brother J. E. H. Bazin from Marseilles. Cf. Father Richard to the Founder, September 15, 1852. *Ibid.*

⁶² Orig.: Rome, Postulation Archives, L. M.-Richard.

begin his work under your watchful eye so that you can hand on the experience you have already acquired during the time that you have been holding this important post. The transition should take place, as it were, imperceptibly.

Only yesterday I learned of Brother de Beer's arrival in Marseilles. He has probably come to be dispensed from the vows from which he has withdrawn because of ignorance. You see, I wasn't wrong in being somewhat skeptical about his lights, even though he considered them quite supernatural. I am actually in the country and this has prevented me from seeing the group that you have sent to us. Their arrival coincided with the seminary retreat. Frankly, I would have liked them to be dispensed therefrom, but it seems the Superior would have been embarrassed on account of their presence during the retreat and so he had put them right away into the rhythm of the community's life.

While reading your letter again to check that I was not overlooking something, I noticed an expression that I cannot approve. You tell me that you are no longer as demanding and severe as you were in the first year. That would be all very well if you had noticed that you had been excessive in this line, but you go on to say that you are a little lax as regards your duties towards the novices: that should not be. But what strikes me as being quite reprehensible is when you say that you no longer entertain the same lofty notion of it. You will never, my dear son, have too lofty a concept of the task of a religious chosen to form those whom God is choosing for piety and the practice of every religious virtue. The Congregation's future depends on having a good novice master, and, I say it again, I have always been very satisfied with the way you have fulfilled this responsibility. I will say nothing about the things that Father Vincens will settle when he is on the spot.

Goodbye, my dear son, take good care of your health. No more overdoing things, no more outside ventures which I never did approve. Excessive fatigue does more harm than good to young people. Drink some milk to soothe your chest. Speak little and that with a low voice until the minor lesion is healed up. With my blessing and affectionate paternal greetings.

† C. J. Eugene, Bishop of Marseilles.

P.S. Daily I say this prayer of Cardinal Bona.⁶³ Others would do well to follow my example: *Reforma, clementissime Pater, omnes ecclesiasticos*

⁶³ Giovanni Bona (1609-1674), a studious writer on asceticism and mysticism, history and liturgy.

Ordines, ut et ipsi luceant coram hominibus, sitque in eis virtutum decus, splendor sanctitatis. Reduc omnes Religiones ad fervorem et perfectionem in qua fuerunt institutae: da superioribus zelum disciplinae, subditis obedientiam, ut professione sua omnes digni inveniantur. Da huic Congregationi, ad quam me vocare dignatus es, bona spiritualia et temporalia, nosque et illa administra et dirige, ut cultus tuus, et animarum salus hic semper vigeat, crescat et perseveret."

1123. [To Father Vincens, Provincial, at N.-D. de l'Osier].⁶⁴

Father Richard's illness.

[Marseilles], November 1, 1852.⁶⁵

What a misfortune this dreadful illness of Father Richard is! My own reply to you would without hesitation have been that he remain at l'Osier, for I have never been convinced that Father Vandenberghe is up to the difficult task of master of novices. So what's to be done now?

If only people had taken seriously my constant opposition to these long hikes which do nothing except bring everyone to their knees.

1124. [To Father Charles Baret, at Nancy].⁶⁶

Father Baret's task at Nancy.

[Marseilles], November 29, 1852.

I was quite sure, knowing your good spirit as I do, that you would find yourself at home at Nancy, and I am counting on you very much to play your part in the good our Fathers are called to accomplish in this city and in the whole of Lorraine. I placed you there because I know you are a fine and capable person. I tell you this quite frankly: it is a way of telling you what I expect from you. Ch(aïne)'s apostasy gave rise to serious scandal in that community and the passing presence of the man who had to be taken away from there could not have edified anyone either. I am referring to Father P(iot)⁶⁷ whose error was in not being at home there. It is up to you, dear son, to restore our reputation, compromised in

⁶⁴ YENVEUX VIII, 56.

⁶⁵ Yenveux writes: 1850. According to the context, it is certainly 1852.

⁶⁶ YENVEUX II, 54; V, 249.

⁶⁷ Father Piot was in the house at Nancy in 1850 and Father Dassy constantly complained about him. Cf. L. Dassy-Mazenod, 2, 20, 26, 28 and 29 October, 1850.

the eyes of those who see clearly and to edify the Brothers by a great regularity, winning them over at the same time by your likeable personality. You will find there only Father Audruger who has not yet risen to the height of his vocation's perfection. He has written and assured me of his good will. Entertain a good attitude towards him, and if he relapses into his uncontrolled tongue, do not be afraid as someone senior to him to let him know that that is not what you have learned from us. All the others are angels.

Goodbye, dear son, affectionate greetings and my heartfelt blessing.

1125. To Reverend Father Aubert, priest, missionary Oblate of Mary, at Le Calvaire.⁶⁸

Before having his panegyric on Bl. Claver printed, Father Gondrand must submit it to three Fathers for examination. The Bishop has invited two Englishmen to breakfast.

Marseilles, December 2, 1852.

Dear Father Aubert, there is such a frightening amount of work piling up that it is not surprising that I overlook something. Didn't you tell me that Father Gondrand wanted my permission to print his panegyric on Blessed Claver? After I gave you some remarks on this matter, I thought that I replied to you that since this Father was so attached to this project, I was not going to say no. I can't understand why no one mentioned this matter to me again, and above all why Father Gondrand hasn't shown up to thank me, if I had been glad to care for his good pleasure, and to let me know how the project is progressing. I had at least to submit the text for examination⁶⁹ by three of our Congregation's theologians, even if I didn't have to read it myself before it was printed. I had chosen Fathers Vincens, Nicolas and yourself for this task. The delay obliges me to substitute another Father for Father Vincens who is on the point of leaving. Let me know the reason for the delay. Has Father Gondrand given up the idea of having his text printed? Did he fear the examination to which every work written by the Fathers of our Congregation must be subjected? It seems to me that the choice I made would

⁶⁸ Orig.: Rome, Postulation Archives, L. M.-Aubert.

⁶⁹ Ms. "exemple". This is certainly a *lapsus calami*. What he wanted to say is: to undergo an examination.

have reassured him, if he had wind of it. But who could have told him, I spoke to no one about it. The essential thing, however, is that the examination be made if one wants to go ahead with the printing.

Come to my place for breakfast tomorrow at 10.30 a.m. with Lord Fielding and another convert. We can use the conversation to stimulate their interest in our Fathers in England. Good evening.

† C. J. Eugene, Bishop of Marseilles.

1126. To Father Vandenberghe, priest, Oblate of Mary, at Notre-Dame de l'Osier, near Vinay, Isere.⁷⁰

Sends a lay brother novice.

L.J.C. et M.I.

Marseilles, December 6, 1852.

Dear son, I would like to have the time to write you at some length, but that is impossible at the moment. I have time only to introduce the postulant novice I am directing to you. He is a man of good will, capable of making the greatest sacrifices for the good Lord for whom he is giving up all the advantages that could be his in the world. I am letting you know that he is not suited for heavy manual work, there must be no question of giving him such assignments as farm work or gardening, etc. He has another kind of talent that has to be put at the service of the Congregation, perhaps in some house where we are in the education ministry. He is very good at writing, it would be difficult to find a better teacher. I am giving you this information so that you make no mistake. It's a matter of shaping him for the religious life, developing in him the germs of the virtues that the good Lord has placed in his heart along with a lot of good will and a perfect spirit of devotedness. Make a good religious of him and ask of him only that of which he is capable and that for which he is suited. I say it again, he is fit for sedentary work, for artistic work, if it has to be.

I think I still have to answer your last letter, but, besides the fact that I don't have it in hand at the moment, I just don't have time for that. I conclude, but again I recommend my postulant to you: you must be careful not to disgust him by testing which is beyond human power.

⁷⁰ Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

Outside of the novitiate people may complain that we don't put a pick-axe into his hand, but once again, I am not sending him to you for that. Marie Joseph Taix, that's the name of my postulant; he is professor of designing, calligraphy and he is a musician. He does all kinds of other things which will make him priceless in some of our houses. So let's take good care of him, he is an excellent lad.

Goodbye, goodbye. I bless you and all your novices. I bless very specially our good Father Richard, urging and ordering him even to take good care of himself. He has nothing else to do right now except take care of himself. I will be sending you in some days' time one of our best priests.⁷¹

1127. [To Father Vandenberghe, Master of Novices at N.-D. de l'Osier].⁷²

Advice on different things. Deaths and apostasies.

L.J.C. et M.I.

Marseilles, December 12, 1852.

Dear Father Vandenberghe, even though I have written you two letters in succession when I directed two novices to you, I am coming back to you again today in order to reply to the various items in your letter. I shall do this briefly.

In regards to the monastery, don't do more nor less than you have been doing. That suffices for maintaining regularity and does not take you away too much from your novitiate for the service of which you ought to sacrifice everything.

Even though you would be imperfect in giving your English classes, it would still be better than if you were to leave each one to muddle through as best as he can. So resume giving these classes: this will help you as much as it will help others.

I approve the manner of direction you have adopted for the novices. But I especially recommend the lay brothers to you: when they come to l'Osier, they know little about their holy state and their religious obligations.

⁷¹ Théodore Roque, of Marseilles, who entered the novitiate on December 7, 1852.

⁷² Orig.: Rome, Postulation Archives, L. M.-Vandenberghe; YENVEUX VII, 27*; VIII, 277; IX, 193.

It was not proper to change, without consulting me first, the custom that had been introduced of making the brother novices preach in the refectory. I shall write, if need be, to the local Superior and ask him to restore this practice. Criticism is not to be made in the refectory. If there are observations to be made, they can be made afterwards or on the next day and that in the absence of the lay brothers.

Father Richard followed his own zeal too much when he introduced a new practice for the discipline. The bell ought to be rung for it on Fridays, not only for the novitiate but for the entire community. If the novice master sees fit to assign several days more to those who are fervent in the novitiate, he can do it with prudence; but this has to be done privately and without public notice.

In this regard, I would say that should you find too great an aversion among the newcomers, then, in order not to discourage them, you could accustom them to it little by little, bit by bit, that is to say, when there is an aversion so strong that it may impel them to lose their vocation, impose the discipline on them only for the space of an *Ave Maria* or a *Pater* and an *Ave Maria*. Thereafter you will appeal to their shame for not doing as much as the others are, etc.

I authorize you to give the scapular, not the red one because special authorization is needed for that.⁷³

Again I recommend Father Roque to you. Take care because his health is not strong. He is an exemplary priest, loved and esteemed by all. He is excessively timid, modest, obedient. I am put out only about one thing, namely, he is starting his novitiate in winter and I fear lest the cold be a real trial for him. Look after that, and I also recommend that you take great care of the other novices' health. I would be quite opposed to their being pampered: that we don't need for missionaries who are not supposed to be overly concerned about themselves; but as soon as minor health problems arise, they should be seen to immediately.

If good Father Richard had followed this line, we would now not be preoccupied about him spitting blood. Tell him insistently to take care of his voice, that he speak but little, that he speak in a low voice and that he does not start to sing for one year. In the meantime, let him take cream of rice, salep, etc. The good Lord is testing us through illness. We have several of our brothers whom he is inclined to take away from us. Our Father Clausset is lost; Father Silvy has already gone to heaven; Brother

⁷³ The second page of this letter is missing. The text which follows are the excerpts from Yenveux.

Vacher is taking the same route. Here we have Brother Winter who has just vomited blood several times and we don't know what will happen in his case. Brother Lagrue is not in good shape, far from it; and there is one other who cannot regain his health. You can see from this that I have much to be concerned about. Keep this to yourself, it is useless to preoccupy the novitiate over it. At least these latter all most certainly go to heaven when they leave this earth; but what is to be said about the abominable apostasies of so many Irishmen? I count six of them in Canada and England. Isn't that horrible?⁷⁴ With these we lose both bodies and goods: they have no scruples in robbing us of the expenses of their education. But how can we complain about the harm they cause us when we consider that they risk their souls in this detestable game. There isn't one of them whom I could excuse from mortal sin, there isn't one of them whom I would want to confess for it would be impossible for me to give them absolution. I know that other Congregations and Orders suffer the same defections; my heart is nevertheless deeply wounded when it feels our own misfortune shared by others. There was a time when I considered this crime of apostasy impossible: for I call it apostasy when one forces one's Superior's hand into giving the fatal dispensation. But experience shows me only too clearly that man's blindness and malice can go to this extreme. Let us therefore pray for the perseverance of our Fathers. Goodbye, I bless you.

I received the profession of our four novices on the feast day of the Immaculate Conception.⁷⁵

1128. To Fathers Tempier, Vincens, Aubert and Fabre.⁷⁶

Convokes a Council.

M(arseil)les, December 26, 1852.

We shall have to meet tomorrow during the forenoon to treat of urgent matters.⁷⁷ I expect you at 8.00 a.m.

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

⁷⁴ Regarding the departure of several Irishmen between 1850 and 1856, cf. *Oblate Writings*, III, Introduction, pp. XXII and XXIII.

⁷⁵ Brothers Fouquet, Duclos, Vassal and Ryan. Cf. General Council, November 22, 1852.

⁷⁶ Orig.: Quebec, arch. de St-Sauveur.

⁷⁷ We no longer have the report of this meeting in the register of the General Council sessions.

1129. To Father Merlin, Superior of the Missionary Oblates of Mary, at Nancy, Meurthe.⁷⁸

Sends Father Revol and Brother Compin. Good wishes.

L.J.C. et M.I.

Marseilles, December 29, 1852.

My dear Father, I have only just the time to write this line to present you our dear Father Revol whom I sending to Nancy to be part of your community. He will be accompanied by Brother Compin whom I also give you to be in charge of your kitchen as well as for any other service needed in your house.

To all I wish a Happy Feast and a Holy New Year.

† C. J. Eugene, Bishop of Marseilles.

⁷⁸ Orig.: Rome, Postulation Archives, L.-Merlin.

1853

1130. [To Father Dassy, at Bordeaux].¹

The shrine of Notre Dame de Talence will be entrusted to the Oblates who will establish a community at Notre Dame de Sion as well.

[Marseilles], January 5, [1853].²

I am the one, dear son, who has taken on the task of answering your letter of December 30. Never was there a more pleasant surprise. I had given up all hope of seeing Talence entrusted to our Congregation. The last letter of his Eminence the Cardinal was written in a manner meant to remove all hope since it contained the memorandum of Father X,³ about whom I have spoken to you, which seemed to be the expression of an opinion diametrically opposed to mine. The entire memorandum, moreover, was conceived in terms strongly opposing our so-called claims; one might even say that it was hostile to the Oblates, newcomers in the diocese, to whom it was not necessary to show such favor. How does it happen that things are completely different? God, who everywhere blesses our endeavours, knows why. Let's be grateful and let us respond to his preferential treatment by redoubling our zeal and fervour. I approve in every respect the swift reply you were obliged to make to his Eminence. In this whole matter, it is important to seize the opportunity. I caution you, however, to be moderate in expenses. I have just made a final effort to avoid opposing that which appeared to me to be the plan of Providence. You certainly will not be upset to learn about it; I have finally consented to settle some of our members at Sion.

¹ YENVEUX VII, 65.

² Yenveux does not specify the year of this letter; it is of the year 1853 because the Founder is answering the December 30, 1852, letter of Father Dassy in which he communicated the fact that Cardinal Donnet was entrusting the shrine of Talence to the Oblates.

³ Carros, the parish priest whom Cardinal Donnet wanted to transfer, refused for a long time to leave the parish of Talence. However, the memorandum in question here had not been written by him, but rather by Father Chapt, a Sulpicien priest who was superior of the major seminary in Bordeaux; Cardinal Donnet had consulted him. Cf. L. Dassy-Mazenod, January 24, 1853, and Mazenod to L'Hermite, March 20, 1854.

1131. [To Father Tempier, superior of the major seminary at Marseilles].⁴

Plan to recall Father Bellon from England and to appoint him director of the seminarians at Marseilles.

[Marseilles], January 20, 1853.

Once again, I have to consider the welfare of my own seminary. We must not try to ignore the fact that everybody is saying that we are neglecting far too much the formation of an ecclesiastical spirit in our students. We absolutely need, what they call at Saint-Suplice, a seminary director, and just between you and me, the superior of the seminary must not be loaded down with the direction of and the concern for so many religious communities. The presence of Father Bellon in my seminary would avoid all these difficulties.

1132. [To Father Charles Baret, at Nancy].⁵

Permission to preach an Advent series in Paris under the direction of l'abbé Gay. Deaths. Greetings to the Fathers at Nancy.

L.J.C. et M.I.

Marseilles, Jan[uary] 21, 1853.

Whatever the reason was for your writing to me, you should never doubt the fact that receiving your letters always brings me much comfort. They give me such pleasure that sometimes I would be tempted to complain that you bring me this pleasure so rarely. I have thought about the request that you made to go to Paris to preach an Advent series. I would have had some hesitation in replying, if this did not involve the special circumstances of spending this time in the company of that venerated priest who offers you the privilege of his company and the help of his kind and friendly observations. We will thus be able to consider this series of sermons as an occasion to test your strength and a means to improve yourself in the art of preaching well. Given this consideration and under these conditions, I see this as being a good opportunity for you, even though it is a little outside your calling. In Paris, those we preach to are not the abandoned souls, and in an audience like that, we can very well expect not to see happen the marvels of God's grace that take place during your parish missions. No matter, the motivation is quite legitimate and provided that it does not take on an undue importance, I authorize your project. You know that Father Gondran[d] has begged off from

⁴ YENVEUX II, 7.

⁵ Original: Rome, Postulation Archives, L. M.-Baret.

the Lenten series that he was to preach a second time in Paris. His behaviour in this instance was impeccable. He is making himself very useful here among our young Fathers, and he is presently engaged in an in-depth study of St. Thomas, whose teachings he understands excellently well. I have hopes that his work will produce good results. I am very satisfied in the work that you are doing by the grace of God, and I hope that in always giving glory to the one from whom comes every prefect gift, you will continue to draw the same blessings from your holy ministry. By your example, always maintain regularity in your fine community; it is only in this way that we remain strong in the face of the hell against which we must fight.

The good Lord always calls to himself a few of our members to reward them for their good will and to give them the responsibility of being our representatives in heaven and of interceding for us. There are yet again two genuine saints who have been taken from us. I assume that your com[muni]ty has already been informed of this so that you can offer for them the prayers which is their right. They were holy religious of great promise. *Dominus dedit Dominus abstulit. Sit nomen Domini benedictum.*⁶ It is only by considering it in that light that I can find any comfort. Their names were: Urbain Vacher⁷ and Guillaume Winter. I'm only mentioning their name in case you may have forgotten them.

Goodbye, my dear son. I wish you a prosperous and a holy year. I greet you affectionately as a good father would and give you my blessing.

† C. J. Eugene, Bishop of Marseilles.

I am too rushed right now to write to anyone other than you in Nancy. I give you the task, therefore, to thank Father Audruger and Father Jeanmaire for their kind letters. To prove to Father Conrard that I forgive him his laziness, I enjoin you to pass on to him my very affectionate greetings. He is doing the kind of work I did myself in the first years of my ministry. My work was not without fruit; I hope that his will bear fruit as well. Those are the genuine poor, if not abandoned, at least in need of spiritual help even more than material help. And yet, if I had had a superior and a spiritual father, I would not have failed to remember him. Knowing the pleasure I would bring him by telling him about my work, I would not have failed to comfort him in this way even if I had foreseen that his never ending labours would have prevented him

⁶ Job I, 21: Dominus dedit, Dominus abstulit [...] Sit nomen Domini benedictum.

⁷ Ms.: Vachier.

from answering me as soon as I may have wished. Read to him this part of my letter which concerns him and at the same time pass on to him my blessing and the assurance of my affection.

I also greet your good Father superior and at the same time thank him for what he did at Cirey, while expressing the regret that he did not extend his parish mission for another eight days. We always have to allow ourselves some leeway to extend a parish mission if need be.

1133. To Father Merlin, superior of the Miss[iona]ry Oblates of Mary, Montet Street, Nancy. Meurthe.⁸

Father Revol is very talented, but is scrupulous. Will we go to Sion? Give more news in his letters.

L.J.C. et M.I.

Marseilles, J[anua]ry 27, 1853.

You are bantering, my dear Father Merlin, when you seem to tell me in all seriousness that I wanted to put you to the test by sending you Reverend Father Revol. But to what kind of a trial did you think I was subjecting you? In my acts of administration all matters are given very serious consideration. Father Revol does not find favor with you because he is scrupulous. It seems to me that, even if he is scrupulous, you should favor him over others who do not possess his qualities. You needed two men. We give you one who is first class; is it not in order, then, that the second man should be taken from among those good religious who do not possess the same range of talents? Undeniably, Father Revol is a good religious. Gradually, he will become accustomed to working in the sacred ministry and imperceptibly he will shed this excessive delicacy of conscience which he would be the first to recognize is ridiculous. Father Chauillac is certainly one of our better missionaries. Well, in the past, he was more scrupulous than Father Revol — and he still is more scrupulous even now, which does not prevent him from doing an immense amount of good. Through your gentleness and your firmness, you will succeed in correcting the too fearful conscience of Father Revol and in the end you will heal him. In the meantime, scold him a little on my behalf and tell him that in all things he must rely on your decision. This is an obligation I am laying upon him.

I gave Father Baret the kind of answer he wanted. I am confident that no harm will come to him from this. The association with the priest about whom he spoke to me determined me to give my consent.

⁸ Original: Rome, Postulation Archives, L. M.-Merlin.

You have not told us anything more about Sion; and yet it is a subject worthy of comment. I received a letter from Father Conrard after my observation in a letter to one of his confreres that he had not written. The rebuke was thus rendered null. On the other hand, it is well known that I bear no grudges.

Before closing, I have to tell you that all the letters that I receive from Nancy cost ten sous instead of four. There is no benefit in letting the postal system make this kind of a profit at your expense. That is caused by the fact that the envelopes that you use are too large. I repeat that I hate seeing any blank space in the letters that I receive from our members. You need not use the opening formula. Begin your letters at the very top of the page and really fill up the page. Take the proper means to do that, even if you have to make three or four attempts.

I was not given enough detailed information as to the ministry you are carrying out in that house of indigence.

Also, a few observations concerning your relations with people from the outside, especially with his Excellency, the Bishop and his Vic[ars] Gen[eral], the Superior of the m[ajo]r semin[ary], the pastors, the religious of various orders.

It seems to me that a lot of work has already been done outside of the diocese. How is it that you have already gone as far as the diocese of Nevers? Are you not in demand in the diocese of Nancy?

Good-bye, dear Father Merlin, see to the maintaining of regularity in your community. You have good material with which to work. I bless you all.

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

**1134. To Father Sumien, priest, Miss[iona]ry Obl[ate] of M[ary],
place des Carmelites, at Aix. Bouche du Rhône.⁹**

Permission to come to Marseilles.

L.J.C. et M.I.

Marseilles, January 27, 1853.

Some days, dear Father Sumien, it is impossible for me to take up my pen. That is the reason why your letter was forgotten. Besides, I was planning to do something which involved you. For that, I had to wait for

⁹ Original: Rome, Postulation Archives, L.M.-Sumien.

the conclusion of the Lacadière parish mission. But since this is an urgent matter for you, come whenever you wish, to deal with the business between you and your brother. If he had been able to wait for one week, I would probably have been able to save you the trouble of returning to Aix. No matter, go as quickly as possible. It seems to me that your brother should have decided to place his child in the minor seminary at the beginning of the school year. Anyway, he need not worry. Our educational institution in Marseilles takes second place to none — even to the Jesuits. Good-bye.

1135. [To Father Vincens, at Notre Dame de l'Osier].¹⁰

Diocesan priests retreats preached by Father Vincens.

[Marseilles], February 6, 1853.

I went on at some length about all the good that is being said of you because I am giving you advance notice that I am suggesting to another Bishop to have you preach a priests retreat to whet the appetite of the clergy of his diocese. But to keep you humble in spite of my praise,¹¹ I feel comfortable in telling you that I learned yesterday that some priests of the diocese of Aix when asked who had preached their retreat gave an answer by shrugging their shoulders in a gesture of pity, saying it was you, since they did not understand that you had been chosen for such a ministry. If someone tells them the observations I have made about this, they will have reason to be satisfied.

1136. To Father Cyr Chauvet, director of the major seminary, at Fréjus, Var.¹²

The Oblates should observe the Lenten law of abstinence. The example of other religious. The spirit of mortification and penance.

L.J.C. et M.I.

Marseilles, February 8, 1853.

Dear Father Chauvet, I should not have answered yet the last letter I received from you because I had some thirty of them before my eyes on

¹⁰ YENVEUX I, 67.

¹¹ Father Yenveux writes that Father Vincens had preached the priests retreat in Aix "with great success" and that the Founder was communicating to him in this letter "all the joy that he experienced because of the praise heaped upon the orator."

¹² Original: Rome, Postulation Archives, L. M.-Chauvet.



Father Marc de L'Hermite
(1829-1890)

my desk which were urging their right of seniority. The letter which they have just handed to me has made me decide to reverse this order because it is a matter of settling a question concerning the Lenten fast which we begin tomorrow.

I am sorry, dear Father, that I cannot accede to your wishes. I am not convinced that we cannot observe the hallowed law of Lenten abstinence in our Congregation, while all the congregations and religious orders around us observe it faithfully. We are not made of different stuff than those men and women; it would be cause to blush for shame not to imitate them. We are the ones who should be giving them the example. Consequently, I cannot permit the members of our Congregation to avail themselves of the dispensation that the Bishops grant in view of the human weakness of the people of their dioceses, unless they are ill. I could not help but smile as I read of the difficulties you say are encountered at Fréjus from abstaining from meat. It would seem that these difficulties existed before the Revolution when there was never any question of granting the dispensation from abstinence during Lent and people got along alright. It will cost the treasurer a little more, perhaps; that is a minimal misfortune. Nonetheless, that should not prevent him from taking prudent measures to see to it that the merchants of Draguignan do not buy up all the fish caught on the coast. The seminary should still be a good enough customer so that they give you preferential treatment. Even if this should entail a bit of suffering, this would only be a means of entering more deeply into the spirit of the Church who, following the ideal portrayed by Our Lord, established Lent with this sole purpose in mind. It is the lack of courage of the Christians of recent times which induces them to abandon the hallowed traditions of our fathers. We should not be a party to this shameful defection. Forty days pass swiftly by.

I may appear a bit severe to you; I am only being correct in requiring that the spirit of mortification and penance should reign in our Congregation, similar to the way I see it reign in the renewed order of the Dominicans, of the Franciscans and of so many others. Our birth is of very recent date. We should be in the full fervour of the youth of our institute and already we risk falling into the decrepitude of those old Orders which are in need of reform and which, in fact, are by the grace of God being reformed. Let that never be so with us.

Good-bye, dear Father Chauvet, I greet you and bless you.

† C. J. Eugene, Bishop of Marseilles.

1137. [To Bishop Guibert, at Viviers].¹³

The activities of the Bishop of Marseilles in the course of a day.

[Marseilles], February 9, 1853.

My dear Bishop, I, in fact, am the one who must apologize for the involuntary silence which annoys me to the point of committing daily faults of impatience from which your charity alone is able to absolve me. I absolutely insist on giving you some idea of my activities during a typical day. I go out at seven o'clock to go to the basement church of Saint-Victor where a large crowd is gathered and awaits me. I celebrate Mass; distribute communion for a long time; go up to take breakfast with the pastor. A municipal councillor comes to get me from the breakfast table to communicate some business. After that session, I go to the Petites Soeurs to confirm a dozen old men who are invalids. Then, the hour is hard upon me, to perform the adoration that I have committed myself to do in four churches for that day; half an hour in each church. That's at least two hours used up.

I return to the Bishopric and find the members of our Council who have been awaiting my arrival. The Council meeting drags on until seven o'clock. I whisk through the dining room because I have to dine on the run to hurry off to the church of the Jesuits where I am called upon to preside over a large gathering of men who wanted to celebrate their Carnival before the altar of God.

Once there, hymn singing, sermon and benediction of the Blessed Sacrament. The clock was striking ten o'clock when we returned to the sacristy. What do you say to that? Not too bad for a Bishop who is in his seventy-first year of age.

The day after, I had to start all over again pretty much the same thing.

1138. [To Father Martinet, at the major seminary of Fréjus].¹⁴

Expresses his fondness for him. Feast of the 17 of February in Marseilles. News from missionaries in Canada.

L.J.C. et M.I.

Marseilles, February 19, 1853.

Dear son, it is because, like you, I wanted to have a few moments private conversation with you that I now find myself so far removed

¹³ YENVEUX V, 51.

¹⁴ Original: Rome, Postulation Archives, L. M.-Martinet.

from the time when I would have liked to respond to that first letter which was so touching, so beautiful, please permit me to say it, which you wrote me a short time after your arrival in Fréjus, and that other very kind letter which I received at the beginning of this year. I, in turn, would have liked to speak to you in full confidence and candour, and to tell you once again how much I love you, even explaining to you why, even if your modest appreciation of yourself might suffer in the process. But you know my situation; it is getting worse every day; soon I will not even have time to breathe. Can you believe that this very day when I had made a firm resolution to spend some time with you, expecting to be alone and at ease relying on a powerful mistral wind which forbids any approach to the Bishop's Palace, the clock strikes six without my having had a moment's respite from the time I performed an ordination in my chapel this morning. At this very moment, following on the tail of others, someone is here to be a source of distraction for me. I finally gave in, and thrust a newspaper into his hands, but wouldn't you know, he reads me a passage which he thinks is interesting and to which I do not listen, but I am annoyed while I write these lines because that is not what I wanted to tell you when I picked up my pen. Did I sufficiently convey to you the sweet joy which I experienced in finding you in your letters very different than I would have believed in your relationship with me. You have succeeded in writing to me that which you were never able to convey to me in person. I believed that, in loving you the way I do and as I have always given concrete evidence, that this paternal sentiment which God had inspired in me for you in entrusting you to my tender care was hardly noticed and hardly evoked any reciprocal chord on your heartstrings. And there, all of a sudden, you show me that you are a loving son, fully grateful in every respect.

February 20

What will I say to you now in reference to the sentiments that you express concerning your vocation and your attachment to the Congreg[atio]n, your mother. I was touched by this to the very depths of my soul; and, if it was possible, I would love you even more.

I know that you have performed according to the demands of your duties of state, but is it a small consolation for a father to see his child be true to his character in the refined degree of his sentiments and the loftiness of his thought! I know as well that you are carrying out extremely well your role of professor, and it is only a question that the students take advantage of the opportunity this offers them. Give God the glory and only be that much more a faithful follower of your Rules and the ex-

amples of your confreres, even though you are very young. Because, it must be said, that is the only means by which we can please God. I re-evoked it on the occasion of the beautiful gathering which took place at the major seminary the fine day of the anniversary of our canonical existence. The two communities were gathered. It was enough to move one to tears. The banquet was a pleasant experience as well. There were 60 of us at table, all professed members of the family. Those from La Garde had come down as well. At least 25 priests of this distinguished family were present at table. You can believe, I am sure, that whether at the altar in the morning, or in the course of the day, those who were absent were very present to me in thought. For your part, I hope that you did not forget this memorable day, which brings all of us together in the presence of the Lord, who pours out upon us and on our Congregation such abundant graces.

Good-bye, dear son, I must leave you. But it will not be without sending you my deep affection and blessing you wholeheartedly.

† C. J. Eugene, Bishop of Marseilles

P.S.: I received some news from our young Red River miss[iona]ries about whom I was so worried, Rémas and Végreville. They had to travel through a region inhabited by savage tribes who give quarter to no one. We now know as well that young Father Mauroit has arrived in Buffalo.

I charge you to greet affectionately our Fathers at the m[ajo]r seminary. The only person with whom I am overdue is with Father Chauviré; he will forgive me while waiting for me to discharge that debt I acknowledge I owe him.

1139. [To Father Vincens, at Notre Dame de l'Osier].¹⁵

Plans for foundations: the major seminary of Valence and the shrine of Notre Dame de Cléry at Orleans.

[Marseilles], February 22, 1853.

No doubt, the Bishop of Valence's proposal is very tempting, but above and beyond the difficulty — the impossibility even — of finding eight men to devote to his work, I would face other difficulties in the choice that would have to be made to give him the worthy and capable men he is asking for his seminary. I think that it is more advantageous for us to establish ourselves at some distance. We are well enough

¹⁵ YENVEUX VII, 42.

known in our own districts. The vocations from Valence come to l'Osier and l'Osier provides quite well for the parish missions of Valence. Money is the only argument which weighs in favour of accepting another seminary because the wages paid to the professors and the directors is what brings in the most money for the perpetually depleted purse of our Bursar General. I find Orléans very attractive. There is good to be done in that diocese which needs to be enlivened — and that abandoned shrine of the Blessed Virgin! Might we not pay ourselves the compliment of thinking that we are being called to raise it up again in the same way as God has given us the grace to raise up Laus, l'Osier, Lumières and La Blachère?

1140. [To Father Vandenberghe, at Notre Dame de l'Osier].¹⁶

Advice for the formation of brothers, priests, older novices, etc. Activities of the Founder.

L.J.C. et M.I.

Marseilles, March 10, 1853.

The only thing I can expect at the moment, dear son, is to write a few lines in fits and starts. Everything I have to do adds up to quite a load. Nevertheless, you need an answer to certain questions which you have asked me.

March 11

If Brother Rogemont is only a lay brother, no doubt we will have to wait until he has drawn lots¹⁷ for possible military service before admitting him to vows.

If, in your judgment, young Espoullier had a good vocation, you did well to admit him after having appropriately informed yourself.

Your reply to Father Merlin concerning the lay brothers that he is presenting was a wise one. The main thing is that they be good men because we need those kind of people. We would need one for the mission of Natal; but we would have to test him well so that he does not give us a repeat performance of what Brother Compin had to offer.

Although we should strongly hold that the practice of Lenten abstinence be observed among us, we should all the same dispense those who

¹⁶ Original: Rome, Postulation Archives, L. M.-Vandenberghe.

¹⁷ "Tiré au sort (drawn by lot)". Military service was only for a certain number of young men chosen by official lot.

really do need to eat meat. I do not consider the fact that someone has never observed this law sufficient justification. We should have at least tried to do so.

You can have some regard for the novices who are priests, but just like all the other novices, they should be subject to the rules of the noviciate, even in regard to lowly tasks. It is very necessary that they should test themselves in humility, obedience, detachment from self-will, mortification. In a word, they must strive with all their might to acquire the religious spirit and the particular spirit of our Congregation. Just like the others, they must fit themselves into the mould which is used to form our subjects.

What I say for them, with all the more reason I intend it should be applied to those men who come to us fully formed by the world, such as the one (among others) who was sent to you from here, the impulsive fellow, whose name does not come to mind at the moment. Oh! no delicate treatment for those. It is necessary that they submit themselves to a radical change, that they melt, that they truly become new men. Make an end of this compulsion to talk. Let him learn in silence the extent of his ignorance concerning religious and even Christian virtues. In his regard, be a very strict censor; keep a close eye on him in everything to be able to make up your mind quite promptly about him. Frankly, I entertain little hope that he will succeed in becoming what we want a subject of ours to be. I have difficulty believing in the sincerity of his effusions; it seems to me that there is a kind of affectation in everything he says. In a word, I did not fall victim to the kind of spell which he cast here and if it were not for the fear of acting unjustly, I would have preferred that he had chosen another course rather than coming to us where he ended up after having knocked at every other door. Perhaps if I had known sooner that, not only had he applied at the Carthusians, but that he had shown up at the Capuchins as well, I would have refused to allow him to make yet another attempt among us. In view of this, you can see how important it is to test this late vocation; if it is of God, it will be able to endure the justifiable tests to which it will be subjected.

It is possible that I may have forgotten some other questions you may have asked me. If they require a response, please ask them again.

March 13.

I have just received a letter from Drague. He insists that we grant him precisely that which I have just told you not to grant him. In his circumstances, he should be so fervent, have such an ardent desire for mortification and penance that we should have to hold him back and moder-

ate his zeal. I do not have the time to answer his letter, but if I ever get the time to do it, it will be to speak to him in this vein. I find that you have made a large concession in allowing him to stay with the priests. The only reason can be to prevent his way of doing things from harming the other novices. But this separation of the priest novices from the other novices seems to me to be a bit odd. I have difficulty approving of it. Why was this established? Tell me the justification for it before taking any decision whatever.

I have deferred writing to Father Burfin because I knew that he was out on a mission. The next free moment I have, I will use it to do this. I am overloaded more than ever. Today, for example, with the morning totally taken up by the functions of my ministry, I returned for the mid-day meal and I was obliged to go out again to St-Théodore for the closure of the beautiful octave of reparation of the sacrilege committed 24 years ago.¹⁸ Yesterday, I had a simple family ordination: I raised Brother Mouchette to the diaconate and Brothers Cooper and Gérard to the subdiaconate.

Goodbye, my dear son. Greet all our Fathers and Brothers. My heartfelt blessing to all of them and you as well.

† C. J. Eugene, Bishop of Marseilles

1141. [To Father Burfin, at Notre-Dame de l'Osier].¹⁹

Father Vincens is reappointed superior of the community of Notre-Dame de l'Osier; Father Burfin remains in charge of the missions.

[Marseilles], March 12, 1853.

Dear Father Burfin, since you insist that you can no longer sustain the struggle which could endanger our establishment at l'Osier, I will rename Father Vincens as superior of our community of l'Osier, and you will remain in charge of the missions. By making Father Vincens the superior of l'Osier, I am depriving myself of a very important source of help. But no matter, this choice observes all the proprieties and I hope that you will appreciate the sentiment which inspired me to do it. I hold you in genuine esteem and true affection. I owe it to the regularity of your life, to the services you render, and to your attachment to the Congregation. You would be mistaken to think that the occasional little rep-

¹⁸ The theft of a ciborium and throwing the Sacred Hosts on the ground, in 1829.

¹⁹ Yenveux IX, 58.

rimands that I have made to you in the past concerning certain procedures have in any way attenuated this sentiment the least in the world. It is nothing of the sort. I have always known how to distinguish the essential from the accidental, and I have always recognized the true merit that I find in you and for which I thank God that you were employing for his glory. There you have it, dear Father, my profession of faith in your regard. I take pleasure in telling you this as a mark of my esteem and my affection for you at a time perhaps a little painful for you. Please accept it as a consolation in view of the unfairness of men who rarely appreciate merit. With heartfelt affection, I give you my blessing.

1142. [To Father Luigi at Vico].²⁰

Activities of the Founder. The impossibility of accepting an establishment at Bonifacio. The Congregation's lack of resources. Montolivet. Father Deveronico will be recalled to Marseilles.

L.J.C. et M.I.

Marseilles, March 17, 1853.

My dear son, you are really looking for a cause to worry — and wrongly so — if you conclude from my silence that I am upset and that I have not written to you because you have made an inappropriate request. Have you then forgotten what kind of a life that I am obliged to lead here in Marseilles? It is a wonder that I am able to cope with a correspondence as extensive as the one that the growth of our Congregation demands — and that by limiting myself to what is most important. I am the bishop here, and I am forever called upon to preside at the great many functions which a devotion, inspired by my pastoral solicitude, demands of my ministry. As a result, today, I was present at two sermons and, in a third church, I am going to adore the Blessed Sacrament exposed.

March 22.

Well, then, what do you say to that! It has been impossible for me to take up my pen again to continue my letter until today — and it is at a time when two people are in my study and there are I do not know how many in the waiting room. You asked my permission to come to Marseilles to discuss a number of matters. I had put off answering you because there seemed to be no hurry to let you know that I did not find that trip necessary, since nothing was preventing you from writing to me in

²⁰ Orig.: Rome, Postulation Archives, L. M.-Luigi.

detail the object of your concern. That, in fact, is what I advise you to do as you have already done in other circumstances and from which I have profited.

March 24.

Upon my return from reciting the Divine Office, I take up again this letter begun several days ago. This enforced delay has given me the time to receive your letter from Bonifacio, dated the 17 of this month. I thank you for all the details that you give me concerning the establishment you hold so dear. If we had a greater number of available personnel and more money, we could consider it, but we have neither the one nor the other. In your scheme of things, we would have to buy ruins at a high price and have to rebuild them. Ah, my dear friend, you do not know what it means to pick up the trowel. May God preserve us from casting ourselves into such an abyss. If they want us some place, let them set up the establishment. By dint of waging war at our own expense, we have exhausted ourselves to the point of never being able to rise again. The enormous sum of almost 200,000 francs that I placed in the coffers of the Congregation has all been consumed. We cannot undertake anything else without the risk of cutting a very sorry figure. If they were to speak to you of a construction that is underway to provide for the Congregation²¹ a residence of its own and belonging to it in view of the time when it will please God to take me from this world — you must understand first of all that it is in view of such an unavoidable event — and with the added provisions that give hope that the load will be considerably lightened. In your plan, you also need personnel in such a way that you leave no one at Vico. As for Father Dorey, we could not even consider him for this work; he is called to other duties. And then, too, my dear friend, why amass so many establishments in the same town? It is for the good of the Congregation to reach out to countries farther away where it is not yet known. At this very moment, I am offered a major seminary and very far from here an establishment for missionaries. We cannot abandon the pastoral care of the numerous Italians who live in Marseilles. Besides, even in the case that we assumed ownership of the field of which you speak, I hardly think that we could hope to draw sufficient revenue from it to feed the workers we would have to employ. That is what I can tell you. However, in order to give you satisfaction, I will present the case to my Council as soon as I am able to assemble them, and I will be assiduous in letting you know the opinion that they may have expressed on this question.

²¹ Ms.: "et nous appartenant à la Congrégation." He refers to the construction of Montolivet, finished in 1854.

In this same mailing, I am writing a few lines to Father Deveronico who sent me a very detailed report which I read with the greatest attention. I will use it well, but according to its content, it will no longer be possible to leave this dear Father in Corsica. I had already thought of recalling him to be with me. His report strengthens my resolve, and I am letting him know this.

Goodbye, my dear Father Luigi. I wish you happy feastdays and send you my heartfelt blessings.

† C. J. Eugene, Bishop of Marseilles.

1143. [To Father Vandenberghe, at Notre-Dame de l'Osier].²²

Dismiss the novice Drague. Entrance of a novice who cannot remain with the Capuchins.

L.J.C. et M.I.

Marseilles, March 17, 1853.

I wrote to you the other day, dear Father Vandenberghe, but I am writing to you again today to tell you that in view of information which was a little slow in reaching me, it is impossible to admit Father Drague into the Congregation. They had left me ignorant of the fact that upon leaving the Carthusians, he had applied to enter the Capuchins; there, in spite of his pressing demands, not only were they unwilling to admit him, but they judged that he was not fit for the religious life. A letter addressed to the Capuchins who had asked for information about him stated that the Order which would accept him would bitterly regret it. The details that I was able to gather about his manner of conduct while he was with the Capuchins shows me that those Fathers were right in getting rid of him. What they call their family and the provincial all judged the issue in the same way. Where the master of novices was at fault (who I have since learned was consulted by Father Aubert), his mistake was in not telling what he knew. When he was reproached on this matter, he said that he acted in the persuasion that the Oblates would arrive at the same assessment concerning him [Drague].

The fact remains that I would be acting against my conscience if I would hesitate to declare that Father Drague is not suited to be one of us. He is a very likeable man, knowledgeable and full of poetry, but we have to ask him to withdraw immediately. In the same way that, if he had not found our noviciate to his liking, he would have been free to

²² Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

leave it, we can ask him to leave without any prejudice to his person. It is already too much that we put him in contact with our novices; that must cease without the least delay. He is there what he was at the Capuchins, a great talker. Act quickly to reestablish a spirit of recollection among our novices, the kind of recollection that should always reign in a noviciate. Act according to what I am telling you without writing me any more on this matter. If the Father Superior has returned, pass my letter on to him so that my orders can be carried out under his authority; if he is absent, act on your own without delay.

You will have to welcome another man who also comes to us from the Capuchins.²³ He was not able to endure the austerity of that order. He seems filled with good will and talent. He taught philosophy at the university; he has made his theology, but that was a long time ago. He will, therefore, need to get back to the study of it. He comes from a very good family. His father was councillor at the King's court of Amiens. His brothers as well have held responsible positions. He is ready to make his noviciate following all the requirements. I think you could dispense him from making a general confession. In any case, he will let you know what you need to know about his interior life for purposes of spiritual direction. He is very open and honest. If he perseveres, we could use him in teaching. I do not have the time to tell you any more. I bless you.

† C. J. Eugene, Bishop of Marseilles.

1144. [To Father de L'Hermite, at Bordeaux].²⁴

Come to Marseilles as soon as possible to preach the Month of Mary with Father Nicolas.

L.J.C. et M.I.

Marseilles, April 15, 1853.

Father L'Hermite, my dear son, I find myself compelled to have recourse to you to fulfill a commitment which, at the moment, you alone are able to fulfill on behalf of the Congregation. You will have to organize with Father Nicolas the month of Mary which starts here this year a few days before the beginning of May. Do not be alarmed at this unforeseen responsibility which has been imposed upon you; it is only a question of some talks of 20 to 25 minutes in length. Father Nicolas will

²³ Probably Adolphe Revel, born January 14, 1811, who entered the noviciate April 1, 1853. Cf. letter no. 1145.

²⁴ Orig.: Rome, Postulation Archives, L. M.-L'Hermite.

make by his zeal whatever you yourself cannot do. You know that he is not the kind of a man to leave you in the lurch. You will pass on to Father Dassy the enclosed letter by which I am informing him of the obedience that I am giving you and forbidding him, I do not say to offer any opposition, but to countenance the least delay in executing this command. I am telling you once again, the case is of such an urgency that I demand of you that you drop all other work whatever it may be and that you obey immediately the order that I am communicating to you. I am taking these precautions only to prevent any delay and to cut short any discussion. Leave as soon as you receive my letter. That is the order.

Goodbye, my dear son. I will soon be able to give you my heartfelt greetings in person.

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

1145. [To Father Vincens, at Notre-Dame de l'Osier].²⁵

Father Aubry is to make a month of noviciate. Consecration of Bishop Ginoulhiac.

[Aix], April 30, 1853.

Dear Father Vincens, I had to come to Aix to make it possible to write to you. For several days already in Marseilles I found myself more than ever loaded down with affairs and ceremonies, to such an extent that I had to allow Father Aubry leave without giving him a letter for you. And yet I wanted to tell you that this good Father is one who bears close watching. According to what he tells me, his personal wishes are in accord with the resolve that I have taken to send him to you at l'Osier to make at least one month of strict noviciate to give you the chance of judging him accurately and to give him the time to reflect before making his perpetual profession among us. I would have been very surprised if, after so much time spent with us, he would still be uncertain as to the decision he was to take — especially after having asked that I obtain from Rome the dispensation from four months of noviciate to make his vows. You know all the admonishments we wish to address to him; you and I have discussed this. This good Father would be sadly mistaken if he believed that he was doing us a favor by joining our Congregation.

Our Congregation was alive and prospering before he thought of joining it. It will live its life of holiness with or without him. Since he sets too much store by his own judgment, he has taken it upon himself to

²⁵ YENVEUX VIII, 19, 222; REY II, 476.

be the judge of everything else. Up until now, he has not shown himself very strongly attached to the family, giving as an excuse what this one or that one may have said to dissuade him from joining us. His failing consists in lending an ear to these brash counsellors and having granted them too easily that there are problems everywhere. Watch closely that he does not play the wise man too much among the novices. We can do without his assessments and above all we have no use for his compassionate condescension.

If he does not hold the Congregation in high esteem, so much the worse for him. The fault is in his own eye which does not see the true worth of the Congregation. Let him not join us. The Congregation will not be so much better with the addition of his talent, whatever it may be, and even of his virtue, judged too favorably by him as he thinks himself better than others. In saying all this, it is not to despise him, but rather to concentrate your attention on him, and if you have some sort of influence on him, to correct some of his ideas and to put him on the right track. I fully agree — I have to tell you this also — that you give some consideration to his age in modifying for him some of the practices of the noviciate. But I insist that he have the prescribed relationship with the master of novices while at the same time guiding himself by your advice. You understand what a bad effect the granting him of an exemption which would make him an exception from the rest of the novices could have.

Also take care to help the master of novices in the judgment he must make on big Brother Revel. We have to require more of those who, like him, traveled a long road to get to us than from those who reached us via the common route. Talent is a good thing, but we have to make it take second place to the virtues which are indispensable for a M[issionary] Oblate of Mary.

I am preparing myself to do my part in giving you very soon a first class bishop²⁶ to whom you will not delay in paying your respects. I am still cherishing the hope of visiting you this summer.

1146. [To Bishop Guibert, at Viviers].²⁷

Should we settle Father Luigi in Ajaccio and accept other establishments in Corsica?

²⁶ Bishop Ginoulhiac, vicar general of Aix, appointed bishop of Grenoble and consecrated at Aix on May 1.

²⁷ YENVEUX VII, 60. Bishop Guibert had met Bishop de Mazenod at Aix, May 1, on the occasion of the consecration of Bishop Ginoulhiac (REY II, 476).

[Marseilles], May 5, 1853.

It would be a question of establishing Father Luigi in Ajaccio so that he could take on the responsibility of outside ministry which nobody in the city is taking care of. Father Luigi is held in high regard by the Bishop who goes to confession to him when he is in Vico. All things being equal, we could establish ourselves a little later at Corte and right now at Bastia, if we so wished. It remains to be seen if it is the right thing for us to do to make such an investment of personnel to take on works all over in a country upon whose bishop we cannot rely. It is true that we would be reinforcing our men over there and that we would render attacks against the seminary more difficult.

1147. [To Father Vincens, at Notre-Dame de l'Osier].²⁸

Father Aubry wants to make vows. Arrival at the noviciate of l'abbé E. Adrien Darbord.

[Marseilles], May 14, 1853.

Father Aubry has written to me. He is walking on air. According to him, l'Osier is heaven. He wants to be admitted to vows on the Feast of Corpus Christi. I am waiting for your opinion on this matter and that the master of novices presents him. You know what I have told you about him: he must be made to understand that we will gladly admit him as long as he meets our expectations, but that the Congregation does not need him. He should consider his call to the Congregation as a grace which God has given him and he should be grateful for it.

We have to stress that he imbue himself with the spirit of poverty and of holy indifference. The common life among us is to be strictly observed; one must not want to have a better cassock than the others, etc. No more money is available to him than that which the superior gives you while specifying the use to be made of it. It is especially in the older men and in those who come to us from the world that we have to inculcate these things more strongly. There is one coming to you whom you will have to treat in this fashion. He is a venerable grey-beard even though he is only 48 years of age. He is leaving behind his parish of Philippeville to join us. The references given to him by his ordinary, the Bishop of Poitiers, are ever so flattering and he enjoyed a very good reputation in Algiers. Our Father Martin knew him. You will examine him closely and you will take care of him. I am recommending the same thing to Father Vandenberghe.

²⁸ YENVEUX VIII, 64.

1148. [To Bishop Guibert, at Viviers].²⁹

Desire to see Bishop Guibert once again. Confirmations in Marseilles.

Marseilles, May 18, 1853.

Dear friend, only the established pastoral visits fixed beforehand on the weekdays I was to spend in Viviers were able to prevent me from going there posthaste.³⁰ But they are awaiting me at Cassis, La Ciotat and Aubagne. I had to check the natural impulse of going to see you, and I am hastening to let you know so that you do not jump to any conclusion. I could foresee that you would end up worn out by such numerous trips. It would be prudent to adjust your work to your strength. Nonetheless, for my part, I am not giving up the hope of offering you my warm greeting in person. I will do my utmost to organize a brief trip to l'Osier, and once there, I could not leave out Viviers.

Nothing surprises me, in fact, concerning the boasting of that unfortunate individual about whom I spoke to you. That is just one more lie he has allowed himself to tell. But that he did me harm in Paris is something it is impossible for me to doubt since he partially admits it himself.

I am presently engaged in the heavy workload of confirmations in the city. Yesterday, at St-Joseph, I administered this sacrament to more than 1,200 children. Tomorrow, I will confirm the same number at the cathedral. And my free time in this day in between is so occupied that I am obliged to end my letter here to appease the impatience of those who are waiting.

So, goodbye, my dear friend. I send you my most affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

P.S.: If you get the *Annales*, you will be more or less happy with the so-called extract of a few lines quoted from your beautiful letter. I am going to drop my subscription to those *Annales*.³¹

²⁹ Orig.: Rome, Postulation Archives, L. M.-Guibert.

³⁰ Bishop Guibert had written May 14. He told him that, upon his return from Aix, he was confined to bed for several days. (REY II, 476).

³¹ On February 2, 1853, Bishop Guibert had published a circular letter to his clergy treating of the newspaper, *l'Univers*. He was complaining about Mr. Veuillot and his collaborators who "downgrade the importance of the bishops' authority by claiming the right to escape from the control of the bishops by always having recourse to the decisions of the Sovereign Pontiff. In the manner in which they practice it, Christian obedience becomes very convenient. It is easy to write beautiful protestations of submission to an authority four hundred leagues away, to proclaim every day that one submits all one's writings, all one's words and one's innermost thoughts, to the Roman Church, if, in virtue of these formulae, one exempts oneself from the submission and the respect due the authority near at hand. True submission is simpler than that. It does not draw so much attention to itself by this kind of clamor. It loves and respects the hierarchy of superiors at every level." Cf. PAGUELLE DE FOLLENAY, *Mgr Guibert*, t. II, pp. 137-138. We know of no publication from Marseilles that bears the name, *Annales*. At that time, the publications that bore this name were: *Annales de la propagation de la foi* and the *Annales de philosophie chrétienne*, a publication founded in 1830 by Augustin Bonnetty.

**1149. To Father Baret, priest and miss[ional]ry, Montet Street,
Nancy. Meurthe.³²**

*Preaching of Father Baret in Paris under the direction of l'abbé Gay.
Parish St-André. Disappointment at seeing that the clergy of Nancy does
not appreciate the Oblates.*

L.J.C. et M.I.

Marseilles, May 28, 1853.

Dear son, your letter gave me the kind of pleasure that the smallest sign of your filial affection always brings me. I admit that it would have been that much more gratifying for me if hearing from you had simply been the result of an affectionate response of sharing news of yourself with me. But I hasten to repress this all too natural feeling and to give immediate answer to your request. I do not conceal the fact that one of the determining reasons which led me to agree that you should preach an Advent series in Paris was the presence and the company of that cleric whom you described to me as being so worthy of your confidence and mine. His experience was to have bolstered your youth and even to have guided you in your commitment. Deprived of this kind of assistance, I see you all alone in that immense city, vulnerable to all the criticism of the preaching "experts" — permit me to use the term — and to all the drawbacks which one can encounter in Paris. Lacking the sponsorship of l'abbé Gay, I fear that your ministry might be in jeopardy. It is difficult to succeed in Paris. What surprises me is that l'abbé Gay expects some kind of good results from your preaching, that he is speaking of conversions, confessions, etc. If I could delude myself into thinking that his intuition was accurate, I would be more enthusiastic, but is that what happens in the course of a series of Lenten sermons? In my estimation, that would be an uncommon marvel.

You do not tell me in which parish it is that you are invited to preach; what kind of a man the pastor there is. I have to presume that he is a first class cleric. That being the case, he will not be surprised that I ask him to let you stay in his house. A missionary such as you, one who is unassuming and easy to please, would not be a burden to him or any kind of a bother. In short, it is only on this condition that I can free you to do this since you cannot participate in l'abbé Gay's campaign. You understand that my reasoning holds good for Advent as well as Lent. Without a shadow of a doubt, I prefer Lent. The only reason I agreed to an Advent series is because of the benefit that you would have enjoyed

³² Orig.: Rome, Postulation Archives, L. M.-Baret.

from the company and the good advice of l'abbé Gay. It was not worth the trouble to put oneself out for a series lasting four Sundays.

As I reread l'abbé Gay's letter, I find the names, St-André and l'abbé Caron. I have lived in Paris a long time, but I have never heard mention of the parish St-André; I checked in the directory; I did not find it there either. What is this church, then. Explain that to me.

I feel sorry for the clergy of Nancy who fail to appreciate any better than that the worth of men. Do we have to be great orators to be useful to the church and to convert souls? All dioceses make the claim of being hard to please. In my view, that has little merit. When one has the good fortune of possessing a community of good religious of regular life who are not seeking popular applause, whose only goal is to promote the glory of God through simple and solid preaching, who instruct and convert souls, one could not wish for more. So much the worse for those who are asking for something else. However, I am pleased to see that you have been asked to preach in the cathedral.

Goodbye, my dear son. Several times, I came back to writing this letter. I finally have to finish it off. I do so with my most heartfelt greetings and my blessing.

† C. J. Eugene, Bishop of Marseilles.

1150. [To Father Vincens, at Notre-Dame de l'Osier].³³

Workload of the Founder. Assessment of the novices Deruet and Chardin.

[Marseilles], May 30, 1853.

What a lot of things I have to communicate, dear Father Vincens, and to so many people all at the same time! Still, if it were a question only of pleasant things, I would have had no regrets about going to bed at half an hour past midnight and of getting up at four-thirty o'clock in the morning. That is not too much for my age, but how can I accomplish all the work there is to do outside, write all the letters and respond to the demands of all those who are breaking down my door at every hour of the day.

Nothing could be more surprising than the swift and unexpected departure of the priest from Angers.³⁴ He waited a long time to tell us a dif-

³³ YENVEUX VIII, 89; RAMBERT II, 683.

³⁴ L'abbé Louis Pierre Deruet, born at St-Just, diocese of Angers, entered the novitiate November 12, 1852.

ferent story from what he has told us to date. We retain no one against his will, but we do have reason to be surprised at such a situation. We do not have to fear that kind of a disappointment with this fine Father Chardin. Could not one avoid the unpleasant consequences that you fear by writing to the superior of the seminary of Saint-Dié that Father Chardin is about to pronounce his vows, that we have not had to correct him even once during his noviciate, that we have come to know him as one who is of solid virtue, regular, obedient, etc., but that we hesitate to admit him to vows because of his limited abilities and of the negative reaction that we feel his admission will occasion in the diocese of Saint-Dié. That will show that we have made an accurate assessment of this person and that we are accepting him only on the basis of the sure knowledge we have of the virtues he possesses, without having any illusions as to the qualities he is lacking. In this way, we would avoid the negative reaction that we fear. But in order to do this, we have to judge that he is able to do something in the Congregation, even if it were only to hear confessions in one of our houses and to be a mainstay of the Rule.

1151. [To Bishop Guibert, at Viviers].³⁵

Imminent visit to Viviers.

Marseilles, June 3, 1853.

My dear friend, I have just learned that you are somewhat indisposed. That has made me decide to pass through Viviers on my way to l'Osier instead of stopping off on my way back. In order to give you the time to send your coach for me where it is convenient for you, I will leave only Tuesday morning. I will stop to visit Mrs. Pierron and will not go any place else; that means that I do not intend to see the Archbishop.³⁶ I think that I will still be able to receive your answer before leaving Marseilles. Even if I did not receive your response, I would leave all the same. Then, I could perhaps receive something from you at Mrs. Pierron's house. Whatever happens, I will stop at Donzère and even if I have to go on foot, I will go from there to Viviers. Only one concern makes me hesitate: the thought that the remark of the priest who stated that you were a little ill might be exaggerated and that you might have left on some pastoral visit. I would be just too upset if I did not find

³⁵ Orig.: Rome, Postulation Archives, L. M.-Guibert.

³⁶ Archbishop Debelay of Avignon.

you at home, although at the same time I would be highly satisfied that you were well enough to be roaming the countryside. That consideration makes me decide to tell you that if I do not receive an answer from you before leaving Marseilles, I will bypass Viviers and go on to l'Osier to see you only on my return trip which will be fairly soon, since I have to get back here for the ordination that I will perform on the 26.³⁷

Goodbye, dear friend, it is upon coming back from the recitation of the Divine Office that I am writing to you in haste. I wanted to do it yesterday; as too often happens to me, I was prevented from doing so. My warmest greetings.

† C. J. Eugene, Bishop of Marseilles.

1152. [To Bishop Guibert, at Viviers].³⁸

Imminent departure of the Founder; does not know how he will make the Avignon-Viviers leg of his trip.

L.J.C. et M.I.

Marseilles, June 5, 1853.

Definitely, dear friend, I am leaving Tuesday morning without knowing how I will get to Viviers³⁹ where I do want to go now that I have learned from the letter I have just received from you that you are rather tired from the influenza you had. I will stop at Mrs. Pierron's and there I will seek advice. I have very little inclination to go up the Rhône, first of all because I believe that it is a very long trip and, then, I am not too sure about it because so many accidents have taken place on that river. Besides, I seem to remember that the boats do not stop at Viviers, and going down all the way to Bourg St-Andéol is out of the question. I put myself, therefore, in the hands of Providence. I will have the time to think about it at Avignon where I will arrive rather early in the morning by leaving here on the 7 o'clock train. I will not be able to give myself many days at Viviers. I have to go up to l'Osier, from where, it seems, I have to go pay a visit to the Bishop of Grenoble, and from there to return to l'Osier to be back in M[arsei]lles again on the 24th. This is a

³⁷ Bishop de Mazenod stopped at Viviers on June 7 on his way to l'Osier where he arrived the evening of the 13 to the 14. June 9 he visited Notre-Dame de Bon Secours, cf. letter no. 1154 and REY II, 477.

³⁸ Orig.: Rome, Postulation Archives, L. M.-Guibert.

³⁹ L'abbé Bonnaud was waiting for Bishop de Mazenod at the station in Avignon and drove him that very day, Tuesday, June 7, to Viviers. Cf. Letter no. 1153.

grand tour I am making. On account of it, I was obliged to postpone pastoral visits that had already been announced. But I fully perceived that if I did not do it this way, it would no longer be possible for me to budge from here.

Goodbye, then, dear friend, I am happy to think that in a few days I will have the pleasure of giving you my warmest greetings.

I wrote to you the day before yesterday, I believe, but how could I expect to receive your answer from now to tomorrow evening. It does not matter. I am much more at peace knowing that I will find you at Viviers. I could very well have put off our meeting until my return, but since that period was further removed from the time of your influenza, I was afraid that you would already be on the road. The die has been cast. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1153. [To Father Tempier, at Marseilles].⁴⁰

Tells of the trip from Marseilles to Viviers. News.

L.J.C. et M.I.

Viviers, June 8, 1853.

Dear Tempier, speedily and happily, I made the trip from Marseilles to Viviers. In three hours I arrived at Avignon where I found l'abbé Bonnaud who was waiting for me at the arrival platform with Mrs. Pieron's coach. We had dinner at the hotel and at one-thirty we got into the coach with rented horses. At Orange, we found the horses of the Bishop of Viviers which conveyed us to the chateau as quickly as the public coach. At eight-thirty, we were already with the bishop, although we had stopped almost three-quarters of an hour at La Palud to feed the horses some oats. I found here Fathers Martin and Hermitte. You can understand how much they pressed me to visit la Blachère. It was agreed. Tomorrow we will go there together with the bishop of Viviers; we will spend Friday morning there. From there, since the bishop wants to show me the buildings of his minor seminary, we will go to Aubenas. Saturday, we will return here to spend the night. I will spend Sunday here and Monday I will go to Valence to take the coach that will convey me to l'Osier. Therefore, you can count on writing me and on forwarding my letters to me at Viviers up until Sunday night inclusively.

⁴⁰ Orig.: Rome, Postulation Archives, L. M.-Tempier.

I have written to Cardinal Donnet, telling him to send his response to M[arsei]lles.

I have to leave you in order to not miss the mail. Greetings to everyone. Do not neglect the investments; we have already waited too long. Goodbye.

C. J. Eugene, Bishop of Marseilles.

1154. To Father Vincens, superior of the Miss[iona]ries, at Notre-Dame de l'Osier, near Vinay. Isère.⁴¹

Description of his stay at Viviers and the date of arrival at l'Osier.

L.J.C. et M.I.

Viviers, June 8, 1853.

Dear Father Vincens, yesterday I left Marseilles with the intention of spending 24 hours with the Bishop of Viviers, who, I knew, was very tired from his bout of influenza. From here, I was supposed to go directly to l'Osier; I was counting on arriving there on Saturday. But here I met up with Fathers Martin and Hermitte who convinced me that I could not excuse myself from visiting them at la Blachère where I had not made an appearance in six years. It was decided, therefore, that I would go there tomorrow with the Bishop of Viviers and that we would spend Friday morning there after having slept there Thursday night. For his part, the bishop of Viviers wants to show me the buildings of his minor seminary at Aubenas and we will pass through there on our way back to Viviers Saturday night. I will spend Sunday at Viviers; Monday I will leave for Valence where I will take the coach for l'Osier. If I can get a seat that very night, I will arrive at Vinay during the night. I would prefer that to sleeping at Valence and waiting for the next day's coach. I cannot tell you any more from here. If you have another course to recommend, I will still be able to receive it in time on Sunday at Viviers. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1155. [To Father Tempier, at Marseilles].⁴²

Offer hospitality to Cardinals Morlot and Donnet.

⁴¹ Orig.: Rome, Postulation Archives, L. M.-Vincens.

⁴² REY II, 477.

[Viviers], June 12, 1853.

I assume that Cardinal Morlot will pass through Marseilles with his colleague, Cardinal Donnet. I would have wished that you could receive them both in the bishop's house. One must not allow the former to think that we hold a grudge against him because he was preferred over me.⁴³ I offer to him most cordially all my best wishes. I am the first one to acknowledge that this prelate possesses some personal qualities which surpass my own. Therefore, I am not envious of the honor he enjoys. After all, it is all the same whether one is buried in a red cassock or a purple one; the main thing is to get to heaven.

1156. [To Father Lagier, superior of the seminary at Fréjus].⁴⁴

Vacations for the directors of the seminary.

[Marseilles], June 18, 1853.

In the matter of vacations, I must establish some principles: 1) We are not Sulpicians; Sulpicians are not religious. Consequently, in the matter of vacations, we should not use them as a model any more than one would follow the example of diocesan priests who are directors of some seminaries. 2) It can only be an exceptional thing and once in passing that we permit one to visit his family, and in addition, he would have to have a genuinely acceptable and valid reason to do so. Why should those Fathers who are seminary directors do that which the others do not do? 3) It is desirable that the seminaries which our Fathers direct should have a country house where the community would go during the vacations to live there according to the Rule. In the case when such a country house is lacking, they should live in community in their seminary in the same manner as we live in our other houses. 4) If it is judged necessary to leave the seminary for a short time, it can only be to go to another of our communities, and not in order to go wandering about. *Omnibus dico*, I therefore request that you communicate my letter to all the Fathers of your community. This explanation should be the Rule in all our seminaries; it is promulgated everywhere.

⁴³ The civil authorities of Marseilles had presented Bishop de Mazenod as a candidate for the cardinalate. It was Bishop Morlot, archbishop of Tours, who was named cardinal in 1853.

⁴⁴ YENVEUX II, 19.

1157. [To Father Tempier, at Marseilles].⁴⁵

Illness of the Marquis de Boisgelin.

L.J.C. et M.I.

Aix, June 20, 1853.

Dear Tempier, you and my other vicars general and the secretary general must all have had great and absolutely compelling things to do in Marseilles yesterday, Sunday, so that the whole day passed without me seeing any one of you. Frankly, this is a rebuke that I am addressing to you collectively, and it is a well merited rebuke. I do not have to elaborate on the reasons for it.

It was only at l'Osier that I received the sad news of my brother-in-law's terrible mishap.⁴⁶ I left, as I was bound to do, and even though somewhat fatigued from a bad night spent in the cramped coach from Valence to Vinay, I did not hesitate to resume the journey and to spend a second night on the highway to come to catch the boat at 6:30 at Valence, which brought me to Avignon. From there, I came by railway to Rognac and from Rognac to Aix. As my foot touched the threshold, I was trembling; everything led me to fear that I would come upon the devastation wrought by death. And yet, I found the sick man still alive — but, my God, in what a state! He is entirely conscious, but when we rouse him from his torpor, he cannot make the slightest move, nor utter even one word; he can hardly open his mouth to take a few spoonfuls of broth or of herb-tea, and we cannot always succeed in getting him to obey our voice, for him to even open his eyes. The night before last, the entire night was spent in this state; today, he was able to open his eyes, and the fever that had arisen had subsided a little. He hears everything we tell him, and you can be sure that I take advantage of this to maintain in him worthy sentiments. Twice, I gave him absolution after having advised him of this and having prepared him. Up until now, the doctors have not entertained the least hope of saving him; and yet today, without entertaining any more illusions than before, they seem to allow the possibility that death just might not be so imminent. I will stay here until Friday night. I will not go to the bishop's house, but rather will stay at the major seminary where you will prepare a room for me. I will spend Saturday in retreat in order to prepare myself for the ordination on Sunday. I will return . . .⁴⁷

⁴⁵ Orig.: Rome, Postulation Archives, L. M.-Tempier.

⁴⁶ The Founder arrived at l'Osier on June 14. After his Mass, he read the mail received at Vinay. A letter from his nephew, Eugene de Boisgelin, brought him the news that Armand de Boisgelin, his brother-in-law, had suffered a stroke. Bishop de Mazenod only spent the day with the community and, that very night, he set out again. The Marquis de Boisgelin died on June 29.

⁴⁷ The second page of this letter has disappeared.

1158. To Father Vincens, superior of Notre-Dame de l'Osier near Vinay. Isère.⁴⁸

News about the trip from l'Osier to Aix and on the state of health of the Marquis de Boisgelin. Assessment of the noviciate and some advice.

L.J.C. et M.I.

Aix, June 20, 1853.

Dear Father Vincens, due to the interest you take in everything which concerns me, I feel obliged to give you an account of my trip and the state of affairs which I found here. First of all, the trip was speedy and without incident. My companion continued on his journey via M[arsei]lles, while I went to Aix. He is a man who will not have to render an account for useless words. He did not speak to me once during the whole trip and when I happened to speak a few words to him, he always answered in monosyllables or with an affable smile.

I left Avignon by the 3:00 o'clock train; at Rognac, I took the road for Aix; this stretch is interminable. At 9:30, in a state of great anxiety, I was ringing the doorbell of my nephew's residence. My unfortunate brother-in-law was not dead, but in what a state I found him! He is fully conscious, but he cannot speak a word or even make the slightest movement. Moreover, he is in a state of constant torpor from which he easily arouses himself today, but the night before last, he had reached such a low point that I was preparing him to receive absolution and I recited the prayers of the dying, to which prayers his son, always exemplary in his conduct, responded with all piety. You would be delighted if you could see this young man care for his father, attentive to everything, foreseeing every eventuality, maintaining a presence of mind that his emotions do not disturb. Doctor d'Astros was telling me of his admiration for him. He cares for his father; he thinks of his mother as well who is most generous in the attention she offers; he thinks of his wife who is seven months pregnant and my presence brings him relief and assurance. Nevertheless, I will go perform the ordination in M[arsei]lles. The Archbishop suggested that he could do it for me; I did not accept his very thoughtful offer.

A little later on, I will speak about your house more in detail. The departure of these novice priests⁴⁹ made a bad impression on the young novices. I gave reassurance to all those I was able to see. They will com-

⁴⁸ Orig.: Rome, Postulation Archives, L. M.-Vincens.

⁴⁹ Departure of the abbé Deruet and abbé Lusso.

municate to the others their good impressions, but we need not fear to allow the weaknesses of Father Rastoul to be known and now you will have to explain the Father Aubry affair. In a short while you will receive a vicar from Le Mans and a seminarian from Rheims.⁵⁰ Exhort our genial Father Vandenberghe to show some interest in his novices. Young people need this kind of encouragement. With priests, he need not be so self-effacing. Insist that Father Roque takes on his functions as soon as possible at the noviciate; however, this should be done in such a manner that you do not discourage the brother whose place he is taking. There is too much talking going on around me while I write; I can no longer continue. The talkers are Father Courtès and Father Aubert. The former has the intention of making you a visit. I am letting you know beforehand that I authorized Father Berne and Father Chauviré to spend some time in your community. It goes without saying that they should not live in the community as if they were outsiders. They should participate fully in the discipline of the life of the community, observing the Rule punctiliously just like the other members of the community do.

Goodbye, dear Father Vincens, I hope that our night trip did not tire you too much. I greet and bless the whole family of l'Osier.

† C. J. Eugene, Bishop of Marseilles.

P.S.: I have re-opened my letter to remind you that it has been fully agreed that Father Chardin should make his oblation.

1159. [To the Fathers of Notre-Dame de Talence, at Bordeaux].⁵¹

Rebukes the community which wrote a letter against Father Dassy, the superior. The ministry of confessions.

[Aix], June 22, 1853.

What has just happened is not a victory which you have won over your superior whom I judged I had to recall.⁵² It is a deplorable misfor-

⁵⁰ The vicar from Mans: l'abbé Julien Baudre who began his noviciate September 12. The seminarian from Rheims was J. R. Jules Bouquillon, born at Sorbon (Ardennes) and who entered the noviciate August 26.

⁵¹ YENVEUX, I, 203; III, 108.

⁵² For a few months already, the Oblates had been given the responsibility of the parish and the shrine of Notre-Dame de Talence. Father Dassy, whom his confreres at Notre-Dame de Bons Secours and Nancy had already judged as being too harsh, was soon challenged by Fathers Séjalon and Delpéuch, who, it seems, carried along with them Fathers de L'Hermite and Depetro. On June 11, Father Dassy announced that he was leaving the community. On the 12 of June, he left for Marseilles without awaiting a response from the Superior General. Cf. L. Dassy-Mazenod, April 18, May 11, June 6, 11 and 12, 1853. The Founder sent Father Vincens to the trouble spot. Father Vincens had already expressed his opinion that the superior there had to be changed. Cf. L. Vincens-Mazenod, May 28, 1853.

tune that could have the saddest consequences for you and for the Congregation. The disorder of a divided community engaged in a kind of internal civil war was brought out into the open. Our enemies are triumphant; the Congregation is condemned. That is the result of the catastrophe you have brought about by your bickering and strife because the superior is not the only one at fault in this. How did it come about that the public became aware of our troubles? Would not genuine true religious, instead of conspiring and forming a kind of a plot, have been able to cast out the evil instead of making it worse? Were there not among you a moving spirit and those who went along with him.? Collective letters of complaint must never be written to me. Each one has the right to speak for himself, while at the same time explaining his general views on issues of common interest, but not collectively. Let each one write according to his inspiration and his need, but without conspiring together with the others beforehand. I hope that the presence of Father Vincens and his attitude will gain the upperhand over malevolence and that your obedience and the cooperation you will give him in everything will facilitate the work of reparation that he is called to do.

. . . There are some Fathers who have to answer for I do not know what kind of routine which causes fundamental harm to the success of the ministry. I should refer only to the manner of hearing children's confessions without helping them in the least, so that their confessions could be heard, so to speak, a dozen a minute. On the contrary, we have to show much concern for the children and to take the opportunity of having them there to correct them and to give them the advice they so sorely need.

1160. [To Father Mouchette, at N.-D. de Lumières].⁵³

Advice for Father Mouchette on his being named as moderator of the scholastics. Regularity. Prayers proper to the Congregation. Necrology.

L.J.C. et M.I.

The Major Seminary, Marseilles, July 9, 1853.

My dear Son, You are aware how I had to make a hasty departure in the middle of the night⁵⁴ to return to my dying brother-in-law's side as

⁵³ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

⁵⁴ Father Mouchette was ordained priest by Bishop de Mazenod on Sunday June 26. During the night the Founder was urgently summoned to Aix to assist at the deathbed of the Marquis de Boisgelin.

my clear obligation lay there. In effect I put aside all my natural feelings so as to accomplish for him the mission that was mine to perform, and I feel in my heart that I helped him greatly to grow in merit, and I assure you his merits were considerable.

I was to have had a chat with you on the very day I had to leave. I would have explained to you personally why you were ordained before the time fixed for the others. It was precisely so that those you would have in direction would become accustomed to revere in you the dignity with which you were clothed and so that you would not have to hear their confessions when you had only just ceased to be one of them. I wanted besides for you yourself in some measure to get accustomed to your sublime dignity and build up a store of graces from the exercise of your sacred ministry. That has all been done; it remained only for me to give you some advice which the counsel and experience of good Father Marchal would amply complete.

Yes, without doubt, you must hit upon a proper balance in your relations with the brothers who are confided to you. Very gentle in your manner, but very strict as to regularity, a practice of the Rules which has to be acquired to the point of being a saintly habit so that it becomes so to speak second nature and lasts all one's life. Never therefore a voluntary infraction of the Rule. We must not fall behind all the religious institutes arising in France that are engaged in wholly renewing themselves in the fervour of their original spirit.

There must be sobriety in bodily mortification so as never to endanger health, but that does not mean being afraid of using it in moderation. The spirit of mortification is never found alongside lukewarmness, on the other hand the absence of mortification is tantamount to proof of being lukewarm.

You must insist on holy indifference as to everything that obedience may call for. This is the pivot of religious life. Detachment from relatives is a very meritorious virtue that it is vital to acquire if one is to be equal to any challenge, all the more so detachment from one's country. The whole world is the Lord's and we are called to its impartial service in line with the requirements, choices and decisions of superiors.

It will be enough at first for you to give one instruction a week, making it just as long as you are comfortable with. You can make up for the second instruction by a reading of the Rules, prayers, etc. Everyone must know by heart the prayers recited in the Congregation, and especially those recited after particular examen as I strongly insist that we never leave them out wherever it may be that we find ourselves, whether

travelling or whatever. That form of prayer, including the litanies, is special to our Congregation, they are distinctive and like a bond, a unity between all the members of the family. God willing, I will eventually succeed in having published the other litanies that we say after the rosary in accordance with my intention, i.e., to invoke during the whole month the saints whose feasts will be celebrated during the month. To do that one will have to research carefully the names of the patrons of all the parishes which have been evangelized by our men. That is not the only thing I have wanted to do for a long time and which the heavy workload of our Fathers has not permitted them to carry out. I am still calling for the necrology which would remind us every year of the virtues, devotion and holy deaths of those who have gone on before and have found their salvation in the bosom of the Congreg[ation] but so far without avail. This will come eventually, at least I hope so.

Keep an eye on everyone's health, but without allowing exaggerated softness or preoccupation on the part of those who are the object of your care. In short, a virile, religious but paternal formation. Such is the method I followed in the beginning when I was myself in charge of training our members.

Place all your trust in God, and in our good Mother, invoke her often in the sanctuary in whose shadow you live; do not leave me out as you say your prayers there for the whole family's prosperity and salvation.

I finish up with a heartfelt blessing for you and all our dear scholastics.

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

P.S. You must write to me at least once a month and give me an account of each one by name.

Do not give any permissions for those long hikes that do more to wear a man out than to keep him fit.

1161. [To Father Marchal, at Notre-Dame de Lumières].⁵⁵

Rest and assist Father Mouchette with good advice.

L.J.C. et M.I.

From the major seminary, Marseilles, July 10, 1853.

I was quite upset, dear Father Marchal, to see myself obliged to leave before having had a chance to talk with you as I had planned. But

⁵⁵ Orig.: Rome, Postulation Archives, L. M.-Marchal.

you know what a compelling demand obliged me to leave in the middle of the night without making any noise to avoid waking anyone. The Lord was calling me to the bedside of my dying brother-in-law to provide him with the means of increasing his merits and in the same proportion increasing his place in glory. My natural sentiments suffered immensely in this painful ministry, but the knowledge of the good that I alone could do for that soul helped me endure all the anguish of heart, and this time again, God granted me the grace to be priest and bishop before and beyond all else. I commend to your prayers and the prayers of our Oblates the soul of this martyr so filled with resignation.

Well, then, my dear son, there you are relieved of the burden that you carried on courageously as long as it pleased God to allow it to rest on your shoulders. You acquitted yourself worthily and holily of this difficult and so important task. Now we must prepare you for other labours. It will always be in the service of the same good Master, and on behalf of that family whose call is to serve the Church. While awaiting your next appointment, rest a while in the shadow of the shrine of our good Mother and assist with your advice and your experience dear Father Mouchette who has been called to succeed you in the direction of our Oblates. Even though I am writing to you from the seminary where I have taken refuge to acquit myself of some of my accumulated backlog, I am unable to see Father Tempier, occupied as he is with the installation of the new pastor of St-Laurent; consequently, I do not know what he may have told you when you left for Lumières. It was my intention, as I have just told you, that you should get some rest; I also wanted you to initiate Father Mouchette into the new ministry that he is to carry out. Now, you can see for yourself why I wanted to ordain him to the priesthood before the general ordination which is too close to the time when he would take on the direction of his confreres. People have seen him as a priest for some time and he himself is somewhat accustomed to his lofty dignity. This dear Father is such a good religious that our young people who have such a good spirit will not be any more put out to have him as their director than your contemporaries were in your case when you succeeded to our saintly Father Mounier. I would insist, therefore, that you remain entirely in the background when it comes to direction of the novices which must be left entirely to the new moderator, except for helping him with your advice, especially in the discussions which I am quite content that you should have with him. I presume that Father Tempier will have communicated to you something in this vein and that that is what you are already doing; however, I thought it fitting to express it because I am presently writing to you. I urge that we should care for the

Oblate brothers. These rather crude men need more refining than others. When I think of the worries the two in Oregon are giving us, individuals we looked upon as models! ⁵⁶ Those rascals want absolutely to be recognized as owners of the plots of land which Father Ricard had allotted to them as well as to himself to be the property of the Congregation. It is really to be feared that they will apostatize in order not to have to renounce their claims.

Goodbye, dear Father Marchal, you know how dear you are to me, whether near or far away; I recommend myself to your prayers; I send you my greetings and heartfelt blessing.

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

1162. [To Bishop Guibert, at Viviers].⁵⁷

Ask the Marist Brothers to send a brother to the parish of Roquefort.

Marseilles, July 18, 1853.

You will remember, dear friend, that when I was passing through the noviciate of the Marist brothers, I asked them to give me only one brother for the little parish of Roquefort. As a compelling reason to obtain an exception from the rule that their brothers never live alone, I cited the fact that Roquefort is situated between two parishes where there already were Marist brothers with whom the brother for whom I was asking might be in constant communication. I added that the pastor who would receive the brother into his house as a table-companion is a very fine priest, and that the brother could only stand to gain by his relationship with him. Now, as it happens, the teacher whose influence we were concerned in neutralizing has just died. His job is vacant, but we very much fear that his place will be assumed by another lay person. That is why it is urgent that the superiors of the Marist brothers should decide to grant us what we are asking of them. There are precedents for this kind of dispensation, and I think that if this request came to them from you, to whom they are so indebted, they would decide without too much reluctance. I beg you, therefore, to be willing to take this business in hand.

⁵⁶ The Brothers Surel and Janin.

⁵⁷ Orig.: Rome, Postulation Archives, L. M.-Guibert.

I was sidetracked by a dreadful interview. I have already given 65 francs as alms to some people who were very well dressed but had no money with which to buy their dinner.

Goodbye, my dear good Bishop, you have captured the admiration of Mr. Vaudoyer⁵⁸ who enjoys telling of the welcome he received from you. I send you my heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

1163. To Father Cyr Chauvet, director of the major seminary, at Fréjus. Var.⁵⁹

Encourages him to refrain from visiting his brother and his sister. The teachings of St. Alphonsus concerning detachment from one's family.

L.J.C. et M.I.

Marseilles, July 23, 1853.

Dear Father Chauvet, I believe you understand Italian. This is what I read in the *Vie de st Liguori*, who, as you know, is the saint who should serve as a model for us and instruct us: "non permetteva che taluno, anche trovandosi indisposto, portato sì fosse in casa dei parenti per ripigliarsi di salute.

"Se si va sano di spirito, ci diceva, ed infermo di corpo, si ritorna non sano di corpo, ed infermo nello spirito. Sappiano tutti, e specialmente i giovani, esser difetto notabilissimo, cercare in caso d'infermità, l'andare all'aria nativa. A chi vive in comunità osservante, l'esperienza universale insegna che l'aria della patria e della casa propria è aria impestata per lo spirito, e per la vocazione. Sappia pertanto ognuno che dovendosi mutar aria, per ordine de' medici, i superiori stimandolo, lo manderanno a qualche altra aria delle diverse case che noi abbiamo, ed ognuno si tolga il pensiero di andare in altra istanza fuori delle nostre case, perchè l'esperienza ha fatto vedere quanti disordini e tentazioni può indurre l'indulgenza sopra questo punto."

Se in caso di propria infermità non permetteva s. Alfonso il portarsi in casa de' parenti, molto più *avea in orrore* che andato vi si fosse per puro complimento. Egli aveva per quasi perduto un soggetto, fervoroso

⁵⁸ An architect often in contact with Bishop de Mazenod at the time to prepare the plans for the cathedral of Marseilles.

⁵⁹ Orig.: Rome, Postulation Archives, L. M.-Chauvet.

che fosse, ancorchè vi avesse dimorato solo per un ora. "Ricordo a tutti, diceva in una lettera, non esser permesso a veruno l'andare nelle case de' secolari, e tanto meno de' parenti, senza giusta causa, ed espressa licenza, come dice la Regola; ed io voglio, che questa Regola si osservi con maggior rigore delle altre. Solo in caso d' infermità mortale de padre o madre permette la Regola andare in casa propria, ma più di un soggetto in caso tale ha mandato a dire al padre, o madre moribunda che la sua visita o assistenza non era necessaria, nè giovevole, se non per accrescere la passione, e che non avrebbe mancato raccomandarlo a Dio. Così si sono astenuti di andar in casa, e di tali soggetti io ne sono restato molto edificato. E' certo che allora hanno dato molto gusto a Dio, sì per la mortificazione de se stessi, che per lo buon esempio degli altri."⁶⁰

At the house of the Liguorian Fathers in Bruxelles, I saw publicly posted a letter which was even more explicit to deter and forbid his subjects to go visit their families.

I offer you these precious lines for your reflection. You yourself will judge whether it is really necessary for you to make a long journey to achieve the satisfaction of seeing a brother and a sister whom one can console by letter. Imbued with these sentiments of St. Liguori, I would consider it an imperfection in you to insist on making this trip and a weakness on my part to grant you this permission without any comment.

⁶⁰ Translation of the Italian text: He did not permit anyone, even if he were ill, to go to the home of his parents to recover his health. "If the individual leaves hale of spirit, he said, and physically ill, he returns sick in body and spiritually ill. In the case of an illness, the seeking out of the air of one's place of origin is a serious mistake. Let all know this, especially the young. The experience of everyone has taught us that for the one who is living in a regular community, the air of his native village and of his parents' home is lethal for the spirit and for the vocation. Let everyone know, therefore, that if he must have a change of air on the orders of his doctor, that when the superiors judge this as being necessary, they will send him to one of our houses. Let no one consider going any place other than in our houses because experience has shown to what disorders and temptations indulgence on this point can lead."

If Saint Alphonsus did not allow the going home in the case of illness, he recoiled even more at the idea of going there simply for reasons of friendship. He had almost lost a subject who, even though he was fervent, had only spent one hour at home. "I remind everyone, he stated in a letter, that it is not permitted to go to the homes of the laity in the world, and even less of one's parents, without a proportionate reason and express permission according to the Rule; and I want this article of the Rule to be more rigorously observed than the others. The Rule allows an individual to go home only in the case of a mortal illness of a father or a mother, but in such a case, more than one subject sent a message to his dying mother or father that his visit or his help were neither needed nor useful and would only serve to stir up the emotions and that he would not fail to recommend them to God. And so these subjects abstained from going home and I was very edified by it. It is certain that they were very pleasing to God, either for their self-mortification or for the good example they gave to others."

I have many criticisms to level at the novice master of your time. He did not insist enough on inculcating the principles of the religious life: that self-denial, that detachment from one's parents so recommended by all the masters of the spiritual life, that spirit of mortification which keeps us from seeking out what is pleasing to our natural inclinations. Nevertheless, without that, we do not have good religious.

I hope that what St. Liguori and I have just told you will make you drop this project of the trip of which you speak in your letter. If, in spite of that, you persist in your demand, write me about it. However, I must warn you that the Congregation allots no funds for such trips, and that it will be necessary for your family to take on the responsibility of the expense, or that you obtain the authorization to take from your own funds the expenses this trip will incur. But show a nobler spirit and demonstrate that you can sacrifice this.

I greet you affectionately.

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

A thousand regrets to dear Father Martinet. I had so much business to attend to and have been so cruelly buffeted that I neglected to write him to authorize him, as far as I am concerned, to hear confessions.

1164. [To Father Casimir Aubert, at Calvaire in Marseilles].⁶¹

The Superior General absolutely needs a secretary. Visit of Bishop Darcimoles. Problems Father Merlin is having at Bordeaux. Too many foundations have been made, etc.

L.J.C. et M.I.

Marseilles, July 26, 1853.

I waited in vain for you on Sunday and Monday. It seems that there are more urgent affairs than those you are to treat with me. That is not acceptable. While I am writing as I do, I have just noticed upon putting my papers in order that I had 45 letters needing an answer. How is it that no one sees the need of giving me a secretary who would in my name handle current business?

In vain I searched for the notes that you gave me. I wanted precisely to deal with them in the morning, in view of the disturbance which the

⁶¹ Orig.: Rome, Postulation Archives, L. M.-Aubert.

visit from the Archbishop of Aix will cause me. If you took them back without telling me, you were wrong to do so. You were also to communicate to me Father Bellon's letter; he refers me to you to take cognizance of it. And now when will that be since I must show the city to the Prelate honoring me by his visit.

Who is this insipid young fellow who came to ask, in your name, permission to make a retreat? Let's not get caught again for the fiftieth time. In these matters, you do not have a deft hand. Beware of your goodness. Follow your discernment rather than your heart. You have been too often deceived to not be on your guard. The young man of whom I am speaking I saw only when I was getting into my coach and I was in a great hurry at that. All that I could judge from his external appearance was that he looks rather sickly.

Your compatriot, Mr. Fortoul, whom I saw yesterday at the penitentiary, is leaving the university to join the Marists. We, too, could use some mature men. I understand that we could not let slip what all of our Fathers considered a good opportunity, but in our shortage of mature men, the formation of personnel will cause us great difficulty, especially when we need two superiors of comm[unit]ies,⁶² without counting the head of missions for the diocese which is calling us. How could we not expect Father Burfin to react negatively to this.

Did Father Vincens have any reaction to your quip? I wrote to Gignoux. What is going on with Fathers Dassy, Laverlochère and Gondran[d]? Do you know how things are going at Notre-Dame du Garde? I have not had any news of them in a donkey's years. And the letter from that person in Nancy has only served to cause me concern. Do you know to whom she went to confession at Le Calvaire? Was it to Father Genthon or to someone else? Try to find out discreetly. I had written a first letter, crushing for her. Having thought it over, I have held off sending it until I heard from her; but woe to her if she is equivocating. I am fed up with all these questionable dealings.

Father Merlin has written to me again. His letter is worth considering. It is filled with common sense and brings me up to date on many things. He needs a head of the mission band, one of a more impressive personality than those of our young men. Will it be an easy thing to find him? Evidently, we stretched ourselves too thin in order to avoid not

⁶² The superiors of Notre-Dame de Cléry (a new house) and of Nancy to replace Father Merlin, named superior at Bordeaux. They also needed a superior for the major seminary of Romans; Father Bellon had already been notified to that effect. Father Burfin accepted to direct the missions in the diocese of Valence.

accepting what Providence seemed to be sending us. If all of our members were what they should be, we would get along. But when we have to strive against imperfections, whims, the lack of virtue, it is enough to make one lose one's head, or at least to be sorely distressed by it. I am writing to you as if we were a hundred leagues apart; that is because I cannot foresee when we will be able to get together to talk. The Bishop of Aix is due to arrive at five o'clock. Tomorrow, in order to give him a proper reception, I have to gather together the Prefect and his family, as well as the Mayor, etc., at my house. After tomorrow, I will no doubt have to accompany the Prelate wherever he may wish to go. In his honor, we are invited to visit the Prefect. Will the Archbish[op] stop off for a few days in the country? I do not know. On Friday, if he does not go to the city, you could come at breakfast time or at lunch time. Tomorrow, I will have a better idea of how things will go.

Goodbye, I am giving my letter to Father Deveronico who cannot avoid going to St. Remo because his mother is very ill.

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

1165. To Father Tempier, vical general, sup[er]ior of the m[ajor] seminary at Marseilles.⁶³

Needs a secretary to handle the affairs of the Congregation. Obediences to be given, etc.

L.J.C. et M.I.

Marseilles, July 26, 1853.

While putting my papers in order, I have just learned that I have at least 45 letters to answer. I feel unable to accomplish this tour de force with all the other obligations weighing upon me. Let some arrangement be made so that I have a secretary for the affairs of the Congregation. That is what will always incline me to keep Father Bellon in Marseilles. I will only let him go to Valence if I am compelled by necessity to do so. I am also waiting impatiently for Father Magnan's answer to determine my decision with regard to the possibility of replacing him in the m[ajo]r seminary of Ajaccio with Father Dorey. I sense all the drawbacks and the difficulty of finding a superior for Nancy and another for Orléans, but nothing can compare with the kind of disturbance caused

⁶³ Orig.: Rome, Postulation Archives, L. M.-Tempier.

by the scattering of all the Assistants to the Superior General. That is all too evident. I would like to believe that the Sup[er]ior General can, if the worst comes to the worst, do without the advice of his Assistants; it is another thing when it is a question of business.

I have just received a letter from the Arch[bishop] of Aix; he agrees to my itinerary. He will come to the country. He will dine with me. Before or after dinner, he wants to visit the Prefect and Mrs. de Crève-cœur. Peter will not be amused; he will think that this second trip will make his horses die of exhaustion. It is true that those beasts either do not know how or do not want to trot. See to it that you arrive tomorrow early enough with our other gentlemen.

Here is Father Deveronico. He will deliver my letter to you. This unfortunate Father is being called to San Remo by his dying mother. Goodbye.

I would very much like someone to write to Father Rolleri that I do not consider it proper that he should leave his com[muni]ty at the very time when the Bishop, the Prefect and his wife will be staying in the convent. You know that the mail leaves Friday morning. Everything considered, I myself will write to Father Rolleri. He is just the kind of person to leave without my permission or to presume a permission which I most certainly have no intention of granting him. From writing as I am running to post my letter, you will not be able to read what I have written. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1166. [To Father Courtès, at Aix].⁶⁴

Father Courtès' father's illness. Brother Joubert is asking to leave the Congregation. The Archbishop of Aix came to Marseilles.

L.J.C. et M.I.

Marseilles, [August 1853].⁶⁵

Dear Father Courtès, I would have left to Father Vincens the task of answering your last letter, but I want to show you that I share in the con-

⁶⁴ Orig.: Rome, Postulation Archives, L. M.-Courtès.

⁶⁵ This letter bears no date. It could be from 1852 when Father Vincens was in Marseilles or from the month of August 1853 after Archbishop Darciroles' visit to Marseilles, cf. letters no. 1164, 1165, 1167. The address, crossed out, is the following: "To Father Bellon, priest, o.m.i., at Notre-Dame des Lumières, via Avignon. Vaucluse." At the time, Father Bellon had returned from England and went to get some rest at Lumières at the beginning of September 1853. This letter to Father Courtès could, therefore, be rather toward the end of the month of August.

cern that the health of your father brings you. I hope that his strength of constitution will enable him to overcome this crisis and that you will have the consolation of keeping this dear old man. Alas! If they had treated my mother's catarrh as they did your father's, I would not have had the sorrow of seeing her die while she still retained enough strength to continue several years yet.

Father Gondran[d] is not back yet. He went via Limoges on his way back from Paris and he is resting there for a few days. Therefore, you cannot count on him for your octave. I do not know if Father Vincens might be able to give you someone in the place of Father Gondran[d].

Brother Joubert has written to tell me that he recognizes that he has made a mistake in what he had thought to be his vocation. He is asking me to dispense him from his vows. He can count on that. As soon as I can gather my Council, I will let him know that officially.

The Archbishop of Aix came to spend a few hours with me. I showed him the due deference of my city by accompanying him to the Prefecture in my coach, to the General's house and to the Inspector General of the police.

Goodbye, my dear son, I send you my heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

1167. [To Father Vincens at Notre-Dame de l'Osier].⁶⁶

Workload and health of the Founder who is completing his 71st year. Displeasure with a missionary who is asking to come back to France.

[Marseilles], August 1, 1853.

. . . Add to my work the presence of this Bishop of Valence, that of the Archbishop of Aix who came after him and spent several days with me, the last part of a pastoral visit, confirmations in the city in several communities and all the ceremonies that they do not allow me to pass up even in the peak of the summer season, as for instance the other Sunday at the Carmelites where I distributed communion for well over two hours, tiring out my assistants who relieved each other in holding the paten while I kept right on going even though I am approaching the beginning of my 72nd year to finish happily and holily my 71 years. Go

⁶⁶ YENVEUX V, 53; REY II, 488; RAMBERT II, 683.

on, then, and have the gall to complain about my laziness. Young people of good will, you will not succeed in making me feel guilty, distressed as I am that I cannot do more. When one gets up at 5 o'clock in the morning and one goes to bed about midnight, when one does not allow oneself a half hour walk, when one is from dawn to dusk at the service of everybody and when one spends at one's desk, pen in hand, all the time of which demands or tactless interruptions do not rob one, one cannot reproach oneself for not doing one's duty. It would be impossible to want more than that.

. . . I was going to take up my pen to tell him⁶⁷ that he had to be a person of no spirit to dare display such cowardice in the face of the heroism of those poor abandoned people who esteem him so highly. I restrained my pen which would have been too trenchant in the indignation that I felt. Oh! What foolish people there are in the world! Would that I could communicate to them the thousandth part of what I feel to the very depths of my soul! Oh, the foolish people! foolish people! Fortunately, I have only to address myself to you to calm my anger, for, thanks be to God, you are not that kind of a person, but rather their diametrically opposite; that is what makes me love you with all my heart and that I can tell you that so freely. Goodbye. I would have many things to tell you yet, but I must whisk myself off to America and to the Cape of Good Hope.

1168. [To Father Marchal, at Notre-Dame de Lumières].⁶⁸

The moderator of the scholastics should correspond directly with the Superior General and inspire sentiments of simple and unaffected gratitude.

[Marseilles], August 9, 1853.

I must not conclude this letter without bringing to your attention the fact that the bounds of gratitude were exceeded in the demonstration which was inspired in the Oblates. One should know that in religious families, there is only one father as there is only one head. Already our elder members, united in council, on the occasion of a first letter, showed their surprise that one should address to anyone other than the

⁶⁷ Father Rey had prefaced this extract with the following explanation: "A religious sent to a faraway mission was highly esteemed by the Catholics of that place[. . .]; he was asking to be called home to his native land." Father Sabon, in Natal since 1851, had asked to be recalled to France, cf. L. Sabon-Mazenod, May 30, 1853.

⁶⁸ YENVEUX VII, 227; VIII, 153; REY II, 489.

Superior General both a report and expressions that no one but he should accept. And so it happened that a little later on a collective letter arrived which the Superior General, without paying any attention to the address, had taken as being addressed to him and which he found to be exaggerated, affected and a real piece of schoolboy rhetoric, which does not correspond to the simple unaffected sentiments of a filial affection; then he noticed that it was for someone else. After reading it, I spared myself reading that other piece that I recognized as being for me. You understand, dear son, that in making this remark my only intention is to correct that which is faulty in a way of acting which was inspired by good will which I praise, but which I am bound not to approve. I am writing about it to you because you have the responsibility of guiding the new moderator according to the spirit of order and of what is proper, something he could not know of himself.

At this time, I will add that, in the Congregation, we should take the posture of son only in regards to the Superior General. All the other Fathers, no matter how respectable they may be, are only brothers for the other Fathers, and even though in writing to them as in speaking to them, one should address them as Father, one should not adopt the posture of son in their regard. Gently communicate these principles to our good Father Mouchette as something coming from you so that he may no longer be liable to confuse the degrees of jurisdiction in the Congregation and that he not allow those whom he is called to direct to develop habits in conflict with the rules of decorum and what should be observed to preserve good order.

You will also bring to the attention of the moderator of Oblates that he, just like the novice master, should correspond directly and without intermediary with the Superior General to whom is reserved the final say in directing this fascinating portion of the great family. It is even strictly forbidden to entrust to others than to him the assessment that these two Fathers are authorized to make on each man under their direction.⁶⁹ You understand that such confidential information entrusted to anyone else would be contrary to charity, and in this regard, I will tell you before closing that we found here that Father Aubert permitted himself too much freedom in passing judgment on the novices whom he has just left. Tell Father Mouchette to reprimand him on this point, always recommending to everyone never to permit themselves to stand in judgment over others.

⁶⁹ In the part of the letter which Yenveux did not reproduce, the Founder must have spoken of these two Fathers, namely, the superiors of the seminary of Marseilles and of Notre-Dame de Lumières.

1169. [To Father Mouchette, at N.-D. de Lumières].⁷⁰

Joy on learning that the scholastics have obediently accepted the change of moderator. Rest during the holidays. Avoid long hikes.

L.J.C. et M.I.

Marseilles, August 9, 1853.

My dear Father Mouchette, I am just writing you a few lines as the letter I have just sent to Rev. Father Marchal covers a number of matters that concern you. It is by no means surprising that you had not yet taken up the reins at the time you received my first letter. You left without my having given you my instructions that I was holding precisely for the day I was summoned hastily to Aix. You have had to recognize in the meantime that God in his goodness comes to the help of those who place their trust in him, furthermore who can say what strength, light and power obedience gives. God himself is acting along that way, we become instruments of his action in the exercise of the tasks that he imposes on us. So never lose your confidence. I was expecting nothing less than what to your amazement happened from the good spirit of our good scholastics, which does not stop me from sincerely rejoicing over it with you and good Father Marchal. They saw God in the one appointed by legitimate authority in their regard and for their direction. Even so I am none the less moved by their splended conduct, without wanting to make too much fuss over it, as that would suggest that there was some fear that they would fail in their duty in the matter; tell them straight out that I am very satisfied with their good conduct and the good spirit that is maintained amongst them. Pass on an affectionate word to the new scholastics in particular who have come to join you from l'Osier. It will show them that I have not forgotten our exchanges, hurried though they were, on my trip to l'Osier.

Take full advantage, both⁷¹ yourself and our dear scholastics, of your stay in the country to recreate and rest. No doubt some work is inevitable, but make it little. The main thing is not to tire oneself out when one ought to be resting. Remember that I have no patience with the so-called long hikes that are always a source of fatigue and do no one any good; just put a stop to them. If a visit to the fountain at Vaucluse there must be, I am absolutely against going on foot. Allow the community to go only in groups in such wise that they can be brought by waggon or any other form of transport; but never on foot no matter how daring people feel.

⁷⁰ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

⁷¹ Ms.: "Tant que vous . . ."

Do not forget either that you have become the guardians of the precious sanctuary and that in that capacity you are charged to pray for the entire Congregation and for me in particular. Goodbye. Affectionate greetings to all.

† C. J. Eugene, Bishop of Marseilles.

1170. [To Father Charles Baret, at Nancy].⁷²

Father Dorey is appointed superior at Nancy. The futility of preaching in Paris.

[Marseilles], August 16, 1853.

Is it conceivable, dear Father Baret, that it never entered the mind of anyone to write me during the whole time that the community was lacking a superior. On the contrary, I would have thought that the situation would have called for writing to me more frequently, even if it were only to ask for some advice on specific issues. Well, then, I am the one who will break the silence to let you know that I have just provided for the needs of your house. In order to do this, I had to make many accommodations; the arrangement I lit upon made my choice fall upon Father Dorey. This Father possesses all sorts of excellent qualities and the community he is leaving will deeply regret his absence;⁷³ it is cause for a deep sorrow among certain ones of his confreres who allowed their lack of tact to reach the point of complaining to me about the pain I was causing them and the harm I was doing them. I forgive this oversensitivity which, moreover, gives me proof of the merit of the man and the correctness of my choice. I hope that he will find the house of Nancy living such a regular life that all he will have to do is to be edified by the good conduct of each. In point of fact, I do not know that I have to reprimand anyone there, except for Brother Compin whom I would recommend to his charity. Word reached me that this Brother is not such as he had promised to be when I forgave him for the excessiveness of his prank. It is possible that he may have been a little neglected in so far as the formation of the coadjutor brothers is concerned, apart from the exercise of the coulpe which always brings forth fruitful observations.

You mentioned nothing further about the project of preaching in Paris. I would have wanted to be given definite information on that

⁷² Yenveux II, 84; VII, 218, 230; IX, 81.

⁷³ He was a professor at the major seminary of Ajaccio.

topic. That project proposed by that preacher⁷⁴ who was to be your companion did not find high favor with me. It pleased me even less when it was decided that you would not be in Paris together. When I take a hard look at the affair, I cannot see the use of such a mission. Undertaken under the supervision of an expert, I could see some benefit for you in the field of the art of oratory. All alone, I see only trouble. Let's evangelize the poor. That is worth more; and besides, that is more in conformity with our vocation and with the Congregation founded for this ministry.

Goodbye, my dear son, I greet and bless you wholeheartedly as if you had been kind to me.

1171. To Father Tempier, vicar general, at Marseilles.⁷⁵

Sending a letter from Bishop Taché. Some observations concerning this bishop. Come to the bishop's house on the 21.

Marseilles, August 20, 1853

Dear Tempier, I am forwarding to you a letter which I received from Red River. I urge you to read it attentively before we see each other again in Marseilles. Fabre and I read it with admiration. You will see that it is meant for you as well as for me. That dear prelate should write every day what happened to him that day; how else could he remember the expressions, the dates, etc. In reading his letter, check and see if anything could be more accurate in your regard. What a man!

You know that tomorrow I am going to the G[ran]des Maries⁷⁶ to say Mass. There, I will give the habit to M[iss] Heins. I am going there from here. Therefore, I will be at the bishop's house only towards noon; try to come and see me, or organize something with Father Aubert so that we can meet and finish off some business items. You know that I did not have to write to Lumières since Father Marchal was to come to an agreement with you so as not to multiply the writing of letters.

Goodbye, see you soon.

1172. [To Father Vincens, at Notre-Dame de l'Osier].⁷⁷

Observations about some Fathers who are criticizing the general administration.

⁷⁴ L'abbé Charles-Louis Gay (1815-1892), theologian, preacher and writer.

⁷⁵ Orig.: Rome, Postulation Archives, L. M.-Tempier.

⁷⁶ Monastery of the Visitation.

⁷⁷ YENVEUX VII, 24, 237.

[Marseilles], September 4, 1853.

But what I react strongly against is the ridiculous discontent of certain embittered spirits who cause you to fear the period after my death.⁷⁸ I pity their claim of assessing opportuneness and needs. Just leave it to them to teach us how to govern a Congregation, they who cannot govern themselves. It seems that all is lost because I did not rush to answer their paltry letters, the greater part of which contain instances of a serious lack of tact which we would have to point out if we were to answer immediately. Do they really believe that I am obliged to grant their ill-considered demands when they have the lack of judgment to kindly suggest to me the individuals they wish to have, and the insolence of telling me those that they do not want? Perhaps in this you will recognize, among others, the good religious who has now and then thought of *rushing off to the Marists*! If he had made that unworthy suggestion to me, I would have made no effort to dissuade him from this happy thought which would have delivered us from a false brother. Be convinced of it, dear Father Vincens, the Congregation has nothing to gain from men of that stamp. As for me, I could not offer them the benefit of my experience without making it seem as if I was joking; nor could I fail to acknowledge the grace of state that God grants to those whom he has placed in my position. I maintain that there is nothing to be ashamed of in the way the Congregation is being governed, but that there is much to regret for having admitted men who are irreformable in their imperfections, genuine obstacles who throw sand in the gears of my administration. Let them address to me their complaints; I feel fully confident in my ability to confound all of them. I will then reserve myself the right to tell them the unvarnished truth about themselves. We have to learn to respect authority to the point of believing that it is acting correctly even when we can find no explanation for its conduct. On this point, I will never cede and I am very resolved to keep everyone in his place.

What you tell me of the attitudes of Father B[urfin] surprises me. I would never have thought that he could endure the thought of being in second place where he had been superior, he who complained without

⁷⁸ Among these "embittered spirits" who are complaining about his administration, the Founder lists here Fathers Burfin and Chardin (L. Vandenberghe to Aubert, April 7, 1853); no doubt, he was also thinking of Father Bermond who often criticized his superiors, especially Bishop Taché and Bishop de Mazenod. This Father found, among other things, that too many foundations were being made. For example, November 4, 1852, he wrote to Father Faraud: "The Congregation is a tree which already covers a large part of the earth, but it does not cast a dense shadow," or again to that same Father, May 31, 1854: "I have no news on the state of the Congregation except that from time to time we make some foundations and some members apostasize; two things perhaps equally regrettable."

reason and with so little restraint because I took him at his word when he suggested that he be relieved of the superiorship of l'Osier. He called that giving him a slap in the face in the presence of his whole diocese. Father C[hardin], who does not have the least idea of the religious spirit, how could he not fear being eclipsed by his confrere? These are deplorable thoughts in a religious; but what kind of religious are those men?

**1173. To Father Martinet, director of the major seminary, at Fréjus.
Var.⁷⁹**

Father Martinet is appointed professor of philosophy at the major seminary of Marseilles.

L.J. C. et M.I.

Marseilles, September 5, 1853.

I have not forgotten, dear son, that I owe you an answer. This time, I was very tempted to make it orally, but no! It is fitting that I, myself, should give you your new mission. I am calling you to me to teach philosophy in my seminary to my diocesan seminarians and also to a large number of Oblates who will be required to follow that course this year. Therefore, prepare yourself most earnestly to assume worthily this chair around which will gather fifteen or twenty disciples who expect to hear learning pour in profusion from your well practiced lips.

I pat myself on the back for having come up with this arrangement which will give me the consolation of giving you my heartfelt greeting and giving you my blessing in person.

† C. J. Eugene, Bishop of Marseilles.

**1174. To Father Bellon, priest, Obl[ate] of Mary Immaculate, at
Notre-Dame de Lumières, via Avignon. Vaucluse.⁸⁰**

His joy at knowing that Father Bellon has returned from England. Tell the scholastics about this country and come to Marseilles as soon as possible.

⁷⁹ Orig.: Rome, Postulation Archives, L. M.-Martinet.

⁸⁰ Orig.: Rome, Postulation Archives, L. M.-Bellon.

L.J.C. et M.I.

Marseilles, September 14, 1853.

A hearty welcome, dearly beloved son, but you are condemning me to the torments of Tantalus. To know that you are a few hours distance from me and not being able to give you my personal greeting. I need the whole strength of my character to endure it. I sense that you need rest and that Lumières is the best place for you to obtain it. Moreover, I accept this arrangement no matter how painful it may have been for my personal sentiments. Rest up, then, for a few days at the feet of Mary, our good Mother, and with your engaging company gladden the hearts of our fine youth. They will be very edified by all that you tell them concerning the triumphs of God's grace in our missions of England and especially at Leeds, where it seems, we are called to do a lot of good. Save a few tid-bits for my own edification.

I think it would be better if you did not prolong your stay at Lumières. We have a lot to discuss, and on the 25th, I go on retreat with the clergy of my diocese.

Father Tempier has just come in. He is implacable. He does not want to hear any mention of the days that I am granting you. He claims that you will be able to rest here just as well as at Lumières, and that you must come to Marseilles as soon as possible in order to meet with Father Vincens when he passes through; he will be here only 24 hours. It is a fact that the affairs with which we must deal are too weighty not to be treated in a face-to-face discussion. I must cede to the reasoning of this Cerberus, Tempier; come immediately, then. We will let you sleep as long as you may wish. Tempier is ready to sentence you to twelve, fifteen, and even eighteen hours of sleep, if need be, to make up for the bad nights of your trip.

Goodbye, dear and beloved son; I hope to see you soon. My arms are open to welcome you. I almost feel that I am already giving you a warm greeting.

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

1175. To Reverend Father Baret, priest, miss[iona]ry of Mary Immaculate, at Nancy.⁸¹

Come as soon as possible to Marseilles to "fulfill an important ministry."

⁸¹ Orig.: Rome, Postulation Archives, L. M.-Baret Charles. Ms.: Barret.

L.J.C. et M.I.

Marseilles, September 27, 1853.

Dear Father Baret, I had held off writing to you because I wanted to speak to you more at length and I was never allowed the time to do so. Father Humbert has just left me to go to his assignment in Nancy — but, another difficulty, I am in the midst of a pastoral retreat at the seminary, and you can imagine the chances of my finding even fifteen minutes of free time in this situation, surrounded by 180 priests and all the numerous activities that this entails. I am, therefore, postponing our heart to heart talk for the time when I can greet you in person. This is to tell you that I have committed you to fulfill in Marseilles an important ministry that merits every trust. Take the necessary means to see to it, dear son, that you arrive here some time within the course of the coming week. Come quickly; I am impatient to give you my heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

**1176. To Reverend Father Dorey, superior of the Miss[iona]ry
Oblates of Mary Immaculate, at Nancy. Meurthe.⁸²**

Reprimands Father Dorey for not writing. Father Humbert is replacing Father Charles Baret in Nancy. Give this young father good direction.

L.J.C. et M.I.

From the seminary, Marseilles, September 27, 1853.

That is a fine thing, dear Father Dorey! Not to have written me a word since I assigned you to Nancy! I do not even know if you are alive and how things are going in that city. Father Marchal did not exceed you in kindness. The evil is pandemic. Nevertheless, I have to communicate with you, if not about your own affairs, at least about the assigning and the moving of your personnel.

First of all, I am sending Father Baret an obedience to come to Marseilles without the least possible delay within the course of the coming week. I urgently need him and he is the only one who can fulfill what I have in view for him. I am sending you Father Humbert to be a part of your community. This man is just as he appears to be, good, but very flighty. He needs direction. He responds easily to goodness that is shown him. Consequently, you will draw the best out of him by the gentleness

⁸² Orig.: Rome, Postulation Archives, L. M.-Dorey.

and the firmness which characterizes you. I made some remarks to him; he took them well. And he told me himself that he was entirely disposed to conduct himself well under your paternal direction.

I cannot tell you any more. We are on retreat at the seminary and you well know the odds of a bishop having any free time when he is following the retreat program and is surrounded by 180 priests. I bless you. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1177. [To Father Gondrand, at S.-Siméon de Bressieux].⁸³

Refuses to grant him a dispensation of his vows.

[Marseilles], September 28, 1853.

You were correct, my dear Father, in thinking that your letter would cause me deep pain; you could not have wounded me more deeply. I cannot in conscience grant you — what am I saying — afflict you with the dispensation that you are asking of me. You really have to have forgotten the obligations of your vocation to be convinced that the perpetual bonds contracted by you before the holy altar and an oath sworn, so to speak, into the very hands of Jesus Christ himself can be dispensed for the reasons that you allege. I could understand that, perhaps too concerned with the misfortunes of your family, you would ask me for the authorization to work out a temporary arrangement in which you would be in a position to help your family. That kind of suggestion, I could have considered. But to free you from your vows, never! No, never, by the grace of God, would I countenance that degree of dishonesty. God preserve me from ever being that blind man who draws others down with him in his fall, into eternal damnation, a person whom he should lead to a more excellent way.

What rends my heart, my dear G[ondrand],⁸⁴ is the thought that you must have wasted a great many graces and travelled a long road outside the path of your holy vocation to arrive at suggesting to me such a profanation of that which is most sacred in the Church, next to the sacra-

⁸³ YENVEUX VIII, 298.

⁸⁴ Yenveux writes: Father G. It is a question of Father Gondrand, cf. L. Gondrand-Mazenod, September 17, October 24, and November 16, 1853. Father Gondrand claimed that he was sick, incapable of being a missionary, unhappy with his provincial, Father Vincens, etc.

ments. I will keep to myself this bitter sorrow; no, I will not speak to my Council about it. No more than I myself, could they have thought that you could have considered making the wretched suggestion which you have made me. But, in view of your distressing attitudes, they could consider things from a different point of view and undertake a course of action that I want to avoid at all costs.

I hasten to conclude a communication that is heartbreaking and I summarize my thought by suggesting that you regularize your situation. In order to help you do so, I authorize you, if necessary, to work outside of our communities for the benefit of your family. In that case, we will have to work out the relations which should be maintained between yourself and me during the period of time which will be granted you. I pray God that he enlighten you and bless you once again while awaiting from you another letter more in conformity with your duties and the wishes of my heart, this heart that is always open to you.

I want to point out to you that when one is a religious, one is held only to provide for the most pressing needs of one's father and mother — and that only partially.

1178. For Reverend Father Marchal, priest, miss[iona]ry Oblate of Mary Immaculate, at Nancy.⁸⁵

Reprimands Father Marchal for not writing often enough. Expresses his affection for him.

L.J.C. et M.I.

From the sem[inary], September 28, 1853.

I am only writing these few lines, dear Father Marchal, to reprimand you as you deserve. I am too jealous of the affection of those whom God has given me to be insensitive to being forgotten or being put in second place to something else, a thing that would always be unjust as well. The fact is that you have not written to me since your departure and that it is by chance and indirect means that I have received news about you. That would be to fail to grasp the mission that God has given me and the gifts he has given me to carry it out.

Goodbye, I send you my heartfelt greetings and bless you.

† C. J. Eugene, Bishop of Marseilles.

⁸⁵ Orig.: Rome, Postulation Archives, L. M.-Marchal.

1179. [To Father Mouchette, at N.-D. de Lumières].⁸⁶

Gratitude for the report on the scholastics and their good conduct. Failures in charity in conversation not to be tolerated; instil detachment from relatives. Father Mouchette must watch his health. Death of Father Dalton.

[Marseilles,] October 7, 1853.

My very dear son, Although we are to meet soon, even so I want to acknowledge receipt of your letter of the 5th and of the report it contains. Nothing could be better and I bless the Lord and our Holy Mother with all my heart for all the blessings that he does not cease to pour out on all his children. I read your report attentively, I found it most edifying and consoling. My heartfelt blessing on you and all your children.

You are to be inexorable as to failures of charity in conversations; anyone who is guilty of going so far as to criticize the acts of superiors deserves a heavy reprimand; you can administer it on my behalf. I abhor the liberty that is taken of speaking about all and sundry, all the more when it is a matter of superiors.

Make a special effort to explain the points of the Rule bearing on affection for relatives. Let no one delude themselves or beguile relatives with thoughts of seeing them. Are we to be less generous than young women who enter religion? It does not even enter into the head of a young sister to leave her convent and go to visit or console her relatives, even when they are at death's door; why should we settle for lower standards of regularity than simple sisters. When a person is rooted in advance in the sentiment of renunciation which must animate every good religious, he will not be tormenting himself or wearying superiors with indiscrete requests. That leads to abuse; and so you have my approval for having refused Brother Grandin permission to go and see his brother on his way to Avignon. It was quite open to that brother to turn aside on his journey and come and see him at Lumières if that was really what he wanted.

Your report on health gives rise to anxiety, my dear son, contrary to what I expected you really have not got the benefit of your stay at Lumières to put on weight; and the outing to Vaucluse very likely tired you out, as you insisted on giving the best places in the vehicle to others and on not taking them for yourself. You can expect to be cross-examined on

⁸⁶ YENVEUX V, 166, 249; VI, 103, 149; VIII, 157. Yenveux's text V, 166 bears the date October 7, 1852. The context points to 1853.

this more closely on your arrival here; but, I beseech you, among the graces you are going to ask for from our good Mother before leaving the sanctuary, do not forget to ask for health without which you will not be able to fulfil the task imposed on you; you are to make this prayer under obedience, from here, I am uniting myself with it with all my heart. I am spending too much time on matters we could discuss verbally when I have the happiness of having you here with me.

I regret to inform you that on the 25th September we lost our very dear Father Dalton. He must be given the suffrages that are his due without delay.

1180. For dear Father Guinet, [at Notre-Dame de l'Osier], priest, miss[iona]ry Ob[late] of Mary.⁸⁷

Expresses his affection for him. Importance of good example at the noviciate.

L.J.C. et M.I.

Marseilles, October 22, 1853.

My dear son, I find nothing that gives me more pleasure than to chat with my children, especially those who, like you, are worthy in every respect of my affection and my paternal tenderness. But they must have told you what kind of life I must lead in Marseilles. The days fly by without my having had a quarter of an hour to do as I wish. It is a rare thing if I can finish a letter once started. It is an unexpected gift when from the date to the signature there is not an interval of a week. I always have to do things in a rush, speak to everyone, and appear in every place where the piety of the people of my diocese call me. However, for a long time now, I have been wanting to tell you how much pleasure your short letter gave me. And you certainly were not obliged to tell me that I did not have to answer it. I am dropping everything right now to not delay any longer telling you again of my paternal love that you know I have for you. You know it. I believe I manifested it to you at every possible occasion, but you are quite willing to hear it again and I am happy to renew the assurance of my affection. How could it be otherwise? I have always had the consolation of seeing you walk in the road of your holy vocation. You have consistently shown a good example to all those young people that the Lord has deigned to call to your holy state; by this

⁸⁷ Orig.: Rome, Postulation Archives, L. M.-Guinet.

means you have contributed to maintaining them in the fervour of their noviciate. It is a kind of a mission which you have carried out excellently well, perhaps without even being aware of it. May God bless you for it as I do in his holy name while sending you my heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

1181. [To Father Vincens, at Notre-Dame de l'Osier].⁸⁸

Refusal to grant Father Gondrand dispensation from his vows. Silence at breakfast time. Father Conrard.

[Marseilles], October 22, 1853.

Concerning Father G[ondrand], I do not understand what you mean by his agony. I answered his letter according to my conscience. I found totally insufficient the reasons that he dared put forth to ask me to dispense him from his vows. For my part, I cannot play games with that which is most sacred in religion, namely, vows and oaths. He spoke to me of the duty to improve the lot of his family. I have not forgotten that it was already in very difficult circumstances when we received him as a child to feed him, clothe him, care for him and educate him for years and years. In short, I answered him that I could not give him a dispensation, but what I could do, since it was a case of helping his family, to which he does not owe this sacrifice, however, was to grant him permission to work on his own for a certain length of time. It would seem that he did not find that arrangement agreeable because he has not written to me since.

My dear friend, all of these gentlemen are very shady fellows. Moreover, if it is not possible for me to dispense that rascal on the grounds that he has alleged; the Congregation would be more than justified in expelling him from its midst if it came to measuring the value of his works, and so on and so on.

I have never given authorization to talk during breakfast for the very good reason that no one in any place has ever asked it of me; but I strongly approve the fact that you have maintained the Rule of general silence, not only because the little dining room is included in the general rule which prescribes silence in the places designated in chapter 2 *De silentio*,⁸⁹ but again because of the serious difficulty which you very well noted.

⁸⁸ YENVEUX III, 32; VI, 44; VIII, 299.

⁸⁹ Chapter two, part two.

I consent to allowing Father Conrard to make provisions favorable to the Congregation, but I cannot approve that this be in favor of Sion. It is the duty of the faithful who go to the shrine to see to its needs.

1182. [To Father Audruger], at Nancy.⁹⁰

Gratitude for a letter received and affection expressed therein. Exhortation to live as a good religious and put his talents at the service of the Congregation.

Marseilles, October 24, 1853.

I am very grateful to you, dear son, for having had the happy thought to write me. You gave me considerable pleasure, believe me. If you knew me, you would know what my heart is like in regard to all those whom God has given me. I thank him for it every day, even though I too often have occasion to feel the pain of the ingratitude of those whose misconduct and erring ways I must deplore. But, my dear friend, where have you learned that I had reason to complain about you or that you caused me the least bit of regret? It is possible that I desired to see you more fervent, a more perfect religious,⁹¹ but I do not know that you have ever done anything to cause me pain. Therefore, have more confidence in yourself. Yes, in yourself. For God will never fail you. His help is guaranteed you, especially when you walk with simplicity in his presence. Strive to guide yourself always with a supernatural perspective. Draw closer to your superior whoever he may be for no other reason than that he has the legitimate responsibility for your soul. When one is fortunate enough to have one as virtuous as yours, it really does not take a great effort to work in harmony with him.⁹² He will never demand that you do work which surpasses your strength. Only know how to pace yourself. One is not obliged to do all the good that needs to be done. Do you complain about the limitations of your community? I would very much like to be able to set up many communities like that! Do you think that in other religious congregations every member is a great orator? I have right in front of me proof to the contrary. Let's be content with what God sends us and let's see to it that each one of us makes the best use of what he has in his own area. Do not worry about your future; there is always a useful role for one in one's family. Attach yourself to her as you would to a mother; the love of a father is assured you.

⁹⁰ *Notices necrologiques*, V, 463; YENVEUX V, 173; IX, 39.

⁹¹ There had been complaints about Father Audruger at Notre-Dame de l'Osier because of his "excesses in language," cf. letter no. 1124 (M.-Baret, November 29, 1852).

⁹² Father Dorey.

Goodbye, dear son. Write to me from time to time. Drive far from you all sad thoughts; it would be wrong for you to be distressed. During this retreat, make a few good, strong resolutions which will make of you a good religious, living a supernatural life. Then, you will see if everything does not look easier for you. Be assured that I ask of you nothing more than that I can lean on you as one of the supports of our little Congregation. What does one need for that? That you consider your vocation as the keeper of your soul, that you never cease being grateful to God's goodness for having called you, that you attach yourself, as I was telling you a while ago, to the family that has adopted you as to a beloved mother, that, precisely because the Lord has endowed you with many talents, you will become ever more adept in the exercise of the virtues of religion which will protect you against pride and self-complacency, the stumbling blocks and the destruction of the incautious.

I thought that I would finish on the other page, and behold, my heart drove my pen right to the end of this page so that the only room left is the space to greet you and give you my blessing.

† C. J. Eugene, Bishop of Marseilles.

1183. [To Father Bellon, at Romans].⁹³

Send to the newspapers Bishop Chatrouse's circular letter on the Oblates in the diocese of Valence.

L.J.C. et M.I.

Marseilles, October 25, 1853.

Dear friend, I only have the time to write to you two words to tell you to send immediately, if you have not already done so, the Bishop of Valence's⁹⁴ circular letter to *l'Univers* and especially to *l'Ami de la Religion*. I had an opportunity to write to the latter and I requested that they include the circular letter in their paper. I have written to the Bishop of Valence to thank him for saying such kind words about us. The publication of this letter will make our Congregation known everywhere and could have good results.

Do not be stingy with your letters. For today, that is all I can do. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

I greet and bless all our Fathers of the two houses.⁹⁵

⁹³ Orig.: Rome, Postulation Archives, L. M.-Bellon.

⁹⁴ Circular letter of October 15, 1853.

⁹⁵ We had accepted simultaneously the major seminary of Romans (Father Bellon, superior) and a house of missionaries (Father Burfin, director).

1184. [To Bishop Guibert, at Viviers].⁹⁶

Death of Father Baudrand in Texas.

[Marseilles], October 29, 1853.

This delay enabled me to learn the bad news which reached me yesterday: the death of Father Baudrand⁹⁷ who was carried off by the yellow fever at Galveston in Texas.

I had sent him to that mission to be the head of the community to which Bishop Odin had entrusted his seminary. He had only been there a few months and already the construction had reached the second floor. Everything augured success and, in the meantime, the other missionaries would begin a most fruitful work in evangelizing the poor people scattered throughout the countryside and very lost. There! the Lord strikes down the leader, the mature man of experience that I had snatched away from Canada in spite of the reluctance of the Provincial and his collaborators. It had to be done because the other missionaries were too young — although very holy — for the work which was entrusted to the Congregation. It pleased God to throw us back into the open sea. We lost the only man I could make available to direct this difficult undertaking and our poor young missionaries remain without a head and exposed to the same danger, for the sickness is still cruelly raging and four out of five diocesan priests have died. Our Father Baudrand was the fifth.

There is then only one diocesan priest left and our two Fathers to help this whole wretched population. And in what straits I find myself! One of them has had this cruel illness twice already. May God protect him as well as his confrere! The other missionaries are in Brownsville where the yellow fever holds no sway.

1185. [To Father Viala, at Notre-Dame de Lumières].⁹⁸

Sending Brother Manthe. Be mindful of regularity.

[Marseilles], November 2, 1853.

⁹⁶ YENVEUX IX, 41.

⁹⁷ Father Baudrand died at Galveston, October 1.

⁹⁸ YENVEUX VII, 164

Dear Father Viala, I do not want to let Brother Manthe⁹⁹ leave without briefly wishing you a good day. Yesterday, this brother made his religious profession. I hope that he will find only good example in the community of which he will be a part. In order to do that, all the Fathers must be one in heart and mind and charity must reign in all hearts. Moreover, it is also necessary that the Rule be meticulously observed, which is a task especially incumbent upon you. I would have liked that, during the retreat, my most recent circular letter¹⁰⁰ should be read again so that everyone should bring their conduct into line with the advice that I give there; for I do not intend that it remain a dead letter. So do not neglect the lectures: either spiritual conferences or those for purposes of study. I wanted to tell you more about that, but they have just come into my room and brother is waiting to take my letter. I can only greet you with affection and bless you all.

1186. [To Father Vincens, at Notre-Dame de l'Osier].¹⁰¹

Recommends prudence in accepting priests who were guilty of misconduct in the past.

[Marseilles], November 5, 1853.

. . . And yet, this is a question that would require a lot of thought and some time to make a decision. All too much in the past we have allowed charity to prevail over prudence in cases similar to the present one. You very well know the anxiety that the one for whom you interceded gave us, the one you later regretted having with you, to the point of becoming wrongly upset because we had sent him to you. At the moment, I feel very little inclined to take a risk in regard to the conduct of this newcomer. Who knows to what point this person has deteriorated and the aftereffects that such terrible debauchery may have had on him. I would gladly bypass the serious problems of a probable recurrence of misconduct in his case, but for us to be sure of him in the future, what a conversion he must undergo! What a will to repair by a holy life the scandal he has caused he would have to possess! What a desire to make reparation to God and to the Church by a life of penance he would have

⁹⁹ Henri Manthe.

¹⁰⁰ The circular letter of August 2 on the occasion of the publication of the Rules, modified in the Chapter of 1850. We will publish it at the end of the twelfth volume of *Oblate Writings*.

¹⁰¹ YENVEUX VIII, 32.

to have! The dangers of the ministry he fears, would they not be found in the ministries our own people carry out? From here, I cannot judge his attitudes; I leave you, therefore, the full responsibility, granting you the power to give a positive or a negative response. I do not understand why you did not permit him to say Mass, since he was already saying Mass [. . .] and was not prohibited by his Bishop from doing so.

1187. [To Father Vincens, at Notre-Dame de l'Osier].¹⁰²

He expresses his affection for him.

[Marseilles], November 9, 1853.

What, in your goodness, you told me in the conclusion of your letter was a balm for my heart, a balm it savoured with inexpressible consolation.¹⁰³ Be blessed, my dear son. You know well whether or not I concur in the sentiments which you express; my life is to follow my heart.

1188. [To Father Gondrand, at Saint-Siméon de Bressieux].¹⁰⁴

Father Gondrand is granted permission to live outside the Oblate communities and to help his family.

[Marseilles], November 24, 1853.

For some time now, I am so distressed, so troubled, my heart is being so wrung, that I must force myself to take up certain questions which only serve to make me suffer all the more.¹⁰⁵

¹⁰² Rey II, 468.

¹⁰³ November 3, 1853, Father Vincens had written to Father Casimir Aubert. Among other things, he was speaking about his interventions in the General Council and the position of the provincial in relation to Father General: "From the depth of my soul, I am attached to the Congregation. For it, I would sacrifice my last breath. But I do not believe that one really cares for the Congregation when one is not devoted heart and soul to its Founder. I feel very free to tell you this because of my habitual frankness with which a few times I expressed myself in Council in regard to what I disagreed with and the restraint that I have maintained in regard to the weaker members in order to avoid extinguishing the wick which is still smouldering may have lead some to believe that my thoughts and feelings were other than they are. I love from the depth of my soul. I love our Superior General as a father. I believe in his word and decisions more than in the word and decisions of anyone else. Therefore, to consult him is not simply a duty; for me, it is a real need."

¹⁰⁴ YENVEUX V, 159; VIII, 320.

¹⁰⁵ The deaths of Fathers Dalton and Baudrand, the dismissal from the Congregation of Fathers Lempfrid and Palles, etc. Cf. letter no. 1189 and the General Council of September 20, 1853.

I point out to you that a religious is only obliged to provide for the most urgent needs of his father and mother. Consider yourself authorized in virtue of the present letter to seek and to accept outside of the communities of the Congregation, any kind of ecclesiastical employment with power to administer the revenues therefrom, using them either for your personal needs or for the needs of your family. At the same time, I remind you to always live in modest fashion according to the spirit of poverty. Since the sacred and perpetual bonds which unite you to the Congregation are not broken by this extension, you will maintain with me a direct contact which will nourish the spirit of sweet obedience, which I do not think I have ever caused to weigh heavily upon you. It seems to me that a letter every three months would not be too great a subjection and would suffice, if the worst comes to the worst, to satisfy the consciences of both of us. In your day to day conduct, strive to live as closely as you possibly can to the Rule. You will continue to recite the Divine Office proper to the Congregation and, in your daily exercises, you will not neglect to recite every day the litanies which we recite in our communities after the particular examen.

I think, my dear son, that I have sufficiently acceded to your view of things. You have found in me a good father and a superior who is easy to deal with. That is one thing I can grant you in addition, for in practice, it is truly a very rare thing in other Orders and Congregations. Be blessed, therefore, in this new phase of your life and never neglect anything useful for your sanctification. You will see to it that this dispensation does not last any longer than is necessary to alleviate the urgent needs of your parents. When you return to the family fold, you will be received with the cordiality and the fraternal friendship which are your due. Goodbye, my dear son, I send you my heartfelt greetings — all the more since I feel so distressed.

1189. [To Father Vincens, at Notre-Dame de l'Osier].¹⁰⁶

Death of Fathers Dalton and Baudrand. Fathers Gondrand and Roque. Older priests adapt to the Oblate way of life only with difficulty.

[Marseilles], November 25, 1853.

Dear Father Vincens, I was impatiently awaiting a short letter from you. I am so distressed; my spirit is so sad that I feel almost a need to surround myself with all those I love. The so untimely death of dear Father

¹⁰⁶ Yenveux VIII, 88, 321; IX, 42, 193.

Dalton, the brutally swift and so unexpected death of Father Baudrand, the void that the loss of this man creates, the man upon whom rested the hopes of our future in Galveston . . .

Father Gondrand believes that he is justified in asking me for the dispensation of his vows because he believes that he is obliged to help, not his father or his mother, which would be admissible, but his brother. . . I also wrote Father Gondrand a second letter, which I did not have the time to copy for you although I would like you to know its content, by which I authorized him to live outside our communities and to see and obtain some kind of position in the Church the revenues of which he could use for his own honest and modest living and to help out his family. I imposed certain conditions upon him, as for example, to write to me every three months so that he does not [forget] that the ties which bind him to the Congregation are not severed, to continue to recite the Office proper to the Congregation, to follow, in as much as it will be possible for him in his private life, the Rule of the Congregation, especially to recite every day the litanies which are to be recited by our members every day, the ones we recite in our houses after particular examen.

I am thinking of leaving with you for a few months Father Roque in order to give good example and to encourage the priests who will come to make their noviciate. As for those whom the Lord has carried off, all I could do was to pray for them and to ask the Lord for the grace of resignation and perfect conformity to his holy will.

I am very much of your opinion concerning the second hand articles of this world. We have had a lot of experience in that matter. What ever could that old parish priest from Philippeville have come to do among us while assuming such a ridiculous stance which you were too good-hearted in tolerating for such a long time. As soon as he perceived that he could not fit the mould, the only thing for him to do was to leave. And that Lusso fellow who did not write to me any more than the other.

1190. [To Father Bellon, at the major seminary of Romans].¹⁰⁷

Father Roque will go to Romans. Death of Fathers Dalton and Baudrand.

¹⁰⁷ YENVEUX II, 9; III, 223; IX, 193; REY II, 490. Two of these brief extracts (Yenveux II, 9 - camail - and III, 223 - Father from Ceylon -) bear the date December 30, while the extract from Rey concerning the deaths is dated December. We reproduce them with the extracts of December 3 whose date is certain according to the context.

[Marseilles], December 3, 1853.

Our Fathers at the seminary, while they knowledgeed all the virtues that adorn the beautiful soul of this man, did not think that the very fine Father for whom you were asking would succeed in the work for which you had destined him. They feared that the choice of this man might create a negative impression on those who know him here. You believe that you know better than they do the capability of this man and you persist in your desire to associate him with your work. Dear friend, there are no more obstacles to this; I grant him to you wholeheartedly. Even supposing that he has a little less talent than someone else, he is certainly so virtuous, so good that you will find ample compensation for whatever may be lacking to him. Tomorrow, I will write to l'Osier to give the obedience requested for Father Roque who is to make his vows on the feast of the Immaculate conception.

. . . Father [Keating]¹⁰⁸ of Ceylon has taken up again his excesses and his dreams of a make-believe perfection which he wants to seek some place other than in the practice of the virtues which are prescribed by the Rule. . . Will that suffice, dear friend, to ruin all my hopes for this project?¹⁰⁹ What is more, I have come to the end of my rope and it is in these crushing moments that I find I am almost alone. Oh, what injury do you do me, my dear son!

The Bishop of Valence wrote me to ask whether he could bestow the camail upon you. I responded in the affirmative in accordance with what is practiced in other seminaries. There will be no aftereffects to this. It is well known that when one leaves the seminary, one leaves behind those marks of distinction that are not in use among us.

¹⁰⁸ This Father from Ceylon whose name is not given in YENVEUX III, 223, is certainly Father Keating, cf. L. M-Semeria, January 26, 1854, in *Oblate Writings*, IV, p. 115.

¹⁰⁹ Before transcribing these few lines, REY (II 490) says that the Founder was speaking of Fathers Dalton and Baudrand.

1854

1191. [To Father Bellon, at the major seminary of Romans].¹

Thanks Father Bellon for his good wishes. Visits made by Bishop de Mazenod in Marseille on New Year's day. Nevertheless, he does not forget his sons.

[Marseilles], January 11, 1854.

Thank you, my dear son, for the kind words you addressed to me. Since I lacked the pleasure of your presence, they were helpful and did my heart good. Yes, I sense it. God gives us too many consolations for us to attribute too much importance to the suffering which is part and parcel of life, especially when one has to deal with so many different people, so many people in all countries of the world. We must accept what God permits no matter how certain events, which we cannot help but find regretful, rend our hearts.

Here I am swept into the whirl of New Year's day visits, return visits which I must make to 200 people of the perhaps 2,000 who came to visit me on New Year's day. That is one of the tortures of my position, but it is something from which I cannot be excused. Hence, I must reserve my spare time for business affairs, while counting rather heavily on the friendship of my children, that they pardon my silence in their regard, a silence which I certainly do not keep before God, since they are present to me every day, each by name, at least twice a day in the presence of the Lord.

1192. [To Father Vincens, at Notre-Dame de l'Osier].²

Good health of the Founder in spite of his numerous activities.

[Marseilles], January 11, 1854.

The amount of writing I must do and send letters off in every direction because of the demands of our very religious population, etc., is

¹ REY II, 490-491.

² REY II, 497.

phenomenal. This energy which surprises everyone is due to the prayers of the family. It is a gift that God grants me so that I can be used up in the service of the Church. Therefore, we will carry on as long as we have the energy to do so.

1193. [To Father Dorey, at Nancy].³

Expresses his affection for all the Oblates.

[Marseilles], January 23, 1854.

One must not think that the modifications introduced into the Rule on the heading of administration should change in any way the relations of the members of the Congregation with the Superior General no matter what their position is. He always remains the only genuine father of the whole family and his heart only loves his children the more their number grows.

1194. [To Father Bellon, at the major seminary of Romans].⁴

Reprimands Father Bellon who does not write. Father Rambert resting up at Marseilles. Foundation of Notre-Dame de Cléry by Fathers Brun, Marchal and Dassy. Death of Father Ciamin in Ceylon.

L.J.C. et M.I.

[Marseilles] January 28, 1854.

That is beginning to go beyond the limits of what is permissible, my dear Father Bellon. Do you believe that I am so easily able to resign myself to this situation and to look upon you as if you were poles apart from me. It certainly suffices that you are at Romans and that I am continually deprived of your kind and gentle presence. Write to me from time to time! It seems to me that I have not heard from you in a century.

One day's interruption . . . which shows you, my dear friend, my good will so often rendered ineffective. You know it; I do not need to tell you how.

I will give you some of Father Rambert's news. It seems to me that he is in good health and I am tempted to believe that you allowed your-

³ YENVEUX V, 186.

⁴ Orig.: Rome, Postulation Archives, L. M.-Bellon.

self to become a little to concerned that the climate where he had been sick would be a hinderance to his recovery. From the day of his unforeseen arrival, I have been telling him that he will return to his post when he has regained his strength. It would perhaps mean exposing him to a situation of concern to send him back there before the end of winter, but when I think of the overload of work which is weighing on all of you, I would not want to wait until Easter to send him off once again on the road to Romans. What is your opinion on this?

What an immense amount of labour to set up the establishment of Orléans, an establishment promised for such a long time and for which Bishop Dupanloup acquitted himself so graciously. He had to obtain three resignations and he already had obtained them when he was urging me through six successive letters to not delay carrying out the project, a project not only decided upon, but already underway. I do not know whether I told you that I had decided to send him Father Brun as the man in charge of the parish; we had to present a mature man and one who could give him moral support and encouragement when needed. He asked as a favour that we do not give him as a companion one of our young Fathers. I was compelled to make a further sacrifice and give him Father Marchal, who is such a good religious and so full of zeal. Tempier wanted to keep him for Galveston to replace Father Baudrand, but I wanted to deal with what was most urgent and Father Marchal received his obedience for Orléans. I sent Father Dassy to negotiate with the Bishop and to give them some hope of seeing him give a mission of some kind. When things are well underway, the latter, Father Dassy, will come back to Marseilles and I will see to it that a third Father, from our young Fathers, is added to Fathers Brun and Marchal.

I had written a humble, very accommodating letter to Father Cumin⁵ to parry the lightning bolt of his anger; I succeeded in part. He asked me for the impossible in exchange. He will just have to be satisfied with the young father whom I will send him. I cannot simply jettison them because they are young.

There, dear friend, you have a few of our affairs that it would be so pleasant to treat with you; but we have to want what God wants. This good Master also wants me to love you. That is why I take pleasure in saying it to you again while sending you my heartfelt greetings.

† C. J. Eugene, Bishop of Marseilles.

⁵ Father Cumin, superior of the house at Limoges, would have liked to keep Father Brun who was an able preacher.

P.S.: Before the circular is sent out, I am notifying you that I have received word of the h[ol]y death of our Father Ciamin. You will be edified in reading what Father Semeria has written to me. Do not delay any longer in granting him the suffrages which are prescribed, namely, a Mass from each one of you and the rest.

1195. To Father Tortel, director of the major seminary at Fréjus.
Var.⁶

Gratitude and greetings. Activities, joys and suffering of the Bishop of Marseilles.

L.J.C. et M.I.

[Marseilles] January 31, 1854.

For some time now, my dear son, I am so taken up with external activities that I spend entire days without being able to sit down at my desk. I have told myself a hundred times that I needed to write to you and a hundred times I was prevented from doing so. Today, I am about to go out to receive someone's vows as a religious, and already they have come to tell me that several people are waiting for me in my chapel, but I am writing to you by torch light and even if I were to write you a couple of words to thank you for remembering me and to assure you of my enduring paternal affection, I would do it before leaving here. I don't need to tell you how much pleasure your letter gave to me. Write me from time to time without taking offence at the delay in my responses. You have often seen with your own eyes how I am pulled a thousand ways at once. My diocese, or more properly speaking, the immense city in which I dwell requires of me an incessant labour; the growth of the Congregation demands an endless amount of correspondence. There are, no doubt, some things that run rather smoothly, but there are others that are very difficult, and when one has to try to reconcile differences, it is an insuperable task. Thank God you are no source of worry at Fréjus. But what a host of worries America has provided for me! We had to expel from the Congregat[ion] that wretched Carthusian⁷ that we accepted, putting too much confidence in his label of contents. How could one be suspicious of a religious who had spent ten years among the Carthusians? Did we not also have to expel Mondini? Those are the thorny trials that draw blood as we gather the roses that the Lord wants to grant us.

⁶ Original: Lowell, Provincial Archives, O.M.I., L. M.-Tortel.

⁷ Father Lempfrit.

Goodbye, goodbye, dear son. They are calling for me from all sides. No matter, I have had the pleasure of conversing for a minute with you and my heart tells me that you will forgive my very involuntary delay. Greet all our Fathers and tell Father Berne that he too should have⁸ a little patience. I acknowledge my debt and will pay it.

I bless you all. Goodbye.

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

1196. [To Father Berne, at the major seminary in Fréjus].⁹

Thanks for the New Year's wishes and the news from the seminary. Expresses his affection.

L.J.C. et M.I.

Marseilles, February 5, 1854.

I had sent you word, my dear son, via Father Tortel, that I would not delay in writing you a few lines as soon as they would give me a moment's respite. Since I had to preside the ceremonies three days running at the Jesuits on the occasion of the beatification of the servants of God de Brito and Bobola,¹⁰ I allowed myself the privilege of missing vespers in the hope that no one would come to disturb me in this short time span. I am not sure of having won this short rest; already someone comes to disturb me. No matter, you enjoy all my attention and I hop over a pile of other letters which are clamoring for their turn on my overburdened desk.

First of all, I begin by thanking you for your good wishes; I appreciate them because they are the expression of the prayers that you have the charity [to offer on behalf of]¹¹ your old father whose affection for you you know.

Next, I cannot tell you the pleasure that you gave me in communicating the good information on your comm[uni]ty and seminary. I know of no other sweeter reward in this world for the efforts of your zeal and devotion. The diocese will feel the benefit of your good teaching and of your edifying example, and God will bless you for the good that you

⁸ Ms.: est.

⁹ Orig.: Rome, Postulation Archives, L. M.-Berne.

¹⁰ Jean de Brito (1647-1693), beatified August 21, 1853 and André Bobola (1591-1657), beatified October 30, 1853.

¹¹ Ms.: . . . "l'expression des prières que vous avez la charité de votre vieux père dont" . . .

have done for souls. So it is that each one in his own field competes with the others among us to spread the Kingdom of Jesus Christ.

It was with great earnestness, my dear son, that I gave you the responsibility which you felt was so strange to have assigned to you. I knew that you would keep order and regularity, and I harbored the hope that you would bring to the exercise of your responsibility — a rather delicate one, I agree — much restraint and decorum.¹² What you tell me confirms that I was not deceived in my expectations. Moreover, you acted most correctly in referring this matter to me as you have done. Be at peace, I will never betray your confidence. When the occasion arises, I will use the means that you point out to me to obtain what is your very reasonable desire.

I was quite right in saying that they would not leave me in peace. Here is someone coming into my study. Oh! If I had a room at the seminary, how I would run away to hide in it! But you know the icebox that is set aside for me in that wretched house. Perish the thought of ever entering it during the entire winter season.

A very abrupt goodbye, then. May God bless those without tact. I have to forgive them today for having torn me away from an interchange which was balm to my heart, that heart which is very much yours, my dear son whom I love tenderly.

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

1197. [To Father Charles Baret, at Limoges].¹³

Thanks him for his New Year's wishes.

L.J.C. et M.I.

Marseilles, February 6, 1854.

What a happy thought you had, dear son, in writing to me! For me, it was like receiving genuine New Year's gifts. I do not know if it is rarity which makes me prize it all the more. Nonetheless, the fact is that

¹² Father Berne had said that the community was suffering from "certain kinds of neglect very prejudicial to the common good." The Founder had asked Father Berne to make these known to him and, no doubt, asked him to work to reform whatever he could, cf. Letter M.-Berne, September 8, 1852. It was probably a case, among other irregularities, of the way the seminary directors spent their summer vacations, cf. letters nos. 1156 and 1163.

¹³ Orig.: Rome, Postulation Archives, L. M.-Baret.

your letter gave me inexpressible pleasure. And I read it twice so much my heart found it sweet to savour the filial sentiments that you expressed so freely.¹⁴

1198. [To Father Dassy, at Orléans].¹⁵

The joy of knowing that the Oblates are taking possession of Notre-Dame de Cléry. Gratitude on the part of Bishop Dupanloup, his Vicars General and the Sulpicians. The community, to be completed as soon as possible, will be made up of four Fathers.

L.J.C. et M.I.

[Marseilles], February 11, 1854.

My dear Dassy, I was waiting to write you so you could send me the final word on your negotiations with the very fine Bishop to whom I had sent you. Your letter of yesterday tells me that you have finished your negotiations and on Sunday, our Fathers will be installed in their new home.

First of all, I must express my gratitude for the goodness and the paternal welcome given us by the Bishop of Orléans and I am deeply touched by the warmhearted response of the Vicars General and the priests of St-Sulpice.¹⁶ I do not have the privilege of knowing personally the Vicars G[erera]l. I am not speaking of l'abbé Gaduel, but I am not surprised, although I am deeply touched, that the Sulpician priests recognized in you the children of the man who is the most attached to their precious Congregation and who considers it a privilege to demonstrate this on every possible occasion.

It is my very firm intention to assign four missionaries to this new foundation, but we have to have a little patience and we have to take into consideration the fact that we are still only a small family, perhaps too spread out for its resources. Consequently, I have been intractable in regards to the requests which have been addressed to me, no matter how insistent they were. Immediately after Easter, and a little earlier if it is absolutely necessary, I will send the third man. To begin forming a community, that is an essential requirement. When the first attempt is made to launch a mission or to put on a retreat in the form of a mission, my idea would be that you should be the one to give it; you could remain on

¹⁴ This letter, hardly begun, was taken up again July 17, cf. letter no. 1220.

¹⁵ Orig.: Rome, Postulation Archives, L. M.-Dassy.

¹⁶ The Vicars General of Orléans were twelve in number, among whom was l'abbé Gaduel, a priest from Marseilles. The Sulpicians were in charge of the major seminary.

the spot waging your campaign right up to the time set for the pilgrimage of which you spoke to me. You would prepare yourself to bear the burden of preaching: it seems to me that this solemn action falls to your lot. As for the plan afoot to call me there, I am really very old to allow myself that kind of an excursion. No doubt it would be a great joy for me to see the Congreg[atio]n installed in the shrine with the happy assurance of reviving and restoring devotion to our good Mother there, but Orléans is a great distance away from Marseilles!

You have made no further mention of the hope that the Bishop of Orléans entertained of settling us in the former cloister. We must keep that in view. What a difference there is between being crammed into a tiny rectory and in occupying the ample living space of former religious. I assume that after tomorrow, when you will be on the spot, you will stir up the courage of those who can contribute to the success of this fine project.

I ask you, dear son, to pass on my warmest regards to the Bishop of Orléans, my thanks to the Vicars General and my affection, in particular, to l'abbé Gaduel. I will include with your letter a few lines to dear Fathers Brun and Marchal. I am still expecting some kind of a letter from you before your return and I send you my heartfelt greetings.

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

1199. [To Father Pianelli, at Ajaccio].¹⁷

Refusal to grant a dispensation from vows.

[Marseilles], March 6, 1854.

Your letter deeply distressed me. It is impossible for me not to tell you that you have allowed to weaken in you the grace of your vocation and that in your heart of hearts you are unfaithful to it. Too intensely preoccupied with the worldly interests of your family, you are losing sight of your own salvation, a salvation gravely prejudiced by the course of action you are suggesting to me. You are carrying too far the obligations one has toward one's parents. To care for the needs of a father or a mother is all that a religious is obliged to do — and again, he must see to their needs without sacrificing his vocation when he is offered the means

¹⁷ YENVEUX VIII, 321. Yenveux does not give us the name of the person to whom this letter is written. None of the Fathers in France left the Congregation in 1854, but Father Pianelli was preparing to do so. He did, in fact, leave in 1855. Also, his family was in need, cf. letters Magnan to Mazenod February 7 and March 12, 1854.

to do so. All that I can grant you, without betraying my conscience and yours, is to authorize you to accept temporarily a gainful employment outside of our communities. But to break your sacred bonds, never would I lend my ministry to such a profanation, never would I be a party to such spiritual assassination. They will perhaps advise you to address your request to Rome directly. Be careful: *Deus non irridetur*. Remember, my dear child, that if you adopt these extreme means, the responsibility of which I will allow to rest with you, you will be obliged to admit to Rome that I refused to grant you this fatal dispensation. Alas! I know that in Rome when this dispensation is granted, it is usually to rid a congregation of a discontented member. *Ipse viderit*.

1200. [To Father Vandenberghe, at Notre-Dame de l'Osier].¹⁸

Father Vandenberghe, novice master, will be superior of the community as well. Brothers working in the kitchen. Apostates.

[Marseilles] March 10, 1854.

Your appointment as Superior of the house was not made to lighten your load. Thus it is, my dear son, that we are always the servants of the servants of God. For, if in one sense, it is said that to serve is to reign, here to reign is to serve.

Everywhere they are asking for brothers to work in the kitchen. See to it that our lay brothers learn how to cook. That is more useful to us than having them work out in the fields.

In the name of God, in your lectures, do not fear to threaten with damnation the wretch who for any excuse whatever betrays his sacred commitments. There is not one among those wretches who left us whom I do not consider an apostate. The dispensation that they extort from us is a kind of violence for which they will without fail have to render an account before the judgment seat of God.

1201. [To Reverend Father Fabre, director of the major seminary, Marseilles].¹⁹

Business: letter to the gardener, stocks on the pump for extinguishing fires.

¹⁸ YENVEUX VII, 135; VIII, 232, 265.

¹⁹ Orig.: Rome, Postulation Archives, L. M.-Fabre. Father Fabre had been appointed procurator general in the Chapter of 1850.

L.J.C. et M.I.

[Marseilles] March 14, 1854.

My dear son, I am sending you the letter which I wrote to Gras, the gardener. You will seal it after having read it and you will communicate it to him. Really, it is frustrating never being able to come to terms with that blessed man.

I fear that Tempier may have forgotten to tell you that I needs must send in as soon as possible my bonds on the fire pump. The newspaper is notifying us of a definite deadline to exchange them for a permanent title. Since these good people have given me this gift, I must not allow it to expire through my own fault. The office is at Quai de Canal no. 3. You must go there from ten in the morning to noon or from three o'clock in the afternoon until five.

Goodbye.

1202. [To Father de L'Hermite, at N.-D. de Talence].²⁰

Regrets that he cannot write to the Oblates more often. Fewer pilgrimages since Father Dassy's departure. Report on missions. Cardinal Donnet will close the missions. Data on N.-D. de Talence. Look after his health.

L.J.C. et M.I.

Marseilles, March 20, 1854.

I am quite sure, my dear son, that you are expecting nothing less

March 21.

than a letter from me. You must have been thinking that I am a bankrupt debtor and that nothing could be expected from me except a little goodwill without practical effect. I admit that someone who does not know the kind of life that people constrain me to lead here could indulge in whispered murmurings; but you, my dear son, who have seen things at close quarters, you no doubt pity me and do not hold it against me. You know that nothing could please me more than to converse at length and often with my children, whom I love with such a tender affection; but that I am not at all free to follow the impulse of my heart and that I am too often reduced to aspire to them as I do to God with

²⁰ Orig.: Rome, Postulation Archives, L. M.-L'Hermite.

short, swift prayers, with this difference, however: whereas God knows these aspirations and accepts them, my children do not comprehend them and do not give me any credit for them. Yet, that is the way things are, and since receiving your letter to which I am so late in replying, I cannot count the arrows that I have shot off in your direction and which, unfortunately, have fallen before reaching you. But today I am going to go ahead and, even though I have been disturbed three times already since I have taken up my pen, I am going to the very end, unless prevented by force majeure.

I want to start by asking how you are. I have been told that you have been ill and tired out. Please give me a precise and honest answer on this point. Next, you will tell me how things are going at Talence. I have to tell you, but confidentially, that I received here the visit of a young gentleman, a proprietor and resident of Talence, whose name is *Desiré Tolentin*. This young gentleman felt obliged to tell me that since Father Dassy left, the pilgrimage has fallen flat; that during the time this Father was there, the whole city of Bordeaux would come, with the Congregations carrying their banners high, and crowds of organized groups; the shrine was then alive and always in celebration; but that everything has come to a standstill since his departure, that the centre of devotion is moving elsewhere, that Verdélais is prospering to the detriment of Talence. I didn't conceal from this gentleman the fact that I found his account a bit exaggerated and definitely inspired by too exclusive an attachment to the former Superior. Nevertheless, I also decided to write to one of you in view of being better informed about these realities. When you answer, start your letter on top of the page. The overly respectful blank space that you leave is larceny committed against myself. Write to me in two sittings, if you will, but darken the whole of your paper sheet with your words which are so welcome to my heart. Take care among all else to retain the memory of your missions by means of reports filled with sufficient detail. Let it not be the case with you as it is with us: we have buried in oblivion marvels of grace comparable to the most beautiful things we read about in the first centuries of Christianity.

With great pleasure I notice that the Cardinal of Bordeaux has adopted my method of closing the missions that we give in his diocese. I look upon it as a duty, but what a consolation it is for a Pastor to see himself surrounded by so many converted souls and to administer the sacrament of confirmation and give the Holy Spirit to all those adults who otherwise would never receive him. I have not been able to have such a clear and striking practice appreciated elsewhere.

You will have been waiting, my dear son, for my consent that you busy yourself in studying the documents which could furnish material for the brochure you would like to publish on the shrine of Talence. I would have liked to tell you much sooner that, far from being opposed, I am rather pleased to see you wanting thus to promote the honour of your shrine. So give yourself to this work with zeal and devotedness, thereby increasing the faithful's devotion to our good Mother whose power we must exalt. What I do recommend, though, is that you do not tire yourself too much and to husband your strength. In a few years' time you will not need to be so cautious, but you are still quite young and you need to become more strong; take special care of your chest, avoid exposing yourself to catching colds. As soon as you feel the least trouble in your chest, stop immediately. These measures will not be needed for too long anymore, but, at present, do take care.

I would have liked to give you some details of our little events here, but I have to get ready to attend a charity sermon being preached in the church that you built by your discourses on Mary, our Mother.

Now tell me, will the major seminary of Bordeaux not provide us with a single member? That is beginning to amaze me. It is true that the Superior, Sulpician that he is, has hardly shown himself to be one of our friends. But we do have to respond to so many needs! God will provide thereto. Let us be faithful to the Code of Rules he has given us, and he will send us men who will imitate us. Goodbye, dear son, I bless and embrace you.

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

1203. [To Father Bellon, at Romans].²¹

The Congregation will grant a pension to Father Bellon's parents.

[Marseilles], March 22, 1854.

. . . I had, however, to express to you the pain I experienced because of the bad news you gave me in regard to your father. I don't think you are in any doubt about how interested I am in regard to the position that his condition puts you in. You are definitely not capable of giving him back his health; but you can soften a bit his suffering through the means

²¹ YENVEUX III, 35.

you point out to me. I wholeheartedly agree to that. You will share with him and your mother the salary that you are receiving from the diocese of Valence. You will arrange this with the Reverend Father Procurator General, who will probably have more facility to set up this pension from here than you can do it in Romans.

1204. To Mister Baret, priest, Missionary Oblate of Mary, Montet Street, at Limoges, Haute Vienne.²²

Reproaches Father Baret for lack of gratitude. Archbishop Mosquera.

L.J.C. et M.I.

[Marseilles], March 25, 1854.

I am put out, my dear Father Baret, at finding you in default, and for having given me reason to reproach you, a friendly reproach, to be sure, but a reproach just the same. I thought I had given you enough marks of friendship during your stay in Marseilles to flatter myself that you would have paid me back in kind and that my heart could count on your affection to which I hold as a mother does to the love of her child; now when one really loves one's mother — you know I am more a mother than a father — one expresses this love to her, one invents occasions to prove one's tenderness to her. Is that your case, dear son? You know my concern when you are travelling. So many accidents can happen! Now then! Have you as yet written me a single line to tell me that you arrived safe and sound? Who knows! Perhaps someone other than I knows something about that! I did not want to seek out information on this point. Such an aberration would have caused me too much pain. You were nevertheless able to understand that I had agreed to this trip of yours only to please you. The alleged motives were in my eyes only little pretexts which by themselves would never have sufficed to authorize such a considerable journey. You would have been working for others, you would have been working for yourself according to our Rules which are well known to you. Is it really demanding too much to ask for a little gratitude for the attentiveness I have shown in meeting your desires in some way?

The mail has just now brought me the answer I was awaiting from Rome. Archbishop Barnabò writes to me: "I hasten to inform you that His Holiness of our Lord has no problem in regard to communicating, as

²² Orig.: Rome, Postulation Archives, L. M.-Baret.

requested by the relatives of Archbishop Mosquera, the public Brief addressed to Your Illustrious Lordship concerning that Prelate. That being the case, you can without any concern give a copy of it to the above mentioned relatives of the deceased Archbishop of Bogota.”²³

I think you will be pleased by this news, and with it I end this little letter which people won't allow me to continue. I bless and embrace you with all my heart.

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

1205. [To Father Chaine, at N.-D. de l'Osier].²⁴

Joy at learning that the ex-Oblate A. Chaine is asking to return to the Congregation.

[Marseilles], April 1, 1854.

How good it would be, my very dear son, if you were near to witness the impression your good, touching and excellent letter made on me! How I would have liked to hold you to my heart so that you could sense its beating as a result of the fine sentiments you express! I would have liked to shake your hand, embrace you with affection, to tell you again and again that all is forgotten, that your return, inspired by such generous and religious thoughts, made me experience an inexpressible happiness which compensated me for the keen chagrin, the sorrow — I must not conceal this from you — that infidelity brought me, an infidelity so well made up for by your present step. I love seeing you set out so courageously on the paths of humility. Oh! How a person is truly great when he lowers himself before God! And the men whose esteem one should covet, namely, the men who feed only on supernatural things, how greatly they admire a measure that is so in conformity to duty and atones so well for all the errors of the past!

And so I assure you, my dear son, that throughout the entire family there will be nothing else but a sole cry of joy at the news of your resolution, a resolution to which the family contributed by its prayer. You

²³ Archbishop Mosquera died during his stay in Marseille on December 10, 1853. Pius IX replied with a Brief to the Founder's letter announcing the death and the solemn funeral for the deceased. Father Baret had preached the funeral eulogy (REY II, 482).

In the Ms. the above quotation is in Italian.

²⁴ RAMBERT II, 615; YENVEUX VIII, 315. Father Chaine re-entered the novitiate on March 22.

will be welcome among your brothers, as you are to your father who has never stopped loving you and who at this moment blesses you from the fullness of his heart and deepest affection.

1206. [To Father Chaine, at N.-D. de l'Osier].²⁵

The Founder's joy at Father Chaine's return is not exaggerated; it corresponds to his suffering caused by the gravity of infidelity to one's vows.

[Marseilles], April 24, 1854.

My dear son, you would never have been able to measure the depth of a father's heart such as mine is. There, perhaps, you have the reason for your astonishment at finding me so affected in your regard. To be sure, I don't want to water down your fault which I consider, in my soul and conscience, as the greatest that can be committed after apostasy from the faith; but the greater the fault, the greater my rejoicing has to be when I see it atoned. And so I can state to you that when I expressed myself as I did, it was well below the joy and happiness that I felt. Yes, you would have had to be present when the news came of your return; how tenderly I would have held you close in my arms. Perhaps when you would have felt my heart beating against yours and felt your face becoming wet with my tears, you might have grasped the sentiment that dominated me and you would have really told yourself that everything was forgiven, everything forgotten. Oh, my son! Let there be no more any question between ourselves concerning the errant time. I don't want to hear anything said about it. I am nevertheless vividly moved by the good sentiments that God's grace inspires in you. Daily I thank his mercy and I count the months of penance you have laid upon yourself and which had to be endured, according to the canonical laws, to restore you with honour to the rank that you have regained through your fidelity to the grace and the edification of your conduct.

I have left all else to write you hastily these few lines. My desire is, my dear son, that you read what is going on in the depths of my soul and that you love me in return as much as I love you. I bless you with all my heart.

²⁵ RAMBERT II, 617; YENVEUX VIII, 316.

1207. [To Father Baret, at St-Dizier].²⁶

Father Baret's lack of openness: he is preaching a Month of Mary without having informed the Founder. Mr. Mosquera's address in Paris. Gift of the Cathedral Chapter of Bogotá.

L.J.C. et M.I.

Marseilles, May 3, 1854.

Who would have ever imagined, my dear son, that in allowing you to make a small pleasure trip to Limoges, you would take off from there to preach the Month of Mary at the other end of France! I don't want to develop this idea, for it might lead me to reproach you for not being as I desire all my sons to be in my regard, namely, with no half-truths, frank, direct and to the point, incapable of surprising me by underhandedness, convinced that I will always very gladly align myself with what is just and reasonable, in a word, with what is feasible.

In any case, you are now at St-Dizier, and it is there that I must write to you in order to know Mr. Mosquera's address which you forgot to give me when you forwarded to me his interesting letter to which it must have occurred to you that I must answer.²⁷ You did indeed tell me that you had sought his hospitality when you were passing through Paris, but how am I to know to what number of the Champs-Élysées I have to address my letter? So please, my dear son, send me this address without delay, so that I don't give the impression of neglecting to carry out a duty of gratitude toward the Chapter of Bogotá, to whom I am addressing my thanks and civil respects in response to the kindness of Mr. Mosquera himself.

In your letter you do not mention the permission I told you about which the Holy Father had given me to communicate the Brief that His Holiness had the goodness to send to me on the occasion of the news I had given him of the death of the venerable confessor of the faith. I was all set to send you a copy as a consequence of this kind authorization, but I was deterred therefrom by Fathers Aubert and Nicolas who seemed to be sure that you already had a copy of this Brief, which copy you will certainly have used to respond to the legitimate desires of the excellent Mr. Mosquera.

²⁶ Orig.: Rome, Postulation Archives, L. M.-Baret.

²⁷ On May 1, the Founder had written to General Mosquera, the brother of the deceased Archbishop of Bogotá, to thank him for the letter he had received.

I don't need to tell you how touched I was by the fine initiative of the Chapter of Bogotá. I hope they will be happy with the epistle I have addressed to them in reply to their letter. I shall receive this crozier with gratitude and respect and with devotion I will support myself therewith on our most solemn feast days.

Goodbye, my dear son, take all the care needed lest your chest suffer from your daily preaching. With affection I greet you with all the tenderness of my fatherly heart. You know how much I love you. I also bless you. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1208. For Father Fabre [at the Major Seminary of Marseilles].²⁸

Maintenance of the country house of St-Louis. Letter to Bishop Taché.

L.J.C. et M.I.

Allauch, May 29, 1854.

My dear son, I am sending you a letter for Bishop Taché. At the same time, I request you to send out here into the country the wall-paper merchant, Borelly by name, to take the measurements of the rooms we have to cover: he is to specify each salon or room so that we know what we have to choose. On the ground floor, he will have to measure the reception salon, the large and smaller dining room; on the first, all the rooms except the one on the side of the fountain; on the second, the two rooms and the larger room which still has to serve as a chapel. You would do well to have the merchant go to St-Louis on the day that you yourself will be there.

Goodbye. Don't forget to inform Marc Cailhol that two missionaries are about to leave and that they expect the contributions of his charity for their missions.²⁹

† C. J. Eugene, Bishop of Marseilles.

It would be a good thing to copy my letter to Bishop Taché into our register.³⁰ It is always good to be able to recall what one has written when letters have to go so far and when they can, as has happened to us,

²⁸ Orig.: Rome, Postulation Archives, L. M.-Fabre.

²⁹ Fathers A. Saint-Genays and J.-E. Flurin, who were being sent to Jaffna.

³⁰ We have only a brief excerpt, found in Yenveux, from this letter written to Bishop Taché on May 28, 1854. Cf. *Oblate Writings*, II, 76-77.

be interpreted otherwise than they were intended to be. The register should be in my office. Josephine has the key.

If you think that it would be better to see first if the wall-paper merchant has materials that suit us before sending him to take the measurements, you can wait for my return. Speed up the work on the vestibule: two workers will definitely have to be assigned there.

1209. [To Father Fabre, at the Major Seminary of Marseilles].³¹

Pastoral visit. Departure of missionaries. Crozier of Archbishop Mosquera. Work at St-Louis.

L.J.C. et M.I.

Aubagne, June 1, 1854.

My dear son, they handed me your letter when I arrived at Aubagne yesterday evening. Our ceremony this morning was very long: we came out of the church at eleven o'clock, and so I have time to say only two words to you before dinner.

Marc Cailhol has been quite miserly, it seems to me. How could he consider that he was giving enough with the small contribution he gave to our latest departing men? In any case, I don't think it is worth postponing the departure of our missionaries in order to wait for some miserable hand-outs he may yet give them. We will always have the occasion to use these even if he gives them after the missionaries have left. The need in Ceylon is urgent enough that we hasten a bit to come to the aid of that mission.

It's not worth the trouble to send you the things that relate to you in the letter I have just received from the land of Natal; God willing, I shall be back in Marseilles on Saturday.

I would be quite put out if my letter to Bishop Taché missed the departure of Father Grandin. Shouldn't we address our missives to him? It seems to me that Father Aubert, who is informed about the departures, told me that we would be on time until Wednesday. Isn't it on the same day that the Brother who will be Father Grandin's travelling companion was to leave Marseilles?

I am concerned that no one is saying anything about the crozier which was put on the carriage ten days before the letter I have received

³¹ Orig.: Rome, Postulation Archives, L. M.-Fabre.

from Mr. Mosquera. How come it has not yet arrived? Inquire a bit at the bishopric and, if they have not received it, we will have to inquire at the stage coach office about the reason for this delay. The Archbishop's brother's letter advising us of this shipment is on my desk. I would have gladly used (this crozier) for the celebration of Pentecost.

I hope a second worker has been sent to stucco the vestibule of the country house. You will have been able to verify that in the visit you must have made there today. I was threatened to have this lone worker who was busy there around for another three weeks at my door. That would have amounted to giving up the idea of going to the country this year.

Midday has rung and we are going to dinner. That is not too soon for me, for I haven't eaten since this time yesterday. I feel fine when I don't eat anything in the evenings when I am making a tour.

Goodbye, my dear son. Affectionate greetings. I bless you.

† C. J. Eugene, Bishop of Marseilles.

1210. [To Father Courtès, at Aix].³²

Invitation to come to Marseilles for the profession of Father de Saboulin.

[Marseilles], June 11, 1854.

I am really hoping that your convalescence will allow you to carry out the plan to come and see me on the occasion of Father de Saboulin's profession,³³ whom I have indeed found to be in a state of extraordinary joy and happiness. We will certainly not have to regret for having first of all urged this beautiful soul to the priesthood and then for having facilitated his entry into the Congregation. Independently of his virtues, which will benefit everyone, he will be able to render many small services which others, who enjoy better health than he, would not be capable of doing. I am therefore in full agreement with everything you tell me on this topic.

³² YENVEUX VIII, 130.

³³ Léon Jules de Saboulin, born September 14, 1801, at Aix, priest on December 28, 1852, and Oblate on June 15, 1854.

1211. [To Father J. Lagier, at the Major Seminary of Fréjus].³⁴

Permission to visit his mother. The seminary directors are to spend their holidays in community.

[Marseilles], June 16, 1854.

I agree that you go and bring your mother the help she needs but I insist that it does not become an established principle that, in our seminary communities, once classes are ended, each one is free to start travelling. That is an abuse that I cannot tolerate. We are community men and not highway runners. The religious community subsists as always, even if the seminarians are gone. Even though the professors' work is not more difficult than the preaching of missions, I nevertheless am of the view that they too need some rest, but this rest is to be taken in community; the community can, if need be, move to the country estate that belongs to the house. Except for this latter concession, the Jesuits, Lazarists, Picpus people and all the other religious Orders who serve in seminaries have the same outlook.

On another occasion I told you that we were not Sulpicians; and so it is to no avail that we inquire as to what their practice is; moreover, I can assure you that during the five years that I stayed at Saint-Sulpice in Paris, I never saw a single director leave the place during the holidays.

Therefore, I want to stress this principle so that all our seminary communities are aware of it. And so, let this be well known, it is useless asking me for permission to leave one's community during the school holidays, unless I am given a reason that is so well founded that I could rightly invoke it in favour of any other member of the Congregation who belongs to a community other than that of the seminaries. This equality is required by justice for the good discipline of religious regularity.

The doctors are sending Father Picus to take a water cure. Father Chauviré, whom I did not allow last year to go and visit his father, is at my door again. God knows how reluctantly I am granting him this permission! It is somewhat forced and by constraint to the point that I am asking myself whether one should not make the sacrifice and give him a companion. Who knows if Father Chauvet will not ask me to go and see his sister, his reasons are as valid as those of the others are. There you have the community reduced to two men and these will be justified in complaining about their solitude.

³⁴ YENVEUX II, 18, 19.

Arrange these things so that these absences do not all take place at the same time and also that they be not too prolonged. You appreciate frankness: so, my dear Father, allow me to tell you for the common good that in past years people were not edified by the length of your stay outside the community. People expect something else from a religious of your stamp. My dear good Father, let us scrupulously avoid giving bad example. That is one of the major duties of someone who is placed in charge of others.

1212. [To Father Vincens, at N.-D. de l'Osier].³⁵

He is sending two lay brothers. Vows of Father de Saboulin and of Brother Mauran.

L.J.C. et M.I.

Marseilles, June 21, 1854.

Dear Father Vincens, I started a letter to you which has stayed behind on my desk at the seminary. I presume Father Tempier will be writing you also. However, since the two Brothers who are going to leave for l'Osier like to have a line from me, it is my pleasure to write and tell you that these brave children are coming to you as lay brothers. They took this decision with an exemplary attitude. Brother Abric will remain in our houses of Europe, Brother Bodard has expressed the desire that he be sent to the foreign missions. He would serve well at Galveston where they need a Brother on whom they can rely.

On the holy day of Corpus Domini, I received Father de Saboulin's vows; and today those of Brother Mauran.³⁶

I hasten to inform you that you are not yet to admit to the novitiate the postulant Lacroix whom Father Aubert out of over-confidence directed to you. I have received information which requires us to act with circumspection. In a few days' time I shall tell you precisely what our attitude should be. Goodbye, dear Father Vincens. I have received your letter, the letter that I had begun to answer this morning.

Our two travellers are bidding me to hurry.

† C. J. Eugene, Bishop of Marseilles.

P.S. I don't have to urge you to treat these poor children with care. The demarcation line must nevertheless be established, but that as gently as possible.

³⁵ Orig.: Rome, Postulation Archives, L. M.-Vincens.

³⁶ Ms. Maurand.

1213. [To Father Ch. Baret, at N.-D. de Cléry].³⁷

Plans to keep Father Baret at Cléry for a short time. Reaction to his request to spend some time at the novitiate.

L.J.C. et M.I.

Marseilles, June 22, 1854.

Pity me, my dearly loved son, but do not be cross with me. When Father Aubert said to you that I wanted to write you, that was indeed my intention, but who can list all the things that deterred me therefrom?

Among other things, I must have done what I am doing today in your regard. I had gone to the seminary with my briefcase full. From the mail they gave me your letter of the 19th written from Cléry. And so, I left aside my bundle and got myself busy only with you, because your letter is urgent and you need a prompt reply.

If I had written when I had first intended to do so, you would now know that I did not intend to leave you at Cléry. I simply wanted to show you an item of my treasure. It was a matter of a famous pilgrimage that one had to pay for with one's personal ability. You yourself understand that it was not possible to let the two Fathers who are on the spot do the honours of the Congregation. I certainly do justice to all their eminent qualities in terms of virtue, of knowledge that sufficiently well befits an ordinary situation, etc., but, for an outstanding solemnity for which not only the good company of Orleans was announced but also a part of the St-Germain suburb, they themselves would not have been agreeable to foot the bill by themselves. You were at hand to provide this service and so I made you responsible for it. You could also have made a few appearances in the diocese, to do some good, to be sure, but also to establish the Congregation's reputation. Then you would have come back to take up other tasks which you would have carried out with your usual zeal. There you have my whole plan. Things being as you tell me they are, I understand that your presence there is not that necessary. Still I am a bit put out that you didn't have the chance of making an appearance in Orleans for the reason I mentioned above. It is not forbidden to take advantage of the means God puts into our hands for the benefit of the work that in his goodness he has entrusted to us; all that is quite in order and I have no scruples in this line, even though no one less than I wants to count on purely natural means. My whole trust is in God, and that is an added reason for using his gifts. Each one must then look into himself and not appropriate to himself anything he has received. All glory ought to rebound to its source: *solī Deo honor et gloria*.

³⁷ Orig.: Rome, Postulation Archives, L. M.-Baret.

I was tempted, my dear good son, to reproach you somewhat for having told me nothing either about the blessings granted to your mission of St-Dizier or of your appearance at Nancy where you must have had a talk with Father Audruger. I have just written to him in reply to his letter wherein he shows himself so little corrected in regard to his unjust claims and so very weak in his resolutions. But how can one complain of such a dear son who, moved by grace, confides such edifying things to me? I am really moved thereat and rejoice at your generous influence in this fine inspiration, but I see some difficulties against carrying out your plan. Do you merely want to spend some time in the house of l'Osier that is so close to the novitiate in order to derive some edification from the fidelity of those fervent men? The idea is indeed good, but experience has proven that the temporary stay of Fathers from outside the house has never edified the novices; to the contrary, this respite given to our veterans, who most probably are less reserved than they ought to be, has always had a bad effect, so much so that I have been asked to give no more permissions allowing men to come and take a rest in the shadow of this shrine. You will perhaps say to me that that is not what you are asking for, since, as you put it, you would like to redo a bit of the novitiate. That means living as a novice for some time on the premises of the novitiate itself and separated from the community as the novices are. This idea I perfectly understand, I find it praiseworthy, and I don't doubt at all that you and everyone else would reap great benefits therefrom. But how could a person explain such an unusual measure? If this became a practice so that one would see the Fathers from time to time coming to renew themselves in the storehouse of the gold of God's love, of pure charity, I wouldn't ask for anything better nor be more in favour. But this very first example, which I would gladly see imitated, should, it seems to me, be buttressed by a second reason that is apparent. In your case, I would find such a reason in certain services that you could render to the novices with whom you would be living. Such would be, for example, giving a class of English, something that is so necessary and which I cry aloud for at l'Osier as at Marseilles and which we have always found a way to get out of, at least at Marseilles, to the great detriment of those whom I send to missions outside of France. Everywhere a person has to know how to speak English. Before leaving, one should at least know enough to make oneself understood. Or perhaps a class of composition, but you won't have the time to do very much in this line. Besides, if one wants to live regularly as a good religious, one can do that in our communities by following the Rule and getting imbued with its spirit. Goodbye.

Now I have to find room to send you my affection and to bless you. I am waiting for Father Brun's letter that you mentioned before deciding your departure from Cléry. I also have to find out if Father Richard is on mission or not. Fathers Brun and Marchal must have changed their original idea; they are the ones who asked me for a man who is already fully experienced and formed.

1214. [To Father Bellon, at Romans].³⁸

Seminary directors are to spend their holidays in community. Retreats. The Founder's next visit.

[Marseilles], July 3, 1854.

My dear Father Bellon, I am stunned when I see you emptying your house as though it were an established policy that our communities in seminaries are to melt away during the time of the students' holidays. That, however, is not at all the case: I have explicitly expressed myself on this matter both at Fréjus and at Ajaccio. What reason could one give as to why the missionaries of our other communities should not also go travelling and running around at given periods of the year? That is intolerable. And so I ask you to retract all these permissions that you have given. When the seminarians have gone, the community of the missionaries remains in place. The directors take a rest, if they need to, in their community where the observance of the Rule ought to remain in force, with the sole modifications that such and such a community member's health may require. If a trip has to be made, it is first of all arranged in such a way that it will not last long nor harm the good order and regularity of the house. This is to tell you that, should on occasion the absence of two members of the community be deemed necessary, they are to leave only one after the other, so as not to reduce the community to such an extent that it can no longer fulfill the duties prescribed by the holy Rule.

... Before all else, I declare that I will never allow, under whatever pretext, that we go and make our retreats in other communities that are not ours. Tell this to good Father B(erthuel) so that he gets that idea out of his head.

So don't hesitate to keep all your people together until I come to Romans. Here is my itinerary. Except for force majeure, I shall leave

³⁸ YENVEUX II, 17; IV, 189; REY II, 502.

here on the 18th, I will go to N.-D. de Lumières whose community I shall visit, now enlarged by all the Oblate scholastics who have gone there since the holidays began. From there I shall leave for Valence, Romans, etc.

I strongly approve Father Chauvet³⁹ exercising his zeal by giving the odd retreat; that is a legitimate reason to make an excursion outside his community.

1215. [To Father Charles Baret, at N.-D. de Cléry].⁴⁰

Permission to leave Cléry and to go to the novitiate at N.-D. de l'Osier for renewal.

L.J.C. et M.I.

Marseilles. July 6, 1854.

Why be troubled, my dear son, for having to write me and have me take up your affairs again? Is there anything I like more than to busy myself with my children? I do this daily and several times each day before the Lord to thank him for all the gifts he has showered upon you and to rejoice in his holy presence at being the father of such children. Yes, to have especially you as a son and to love you as I do. I know that, humanly speaking, this may cause me some pain at times on account of the fact that, because you do not understand this sufficiently, you do not respond as I would want you to this sentiment that is so deeply in my soul; but no, thanks be to God, I place myself above this far too human outlook, and I love you in God because you deserve it and that independently of every response on your part, no matter how delightful the thought of receiving the same might be for me.

When you express surprise, my dear son, that you have not received a second letter from me in regard to the request you addressed to me, you overlooked that fact that for the last 15 days I am on a pastoral visitation, which means that I leave at six o'clock in the morning and return home only in the evening or at night. Besides, I have sufficiently explained this, I feel. I did not send you to Cléry to remain there; it was so that you would make an appearance there and, because of some instruction that you might have given, that the diocese becomes aware that in our Congregation we have different kinds of men. Both you and Father

³⁹ Casimir Chauvet. Father Cyr Chauvet was at the Major Seminary of Fréjus.

⁴⁰ Orig.: Rome, Postulation Archives, L. M.-Baret.

Brun have written to tell me that there would be some difficulty in manifesting yourself there as I had intended: and thus your presence is no longer needed at Cléry.

There is still the second question which you bring up again in the letter to which I am replying, in regard to which you do not respond to the objections that I presented against this project of yours. These objections were weighty enough to merit a reaction on your part in writing to me. They remain in place. And so I tell you again that experience has proven that the presence of Fathers from outside the novitiate in the novitiate house is not good for the novices; I therefore had to take the stand not to give any more permissions for reasons of rest or other that people go to l'Osier from the Congregation's various houses. I said that it would be a different situation if a given Father wanted to renew himself in the fervor of the novitiate and asked to enter therein again for some weeks with the disposition of wanting to edify, by his regularity, spirit of recollection, silence, etc., all the novices and the other Fathers of the house. The problem, as I envisaged it, is not strictly speaking a real problem, because it will always be easy to have people understand that one is motivated in this initiative only by the desire to spend some days at the novitiate to refresh one's soul and to renew it in fervour in the company of so many good novices. If such a practice could be established, that would be an excellent thing. There would then be no more need to ask me something that I always refuse, namely, to go and spend two weeks with the Trappists or the Carthusians in search of what can easily be found right in our own midst. A bit of courage is needed, however, and a strong determination to remain totally separated from the local community at l'Osier, for the Fathers that make it up are so close by and yet one should not in that context have any more contact with them than those who are only novices have. In a word, one has to consent to live in the novitiate solitude that those who are preparing themselves for their holy profession live. Is that the way you understand things? Then you can direct your feet to this shrine. If not, then come peacefully back to Marseilles where you will sanctify yourself by simply observing the Rule, giving good example and receiving the same, as should always be the case in our houses.

Goodbye, my son. Affectionate greetings and my heartfelt blessing.

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

1216. [To Father Bellon, at Romans].⁴¹

Regulations regarding vacations of seminary directors. Father Bellon has permission to come to Marseilles via La Salette and Manosque.

[Marseilles], July 9, 1854.

I had intended to settle the question when I was on the spot, thereby establishing in full community the principles that ought to be recognized and followed. I owe it to you to tell you in advance what I would have definitively laid down, namely, in a case where I could accept that it was proper for a given person to be away for a short time, I would have determined the length of time and I would not have allowed more than two to be away at the same time, unless it be to fulfill some duty of the holy ministry, such as would be the giving of a spiritual retreat to religious communities or to parishes, for this would enter into the responsibilities of the Missionary Oblates of Mary Immaculate. I would even like us to obtain this kind of work, in moderation, of course, but one that is useful both to the preacher and to those whom he is evangelizing.

... It is therefore perfectly in order that, relieved of the responsibility of your seminary as you are, you come to see me. I gladly agree that you come here the longer way. If your devotion inclines you to climb to La Salette, well and good; but I do not consider it fitting to allow you to go as far as N.-D. du Laus. You are authorized to pass by Manosque so that you may greet your parents, but do things in such a way that this trip is brief and can be admitted in public within the Congregation: for people may ask why each one does not have the privilege of going about here and there, as some permit themselves to do without any more reason than what they can give for their own self-interest. That would be so subversive of all regular discipline that it would be better to send everybody home.

Goodbye, my dear Father Bellon. Someone who is more strict than I am sees your detour to be rather long and quite costly; no matter, *quod scripsi, scripsi*. Affectionate greetings. I bless you.

Ch. J. E., Bishop of Marseilles.

1217. [To Father Vincens, at N.-D. de l'Osier].⁴²

Father Fabre will check the financial state of our houses. Father Vincens' preaching tour.

⁴¹ YENVEUX II, 17; VI, 106.

⁴² Orig.: Rome, Postulation Archives, L. M.-Vincens.

Marseilles, July 9, 1854.

Dear Father Vincens, I hoped to be in time to give you my affectionate greetings before you left l'Osier; since the cholera has come to Marseilles, however, I ought not leave my post here. Still, we would have had a good number of issues to settle during the few days we would have spent together at l'Osier. Since the good Lord does not allow it, I am deciding here what is to be done. To begin with, I am sending Father Fabre, who was supposed to accompany me, with the explicit mandate to verify the financial state of all the houses that he will pass through. 2° I assign as his travelling companion the excellent Father Génin who will replace Father Fayette in the post of procurator and bursar. Brother Audric will assist him in the area that requires bodily fatigue, etc. 3° I am sending to Father Fayette an obedience to go to Cléry as soon as he will have given his financial report to the General Procurator.

I am sending Father Baudre the dispensation he is waiting for: I advise him to start using it from next Sunday onwards, the solemnity of the feast of our Lady of Mount Carmel.

I am impatiently waiting for news from Brest and Quimper. Father Baudre's change of direction will cast us into a tangle that cannot be unravelled, but that is a necessity if his presence is a condition *sine qua non* for the planned establishment.⁴³

Wrack your brains as we have been doing in view of finding a good professor for the six or seven novices who not only have done no rhetoric but have had a very bad or very incomplete first education.

Do not kill yourself in the hugh amount of work you are about to undertake and don't forget to write to me from the various places where you will be stopping.

Goodbye, a good trip, good health, and no excess in your work which is already so heavy. Goodbye. I bless you and send you affectionate greetings.

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

⁴³ Though still a novice, Baudre had been appointed Superior of the house in Galveston, Texas. Cf. General Council, May 22, 1854.

1218. [To Father Fabre, at N.-D. de l'Osier].⁴⁴

Cholera at Marseilles. Dispensation from abstinence. Father Fabre is to examine the financial books of the houses and is not to return to Marseilles until after the epidemic.

L.J.C. et M.I.

Marseilles, July 12, 1854.

My good and dear son, I wanted to write you today in order to give you an account of the health situation here. Before taking up my pen, I received your fine letter of the 10th. I begin by thanking you.

July 15, 1854.

I resume the letter I began a few days ago. I wrote to you since from another work-station, but it is proper that I give you an account of our health situation. Alas, things are not any better. We had 116 deaths yesterday, ten more than the day before yesterday, out of a population that has diminished by some sixty thousand people. Nothing indicates that the emigration will stop. At the Prefecture, they cannot cope with the requests for passports, and the greater number doesn't even ask for them. There is general panic. People are fleeing rather than simply going away. Until now, no priest has been struck down. I cannot say, however, that there are none who have been afraid. Ours are not of this group, thanks be to God; several times a night people knock at the doors of Le Calvaire. The Italians especially are not spared. All who are infected perish.

I have finally given in to the current trend. Against my own personal convictions, I have granted the dispensation from abstinence on Fridays and Saturdays until Our Lady in August. This was awaited as an effective remedy for survival. I did this against my grain. At the same time I prescribed an opening prayer, prayer over the offerings and an after-communion prayer at Mass and a prayer at Benediction. This will seem rather meager to the people of Aix who are making extraordinary manifestations, novenas, processions to be preserved from the bad influence of us, their close neighbors. That is fine for them, for they have nothing; for us, however, who are in the fire, the prayers I have requested are quite enough to draw down God's mercy on us without frightening even more a population that is already so horrified. As for myself, I experience no fear at all and I am always on my regular rou-

⁴⁴ Orig.: Rome, Postulation Archives, L. M.-Fabre.

time. The day before yesterday I went to bless the schools of St-Barnabé. Tomorrow I shall be going to consecrate the church at La Capelette, on Monday I shall certainly accept to say Mass at the Carmelites, and so forth.

You understand that in this situation, I must not even think of going elsewhere. I shall stay at my post until the plague has run its course completely. Thus I have to renounce the trip that I would so gladly have made to l'Osier. I have written to the Bishop of Viviers not to count on me any more. For yourself, do not rush. Do your work slowly. You must not want, in one way or another, to return to Marseilles as long as the cholera is raging there. You are away on mission, prolong it at your convenience. Go from l'Osier to Romans, from Romans to l'Osier, then to Lumières and to La Blachère, if necessary, but don't even think of returning to Marseilles. To be sure, I feel greatly deprived for not having you at my side. But I make this sacrifice quite willingly so as not to expose you, especially because you are not sufficiently capable of totally repelling certain moral impressions which may cause harm to your health. Make it your duty to pray for us and for our poor afflicted people: that is the only service that I agree you ought to give us.

Once you are well launched in your verification, you will tell me something about it. Be intransigent in your examining, go to where the trouble lies, the wound must be exposed bare and it must be healed with fire and iron, without pity or arrangements.⁴⁵

Goodbye, my dear son, I greet you with all my fatherly affection for you and I bless you with all my heart.

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

1219. [To Father Fabre, at N.-D. de l'Osier].⁴⁶

The Founder and the Oblates are in good health in spite of the cholera.

L.J.C. et M.I.

Marseilles, July 13, 1854.

Dear and good son, I began a letter to you in my workroom at the seminary. It stayed on the desk. Today I have to leave for St-Barnabé: for this whole day I will not be able to take up my pen, the postal ser-

⁴⁵ It was a matter of verifying the bookkeeping only.

⁴⁶ Orig.: Rome, Postulation Archives, L. M.-Fabre.

vices will leave without my having written to you. This will upset you and so in haste I jot down these few lines before getting into my carriage to tell you I received your letter and to give you some news of ourselves. The bad situation here has not grown worse but has not receded either. We still count one hundred dead of the sickness, both adults and little ones. We are all well and above all I am not afraid. I didn't change anything in my diet to the great astonishment of those who are frightened and think they will die if they eat an egg or a ladle of beans. Yesterday I went up to Montolivet and on the street of the Carthusians alone we encountered six different groups who were leaving. Some shops are already closing. Some are surprised that I don't proclaim a sort of martial law by dispensing from abstinence. I refer these people to Doctor Roux who will tell them that far from eating meat on Friday and Saturday, it would be better to fast the whole week long.

Peter is calling to me that we have to leave. It doesn't matter, I have been able to reassure you with these few words. I still wanted to tell you how put out I was because of the bad night you spent on the train on the way to Valence. I hope you will amply restore yourself as you rest at l'Osier. As much as you I regret that I was not part of the group, but you can appreciate why not and I fear I shall have to give up totally on making a visit that I really counted on very much. Goodbye. Greet all the Fathers and Brothers.

† C. J. Eugene, Bishop of Marseilles.

1220. [To Father Charles Baret, at N.-D. de l'Osier].⁴⁷

Advice regarding Father Baret's retreat. Give good example to the novices. Cholera epidemic.

L.J.C. et M.I.

[Marseilles], July 17, 1854.

I have discovered this bit of a letter that I had started and that had remained on my desk until now. I am using this same paper to answer the letter sent from l'Osier that I have received from you. So you have finally made up your mind to go and reflect in the solitude of our novitiate! May the Lord grant you all the consolations that you came to find there. Do not prolong your stay in this holy place beyond, I do not say

⁴⁷ Orig.: Rome, Postulation Archives, L. M.-Baret, February 6, 1854.

your courage, but beyond your strength. Follow God's inspiration and show that it really comes from him by living a truly edifying life there. You understand how important your attitude is when seen by many novices. Take good care that Father C[haine]'s⁴⁸ presence that you will encounter there be not a temptation to the least lack of regularity to either of you. That would be an irreparable harm. I don't doubt that you have accepted in advance all the consequences of the edifying measure you have decided to undertake. Hence, you will give the example of the greatest respect for the Father Master who is also the Superior of the whole community. Soon you will write to me about your kind of life and about everything that your fervour has inspired you to do for the common edification and your own perfection. You have opened the door to an excellent practice which I would be happy to see taken up by others.

I would perhaps have been more embarrassed at replying to Madame the Marquise de Poterat if you had been at Cléry, but, since you have returned to our region, I am quite comfortable to make her understand that it is quite impossible to make such a considerable breach to the Rules of our Institute and that in the sight of a Province of our Congregation our men would wonder how one of its members can make a trip of 200 leagues to spend one month in a chateau. What would have gone unnoticed several leagues away from one of our residences would become a topic of amazement and near scandal at the distance where we are. We must therefore completely reject this idea and leave it up to God to protect our Fathers and the ministry they have to fulfill.

Tell the Reverend Father Fabre that our health situation is about the same. Daily we have more than one hundred deaths, many children among them. The plague is making its way. Yesterday we didn't have a single case in the parish of La Major; but we did bury 12 bodies, 10 of them children.

Thanks be to God, we are all well. Our Fathers at Le Calvaire are constantly with the sick. People knock at their door as many as four times a night. Though tired, they are well. Your brother is at Notre Dame de la Garde. For myself, I am carrying on as though there were nothing out of the ordinary. I am not in the least bit anxious, and this is already something good in the midst of this epidemic. Those who are afraid do well to leave the area. Over 60,000 people have taken this measure, but is the cholera only in Marseilles! This morning I went to

⁴⁸ Erased word. He is referring to Father Chaine who left the Congregation in 1852; he was re-admitted and made a second novitiate in 1854.

celebrate holy Mass in the church of the Carmelites, yesterday I consecrated that of La Capelette and, as if that were not enough for a young bishop of my age, in the afternoon I confirmed the children of five parishes who were gathered together in the temple that had just been consecrated. I noted that I found not a single transportation piece between the entry to the city to the bishopric.

Goodbye, dear son, this letter will serve to give our news to all our Fathers. Affectionate greetings; I bless you with all my heart.

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

1221. [To Father Courtès, at Aix].⁴⁹

Cholera epidemic in Marseilles. The Fathers and the Founder have lots of work but they are well. Business items.

L.J.C. et M.I.

Marseilles, July 17, 1854.

I understand, my dear Courtès, that you are put out as you consider how we are caught up with the cruel disease that has installed itself here with us. I hasten to reassure you about ourselves. First I want to tell you that I am as little afraid as I would be if there were no plague. I don't see that our Fathers are any more affected than I am. Only those of Le Calvaire are tired out because of the excessive work that the confidence of the people brings them. There isn't a night when they do not ring three or four times to call them to attend the sick. The Italians especially have been hit very hard, and so a great number of them have fled and they are not the only ones. I am convinced that the city has now a population that is less by some 60,000 people. It is a raging storm. The disease is in a sort of stagnation point right now: it is true that the number of deaths goes beyond one hundred per day, but 60 to 65 of these have been children. Oh! these innocent souls are peopling heaven. To further reassure you, I will tell you that yesterday there wasn't a single case in La Major. The plague therefore moves from one quarter to the other. I pray God that you will be spared from it.

I shall not write to my sister today, and I ask you to give her news of me. I am the strongest of all who are in my entourage. Yesterday I consecrated the church of La Capelette. You know what this ceremony requires. I did it as ordinarily as I say Mass, as though I consecrated a

⁴⁹ Orig.: Rome, Postulation Archives, L. M.-Courtès.

church every day, and so I did the service in three hours whereas Bishops who are not used to it take four and even five hours. But that was not enough for a Prelate of my age. After dinner I had to confirm the children of five parishes who were gathered in the newly consecrated temple, and the good Lord gave me sufficient voice to preach for over an hour so that I could be heard from the steps of the sanctuary to the entire church filled with faithful. You see the cholera is not stopping us from being active and we are attacking the devil who is the author of all these disasters.

I don't know that story well enough that you narrate to take a position on the attitude, perhaps a little too political, that you have seen fit to adopt. To elude quality was clever and good; but to opine for a total absolution of a guilty person such as you give me the impression that the man concerned was would not have been my advice. Authority is only too prone to swallow bagatelles and to leave unpunished crimes that would merit strong penalties.

I think I have already told you that I have appointed Father Andrieux Assessor in the place of Father Bonnard, and Father de Saboulin is appointed Bursar. The latter should be good in management. He has seen things firsthand in your house.

You will tell my sister that I did not dare to suggest that she call in Fanny Amyot. I have just read the letter my sister wrote to her. She is so insistent that I cannot doubt that this is a matter agreed upon together with her daughter-in-law. Miss Amyot didn't ask for anything better, she will catch the ball on first bounce and leave immediately in response to the invitation of her cousin.

With affection I greet all our Fathers and bless them and you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1222. [To Father Marchal at N.-D. de Cléry].⁵⁰

Patience is necessary at the beginning of a work. Sends Father Fayette. Cholera at Marseilles. Condition of the scholasticate and the novitiate.

L.J.C. et M.I.

Marseilles, July 19, 1854.

Whose fault is it, my dear son, if you do not receive letters from me as often as you would like? Don't you know the task I have to accom-

⁵⁰ Orig.: Rome, Postulation Archives, L. M.-Marcal.

plish here? Can I follow the impulse of my heart as I would like to? When I take up the pen to do one thing, I have to do something else, and then some other things, and then something else after that. And so I must always be somewhat in a rush and nothing is better in that situation than a second letter, on the supposition that I did not manage to reply to the first one. Admit, dear son, that you did not push me in this way. Don't think because of that that I forget you. Rather than not concern myself with you, I speak of you all alone, with only the walls of my room as an echo. How often do I not thank God aloud for having given me such children as you are. My heart overflows with gratitude towards God and love for you and for those who are like you. Why are you shy in writing to me? You must always do so with great openness. We must praise God, my very dear son, for the good that he grants us to do and we must not be put out about the good that we cannot do. Everything has to have a beginning. I certainly did not expect to see you so soon and so well settled in the new field that divine Providence has called you to till. Let us congratulate ourselves on this and wait with patience and in peace for that which lies ahead. I thought it good to send you the Reverend Father Baret⁵¹ who is to bring some radiance into your area. You felt that it would be better if he did not come. I felt otherwise, but you, who are on the spot, were in a situation to know your terrain better. I easily gave in to your point of view. Now I am sending you Father Fayette. He will be a help to you, and the holy work he will undertake in the regularity of a small community of workers will benefit him more than the temporal work I had to confide to him at l'Osier, work in which he did not do well at all and which was harmful to his progress in the perfection of his state. I hope he will now settle in perfectly, since he will no longer have to strive to nourish and look after the needs of a very large community. I recommend him to your charity, that you help him regain the fervour which declined somewhat under the worries of his temporal administration. I shall write to him as soon as I know that he has arrived at his post. He has only received his obedience from me; I was deterred from writing him and giving him some instructions before his leaving l'Osier. You know our situation here. Cholera is making off with 100 to 150 people a day. You can imagine how much extra work this terrible plague is bringing us. I have had to cancel the visit I had announced to Lumières and l'Osier. I wouldn't even allow myself to sleep one night out in the country. The good Lord gives me the grace not to be at all apprehensive and I see that our Fathers are no more afraid than I am. I don't spare them,

⁵¹ Father Charles Baret; his brother, Victor, was stationed at N.-D. de la Garde.

however. Le Calvaire looks after the dying whenever someone asks them for this care. Our Oblate scholastics are all at Lumières; you will be pleased to learn that each is more edifying than the other. It's a marvellous family, and to it corresponds perfectly that of the novitiate which last Sunday had up to 34 novices. On Sunday, three oblations reduced it to 31, but others are announced. You can see that the good Lord is not abandoning us. It is less the number than the quality that matters to me. I will not speak to you about our young priests, they are all perfect; some are already en route to their destination, the others are waiting with holy impatience. Fathers Saint-Geney and Flurin should have arrived in Ceylon. Father Grandin is going to the Red River and Father Burtin to Canada. Fathers Ricard and Durieu are expecting the arrival of the Jesuit Father Accolti and will leave with him for Oregon. I am retaining good Father Fouquet for the seminary of Ajaccio. Father Victor Baret is at N.-D. de la Garde: tomorrow I will go there to bless our house and to consecrate the altar of our private chapel. Goodbye, my dear son. Please communicate my letter to Father Brun. To him and you my affectionate greetings and blessing.

† C. J. Eugene, Bishop of Marseilles.

Father Tempier greets you; he has just admitted to me that he has found a letter he wrote to you a century ago, a letter that has remained unfinished on his desk; he will address it to you in a few days. He is well and so are our other Fathers.

1223. [To Father Mouchette, at N.-D. de Lumières].⁵²

Affection. Regret at not having been able to visit the scholastics. St. Eugene's feast. Consecration of the altar at the Oblate house of N.-D. de la Garde. Cholera.

L.J.C. et M.I.

Marseilles, July 19, 1854.

My dear son, If only my hands were quick enough to keep up with the dictates of my heart. Then I would not be reduced to writing one letter after the other and delaying the expression of my affection for all those whom I love so tenderly and who live together in this veritable hearth of paternal love. But how can a single pen suffice? On this occa-

⁵² Orig.: Rome, Postulation Archives, L. M.-Mouchette.

sion I would like, while both thanking you for your splendid letter and thanking also charming little Father Martinet who was so good to me during your absence, to address myself simultaneously to all our dear children, the scholastics living at Lumières. My purpose is to give them proof how sorry I am to have been so summarily turned aside from the visit that I always so look forward to enjoying as a big feast thanks to them. I was looking forward to the really happy experience of holding them close to my heart, embracing them tenderly like the good and aged father that I am. I am so happy when I am among them. I enjoy their happiness. I savour, if one can use such an expression of what one sees, the virtues that I recognize in them. I thank God for it in my rejoicing, and do not cease to ask for each one of them a growth in grace which would enable them to take giant strides in the ways of perfection and render them ever more worthy of those who have preceded them in the saintly career which they follow, while walking in their footsteps.

I was very moved by the family recreation that the feast of St. Eugene inspired them with. I understand these dear children, led by Father Martinet, wanted to feast the Eugene who is still a poor sinner alive on this earth, at the same time as they intended to honour his heavenly patron. If only I could have been there! I would have responded to their well-wishes with my heart's liveliest benisons. Let us meet often, my dear and well-beloved children, in the presence of the adorable Sacrament, our hearts all converging there together and often at the self-same moment. There are other times too when I am mindful of you. Tomorrow, for example, you will all be with me in our house *de la Garde* that I am going to bless. I am going to consecrate the altar and afterwards I will offer the holy sacrifice for the whole family God has given me. My *memento* will be a long one. I want you all to be there by name. In that way I will send you my triple blessing from the top of the holy mountain, my Angel will pass it on to yours, and you will make your response with a good and fervent *memorare* which you are going to say in your sanctuary. Pray too for my poor people who are decimated by the scourge of cholera and above all for our Fathers who are acquitting themselves so worthily of their ministry of charity. Not a night passes but they are summoned more than once to the bedside of some sick person whom they help to a happy death. Up to the present none of our men has been taken ill, it is the same with the other priests who are there doing their duty as they must. Although you are outside the danger zone, be sure, my dear children, the moment you feel unwell, to desist immediately from eating, in that way one cuts short an ailment that one cannot afford to neglect by delay. I do not want to molly-coddle you, the Lord

preserve us, I have no patience with that nonsense of being always afraid of being ill, but at the time of an epidemic it is licit to take a few precautions which one would not ordinarily take. When someone feels unwell, he must inform the moderator and report to him.

Goodbye, my dear children, affectionate and heartfelt greetings to you all and a blessing that comes from the depths of my soul.

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

1224. [To Father Martinet, at N.-D., de Lumières].⁵³

Affection and gratitude. Cholera. Father Rey's visit to Lumières. Father Mouchette's retreat.

L.J.C. et M.I.

Marseilles, July 21, 1854.

You could well imagine, my dear son, that I would be too much moved by gratitude for the attention you have shown in writing to me, and especially too sensitive to everything that your good heart prompted you to tell me, and thus I cannot forego manifesting to you the wonderful impression I have derived therefrom. It is true that that is not new to me, I know that you love your father who loves you so much, but there is a particular delight in hearing it said, in reading how it is expressed in a charming letter.

With pleasure I see that your stay is a good thing for everyone. The good Lord did not want me to witness your happiness, as I told you in my letter of yesterday, and so I try to make up for it by uniting myself constantly to you in thought and especially in the Lord's presence. I need to thank him so much for having given me such children as you are. Accept this completely: that is a duty that I do not forget. Yesterday we were a considerable number gathered at N.-D. de la Garde for the blessing of the house and the chapel and for the consecration of the altar. Oh! How much you were present there! It was as though I saw you there before my very eyes!

Yesterday we counted a small drop in the number of deaths. There were 15 less than the day before. The number is still over one hundred, yesterday it was 130. Half of these, however, are still children. Thus heaven is being populated.

⁵³ Orig.: Rome, Postulation Archives, L. M.-Martinet.

All of our Fathers are well, even though those at Le Calvaire do not spare themselves. They carry out this duty of pure charity with as much zeal as the priests in parishes do the duties they have out of justice. I am glad and pleased by all this.

What have you to say of the visit that Father Rey has paid you? That was a good thing for him. He will bring me news of you, perhaps still today. I know about it from the letter that Father Mouchette has just written to Father Tempier. Be prepared to be⁵⁴ in charge again soon, I cannot refuse this Father a few days retreat during which he can be busy only with himself. As soon as he will have rested up from his trip, he will go into retreat, if he wants to, but completely, that is to say, he is not to be approached for anything, no more than if he were absent. And so it will be again you, my dear son, who will take his place among the Oblate scholastics.

Read this item of my letter to Father Mouchette. That is my reply to the request he addressed to Father Tempier. But I only grant him one small week.

They have just come for me, what can I say more, for dinner. One has to give in to this gross occupation all the more so because today is Friday and yesterday evening I forgot to eat supper: that means my stomach had a holiday of 24 hours.

Goodbye, dear son, many friendly things to all our Fathers and Brothers. I bless all of you.

† C. J. Eugene, Bishop of Marseilles.

1225. [To Father Fabre, at N.-D. de l'Osier].⁵⁵

Cholera. Give instructions to Father Fayette before he leaves for N.-D. de Cléry.

L.J.C. et M.I.

Marseilles, July 22, 1854.

My good son, they leave me very little time, I am trying to cope at the secretariate to reply to all the needs, which seem to be ever multiplying. I do want to keep you informed about our deplorable condition.

⁵⁴ Ms. en.

⁵⁵ Orig.: Rome, Postulation Archives, L. M.-Fabre. We have only the first sheet of this letter.

Yesterday we had 163 deaths, whereas the day before we had only 132, the latter being 15 less than the day before. What is even more (here I continue again) painful, is (now another interruption) that good women religious have not been spared. Two died at the hospital, two in the house for poor girls; two from among the Ladies of St. Thomas; three others are gravely ill and I am being called to console and strengthen them.

I simply wanted to tell you that we are all well, but since I am doing so much else besides writing to you, I cannot refrain from expressing to you my surprise at what good Father Vincens replied to your remarks about the “riff”. He was certainly dreaming when he managed to tell you that not only had I approved the construction going on at this country place but that I put such store in them that I had promised to contribute from my own money to the costs. In fact, my entire desire has been that we get rid of a property which we have learned to be ruinous for us. Therefore, not only will I give nothing from my own resources, but I do not feel at all disposed to use the least sum from the general coffers of the Congregation. So do not be shy in making your remarks and in your criticism.

Please give some good advice to Father Fayette. You will find the test thereof in the obedience letter. He must firmly convince himself to live at Cléry as a good religious, disposed to repair the damage his stint as bursar inflicted on his piety. Since it may well be that I won’t be seeing Father Baret for a long time, it would be good if he were to tell me in writing whatever he has to tell me about this new establishment and those in charge of it. The plan that you ...

1226. [To Father Sumien, at Aix].⁵⁶

Father Sumien is to replace a parish priest who is ill.

Marseilles, July 22, 1854.

The Parish Priest of St-Cassien has been forced to take to his bed, and I direct Reverend Father Sumien to go to this parish and do the parish services there from this Saturday evening on and throughout the days following, until Father Bouquier is well again.

I invited Reverend Father Sumien to go and see Father Bouquier for the necessary information.

⁵⁶ Orig.: Rome, Postulation Archives, L. M.-Sumien.

With affection I greet Father Sumien.

† C. J. Eugene, Bishop of Marseilles.

P.S. It goes without saying that by the present letter I give you all the curial powers as well as the right to binate as long as you will carry out this service, a service that I hope will not be required a long time.

1227. [To Father Bellon, at Romans].⁵⁷

Plan to bring all the Oblate Superiors of major seminaries together. Irregularity of the Fathers of the missionary community at Romans.

[Marseilles], July 24, 1854.

As much as I learn with pleasure the satisfaction that your community gives you, in the same measure I am disgusted when I see the Fathers, under the strange direction of Father B(urfin),⁵⁸ take on a very inappropriate attitude as though they wanted to be emancipated. I have gone beyond the proper measure of being understanding with this good Father; in order to avoid breaking with him, I have, in a sense, lent myself to all his weaknesses. In the process, I have lost my credibility. He is an exceptional man who is difficult to tackle. One thinks one has calmed him down with concessions which one nearly reproaches oneself for having granted and then he eludes a person with new arguments. He is bad enough, but when one has to put up with the imperfections of the other two Fathers, that is not possible. So you did well to ask the Provincial to set things right and to mention it to me in the meantime. Let them be brought back to the strictest obedience; let them be totally dependent on yourself since they don't know how to conduct themselves and are imperceptibly losing the religious spirit. They haven't written to me once since they are at Romans. That does no honor to the quality of their heart, but it also indicates a sort of bad shame that is quite reprehensible. They are afraid of reaping some reprimands of which they are only too much in need. So they stay out of sight so that I will not concern myself with them and, in such a context, I ought to leave it to others to stir up their lethargy. Now they are more directly placed under your governance: bring them back to the notion of regularity, demand that they ob-

⁵⁷ YENVEUX II, 5; III, 53; IV, 38.

⁵⁸ Yenveux writes B. The Founder is speaking of Father Burfin, director of the house of missionaries. Cf. L. M.-Bishop of Valence, September 28, 1853. With him were Fathers Chavard and Eymère.

serve what is prescribed by the Rule, if need be, let them know how dissatisfied I am with them.

I insist very much in bringing together our Superiors of the major seminaries in order to bring uniformity into certain things, be it in the area of teaching, be it in that of the exercises in their communities.

I don't want to miss the postal service again today, and so I conclude by blessing you with all my heart.

C. J. E., Bishop.

I greet and bless all our Fathers at Romans.

1228. [To Father Courtès, at Aix].⁵⁹

Father Sumien did not do his duty when he left his post out of fear of the cholera.

Marseilles, July 30, 1854.

I became red in the face, my dear Courtès, when Father Aubert read me the passage in your letter which concerned Father S(umien). What a shame! How can a priest, a missionary, a religious be afraid! No, he does not have any other illness. Never would a doctor, who only sees things from the human, earthly, gross point of view, have advised him to leave his post if he had not seen him while he was impelled by fear.

So what does he have? An upset stomach which we want to call a touch of the cholera. Well! Let the appropriate remedies be applied. Who hasn't experienced such an inconvenience? On account of that, did we right away think of running away for twenty-four hours? One has to do what I did right from the start: for I was one of the first to experience this attack, if you want to call it that. Well! I immediately stopped taking food: four days of dieting restored me. But I also state that even if it had not, I would never have considered leaving my post, no more than the others of our group and of our priests who have had the same indisposition. And just at a time when anyone who has a sense of duty hands himself over to unceasing work that one could term excessive, we discover a coward in our ranks who deserts his post! Doesn't he see that he thereby reaps a ruined reputation and accepts to be pilloried in the sight of a whole diocese whose eyes are fixed on you and which rightfully expects from you something else than a shameful flight?

⁵⁹ YENVEUX II, 130; RAMBERT II, 413-414; REY II, 506.

Doctors are to be consulted only in order to ask them for the assistance of their skill in regard to the indispositions a person may have; but let us beware of listening to them when they advise something that is low, cowardice, in a word, a real prevarication. If there were a real danger that existed only in the sick imagination of those who are afraid, one does not ransom his life at the price of infamy in the eyes of men and of the Church and of forgetfulness of one's duty in the eyes of God, who is the sovereign Judge and the Giver of just reward.

I dare to hope that you will not have much difficulty to have this position understood: it should be the inflexible rule of our conduct. Thanks be to God, I don't have to inculcate this here. Everyone here has directly faced what duty, of justice for some and of charity for others, requires from everyone in public calamities. Goodbye, my dear son, take heart. The good Lord will keep and reward you.

1229. [To Father Fabre, at l'Osier].⁶⁰

The cholera epidemic is receding. Restore regularity in the financial administration of the house before returning to Marseilles.

[Marseilles], July 30, 1854.

Your good heart, my dear son, deceives you when it gives you the idea that I can actually do what you would like me to. Whatever my joy would be that I would experience were I in the midst of our interesting family, I would be lacking in the first duties of my position if I were to leave my post, even if it were at a time when the epidemic is declining. As long as there is even one case of cholera, it is out of the question that I move from here. You understand this.

As for yourself, there is no question: you are to remain fast at l'Osier until our plague is over. You will not be losing your time during your stay in this community. First of all, you will give them good example, and then good advice to whoever may need some. You will restore perfect regularity in their finances which have been so badly managed up to now. Lay down, in spite of difficulties and in my name, if need be, the reforms that you deem necessary: you know me well enough to perceive what reforms I would myself bring in if I were on the spot.

⁶⁰ YENVEUX VII, 79.

1230. For Reverend Father Mouchette, [at N.-D. de Lumières].⁶¹

What to do to avoid catching the cholera.

L.J.C. et M.I.

Marseilles, August 2, 1854.

I can no longer hold the pen, so much have I been writing. But can I let one of our men leave without at least saying a swift good day to you? I know that Father Tempier is supposed to write you at length; he has the time for that. I even think that as a man who has been converted to homeopathy, he will be sending you all the poisons of this faculty branch which are to preserve one from cholera. I am not opposed thereto because, in fact, these honest doctors don't use doses which might kill people but rather they want to save them. Nevertheless, I insist that we do not place our trust so much in this preservatives that we neglect all the appropriate care not to expose ourselves to catching the disease. Thus, lots of moderation in eating, especially in the evening. Watch oneself so as not to get diarrhea, and, if one has it, to remedy it immediately by taking no more food at all.

I give up in my wish to continue this letter. A forced interruption has led me to the point of not having time any more to say sext, etc., before going to the church to assist at our prayers, my sole resource in this great calamity. So goodbye. May God bless you and keep you from all ills. Affectionately I greet and bless all of you.

† C. J. Eugene, Bishop of Marseilles.

1231. [To Father Courtès, at Aix].⁶²

Prayers that the epidemic may end. The situation is improved. Advises prudence for the cholera at Aix.

Marseilles, August 4, 1854.

Our situation is considerably better. Without any hesitation, I attribute this improvement to the solemn prayers that I had laid down, prayers that were taken up with fervor. On the day that I requested them, our deaths stood at one hundred and ninety-two. Far from foreseeing a decline, the doctors on the contrary feared a gradual increase of the plague. All of a sudden, on the very day itself, the plague was halted and

⁶¹ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

⁶² YENVEUX II, 130; RAMBERT II, 413.

so we have during the course of this prayer come to the point where yesterday we counted no more than twenty-five cholera deaths in spite of the fact that ten thousand who had fled had returned. This is a great act of mercy God has bestowed on us, despite the perversity of a large number of ungrateful people who owe their safety to the intercession of the just who drew down blessing upon those who deserved it so little.

I am put out because you have not read my letter to Father S(umien) and I am quite upset that you have sent him to Lumières. First, he should not have left without my authorization. Leaving one's post in a time of epidemic is no laughing matter! Then he should have been rather sent to Romans than to Lumières, and that for several reasons.

Don't forget to write me for each postal courier as long as the plague lasts. You understand in what a state I am in regard to all of you.

Goodbye, my dear son, do your duty, but do not be imprudent, no excessive zeal. Remember that you are liable for your life before God, the Church and the Congregation. God forbid that we should want to deter you from doing your duty; all I ask is that we do not veer away from the very wise prescriptions of the ecclesiastical authority.

Goodbye. A thousand friendly things to the Bishop and to all our men. Here people know that I love you.

1232. [To Father Courtès, at Aix].⁶³

The Founder's anxiety for the Fathers at Aix during the cholera epidemic. Legacy of Miss Roman.

L.J.C. et M.I.

Marseilles, August 6, 1854.

You can well imagine, my dear son, how anxious I am in regard to yourself and to the others, and so, from your number one must write me every second day, even if it is only a couple of lines. With sorrow I learned what you sent me concerning poor Miss Roman. It's always with felt grief that one loses persons who have given us so many proofs of their attachment. It is so rare to meet true friends in this world so peopled with egotists. Certainly we must be submitted to God's will, that is our first duty, but the good Lord has not given us a heart such as we have for nothing. You did not tell me that this good person was dead, but I considered her as lost according what you did indicate.

⁶³ Orig.: Rome, Postulation Archives, L. M.-Courtès.

I am assuming that we are getting an exaggerated number of the deaths in your city; but even if they're only half of what we are told that would still be quite excessive.

Be convinced, my dear children, that I associate you to all the prayerful wishes that we daily address to God. But in the good Lord's name, give me some news about yourselves, if you don't have the time to acquaint me in detail with the facts of your devotedness.

They just brought in the mail and therein I saw a letter from you which I read immediately and greedily. You are not the man to neglect anything, even in moments when you are most rushed. Thank you for your care: you noticed how much I needed the same.

At the same time they brought me a letter from my sister in St-Martin. They are all in good health, though surrounded by towns that have been infected. May the good Lord thus keep them and all of you, my dear children. Do not be imprudent even as you fulfill your duties of priestly charity, as you are in fact doing. Eat little, but healthy things which do not load the stomach, especially in the evening. Always carry with you the light cloak to cover yourselves when you are warm and then go out into the fresh chill of the air. Especially take care of every ailment to the stomach. Goodbye. I still want my letter to leave by the noon postal service. Affectionately I greet you and bless you all from the depths of my soul.

† C. J. Eugene, Bishop of Marseilles.

The poor Miss Roman has left me a sad succession. I thought you had had her change heirs. I don't see why we do not take the inheritance by benefice of inventory. Who knows what she could have done? What a ridiculous legacy in such a succession, so much better it would have been if she had made the granddaughter her heir. 400 francs pension when 10,000 francs are left as an inheritance! I didn't want any on such a condition. We will have our difficulties and the expensives to begin with. And then perhaps a court case for the remaining goods of the grand-father!

1233. [To Father Fabre, at N.-D. de l'Osier].⁶⁴

Cholera et Marseilles and Aix. Give advice to Father Vandenberghe regarding the administration of the house. Doubts about Father Chainé's vocation. Death of Miss Roman at Aix.

⁶⁴ Orig.: Rome, Postulation Archives, L. M.-Fabre.

Marseilles, August 8, 1854.

My dear son, it seems to me that it is my turn to write you. I did not keep track of the date of my last letter, but, as a generous man, I gave authority of proxy to Father Tempier and Father Rey to represent me in your presence and to derive the pleasure of giving you news about the family. I am tempted to believe that they have not resisted to the pleasure of abusing a little of my permission and to relegate me completely to the slavery of work. I have restored order today by indicating that I intend to exercise my rights and, putting all other business on hold, I am going to write to you no matter what. My letter will not be as delightful as that of our poetic young Father, nor as systematic as that of good Father Tempier, but, when all is said and done, it will have its merit in the heart more than in the eye of the cherished son whom I am addressing.

First, to give you cause for rejoicing, I shall begin by telling you that we are almost rid of the terrible cholera that threatened to do even more damage than it did in fact do. We now count only some fifteen cases when we had reached up to 192 at the time I prescribed the prayers which God in his mercy heard. At that time, all the doctors were predicting a frightful increase. God has seen to it. The very day itself his powerful hand stopped the plague and the Lord seemed to say to us: You are being heard, continue to pray with fervor and full trust, and I shall deliver you. That is what the adorable Saviour has done. Each day prayer neutralized the blows and, as I have said, we have now only isolated cases to deplore. We shall keep on praying for two more days in the hope of being completely freed.

Nevertheless, I still don't want you to think of returning. I shall tell you when the time for that is here. I see in your last letter to Father Tempier that you are still waiting for your obedience; but it seems to me that in my last letter I manifested to you the same will that I recall here again today. It isn't that I didn't have the greatest desire to see you again and to hold you against my heart. It seems like a century since I have seen you and I hunger and thirst to show you my affection; but I insist even more on your preservation and I am afraid of endangering your life or at least your health were I to allow you to return too soon to an area which has been for such a long time infected. So, stay a little longer at l'Osier. Didn't I tell you to dedicate a good look at all sides of administration. Not only are the regulations that you will lay down for the bursarships absolutely necessary, but you will also be in a position to give helpful advice to good Father Vandenberghe who will be particularly strength-

ened by your advice regarding his governance, something that is quite difficult for a Father of his age and position. Gentleness, goodness, but without weakness and wishy-washiness. Courageous firmness towards everyone, and especially towards those who would arrogate to themselves the right of being exempt, etc. What you told me, and even more what Father Baret told me about Father Chaine is a thorn that I cannot pluck out. Keep an even sharper lookout so that I am able to take a definitive decision. I know that for him it will probably mean his eternal salvation is at stake, but he can apply the *perdito ex te* to himself, etc. We, for our part, we must concern ourselves with the good and honour of our Congregation; and, if it is true that he esteems it so little, what is the good of joining it again? You will have to weigh things thus before the sacred altar; it is a great matter, and I request you to concern yourself very seriously with it so that you can enable me to assess things with full knowledge of cause. Father Vandenberghe is less explicit than Father Baret, but I have the impression that he is not at all satisfied, indeed, he would like to rid his novitiate of this man.

My paper is running out, but I still want to tell you that I have not given up the idea of going to see you at l'Osier; but for that to come about, there must not be any trace of cholera left in Marseilles. Didn't someone tell the Archbishop of Aix that I have disappeared? The monsters! At Aix, the cholera created greater havoc than here. It is frightful. The city was reduced to one fourth of its population by the hasty emigration of its residents and still it lost 50 persons a day, 40, 35, yesterday still as many as 37. Our Fathers are doing their duty. Good Miss Roman died. She left me as heir to her little fortune. She was supposed to have had one hundred pounds of revenue that she could have left me. She is nevertheless an outstanding benefactress of the Congregation. She is to have a share in all the family's spiritual riches. We must especially apply to her all the indulgences, etc., during the week that follows the information I am giving you. Goodbye. Affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

1234. [To Father Martinet, at N.D. de Lumières].⁶⁵

Thanks for the letters received. Take care of the scholastics' health, but for men who are mortified. Beauty of the prayers for the cessation of the cholera.

⁶⁵ Orig.: Rome, Postulation Archives, L. M.-Martinet.



Father Aimé Martinet
(1829-1894)

Marseilles, August 9, 1854.

My dear son, I am happy when for whatever reason you take the occasion to write to me. Your letters always bring me the greatest pleasure; they are inspired by such a good heart and express such moving sentiments! Do you think it is a small joy for me when I become aware of being so well understood by one of the youngest of my children? That is so comforting to my heart that I sometimes fear that that is already my reward. However, to understand it properly, I would rather convince myself it is a compensation for the ingratitude of so many others who do not have an attitude of filial affection and, consequently, cannot understand what fatherly love is.

My dear son, very gladly I see you taking on temporarily the succession to our dear Father Mouchette. You will acquit yourself very well of your responsibilities and your ministry will be helpful to our dear Oblate scholastics. I have no doubt that they will be most docile to your good instructions and that they will bring you much consolation. I also most gladly agree that afterwards you will replace Father Mouchette in his solitude. You will find there an atmosphere of fervor and that will favor all the more your own sentiments of piety. But do take care of yourself, don't force yourself in any way. We need you to stay in good health and, on this point, I urge you to watch dear Father Mouchette: indeed, I even give you an explicit mandate thereto. He is thin to the extreme and that troubles me; his cough in the morning also needs to be attended to.

I insist greatly that we look after the health of our Oblate scholastics, but I also greatly insist that the spirit of mortification be not lost among us. We have to take care that we don't make into dainty and sensual men those whom God is perhaps calling to all the renunciations of the apostolic life. What I want to say is that at the novitiate they may have forgotten this line of conduct. The ideas on this heading have to be set straight during the scholasticate. As much as Superiors are to watch over the health of their men, in the same measure the men should be little preoccupied about it, unless a person is ill. What I am saying does not apply to the precautions that the present moment requires. And so people should speak up as soon as they feel indisposed. In other times it may be ridiculous to pay heed thereto; today it is a duty, but that should be done without anxiety, without being troubled in spirit.

I shall not conclude without giving you some news about ourselves. The Lord has manifestly been pleased to hear your prayers. From the moment that we have addressed them to him, he ordained that the plague

cease, and that was certainly not at all what our doctors were predicting. All of them without exception were convinced that we were on the way to a frightening increase. But it was not so: on the day itself the decline began and it has continued in the measure that prayer was kept up. I have never witnessed a more tangible result of the effectiveness of prayer. And what a prayer that is addressed to God by an entire people, prostrate at the feet of Jesus Christ, invoking his powerful mediation through the intercession of the Blessed Virgin, the angels and all the Saints, beseeching the Saviour under all the titles by which he lays claim to our gratitude, by all that his love inspired him to do for us. Through his coming, birth, baptism, passion, cross, death, etc. we ask him to hear us, and that with limitless confidence *ut nos exaudire digneris*; and the last cry of our supplication and the expression of our faith (...) sums up our whole prayer: *Fili Dei te rogamus audi nos!* Never before this have I understood the sublimity of this marvellous prayer, truly inspired by the Holy Spirit for the Church, and so I don't hesitate to say that I have never said it with greater fervor and confidence.

Goodbye, my dear son, I greet you with all the affection that you know so well I nourish for you and I bless you and bless all my dear children as well: I always count on their prayer at the shrine of our good Mother.

† C. J. Eugene, Bishop of Marseilles.

1235. [To Father Bellon, at Romans].⁶⁶

As soon as the epidemic is over, there will be the meeting of the Superiors of seminaries in the charge of the Oblates. Thanks the Fathers of Romans for their letters.

L.J.C. et M.I.

Marseilles, August 12, 1854.

I don't know any more where I am in your regard, my dear Father Bellon. I only have the impression that it is now a long time since I have written to you and that it is I who am late in this regard. I shall refrain from trying to justify my silence by giving excuses for it. I shall instead use the little time I have today to give you news of myself. I am going to the Poor Claires to say Holy Mass inside their monastery. When I come out of there, I have to go to the authorities; but I don't know what is waiting for me afterwards. It could well happen, as it too often does, that I shall have to put off things until tomorrow, which is usually not more

⁶⁶ Orig.: Rome, Postulation Archives, L. M.-Bellon.

free than was the day before. I have left you until now because I feared that our infected atmosphere might be fatal to you. It would have been supremely imprudent to leave a healthy region and enter into an air filled with the plague. Our situation is much better now, but still we are not yet fully rid of it. Yesterday we still had four people die of the cholera, among them the older brother of our young Father Sardou who was suddenly struck down without any warning beforehand. So I am still going to wait a bit before lifting my embargo, all the more so because you are not the only one thus kept away: I am also keeping at a distance from here Father Fabre who is supposed to attend the meeting I want to convoke of representatives of our different seminaries in order to arrive at a united approach in the area of teaching as well as in that of the regulations and practice that pertain in these institutions. I considered it proper to add Father Fabre to the Superior of the major seminary of Marseilles; Father Tempier would have had too great a challenge to defend the teaching in his seminary, should it happen that the Superiors of the other three seminaries come together to attack it.⁶⁷ I want to stay neutral in this discussion which ought to be based on experience especially. I am referring to the choice of authors. For the remainder, it is different. I have reason to suspect that good Father Tempier, who is excessively addicted to the method he has landed up choosing for himself and to which he hangs on as to the anchor of salvation, is a little put out because I am calling for this discussion. I wouldn't be surprised that he has requested Father Fabre to win you over to his point of view. For myself, I think we ought not to get set on positions we passionately hold, but that we ought to seek what is truly good for our students; on that point I have to call on your experience of your men's ideas and capacities. Here comes Tempier to take me away. Before going, I want to ask you to offer my excuses to our good Fathers who showed their friendship in writing to me. My intention was to respond to their loving attention, but I was always deterred therefrom by the countless disturbances to which I am liable and which have rained down on me especially in the period that has just elapsed. I beg them to accept this expression of my regrets as some repayment of the debt I owe to their attentiveness. You all know that you are always present in my memory and heart. I would still have many things to tell you, but I have to go, it is half past six o'clock. So goodbye, good friend, affectionate greetings from the bottom of my heart. I bless all of you.

† C. J. Eugene, Bishop of Marseilles.

⁶⁷ Fathers Tempier (Marseilles), Magnan (Ajaccio), Lagier (Fréjus) and Bellon (Romans).

1236. [To Father Fabre, at N.-D. de l'Osier].⁶⁸

End of the cholera epidemic. Father Fabre to return to Marseilles as soon as possible.

L.J.C. et M.I.

Marseilles, August 20, 1854.

My dear son, I see and regret that it is quite impossible for us to meet at l'Osier. I will be able to leave Marseilles only much later. The honor of my ministry requires this. And so I lift the veto I have levied and, on the other hand, thanks be to God we are completely rid of the plague, I no longer place any obstacles to your returning. Even yesterday Father Tempier asked me whether I had written to you. I understand his impatience. He is no longer abreast of everything and people come at him from every direction. So, my dear son, come back, there is no problem. My original intention was that you determine with me the visit to La Blachère. We will put that off until later. Even that of Lumières would delay your return too much. We will postpone that too. The only thing you may allow yourself is to say good day while passing through to our Fathers at Romans, but come back directly by the railways, that will be a matter of a few hours. To me it seems as though we separated from each other a century ago, my dear son. When I go to the seminary you are a void there that saddens me. Oh! I will make you pay for these arrears. If upon your return two days pass and you have not come to see me, I am determined to be angry to the point of seeing red. I am warning you in advance so that you can make your program. You will carefully bring me your notes on the observations I had asked you to make. I would have preferred that those you were able to make on the topic of the Italian novices and the direction we could give them had come to me directly and that for several reasons. I will gladly adopt them in the great embarrassment in which I presently find myself as to how to respond to the requests of the Bishop of Ajaccio. The stance to be taken seems so serious to Father Luigi that he told me he was coming to visit me, after the mission he is presently giving, to plead with me the cause of the establishment at Vico which, in his eyes, is the cause of the Congregation in Corsica.

I would also like to know what Father Baret plans on doing. Does he want to prolong his stay at the novitiate? It seems to me that it has been long enough. He has not written me any further on this topic.

⁶⁸ Orig.: Rome, Postulation Archives, L. M.-Fabre.

I was pleased to learn that you finished the Riff affair. It is already a lot that we are not selling this burdensome property, at least it should be shored up. I presume that you also reformed the stable of this community of which they would soon have made an abbey of rich Benedictines and all the while operating on our capital. Having one horse is already a lot, but feeding two of them is foolishness. One could concede a cow that would provide milk for the community, but that is all they should have.

They have come to get me for the high Mass. I conclude by telling you that all are well. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1237. [To Father Mouchette, at N.D. de Lumieres].⁶⁹

Thanks for sending the portrait of each scholastic. Father Mouchette is to look after his health.

L.J.C. et M.I.

Marseilles, August 20, 1854.

My dear son, you could not give me a more beautiful gift than the bouquet of the finest flowers that you are nurturing in the Congregation's garden. With delight I examined each of these lovely flowers as they gave forth each their particular perfume: my eyes first and then my heart savoured them immediately with an indescribable delight. Only the Holy Spirit could have inspired you with such a gentle thought. I look upon it as one of the fruits of your retreat. And so I thank God, all the while being infinitely grateful to you for having carried it out and that in so perfect a manner. I didn't need your extra touch of writing the name of these dear persons on the back of their facial portrait which you have made in such a skillful manner that there isn't a single one whom I could not have named at the first glance. And good Father Martinet! That portrait is a master-piece. How much that look says to me, even though it is not fixed on myself. He knows very well that there is no need to look at me, that he has only to appear and thus arouse in my heart a sentiment of the most vivid affection. And so today I will be content with what I said and expressed to his image before witnesses. I shall not write to him. I had to choose between the two of you, for I had time to write to one only. And so I have chosen my lot, all the more so because I had some

⁶⁹ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

reproaches to address to you as the reverse side of the medal: to you, my dear Father Mouchette. What! You know how concerned I am about your health, and I don't see you a single time without, so to speak, sounding all the depths of your being, and you expose me to the great chagrin of knowing that you are ill and far away from me! If there is one thing that is delicate in your makeup and that I endlessly insist you are to take care of, it is your chest; and, after the inevitable fatigue of a long journey, after the imprudent things that you may perhaps have done during your retreat, you went ahead and gave yourself over to singing at the top of your voice to the point where you are spitting blood. But that, my dear son, is tempting God. Do you see what you gained thereby? Now you are forced to take a total rest and you certainly have to hold to it strictly; and, instead of the improvement we had counted on, you have relapsed, God knows for how long. Knowing that you are suffering, I don't have the courage to scold you; but admit that you do merit it!

If writing tires you out, have Father Martinet write under your dictation the report, which ought not to be that long. I urge you to follow very carefully Brother de Lacour.⁷⁰ I don't have much faith in his perseverance. One does not become a good religious when piety is lacking or if one allows oneself to live according to the defects that he is reproached about. Will a beautiful voice that everyone admits without question compensate for a lack of indispensable virtues? Let us not be taken in by purely external qualities. A serious examination, scrupulously carried out, that looks at everything. That is what I require from you regarding this person. Goodbye, I bless all of you.

1238. [To Father Fayette, at N.-D. de Cléry].⁷¹

We must submit to God's will. Study as a way to live one's solitude.

[Marseilles], August 22, 1854.

I am taking the occasion of your letter to recall to you the main principles concerning your vocation. In the holy religious state, you are not called to do such and such a good work, to undertake such and such a ministry. The one that you prefer might be the very one wherein you will encounter most danger, the one that might be the occasion of your being lost. If you acted according to the choice you would like to make, you would let a terrible responsibility weigh upon you, whereas if you

⁷⁰ De Lacour, a novice: cf. letter no. 1239.

⁷¹ YENVEUX II, 66; III, 91.

are directed by obedience you are assured of doing God's will and of being always aided by the grace that is promised you. If you walk in this way, what does it matter that you find things more or less to your taste; in religion it is not a matter of taste or natural satisfaction. If under the virtue of holy obedience we do what is most painful to us, most against our own feelings, that is precisely what will be the most meritorious.

No doubt you have become accustomed a bit too much to a kind of dissipation in the tasks that your Superiors gave you out of necessity and so now calm and solitude weigh heavy on you. You should, to the contrary, thank God for having provided you this solitude so that you can re-enter into interior ways and dedicate your time to study. Can you convince yourself that at your age you can be dispensed from study? What did you know when you came out of the seminary? You have everything to learn. As for everyone else, that is a duty for you; without it, you will make your ministry forever fruitless. Meditate on your Rules and you will see that that is the spirit that ought to animate you. Attentively reread the second chapter and so many other passages with which one must be imbued, for that is the code that the Church has given us as a rule for our conduct. So take courage, my dear son. In the future you will be called to a more active ministry. The transition that your present mission in a shrine of the Blessed Virgin offers you is indispensable to you. It is good and necessary that they give you time to study; and for that one does not need a considerable library at one's disposal.

1239. [To Father Vandenberghe, at N.-D. de l'Osier].⁷²

Cannot leave Marseilles even though the epidemic is over. The novices Trévelot and Lacour are to be sent away. Advice for the direction of the novitiate. Regularity.

L.J.C. et M.I.

Marseilles, August 24, 1854.

Believe me, my dear Father Vandenberghe, that I am as much put out as you are that the unfortunate circumstances in which we found ourselves here absolutely delayed my trip to l'Osier. I still don't know when I can promise myself to make it. If you only knew what the situation is like for a Bishop who is in the midst of a large population that does not totally consist of children who are docile to the Church! Since

⁷² Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

the epidemic, I did not allow myself to spend one night away from the bishopric wherein I stayed as though besieged in my command post; I did not even go out into the country. I showed myself everywhere, be it in the churches, be it with the sick, and, what do you think! there were unworthy persons who asked where I was! I leave it up to you to think what it would be like were I to absent myself now when we have no more than three or four deaths from cholera per day.

Let us therefore treat of our affairs in writing. I am not going to wait for your report to decide that Father Trévelot is not made for us. He has to be politely sent away without delay. Since this is decided, it is not proper that he remain in the house to voice his complaints and murmurings. I find that you have waited too long. As soon as he allows himself such capers as not saying Mass, we must not wait, we must recognize he is not meant for us and we have to send him away immediately.

When he has left, he must not have the notion that he left on his own initiative. While being attentive to his reputation, you will make it known that it is we who did not find him suited for our Congregation.

It seems to me that we don't have to hesitate too much either to decide that de Lacour is not made for us. He has been induced to make a quite useless trip. What happened? He was forgotten for some time at Le Calvaire. Taking a closer look at him now at Lumières, we don't have the courage to admit it. I had to settle the question and have had them write that he is to be sent away. But here too, we should not have hesitated.

Nor should there have been any more doubt as to whether we should keep the Brother whose name doesn't come to me now, the one whom you also sent down to me so that I may decide his vocation.⁷³ I needed only to see and chat with him, however, to perceive that he is perfectly made for us. He knows his theology very well, he talks like a man of good common sense, he is full of zeal and good will, he will be most acceptable to the people: what more do we want? that he preach like Massillon? It suffices that he can instruct the ignorant. Besides, if he did not succeed in the discourse he was asked to make, is it all that sure he was given enough time to prepare it? I therefore entrusted this good Brother to one of the directors of my seminary who will have him study the few treatises that he has not yet seen so that, during the course of

⁷³ In his July 15 report, Father Vandenberghe spoke of a novice who was discouraged because he had little talent, namely, Brother Berjou, born in 1816, who had entered the novitiate on November 20, 1853. He had made two years of theology at Tulle and spent the school year of 1854-1855 at Montolivet.

next year, I can have him pass through all the Orders and then assign him to the work for which he will be judged fit.

Don't be in a hurry for Brother Le Floc'h;⁷⁴ give him time to overcome himself. In your outlook, date his novitiate from the period in which you will perceive that he has corrected himself. I say nothing about Brother Mazeaud, you will decide that in your wisdom. As for Brother Avignon, we must take care that we don't weigh in the balance the fact that he is Father Vincens' nephew.

I was thinking that Father Baret's fervor would cool down. I am waiting for the letter that Father Fabre told me was coming before deciding what stance I am going to take in his regard.

Why do we still need time for Father Chaine to finish his novitiate? Please send him to me. I shall take up his case after your reply. The letter that I have just received from him has not left me unhappy and requires this.

Always take good courage, my dear Father Vandenberghe. In short, your novitiate is going well: let us thank God for that and let that be consolation and encouragement for yourself. For the rest, be a Superior without any airs, but with dignity, and keep everything in its proper place, with the Rules as your norm. I am always disposed to support authority in regard to and against everyone. I greet you with affection and bless you.

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

**1240. To Father Baret, missionary priest, at Notre-Dame de l'Osier,
near Vinay, Isère.⁷⁵**

Return to Marseilles as soon as possible.

L.J.C. et M.I.

Marseilles, August 30, 1854.

I have delayed somewhat in writing you, my dear Father Baret, because each day I was waiting for some letter from you. I needed to know how you were and I was late in moderating the fervor which urged you to go and withdraw from some time to the novitiate. It seems to me that it is enough now for your own good, first of all, and then for the edification of the many novices who have admired your piety and who were

⁷⁴ Ms.: Floc'h.

⁷⁵ Orig.: Rome, Postulation Archives, L. M.-Baret.

certainly encouraged when they saw your regularity. It is time now to bring your edifying capacity into our own midst. Moreover, I have to discuss a number of things with you. So, my good friend, come back to your post, I am impatiently waiting for you. I did not manifest this desire to you as long as we were under the pressure of the plague which is taking its course all over; we are now, thanks be to God, completely delivered therefrom, we are better than ever at Marseilles. I think that you can come here so that you can celebrate with us on Sunday the great feast of our patron, St. Lazarus, unless you would like to stop at Romans and greet our Fathers there.

They leave me so little time that I am obliged to leave you, promising myself that I will make up for it when I shall have the consolation of having you with me. Affectionate greetings. I bless you.

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

P.S. Please greet on my behalf all our Fathers. I owe several of them and will pay my debts little by little. God knows how put out I am for having so little freedom.

1241. To Father Bellon, Superior of the Major Seminary, at Romans, Drome.⁷⁶

Come to Marseilles as soon as possible for a brief business visit.

L.J.C. et M.I.

Marseilles, August 30, 1854.

My dear Father Bellon, I have just learned that there will be no clergy retreat at Valence this year, and so you are free to be away for a few days. Could you not come here as soon as possible so that we can treat of matters with the Fathers who are still here, one of whom cannot remain here any longer. You will have to decide immediately, either to come or to write me that you cannot. But it is so easy today to make the stretch from Valence to Marseilles that I dare hope nothing will hinder this necessary encounter. I am in such a rush in writing you that you will excuse me if today I fail to keep the advice I give others never to leave any space blank in correspondence. I want you to receive my letter promptly. Affectionate greetings. I bless you as well as all our men.

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

⁷⁶ Orig.: Rome, Postulation Archives, L. M.-Bellon.

1242. To Father Mouchette, missionary priest at Notre-Dame de Lumières, by Avignon, Vaucluse.⁷⁷

Come for a rest at Marseilles.

L.J.C. et M.I.

Marseilles, August 30, 1854.

My dear Father Mouchette, today *sermo brevis*. I will say but one word: pack your bag and chattels, leave Lumières and come immediately to Marseilles. You need a good long rest and such a rest you will never find in the midst of our Oblate scholastics. So you have to leave them behind, without hesitating to do so. Good Father Martinet will replace you in their regard. For this purpose I give him all the powers that you have. I don't have time to write him, he will read it in this present letter, and the pleasure he will have in relieving you will make the burden I lay upon him lighter. I will write to him once he is in office. I greet him in the meantime, as well as all our Oblate scholastics, not omitting dear little Charles⁷⁸ whom I bless as well as all of you. That is all the more right because he did not forget me in the lovely little letter he has addressed to Father Tempier.

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

1243. [To Father Vincens, at N.-D. de Cléry].⁷⁹

One has to intervene with men who are not observing regularity. Cholera at Viviers.

[Marseilles], August 31, 1854.

... We must also admit that we have some men who haven't got the first notions of the virtues, I say more, of the duties of the religious life. Where do we see that one must endlessly come to terms with men so as not to go against their caprice or things they are adverse to? It is time that this unfortunate system is terminated. Whatever the usefulness of some men might be in certain areas, I find that there is a real danger for the future of the Congregation to keep them in these conditions. We will

⁷⁷ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

⁷⁸ A visitor. According to the report on the scholastics for the month of July, there was no one among the Fathers and Brothers at Lumières who had Charles as a Christian name.

⁷⁹ YENVEUX II, 125; III, 63; IV, 229.

cut back on our numbers, if necessary, but it is important and necessary that all men are so available to the dispositions of the Superior that they have no word to say when he assigns them to a given task. I would be taken too far afield were I to go into detail; I stay with this general observation which ought to serve as a rule. Take it or leave it. Let each one walk in the way of obedience with all simplicity.

Strongly urge Father Fayette to get to work, that is to say, in study and composition. He got rusty at l'Osier. We must not lose sight of the fact that we are missionaries.

Here we don't have to fight against the terrible plague, it has disappeared; but just now our poor Bishop of Viviers is locked into battle with it. God grant that his frail constitution does not expose him to these fatal influences. I am upset about our Fathers at La Blachère who were called to replace two parish priests who died of this disease; they are the parish priests of Vals and Vogue. The plague went around Lumieres to l'Isle⁸⁰ and to Apt, but did not appear at the shrine itself. That certainly gives me an good amount of worry. It would seem that at l'Osier they do not fear it.

1244. [To Father Dorey, at Nancy].⁸¹

The Fathers serving cholera victims are to be prudent.

L.J.C. et M.I.

Marseilles, September 1, 1854.

My dear Father Dorey, I very much approve your conduct in the difficult circumstance in which you found yourself. I cannot explain to you this late reply except by admitting that your letter, mixed into a pile of many others, had not been read. I have just found it again and immediately I have left off everything else to tell you that you did very well in answering the invitation you received from the bishopric and that there was no need for the slightest hesitation to give the permission not only for the two you have sent but also for others, if they were available. Only you must urge those whom you have sent to help the people struck down by the plague not to indulge in the slightest apprehension, to place their confidence in God, which ought not to hinder them from taking certain precautions that are a propos, such as not overloading their stomach, to stop eating if there should be even slight symptoms of diarrhea,

⁸⁰ Probably l'Isle-sur-Sorgues.

⁸¹ Orig.: Rome, Postulation Archives, L. M.-Dorey.

to take in these cases half stomach washes, adding a few drops of laudanum, to the wash, I mean to say. You see that there and also in Aix we haven't lost a single priest. The essential thing is not to allow oneself to be gripped by fear. The disease is not contagious, strictly speaking. However, while those infected with the cholera have to be kept warm, the room where they are is to be aired out. In short, good courage: we are carrying out our duty, God is with you.

I cannot possibly see my way clear to provide the slightest help for the establishment in Sion. We have already done too much for Nancy. The expenditure for Sion has to be the diocese's responsibility, which is obviously exploiting our slipshod way of administration. That is seen nowhere else nor ought to be. Let us back away from these onerous conditions.

I authorize you to accept the post of . . . ⁸²

1245. To Father Berne, director of the Major Seminary, at Fréjus, Var.⁸³

Permission to come to Marseilles and to go to Romans for a rest.

L.J.C. et M.I.

Marseilles, September 3, 1854.

Just now, my dear Father Berne, I receive the letter that you address to me to let me know about the state of your health. I leave everything aside in order to answer you. Today we celebrate the solemnity of our great patron, the friend of Jesus; it doesn't matter, I am stealing a brief moment to tell you that I gladly consent to your coming to consult the faculty at Marseilles and that from here you go and try out the good air of Romans where the Reverend Father Bellon and your other confreres will welcome you with all the charity on which you have a right to count.

I didn't at all doubt that the portion of our dear family which was outside of the combat zone was praying very much for the rest of us who were on the front lines. Our Fathers did not spare themselves and the good Lord kept all of them safe. It is all over today and so I am not afraid to see you pass through here. So come when you wish, sooner or later, for you must be well rested for when it is time to take up your

⁸² We no longer have the second sheet of this letter.

⁸³ Orig.: Rome, Postulation Archives, L. M.-Berne.

work again. No matter how difficult it may be, it is less than the service our armies courageously provide in the midst of all renunciations, unhealthy locations and all the disasters that are found in the camps.

Goodbye, the procession is starting to move, I leave you, but first I bless you as well as our Fathers and I greet you with affection.

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

1246. [To Father Martinet, at N.-D. de Lumières].⁸⁴

Business of Brother Isidore Jeancolas. The workers are hurrying to finish the scholasticate of Montolivet. Next ordination.

L.J.C. et M.I.

Marseilles, September 8, 1854.

Hurriedly I am sending you, my dear Father Martinet, the letter I have just received from the parish priest of Xaronval. You will communicate it to Brother Jeancolas and he will see if I had been well inspired to write to this good parish priest who has so perfectly fulfilled my commission and who delights me with the details he has given me on good Brother Jeancolas. It is clear that everything that they wrote to our dear Brother bore the mark of exaggeration and even of lies. And this will show you how imprudent it was to hand this Brother letters which were apt to depress him and have him lose peace of heart. What is the use of opening letters, as the Rule requires, if letters of this kind are not held back? Let that be a lesson to you. I don't know who is to blame but I cannot refrain from holding him blameworthy.

You will also tell Brother Jeancolas that I agree wholeheartedly that he follow the advice of the parish priest of Xaronval, that I would have given the same advice, that he relinquish his own share of revenue to his father, and no one has the right to complain about that.

Since our Oblate Brothers did not benefit from the holidays to restore their wellbeing, we are hastening preparations to receive them as soon as possible at Montolivet; but what a chore it is to get the workers to move. We doubled the number of carpenters, doors were missing and many other things too, and be sure we will not be responsible for delaying the happiness of our dear children who put such a price at taking possession of their manor.

⁸⁴ Rome, Postulation Archives, L. M.-Martinet.

They must have told you to alert Brother Bonnefoy to prepare himself to receive the Order of the deaconate at the Quarter Tense of this month. Do the same for Brother Lagrue whom I want to ordain deacon also, but urge him not to weary himself with this thought which will surely give him great pleasure.

We have a fine gathering here of Fathers from all over. I profit from the occasion to treat of certain matters with my Council and that is what forces me to leave you because the hour set for this is about to strike.

Goodbye my dear little Father Martinet, sustain with dignity your fatherhood. Here are two novices whom you had the privilege of introducing into our holy family. I gladly send them my compliments and bless them as well as yourself and your whole community.

† C. J. Eugene, Bishop of Marseilles.

1247. [To Father Vincens, at N.-D. de l'Osier].⁸⁵

Father Telmon to return to his community. Invite the Fathers to be discreet.

[Marseilles], September 21, 1854.

Things had to be explained to Father Telmon and that is what I have done through Father Aubert. He was to tell him on my behalf that it was time to change his way of doing things, that three years of fruitless effort was enough, that I could no longer tolerate this stay outside our houses. He was to tell him at the same time that, to give him an honorable way out, I was thinking of naming him Superior of the community of Lumières. Father Telmon is convinced that it is appropriate that he return to one of our houses, that he was ready to go to wherever I would send him, but that the numerous proofs given to him of the little confidence we placed in him made it impossible for him to accept being Superior anywhere. That is where we are at. I shall have to intervene directly and I expect some more difficulties which I am not at all disposed to admit. I will rather propose that he leave the Congregation. That is what I would like to suggest to all who trouble good harmony with their eccentricities. There must be but one spirit in our ranks as there must also be but one heart. At times one meets persons who have no heart and then they have a spirit all their own too.

⁸⁵ YENVEUX III, 127; V, 218.

In your remarks to the community, insist, I beg you, on discretion in speech. This excessive prattling during which one speaks of everything, assesses everything without due consideration, etc., is being pushed to the extreme and produces very bad results. I have received a letter from England which tells me about the following untoward fact: the last missionaries to pass through Liverpool⁸⁶ were those who came from l'Osier and they sowed trouble among the Fathers of Liverpool. Imagine them saying such absurd things in passing that the Congregation was being threatened with extinction, that the Pope wanted to unite it to other Congregations and that a great debate on this matter was in course between the Pope and myself. What can you say to that? Should we draw the ladder after ourselves? If they go on publishing stupidities like that everywhere they go, that will be nice indeed.⁸⁷

1248. [To Father Vandenberghe, at N.-D. de l'Osier].⁸⁸

Form the novices well. Those who will soon make their profession will go either to Vico or to Montolivet for their studies.

L.J.C. et M.I.

Marseilles, September 22, 1854.

My dear Father Vandenberghe, I am quite late in your regard and I cannot explain that, because such is not my habitual practice in your case. I think that in a rushed moment I asked Father Aubert to write to you and I let it go at that, for I had nothing to add to what he was supposed to tell you. Today, however, I shall write to you at l'Osier on a topic that is not at all minor. Your last report contains an overview that is less consoling than the others have been. There are good things, to be sure, but the *buts* were quite disturbing. Those who are about to complete their novitiate have not yet passed through the Council. I am afraid that what you say about them will make us hesitate to admit them. People should not be falling short of the mark on the eve of their profession. Are you considering the proposition of having those who are ending their novitiate at the beginning of or mid-October to wait for the profes-

⁸⁶ Fathers Baudre and Durieu passed through Liverpool during the summer of 1854. Cf. L. Durieu-Tempier, October 3, 1854.

⁸⁷ To draw the ladder after oneself means means: to recognize that there is nothing better or comparable.

⁸⁸ Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

sion which is scheduled for All Saints? You will have been told that the Italian Brothers admitted to profession are supposed to go to Vico and finish their literary studies under Reverend Father Michelier and that they are at the same time responsible to help in the lower primary classes the students who are there and under the direction of our Fathers. That is why you will send them on to us as soon as they have made their vows. The other newly professed⁸⁹ will be received in the new house we have built in the environs of Marseilles, where our young Oblates will do their philosophical and theological studies. Father Tempier will be the Superior of this community and Fathers Aubert and Baret will be professors of moral and dogma. People will be trained in composition there, and English, a language that one must absolutely know in our Congregation, will be learned there. I will have definite days when I shall visit this interesting youth and, with God's grace, everything will go well. And so the great separation that has been so much desired will in fact exist. I am told that this news will create no difficulty for your novices. So you can announce it to them not only as something that is decided but as something that is already being implemented. Concern yourself very much, dear Father, with your novitiate. That is a great matter. Let all else be quite secondary, be concerned with other things only inasmuch as you are certain that your main obligation does not suffer. It is so important that you form good religious; you will not achieve this, even with God's grace on which we must count before all else, unless through assiduous and constant care. It is not enough to instruct in general through common instructions, but you have to work on each one in particular as though you had only that one person to form. You will be greatly rewarded for your trouble by the success that your care will certainly achieve. I insist on a masculine formation: they have to tell themselves that they are liable to be called to undertake difficult work; no softness, the spirit of mortification is not an accommodating one; let them think of what our missionaries in Oregon and the Red River must endure. Let them get used at an early date to a life of renunciation.

Goodbye, dear son, I bless you and all your children.

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

⁸⁹ Were then admitted to vows Brothers Le Stanc, Camper, Eynard, Manuel, J.-B. Semeria, Clut, Visidari; several others were refused. Cf. General Council, October 22, 1854.

1249. To Father Soullier, at Nancy.⁹⁰

Father Soullier, as newly appointed Superior at Limoges, is to have piety and regularity reign there.

L.J.C. et M.I.

Marseilles, September 23, 1854.

My dear Father Soullier, I cannot resign myself to writing you only in the formal document which will reach you via the Reverend Father Provincial. You have spoiled me so little with your letters that, in truth, I would be dispensed from writing to you after observing the forms of politeness. But thanks be to God, there exist other relationships between a father and his son, and in my heart an affection for someone on whom I have laid on my hands that is too vivid and thus it requires no great effort to forgive you for having completely neglected me for so many years. This grave wrong against a father rather than a Superior does not prevent me from acknowledging and appreciating your good qualities. This knowledge and appreciation has decided me to name you Superior of our community at Limoges. You will take possession of your post when Father Ciamin leaves: the latter is assigned to other work. You will have to gather together your community to have them hear the reading of your letter of obedience: you will not read it out yourself because it includes certain expressions that your modesty would have difficulty proclaiming. By these letters your house is constituted in conformity to the Rule. From that moment on, the whole responsibility for regularity in the house rests on you. You will be imbued with the importance of your obligations, and you will meditate in view of that not only what refers to all the Institute's members in the Code that the Church has given us, but very especially what is contained therein for local Superiors. I am counting quite a lot on the good spirit of our Fathers and thus I am convinced that you will find in them all that is required so that you can carry out well your responsibilities. I am going to write to the Bishop of Limoges to acquaint him of your appointment; thereafter you will go and see him in your new capacity. It is simply a matter of letting him know in what capacity you are in our community of Limoges. Among the recommendations that I have to make to you is that I insist that you do not overload yourself with work. Before God calculate what you can do among all without harming your health, and don't commit yourself to do more no matter how much one may insist. I am aware that people have not taken too much care of you up to now.

⁹⁰ Orig.: Rome, Postulation Archives, L. M.-Soullier.

Though your ordinary relationships are to be entertained with the Provincial, you won't forget to write me several times during the course of the year to give me a firsthand report on persons and things. You will also have to consult me when it is a matter of importance or some grave difficulty that may arise under your governance. Also, put great regularity into your financial reports; watch that the procurator of your house is not forgetful on this point. In short, let all the gears of your administration function so well that never will any remarks have to be addressed to you about it. Have piety especially reign in your midst. It is monstrous to see religious who dispose of so many means of sanctification and perfection huddling in indifference and laxness. Your spiritual conferences will provide you with the occasion to recall principles and to maintain the exact observance of regular discipline. Without that, we damn ourselves, and all the while we preach conversion to the people. In the Rule you will find the confirmation of all the words that you can draw forth from books which treat of the duties of the religious life. It is not enough to read Rodriguez or others; we have to put into practice what they teach.

Goodbye, my dear son, I bless you as well as all our Fathers and Brothers.

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

1250. [To Father A. Rey, at Briançon].⁹¹

Congratulates his zeal. Seminary books transported to Montolivet.

L.J.C. et M.I.

Major Seminary of Marseilles, September 27, 1854.

I don't want it said, my dear son, that you wrote me two letters which remained without a reply. It is not a matter that I don't want to write to you very much, but you know how things happen here. Today again I have come to five o'clock without having had one moment to myself. A certain matter has brought me to the seminary and, during the session, at Father Fabre's own desk, I am writing these few lines to thank you for your remembrance and to congratulate myself on the conquests of your zeal; it is grain, however, that is not yet gathered into the barns of the father of the family. I must even admit that I have little hope of ever seeing it gathered in. Two years residence in enemy territory!

⁹¹ Orig.: Rome, Postulation Archives, L. M.-Rey.

How can one withdraw victorious therefrom? God will reward you for your good will and the Congregation will be grateful for your zeal.⁹² I presume you will not be long in returning to us. You will tear your beard out when you see how many books over which you had the rights of a prelate are flying away without you to the holy mountain⁹³ where others than you will page through them and fall asleep over them. Goodbye, it is night and I still have visits to make in the city. Affectionate greetings and blessing.

† C. J. Eugene, Bishop of Marseilles.

1251. [To Father Vincens, Provincial].⁹⁴

Advice for Father Brun, Superior at N.-D. de Cléry.

[Marseilles], September 28, 1854.

But what shall I tell you about Father Marchal's letter? You will understand him better than I, for you have just put in an appearance in that place. I can see enough, however, to be quite uneasy about such an administration. So indicate to Father Brun the line of conduct to be followed. He must not veer away from what you have laid down in regard to renouncing the salary of the parish priest and the assistant and in regard to stole fees. His is not the prerogative of playing a generous role and why should all this money be withheld from the bursar? That is quite irregular. Put order into this and into all else. This good man is too much of a mother and quite without energy. It was our miserable lack of superiorship material which forced us to lay this burden on him, one that exceeds his powers. At least oblige him to come to an agreement with his assessors as the Rule requires. I charge you with all commissions because you are in correspondence with him.

1252. [To Father Bellon, at Romans].⁹⁵

Reproach for not writing. Bishop de Mazenod remakes his testament before leaving for Rome.

⁹² We have two letters (September 15 and 22) of Father Rey to Fabre to which, it would seem, the Founder is replying but they contain no reference to the "conquests" of Father Rey's zeal.

⁹³ The scholasticate of Montolivet.

⁹⁴ YENVEUX VII, 193.

⁹⁵ Orig.: Rome, Postulation Archives, L. M.-Bellon.

Marseilles, October 16, 1854.

Bravo, my dear Father Bellon! I am writing to you only to make you aware that you haven't thought of giving me any news of yourself since you have left Marseilles. I want to tell you, however, how mystified I was lately because I couldn't believe that you were capable of such forgetfulness. Father Magnan had returned from Romans and I was told he had a letter to give me. I asked him for it a first time, impatient as I was to receive something from you. He had left the letter in his room. A second time I asked for the letter, still thinking that it was from you. This time he had gone up to N.-D. de la Garde where he was staying. I landed up asking him whether he was planning on taking my letter to Corsica. He was to embark the next morning. On the verge of leaving the continent, he sent me this famous letter that had been so much awaited, for which I sighed so much. What was my surprise: the letter was not from you! What will it be like now that the holidays are over. How many good reasons you will have to remain in your mute condition. Well, my dear man, I, for my part, to reproach you thus, I came out into the country and locked myself into my office, all doors closed, letting the wind blow at will. I am going to spend the whole day in this solitude in order to withdraw from all the disturbances of the city and get ahead a bit in my work.

Today I won't say any more, that is how angry I am with you. To distract me from that concern, I am going to work on my testament which I have to remake. It's like drinking the sea: I am on the tenth page and it is not finished. And that is still only a draft; but I don't want to leave for Rome without having put it into perfect order; the Congregation and my diocese are too much at stake therein.

Goodbye, my dear Father Bellon; I greet you affectionately in spite of your wrongs.

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

1253. [To Father Mouchette, at N.-D. de Lumières].⁹⁶

Ordination of Father Lagrue. Father Aubert is named Provincial of Midi. The Founder's imminent departure for Rome. The workers are late in completing Montolivet. Some missionary news.

⁹⁶ Orig.: Rome, Postulation Archives, L. M.-Mouchette.

Marseilles, October 16, 1854.

The sun is beginning to go down, my dear Father Mouchette, and I still have many things to do in this solitude into which I entered this morning. You are, however, one of those to whom I wanted to write, for I have been deterred so long from enjoying this consolation. I will be satisfied even if I am brief, if possible, for when I am with you I am so happy that it costs me a great deal to separate myself from you. But how does one manage when one sees this enormous pile of papers heaped high on my desk. There is even my testament which has to be redone and is awaiting a last revision. So I shall tell you in a few words that I have ordained Father Lagrue priest to send him into paradise bearing this sacred character so that he may be glorified therein for all eternity. I took this resolution as soon as I was informed that the doctor in charge didn't want to indicate the least bit of medication and, at the same time, saying to the Brother who accompanied Lagrue that he, the doctor, would be willing to cure him, the Brother. Now he is priest and a holy priest. God will do the rest. I have appointed Reverend Father Aubert Provincial and you provincial procurator. Thus you will conclude that the house of Montolivet will be illustrious among all the houses of the Congregation for its Superior is an assistant to the Superior General, its moral professor is the Father Provincial, and the moderator of the Oblate scholastics is the Provincial Procurator.⁹⁷ Father Fabre is installed or will be installed today as local Superior and Superior of the Major Seminary of Marseilles.

Father Tempier absolutely wants to go and sleep at Montolivet this evening. Nothing is ready in that house: expect to camp out there. Even though we rushed the workers, there is still a lot to be done. Father Tempier, however, is insisting that we hold the preparatory retreat for All Saints there, but I fear you will have a lot to put up with. Now I am late in seeing this Brother Pentevinck who is giving us concern and to speak to you about all the others. Oh! how much young men have to be tested. The best of them show themselves to be weak when the occasion is right. Would you believe that Father Barret of Natal has lost his courage. This mission that he wanted so much now seems too difficult for him. That is a good lesson to be remembered.

I received news from Father Baudre. He wrote me a long and nice letter from Philadelphia from where each left for his mission. But this

⁹⁷ Fathers Tempier, Aubert and Mouchette.

Father will find the yellow fever at Galveston. That is something to be afraid about. Father Verdet is not too well. Let us ask God for patience and submission.

I forget what else I am to do, and it is impossible for me to finish, a fact I regret, for it is not easy for me to escape as I have done today. So goodbye, my dear son, affectionate greetings. I bless you as well as all our Fathers and Brothers.

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

1254. [To Father Tempier, at Marseilles].⁹⁸

Roman engagements. The Founder is among the oldest of the Bishops present at Rome.

[Rome,]⁹⁹ November 22, 1854.

I am using this small size notepaper to write as, contrary to my expectations, I have not been able to take advantage of the day off from our meetings and of the driving rain that has been pouring down all day to catch up on my correspondence. It is night-fall and I have not been able to take my pen in hand. Its been one visitor after another, without a break. It seems the Romans are not so put off by the rain as we are. Even so, the Bishop of Blois was one of the ones who called. I wish to register with you my complaint against those fine fellows at Marseilles for not making more use of his passing through, as well as that of the Archbishop of Avignon, the Bishop of Amiens and Monsignor Caire.¹⁰⁰ It works out that I get no letters either by post or by hand. Even so my own duty has not been neglected despite the pressures there are on my time ... participation in the liturgy, the meetings at the Vatican, visitors to receive, business to attend to, etc., until night-fall. I do not know how many times after missing the hour prior to benediction at our neighbors' the Sacramentines, I have been obliged to go and knock at the door of Saint Sylvester's to enter the church by way of the house. It never really bothered me. You know how many reasons there are for making this

⁹⁸ YENVEUX V, 262; REY II, 516.

⁹⁹ The Founder left Marseilles on October 23 to take part in the definition of the dogma of the Immaculate Conception.

¹⁰⁰ Bishop L. T. Pallu du Parc, Bishop of Blois, Archbishop J. M. M. Debelay, Archbishop of Avignon, Bishop A. de Salinis, Bishop of Amiens, Monsignor A. A. Caire, apostolic protonotary, honorary canon of Marseilles, etc.

church special to me. Its there I was consecrated bishop and say my prayers over the tomb of blessed Zinelli who gave me so much love and to whom I owe so much.

Everybody is complimentary over how well I am and will not credit my age. Nevertheless I am almost the oldest of the hundred or so bishops who make up our assembly. Among the archbishops, there is only Archbishop Cardelli and the Patriarch Foscolo, and among the bishops there is only the Bishop of Policastro.¹⁰¹ You can understand that in light of this I am rather happy to have made my will, were it only to calm the fears of good Father Tempier as he adds it to his funerary collection. But joking apart, it must bring one up sharply to find that one is the senior of such a large group of one's confreres. It is not only the death of so many of one's contemporaries that creates a repugnance for all that is ephemeral in this world, but the whole garish spectacle fills me with utter contempt. Thoughts like this came to my mind that time when all those people were milling around in the rooms where the *ricevimento* for the conferral of the red hat on the Cardinal Primate of Hungary¹⁰² was being held. How many others had been the cause of a like commotion in the same place and have now disappeared out of this world. The very same day I had been to visit the cell where Blessed Leonard of Port-Maurice lived and from where he went up to heaven. How much at home I felt in that narrow sanctuary, I had to tear myself away, I was so much at home there. When I left that place and made my way again into the church to revere the Blessed's saintly remains, I reflected to myself: soon you will have to put in an appearance in the fine rooms at the Quirinal and see all that human greatness has to show. What does it amount to in comparison with what I taste here? Such were my sentiments in fact when the moment came.

1255. [To Father Casimir Aubert, at Marseilles].¹⁰³

On the occasion of the definition of the dogma of the Immaculate Conception, the Oblates should celebrate with pomp the feast of December 8th.

[Rome], November 28, 1854.

I want that in all our houses we sing, on the eve of the feast of the Immaculate Conception, before the Blessed Sacrament exposed, the

¹⁰¹ Bishop L. M. Cardelli, Bishop of Achrida, born in 1777, Bishop D. A. Foscolo, patriarch of Jerusalem, born in 1778, Bishop M. Laudisio, Bishop of Policastro, born in 1779.

¹⁰² Cardinal Jean Scitovszky, Primate of Hungary.

¹⁰³ REY II, 519-520.

Veni Creator with the response verse and prayer, the *Tota pulchra es* with the response verse and prayer of the Immaculate Conception, the *Tantum ergo* and that benediction of the Blessed Sacrament is given.

On the feast day itself, we must expose the Blessed Sacrament at eleven o'clock of the morning, which will be the hour during which the Pope will proclaim the announced dogmatic definition and, after the prayer *pro gratiarum actione*, we shall sing with a holy enthusiasm the *Tota pulchra es*, etc. This is the least we can do to express our joy and gratitude on the occasion of this great event over which no one ought to rejoice more than we, who are children of Mary Immaculate, we, the members of a Congregation which does battle under this beautiful name, a truly personal prerogative through the intervention of the very Head of the Church, the great Pope Leo XII.

In advance I approve everything that you will do to make the feast of the Immaculate more solemn than ever. Let the holy mountain be lit up¹⁰⁴ twice as much as what is done for the feast in August. Fires of rejoicing are to be organized, not to forget that there be one at Montolivet, we have to light up all the windows of our house at La Garde, the facade of Le Calvaire. In a word, do all that you can to express the enthusiastic joy that all true sons of Mary are experiencing.

1256. [To Father Mouchette, at Montolivet].¹⁰⁵

Joy on learning of the scholastics' fervour. Advice on their formation: holiness, obedience, detachment, family spirit, etc.

Rome, The Quirinal, December 2, 1854.

I find your splendid letters of great interest, as you must be well aware. Our whole hope for the future is under your watchful eyes: I would go so far as to say, within your hands. For this reason, I am all the time praying, dear son, that God will give you his help. I remain full of confidence in your zeal and piety, I might add in your experience, for you have now had our scholastics in your care for quite a long time.

Our young family's religious formation should of course be altogether paternal, but it must be manly too. It is a question of forming men

¹⁰⁴ Here the Founder seems to be speaking of Notre-Dame de la Garde, even though in letter no. 1250 he also referred to Montolivet as the "holy mountain".

¹⁰⁵ YENVEUX I, 36; III, 114; V, 209; VI, 103-104, 124; VIII, 72, 157; IX, 175.

of God, and in your position you are well able to say if such men are the kind who spare themselves. I find a lot of consolation in everything you put into your report on our scholastic brothers. I thank God and the holy Virgin for it.

My prayer is that the scholastics be really imbued with what the Church expects of them; a mediocre virtue will not be an adequate response to the demands of their holy vocation. Should they turn out like the common run of cleric, they would not be achieving their goal, it would fall short. They are called to a quite different perfection, they must strive towards it, or rather I go further, they have to be actually walking this path so as to become in God's hands instruments of his mercy. They have to realize that their ministry is the continuation of the apostolic ministry, and that it is a question of going to the length of performing miracles. The news that reaches us from the foreign missions is proof of this. What encouragement for our young scholastics to read the marvels worked by their confrères in far away countries! So let them lose no time in becoming saints, if they have not done so already to the height called for in response to the Sovereign Pontiff's appeal.

As well as the other virtues, there is need above all of great abnegation, lofty indifference to all that obedience can demand, willing compliance with all its demands, in such a way as to count oneself happy to do what it commands.

It has been striking to me that it is not sufficiently appreciated that on entering religion one dies to the world. There is too much attachment to relatives. Clearly they must be loved, and this love is shown by having them share in all the merits that one has the happiness of acquiring in religion, but if one does not let them go their own way, if one keeps up contacts which mean keeping abreast of their concerns, of the vicissitudes of their fortunes and a thousand other trifles, then goodbye to peace, interior recollection, supernatural thoughts, religious perfection. One might as well have stayed in the world. It has not been understood that religious vocation is a real death to the world. Let us remember the infallible word of God: *Inimici hominis domestici ejus*. There is nothing to be hoped for from a religious who allows himself to live out a too natural affection for his family. How could one cross the seas and fly to the conversion of souls with a weakness of that kind? Instill these things deeply into our scholastics. The groundwork would have been laid in the novitiate, but that is not enough, you must come back to it again.

I would want all the scholastic brothers to be imbued with the family spirit which ought to exist among us. I have seen many religious or-

ders, I am in very intimate relations with those that are most regular. Well, apart from their virtues I also give them credit for a great *esprit de corps*; however, this more than paternal love that the head has for the members of the family, this cordial affinity of the members for their head which establishes between them a relationship springing from the heart and which forms true family ties between us — father to son, son to father — this, I have not come across anywhere else. I have always thanked God for it as a particular gift which he has deigned to grant me; for it is the temper of heart that he has given me, this expansive love which is my own gift and which pours itself out on each one of them without taking anything from the others, just like, I make bold to say, God's love for men. I am saying that it is this sentiment, which I know comes from Him who is the source of all charity, which has evoked in the hearts of my children this reciprocity of love which forms the distinctive character of our beloved family. May this help us mutually to appreciate the beauty of our vocation and may it all be attributed to God for his greater glory. This is the most ardent wish of my heart.

It is necessary to watch over their health very carefully, but it is necessary that the individuals themselves should *not* be over-preoccupied with it. We have seen the harm done by this weakness at the novitiate on occasions when it has not worked out.

As to the tendency you think you have spotted in one of the scholastics, do not give an inch. Let him drink nothing but water, show no mercy. Don't let's forget what depths Brothers R and C sank to. The Bishop of Bruges¹⁰⁶ was saying to me recently that he can do absolutely nothing with the former and you know what has happened to the other. I would not simply dismiss this brother, as I believe that he could be brought to go to one of our difficult missions, but he must be corrected of his tendency and be told that that is a prerequisite for his admission among us.

¹⁰⁶ Bishop J. -B. Malou, Bishop of Bruges. It has not been possible to identify with certitude the scholastics the founder is referring to.

1855

1257. [To Father Bellon, at Romans].¹

Death of Father Chauvet and of several priests of Marseilles. Sending Father Nicolas to Romans.

L.J.C. et M.I.

Marseilles, January 13, 1855.

My dear and good son, when I set foot on the soil of our homeland upon my return from Rome,² I did not expect to be overwhelmed, so to speak, with disastrous news. At Toulon I found a letter which told me, first of all, that Canon Monier³ died suddenly in his stall; this death was then followed by that of Canon Julien and of Henrion, the Assistant Priest of St-Cannat. At the same time I learned that our Father Chauvet⁴ had been given the last rites at Romans while the last Sacraments were given to our good Father de L'Hermite at Clérmont. Trembling I made my way to Marseille afraid of some new catastrophe and my shattered soul dared during the holy Sacrifice to complain lovingly to the Lord for having send such a heavy trial upon our little family. The decree has been passed for one of our men. Our prayers could not save him, but it does seem that the other one has been granted to us. Father de L'Hermite is better, but good Father Chauvet is no more, at least not amongst us here on earth, for the moving details you give me about his illness and death assure me that he still lives in heaven, our true homeland. But what a void his absence creates for us here below! Such is the holy will of God, we can only adore and submit ourselves to it. Immediately I thought of providing for your extreme need. I had no choice to make. Father Nicolas will be leaving. I had him cancel all the commitments he had undertaken for the Jubilee. We had to see to that which was more urgent. I am confident that you will get good help from him. You know this man. I have given him all appropriate instructions. I told him I am

¹ Orig.: Rome, Postulation Archives, L. M.-Bellon.

² Landed at Toulon on January 3rd, entered Marseilles on January 4th.

³ Three priests of Marseilles: Canons J. Monier, B. Julien and the Abbé D. Henrion.

⁴ Casimir Chauvet died at Romans on January 9, 1855.

placing him at your disposition for the work he shall have to do. If it were possible for you yourself to take on the class of moral, that would be better. I am not judging according to my lights, but those who are the most outspoken about his real talent tell me here that he would not do very well in teaching that class. You know that he excells in Sacred Scripture, a subject in which he has worked a great deal.

I am being disturbed, I have to leave you. Goodbye. I send a thousand blessings to you and to all our Fathers and send you my heart's affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

P.S. I shall send your interesting account to the Oblate scholastics and novices, who will be much edified therefrom.

1258. [To Father Courtès, at Aix].⁵

The Congregation's debts. Jubilee of Aix.

[Marseilles], January 28, 1855.

... The general treasury is not only empty, but burdened with enormous debts. In the communities they have not yet understood that it is a strict duty to nourish this treasury, which must not only support the considerable interest on the sums we have borrowed, pay the pensions that the Congregation gives to a large number of relatives, but also provide for the sustenance and needs of 40 Oblate scholastics and almost as many novices. One's arms fall in despair when deficits are declared in every corner. One has reason to be angry at the sight of such indifference and such poor economizing.

You are wrong in putting yourself out so much on account of the decisions taken by His Lordship the Archbishop of Aix in regard to the Jubilee of Aix and of Arles. Let him do what he wants and take good care not to exhaust yourself and the others in maintaining a competition. Before others have done as much for the diocese of Aix as our Congregation has done, a lot of time will have to elapse. To each his turn. Let us ask God to keep our men and let us employ them only in proportion to their strength.

⁵ YENVEUX VII, 90, 148; REY II, 562.

Please thank Father —— for the letter which his good heart has prompted him to write. I am so busy, so behind in all affairs that, not being able to promise him an answer such as I would like, I give him this part of this letter that I have addressed to you.

1259. [To Father de L'Hermite, at Clérmont].⁶

After his convalescence, Father de L'Hermite will not return to Bordeaux; he is being assigned to a new post for the good of the Congregation.

L.J.C. et M.I.

Marseilles, February 24, 1855.

My beloved son, how could you possibly think I am vexed by the observations you thought well to present to me in regard to what I had made known to you about the plan to call you here to me for a rest! Far from it. My whole concern was before all else to prevent a relapse. That is what determines my wish that you do not move from where you are as long as you have not regained your strength. I see from your last letter that you are far from the state I would wish you to be. So look after yourself for some time yet at Clérmont, you are in good hands, I rely on the friendship of your good aunt and on the charity of her sisters. Besides what natural tenderness inspires in them, they know that caring for a missionary means cooperating in the sanctification of souls.

Be assured that my intention was not to post you at Marseilles, no matter how much I would like to have you near me. But I will not be condemned by your bias against our magnificent climate. I know of none more beautiful and healthy in the world. Are you delighted by the foggy days and rain of Bordeaux, or the snow and ice of so many other localities? But for men like we are, it is not a matter of temperature and climate. All that matters is that you fully recover your health, and afterwards we will determine what corresponds the most and the best to the glory of God, the salvation of souls and the good benefit of our Congregation. It still remains that you are to come to me as soon as you are perfectly back in good health and also that the season allows it. I must not hide from you, however, that whatever good you did at Bordeaux, and no one is more convinced than I that you did good there, the proprieties

⁶ Orig.: Rome, Postulation Archives, L. M.-de L'Hermite.

of the Congregation which require your collaboration elsewhere,⁷ strongly demand that I take you away from there. If it were only a question of doing good in one place rather than another, I would not be considering such a thing. Bordeaux had you, I would leave you in Bordeaux; it is a matter, however, of the good and special benefit of the Congregation. Everything has to cede to the achievement of the latter because, when we serve the Congregation in a special way, we provide for the good of the whole Church, or at least in those parts of the world where the Congregation is fighting for the glory of God, the service of the Church and the salvation of souls.

Since you are not to remain at Bordeaux, we see some problems for you making an appearance at Talence. There are bonds fashioned even by charity which are easier to break than to untie. Besides, no one can object if we walk according to the voice of obedience. Though it may at times be painful to our nature, God will know how to reward us very well in return.

There, my dear son, you are informed about my further plans; I told you more than was necessary, but I am pleased to show you this mark of confidence, I know you will not abuse of it. I will add only that the decision I have mentioned to you was taken in Council and that after ripe consideration.

Goodbye, my dear son, again I urge you to act with much prudence so that you don't risk a relapse. I send you affectionate greetings and I bless you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

P.S. I don't want to forget to present my respects to Madame your aunt and to the charitable sisters who are looking after you.

1260. To Father Conrard, missionary priest, Oblate of Mary Immaculate, at N.-D. de Sion, via Vézélise. Meurthe.⁸

Sorrow on Father Dorey's death. Many deaths in the Congregation during these latter months. Illness of Father C. Aubert.

L.J.C. et M.I.

Marseilles, March 19, 1855.

⁷ He will replace Father Brun as Superior and parish priest at N.-D. de Cléry (Orléans).

⁸ Orig.: Rome, Postulation Archives, L. M.-Conrard.

What news I have just learned, my dear son! I am overwhelmed. Before opening your letter, as I was holding it in my hands, I said to Father de L'Hermite who was alone with me, "I always open letters from our men with some apprehension." Was I wrong! What a blow after so many others! I have to drink the chalice down to the dregs. May God give me the strength to put up with it. If I were more virtuous, I would rejoice to see our little family provide heaven with such a large number of elect; for all of our men die in the Lord's peace in the midst of the most holy ministry, mostly the victims of their charity, true martyrs of this first of the virtues. But since the Lord has given me the heart of a father to an eminent degree, if I sense all the consolations, I also experience all the weaknesses. I most certainly love you with a supernatural love, but I also love you in the manner of, and I dare say more tenderly than earthly fathers love. That is why, even though I do rejoice in the Lord over the blessed predestination of all of my children whom the Lord calls to himself, my heart is nevertheless torn in a cruel way. That to the point where yesterday I marvelled that I could even resist. I had just received the news of the holy death of our dear Father Lacombe who in serving those ill with the cholera was infected and succumbed to the disease; and I had in mind Father Aubert who was suddenly struck down by a brain paralysis which robbed him of every physical and moral capacity. I spent the night near the bed of this dear Father in despair of ever seeing him regain life. Happily we were prompt to cry out to the Lord and we have been heard; the Father has regained consciousness and we have hopes of saving him. But I leave you to imagine my chagrin. When I came away from him, they gave me your letter and again I received a hammer blow which plunged me into a new sea of sorrow. You know that in a short time we have lost Father Chauvet and Father Pasqualini and Father Duperray, and now also Father Lacombe and Father Dorey. May I now say to our Master that that is too much!

I cannot finish my letter: they have come to disturb me. Besides, I am so affected that I don't know how to console you. Let us prostrate ourselves before God and adore his holy will, no matter what it costs our nature and what disorder our ranks are thrown into by these repeated blows.

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

1261. [To Father Bellon, at Romans].⁹

Bishop de Mazenod does not approve the written work sent by Father Bellon.

[Major Seminary of Marseilles], March 28, 1855.

To speak frankly with you, I had been quite dissatisfied with a first letter you had written to me, no doubt under an impression that had been transmitted to you. You pretty well accuse me of a denial of justice. I do not see myself obligated to give an adequate explanation. You were all the more wrong to address this complaint to me in that I had already sent to Rome, to the theologian consultors of the Holy Office, the brochure that you wanted me to approve on the simple examination that you had been able to make of it. I found the matter too serious to be decided so quickly. Since it was not possible for me to study this question at leisure, I found it in conformity to good sense and the respect I profess for Rome to submit that work to those who, as the organ of the Sovereign Pontiff, decide and make declarations in this area. I am most fortunate in having adopted this way. The reply of the consultors of the Holy Office came promptly: "The author of this written work appears to be more a poet than a theologian; he lends himself more to the imagination than to precision." After this preamble, they go into the subject and mention not only imprecise elements but also several grave errors; and they conclude: "You Most Reverend Excellency will understand that, because of these censures, it would not be to your honour to cover these errors and inaccuracies with the mantle of your authority."

There was no need to suggest this conclusion to me: it flowed from its source. You yourself can see that I was not so wrong in not being rushed but in acting with caution and prudence in such a delicate matter.

1262. [To Father Courtès, at Aix].¹⁰

Day given over to correspondence.

[Marseilles, March 28, 1855].

You don't know how much I reproach myself for being so late in writing to you. You know how I live. My whole excuse is in that. Today

⁹ REY II, 563-564. The original uses "tu", which Rey has replaced by "vous".

¹⁰ REY, II, 562. Rey says this letter is dated February 28th. We think it is of March 28th, for on that day the Founder wrote other letters from his desk at the seminary.

I locked myself up in the seminary; what I did yesterday was a lost cause, they came to excavate me as soon as I had sat down. I took other precautions this time and, thanks to this extreme method, I am now at my tenth or twelfth letter.

1263. [To Father Guinet, at N.-D. de l'Osier].¹¹

Regrets not writing more often, due to lack of time. Know how to take a rest.

L.J.C. et M.I.

Marseilles, From the Major Seminary, March 28, 1855.

My dear Father Guinet, I have just learned that you are somewhat put out because I have not written to you for a long time; my dear son, forgive me for having thus saddened you. God knows how happy I would be, in default of the actual presence of those of my children who like yourself merit all my affection, if I could converse often and at length with them by letter; but everyone knows that is impossible and this is but one of my regrets. On the other hand, if I but told you how much I concern myself with you before the good Lord! Each day I have you pass in review in his holy presence and, believe this well, I do so as a father who loves his children, especially those who like you have so many titles to the affection of my heart. So do not concentrate on the lack of letters from me. That does not depend on my will. I can truly assure you that I have often said to myself: "I have to write a few lines to my Father Guinet"; but it was planned for the morrow and a thousand disturbances occur and I land up not doing it. But you, dear son, allow me to say it, why do you write to me so rarely? You know that it is not acceptable that you have to rigorously wait a reply before writing to me again. You would have so many things to tell me about your holy missions. Now in regard to the missions, I am told that you are taking so little care of yourself that we have to fear you will ruin your health. My dear son, I cannot approve of that. Beware of working beyond your strength. Get some help and never do the work of two men. I shall develop this theme with your Provincial when he passes through Marseilles. It is too serious a matter! We need moderation, even in doing good. Be docile, I beseech you, to this observation of mine. If you do not correct yourself, I will inflict on you the penance of coming to take a

¹¹ Orig.: Rome, Postulation Archives, L. M.-Guinet.

rest near me like poor Father de L'Hermite who can still only walk with the cane of an old man. Your activities would suffer thereby, but that would not matter: I would tie you down and you would not move.

Goodbye, my dear son. Let us make a family bargain before I conclude by sending you affectionate greetings and my blessing. I shall always answer your third letter! Goodbye.

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

1264. [To Father Casimir Aubert, at Montolivet].¹²

Complete rest for Father Aubert. Next session of the General Council at Montolivet.

L.J.C. et M.I.

Marseilles, March 31, 1855.

My dear Father Aubert, as I rejoice in the fact that you are better, I am far from convinced that you do not need more care. I was deterred from going and giving you some directives on the spot, I can't do that any more today than tomorrow. So it is in writing that I notify you that you are to suspend all the ministry you were doing in Marseilles until you will have fully recovered, a fact that I reserve to my own judgment.

I hope I will have the latitude of coming to see you on Monday. Father Fabre will come with me and Father Tempier will not come into the city and so we will treat of the more urgent affairs of the Congregation.

Goodbye my son. Most affectionate greetings. I bless you.

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

P.S. The persons who come to you will make other arrangements to do their Easter duties. I very seriously want you to give up the idea of hearing confessions when your leg is still in the state it is in. God worked a miracle to save you; he will not work a second one.

¹² Orig.: Rome, Postulation Archives, L. M.-Aubert.

1265. For the Reverend Father Aubert, at Montolivet.¹³

Have courses of French given to two Italian postulants. Prepare the report on the needs of the Oblate missions for the Council of the Propagation of the Faith.

L.J.C. et M.I.

Marseilles, April 16, 1855.

Dear Father Aubert, I advised Father Rolleri to send you the two Italian postulants who have arrived here.¹⁴ They don't know a word of French. So I think it would be good to keep them here for a while and prepare them so that they will be able to follow the instructions given at the novitiate. Arrange something in this line. I know very well that difficulties will be voiced, but where does one not find difficulties? One must always settle for the lesser ones.

Yesterday I received a letter from the Propagation of the Faith who are asking me to send them the list of our requests as soon as possible. Their work begins, so they tell me, today, April 16th. So drop everything and finish this task. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1266. [To Father Bellon, at the Major Seminary of Romans].¹⁵

The Bishop of Valence is not allowing an Assistant Priest to enter the novitiate.

[Rome], April 17, 1855.

My dear Father Bellon, I am more indignant than you can possibly be at the procedures of His Lordship the Bishop of Valence. One cannot be more unjust and ungrateful. This is a manifest abuse of power; all sorts of principles are against his pretensions. If he persists in this power-play, then I see no other way but we must use the right given to us by the holy Canons, that is to say, the man called to the religious life comes, without any ado, and presents himself, and, in conformity with what the present Pope prescribes in an encyclical, the Superior, before admitting him, writes to the bishopric not to ask for an authorization, which he does not need, but to request the information listed in the en-

¹³ Orig.: Rome, Postulation Archives, L. M.-Aubert.

¹⁴ These two postulants did not enter the novitiate; one of them was Calvi. Cf. Letter no. 1266.

¹⁵ YENVEUX III, 157-158.

cyclical. This is an unfortunate extreme measure but we would be reduced to it. Father Vincens told me that the Bishop's conduct is all the more odious in that at the time that he refused to allow an assistant priest to come to us,¹⁶ he allowed two others to leave and join the Jesuits.

I have thought of a means of persuasion to make the Prelate abandon his unjust claim. I am going to send your letter to the Bishop of Viviers with the request to use his credit that he may have with his colleague from the same ecclesiastical province. If this measure does not succeed, then we must not hesitate but direct the man concerned to the novitiate so that we can proceed according to the norms I have indicated.

I have Father Vincens here, who is making his retreat at Montolivet. He was furious when I told him about it and he will see the Bishop when he passes through Valence. Father Vincens is capable of speaking to him with a certain frankness. In one way or another, things will have to get properly settled, otherwise I will begin first of all to take out our men who are dedicating themselves to the missions in his diocese; the rest will come afterwards, as I have mentioned.

If you can count on the perseverance of the man for whom you are seeking the Bishop's consent, let him simply leave for the novitiate and let this lesson teach us not to ask for permission any more. We will do what the Jesuits and Lazarists do.

1267. [To Father Vandenberghe, at N.-D. de l'Osier].¹⁷

Father Caille. Accept Italian novices since few Frenchmen are coming forward. Everywhere we need many missionaries.

L.J.C. et M.I.

Marseilles, April 21, 1855.

My dear son, good Father Caille seemed to me to be so affected by the information you gave him of the responsibility that you wanted to lay on him, that I thought it good to write him a letter to reassure him. His letter was perfect in terms of propriety and reasoning. In no way at all do I want this excellent priest to be overly troubled. Frankly, I see greater value in him than in the entire convent which has always seemed

¹⁶ J.-B. Caille. Cf. General Council, June 1855. This is the first of a series of difficulties that arose between the Bishop and the Oblates; the latter were replaced by the Jesuits in 1857.

¹⁷ Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

to me to be a community that offers little consolation. I shall be speaking of this with Father Vincens who is at this time making his retreat at Montolivet.

You can admit to profession all the men whom you have presented to me. At Montolivet we have the brother of your Calvi and another postulant. I am keeping them there to initiate them into knowledge of the French language. These young people have the mark of wise youngsters. I will have them go up to your place only when they will be able to understand your instructions. We have to admit these young Italians because Frenchmen are not appearing on the scene. They will, moreover, be needed by us for our missions in Corsica and for the missions in Ceylon, etc. I am quite happy with our Oblate scholastics. I have already seen 16 for individual direction and I am delighted. Provide us with new ones, for our needs are extreme. I am bombarded from all sides. There isn't a mission that is not clamoring for help, everywhere the field is vast and zeal is untiring. I was hoping that our Saints, upon their arrival in heaven, would obtain from the Father of the Family other workers who will cultivate his vineyard. God apparently wants to arouse our fervor through making us feel our need and testing our trust in his goodness. So we are not discouraged and we keep on praying that we be granted what we desire so justly. Let us invoke the Blessed Virgin and St. Joseph to help us in our great need. I have not as yet personally seen the novice whom you have sent to us. I shall be meeting him on my next visit to Montolivet. You were not asked to have the youngest make the trip.

I have to close my little letter. I bless and greet you with affection.

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

1268. [To Father Mouchette, at Montolivet].¹⁸

Father Mouchette must always count on the Founder's affection.

[Marseilles], April 24, 1855.

I am writing in order to dispel promptly every concern you may have. In short, my dear son, count a little more on the tender affection of

¹⁸ YENVEUX V, 157. Father Yenveux introduces the first paragraph as follows: "Through a misunderstanding, Reverend Father Mouchette thought that inadequate reports had vexed the Bishop de Mazenod against him." Yenveux dates the second paragraph as of July 19, 1854; we have the original of a letter of July 19, 1854 to Father Mouchette and the above text is not included therein. It therefore is most probably a part of the April 24, 1855 letter of which an excerpt is copied on the same page 157 of Yenveux's fifth volume.

your father and don't entertain the idea that it can ever be changed. What hurts me is that you do not know to what an extent my heart loves you. I would be very happy in this world if I received back the hundredth part of what I give. I accept with resignation, but not without pain, all misunderstandings of this kind, as a great penance that I offer to the Lord in expiation for my sins.

I love my sons immeasurably more than any human person could love them. That is a gift that I have received from God, for which I do not cease to thank him, because it flows from one of his most beautiful attributes and because I have reason to believe that he may perhaps not have granted it to anyone else in the same proportion as he has to me. That is no doubt because of the position that he has deigned to give me in his Church. I am certain that other fathers of many families, quite certainly more holy than I, have not, however, received this gift to the same degree.

1269. [To Father Bellon, at Romans].¹⁹

Father Bellon will be named Provincial of France-Nord.

L.J.C. et M.I.

Marseilles, May 17, 1855.

My dear Father Bellon, the external ministries to which Reverend Father Vincens is dedicated make the duties of the post of Provincial that he occupied impossible for him. To many serious drawbacks have resulted therefrom and these have led me to feel obliged to apply a remedy thereto. Thus we have agreed with Father Vincens himself that he would be relieved of this post and that I would promptly choose another Provincial who is more able to fulfill properly the important functions of this post. We have all felt that you would be the man fit for that and thus I have appointed you Provincial of our Second Province in France. This appointment will be communicated to all the houses of this Province so that the relationships prescribed by the Rule are established from henceforth amongst yourselves. I am waiting for the holidays to reconstitute the personnel of the Province. Until then, things stay as they are, especially in regard to the consultors. One month will be quickly over. Right from our first meeting we will settle all the concerns the interests of the Province and you will then visit the communities with the instructions that I shall be giving you.

¹⁹ Orig.: Rome, Postulation Archives, L. M.-Bellon.

I have written to the Bishop of Viviers asking him to look for an occasion to induce his colleague to desist from the pretentious claims he entertains and from the error into which he has fallen in regard to religious vocations. I hope that the good spirit of our excellent Prelate will lead the Bishop of Valence back to sentiments that are more just. As we wait, we must pray to our Lord and to the Blessed Virgin that the latter does not close his eyes to the light.

I have scarcely come in from my pastoral visitations and I find so many things that need doing in the city that I am not free to sit down at my desk and expedite the business of the Congregation. Everywhere they are getting to be more complicated and I am even deprived of a secretary,²⁰ the latter being too busy in his tasks that he fulfills at Motolivet and elsewhere to have the time to be at my service. Next year, if God gives me life, I shall try to organize things differently than the way necessity has forced me to do this year.

You know the concern he has given me about his health. I had already wept for him as though he had died during that fatal night that I stayed up with him. Our great patron St. Joseph came to our help. Without him, that would have been it. During the time that we were praying here for the life of Father Casimir his brother Peter was struggling against death at Bytown. Today he is fully convalescing. But our good Father Dorey, our good Father Lacombe, each as useful as the other, had to be ceded to heaven where they arrived at pretty well the same time as our other Fathers Rossi, Pasqualini and Duperray, and I also hope Father Chauvet of whose edifying death you informed me. But what losses these are for our little family! Six in a few months! Oh! how that weighs upon my heart!

Since I am on the topic of this mournful necrology, I want to inform you something that people may have forgotten to tell you: a lay brother died last week at Montolivet; Father Telmon had sent him from Lumières when he was already dying. It seems to me that his name was Joseph.²¹

Goodbye, my dear Father Bellon, I send you my heart's affectionate greetings and bless you as well as our Fathers.

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

²⁰ Father Casimir Aubert.

²¹ Brother Joseph Chambard, deceased May 8th.

1270. For Reverend Father Vandenberghe, [at N.-D. de l'Osier].²²

Brother Avignon. Send Father Guinet to Marseilles. Faculty of indulgences for rosaries, etc.; Permission to visit his family.

[Marseilles, May 20, 1855].²³

So as not to increase the postage on letters and to profit from the occasion, I acknowledge receipt of your letter of the 16th, dear Father Vandenberghe.

There is no problem in you following your idea in regard to Brother Avignon, since you are satisfied with him. I rejoice at the consolations your novices give you, I share them with all my soul.

You must not wait too long in sending me our good Father Guinet. I would be very glad if he were here for our great solemnity of Pentecost and for our fine processions. This child needs rest and holy distraction. He certainly earned this through excessive work. I would like him to come down to me first; we will arrange everything together.

I have just been in church from seven-thirty o'clock to half past twelve noon. I gave Holy Communion for over one hour, I carried the Blessed Sacrament in procession after the Mass. My hand is numb, but my heart is most content. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

In reply to your petition, I grant you for ten years the faculty to bless and grant indulgences on crosses, rosaries, etc, in virtue of the privileges that our Congregation enjoys. At our first interview, we will put that in writing.

Begin by making out the proxy for the family affairs that you mentioned to me. As soon as you can be freed a little, we will try to arrange the time for a short or long trip that you will be pleased to make.

²² Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

²³ Undated letter, but found together with that to Father Vincens, which is dated May 20th.

1271. [To Father Vincens, at N.-D. de l'Osier].²⁴

Father Vincens is to leave as soon as possible for a recruiting tour in seminaries. Bishop of Valence. Death of Father Vincens' brother.

L.J.C. et M.I.

Marseilles, May 20, 1855.

Dear Father Vincens, please get going; even if you wait only a little while longer you will find all the seminaries closed and we will then miss out on our purpose. You do understand how important it is for us to try this method to build up our forces. Father Vandenberghe tells me that his novitiate will be down to 19. This is like a threat to dying a beautiful death. From all sides I receive letters crying for help. Father Jeanmaire complains of being alone at Nancy to do the work of four men. So why do they commit themselves to doing more than they can? Why is he all alone? What happened to all the others? It is no small matter to select the men that they need, and especially men that can get along together. We had said that Father Séjalon was to be sent to serve the prisons, but this Father will not get along with a given Superior who may be appointed over him.

It seems that you did not see the Bishop of Valence, and yet it would be important to have him draw back from his false ideas concerning vocations. I have written to the Bishop of Viviers who is planning to talk to him. Father Bellon writes me that our missionaries have worked a lot and very well in his diocese. What an injustice it is to accept the services and to refuse the means of maintaining the necessary number of workers.

I truly share in the grief you experience at the loss of your respectable brother. He will have received the reward for the good he has done and especially for having contributed to giving to the Church a worker such as you.

I have literally spent the whole day in church. Upon coming in, I am writing you these few lines, but I say again to you in finishing what I said in the beginning: get going, get going, start your work. You have no time to lose. I think I gave you some fact sheets on the Congregation which it would be good to spread around as you make your way. I still have a few which I can pass on to you, should you need them. Don't leave me uninformed of your itinerary. I must know where I am to write to you once you are en route. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

²⁴ Orig.: Rome, Postulation Archives, L. M.-Vincens.

1272. [To Father Courtès, at Aix].²⁵

The Founder is transferring to Marseilles the books which were at l'Enclos. Work on the graves of the Oblates at Aix is to be completed. Difficulties in Buffalo.

L.J.C. et M.I.

Marseilles, May 25, 1855.

I am writing a couple of lines, dear Courtès, before the coach driver²⁶ returns. We will have to arrange with him on what day he can transport in the buggy of my nephew the books that I have prepared at l'Enclos. You will have to tell the man you put in charge of this operation to add to the books which are already packed in the big trunk and those which are piled on the floor, all the in-folio manuscripts which are still on the shelves.

My trip to Aix brought me the greatest pleasure for it gave me the opportunity of seeing you several times. Once the railway is in, I shall grant myself this pleasure from time to time. Then I will be able to take place among the first seats, which I cannot do on the stage coach. Really, it is little more than an outing. Yesterday I spent less than three hours to return to Marseilles without forcing the horses at all.

You will tell me if the people were satisfied with Father Baret. I am especially asking for your own assessment, for I know only too well how few persons are able to judge well in such an issue.

I also charge you to urge Mr. Tassy to finish that interminable chapel as soon as possible. Let them at least put it into a state where it can serve for something on which I insist so much that we do there, namely, offer the holy Sacrifice on the relics of our saints.

I am planning to transfer there shortly the bodies of our holy Fathers Mie and Gibelli which are deposited here in the tomb of my uncle the Chevalier, whose remains I also want to transfer. Should we not obtain beforehand the authorization of the Mayor of Aix? Ask Tassy and arrange that together. As soon as these preliminaries are done, I shall proceed to make the transfer.

I went and quickly made myself safe at the seminary. On my arrival yesterday I found an enormous stack of letters which, added to those

²⁵ Orig.: Rome, Postulation Archives, L. M.-Courtès.

²⁶ Ms.: coche. In the next line, the Founder wrote: charriot.

which were already on my desk, would require eight full days of retreat to be answered, and here we are on the day before the vigil of Pentecost, that is to say, before a week of excessive work. Buffalo is ruining us without saving itself; there is reason to be up in arms. In spite of all the immense sacrifices we have made, they are perhaps expropriated by this time. Goodbye. Affectionate greetings. I bless you.

† C. J. Eugene, Bishop of Marseilles.

1273. [To Father Jeanmaire, at Nancy].²⁷

The Founder's good health. Sorrow at the news of the deaths of several Oblates. Too much work is done at Nancy.

[Marseilles], May 25, 1855.

The preoccupations I have would overwhelm those who are younger and less strong than I am. Fortunately, the proverb "the blade wears out the honing strap" does not apply in my case. Everybody is astonished at the vigor that the good Lord grants me. But what would it take for this fine appearance to vanish? A grain of sand or a drop of water! I therefore do not count on the longevity that everyone is entertaining enough to accord to me, but I use that good health that the Lord grants me to fulfill as best as I can the responsibilities laid upon me, acknowledging all the while that I am powerless to be adequate therein according to my wish and the need.

The loss of our men is the only cross that my poor heart cannot bear to support. These are always open bleeding wounds that will heal only with my own death. Never will others understand the hearth of love God has located in this heart which may perhaps give too much to its own of what should belong more to God. But I am not going to be scrupulous about that.

We must never agree to take on more work than we can do. You have not understood that at Nancy, for I see that you are really overloaded. It is not possible for five or six men to respond to the needs of a whole diocese.

²⁷ YENVEUX IV, 192, 224; V, 170.

1274. [To Father Vincens].²⁸

Several houses are asking for Father de L'Hermite.

[Marseilles], May 25, 1855.

From all sides they are calling for Father de L'Hermite. They are asking for him again in Bordeaux, they want him badly in Limoges. They also want him elsewhere. Nothing puts me out as much as when they ask me for a man by name. That is a detestable approach. Let them make known their needs, that is well and good, but let them leave us the choice of the men who are to be sent.

1275. [To Father Jeanmaire, at Nancy].²⁹

Father Jeanmaire can count on the Founder's affection.

[Marseilles], May 29, 1855.

How did you ever get the idea that we are dissatisfied with you? Your conscience and your heart should have assured you to the contrary. How can I be dissatisfied with you at a time when I am so put out to know you are overwhelmed by the enormous amount of work you laid upon yourself? Oh, my dear son, the devil, to take revenge because of the good you have done, has decided to trouble the peace of your heart. If I have any reproach to address to you, my dear son, it is that you don't know your Father well enough and that you don't count on the affection he lavishes on you. I am writing you these few lines in order to reassure you completely, my dear son. And I bless you with all my soul.

1276. [To Father Pianelli, in Corsica].³⁰

Dispensation from vows.

Marseilles, June 6, 1855.

The insults you allowed yourself to address to me would dispense me from going into any explanations with you. I had wanted to save

²⁸ YENVEUX VII, 259. In the *Registre de lettres 1855-1863* we find a letter, written in Latin, dated June 4, 1855, in which the Founder recommends Father Vincens to the Bishops on the occasion of his recruiting tour in the seminaries, etc.

²⁹ YENVEUX V, 170.

³⁰ Copy: Reg. des lettres 1855-1863, Postulation Archives, DM X, p. 21.

you, inspite of yourself, to spare you belated remorse, and you show me your gratitude with insults. I leave it up to God to judge you. Up to this point I have fulfilled my duty for it was my task to weigh the reasons that you present for breaking the ties that you have contracted before God by vow and oath; and these reasons do not seem valid to me, especially when I placed you in a position which, while it respected the substance of your obligations, left you the faculty of obtaining the things that you seemed to be searching for.

Your persistence in a determination that is guilty in my eyes and your unacceptable procedures relieve me of the responsibilities that I never wanted to assume. I had only to consult my Council which decided unanimously that you placed yourself by the ensemble of your conduct into the category foreseen by Chapter 3 of our Constitutions, and, consequently, you cease to be a member of the Congregation. With such a declared sentence, nothing remains for me but to give you the dispensation, which I am doing, though regretfully, for there is a pater-nity which you cannot take away from me and which you have too much forgotten. This is to tell you that in spite of the excessively grave wrongs you must reproach yourself with in my regard, I will never cease to love and pray for you.

† C. J. Eugene, Bishop of Marseilles.

1277. To Reverend Father Caille, priest of the Congregation of the Missionary Oblates of Mary Immaculate, at N.-D. de l'Osier.³¹

Congratulations on his religious profession.

L.J.C. et M.I.

Marseilles, June 25, 1855.

My most dear Father Caille, there is nothing that holds me back. I have hardly left my bed, which I was forced to keep to for twelve days, I do not resist the need I feel to manifest to you how completely satisfied I am to count you among our men in the holy family of Mary. My little letter, or rather these few lines will reach you just in time to congratulate you on the day of your consecration. Thereby I shall be present as

³¹ Orig.: Rome, Postulation Archives, L. M.-Caille.

though in person, which does not exclude that from here I am accompanying you with my most fervent wishes.

It is hard for me to hold a pen, and so I will not say more to you. Your heart will supplement thereto by understanding mine which is already also your own. I bless you.

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

1278. To Reverend Father Vandenberghe, Superior of the house of the Missionary Oblates of Mary Immaculate, at N.-D. de l'Osier.³²

Departure of Father Guinet, along with two postulants.

L.J.C. et M.I.

Marseilles, June 25, 1855.

It isn't for the purpose of writing you, my most dear Father Vandenberghe, that I am taking up my pen. Father Guinet will tell you how it is that I am still so weak. But I want to at least give you some sign of life and to express to you again my most affectionate sentiments.

I am giving our good Father Guinet back to you. I did what I could to make his stay in Marseilles pleasant and conducive to his health. I think he is quite well on account of it. I am happy to find him quite satisfied. You know how dear he is to me. He will arrive with two acolytes, one of whom can be admitted to the novitiate without the least delay.³³ You can give him the holy habit already on the 1st of the month. The other one will have to make the customary retreat. Two others are announced from Fréjus. If for your part you are able to haul in the net, your novitiate will be full again. Goodbye, I bless all of you.

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

1279. [To Father Casimir Aubert, Provincial, at Montolivet].³⁴

Sends a Father who will be making a week-long retreat.

³² Orig.: Rome, Postulation Archives, L. M.-Vandenberghe.

³³ Three postulants took the habit on June 30: Bruno Peillon, Victor Vallet and Germain Alba.

³⁴ YENVEUX IV, 39.

[Marseilles], July 6, 1855.

I didn't want the caper of Father M[ichelier]³⁵ to pass by without hearing you on the subject. It seems that this Father has never understood the duties of the religious state. I am told that in his trunk there are a thousand little items that do not square with the poverty he has professed. He serves notice that he doesn't like it in the community of a house. He would like to spend two or three years preaching, outside, Lenten series, etc. From all that I conclude that this Father has a dire need to make a good retreat; that will do him more good than to put in an appearance in his hometown.

I see no need for him to make this trip, but eight days of retreat will be very good for him. He will have to make these exercises at Montolivet under your direction and under that of Father Mouchette, if you cannot take on this responsibility yourself.

I ask you to ask Father Mouchette what reasons for complaint he has against Father M[ichelier] and not to spare this Father the reprimands he merits, and also to refuse him to go and put in an appearance in his hometown. He has certainly shown far too little virtue.

1280. [To Father Vincens].³⁶

Distraction of Father Vincens. The Founder's illness.

[Marseilles], July 7, 1855.

... For that, you will have to be less distracted. Console yourself, there is an angel who is especially in charge of people who are distracted. I have just had new proof of this and that will decide you to invoke him every day. The night bag, over which you undoubtedly must have grieved, has not been stolen. The angel I mentioned had it stored away in a warehouse of the railways and they have just delivered it to us with all the letters that you left pell-mell therein, which letters — except for the indiscretion of those who may have thought it good to read them — at least served to reveal who the owner of the bag was.

³⁵ It would seem that the Founder speaks of the same Father that Yenveux first designates as M and then as L. This Father could be Michelier who, after having conducted himself badly in Corsica, was sent to Aix where he withdrew to his own family. Cf. General Council, December 3, 1855. Father Piot was accused of the same failings: cf. letter no. 1297.

³⁶ YENVEUX VI, 85; REY II, 566.

I was very ill with an unexpected rheumatic pain that kept me eight or ten days in bed, but I came out of it to make a fine ordination of sixty candidates in the large hall of the bishopric on the day of St. John the Baptist and, since then, I have been saying holy Mass every day and I don't feel anything of this illness anymore. Thanks be to God, it did not degenerate into sciatica as it was feared it might do.

**1281. To Reverend Father Martinet, Oblate of Mary Immaculate,
Director at the Major Seminary, Marseilles.³⁷**

Father Martinet will temporarily replace Father Mouchette who needs to take a rest.

L.J.C. et M.I.

St-Louis near Marseilles, July 9, 1855.

My dear Father Martinet.

Since Father Mouchette's health obliges me to send him to l'Osier to rest for a few weeks, we were thinking that you would have the charity to take his place at Montolivet. The Father Superior of the Seminary has been advised of this and so tomorrow you can already take on the position I have just indicated to you. The consolations that our Oblate scholastics will give you will be the first recompense that the good Lord will grant you in this new work. As a pledge of that, I give you my fatherly blessing.

† C. J. Eugene, Bishop of Marseilles.
sup. gen.

1282. [To Father Casimir Aubert, at Montolivet].³⁸

Canonical visitation of the community at N.-D. de la Garde.

[Marseilles], July 10, 1855.

... Now how are you going to make this visit of La Garde if the Superior³⁹ of this community does not manage to sacrifice one day of his customary session in the confessional at Le Calvaire?

³⁷ Orig.: Rome, Postulation Archives, L. M.-Martinet.

³⁸ YENVEUX VII, 98.

³⁹ Father Bernard.

Everything ought to cede to what is internally appropriate. No one understands this. What will matter, during the visit, the presence of this or that Father of Montolivet? During the visit, the door has to be closed and you are to be occupied only with this important matter. If the visit is not going to be made as strictly as it should be, then I would prefer that it not be made or at least postponed.

1283. For Reverend Father Rey or any other Father, at the Seminary.⁴⁰

Empty the boxes of books.

[Marseilles], Tuesday [July-August 1855].⁴¹

I request Father Rey to look after my books today out in the country. All I ask him to do today is to empty the boxes and the little trunk in the room that is adjacent to the library. For that, the peasant and one of the men from the farm will have to be brought in. I urge you to watch these men when they carry the boxes upstairs so that they do no damage on the corners of the wall or the library. Father Rey will then give the empty boxes and trunk back to the peasant who will send them back to me so that I can fill them again.

I wish Father Rey and the whole gang a fine day out in the country.

† C. J. Eugene, Bishop.

1284. [To Father Mouchette, at N.-D. de l'Osier].⁴²

Admission of some novices at Montolivet. Imminent trip of the Founder to Viviers, N.-D. de Bon Secours and N.-D. de l'Osier.

L.J.C. et M.I.

Marseilles, August 5, 1855.

My dear Father Mouchette, I would not have written you if there were no risk that, on account of my silence, you might give up an idea of which I approve. It is so important to promote as much as possible the far too neglected studies of our young people that it is appropriate to

⁴⁰ Orig.: Rome, Postulation Archives, L. M.-Rey.

⁴¹ Undated sheet, written on the back of a letter received by the Founder and written on March 16, 1855. This note was most likely sent in July or August; Father Rey sometimes went to St-Louis with a group of seminarians for a holiday.

⁴² Orig.: Rome, Postulation Archives, L. M.-Mouchette.

take the initiative that you proposed to me in favour of those whom you deem fit to profit thereby. The house where the Oblate scholastics are is a real novitiate by its regularity and the care that our Brothers receive there. Thus I see no problem in admitting some novices there who would be given special attention befitting their condition. I therefore leave it up to you to decide what would be opportune in this matter.

I can't understand why your letter was given to me so late. I could only answer it upon my return from Aix where I had gone to consecrate the altar of our funeral chapel. It seemed to me that I was offering the holy Sacrifice over the bodies of so many saints. Our magnificent chapel should be considered as a true shrine.

The day after tomorrow I am leaving at seven o'clock in the morning on my way to Viviers. From there I shall go to La Blachère where I shall consecrate the church next Sunday. I will be back in Viviers on the Blessed Virgin's feast day. I shall leave again the next day for a short excursion to St-Etienne,⁴³ and from there I shall go to l'Osier. I figure that I can hardly arrive there before eight or nine o'clock in the evening. En route I shall let you know more exactly. Thus, if my trip to St-Etienne is cancelled, I will arrive earlier at l'Osier for I would go there directly from Viviers.

I only have time to ask you to convey a thousand friendly greetings to our dear Father Vandenberghe and to the other Fathers. I also affectionately greet all our novices and I bless all of you.

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

1285. [To Father Tempier, at Montolivet].⁴⁴

The parish priest of St-Martin. Assistant priests are to live in community with their parish priests.

[Viviers], August 7, 1855.

The more I think about Father V[itagliano]'s reply,⁴⁵ the more I am convinced that he has shown himself unworthy of the favour I wanted to

⁴³ Bishop de Mazenod was planning to stay with a relative of his, Count de Mazenod, in his chateau of St-Marcellin, near St-Etienne, Loire. Cf. L. M.-Comte de Mazenod, August 7, 1855.

⁴⁴ REY II, 567.

⁴⁵ Rey does not mention the name of this parish priest. We think it is Father Vitagliano. Bishop de Mazenod wanted to appoint him Archpriest of St-Martin which had become a provisional cathedral while the construction of the new cathedral was in progress. Cf. L. Jeancard-Vitagliano, August 2, 1855; Mazenod-Administration of St-Martin, September 9, 1855.

grant him. Let him therefore stay where he is.⁴⁶ In my mind I have appointed a pastor whom I am putting in the place of which the other has shown himself to be unworthy. I will let you know tomorrow or the day after. In the meantime, be so good and tell the assistant priests at St-Martin and at La Major that it is my will that they live in community with their parish priests. I have spoken of business before telling you that my trip was a very good one. I found the Bishop of Viviers in good health. My travelling companion⁴⁷ does not feel any road weariness.

1286. [To Father Tempier, at Montolivet].⁴⁸

Surprise to find Father Nicolas at N.-D. de Bon Secours. Bishop Guibert will take part on the consecration of the Church.

Notre-Dame de Bon Secours, August 11, 1855.

I was not a little surprised to find Father Nicolas here. My welcome was cold as it will always be for all who put themselves above the Rule. I didn't want to say anything because it is possible that Father Vincens, using his powers as Provincial, had authorized him to come here. Then it would be the latter who would be in default for not having told me beforehand.

... I have already inscribed him in the text on the parchment that will be enclosed in the box with the relics. I gladly agree to do the greater part, but I want him to take part also, for that seems very fitting to me.

P.S. August 12 ... I have to go down to attend Vespers and the sermon after the ceremony of this morning: the latter lasted five hours.

1287. [To Father Vincens, at Bordeaux].⁴⁹

Measures Father Vincens is to take in his visitation of N.-D. de Cléry.

L.J.C. et M.I.

N.-D. de l'Osier, August 28, 1855.

⁴⁶ He was pastor of the cathedral, La Major.

⁴⁷ Father Fabre.

⁴⁸ YENVEUX A, 8; REY II, 567.

⁴⁹ Orig.: Rome, Postulation Archives, L. M.-Vincens.

I have only a few hours more to spend at l'Osier and lots of things remain to be done. I can therefore write you only in the style of the ecclesiastical administration of Grenoble.

- 1°. A thousand thanks to the Lord for the blessings showered on your retreat.
- 2°. I gave you all authority to regulate what needs to be done at Cléry.
- 3°. See the Cardinal⁵⁰ on my behalf so that he may be kind enough to communicate to you in all confidence what he has written to me.
- 4°. His Eminence's communications confirm me in the decision I have taken to recall Father Brun. He would have already received my orders if I had not been concerned that his departure before the feast may create a bad impression. I let you be the judge of the step to be taken, not on the recalling which is irrevocable, but on the moment, that is to say, whether he leaves before or after the feast.
- 5°. Father Burfin has been named to replace him; inform the diocesan authority of this.
- 6°. Direct Father Brun to l'Osier. Goodbye.

† C. J. Eugene, Bishop of Marseilles.

1288. To the Reverend Father Aubert, Provincial of the Oblates of Mary Immaculate, at Le Calvaire.⁵¹

Imminent ordination of Brother Pian. The Founder's work.

L.J.C. et M.I.

Marseilles, August 30, 1855.

My dear Father Aubert, I would have gladly seen you yesterday from 10 o'clock until noon when I was at the bishopric. I would have had you called if I didn't think that you would be coming in at any moment.

⁵⁰ To what Cardinal does the Founder refer? Bishop Dupanloup of Orleans where Father Brun was working was never a Cardinal. This must refer to Cardinal Donnet of Bordeaux and the problems related to N.-D. de Talence, which had nothing directly to do with Father Brun. Father Vincens was most likely in Bordeaux where he often preached. Cardinal Donnet valued him very much. Cf. L. M-Vincens, March 1, 1856.

⁵¹ Orig.: Rome, Postulation Archives, L. M.-Aubert.

Today I shall be in Diocesan Council from 9 o'clock onwards; I shall take my buggy at noon to make a few errands in the city and then I shall go to St-Louis.

I received a very short letter from your brother which brings me the good news that Father Rouge has left on his way to see me.

I request you to send, today, a Brother to Montolivet to tell Father Mouchette that I cannot do the ordination of good Brother Pian on Sunday because I remembered that on that day I have to officiate pontifically. He can choose whether he wants to be ordained tomorrow on the feast of Saint Lazarus, or the day after tomorrow which is a double class day in my diocese, or on Friday at the latest, which is another double class. Monday the 6th and even more Tuesday the 7th would be too close to Wednesday the 8th, the day set aside for the ordination of priests. Don't delay sending this messenger. Goodbye.

1289. [To Father Tempier, at Montolivet].⁵²

Father Tempier is commissioned to make some repairs at the bishopric.

Marseilles, September 24, 1855.

I have just sent up a meeting, my dear Tempier, with Mr. Talon tomorrow from 11.00 o'clock to noon at the bishopric to come to an understanding with you about the minor repairs that, as I pointed out to you, had to be done on the second floor in order to arrange a room for Bruno. Make him understand that this repair work is urgent, and that it has to be undertaken while things have to be cleaned up, which will certainly be approved.

You will come a bit to my assistance in this operation to lessen at least the bad effects I foresee. You will have taken out of this room all the stuff that clutters it up at present. I don't really know where you can put all that junk. The windows can be put in the attic, the other items in the little dark room.

I would also like the bed which is in the little dark room, next to the apartment of Carbonnel, to be placed into the room you have had white-washed and that Philippe is to occupy. That is the *hic* to get him out of my brother-in-law's room wherein he is very comfortable and will certainly give good reasons why he should remain there. It is, however, a

⁵² Orig.: Rome, Postulation Archives, L. M.-Tempier.

master room which I may need from one day to the next. A cot will be placed in the dark room. That's where the horseman of my nephew sleeps and we can give it on occasion to some servant of the persons who temporarily stay with me.

There is a large shelf in the room set aside for Philippe wherein he can put his chattels. If a commode is strictly needed, we can get one.

Take this business to heart. I would like you to get it done promptly. The only thing I ask is that I be as much as possible spared every bother. You know that when I run into unreasonable, unjust resistance, etc., I take it quite intensely and that upsets me. Those who care for me should protect me from that.

I am planning to come back only on Thursday. I have an enormous desk job that I cannot undertake here.

Goodbye and heartfelt affection.

† C. J. Eugene, Bishop of Marseilles.

1290. [To Father Tempier, at Montolivet].⁵³

Father Baret must be sent to preach at Bordeaux. Obediences. News. Father Magnan at Marseilles.

L.J.C. et M.I.

Marseilles, September 25, 1855.

Now, my dear Tempier, why did you not wait for me? Do we see each other too often to treat of the Congregation's business? You were to give me your impressions of the letters from Buffalo. I think you have read them. I have to answer because this house, deprived of two men whom the Provincial has taken from it, will have some trouble to maintain itself. How many other things you must have to tell me and I to you? So I shall write to you, that is to say, in returning from St-Joseph I have to hole up in my office, which is not very interesting. If I had met you at St-Louis, I would have reminded you that Father Merlin was urging me to send him Father Baret to preach at Talence the retreat that precedes the shrine's patron feast. He sees it most important that this retreat be given by one of our better men and insists that it has to be Father Baret. So I have granted him this favour, convinced as I myself am that this is important for the honour of our Congregation. Now Father Baret

⁵³ Orig.: Rome, Postulation Archives, L. M.-Tempier.

himself insists very much on receiving some good advice from the respectable churchman and most distinguished preacher who has already rendered him outstanding service, and, on account of that, I have authorized him to stop at Limoges on his way to Bordeaux. On the other hand, Father Baret must have told you that he considered it necessary that he accompany his nephew to Avignon to defend him against the first shock that the youngster may receive from his family when he gets there and to consolidate the reality of his vocation. It would be good if Father de L'Hermite had a travelling companion when he is making his way to his post. In fact, it is better that these two young Fathers travel together. Considering all these things, I thought it would be best if Father Baret left tomorrow for Avignon, that he stay there for two or three days, and that he then went on to l'Osier to pick up Father de L'Hermite and without delaying too much go on to Limoges. That is for the two things. In third place, you know that I wanted Father Magnan to use his stay in Marseilles and give a class of diaconal to the Brothers at Montolivet. Father Mouchette convinced him that it would be best if he came to stay in the house and give this class every day and thus finish sooner this course from which several would probably not benefit if it were protracted too much by staggering the classes. Besides, Father Magnan would find it too tiring to make the trip from N.-D. de la Garde to Montolivet and he would regret the loss of too much time in his situation, for he wants to use his time to give several retreats to religious houses, something I strongly approve and would like to see imitated by all our other Fathers.

What else do I have to say to you? To communicate some things from Father Vincens' last letter and from several others who have written me to aggravate me further. So long, I have enough of this for today. Affectionate greetings with all my heart.

† C. J. Eugene, Bishop of Marseilles.

1291. [Circular letter to the Superiors of the Province of France-Nord].⁵⁴

Father Bellon is appointed Provincial of France-Nord.

L.J.C. et M.I.

Marseilles, October 1, 1855.

⁵⁴ Orig.: Rome, Postulation Archives, L. M.-Soullier.

My Reverend Father,

I have just recalled to my side Reverend Father Vincens where he is to carry out his duties as Assistant General. Since this Father is from henceforth to reside at Marseilles, it is necessary to give him a successor in the administration of our second Province of France. Consequently, I have seen fit to entrust this responsibility to Reverend Father Bellon, one of my Assistants who is obliged to reside at Romans, one of the houses that makes up your Province. As ordinary consultors he will have Fathers Cumin and Berne and as extraordinary consultors Fathers Vandenberghe and Guinet. Reverend Father Berthuel will serve as Provincial Procurator.

As soon as you have received the present notification, you will bring together your community and communicate it to them officially and from that day forth you as well as all the other members of your house will have to correspond with Father Bellon concerning all matters that our Rules and Constitutions have laid down for a Provincial and the men who are members of his Province.

It goes without saying that you will continue to correspond directly with me and my assistants, according as duty and propriety may require.

I conclude by giving all of you my blessing.

† C. J. Eugene, Bishop of Marseilles,
sup. gen.

1292. [To Father Tamburini, at Vico].⁵⁵

Faculties. Importance of formation received in minor seminaries. Vocation. Regularity.

Marseilles, October 2, 1855.

Can one possibly believe it, my dear Father Tamburini, that I have allowed the Fathers of the seminary to depart without having them bring to you my reply to your letter in which you request the usual faculties? That is the case, however, and one more proof of my embarrassing situation. To my letter I append the faculties, such as you have requested them. Use them for the greater glory of God.

What you tell me of your present attitude pleases me very much. Isn't a person happy when he is assured of doing God's will by con-

⁵⁵ Copy: Postulation Archives, Reg. des lettres 1855-1863, DM X; YENVEUX IV, 39.

forming himself to what obedience prescribes? The Lord takes it upon himself to reward such fidelity to one of our most sacred commitments.

I was interested to receive some details about the kind of good work we have agreed to undertake. Children taken in when they are still quite young, well supervised and instructed, can easily take on the habit of being virtuous and can present themselves to the seminary with advance preparation in the practice of chastity: it is unfortunately too late when it is a matter of acquiring this virtue during the immediate preparation for holy Orders. This priceless advantage was something I considered when we had to decide to undertake the new work that was being offered to us. So give yourself with all the zeal that is in you to prepare these souls to practice all the Christian virtues, but especially chastity, a virtue so necessary and indispensable for every man who wishes to enter the sanctuary. Well prepared youngsters will hear God's voice and their vocation, often defective in the beginning, will through God's mercy become supernatural. Only on this condition can they promise themselves that they will do some good during the course of their ministry.

I am receiving precise information from all of our missions. We really need to find some vocations among your students. We do not suffice for the work that is to be done. Everywhere vast fields are open to be tilled; but there are no workers. Arouse zeal in these young hearts. I was only twelve years old when God aroused in my heart the first and very efficacious desires to dedicate myself to the mission, to work for the salvation of souls. Don't lose sight of that. We have to speak of things if we want them to be known. *Ignoti nulla cupido*.

Be all at one in the exact observance of our holy Rules. We distinguish ourselves from ordinary priests by this fidelity. Say this clearly for me to all your confreres. No doubt, the Superior must have things in hand; but he is absent for a large part of the year:⁵⁶ it is then up to you to maintain regular discipline. No consideration should deter you from accomplishing this task. The conferences will serve you admirably for this purpose. When ordinary means do not suffice, then *dic Ecclesiae*, that is to say, inform the Superior General about the laxity of a given man who remains obstinate in not profiting from the means God gives him in the holy Rule to advance in perfection. It would seem that this measure would have been applicable to Father M.⁵⁷: no one ever drew my atten-

⁵⁶ Father Luigi, preacher.

⁵⁷ The copyist wrote M. This certainly refers to Michelier, whose conduct left much to be desired. Cf. General Council, December 3, 1855.

tion to him and yet, according to what I hear today, he had never edified any of you. An appropriate advice given by myself may have held him back from the slope of laxity and have spared us the bother and regret that they told me about only yesterday.

I await with even more anxiety than impatience some information on the letters that they say everyone in your area is talking about. Those are dagger wounds. Fortunately, from elsewhere I receive, as compensation, great consolation . . .

1293. [To Father Soullier, at Nancy].⁵⁸

Father Soullier will have the graces he needs to be Superior. Tasks of Fathers Jeanmaire and Sigaud.

L.J.C. et M.I.

Marseilles, October 16, 1855.

My dear Father Soullier, the letter that I have just received from you brought me so much pleasure that I must reply to it myself.

Now you have reached the place to which you were sent. The sentiments so full of modesty that you express on the occasion of the responsibilities laid upon you do not surprise me. If you were to bear the burden all alone, I would heartily agree with you, but God is there to help you, for you must not doubt that it is his will that was made manifest to you through your Superiors. And so I am fully confident that you will succeed in your task to procure the greater glory of God and the salvation of souls, and that to my satisfaction and to the edification and honour of the Congregation. In view of that, you will always have to act under the impulse of the Holy Spirit in God's presence, keeping in mind only the good of the interests intrusted to you and always being in conformity to the spirit and even the letter of the Rule from which you must try never to stray. No one will have anything to say or to complain about when you regulate things according to the code that all are to know and to observe.

I have approved Father Jeanmaire as director of the novitiate of the Sisters of the Christian Doctrine. That is a derogation to the Rule that I thought it good to make in view of the good that is to be done. This ex-

⁵⁸ Orig.: Rome, Postulation Archives, L. M.-Soullier.

ception should prove to Father Jeanmaire that I have confidence in him and it lays on him the obligation of taking great care to conduct himself with prudence and discretion in so delicate a ministry.

It is clear that Father Jeanmaire will not be able to serve the prisons at the same time. This service is entrusted to Father Sigaud⁵⁹ who should give himself thereto with zeal, leaving aside the puerile reluctance for which I would be ashamed for him were he to repeat it at Nancy. Tell him on my behalf that unless he is agreeable to be taken for an imbecile or a fool, I will consider this claimed reluctance as a lack of zeal and as an excuse for not doing work that he perceives to be difficult. So, from my point of view, I do not agree that he should be exempt from this ministry in which I have myself received so many consolations during the first years of my priesthood.

With joy I learn of the good that our Fathers are doing in the shrine of Sion, but I do not at all regret that I didn't make the purchase that you mention to me. It is already enough and much too much that we took on the costs of acquiring our house at Nancy. We still feel that burden, and whatever good we may be doing at Nancy, it is not done without regret but certainly with the firm resolution not to relearn that lesson. We know what it is all about.⁶⁰

1294. [To Father Bellon, Provincial, at Romans].⁶¹

Financial administration of the seminary. Difficulty with several Fathers of the Province.

[Marseilles], October 18, 1855.

... It is all due to him,⁶² who has been so niggardly with the salary of the Superior and the directors and who provided them with infinitely less than everywhere else, to come and complain about your diminished finances. Those are things I cannot put up with, they wound all my sentiments of justice and tact. I admire your patience, that is a grace of state, we must thank God for it.

Nothing has been changed in your Province. It is true one has to deal with men who are so individualistic that one has to be ready for

⁵⁹ Word erased. One can read Sigaud, it seems. This Father did belong to the community at Nancy. Cf. L. Mazenod (Aubert)-Soullier, October 1, 1855.

⁶⁰ We have only the first sheet of this letter.

⁶¹ YENVEUX III, 131-133; V, 77.

⁶² The Bishop of Valence.

anything; in any case, I would have informed you of it. Father Bise⁶³ has made an effort to accept his appointment even though he had sworn that he would not be caught again. You will find these expressions to be little in line with the religious spirit, but that is how some understand their duty. Father Marchal wrote me a letter which nettled him a bit of a severe reply on my part. It is not in the same category; he is a better religious, but he wrote me to paint Father Brun whiter than snow, he who didn't want to spend one more week in the house, he who felt obliged to say so many things to me, too late to be sure. He manages to say that this Father was the victim of the measure taken in his regard. You can imagine how I had to bring out all these incongruities. But this is a sorry business which I would gladly see others share.

We have Father Piot here who is surprised that we have chosen him to teach history and Sacred Scripture; he admits that he doesn't know enough Latin to understand the commentators. What a pitiful situation! He should have understood that it was so as not to throw him out that we have placed him where he is. But men of this stamp understand nothing that could be beneficial for their souls. And Father Burfin, where does Father Vandenberghe want us to place him? Should we use him a little for preaching in the diocese of Grenoble? The Superior has only to mould him by means of his authority. I don't know how he can have a bad influence on the women religious? I had forbidden every other Father except the one I had put in charge of this community to get mixed into their affairs. I beg you to hold them to that. I am going to renew that order by writing to Father Vandenberghe whom I shall urge to maintain his authority as Superior and as such ought not to bend before a single man resident in his house. The one who is not pleased with that has only to withdraw. That would be a relief. At Nancy, Father Sigaud has given us his trouble: he didn't want to serve in the prison because he was afraid that the prisoners would notice he was a bit bow-legged. This is a fixed idea in that poor man. He is in no way so bow-legged that he has to hide that pretended deformity. That was the reason for his great aversion against Father Rouvière, who, as he said, joked about it. I wrote to the Superior that he is not to be held up with this folly but that this Father was sent to serve the prisons. I would rather attribute this repugnance to his lack of zeal and I do not think I am mistaken. The misfortune is that all these men who weary us have grown up under local Superiors who were incapable of giving them good direction. I accuse the local Superiors of being the cause of all our miseries. For a long time now I have wanted to say this in a circular letter; the reality is so manifest.

⁶³ Appointed Superior at Limoges.

1295. [To Father de L'Hermite, at N.-D. de Cléry].⁶⁴

Father de L'Hermite is appointed Superior of the community of Cléry, but not parish priest. Confidence and affection.

L.J.C. et M.I.

Marseilles, October 18, 1855.

Dear son, even though Father Aubert must have written to you in my name at a time when I was too busy to write myself, I have always reserved it to myself to say a brief word to you.

You were surprised at the unforeseen mission that has been given to you. It had to be thus. We did not overlook the obstacle, more apparent than real, of your youth; but since your attitudes are so well known and I appreciate your religious virtues and your good common sense, I took my decision without any worry and with the advice of my Council.

In your area people must continue to know that Father Brun is still the parish priest, that he has been recalled for some business, and that you have been sent to be the Superior of the community, which is something totally independent of the parish. Father Marchal who knows the country and is assistant priest should, in the eyes of the public, govern the parish, but he has to know that he must always come to an understanding with yourself so that everything is done in unison. You will be obliged to act with a great deal of prudence. You must appear to be ignorant of the fact that Father Brun had compromised himself either through *bonhomie* or otherwise. This ought not be the topic of conversation in your community, nor, with greater reason, on the outside. It suffices that you speak with Father Marchal who will make you aware of the delicate nature of the situation on account of the respectable families that are all around you.

As for your quality as Superior, you are that in good and due form, and each one is to acknowledge that fact. Nothing ought to hinder you from exercising the functions of a Superior. You have in hand the code which ought to rule you. Enter into your duties without delay. Let the Rule be properly observed and I am to receive reports on everything.

Take much care of your health. Do not suffer cold. Don't worry about anything. Always be polite with the people from outside, but let them see you as a man of reflection who thinks before he answers and who reserves certain things for himself. Don't let yourself get over-

⁶⁴ Orig.: Rome, Postulation Archives, L. M.-L'Hermite.

whelmed by outside activities; program yourself always for a moderate work, of course, but also so that you are able to cultivate your talent. I insist very much on this point on which you will edify me as you will in all other matters. I am stopping, my dear son, because I have a great lot of writing to do today. I will not conclude, however, without expressing to you all the sensitivity and all the sentiments that the lovely words of your moving letter aroused in my heart. Believe it, my dear son, there are fibres in this heart which respond to every sympathy, to all that is tender and affectionate, to all that is loving, to all that is good. Dear son, you know, furthermore, how dear you are to me, I give you a new pledge thereof in my affection and fatherly blessing.

† C. J. Eugene, Bishop of Marseilles,
sup. gen.

1296. [To Father Baret, at Bordeaux].⁶⁵

Fathers Aubry and Piot have been dispensed from their vows. The Founder's grief.

[Marseilles], November 8, 1855.

My dear son, our feast and the octave of the dead have made it impossible for me to reply sooner to the letter you addressed to me. At the same time, I received another letter from the unfortunate Aubry who asked me to leave the Congregation. I am mistaken, I had already received that letter, and the decision in his regard had already been taken. There was no more way to use the means you suggested, which was to recall him and sent him to Bordeaux. This unfortunate man turned justice against himself. He was always a bad religious and the letter that answers his request points this out to him in very explicit terms.

I agree that it is uncomfortable to have such a being before one's eyes, but one doesn't have to become a monster because of that. We were able to see at Bordeaux itself some Jesuits who had left the Company stay there in the sight and knowledge of everybody. Only he must not be left to brag that he himself provoked his departure; people must know that it was his conduct that didn't suit us and that we have sent him away. In this state of things, it is out of the question to see you leaving your post. You see it yourself, we have on the contrary to make an

⁶⁵ YENVEUX VIII, 303.

act of presence in those places. That is your mission, God will bless it. Let each one tell himself that you need to heal the wounds that so many unworthy men inflict on their Mother, to make reparation by renewed zeal and regularity. Little by little all that is not worthy of you is put into the situation of being expelled like an impure vapor of which the body has to be purged. They leave us only with one regret, that of having been patient for too long, in the hope of an amendment that experience has proven is almost impossible to obtain.

The wound in their soul is so deep, so purulent, that one can hardly believe it, even if one touches it with one's finger. One could come out with a whole volume on the unworthiness of their conduct. In these degraded souls there is no honor, delicacy, sentiment; they are consciences that have been cauterized and swallow camels like flies. Thus, they all more or less compromise our Congregation, before we are forced to expel them. This is what Aubry has done, this is what so many others have done, this is what Piot has also done, who, having merited it countless times, has just been sent away too late, much much too late for the Congregation's honour. For the latter I had poured out the full measure of mercy, and he abused of it to the point of scandal. He did not measure up and ask on his own and by his conduct for the house to which I had called him only to withdraw him from the occasions to which his weakness succumbed elsewhere. I went to l'Osier with the intention of sending him away; for the hundredth time I believed his repentance and I was taken again for a ride. This is too much sorrow. I am closing.

Goodbye. God bless you. Affectionate greetings.

† C. J. Eugene, Bishop of Marseilles.

1297. [To Father Bellon, Provincial, at Romans].⁶⁶

Father Piot has been dispensed from his vows; Father Sigaud will also be unless he changes his conduct.

[Marseilles], November 8, 1855.

I take this occasion to tell you that we have had to carry out the decision taken in our last Council in regard to the incorrigible Father Piot. I had called him to this house⁶⁷ first of all to withdraw him from l'Osier and that in his own interest and to remove the sight of his miserable con-

⁶⁶ YENVEUX VIII, 300-301.

⁶⁷ The house of Montolivet.

duct from the novices, and then in the hope that the sight of a community as fervent as this one is would inspire in him the hope of taking hold of himself and improving.

His conduct was as detestable as it has been everywhere else. We noticed that he was beginning to do much harm by his unworthy positions, murmuring, unjust and impertinent assessments of Superiors and the government of the entire Congregation. He addressed his confidences, that flowed forth from a perverse heart, without reserve and indiscriminately to the Fathers, scholastic Brothers and even to the lay Brothers.

Imagine, he always travelled with a supply of good wine, he ate out so often that he was taken for a glutton, and he always kept for himself everything he received from his sermons so that he could travel as he liked without ever asking for permission. We are not going to stop there in wholly purging the Congregation of the sinful vapors that tear it asunder. I am going to write to Father Sigaud to tell him that if he does not change his ways we will throw him out without mercy. This mad man could not stay at Aix because Father Rouvière was not sympathetic to him. He could not be sent to Limoges because he could not stand Father Bise. So he had to be sent to Nancy, but he didn't like this city and his aversions, which to this point had centred upon persons, are today directed against certain kinds of ministries he is being asked to do. He has a bitter disgust to serve the prisons which became his lot, he has to have more activity, as he says, etc. You know that we have to put an end to this kind of caprice which in him takes on the form of an insupportable moodiness. My letter will either wake him up or chase him away.

1298. [To Father Merlin, at N.-D. de Talence].⁶⁸

Father Aubert will send Father Aubry the dispensation from his vows. Father Baret is to remain at Bordeaux.

L.J.C. et M.I.

Marseilles, November 9, 1855.

My dear Father Merlin, I have just now received your letter of the 6th. I shall not delay a minute to tell you that Father Aubry's expulsion is well and duly accomplished and that he does not have to wait for the

⁶⁸ Orig.: Rome, Postulation Archives, L. M.-Merlin.

forced dispensation which is a consequence of it. The Secretary General will not delay in sending you the same, but I am not certain I will be able to see him before the mail service leaves.

Father Baret should have received a letter from me. How could he retain the idea of going to preach in Paris in the situation in which your house is at present and at a time when a catastrophe like this happens to you? If I had been asked to authorize that trip, I would have found it difficult to do so, and now I find it impossible; let us not come back on that, that would be to bother me uselessly. Father Baret's mission is to work in Bordeaux and in the diocese served by your community; we have nothing to do in Paris and I am quite vexed at Canon Gay for deterring our young Father from his mission and casting him into useless preaching in the capital city. I have stayed in Paris long enough to know what it really means.

I am being called to a superior official who is to be prepared for confession, for he has only a few hours yet to live. I leave you therefore, I have said enough. We will see what we can do for St-Eloi, we will speak of it later. Goodbye.

1299. To Reverend Father Dassy, Superior of the Missionary Oblates of Mary Immaculate, at Le Calvaire.⁶⁹

Father Dassy is to preach a retreat at Aix, in spite of his commitments in Marseilles.

L.J.C. et M.I.

Marseilles, November 21, 1855.

My dear Father Dassy, we absolutely must go ahead full sails. We cannot go back. You must, you must, yes, you must in the full force of the term go and give at Aix the four days of retreat which Father Courtès had pledged to give to the Society of St. Vincent de Paul. No matter how difficult it may be, this work can easily be combined with what you are to do at l'Etoile,⁷⁰ since at Aix they celebrate the feast of the Immaculate Conception on the second Sunday of Advent which is on December 4th. You will be free on that day, you can finish Saturday at Aix, at l'Etoile they celebrate the feast only the following Sunday.

I deem this matter so serious that if it were really impossible to do these two things, which is not the case, I would not hesitate to relieve

⁶⁹ Orig.: Rome, Postulation Archives, L. M.-Dassy.

⁷⁰ Work of the Children of Providence, on l'Etoile Square.

you of the retreat at Marseilles so that you can do the one at Aix. You have to start at Aix on November 30th. I wanted to alert you about this forced decision because I have to write to Father Courtès today who is urging the issue with me. So I have committed you to this work, of paramount importance for the Congregation's honour.

I bless you. Goodbye.

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

1300. To Father [M.A.A.] Roux, Assistant Priest at St-Ferreol, in Marseilles.⁷¹

Condolences for the death of his sister.

Marseilles, November 21, 1855.

My dear son,⁷² I have been informed of the misfortune that has befallen you and I mourn at the more than just grief that is yours. I know what you have lost by the death of this sister, a model of virtue, and I understand that it is only the thought of the holy life she has led which can console you and soften the wound in your heart. Gladly I join my poor prayers to yours so as to pay my debt as pastor and father. Pray also for me and receive, together with my condolences, my fatherly blessing.

† C. J. Eugene, Bishop of Marseilles.

1301. [To Father Bellon, Provincial at Romans].⁷³

Pardon granted to Father Piot. Father de L'Hermite is succeeding well at Orleans. The Congregation's money is not to be used to make repairs at the seminary of Romans.

[Marseilles], November 22, 1855.

Since my last letter, dear son, a remarkable event has occurred which I must report to you. You know that we had deliberated on expelling Father Piot, who had come to the height of extravagance and be-

⁷¹ Orig.: Rome, Postulation Archives, L. M.-Roux.

⁷² This priest took the habit of an Oblate novice in the bishopric chapel on February 23, 1856.

⁷³ YENVEUX II, 37; VII, 192; VIII, 301-302.

come a dangerous and intolerable person. The sentence was passed and carried out. This thunderbolt hit him so hard that he almost became insane. Instead of accepting his lot and taking his leave, he threw himself at the feet of Father Vincens and a strange thing occurred: Father Vandenberghe, who had to suffer so much from this man's presence, and Father Guinet united themselves to Father Vincens to ask as a favour an amnesty from the penalty or rather pardon for the guilty man. The latter on his part wrote me a letter in such terms that I would have considered it failing in my duty if I did not submit it to the assessment of my Council. I would have called you to this Council meeting if I thought that I could pry you loose from your tasks. You were the only one of my assistants whom I had to replace.

This question, again on the docket, was much debated, and the majority of the voices were for a pardon. This resolution was based on very serious reasons, it was communicated to Father Piot who returned to take up his post and who protested to conduct himself in such a way that we would not repent that we had shown mercy in his regard. I am far from replying for the future, but I maintain that, even in the perspective of a new infidelity, the present state of the man, his repentance and his determination demanded that a pardon be granted him. This is the way that almighty God gives his grace again to a truly repentant sinner, even though he may foresee and know that this sinner will fall into sin again.

Father de L'Hermite has been quite successful at Cléry. I do not have any other man to present to the Bishop for the position of parish priest. I don't think we ought to be thinking of establishing ourselves elsewhere in the diocese. The city is cluttered with other communities and Congregations and elsewhere we would not have a shrine to make up for the exception we have to make in order to accept a parish. I therefore find our establishment very well located in the context of a shrine to the Blessed Virgin, but I agree that the monetary conditions for our existence are not acceptable and we have to provide otherwise thereto.

And, in regard to finances, I cannot approve, my dear son, the fact that you used funds of the Congregation for repairing or building either on the seminary or the missionaries' house. I have just learned that your house has contributed nothing to the general treasury ... because you made this illicit use of funds that you should have sent in. Can you possibly be ignorant of the Congregation's obligations and distress? I cannot resist strenuously forbidding the withholding of the slightest sum that is due to this miserable general treasury which has only debts and exorbitant obligations.

When you deem that some expenses should be made in regard to the seminary, you have to inform the Bishop of Valence and await from him the order to proceed and the means to do so; but never, never use the Congregation's funds, no matter how urgent the needs may be. The latter is money that ought to be sacred and as though for you it did not exist. Now it is a matter of finding a way which repays the loan to us, for I cannot but consider these expenses as a loan which must be repaid. You know that in finances we have to be exact.

1302. [To Father Jean-Louis Grandin, at N.-D. de l'Osier].⁷⁴

Answers Father Grandin's objections regarding his vocation.

[Marseilles], December 4, 1855.

My dear Father Grandi,⁷⁵ I had wanted to reply sooner to the letter that you addressed to me a little while after you had arrived at l'Osier. It grieved me but did not at all surprise me. It is quite usual that the devil plays such tricks on generous souls who want to consecrate themselves to God in a more perfect manner. Forseeing all the good that can flow both for the man who dedicates himself to the Lord and for the salvation of the souls he is called to evangelize or care for in some way, the spirit of evil stirs up countless thoughts within ourselves in order to deter us from a decision whose consequences he measures very accurately.

A moment's reflection suffices to assess your concerns. How can you reasonably call into question the temporary peaceful life of a novitiate by pitting it against the activity of serving a parish? This temporary rest should be looked upon as a great gift of God's mercy. During this far too short period of time a person works on himself, for his own sanctification, after having exhausted all the resources of his soul for the benefit of others during many many years. *Ducam eum in solitudinem*, etc.⁷⁶ Note that you did not enter the Carthusians who make a novitiate in order to accustom themselves to a perpetual solitude. On the contrary, you have been admitted amongst those who, in imitation of the Apostles in whose footsteps they are called to walk, spend only a few months in retreat and that to become more fitting for the very active life of a mis-

⁷⁴ Copy: Reg. des lettres 1855-1863, Postulation Archives, DM X, p. 38.

⁷⁵ Brother of Vital Grandin, born in 1821. The Abbé Grandin entered novitiate on November 23, 1855, but did not make profession.

⁷⁶ Hosea 2, 14.

sionary, for the most varied ministry, fruitful in blessings that are truly miraculous. And even these few months dedicated to retreat and holy exercises of fervour are often for the priest tempered by collaboration with some missions as an initiation to this great ministry.

The second objection you formulate against yourself and against carrying out the plan you may have to dedicate yourself to the conversion of the unbelievers doesn't seem to me to be any more solid than the other. First of all, it is not your entering the novitiate which ushered in the fear that you are unfit for this kind of life. You had to tell yourself this just as much when you were still elsewhere. Well, I want to think that you do indeed acknowledge that this ministry exceeds your present strength; would you not have the same merit in God's eyes if you were in close association with, in a communion of action and merit with those who dedicate themselves to these difficult works as does your brother and so many others? And then, is it so sure that you won't find sufficient strength to dare and ask to cooperate in such a work according to the measure of your abilities? It would always be inasmuch as you wanted and felt were able to carry out such a plan. It still remains that the reasons you present to justify your discouragement are only suggestions from the devil. Thus, I cannot do better than to exhort you to take courage and pursue the career to which God's goodness has called you. You have before your eyes the example of good Father Caille and Father Bérangier; walk in their footsteps and you will succeed as they did, be sure of that. Goodbye, my dear Father Grandin, I now greet you affectionately and give you my blessing.

† C. J. Eugene, Bishop of Marseilles.

1303. [To Father de L'Hermite, at N.-D. de Cléry].⁷⁷

Father de L'Hermite will be named parish priest of Cléry. The Founder's anniversary of priestly ordination.

L.J.C. et M.I.

Marseilles, December 20, 1855.

How does it happen, my dear son, that I, who wanted to lighten your burden even at my own expense, if possible, am forced by circumstances to make it still heavier? If I were not accustomed to count on the

⁷⁷ Orig.: Rome, Postulation Archives, L. M.-de L'Hermite.

help of God who always assists us in need with a goodness for which we can never be sufficiently grateful, I would not dare tell you, dear son, that, besides the responsibility of Superior you already bear, you must also take that of parish priest. Be quite convinced, my dear friend, that I would have wanted to spare you this additional work, but neither I nor my Council were able to find the means thereto. So accept with resignation this title which will most likely be offered to you by His Lord, the Bishop of Orleans, for it is you whom I have presented to him as a replacement for the one who ended up by no longer wanting what he had at first requested.

Nevertheless, my intention is that for the greater part of the work you bank on Father Marchal who, as assistant priest, has the grace of state for that. Remember that I absolutely insist that you take great care of your health which is priceless to me. I ask you to make my intention known to dear Father Marchal: he is too charitable not to respond therefore with all his heart. Share the work also with others in such a way that you have time to dedicate to composition as well as to take a rest. No efforts beyond your powers; you will have done enough when you remain below that which could tire you out.

21.

I could not finish my letter yesterday, and today I foresee that it will be difficult to complete it, and that is why I come to give you my affectionate greetings before going to the Capuchin nuns where you know I go on this day to say Mass inside their community. I go to celebrate in the recollection of this shrine the anniversary of my priestly ordination and to have the fervent prayers of these angels on earth help me in giving thanks to the Lord. I shall remain on retreat for the remainder of the day as a preparation for the ordination that I must do tomorrow. You will be pleased to learn that I will ordain two of our men priests, Brothers Mauran and one other whose name escapes me now,⁷⁸ as well as seven deacons.

Goodbye, goodbye, I have to go. I bless you as well as all our other Fathers.

† C. J. Eugene, Bishop of Marseilles.

⁷⁸ V. Bompart and J. J. César Mauran.

Index of Names

— A —

Abbat, M., 11.
 Abric, Aug., O.M.I., 199.
 Accolti, S.J., 214.
 Aix, XXIV, XXV, XXXVIII, 3-4, 11, 15-17, 20, 26, 31, 37-38, 51, 64, 86, 95, 117, 118, 131, 142-144, 153-156, 159, 197, 207, 211, 218, 220, 222-224, 226, 240, 256, 260, 270, 278, 292-294.
 Aix, cemetery, 270, 278.
 Aix, Enclos, 270.
 Ajaccio, XXXV, 10, 63, 64, 132, 133, 154, 186, 202, 214.
 Alba, Germain, nov. O.M.I., 274.
 Algeria, XXIX, 133.
 Allard, J. F., O.M.I., Bishop, XXXVI, 37, 41, 42, 56, 78, 79, 86, 95.
 Allou, A., Bishop of Meaux, 81.
 Alméras, M., 97.
 Alphonse de' Liguori, saint, XXXIII, 150, 151.
 Amiens, 23, 130.
 Amisse, P. H., O.M.I., 26.
 Amyot, Fanny, 212.
 André Bobola, saint, 183.
 Andrieux, J. F., O.M.I., 26, 212.
 Annonay, minor seminary, 40.
 Antoine, J. E., O.M.I., 26.
 Apt, 239.
 Astros, docteur d', 143.
 Aubagne, 11, 134, 196.
 Aubenas, 139, 140.
 Aubert, Casimir, O.M.I., XXVII, XXXI, XXXV, 12, 13, 16, 21, 23, 25, 36, 40, 52, 84, 86, 87, 107, 111, 129, 144, 152, 158, 161, 175, 194, 196, 199, 200, 220, 242, 243, 244, 248, 249, 251, 258, 262, 263, 274, 276, 280, 289, 292.
 Aubert, M., 11.
 Aubert, Pierre, O.M.I., 267, 281.
 Aubrey, Cesar, O.M.I., 88, 131, 133, 144, 290-293.

Audric, Canon, 27, 206.
 Audruger, Alex., O.M.I., XIV, XXXII, 43, 103, 107, 115, 171, 201.
 Auriol, 11
 Avignon, 48, 65, 137, 138, 139, 142-143, 155, 163, 168, 236, 238, 250, 268, 283.

— B —

Baillard, brothers, 28.
 Baláin, M. V., O.M.I., 73.
 Baret, Charles, O.M.I., XXIV, XXV, XXXVIII, XXXIII, XXXVI, XXXVII, XXXIX, XL, 5, 9, 30, 35, 38, 74, 106, 114, 116, 135, 160, 164, 165, 171, 184, 191-192, 194, 200, 203, 209, 213, 218, 226, 231, 236, 244, 270, 282-283, 290, 292, 293.
 Baret, Victor, O.M.I., 213, 214.
 Barnabò, Cardinal, 191.
 Barret, Justin, O.M.I., 249.
 Barthélemy, M., 18, 20.
 Bastia, 64, 133.
 Baudrand, J. F., O.M.I., XXVII, 47, 173, 175-178, 181.
 Baudre, Julien, O.M.I., 144, 206, 243, 249.
 Bazin, A. C., nov. O.M.I., 103-104.
 Beer, L. de, nov. O.M.I., 82, 91-92, 99, 103, 105.
 Belgium, XXXV, XXXVII, 17, 81-82.
 Bellanger, J.-B., O.M.I., XXIX, 4, 7.
 Bellon, Charles, O.M.I., XXIV, XXVII, XXXVIII, XXXIV, XXXVII, 15, 31, 32, 36, 41, 50-51, 53, 57, 59, 62, 87, 97, 114, 153-155, 163, 172, 177, 179, 180, 190, 202, 205, 219, 229-230, 237, 240, 247, 248, 255, 260, 263, 266, 267, 269, 283, 284, 287, 291, 294.
 Belzunce, de, Bishop, 13.
 Bérengier, Cas., nov. O.M.I., 297.
 Berjou, Jean, nov. O.M.I., 235.
 Bermond, Fr., O.M.I., 162.

Bernard, M. A. B., O.M.I., 17, 18, 41, 276.
 Berne, J.-B., O.M.I., XXXIV, XXXV, 88,
 101, 144, 183, 184, 240, 284.
 Berteaud, Bishop of Tulle, 5, 24.
 Berthuel, E., J.-B., 202, 284.
 Besançon, 12, 15.
 Bettachini, H., Vic. apost. of Jaffna, 12.
 Beuf, M., O.M.I., 5, 38.
 Bise, Jos., O.M.I., 52, 53, 59, 288, 292.
 Blanc, J. A. H., O.M.I. Brother, 51.
 Blanchet, Magloire, Bishop of Walla
 Walla, 14.
 Blida, 1, 60.
 Bodard, J. M. C., O.M.I., 199.
 Boisgelin, Armand Natal, marquis de,
 XXXIX, 142-143, 145.
 Boisgelin, A. N. marquise de, 211, 224.
 Boisgelin, Eugene de, 142.
 Bompard, V., O.M.I., 98, 99, 298.
 Bona, Cardinal, 105.
 Bonald, de, Cardinal, 67.
 Bonifacio (Corsica), XXXV, 127-128.
 Bonnard, Jos., O.M.I., 212.
 Bonnaud, Abbé, 138, 139.
 Bonnefoy, Fr. X., O.M.I., 242.
 Bordeaux, XXIV, XXV, XXVIII, XXXIII,
 XXXV, 23, 59, 60-63, 69-70, 73, 77, 80,
 94, 113, 130, 144, 152, 153, 189, 190,
 257, 258, 272, 279, 280, 282, 283, 290,
 292, 293.
 Bordeaux, St-Eloi, 293.
 Borelly, merchant, 195.
 Bouquet, Pierre, O.M.I. Brother, 16.
 Bouquier, parish priest of St-Cassien, 218.
 Bouquillon, Jules, O.M.I., 144.
 Bourg, 12, 15.
 Bourg, St-Andiol, 65, 138.
 Bourrassa, M., 97, 98.
 Brest, 206.
 Briangon, 246.
 Brives, 24, 25.
 Brownsville, 173.
 Bruges, 17, 82, 254.
 Bruillard, Ph., Bishop of Grenoble, 51.
 Brun, J. Aug., O.M.I., 180, 181, 186, 202,
 204, 214, 247, 258, 280, 288, 289.
 Bruno, servant, 281.
 Brussels, 15, 17, 151.
 Buffalo, 2, 123, 270, 271, 282.

Buissas, Bernard, Bishop of Limoges, 1
 24, 27, 38, 74, 81, 245.
 Burfin, J. M., O.M.I., 1, 5, 27, 31, 38, 50,
 126, 153, 162, 172, 219, 280, 288.
 Burtin, N. V., O.M.I., 214.
 Bytown, 20, 34, 42.

— C —

Cailhol, Marc, Canon, 20, 195, 196
 Caille, J.-B., O.M.I., 264, 273, 297.
 Caire, A. A., Canon, 250.
 Calais, 23.
 Calcutta, 12.
 Calvi, O.M.I. postulant, 263, 265.
 Camarda, M., O.M.I., XXX.
 Camper, A., O.M.I., 244.
 Canada, XXIII, XXVI, XXIX, 26, 33, 36,
 40, 41, 42, 44, 49, 50, 64, 75, 111, 121,
 173, 214.
 Cape of Good Hope, 76, 86, 157.
 Carbonnel, Canon, 11, 12, 281.
 Cardelli, L. M., Bishop of Achrida, 251.
 Caron, Abbe, 136.
 Carros, Abbe, 113.
 Casanelli d'Istria, Bishop of Ajaccio, 64,
 231
 Cassis, 134.
 Ceylon, XXIII, 12, 32, 37, 40, 42, 47, 56,
 73, 74, 78, 177, 178, 180, 196, 214, 265.
 Chainé, Alex., O.M.I., 1, 7, 9, 90, 192, 193,
 210, 224, 226, 236.
 Chambard, Jos., O.M.I. Brother, 267.
 Chapt, Sulpician, 113.
 Chardin, Jos., O.M.I., 136, 137, 144, 162,
 163.
 Chatrousse, Pierre, Bishop of Valence,
 123, 156, 172, 178, 263, 267, 269, 287,
 296.
 Chauliac, Scipion, O.M.I., 5, 30, 38, 116.
 Chauvet, Casimir, 10, 86, 203, 255, 259,
 267.
 Chauvet, Cyr, O.M.I., XXXII, 118, 120,
 150, 198, 203.
 Chauviré, A. Jos., O.M.I., 41, 97, 123, 144,
 198.
 Chavard, P. J. F., O.M.I., 219.
 Chevalier, E. Ed., O.M.I., 47.
 Chouvanel, N., O.M.I., 74.

Ciamin, Jos., O.M.I., XXXV, 58, 180, 182, 245.
 Cirey (mission), 116.
 Clausset, P., O.M.I., 41, 110.
 Clermont, XXV, 255, 257.
 Clut, Isidore, O.M.I., 244.
 Cologne, 15, 16, 17.
 Colombo, 37, 56.
 Compin, Jos., O.M.I. Brother, 112, 124, 160.
 Conrard, J.-B., O.M.I., XXVII, 28, 29, 115, 117, 170, 171, 258.
 Cooper, G., O.M.I., 79, 126.
 Corsica, XXXV, XXXVIII, 13, 20, 27, 33, 60, 62, 64, 129, 132, 231, 248, 265, 272, 275.
 Courtès, Hip., O.M.I., XXIV, XXXVIII, 4, 31, 36, 37, 64, 86, 95, 97, 144, 155, 197, 211, 220, 222, 223, 256, 260, 270, 293, 294.
 Courtrai, 82.
 Coutances, 7.
 Crawley, G., O.M.I., XXX, 57.
 Crèvecoeur, Prefect, B.-du-Rhône, 155.
 Cumin, Ant., O.M.I., 12, 13, 181, 284.

Demers, M., Bishop of Vancouver, 2, 14, 21.
 Depetro, C. A., O.M.I., 2, 3, 8, 26, 29, 61, 69, 144.
 Deruet, L. P., Abbé, 136, 143.
 Deveronico, J. J., O.M.I., 127, 129, 154, 155.
 Donnet, Cardinal Archbishop of Bordeaux, 61, 113, 140, 141, 189, 280.
 Donzère, 137.
 Dorey, M. Jul., O.M.I., XXIV, XXVII, 3, 8, 26, 27, 128, 154, 160, 165, 171, 180, 239, 258, 267.
 Drague, 125, 129.
 Draguignan, 120.
 Dubois, G., Cardinal, 74.
 Duclos, P. M., O.M.I., 78, 79, 103, 104, 111.
 Duffo, Adrien, O.M.I., 37.
 Dupanloup, F., Bishop of Orleans, 21, 181, 185, 280, 298.
 Duperray, Bart., O.M.I., 259, 267.
 Dupont, J. M. A. C., Cardinal, 67.
 Durieu, Paul, O.M.I., 214, 243.
 Durocher, 33.
 Duesseldorf, 16.

— D —

Dalton, M. P. J., O.M.I., 87, 168, 169, 175, 176, 177, 178.
 Daly, G. Jos., O.M.I., 47, 86, 87.
 Darbord, Ad., O.M.I., 133.
 Darcimoles, P. M. J., Archbishop of Aix, 11, 38, 65, 152, 155, 226, 256.
 Dassy, Toussaint, O.M.I., XXIV, XXV, XXXII, XXXV, XXXIX, 2, 7, 15, 26, 28, 29, 46, 59, 60, 61, 63, 69, 70, 71, 106, 113, 131, 144, 153, 180, 181, 185, 188, 189, 293.
 Dauphiné, 9.
 Dayman, A., Abbé, 93.
 Debelay, J. M. M., Archbishop of Avignon, 137, 250.
 Decroix, Alex., O.M.I., 66.
 Dehon, Léon, XXVIII.
 Delabèque, A., Abbé, 1.
 Delpeuch, L. Fr., O.M.I., 94, 144.
 Demandoix, J. F., Bishop of Amiens, 23.

— E —

Eguilles, M., 37.
 England, XXIII, XXVI, XXIX, XXXVII, 9, 12, 13, 17, 18, 20, 23, 36, 40, 47, 52, 57, 73, 82, 86, 87, 97, 104, 108, 111, 114, 155, 163, 164, 243.
 Espoullier, C. L., O.M.I., 124.
 Estrées, J. d', Cardinal, 74
 Etain, 102.
 Eugene, saint, 214, 215.
 Eymère, J. P., O.M.I., 4, 219.
 Eynard, J. P., O.M.I., 244.

— F —

Fabre, Jos., O.M.I., XXIV, XXXVII, 17, 32, 52, 54, 111, 161, 187, 195, 196, 205, 206, 207, 208, 210, 217, 221, 224, 230, 231, 236, 246, 249, 262, 279.

Falque, M., O.M.I., 91.
 Faraud, H. J., O.M.I., 162.
 Fayet, Bishop, 22.
 Fayette, Ph. O.M.I., XXXIII, 206, 212,
 213, 217, 218, 233, 239.
 Fielding, Lord, 108.
 Fénélon, 74.
 Ferrand, J. B., O.M.I. Brother, 30, 31.
 Flurin, J.-B. E., O.M.I., 96, 195, 214.
 Fortoul, Marist, 153.
 Foscolo, D. A., Patriarch of Jerusalem,
 251.
 Fouquet, Léon, O.M.I., 111, 214.
 Francis de Sales, saint, 96.
 Francon, J. J., O.M.I., 93-94.
 Fréjus, major seminary, XXXIII, XXXIV,
 XXXV, 35, 41, 42, 67, 88, 89, 101, 118,
 120, 121, 122, 141, 150, 163, 182, 183,
 198, 202, 203, 230, 240.

— G —

Gaduel, Abbé, 185, 186.
 Galveston, 173, 177, 181, 199, 206, 250.
 Gand, 17.
 Gay, Ch. Louis, Abbé, 114, 135, 136, 161,
 293.
 Gaye, J. M., O.M.I., 86.
 Geissel, J., Archbishop of Cologne, 16.
 Génin, J.-B., O.M.I., 206.
 Genthon, J. L., O.M.I., 153.
 Gérard, Jos., O.M.I., 126.
 Germany, XXXVII.
 Gibelli, Ant., O.M.I., 270.
 Gignoux, J. A. J., O.M.I., 153.
 Gillet, A., O.M.I., 41.
 Ginoulhiac, Achille, Bishop of Grenoble,
 131, 132, 138.
 Gondrand, Fl., O.M.I., XXVII, 5, 9, 10, 41,
 42, 53, 97, 107, 114, 153, 156, 166, 170,
 175, 176, 177.
 Grandin, J. L., Abbé, 296, 297.
 Grandin, Vital, O.M.I., 168, 196, 214.
 Gras, gardener, 188.
 Gregory XVI, 32.
 Grenier, F. A., O.M.I., 26, 77.
 Grollier, H. P., O.M.I., 41, 85.
 Guibert, H., O.M.I., Bishop of Viviers,
 XXXIX, 14, 42, 60, 62, 65, 66, 97, 121,

132, 134, 137, 138, 139, 140, 149, 173,
 208, 239, 264, 267, 269, 279.
 Guigues, E., O.M.I., 20, 36.
 Guinet, Fr., O.M.I., XXXIX, 99, 169, 261,
 268, 274, 284, 295.

— H —

Heins, Abbé, 161.
 Henrion, D., Abbé, 255.
 Henry, Jos., S.J., 56.
 Hermitte, J. T. F., O.M.I., 139, 140.
 Hodgkinson, 58.
 Holy Spirit, XXXIII, 63, 75, 189, 229,
 232, 286.
 Houette, Victoire, religious of the Refuge,
 22.
 Humbert, J.-B., O.M.I., 165.

— I —

Isle-sur-Sorgues, 239.

— J —

Janin, G., O.M.I. Brother, 149.
 Jean de Brito, saint, 183.
 Jeancard, Jacques, Canon, 18, 32, 54.
 Jeancolas, Isidore, O.M.I., 241.
 Jean du Sacré-Coeur, Father, 94.
 Jeanmaire, J. F., O.M.I., XXVII, XXXVIII,
 41, 46, 47, 77, 115, 269, 271, 272, 286,
 287.
 Jesus Christ, XXXV, 6, 68, 71, 166, 184,
 229.
 Joseph, saint, 40, 45, 78, 79, 134, 265, 267,
 282.
 Joubert, Pierre, O.M.I. Brother, 155, 156.
 Julien, B., Canon, 255.

— K —

Keating, L., O.M.I., 178.
 Kéralun, P. Y., O.M.I., 86.
 Ketteler, W. E., Bishop of Mayence, 16
 Kirby, P.M., O.M.I., 87.

Lacadière (mission), 118.
 La Capelette, 208, 211.
 La Ciotat, 11, 134.
 Lacombe, V., O.M.I., 73, 259, 267.
 Lacordaire, O.P., 81, 83.
 Lacour, Eug. de, O.M.I., 233, 234, 235.
 Lacroix, M. Ant., O.M.I., 199.
 Lagier, J. J., O.M.I., XXXIII, 17, 101, 141, 198, 230.
 Lagrue, F. N. L., O.M.I., 111, 242, 248, 249.
 Lalllement, L., O.M.I., 37.
 Lancenay, L. J., O.M.I., 41.
 La Palud, 139.
 La Salette, 205.
 La Trémouille, J. E., Cardinal, 74.
 Laudisio, M., Bishop of Policastro, 251.
 Laurent, Abbé, 11.
 Laverlochère, J. J., O.M.I., 153.
 Lavigne, J. H., O.M.I., XXIX, 9, 44, 96.
 Lazarus, saint, 237, 281.
 Léautier, Abbé, 11.
 Lebescou, Jean, O.M.I., 7.
 Leeds, 39, 41, 57, 59, 87, 164.
 Le Floc'h, Jean, O.M.I., 236.
 Lempfrit, H. T., O.M.I., XXIX, 58, 175, 182.
 Leonard de Port Maurice, saint, 251.
 Le Stanc, J. M., O.M.I., 244.
 Leydier, J. Fr. F., O.M.I., 47, 55, 56.
 L'Hermite, Melchior de, O.M.I., XXIV, XXXVI, 1, 52, 53, 56, 61, 69, 70, 80, 81, 94, 113, 119, 130, 144, 188, 255, 257, 259, 262, 272, 283, 289, 294, 295, 297.
 Liège, 17.
 Lille, 17, 82.
 Limoges, XXIV, XXXV, 1, 5, 9, 10, 18, 20, 23, 24, 27, 30, 35, 38, 50, 74, 81, 94, 156, 181, 184, 191, 194, 245, 272, 283, 288, 292.
 Liverpool, 2, 42, 52, 243.
 Logegaray, Julien, O.M.I., 56, 79, 95.
 London, 17, 18.
 Louis-Napoleon, 100.
 Luc, nov. O.M.I., 7.
 Luigi, Dom., O.M.I., XXXV, 127, 132, 133, 231, 285.

Lusso, Louis, nov. O.M.I., 143, 177.
 Lynch, F. J., O.M.I., 40.
 Lyons, 15.

Magnan, J. J., O.M.I., 27, 154, 230, 248, 282, 283.
 Malabar, 47.
 Malbos, Jér., O.M.I. Brother, 77.
 Malou, J.-B., Bishop of Bruges, 254.
 Mame, printer, 22.
 Manosque, 205.
 Mans, 83, 85, 144.
 Manthe, 173, 174.
 Manuel, F. M., O.M.I., 244.
 Marchal, J. J., O.M.I., 94, 146, 147, 149, 157, 159, 161, 165, 167, 180, 181, 186, 202, 212, 247, 288, 289, 298.
 Marguet, Vicar General of Nancy, 7.
 Mary, 56, 62, 98, 124, 229, 265.
 Marseilles, *passim*,
 Marseilles, bishopric, 281.
 Marseilles, cathedral, 20, 40.
 Marseilles, church of La Major, 279.
 Marseilles, church of St-Jean-Baptiste, 45.
 Marseilles, church of St-Joseph, 40, 45.
 Marseilles, church of St-Laurent, 148.
 Marseilles, church of St-Lazare, 45.
 Marseilles, church of St-Martin, 278, 279.
 Marseilles, church of St-Michel, 45.
 Marseilles, church of St-Théodore, 126.
 Marseilles, church of St. Victor, 121.
 Marseilles, diocese, XXXVII, 2, 11-15, 17-18, 21, 28, 40, 45, 71, 134, 169, 196, 203, 207-212, 221-222, 255, 267-270, 293.
 Marseilles, Major Seminary, XXIV, XXX, XXXV, 20, 97, 114, 141, 163, 187-188, 195-197, 230, 249, 276-277.
 Marseilles, Minor Seminary, 27.
 Marseilles, Le Calvaire, XXXI, 41, 49-50, 75-76, 97-98, 107-108, 152-153, 210, 211, 214, 235, 252, 276, 280-281, 293-294.
 Marseilles, St-Louis, XXXVIII, 27, 52, 54, 57, 86, 87, 88, 195, 196.
 Marseilles, Sisters of the Visitation, 13, 20.
 Martin, J., O.M.I., XXXI, 133, 139, 140.

Martinet, Aimé, O.M.I., 121, 152, 163, 215, 216, 226, 227, 232, 233, 238, 241, 242, 276.
 Martini, Jacques, O.M.I., 41.
 Maryvale, 15, 52.
 Mathieu, Cardinal, 67.
 Mauran, C., O.M.I., 199, 298.
 Mauroit, H., O.M.I., 12, 26, 47, 123.
 Mayence, 16.
 Mazeaud, A. M., nov. O.M.I., 236.
 Mazenod, Madame de, 66-67.
 Mélanésie, 47.
 Menjaud, A. B., Bishop of Nancy, 1, 26.
 Merlin, H. L., O.M.I., 58, 60, 62, 76, 83, 102, 112, 116, 117, 124, 152, 153, 282, 292.
 Michel, Abbé, 83, 85.
 Michelier, F. X., O.M.I., 244, 275, 285.
 Mie, P. N., O.M.I., 270.
 Mitchel, M., 12.
 Moiroud, A., O.M.I., 99.
 Molony, R., O.M.I., 26.
 Mondini, Fr. F., O.M.I., XXIX, 41, 182.
 Monier, J., Canon, 255.
 Montolivet, scholasticate, XXIV, XXXIV, 127, 128, 209, 235, 241, 243, 246, 247, 248, 249, 252, 262, 263, 264, 265, 267, 274, 275, 276, 277, 278, 279, 281, 282, 283, 291.
 Montpellier, 24, 25.
 Montreal, 41, 42, 49.
 Moreau, Basile Ant., XXVIII
 Morlot, F. N. M., Archbishop of Tours, 21, 140, 141.
 Mosquera, Archbishop of Bogota, 191, 192, 194, 196, 197.
 Mosquera, General, 194.
 Mouchette, Ant., O.M.I., XXX, XXXI, XXXVIII, XL, 126, 145, 147, 148, 158, 159, 168, 214, 216, 217, 222, 228, 232, 233, 238, 248, 249, 252, 265, 275, 276, 277, 281, 283.
 Mounier, J. F. R., O.M.I., 148.

116, 117, 135, 136, 144, 153, 154, 160, 164, 165, 167, 171, 180, 200, 239, 240, 245, 269, 271, 272, 286, 287, 288, 292.
 Natal, XXIII, 32, 37, 56, 86, 95, 124, 157, 196, 249.
 Nesqually, Nicolas, P. J. A., O.M.I., 14.
 Nicolas, P. J. A., O.M.I., 5, 53, 76, 97, 107, 130, 194, 255, 279.
 Notre-Dame de Bon Secours, XXXI, 60, 124, 138, 144, 208, 231, 239, 278.
 Notre-Dame de Cléry, XXV, XXXIII, XXXV, 123, 153, 180, 185, 200, 202, 203, 204, 206, 210, 212, 217, 218, 233, 238, 247, 258, 279, 280, 289, 295, 297.
 Notre-Dame de la Garde, XXXIV, 17, 41, 123, 153, 210, 213, 214, 215, 216, 248, 252, 276, 283.
 Notre-Dame de l'Osier, XXIV, XXVI, XXVII, XXX, XXXII, XXXIII, 1, 6, 8, 12, 14, 15, 32, 35, 36, 39, 42-44, 45, 48, 49, 51, 53, 55, 57, 58, 62, 65, 66, 71, 73, 78, 81, 82, 84, 88, 91, 93, 96, 98, 99, 100, 103, 104, 106, 108, 109, 118, 123, 124, 126, 129, 131, 133-134, 136, 137, 140, 142-144, 156, 159, 161, 163, 169, 170, 174-176, 178-179, 187, 192, 193, 199, 201, 203-209, 213, 217, 221, 224-226, 231, 234, 236, 239, 242, 243, 261, 264, 268, 269, 273, 274, 276-280, 283, 291, 296.
 Notre-Dame de Lumières, XXX, 52, 57-60, 124, 145, 147, 148, 155, 157, 158, 159, 161, 163, 164, 168, 173, 203, 208, 213, 214, 216, 222, 223, 226, 231, 235, 238, 241, 242, 248, 267.
 Notre-Dame de Parménie, 7.
 Notre-Dame de Sion, XXVII, XXXV, XXXVIII, 28, 113, 116, 117, 171, 240, 258, 287.
 Notre-Dame de Talence, XXIV, XXV, XXXIII, XXXV, 61, 113, 144, 188, 189, 190, 258, 280, 282, 292.
 Notre-Dame du Laus, 124, 205.

— N —

— O —

Nancy, XXIV, XXVII, XXXII, XXXIII, 2, 3, 7, 8, 26, 28, 29, 46, 60, 61, 62, 63, 76, 77, 90, 102, 103, 106, 112, 114, 115,

Odin, J. M., Bishop of Orleans, 173.
 Olivier, R. H., O.M.I., 86.
 Orange, 139.

Oregon, XXIII, 73, 214, 244.
 Orleans, XXXV, 21, 124, 154, 181, 185,
 186, 200, 294.
 Osserain, 32.

— P —

Palle, Pierre, O.M.I., 9, 175.
 Pallu du Parc, L. T., Bishop of Blois, 250.
 Paris, 12, 18, 20, 21, 23, 78, 80, 114, 115,
 134, 135, 136, 156, 160, 161, 194, 198,
 293.
 Paris, parish of St-André, 135, 136.
 Parisot, P. F., O.M.I., 86.
 Pasqualini, P. J., O.M.I., 259, 267.
 Pastre, M., 12.
 Paul, Abbé, 11.
 Pavy, L. A., Bishop of Algiers, 1.
 Peillon, Bruno, nov. O.M.I., 274.
 Pélessier, L. J., O.M.I., 74.
 Pentevinck, A., O.M.I., 249.
 Perréard, Jules, O.M.I., 37.
 Perrier, Charles, 38.
 Peter, saint, 92.
 Peter Claver, saint, 107.
 Philadelphia, 249.
 Philippe, servant, 281, 282.
 Philippeville, 133, 177.
 Pian, J. M. E., O.M.I., 280, 281.
 Pianelli, C. L., O.M.I., XXVIII, 33, 186,
 272.
 Picard, Fr., O.M.I. Brother, 61, 80, 81.
 Picus, Fr., O.M.I., 41, 198.
 Pius IX, 33, 40, 58-59, 191, 194, 243, 252,
 260.
 Pielorz, Jos., O.M.I., XXVI.
 Pierre, servant, 155, 209.
 Pierron, Madame, 137, 138, 139.
 Piot, Jules, O.M.I., XXVIII, 9, 26, 72, 106,
 275, 288, 290, 291, 294, 295.
 Pont, Jér., O.M.I., 10, 20.
 Pont de la Maye, 61, 80.
 Poterat, Marquis de, 210.
 Pourret, X., O.M.I. 12, 26.
 Pulicani, Dom., O.M.I., 37.
 Puy, 83.

— Q —

Quimper, 206.
 Quirinal, 251, 252.

— R —

Rambert, T., O.M.I., 180.
 Rastoul, J. A., nov. O.M.I., 83, 84, 85, 92,
 144.
 Red River, 73, 74, 85, 123, 161, 214, 244.
 Rémas, René, O.M.I., 85, 123.
 Ravel, A., nov. O.M.I., 130, 132.
 Revol, L. F., O.M.I., 56, 102, 112, 116.
 Rey, Achille, O.M.I., 44, 65, 216, 217,
 225, 246, 247, 277.
 Ricard, Pascal, O.M.I., 14, 21, 149, 214.
 Richard, F. Gustave, O.M.I., XXIV,
 XXIX, XXX, XXXVI, 36, 43, 45, 48,
 51, 55, 58, 65, 71, 78, 81, 83, 84, 91, 96,
 98, 103, 104, 106, 109, 110.
 Riff (Oblate property), 218, 232.
 Rodriguez, 246.
 Rogemont, A. J.-B., O.M.I. Brother, 80,
 124.
 Rognac, 142, 143.
 Rolleri, Ant. E., O.M.I., 63, 155.
 Roman, Miss, benefactress, 223, 224, 226.
 Romans, major seminary, XXIV, XXXV,
 123-124, 153, 172, 177-181, 190-191,
 202-203, 205, 208, 219-220, 223, 229-
 230, 231, 237, 240, 247-248, 255-256,
 260, 263-264, 266-267, 284, 287-288,
 291-292, 294-296.
 Rome, XXXVII, XL, 13, 14, 29-32, 40,
 58-59, 81, 83, 131, 187, 191, 247-252.
 Rome, Holy Office, 260.
 Rome, St. Sylvester, 250.
 Ronze, Félix, O.M.I., 58.
 Roque, Th., O.M.I., 109, 144, 177, 178.
 Roquefort, 149.
 Rossi, Jos., O.M.I., 267.
 Roudet, Pierre, O.M.I., 86.
 Rouge, Fr., O.M.I., 281.
 Roustang, A. P. L., O.M.I., 48.
 Rouvière, P., O.M.I., 38, 288, 292.
 Roux, doctor, 209.
 Roux, M. A. A., O.M.I., 294.
 Roux, L. nov. O.M.I., 73, 78

Royer, M. J., O.M.I., 91.
Ryan, T., O.M.I., 78, 79, 111.

— S —

Sabon, J.-B., L., O.M.I., 95, 157.
Saboulin, O.M.I., 87, 197, 199, 212.
Saby, Jacques, O.M.I., 41, 97.
Sacred Heart, 86.
Saguenay, 47.
Saint-Barnabé, 208.
Saint-Dié, seminary, 137.
Saint-Dizier, 194, 201.
Saint-Etienne, 278.
Saint-Geney's, J. A. M., O.M.I., 214.
Saint-Laurent, 26.
Saint-Marcellin, 15, 40, 278.
Saint-Martin-des-Pallières, 26, 224.
Saint Pierre de Mons (mission), 71.
Saint-Siméon de Bressieux, 166, 175.
Salinas, A., Bishop of Amiens, 250.
San Remo, 154.
Santoni, Jacques, O.M.I., XXXII, 1, 6-8,
14, 36, 39, 42, 47, 49, 51, 75.
Sardou, M. A. M., 230.
Sarrebayrouse, Bishop, 62.
Sartène, 64.
Scitovszky, J., Cardinal, 251.
Séjalon, J. C. B., O.M.I., 144, 269.
Semeria, Etienne, O.M.I., 47, 56, 182.
Semeria, J.-B., O.M.I., 244.
Seychelles Islands, 47.
Sibour, M. D. A., Archbishop of Paris, 21.
Sicklinghall, 87.
Sigaud, J. L., O.M.I., XXVIII, 286, 287,
288, 291, 292.
Silvy, Alex, O.M.I., 110.
Sion, Paul, O.M.I., XXXVIII.
Soullier, J.-B. L., O.M.I., XXIV, XXXIII,
26, 28, 29, 77, 102, 245-246, 283, 286-
287.
Strasbourg, 14-15.
Suez, 12.
Suleau, M. de, 20.
Sumien, A. M., O.M.I., XXIV, XXXII, 3,
4, 86, 87, 117-118, 218-219, 220, 223.
Surel, Jacques, O.M.I. Brother, 149.

— T —

Tabaret, Ph., O.M.I., 26.
Taché, Al., O.M.I., Bishop, XXXVI, 64,
65, 68, 161-162, 195, 196.
Taix, M. J., O.M.I. Brother, 108-109.
Tamburini, A. L., O.M.I., XXIX, 284-286.
Tassy, M., 270.
Telmon, O.M.I., 41, 44-45, 97, 242, 267.
Tempier, Fr. de Paule H., O.M.I., XXIV,
XXV, XXXVII, 5, 11-15, 18-25, 26-27,
29, 33, 36, 39-42, 44-45, 47-48, 64, 65,
93-94, 98, 111, 114, 139-142, 148, 154-
155, 161, 164, 181, 188, 199, 214, 217,
222, 225, 230-231, 238, 243, 244, 249-
251, 262, 278-279, 281-283.
Texas, XXVII, 73, 74, 78, 86.
Thomas, saint, 52.
Timon, Jean, Bishop of Buffalo, 2.
Tissier, S. J., 20.
Tissot, J., O.M.I., 41.
Tolentin, Désiré, 189.
Tortel, Ad., O.M.I., 182-183.
Toulouse, 24.
Tours, 20, 21.
Trévelot, L. M., J., nov. O.M.I., 234-235.
Tulle (project of foundation), 5, 24-25.
Turle, parish priest of Salon, 37.

— U —

United States, 26.

— V —

Vacher, V., O.M.I., 110-111, 115.
Valence, 96, 123, 124, 139, 140, 142, 153,
154, 156, 172, 178, 191, 203, 209, 219,
237.
Vallet, Victor, nov. O.M.I., 274.
Vals, 239.
Vandenberghe, Fl., O.M.I., XXVII, XXIX,
XXX, XXXIII, 19, 41, 82, 97, 104, 106,
108-111, 124-126, 129-130, 133, 144,
162, 187, 224-226, 234-236, 243-244,
264-265, 268-269, 274, 278, 284, 288,
295.

- Vassal, Aug., O.M.I., 111.
 Vauchluse, 168.
 Vaudoier, architect, 150.
 Végreville, V. T., O.M.I., 85, 123.
 Verdet, Cas., O.M.I., 86, 250.
 Verdier, J. M., O.M.I., 45.
 Verhulst, V. H., O.M.I., 51.
 Verkin, H., O.M.I., 23.
 Veuillot, Louis, 134.
 Viala, Jean, O.M.I., 59-60, 174.
 Vico, XXIX, 63, 127-128, 133, 231, 243-244, 284-286.
 Vignolle, Et., O.M.I., 86.
 Vinay, 140.
 Vincens, Ambroise, O.M.I., XXIV, XXVI, XXIX, XXXVII-XXXIX, 1-2. 6, 7, 8-9, 13, 14, 32-33, 35-36, 39-41, 46, 48, 50, 51, 53, 55, 62, 66, 75-76, 87-88, 97, 104, 105, 106, 107, 111, 118, 123-124, 126, 131-133, 136, 139-140, 143-144, 145, 153, 155-156, 161-163, 164, 166, 170, 174-177, 179-180, 199, 205-206, 218, 236, 238-239, 242-243, 247, 264-266, 269, 272, 275-276, 279-280, 283, 295.
 Vintras, 28.
 Visidari, J. P., O.M.I., 244.
 Vitagliano, Canon, 279.
 Vivier, Jos., O.M.I., 26.
 Viviers, 42, 62, 64-65, 66, 68, 71, 73, 96, 97, 121, 132, 134, 137-141, 149, 173, 264, 267, 269, 277-279.
 Vogue, 239.
 — W —
 Wicart, C. A. J., Bishop of Fréjus, 35, 88-89.
 Wiesbaden, 16.
 Winter, W., O.M.I., 79, 111, 115.
 — X —
 Xaronval, 241.
 — Z —
 Zinelli, Don B., 251.
 Zirio, Ch., O.M.I., 41, 97.

Index of Subject Matter

— A —

Admonitor of novices, 84, 85.
Ami de la Religion, newspaper, 68, 172.
 Assistants General, XXV, 35-40, 81, 111,
 154-155.

— B —

Benefactors, 37, 223-224.
 Brothers (Oblate), 78-79, 81, 108-109,
 124, 148-149, 187.

— C —

Capuchins, 125, 129-130.
 Cardinalate, 141.
 Carthusians, XXXII, 125, 129, 204.
 Cholera, 207-241.
 Community, 94-95, 133.
 Council of Aix in 1850, 26, 65.
 Confessions, 144-145.
 Congregation, proper spirit, XXXIX-XL,
 252-254.
 Constitutions and Rules, XXII, XXXII-
 XXXIII, 13, 29-30, 32.
 Correspondence, XXXVI-XXXVII, 6, 8,
 31, 40, 43, 72, 155, 180, 188, 260-261,
 290.

— D —

Deaths of Oblates, XXII, XXVI-XXVII,
 47, 56, 68, 69, 109-111, 141, 168-169,
 173, 175-177, 181, 249, 255, 258-259,
 267, 271.
 Defections of Oblates, XXII, XXVI-
 XXIX, XXXIII, 4, 7, 9, 10, 44, 91-92,
 96, 109-111, 170, 175-176, 182, 192-
 193, 238-239, 272-273, 288, 290-292.
 Discipline, 110.
 Dominicans, 83, 96, 102, 120.

— E —

English, 244.
 Eucharist, 127.
 Evangelize the poor, 5-7.

— F —

February 17th, 121-123.
 Foundations (Oblate), XXXIV, XXXV, 5.
 Fraternal charity, 168, 252-254.
 Fraternal correction, XXV, XXXII-
 XXXIII, 5, 8, 75, 87, 126, 144-145,
 157-158, 191, 193-194, 245.

— G —

Gazette du Midi, 25.
 General Chapter, (1850): XXIII, XXXI,
 XXXV, 14, 17-18.
 General Chapter, (1856): XXVI, XXXI.
 Grands Cours, XXXI, 33, 36, 41, 49-50,
 52-53, 76.

— H —

Holidays, XXXII, 141, 159, 168, 184, 198-
 199, 202-205.
 Humility, 6, 9-10, 102, 118-119, 171-172,
 192.

— I —

Immaculate Conception, XXXVII, 251-
 252.
 Irish, XXIX, 111.
 Italians, 128, 207, 211, 231, 263-265.

— J —

Jesuits, XXXI, 17, 50, 118, 121, 198, 264, 290.
 Juniorate, 285.

— L —

Ladies of St. Thomas, 218.
 Ladies of the Sacred Heart, 20.
 Lazarists, 12, 83, 197, 264.
 Lent, XXXII, 118, 120, 124-125.
 Litanies of the Saints, 146-147.
 Love for Oblates, XXXVIII-XL, 9, 30-31, 34, 35, 52, 54, 69-70, 122, 169, 175, 180, 191-193, 203, 212, 214, 225, 232-233, 265-266, 272, 290.
L'Univers, newspaper, 21, 172.

— M —

Major seminaries, XXXII, XXXV, 88-89, 102, 141, 198-199, 201-202, 204-205, 219-220, 229-230.
 Marists, Brothers, 148, 152, 162.
 Master of novices, XXX, 36, 39-40, 43-46, 53-54, 72-73, 75, 108-111.
 Minimes, 88.
 Missions, foreign, XXXV, 12-14, 73-74, 95, 198-199, 213, 244, 250-251, 285.
 Missions, parish, XXXVI, 7, 70-71, 102, 114-115, 160, 185, 189, 261-262, 269.
 Mortification, 73, 146.

— N —

Novitiates, novices, XXVII, XXIX-XXXI, 1, 6-7, 36, 43-46, 48-49, 55-58, 65-66, 71-73, 75, 78-79, 81-85, 91-93, 96, 98-100, 103-105, 108-111, 124-126, 129-133, 136, 143-144, 158, 169, 174-175, 177, 198-204, 209-210, 213, 231, 234-236, 243-244, 263, 278, 296-297.

— O —

Obedience, XXIV, XXV, 5, 8-9, 43, 44, 153, 158, 161-162, 219, 233, 257-258, 286-288, 293-294.
 Oblates of Mary Immaculate of l'Osier, 51, 92.
 Oblates, distinctive traits, XXXIX, XL, 252-254.
 Observantine Fathers, 12.
 Oraison, 71, 179, 215.

— P —

Pallium, 32-40.
 Penance, 118, 120.
 Picpus Fathers, 197.
 Poverty, 28.
 Preaching, 13, 61, 70-71, 76, 93-95, 102, 114-116, 118, 134-135, 200, 204-205, 282-283.
 Provincials, XXIII, XXIV.

— R —

Recruiting, XXIX, 7, 45-46, 71-73, 82-83, 85, 87-88, 98-99, 108, 132-133, 152, 190, 199, 205-206, 263-265, 267, 269, 285.
 Redemptorists, 16-17, 102, 151.
 Regularity, XXXII-XXXV, 4, 48-50, 94-95, 99-100, 109, 122, 145-147, 174, 184, 190, 202, 204, 209, 218-219, 233-234, 236, 242-243, 245-246, 285-286.
 Relatives, help, visits, etc., 34, 66, 149-151, 166-168.
 Retreats, annual, XXXII, 39-40.

— S —

Sacred Scripture, study of, 101.
 Scapulars, 85.
 Scholastics and scholasticate, XXIX-XXXII, 2, 61, 73, 145-148, 157-159, 163, 167-168, 213-216, 221-222, 226-229, 232-233, 238, 241-242, 248-250, 252-254, 278, 283.

Sisters of the Christian Doctrine, 286.
 Sisters of St. Charles, 54.
 Society of St. Vincent de Paul, 293.
 Spiritual reading, 101.
 Suffering, 4, 44, 66-68, 259, 271, 290-291.
 Sulpicians, 140, 197-198.
 Superiors, XXIV, XXVI, XXXII-XXXIV,
 59-60, 77, 218-219, 245-246, 286-288.

— T —

Testament, 249.
 Trappists, 78, 204.
 Trips, XXXVII-XXXVIII, 11-26, 60-62,
 137-143, 205-206, 248-255, 270, 277-
 278.

— V —

Vicar General, 31.
 Virtues of the Oblates, XXIX-XXXII, 158,
 169, 183-184, 214-215, 253-254, 259.
 Visitations, canonical, 32-33, 36, 50-54,
 57-60, 63, 73, 86, 276-277.
 Visitors to bishopric, 1-2, 81, 97, 108, 140,
 152-156, 179.
 Vows, XXVIII, 90-91, 166-167, 170, 186-
 187, 273-274.

— W —

Work of the Founder, XXXVI-XXXVII, 2,
 8, 38, 72, 121-122, 136, 152, 154, 156,
 179, 182, 188, 203.

— Y —

Young Fathers, XXXV, 2-3, 9, cf. Grand
 Cours.

