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The Yakima War: The Oblates falsely accused (II)

Souvenirs de M^{gr} Grandin sur M^{gr} de Mazenod

Généalogie épiscopale de M^{gr} de Mazenod

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The Yakima War

An Episode in the History of the Oregon Missions Refutation of a False Accusation (continued*)

Some seem to think that the plunder and burning of the chapel house was something absolutely normal. William Charles Palmer, in his *Journal* on date of November 14, writes this single line: "Fair but cold. Lay in camp. Went to the mission and burned it. Got turnips and cabbages⁶³".

The Volunteers had, as it were, done their best to destroy as much as possible, even the dwelling of the innocent missionaries. We shall see later what importance must be given to the so-called caches of powder and ammunition.

12. Fr. Chirouse's fate; an evaluation of Fr. Pandosy's behavior.

On November 16, Father Chirouse wrote to Father Ricard. He had been trying to keep the Cayuses out of the war, but since many of them were in favor of it, he had decided to leave with the baptized Indians and spend the winter among the Nez Percés, where he would wait until spring. If peace was not made by then, he would go to the Jesuits and await Ricard's orders. He then added the following, which shows that the situation among the Cayuses was no better than among the Yakimas:

[...] The bad Indians call us the children of the Americans, the slaves of the soldiers, and they try to exterminate us. Please pray for us.

If you can, make our position known to the Government and its officers, so that they may have a true idea of our situation and will not be prejudiced when they come into the country.

I write while fleeing like a fugitive.

I hope to see you again, if not on earth, at least in heaven. I was unable to have news from our poor Fathers among the Yakimas — what has become of them, I do not know: please God they are in good health! The Indians tell us that war is raging in the Yakima country and that these Indians are now starting to run away.

I have not been sleeping for the last fifteen days. I cannot sleep

much tonight.⁶⁴

Father Mesplié who is sometimes inclined to be a little timid sent a long letter to Father Ricard and questioned Father Pandosy's conduct:

[...] Major Rains found a letter written and signed by Father Pandosy. This letter, dated October 6⁶⁵, was written in English on behalf of Kamaykan, first Chief of the Yakimas. Since I have not seen the letter, I can only give you its substance. The letter brought to the attention of the commanding officer the reasons for the excitement among the Indians and for Mr Bolon's death, as well as many other things I know but imperfectly; but your Reverence will be acquainted with them, since I think the papers will soon release its contents.

By the end of the letter Rev. Father Pandosy said a few words in French and in his own name. He warned the troops that he had hidden some precious objects in certain places in the earth and some other words, but the contents is hidden in mystery. People blame Father Pandosy for this and will blame him for it a long time, unless he could justify his mysterious conduct publicly, that is by newspapers. In our times and in the country we live in, this mystery completely compromises not only his own person, but also all the missions and missionaries of Oregon.

There are many things in Father Pandosy's conduct which ill-disposed persons interpret in a very bad sense and can have dangerous consequences; they can make you aware how the Rev. Father had spoken or written to Governor Mason in a contradictory way. This, without going any further, must be elucidated. Your Reverence who, is on the spot, near Governor Mason, should ask on what subject Father Pandosy told contradictory stories and, if possible, publish a justification in the papers.

In second place, it would be good for the public to know how **it** happened that on the arrival of the troops at the Attanam station, fire was still burning in the house, the clock running and all the rest of the housekeeping in good order as if the masters had just left the house. Fresh footprints seemed to indicate the exact time the priests had left. How is it, also, that Rev. Father who does not speak English at all and writes it even less, left a letter written by his own hand in English and in pure English? How is it also that in his post scriptum in French he did not state the reason for his departure, say where he was going and how he was treated by the Indians, instead of a few insignificant words? Having surrounded his departure in mystery, the public being in general ill-disposed toward him, supposes that he is among the fugitive Indians advising them. Thus, the Volunteers seeing his conduct shrouded in secrecy, cursed him and have sworn that if they could rejoin him they would hang him in spite of all divine and human law and, in this kind of

rage, have set fire to the house. It is said that the officers of the regular army had already put the goods, life supplies, etc., in a safe place as well as the religious objects of the chapel which are to be given to me at the Dalles. Blessed be God! If the priests have escaped through Olympia; but let Father Pandosy clear himself without delay of all the alledged faults of which he is accused and this for his own honour and the good of all missionaries and missions of Oregon.

It is said that guns, a barrel of powder and two barrels of shots belonging to the Fathers were found in the ground and on the table or in their house an account book showing a receipt for 35 rifles bought for sale to the Indians and on the daily account a considerable sale of ammunition to the Indians in return for payment since the beginning of the mission. This account book will probably be shown shortly in the newspapers. If this is true, we poor missionaries will be very contemptive persons and all considered as the lowest kind of men. Moreover our lives are in great danger. To my mind, Father Pandosy has always been a priest filled with the spirit of God and full of zeal for the salvation of souls; but let it be said among us, the Rev. Father often lacked prudence in his relations with the Indians or with the Whites. Fortunately his intercourse with the Whites was rare because otherwise his character would be even more blackened here. I do not pretend to attack his moral conduct. God forbid, but only his political and civil behavior, which, by what I could hear and understand has always been that of a man who is too unpolished..⁶⁶

It is very easy to see that Father Mesplié is too prone to believe all the hearsay and that much of his so-called information is groundless.

13. Fr. Ricard asks the Governor for a public statement.

Mesplié's letter to Ricard certainly prompted the latter to write another one to "Secretary and Governor" Mason, on December 1:

[...] Mr Governor, I shall not hold you responsible for what has just happened at the Yakima mission, but it is nonetheless to be regretted that you have not expressed an opinion which, while instructing the public, would have dispelled the prejudices and probably prevented the ills that you deplore as much as I do. Very fortunately the priests were not in their house, otherwise besides pillage, sacrilege, fire, to all appearances massacre would have been added, and no doubt that following the massacre of the priests a bloody combat would have taken place between the regular troops and the others responsible for an unspeakable behaviour in the opinion of every civilized nation.

Mr Governor, the time for silence has now passed. The newspapers of

Oregon have already published the facts, and these papers, through suspicion, prejudice or for any other motive, now leave the most odious suspicion hang over the priests, one that is most contrary to truth as you know better than anyone else. It is therefore time for truth to come out into the open and for your authority to intervene. You cannot now say that you do not share my fears and fail to act. I do not ask that the offenders be brought to trial and punished according to the laws of the United States, but I do ask that, for the honor of the priest, for your honor and that of the Government, you make the truth known and condemn what was done at the Yakima mission. As for the damages, the Government will make it its duty to compensate fully. I hope, Mr Governor, that this time, you will hasten to give me the satisfaction I earnestly requested in my letter of October 12. In order that you may understand why I show so much anxiety and sollicitude, I declare officially that the priests who are among the Yakimas and the Cayuses are under my protection and that I consider them as my children.⁶⁷

As for Governor Mason, he finally decided to answer Father Ricard on December 4:

I have the honor to acknowledge the receipt of your favor of December 1st and also of those of October 12th and 15th.

My frequent absences from the seat of Government, and the multiplicity of labour that has developed upon me recently, will I trust be a sufficient apology for not having replied to the letter.

It is not the business, or the province of the Executive of this Territory, to publish through newspapers, statements in reference to any class or sect. As far as my duty [sic], and within my power, your letter admits, that I did by word of mouth, state that I had received information from the priests as to the difficulties brewing in the Yakima Country. I have no hesitation in stating that Father Pandosy gave information to me attributing, at the time, all the outrages committed up to the period of his presence here in October last, to Awhi and his particular band.

I will further state, that all the American citizens who have traversed that country, and have ever stopped at the Atahnem mission, have from all that I can learn always been treated hospitably and kindly

As to the circumstances of the burning of the mission, I can only say, that I have received no official information and you are as much in the possession of the facts as I am at present. — As soon as any official communication touching this or any other subject alluded to in your letter, shall be received at this office, it will afford me pleasure further to communicate with you.

Whatever popular prejudice may exist against your order, your long

experience of the world has certainly made you aware, that this is a matter liable to any and all persons occupying prominent positions, and is entirely to be disregarded whenever without foundation.⁸⁸

The message is polite, but the Governor declines to defend the missionaries publicly and even to express his reprobation of the crimes committed.

14. The Mission account book is no evidence.

In the meantime, the famous account book from which all sorts of interpretations have been drawn was sent to Vicar General Brouillet for examination and the priest gave his opinion to Major General John E. Wool, Commander of the Pacific Division, on December 5. He wrote:

I beg leave respectfully to call your attention upon the following extracts taken from the *Account book* found at the Yakima Mission, which you so kindly granted me the privilege to peruse. Those extracts constitute all the articles mentioned in that book in the shape of ammunition or arms of any kind, and they are presented in the same order as found in the book. I rejoice, Sir, that this book has become the property of the public, as it will, I hope, convince you and any other unprejudiced persons that the priests in the Indian country have nothing in view but the real welfare of the Indians; that they are *there* for the Indians alone and not for themselves; and that whilst *there* they can be as good citizens as there is any in any part of this country.

This account book extends from 1852 to the 22nd of October 1854, a period of nearly three years, and it shows that during that period, the following amount of ammunition and arms has been purchased by the Mission and a part of it distributed to the Indians in the following order

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The priest shows in the most minute details the amount of ammunition and guns purchased or traded for supplies furnished by the Indians; the enumeration covers seven long pages. He then draws the conclusion:

Sir, if we sum up the above extracts, we find that during the period of three years, 95 pounds of powder *only* have been purchased by the Mission, viz: 10 pounds at one time and 10 pounds at another time during the first year; and 75 pounds in the second year, besides 1 double barrelled gun, 5 rifles, and 4 bags of shot.

We find also that all the ammunition and arms of any kind distributed to the Indians during that time are reduced to the following:

Powder: 3¹/₂ pounds in boxes, and 1668 musket loads averaging at least 50 to the pound, giving a total amount of 36¹/₂ pounds.

Shot: 718 loads besides 2¹ pounds.

Caps: 1165

Balls: 442

Arms: 3 rifles, 3 pistols, 1 sword and 1 bowie-knife

Which gives 12 pounds of powder, 239 loads of shot, 338 caps, **147** balls, 1 rifle & 1 pistol for each year.

Is there matter to wonder, Sir, at that amount of ammunition distributed among the Indians during the space of three years, when it is well known that the priests depend upon it for a part of their living, travelling expenses, payment of daily services from the Indians and the occasional presents which they owe to the chiefs, according to the common custom of the whites who live among them?⁷U

Had this letter of the Vicar General been published, it would have surely dispelled many doubts, shown the falsehood of the accusations and brought quiet to good abbé Mesplié. It is hard to understand that so much fuss had been made of the alleged caches of arms and of the famous account book. Why would Father Pandosy note in his post scriptum written in French, on October 7, that there were various caches in the garden, if he felt guilty? The simple truth is that he wanted the troops to find these objects. If the missionaries had armed the Indians, why take the precaution of burying the powder in the potatoe field instead of distributing it to the Indians before leaving the mission. They simply wanted to prevent the hostile Indians using it against the whites.

Father Bischoff writes:

Fair-minded scholars have come to agree with Sheridan and not with Nesmith, regarding the potatoe patch powder keg. However, the unseen evidence of the vanished account book has been another matter. Nesmith claimed that this book left "it a matter of uncertainty whether the *Gospel* or *gunpowder* was [Pandosy's] principle [sic] stock in trade." This charge has stood through the years for lack of contradictory evidence, or for lack of the evidence on which it was originally based — the account book. Re-discovered documents now make possible an analysis of this major alibi for burning the Mission.⁷¹

Among the re-discovered documents is the above quoted

letter of Brouillet. The account book was brought by Rains at the time of the destruction of the mission. Moreover, the list of objects left at the mission of which an inventory was made by the missionaries on November 6, before the arrival of the troops, shows clearly that the account book was not forgotten by the missionaries who left in a hurry⁷². So that this sentence of Nesmith to Curry, on November 19, 1855, to the effect that "A quiet examination of the book brings to light no indisputable fact that he [Pandoso] has furnished the Indians with large quantities of ammunition" lacks proof. Fortunately, General Wool will be more intelligent or more honest and admit that the quantity of ammunition was of no importance.

However, there may be a palliating circumstance in the interpretation of the entries in the account book: the ignorance of the French language. Father Durieu explains it to his brother on October 10, 1856, when he describes the sacking of the mission house and the finding of the incriminating book. He writes, after stating that the Indians loved the missionaries whom they considered as some of their own people:

I had to dread the Americans more than the Indians. This has been seen by the facts. They came with an army of one thousand against the Indians. The Indians let them come, but fled, so that the troops met no Indians. Furious at not finding what they were looking for, they came to our house we had left less than 24 hours before. Lo! If we had been there, more than one hundred gunshots would have been shot at us; but the bird was gone. Not finding us, they satisfied their rage on the house and its effects; they burned everything: house, windows, furniture, floors, & &, killed the animals, tore the linen into pieces and hung it to the trees: wore the sacred vestments all around the camp to insult and make fun of them, broke and desecrated the crosses, made them say mass, according to their own expression, and finished by tearing up the chasuble to make sacks for their tobacco and pipes. True, not all associated themselves with these infamies, but no chief had authority enough to stop them. They came back in triumph as if they had won a remarkable victory.

Accusations then poured down on us from all sides; but truth **had** been vindicated, and those who want to see, know very well that the priest is in no way guilty. In fact, Father Pandoso, my superior and companion, because my name is not yet known, was accused of having given a great quantity of powder to the Indians to wage war: saying that he had brought in entire kegs; but according to our account book, which they made great

fuss over at the beginning when it fell into their hands, they saw the reality. Since our book was written in French, when 10 shots, 40 shots of powder was written down, they thought that it meant 10 or 40 pounds of powder, but when it was translated, when the count was made they were made to see that in the space of four years we have given on an average one powder shot per year to every Indian. We were also accused of not giving information to the Government of what was going on among the Natives, but there is not one Agent who has given as much information and so many times.⁷³

But let us go back to the events of 1855. On December 7, Brouillet sent a letter from Chirouse to General Wool⁷⁴ and the next day Wool wrote back:

I have the honor to acknowledge receipt of your honored communications of the 5th and 7th instant. The first contains a translation, in part, of the book found at the Yakima mission, and the other a copy of a letter from the Revd Father E. Chirouse [...] for all which I tender you many thanks. I agree with you in the opinion that no importance should be attached to the fact of the small quantity of powder issued to the Indians in the course of three years by Father Pandosy.⁷⁵

Again, on December 7, Brother Blanchet wrote to Governor Mason to correct some passages of the Governor's letter to Ricard on December 4:

Rev. Father Ricard having given me communication of a letter that you sent him on Dec. 5th⁷⁶ and having read these words: "I have no hesitation in stating that Father Pandosy gave information to me attributing at that time, all the outrages committed up to the period of his presence here in October last, to Awahi and his particular band."

Now, whereas I was interpreter for Father Pandosy who cannot speak english, for the discharge of my conscience, I beg leave to observe that Father Pandosy did not say that Awahi was the author of the outrages you allude to. This Father did not give any names, because though he had reports that some murder had been committed, he had no knowledge of the author. The aim of the visits of Father Pandosy was to inform your Excellency that Kam'ia-arkan stirred up the Indians against the Americans. I will further observe that Father Pandosy arrived here the 22nd of September, and left the 26th of the same month, consequently his information was not given in October.

You will confer on me the greatest favor in acknowledging receipt of the present.⁷⁷

The Brother no doubt asks for an acknowledgment so as to

have a document stating that the corrections have been made and thus cut short any rumours of false information given by Pandosy.

The year 1855 ends on a comforting note as we can see from a letter of Ricard to Brouillet, in which he says:

Mr Johnston showed us the Democratic Standard of December 13 where we had the sweet satisfaction to see justice and truth so well vindicated against the Argus: Please convey our profound feelings of gratefulness to this brave catholic citizen whom God will not fail to reward. Concerning the powder he could have mentioned that of the 95 pounds bought in 1852 and spent slowly during several years, the priests had taken some for their own use, and that 25 pounds were still remaining in the cache discovered, and finally that if the priest had wanted to give some to the Indians, no powder, no gun, no shot, nor any gunsmith's instruments would have been found in the cache at a time when many needed them; but your noble and generous defender may have thought that he had no need of going into all these details to assure the triumph of truth.⁷⁸

15. A bill directed against the French Oblate Missionaries.

The difficulties were not over yet. At the beginning of 1856 a bill entitled "An Act to prevent Aliens acting as teachers or Missionaries, among the Indians of Washington Territory", the worse act of bigotry, was before the House of Representatives. The preamble reads as follows:

Whereas the History of Oregon and Washington, shows conclusively that the influence of aliens as teachers and Missionaries among the Indians, have been productive of much mischief; and has seriously affected the interest of American settlers.

Therefore, to secure peace and quiet, to prevent further misunderstanding and difficulty, to impress upon the Indians the superiority of our government, over all other influences, and for the mutual safety of whites and Indians, it is provided as follows:

It was a reassuring beginning! The rest of the bill is written in the same vein. No stranger can be a missionary or a teacher among the Indians in the Territory; any person violating this section of the bill, is considered guilty of a misdemeanour and shall be fined the sum of \$100. for each offence. In some instances the fine can be as high as \$500. and the guilty party fined and imprisoned for one year. As for missionaries, section 6

stipulates:

Upon conviction of any missionary, the church property under his or her control, charge, superintendence, or care, shall be liable to execution and sale, all property belonging to the said missionary, none of which shall be exempt, shall be first exhausted or as much thereof as may be necessary to pay the fine and costs of prosecution.

Section 7 goes even as far as encouraging spying on them:

All fines collected under and by virtue of this Act, shall be disposed of in the following manner: one half to the informer, and the other half to the use of common schools, in the country where the offence was committed.⁷⁹

This piece of legislation was debated in the House on January 18, 1856, but was defeated and had to be withdrawn on January 22⁸⁰. Only three delegates voted in favor of "House Bill No 17" and twenty-six voted against it⁸¹. The rejection of the Bill is a clear manifestation that all sense of justice was not completely absent in the Territory and gave confidence to the missionaries, but the fact that such a measure could be presented to the House, debated and voted upon frightened them⁸².

Father Ricard, as can be expected, was most pleased with the rejection of this iniquitous piece of legislation and even more with the good feelings of Governor Stevens who had returned to the country as he explained to Father Brouillet on January 24, 1856:

Our enemies received a public and solemn repudiation and shame on account of the bill.

On his arrival, Governor Stevens did justice to the priests and declared that he received from them all the information he could expect to have. So nothing is wanting in the triumph of the good cause.

In order to let the Governor receive the great number of people who visited him, I only sent Father d'Herbomez and Brother Blanchet this morning to congratulate his Excellency on his happy return. But the Governor was absent on a trip in the lower part of the Bay. [...]

Mr Leclair and Marcel arriving here, told me that a messenger said Father Padosy was at the Kettles and had seen the Governor. As soon as the latter is back we will visit him again to know all these particulars.⁸³

The situation was therefore improving and it is to be believed that the article published by "A Catholic Citizen" in the *Oregon Argus* and reproduced by the *Pioneer and Democrat* of Olympia, on

January 4, had some influence. In this letter to the Editor, the writer showed clearly all that Father Pandosy had done in favor of peace in the Territory, quoted a part of a letter from Governor Mason to Father Ricard, and added:

There, sir, think you not that the evidence which I have here adduced, is all-sufficient proof of the false "position" which you have taken, relative to the conduct of father Pandosy. And, mayhap at the very moment when you were concocting your false charges against him, his life had paid the penalty of his zeal in the cause, which you say he opposed.

He then quoted from a letter of Chirouse dated November 18, 1855, which we already saw, and put the following question to Mr Adams:

Does such noble conduct as this, Mr. Adams, look like leaguings with the Indians, for the purpose of exterminating the whites? Does such conduct merit, in the smallest degree, the false strictures which you have dared publicly to pass upon them? Let the public judge. Nay, I had almost said, let your conscience judge, were it not that I have my scruples as to the fact of your being burthened with that troublesome monitor.

But fearing that even such indisputable proof as the foregoing would not "bring conviction to your soul", I will give you another extract from a letter received from a gentleman who was in the Indian country, during the time the treaties were being made by Gov. Stevens, and who is in no way attached to the Mission therein. — Speaking of the Indians, he says: "The Indians, in general, are for peace, but many amongst them would go with the crowd; the only thing, I am convinced, that keeps them within bonds, is the presence of the priests, who are doing all they can do, to beget a spirit of peace, and to show them the folly of resistance. On this account, some of the young giddy-heads are greatly affected towards the priests, whom they say are friendly to the whites, and consequently not the friends of the Indians." From this you may learn the situation in which a Missionary in the Indian country is placed and the prudence which he must exercise when giving information, for on one side he risks his life, and on the other, that which is dearest to him, his character. If, then, you think that I have not brought forward proof indisputable, of the falsity of your charge against Catholic priests in general, and father Pandosy in particular, I can refer you to any of the *attachees* to Gov. Stevens, during his official visit to the Indian country, or to the governor himself, for further testimony as to the conduct of the Catholic Missionaries in the Indian country, believing that those gentlemen will trve [sic] an impartial and unprejudiced opinion. [...]

My parting advice to you, Mr. Adams, is, never to attempt to write upon a subject with which you are not thoroughly conversant. Never condemn before you are qualified to judge. Never attempt to build up a character for yourself, upon the ruin which you would make of an-other's,

by calumniation or falsehood. This advice, sir, in all the sincerity, not of a "Sister", but of a "Brother" of Charity, and still remains...⁸⁴

This is a beautiful vindication of the work of the priests among the Yakimas. Another honest defence was made in the House by the Honorable **H.R. Crombie**, a non-catholic, in his speech in opposition to Bill no 17:

The priests did all they could to bring about the treaty, thinking it would be mutually beneficial to the Indian and the White: to the Indian, as it conceded to them a sufficient reservation, giving them farms, blacksmiths shops, mills and school houses. A more liberal treaty has probably never been made. To the white man it would throw open for settlement the large and fertile valley of the Walla-Walla.

It has turned out vastly different from the thoughts of all engaged. Man wills — God ordains. [...]

The war now raging came within an acme of bursting forth **two** years ago, and was mainly prevented by the timely information given by the very priest, Pandosy, against whom there is poured out such a torrent of indignation. **I** may not stay the tide of prejudice, but **I** sincerely hope that members will at least bear the fact in mind before they, by their action, express disapprobation or crimination. [...]

I have thus been present at every mission station within this territory. I am personally acquainted with all the priests. With some of them I have been thrown in daily contact for some length of time — have heard their opinions, and have some little knowledge of the objects for which they came to this country. What I say is, therefore, the result of observations, not the flimsy, doubtfulness of hearsay reports.

Slander is not exception to the old adage: It is a rolling stone that gathers moss as it travels.

If there ever was a class that should be spoken of with feelings of reverence and respect, it is the hard-working, patient, long suffering, pains-taking priesthood of the catholics. I shall enter into no eulogium of them — they need none. Far above what tongue can depict, or hand portray, is the record of their actions, and to that and that alone they point sublimely. — words are not needed — actions are to speak.

The orator quoted extracts from letters of Fathers Chirouse, Oblate, and Ravalli, Jesuit, and said:

I submit the facts to the consideration of the house, having an abiding confidence, that even should members have been influenced by the existing prejudices, they will suffer not enmity to overcome justice.S⁵

Father Ricard who had been without news from his priests among the Yakimas since the beginning of the war, finally received word and wrote to Brouillet, on February 1, 1856:

The Governor while traversing the country of the Yakimas met Fathers Pandosy and Durieu with Brother Surel. Our Fathers were going to Colville. Father Pandosy was well, but Father Durieu was always sick."

In the same letter, the Superior added that the Governor visited several tribes and congratulated them for their fidelity and their love for peace and order, advising them to pray and listen to the good counsels the priest had always given them.

16. Fr. Durieu in danger.

This was good news indeed and the words of Governor Stevens showed a little justice on behalf of the authorities. But what had happened to the priests during all that time? Durieu relates his perigrinations in a letter to his parents, writing from "Oregon des Inohomish" on July 1st, 1859. He described the beginning of the war and then went on:

I was with my flock. The number of Christians was not greater than four hundred; notwithstanding the excitement and the threats, they never wanted to join the warriors, knowing that our holy religion does not approve bloodshed, except in case of absolute necessity. I did not realize to what danger I was myself exposed because my skin unfortunately was white and many Indians would have liked to put an end to the reproaches I made to them from time to time about their cruel hostilities. Moreover, all the baptized men in my village, were among the most courageous and fearless in the country, and their help would have given considerable impetus to the insurrection. But the leaders of the war knew only too well, that as long as I would be there, my neophytes would not move. Consequently, they tried to frighten me in order to persuade me to relinquish my post. They were greatly mistaken: what would be able to scare an apostle of Jesus Christ? Death! but what tie could attach him to a land where he has no relatives, no possessions, no enjoyment?

Nevertheless it was more prudent for us to leave our village and take refuge in the mountains. There, at least, we would not be afraid of being exposed to cross-fire; there, at least, we would enjoy the necessary calm to pray. We left all together, giving a last look of farewell on this dwelling of the Lord we foresaw soon to become the pray of fire. In fact, we were hardly on the crest of the neighbouring heights, when we saw our hamlet on fire. "God has given, God has taken, He does well what he does"; such were the words of my good Christians.

He was still in the mountains at the end of January. But the rebellious Indians wanted the Christians on the battle field and...

to attain this objective, I had to disappear, willy-nilly. They summoned me twice to move out and I replied twice: "This is no time to travel; the snow blocks all the roads and when it melts, I shall still be stopped by the overflowing rivers." These barbarians decided to use force and even to put me to death, if violence was not enough. About fifty scoundrels, taking advantage of a moment when my neophytes were hunting beaver at half a league from the village, came to the camp at night. Some entered the kitchen trying to reach my room, while others shouted outside: "Where is the priest? where is the priest?..." Having no doubt whatsoever that my last hour had come, I put my cassock on, made my act of contrition on my knees, then pulling the curtain separating me from these furious Indians, I shouted with energy: "Here is the priest!" I lit the fire, and saw only menacing figures, men armed with guns and knives. Knowing the Indian character, I did not lose countenance: "What! I told them, you come into my house at this hour of the day! Seeing you, one would imagine that you are to kill somebody. Get out of my room with all those guns! This is the house of the priest; if you have forgotten it, I will remind you. The day lasts for twelve hours, come and see me then, and bear well in mind that wolves and ferocious beasts alone roam during the night. Now, tell me why you came here! Speak and withdraw." My speech was not yet over than all the guns and knives had been given to two young Indians for keeping, and the men who had come to pinion me (for I saw in the hands of the chief of the band the strings which were to tie my feet and hands), these men were there, in an attitude of guilt. Seeing the good effect of my words, I added on the same tone: "Do you know where you are and to whom you speak? To the minister of Jesus Christ, the representative of God among you, to a man who sacrifices himself for your salvation; and your mind is perverse enough, your heart ungrateful enough to desire to do him harm! Are you not afraid that the Master of heaven could put you all to death here and now? If you are bloodthirsty, I am in your hand (and I uncovered my chest); drive your knife at this place, if you dare, and everything will be consummated, your crime and my sacrifice.

A long and gloomy silence reigned in the apartment, then the priest spoke again:

You desire powder and bullets, I have none; but even if I had, do you think that I would want to associate myself in your massacres by giving you the means to commit them. No, no, the Black robe is the man of peace and charity, ready to give his life to save yours and he hates those who cause death. Go, the Master of heaven will surely fall upon you one day and be revenged for what you are doing at present. However I pray to

Him to have pity on you and change your heart, because I cannot refrain from loving you still.

All these bandits applauded and the leaders among them cried out: "Yes, the Black robe is still our best friend. Pardon, Black robe, if our heart has become evil toward you; we came on the order of our Chief. No, no! the Black robe shall not perish, he shall always be our friend." At the same time, they all shook my hand and left at once. No doubt they knew of the approach of our Christian hunters who, warned by a child of the danger in which I found myself, were coming to my help.⁸⁷

Father Chirouse gave a somewhat different account. According to him some fanatics maintained that the missionaries among the Yakimas were the instigators of the bloody events which took place and, in consequence, the Americans took the unjust decision to mistake the innocent for the guilty in the revenge.

Fathers Pandosy and Durieu were warned of the danger they were in; they followed the Indians when the troop drew near and abandoned to the volunteers all they possessed in the Yakima country and retreated in the direction of the North East. After eight days of the most painful flight on the shores of the Columbia, they arrived at Colville, where they were received with great cordiality by the Rev. Jesuit Fathers. They stayed there until the first skirmishes were over.⁸⁸

On December 7, the Governor gave them notice not to enter the Yakima country and told them the mission was completely burned down⁸⁹.

17. Fr. Pandosy as interpreter and peacemaker between Indians and U.S. troops.

During the Summer and Autumn of 1856, it seems that the priests devoted much of their time and effort working among the Wetnatchees and the Okanagans⁹⁰.

Notwithstanding the prohibition to visit the Yakimas, Father Pandosy thought he had found way to get around the order as he explains to Bishop de Mazenod on June 24, 1858:

This order from the Governor was like a bolt out of the blue for me, since I intended to go the following Spring [1856] and visit my poor children in order to reconcile their minds. I read and reread this letter as if I wanted to persuade me that I was deceiving myself. But, alas! there was no way of doubting of the barrier *americanism* had erected between my flock and its pastor. The Yakima mission had always been a

stumbling-block to protestantism; the Methodists especially vowed an implacable hatred to it. I knew it, and it was impossible to have any illusion. Nevertheless the abandoning of my poor children weighed heavily on my heart. I therefore resolved to visit them without transgressing the defense made by the Governor. The letter forbade me to set foot on the Yakima country, so I decided to go to the *Winastshapams*, their neighbours; there, the baptized would come and see me and I could administer the sacraments. This idea appealed to me, I accepted it and began to count the days and the hours till Spring, when I received a letter from Olympia. Having heard how we succeeded in escaping the scene of the war, the Reverend Father Vicar wrote telling me to stay at Colville until further notice. I am therefore forced to put my project aside.⁹¹

But a new opportunity presented itself. The regular troops arrived in Vancouver and Colonel George Wright received an order to march into the Yakima country with the help of Colonel Edward Jenner Steptoe. They were to notify the Indians that the Governor wanted peace.

On May 6, 1856, the Colonel writes to Captain D. J. Jones, of the Pacific Q.G. while he is at the "Camp on the a-tah-nem Creek, near the Yakima Mission, W.T.":

Yesterday I crossed the Simcoe and descended the valley □ Along this stream and at the Mission, there are no indication of any number of Indians having been living, since last year. I am under the impression that they are most of them, either in the mountain retreats or at the fisheries.⁹²

This is probably the date around which the event related by Pandosy to de Mazenod took place:

A Yakima chief came to Colville and informed me of the arrival of the troops in their country, of the peace proposals made to the Indians by the Colonel and asked my opinion on this subject. — Are they sincere or not? I told him: *"They are sincere, we have received here the word of the great Chief of the Americans. If the proposals were offered by the chiefs of this country, I would not trust them too much; but I saw the leading papers of country of the Americans; their great Chief is speaking and the Americans who are here must do what he wants; he has sent soldiers to make peace, you have nothing to fear."*⁹³

Even without acknowledging it, the Americans were indebted to Father Pandosy, the so-called "traitor" in their efforts to bring peace to the country. Father Pandosy goes on in the same letter:

Two days later, he left for his country; I gave him a letter for the Colonel who was quite angry at the Governor's order which I had made known to him. What embarrassed him was the fact that in spite of all the interpreters he had with him, the Indians refused to listen. The Colonel sent the chief back with a letter entreating me to go down to his camp. The next day, I left Colville and three days later I was at the first hostile camp, 40 miles away from the main body of the army. I had gone about 60 or 70 miles a day on horse-back and at full speed. Peace was concluded and all my children showed transports of delight towards the tender Mother who had given a father to a cherished family of whom he was the beloved father.⁹⁴

Facts related by Father Pandosy are corroborated by official documents. Colonel Wright wrote to Captain Jones, from the "Camp on the Na-chess River, W.T.", on June 11:

On the ninth inst. a party of fifteen Indians, with their Chief, from the neighbourhood of Priest's Rapids, came to see me. The Chief presented me a letter from Father Pandosy. It appears that these Indians at the commencement of the war, were living at the A-Tah-nam Mission, and fled immediately to the North. The Chief has numerous testimonials as to his attachment to the white people, and his unwavering fidelity in our cause".

Indians were assembled at Wright's Camp when Pandosy and his companions returned from their voyage. Wright conquered no one⁹⁶. However, he had the honesty to acknowledge the fact that Father Pandosy helped more. In a letter to Jones, dated from the "Camp on the Upper Columbia River" on July 9, he wrote:

In all my operations recently, the aid I have received from Father Pandosy, has essentially contributed to our success. He has great influence with these Indians, and has exerted himself, both night and day, in bringing matters to the present state.⁹⁷

Then the priest accompanied the Indians as far as the Columbia river and towards the South in the Kittitas valley⁹⁸. After that, twenty men, eight women and some children from Priest's Rapid, led by Pandosy and Choos-kun, came to Haller's camp on the Yakima river⁹⁹.

Father Pandosy was thus of invaluable assistance to the army and was always received with great hospitality¹⁰⁰. In August, he spent three weeks at Haller's camp, during which time he used Haller's quarters almost as much as his own¹⁰¹

The priest had the painful advantage of seeing the old mission where he was on July 18¹⁰² but even a year after its destruction the gardens and the wheat fields were still abandoned and trampled on¹⁹⁸

The same day he wrote to Father Ricard:

Contradictions, sufferings, persecutions are the signs which distinguish the works of God. Triumph must come through the cross. So, in the midst of this dreadful turmoil, I remained calm. In addition,

I dare say that I rejoiced because I considered as a time of blessing and grace those days which, to others, would have seemed days of mourning. I kissed with love this cross that our Immaculate Mother obtained from her divine Son for us, and I was looking forward to it as a source of favors for these poor souls for the salvation of which we had come to work.¹⁹⁴

During his stay at Haller's camp, he became military chaplain. He celebrated daily mass in the camp, taught catechism and gave an uninterrupted course of instruction. Many received Holy Communion on Sundays. He added in the same letter:

My costume was the same I have always worn; my cassock and my large Oblate cross on my chest. The colonel and the members of his headquarters threatened with their wrath those who would have any notion of taking offence at my dress, my demeanour or sermons. Every time the soldiers meet me, they give me military honors *as an officer of the army*. These are orders and they take care not to transgress them. The Colonel has full confidence in me; the soldiers compete in affability towards me, and the army medical officer gives me all the medicine I want for my Indians.¹⁰

Nelson corroborated this fact and said that while continuing his work among the Yakimas, Father Pandosy offered his services to whomsoever desired them with the complete approval of the military authorities, who realized that it was due to his efforts that many Indians were neutral and not active foes!^o

Times have therefore changed and we are now far from the day when Stevens forbade his entry into the country and when the volunteers and others vowed to hang the Oblate. The *traitor* of yesterday was now a *hero* among the soldiers.

18. Governor Stevens' prejudices.

One person, however, is slow to put his prejudices aside as can be seen by the report Stevens sent to Washington, on October

22, 1856. This was his opinion on the Catholic missionaries:

In time of peace the influence of the Catholic Missionaries is good in that quarter and their good offices are desirable, till some outrage is committed or war breaks out.

But since the war has broken out, whilst they have made every exertion to protect individuals and to prevent other tribes joining in the war, they have occupied a position which cannot be filled on earth — a position between the hostiles and the Americans. So great has been their desire for peace, that they have overlooked all right, propriety, justice, necessity, siding with the Indians siding with the Americans, but advising the latter particularly to agree to all the demands of the former; — murderers to go free — treaties to be abrogated — whites to retire to the settlements; And the Indians seeing that the Missionaries were on their side are fortified in their belief, that they were fighting a holy cause. I state on my official responsibility that the influence of the Catholic missionaries in the Upper country had latterly been most baneful and pernicious.¹⁰¹

It is very difficult to understand why the Governor writes such a report, if not prompted by bigotry or false reports, because it contradicts everything that has been said and done by the missionaries to reconcile the Americans and the Indians, while maintaining the most basic principles of justice. Stevens seems to have forgotten the help given by Pandosy to Wright when he speaks of right, justice, etc., he would do well to recall the criminal burning of the Yakima mission and the false, pernicious and dishonest rumours circulated against the missionaries.

It is still more difficult to reconcile this with what the Governor himself wrote to Father Ricard about the same date. In a letter to Bishop de Mazenod, on November 21, 1856, Ricard says that the war is still going on. He then adds concerning the Governor:

Our Governor sent me a very beautiful letter on the 10th of this month to acknowledge the good done by our Fathers. Unfortunately in a speech he delivered in Portland on his return from Walla Walla where he met with failure, he stated publicly that the priests were not with the American people and consequently that they were against the people. [...] Notwithstanding this, he sent me the letter I spoke of and of which I am pleased to give you a copy. Here it is.

Office Supt. Ind. Affairs
Olympia W.T. Nov. 10, 1856

Reverend Father,

I have just been called on, by Jacques and his Indians with your letter of this date. The Agents on the sound have all born testimony to the good effects of the labors of the Missionary Fathers, and in my annual report to the commissioner of indian affairs, which I transmitted last week, I deemed it my duty to add my own judgment that their teachings had exerted the most beneficent influence on the indians.

Present my special acknowledgments and my cordial respect to the Fathers d'herbomez and Chirouse and say to them, I should be most happy to see them at Olympia.

I shall come down and see you the first opportunity.

Truly and respectfully

J. Isaac Stevens

gov. & supd.¹⁰⁸

19. After many considerations, the Oblates finally close the mission.

The future of the Yakima mission is now very uncertain, and on March 26, 1857, nothing yet has been decided as is seen by a letter of Father D'herbomez to Father Ricard in which he quotes an extract from Father Durieu¹⁰⁹

A month later, on April 22, D'herbomez wrote to Bishop de Mazenod and gave him some information on the Yakima mission based on a report from Durieu:

This mission consists only of Father Pandosy's 160 Christians. and in this group there are but a small number of adults who behave very well and are quite promising. But as long as we follow the system we have adopted up to now, reside in one place and fail to visit the Indians in their camps, we will do nothing. It is my opinion that we will have a small number from a camp around us, such as Father Pandosy's camp; we will spend all our time instructing about 50 adults and this is it. Father Pandosy has been among the Yakimas for at least six years and how many baptized Indians are there? 160. Spend six years of sufferings, of privations of all kind, six years in all sort of dangers for 160 persons; it is really spending the alms of the Propagation of the Faith in vain. But, if the missionary left his residence to visit the various camps, first at 9, 12, 20, 50 miles away and even farther, he would send many old people to

heaven. And what are our Fathers doing in the Hudson Bay and Red River regions, if not visits, missions among the Indians? Let us admit it. We have been farmers and not missionaries.¹¹⁰

On August 16, in a letter from D'herbomez to de Mazenod, we learn that a priest from the diocese of Victoria, Canada, admits that Father Pandosy was persecuted, but he still thinks that he may not be obliged to leave the Yakima mission""

D'herbomez repeats what he already said: there is no hope of doing any good among the Indians as long as there is no peace in the country and there is every reason to believe that there will be more skirmishes.

The military officers suspect that something is in the wind and this is why they would like to have a missionary who could serve as a spy, because without him they can do nothing. Hence, no doubt, their different views about the missionaries: the kind words and the promises made to Mr. Brouillet who is a man easily persuaded. But the past must serve as a lesson and invites to prudence.

It is possible that the present officers are well disposed toward the priests. He knows some officers of this sort, but they are in the minority! One may say generally that these gentlemen love the missionaries in as much as the latter can render them service as in the case above mentioned but, besides that, they are rather against them than for them...

I know positively that they suspected the missionaries of having some part in the war! They did not hesitate at the military post in Steilacoom to tell me that they thought Father Pandosy had something to do with it and there is no doubt that this is the opinion of the majority of the officers. How then can they say that they deeply regretted the missionaries' departure. How hypocritical? their past conduct proves on the contrary that they desired his departure because they believed they could do even better without him. Why have they always refused to render the smallest service to the missionaries? Why have they refused even to pay their fees as interpreters? Why were they always trying to find contradictions everywhere in the letters the priests wrote to them? This coolness, not to say more, toward the missionaries does not prove that they really wanted them to remain in the country. If they have now changed their minds, it is because a few months' experience has shown them that they made a mistake, that the presence of the missionary was indispensable, hence their kind words to convince him to come back. Is it

prudence to fall in with their desire? The past is sufficient reason to doubt. It is equally true of the present and the future.

For the present, it is sufficient to know how doubtful the dispositions of the Indians are toward peace. For the future, no one can foresee what will happen. The Indians understand very well that the missionaries cannot stay in the country and those interested in their own salvation have already left and gone to the Dalles where a priest lives or to Colville with Father Pandosy, and a few went to Nisqually. It is also certain that the Indians in favor of war — and they are the majority — do not want the missionary among them, until a final settlement has been reached with the Americans, because they do not like to see their plans divulged and since the priests always preach in favor of peace and forbid their people to fight. To return among them would only exasperate them more than in the past and so compromise the present and the future.

Considering the past, the priests can rely neither on the words nor on the dispositions of the military or civil officers; what they must try to do is to keep the trust the Indians had in the missionary because this confidence is lost, no good can be done among them. Now to keep the trust of the Indians, they must remain neutral and as it is impossible to be neutral while in the country because they would be obliged to inform the authorities of the intentions of the Indians and would have to preach against the war. Consequently it is better to stay away and let the soldiers and the government manage by themselves. This is the policy followed until now and there is every reason to be satisfied with it. This is why, Father D'herbomez thinks the kind words of some officers should not convince the missionaries to depart from this line of action¹¹².

The Oblates have now left the Yakima country and on March 27, 1857, Father D'herbomez ordered Fathers Pandosy to go to Colville and Durieu to Olympia¹¹³ In a post-scriptum for Father Pandosy, the Superior told him that if he could not remain at Colville, he should go to Bishop Demers' diocese, but only as a matter of urgency. Otherwise he should remain at Colville and await further orders.

In August, Pandosy is still with the Jesuits among the Cours d'Alènes¹¹⁴ and Father D'herbomez tells him to be patient: he will let him know what to do once he has positive news¹¹⁵.

Chirouse also thought that "he had reasons to believe that Father Pandosy could not appear safely before the Americans¹¹⁶". The priest therefore remained at Colville until 1858 when he left for British Columbia¹¹⁷.

The fate of the Oblate mission among the Yakimas is now definitely cast. Nevertheless it was still thought in some quarters that the Oblates might return¹¹⁶

It was all in vain. A firm decision taken by the Superior in Oregon had already been sanctioned by the general council of the Oblates in France as early as April 14, 1858¹¹⁹ and communicated to Father D'herbomez by Father Casimir Aubert, secretary general, on April 20, 1858, stating that it was evident that neither prudence nor the good of religion justified the re-establishment of the missions among the Yakimas and the Cayuses. With the prospect of the menace of a new war, nothing serious could be done in the country. Moreover, the number of Indians was very limited, while a vast field of operation was open to the Congregation in British Columbia¹²⁰

Thus ended almost ten years of hardships and difficulties in what were then known as the Oregon missions. In spite of all their efforts, the Oblates were unable to organize any lasting mission.

But as a consequence of the war, the mission had suffered severe financial losses and the Superiors did their best to minimize them as much as possible. This also was not done without difficulty.

20. The financial losses incurred by the Congregation.

On May 2, 1856, Father Ricard is interested in obtaining compensation for the losses sustained at the mission. He writes to Father Brouillet:

I come to pray you to help us by your advice to know what proceedings should be followed, and to whom the request should be made, to obtain indemnity to which the establishment at Attanem is the occasion.

My opinion was to write to the Governor to know what he intends to do. [...] Now that Congress is assembled and that our delegates are presenting their requests, it seems that without waiting until the end of the war, it would be proper, for our part, to make our reclamations in order to obtain at least partial payment if we cannot yet receive full compensation.¹²¹

An undated document gives an idea of the importance of the loss. Entitled "List of property lost or destroyed during the Indian war of 1855-1856, by Rev. Mr Chls Pandosy, director of a mission in the Yakima country, on the Attanum river, Washington Territory", it lists the following items and their value. Although the list is long, it is of interest to have it in its entirety:

1 dwelling house 28 x 16	\$ 600.00
1 small house 20 x 16	250.00
1 small house 16 x 12	250.00
1 chapel 26 x 20	700.00
Materials for one large house 80 x 70	500.00
1 large stone oven with a shed	140.00
3 stables and shed	450.00
Church ornaments and vestments	360.00
1 altar and many things used for divine worship	132.00
2 bulls	20.00
50 horses	3000.00
4 large oxen (two yoke)	400.00
18 cows	350.00
18 calves	260.00
5 sows	100.00
13 hens	13.00
Complete set of tools for carpenter, joiner, etc	300.00

3 wagons	450.00	
1 plow	45.00	
7 (oxen) chains	35.00	
2 horse-harness	60.00	
3 bridles	15.00	9.530.00
5 saddles	75.00	
3 large scythes	15.00	
5 hand hoes and 4 axes	37.00	
1 cross cut saw	18.00	
Fences and posts	300.00	
4 copper kettles	28.00	
4 common do	8.00	
4 camp ovens	32.00	
12 large milk pans	24.00	
1 doz plates, 1 doz spoons	12.00	
1 doz forks, 1 doz knives	15.00	
1 cooking stove	20.00	
Different articles for house furniture	200.00	
1 spir. glass	20.00	
2 music instruments	50.00	
1 good gun	25.00	
3 damaged guns	24.00	
1 clock	25.00	
60 candlesticks	14.00	
70 pds extra flour	180.00	
200 lbs coffee	80.00	
50 lbs sugar	15.00	

250 lbs salt	25.00
200 lbs tobacco	150.00
50 lbs Adam candles	40.00
50 lbs Cast soap	25.00
	11.062.00
Medicine	100.00
1 keg nails	18.00
10 doz. window glasses	25.00
1 grinding stone	15.00
books	125.00
4 doz. shirts and 2 shawls	116.00
4 coats and 8 pairs pants	144.00
4 large clocks	160.00
8 silk handkerch [iefs]	16.00
140 yds printed calico	42.00
50 bushels potatoes	100.00
25 id. turnips	50.00
25 id. wheat	75.00
30 id. peas	60.00
10 id. oats	20.00
5 id. onions	25.00
cabbages, carrots and other vegetables	75.00
Large quantity of straw and hay	100.00
Crop on the ground	120.00
	12,448.00

Pandosy

Witnesses: P. Durieu [Paul]

J. Surel [Jacques] 122

21. An attempt to receive an indemnity from the U.S. Government.

The document addressed to Mr G. Langford, Washington City, D.C., shows that, for a poor mission, it was a very severe loss. It also shows how the mission was equipped. Discussions for reimbursement lasted for many years and, according to all probability, were never successful.

On October 15, 1857, Father D'herbomez wrote to Bishop de Mazenod about this problem:

We have made application to insure, as far as possible, indemnity for the losses we sustained in the Cayuse and Yakima missions. I wrote recently to our Delegate to the Congress; he is the former governor of Washington Territory, Isaac Stevens, with whom we have always been on good terms. We hope that if we do not receive the sum we asked for, that is 3 to 4 thousand dollars for the Cayuse mission, and about twelve thousand (12,000) for the Athanem mission; we will at least receive part of this sum. But the government is not fast in paying; everything must be voted in the House of Congress, so that we may not be paid before two or three years.¹²³

The good Father was too optimistic, since it will be two years before proceedings are really begun. Moreover, as if it was not difficult enough, the actions of the bishop of Nisqually who has an eye on the lands of the Oblate missions will further complicate the solution of the problem.

Brother Blanchet, in charge of the financial affairs of the Congregation in the district, was not too confident when he wrote to D'herbomez, on November 25, 1859:

I shall write to Gov. Stevens to pray him to do all in his power to obtain something from Congress in compensation for our losses at Attanem. I know very well that it is labour lost and that this request will bring nothing because these people care very little about what could help the missions. I do it so as to have nothing to reproach myself.¹²⁴

On March 17, 1860, the Brother thought that if a sale of the claim was made to the Bishop, all difficulties would be solved but, if on the other hand, the Bishop wanted to keep the indemnity for himself, everything would be lost and "it would be an injustice" since the mission was established by the sacrifices and the savings of the Oblates along with the money received from the

Propagation of the Faith¹²⁵. What has been lost therefore can be considered as "our private property"¹²⁶.

One month later, the Brother is still waiting for a report from Mr. Goldsbourg on the destruction of the mission. This gentleman was on the spot at the time. Mr. Brouillet also advised that Father D'herbomez asks one from Colonel Shaw, residing at Bellingham Bay and who was also present at the time of the disaster¹²⁷.

Father D'herbomez is active in securing testimonies concerning the events of November 1855 as we see in a letter from Father Mesplié saying that he had not yet been able to obtain...

the document concerning the destruction of the Yakima mission by fire in the Autumn of 1855; I shall go to Steilacoom next Monday to continue my mission among the citizens and the soldiers and I hope to find someone who was an eyewitness to the 1855 vandalism, and if

I can have a sworn statement, it will be my pleasure to send it without delay. This has been impossible up to the present time since the troops formerly at the Dalles and Yakima are not in the region anymore. I hope to find some at Steilacoom.¹²⁸

The Government finally gave sign of its willingness to compensate for the war losses. Father Léon Fouquet, treasurer of the Oblates, wrote to Father D'herbomez, on April 10, 1861:

I read in the San Francisco Weekly Bulletin of 25 march 1861 (beginning of 4th column) "the Senate bill for the payment of the Oregon and Washington Territory war debt also passed the House with an amendment, ordering the accounts to be paid in accordance with the third auditor's report which sets down the whole amount at about 400.000 and pays some claimants only ten cents on the present shape vies [sic] some \$2,650,000 and will be concurred in by the Senate. The representatives of the claimants now here consider it best to accept what is offered and come back again in the future for the balance due them."

After quoting from this text in the paper, Father Fouquet asks if it would not be necessary to make or repeat some steps in conformity with the desire of the Superior general and if someone should not go to Olympia to verify if everything is in order. If the Congregation loses her property, who will be blamed for it?²⁹

Father D'herbomez replied to show Fouquet's error concerning the newspaper article on "the Oregon and Washington

war debt"...

I draw your attention [...] that the question here is not the allocation to be made by the Government to compensate the losses sustained by our missions during the war, but rather of the debt incurred by the brave volunteers to bring the war to a successful issue. [...]

It think it useless to imagine who could have said that the papers for reimbursement claims for the deprivations committed among the Yakimas were not in order. It is true that in this country, as you often say, funny things happen! that we must be ready for anything, and be surprised by nothing! Our papers are in perfect order even if some say the contrary and falsely. I think that we took all the precautions we could without spending money needlessly. Brother Blanchet wrote again, some time ago, to Governor MacGill, and once more these last days. I think that we will have a very useful and unexpensive agent in the person of the governor. Trying to act by ourselves before using the means which also can succeed, would be to expose ourselves to spend a good deal of money without obtaining more profit. I may possibly deceive myself on this point and if you are of another opin'on, please let me know your point of view on this subject clearly and on any which deals with the spiritual or temporal good of our missions.¹³⁰

In May, the solution is not yet in sight. Brother Blanchet, from Victoria, sends this note to Father Fouquet:

Mr. McGill will take care of our claims for losses at Attanem and among the Cayuses. I agreed with him that we would give him a commission on what he may obtain, but nothing more so that if he gains nothing we will give him nothing. I came to Victoria to get the papers relative to this affair.¹³¹

22. A second unsuccessful endeavor.

McGill was not successful in his efforts and the Oblates had to wait until 1869 before another serious attempt could be hoped for. In May of that year, Father Brouillet notified Father Chirouse that the time had come to ask for payment for the losses sustained during the 1855-1856 Indian war. An appropriation has been made to that effect. He would take care of the matter if Father Chirouse so desired, but it would cost half of the sum obtained from Washington. If he accepted the offer, Father Chirouse would have to send the list of the losses and the names of the witnesses, and Brouillet would send affidavit forms to be signed by Father Chi-rouse and the witnesses. Father Brouillet was also willing to

do the same for Father Pandosy's claims. He wanted a reply soon and took this opportunity to tell him that the old lists had been lost in Washington by Governor Stevens¹³²

Father Chirouse transmitted the offer to Father Durieu¹³³ warning that the claim had to be identical with the one sent previously and lost. Father Durieu hastened to reply that he thought it would be good to take the opportunity to obtain something. It would be better to have little than nothing. Father Chirouse was therefore advised to write to Father Brouillet and accept his offer of service¹³⁴ It is also at that time that Father Brouillet sent the papers to be signed by Fathers Pandosy and Durieu and Brother Surel¹³⁵ Brother Surel was the first to sign his affidavit before the Honorable Abbot B. Begbie, Chief Justice

of the Colony of British Columbia¹³⁶, followed by Father Pandosy on October 13, before C. Haynes, Magistrate of the district of Okanagan at which time he gave the detail of the losses of the Yakima mission to the extent of \$12,448.00¹³⁷, and Father Durieu, on January 3, 1870, before Allen Francis, American consul in Victoria¹³⁶

The documents took some time before reaching Father Brouillet, since he complained by the end of the year that he did not know why Father Durieu had not sent in his papers¹³⁹ Once again, the result was negative. At last, on April 23, 1878, C.M. Carter, of Washington, sent the following letter to Bishop D'herbomez:

Rev. J. B. A. Brouillet of Providence Hospital in this City has kindly given me your address and directed me to forward to you the papers necessary to be signed, to procure the claim for the loss of property &c lost & taken at the Catholic Mission Ahtanem near Ft Simcoe W.T. in the war of 1855-1856. You will please instruct Rev. Father Pandoze [sic] , who I am informed was at the mission at the time of the wars, to itemize all articles lost or taken by the U.S. troops & volunteers and value the same as near as he can. Please also to have his statement as to all the facts *instructing* me what he knows about the facts to establish the claim, and who knows these facts, with their address, so

I can obtain their evidence.

Please have him state what U.S. Officer was present at the time of his losses.

This claim should be sworn to before an officer having a seal.

This claim was filed for payment by Gv I. I. Stevens. The papers are lost. Please state in what name they have been presented, in the first place. The papers might be found on a further search.

Wishing to present this claim for payment in the next congressional estimates, I hope you will be so kind as to have the papers forwarded to me at an early date and much oblige.

P.S. This form I send, can be changed to suit the facts &c.¹⁴⁰

One wonders why some papers are lost so often! Once again the result was negative. The last information concerning this affair is a letter from Clement Dingman of the General Collection and Claim Agency of Washington to Father James McGuckin, on April 11, 1884, in reply to a letter of February 28. No documents have as yet been found. As for the cost of this kind of claim it amounted to 50% of what would be obtained and the work was free in case nothing was achieved and if the Government failed to pay. The price could seem high, but there was much work to be done and the claim was very uncertain. All the work could be done in vain and in that case the Company had nothing in compensation for its time and work¹⁴¹

And so, twenty years of endeavors and of paper work were spent for nothing. The Oblates had worked and suffered for the mission among the Yakimas and as a reward had lost all their material possessions besides all the hardships suffered.

Such is the sad history of the Yakima war of 1855-1856. A mission which was promising and had cost so much sufferings was destroyed both spiritually and materially. And what is more, the Oblates, as a consequence of the destruction of their missions among the Yakimas and the Cayuses, left the North West United States for a new field north of the border in British Columbia.

Gaston CARRIÈRE, O.M.I.
Ottawa, Canada

NOTES:

* See *Vie Oblate — Oblate Life*, June 1975, p. 147-173.

63 *Washington Historical Quarterly*, 19 (1928), p. 131, quoted by Denys Nelson. The *Oregon Times*, November 17, 1855, published the following:

"The troops proceeded on to the Mission, sweeping the plains with the cavalry, dispersing, killing and wounding all the enemy that was to be seen.

"On arriving at the Mission, they found it deserted — evidently having been left precipitately. [...]

"Lieut.-Col. Kelly, in a letter to Mr. Dennison, states that information had been received at the post of the Dalles that Major Rains found an open letter at the Mission, left by the priest, stating that the Indians were about two thousand strong: that they had determined to fight as long as they had anything to eat, and that they would eat their wives and children before they would cease fighting!" *Quoted by the Pioneer and Democrat*, Friday, November 23, 1855.

64 Delanoy's copy (*foc. cit.*)

65 Not on October 6, but on October 7. Delanoy's copy (*foc. cit.*)

88 November 20 (*Ibidem*).

67 *Ibidem*.

68 Delanoy's copy (*loc. cit.*)

69 Wool papers, box 13 (New York State Archives, Albany).

70 *Ibidem*.

77 *The Yakima War: 1855-1857*, p. 122-123.

72 *Ibidem*, p. 124.

73 Oblate General archives, File Durieu.

74 Wool papers, Box 13 (*loc. cit.*)

75 *Ibidem*.

76 The letter is dated December 4.

77 Delanoy's copy (*loc. cit.*)

78 December 21. Delanoy's copy (*loc. cit.*)

79 For a copy of the Bill, see Diocesan archives, Seattle, and the Oblate provincial council of Oregon, p. 16-17 (archives Deschâtelets).

80 Ricard to Brouillet, January 24, 1856 (Delanoy's copy, *loc. cit.*)

81 Ricard to Brouillet, January 24, February 1, 1856 (*ibidem*).

82 Ricard to Brouillet, February 1, 1856 (*loc. cit.*) On January 11, Fathers Ricard, D'herbomez and Jayol met in council and discussed the bill: "Revd Father Vicar [Ricard] informed his council of a bill to be presented to the chambers assembled in Olympia, and asked his advisors what should be done, i.e. was it expedient to make some representation to the chambers by themselves or by some of the members? Since the Bishop is away and the administrator of the diocese, Mr. Brouillet, is at Columbia City, and thus too far away to be informed in sufficient time of the bill and see what the religious authority would have to do on such an occasion.

"The opinion of the council was to wait for the arrival of the mail and the last issue of the paper to know better what to do."

On January 16, this problem came up again for the scrutiny of the council:
"The Revd Vicar asked if some steps should be taken to the chambers?"

"Father D'herbomez was of the opinion that nothing should be done since the bill would very probably not be approved; and because by the papers and some other means the members are sufficiently informed. Should the bill be approved, it would not be by ignorance of the truth, but through sheer malice and desire to persecute our holy religion, under vain pretenses whose falsehood have been clearly demonstrated by the Democratic Standard of Portland and the Pioneer of Olympia (11 January). Besides, if the bill were accepted, far from losing, religion would gain and shame would fall on the authors of the bill.

"Father Jayol thought it was better to wait until the bill was debated; if rejected, we would say nothing, but if we foresee that it will be passed, then the council should be convened again and some observations prepared and presented in order to stall the passage of the bill." (*Oblate provincial council of Oregon*, p. [15], *loc. cit.*)

83 Delanoy's copy (*loc. cit.*)

84 Microfilm copy (Archives Deschâtelets).

85 *Pioneer and Democrat*, Friday, 7 March 1856. The Hon. W. M. Morrow also delivered a long speech against the bill and in favor of liberty of conscience (*Pioneer and Democrat*, Friday, 21 March 1856 (Archives Deschâtelets).

86 Delanoy's copy (*loc. cit.*)

87 *Annales de la Propagation de la Foi* [Lyon], 32 (1860), p. 267-268, 274-277.

88 To Father Hyacinthe Charpeney in Canada, February 15, 1860, in *Rapport sur les missions du Diocèse de Québec*, 14 (1861), p. 162-163. See also *Notice historique et statistique sur la Congrégation des Missionnaires Oblats de Marie Immaculée et Compte-Rendu de l'année 1857-1858*, [Marseille, Imprimerie VVe Marius Olive, 1858], p. 20-22.

89 Pandosy to de Mazenod, February 1, 1857, in *Copies des lettres et des relations avec les Missions étrangères* (Oblate General Archives, Rome).

90 Wilfred SCHOENBERG, S.J., *op. cit.*, p. 39, No 244.

91 *Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée*, 1 (1862), p. 114-115.

92 Quoted by William BISCHOFF, S.J., *The Yakima Campaign of 1856*, *loc. cit.*, p. 174.

93 *Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée*, 1 (1862), p. 117-118.

94 *Ibidem*, p. 118.

95 *Senate Executive Documents No 5, 34th Congress, 3rd Session*. Serial Set No 876, p. 160.

96 William BISCHOFF, S.J., *The Yakima War: 1855-1856*, p. 201.

97 *Senate Executive Document No 5, 34th Congress, 3rd Session*, Serial Set No

876.

- 98 Granville O. HALLER, *3rd Expedition into the Yakima Country*, Thursday, 10 July 1856.
- 99 *Ibidem*, Friday, 8 August 1856.
- 109 *Ibidem*, Friday, 8 August 1856; Sunday, 10 August 1856; Friday, 15 August 1856.
- 101 *Ibidem*, Thursday, 28 August 1856.
- 102 Denys NELSTN, *art. cit.*, p. 181.
- 108 Archer to his sister, September 12, 1856, quoted by William BISCHOFF, S.J., *The Yakima War: 1855-1856*, p. 319.
- 104 Quoted by Théophile ORTOLAN. O.M.I., *op. cit.*, vol. 2, p. 320-321. Wilfred SCH' NBERG, S.J., *op. cit.*, p. 26, No 166, affirms on date of July 18, 1864, that Pandosy reconstructs his mission of the Immaculate Conception, near the present site of Ellensburg, Washington.
- 105 Théophile ORTOLAN, O.M.I., *op. cit.*, vol. 2, p. 321.
106 *Ibidem*, p. 182.
- 107 Pages 71-72, in United States National Archives, Washington, D.C., R.G. 49, M. 234, Roll 907, frames 921-922.
- 108 Oblate General Archives, File Ricard, Pascal.
- 109 *Ibidem*, File D'herbomez, Louis.
- 110 *Ibidem*.
111 *Ibidem*.
- 112 August 22, 1857 (*ibidem*). See also *Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée*, 1 (1862), p. 119-120.
- 113 D'herbomez to Pandosy and Durieu, March 27, 1857 (Archives Deschâtelets, R.G. Oregon).
- 114 Pandosy writes from the "Mission des Coeurs d'alènes" on August 28, 1857 (*ibidem*).
- 115 August 28 (*ibidem*).
- 116 Chirouse to de Mazenod, December 12, 1857. This quotation is added on January 10, 1858 (Oblate General Archives, *Copies des lettres et des relations avec les missions étrangères*).
- 117 From a document of Brother G. Blanchet (Archives Deschâtelets, R.G. Orégon).
- 118 See Brouillet to Louis Rossi, Washington, May 17, 1859 and Mesplié to Révérend Père, September 24, 1859 (Archives Deschâtelets, R.C. Oregon).
- 119 *Conseils généraux de 1845 à 1859*, vol. 1, p. 447 (Oblate General Archives).
- 120 Oblate General Archives.
- 121 Delanoy's copy (*loc. cit.*)
- 122 Archives Deschâtelets, R.G. Oregon.

123 Oblate General Archives, File D'herbomez, Louis.

124 Archives Deschâtelets, R.G. Oregon.

122 The Bishop had claimed this money and had won his case in Rome

126 Archives Deschâtelets, R.G. Oregon.

127 Blanchet to D'herbomez, April 14, 1860 (*ibidem*).

128 To D'herbomez, August 24, 1860 (*ibidem*).

129 *Ibidem*.

130 April 13, 1861 (*ibidem*).

131 May 2 (*ibidem*).

132 May 20 (*ibidem*).

133 June 2 (*ibidem*).

134 Durieu to Chirouse, June 10, 1869 (*ibidem*).

135 May 20, 1869 (*ibidem*).

136 *Ibidem*.

137 *Ibidem*.

138 *Ibidem*.

139 *Ibidem*.

140 *Ibidem*.

141 *Ibidem*.

Notes sur M^{gr} de Mazenod

L.J.C.

et

M. I.

Saint-Albert, juillet 1901

Après 47 ans de sacerdoce et de missions et 42 ans d'épiscopat, je ne puis moins faire que de rendre grâce à Dieu des consolations dont il daigna me combler. Je ne puis pas ne point constater, malgré tout ce qu'il reste à faire, que le royaume de Dieu s'est étendu et solidifié au-delà de ce que j'aurais dû espérer. Plusieurs fois je me suis dit, sans oser espérer qu'il en serait ainsi: si avant de mourir je puis voir un bon prêtre indigène et un séminaire quelconque, je chanterai avec joie mon *Nunc Dimittis*. Voilà bien que j'ai deux prêtres métis et un embryon de séminaire et de plus je suis assuré d'un successeur) selon le cœur de Dieu, qui pourra réparer mes fautes et faire ce que je n'ai pu faire.

Cependant, j'éprouve un certain regret, c'est de constater que, depuis 40 ans que notre Vénéré Fondateur est mort, on ne semble pas songer à faire au moins les premières démarches pour préparer sa béatification et sa canonisation. Je suis le dernier de ses enfants auxquels il a donné la consécration épiscopale. C'est de lui aussi que j'ai reçu la tonsure, les ordres mineurs, le sous-diaconat, le diaconat et l'onction sacerdotale. C'est encore lui qui, délégué par l'Archevêque² et les autres évêques de la province ecclésiastique de Québec, pour choisir un coadjuteur à l'Évêque de Saint-Boniface³, osa me proposer au Pape pour la redoutable charge de l'épiscopat. Je ne prétends pas donner ces renseignements comme des preuves de la Sainteté et des titres pour faire arriver aux honneurs des autels Mgr de Mazenod, loin de là. Quand j'eus connaissance de mon élection à l'épiscopat et qu'il en était l'auteur, je me permis bien de lui écrire que lorsqu'il paraîtrait devant le Bon Dieu il pourrait bien le regretter. Il eut la bonté de me dire la veille de mon sacre et à deux reprises différentes: "Je ne regrette pas, va, de t'avoir fait nommer évêque,

je ne le regrette nullement". Je reçus cet encouragement comme un effet de sa bonté, pour achever de me rassurer.

Le jour même de mon sacre, après le dîner, je fus accosté par un des convives, qui sans doute avait assisté à la cérémonie et qui avait pris part au dîner de fête. Ce personnage, que je ne connaissais nullement, n'était autre que le R.P. *Eymard*, Fondateur de la Congrégation du T.S. Sacrement. Il me fit connaître qu'il avait été des premiers enfants de M^{gr} de Mazenod, qu'il avait fait partie d'une société de jeunes gens qu'il dirigeait; que devenu prêtre plus tard, il ne se sentait pas appelé à être oblat, mais qu'il avait fondé une société de prêtres qui avait pour fin spéciale le culte du T.S. Sacrement. M^{gr} de Mazenod l'avait autorisé à fonder une maison à Marseille; peut-être était-ce la première. Ce digne prêtre me parut avoir une haute idée de la sainteté de M^{gr} de Mazenod. Voilà près de 42 ans que je le vis pour la première et dernière fois. Voilà bien qu'aujourd'hui il est, je crois, déclaré Vénérable et on dirait qu'on ne pense même pas à M^{gr} de Mazenod. Je me trompe, on y pense, puisque quelqu'un qui l'a eu en vénération m'a écrit à deux reprises différentes pour me prier de ne pas mourir sans faire des démarches dans ce but. Tout vieil évêque que je suis, malgré tout ce que je dois à M^{gr} de Mazenod, je sens que ce n'est pas à moi à faire les premières démarches; je ne suis nullement qualifié pour cela.

Je ne puis dire que j'ai vécu dans l'intimité de M^{gr} de Mazenod, si ce n'est peut-être huit ou dix jours après ma consécration épiscopale. Pendant tout mon scolasticat, je l'ai vu fréquemment et il m'a toujours fait l'effet d'un saint, et je n'étais pas le seul à penser ainsi. J'ai entendu un vieux prêtre ordonné par lui, voilà plus de cinquante ans, qui conservait encore vivace l'impression produite sur lui pendant la cérémonie de l'ordination. "On voyait dans sa figure et en toute sa personne, me disait-il, quelque chose d'angélique et de vraiment divin." C'est surtout lorsque tout jeune prêtre il me donna ma mission que je compris et sentis en lui l'homme de Dieu. Au moment de m'embarquer, je reçus de lui une longue lettre dans laquelle il me donnait les conseils et directions de l'homme de Dieu par

excellence, du juste qui vit de la foi. J'ai eu l'honneur de recevoir de lui un certain nombre de lettres qui toutes me faisaient voir le saint, le juste qui ne veut et ne cherche que la gloire de Dieu. Je les conservais toutes comme précieuses reliques, mais l'incendie de l'île à la Crosse' ne les a pas respectées; j'ai bien regretté cette perte que j'estime sérieuse.

Je restai près de lui quelques jours après mon sacre; il me fit une foule de questions sur nos missions et me donna une précieuse direction pour m'acquitter de ma charge. Bien que simple coadjuteur, j'allais me trouver si loin de mon Titulaire et dans une telle impossibilité de correspondre avec lui, que je serais obligé d'agir absolument comme titulaire. Pour faciliter ma charge, il crut lui-même devoir me donner le titre et l'autorité de provicaire. J'ai entendu dire plusieurs fois qu'il était très vif et réprimandait avec violence. Je me souviens avoir lu quelque part que saint François de Sales, se trouvant en face d'un prêtre scandaleux de son diocèse, lui demanda s'il avait la foi, et ce prêtre affirmait l'avoir au plus haut degré. "Tant pis, aurait répondu le saint, votre conduite n'en est que plus condamnable."

Notre Vénéré Père aimait Dieu de tout son coeur. Sa foi égalait son amour. Je comparerai son amour à celui des mères pour leurs enfants. Elles trouvent trop souvent que tout est perfection chez leurs enfants et ne peuvent souffrir qu'on ne partage pas leur faiblesse. Quand il s'agit de Dieu, il n'y a pas de faiblesse à redouter. M^{gr} de Mazonod aimait bien; son grand esprit de foi lui faisait juger comme sérieuse toute imperfection chez le prêtre et le religieux. Les manquements volontaires aux rubriques, les infractions aux Règles religieuses l'exaspéraient; il s'indignait et s'emportait, paraît-il, et surtout ne laissait passer aucun oubli sans le faire remarquer avec plus ou moins de sévérité. Je lui parlai un jour d'un de ses fils qui, malgré une grande piété et un zèle admirable, avait la manie de bouder et d'éviter de parler à son confrère et de ne répondre que par monosyllabes. Il en fut surpris et affligé. "Ne tolérez pas pareille chose, me dit-il, dussiez-vous avoir recours à l'interdit." Je n'en eus pas la peine, lui ayant fait connaître comment notre Bien-Aimé père estimait sa conduite, il changea du tout au tout. Un de ses jeunes prêtres se disant ma-

lade avait quitté son Vicariat et s'était retiré dans sa famille sans l'en prévenir. Averti par le Curé, il demanda le dit vicaire. Il ne pouvait pas être bien malade, car il vint à pied d'une certaine distance. Il fut repris vertement en ma présence, pour ne pas même l'avoir prévenu. Je souffrais d'autant plus de la réprimande que je connaissais le jeune prêtre et que je venais de le saluer affectueusement comme mon ancien condisciple. Je ne pouvais cependant moins faire que d'approuver la réprimande comme bien méritée.

Lorsque, après mon sacre, j'allais voir mes parents et mes amis dans les diocèses du Mans et de Laval, j'étais si peu accoutumé à ma dignité, je me sentais si peu fait pour l'épiscopat, que j'avais honte d'être évêque; j'aurais voulu dissimuler ma dignité le plus possible. Il me prit bien fantaisie de partir sans ma mitre. "Quoi, dit-il, partir sans ta mitre; j'aimerais mieux te voir partir sans chemise. Emporte tout ce qu'il faut pour officier pontificalement. Il ne faut pas refuser aux tiens la consolation de te voir officier épiscopalement." Je compris en effet combien j'aurais été embarrassé si je n'avais eu avec moi ce qu'il fallait pour officier, la mitre surtout, et je trouvai que sa vivacité était justifiée contre ma trop grande réserve. Ceci me rappelle qu'une fois ordonné prêtre et devant partir pour mes missions, il m'en coûtait beaucoup d'aller voir ma famille pour lui faire mes adieux définitifs, jusqu'au Ciel. Cela me coûtait tellement que j'aurais voulu m'en exempter. Je ne sais qui lui écrivit, peut-être mon frère; il appela alors le R.P. Modérateur, et supposant que c'était par mortification que je ne voulais pas aller voir ma famille: "Je n'aime pas, dit-il, les mortifications qui mortifient les autres. Évitions cela autant que possible, et que ce jeune père aille voir sa famille". Il ne se doutait pas que c'était la lâcheté qui me faisait agir, et en réalité il m'imposait la plus dure mortification de toute ma vie de missionnaire.

Pendant que, jeune évêque, je visitais les parents et les amis, deux de nos pères, les RR. PP. Soullier et Gigoud, donnaient une mission dans le diocèse de Laval; ils me prièrent d'aller assister à la clôture de leur mission. Je n'avais jamais vu ces chers Pères, dont l'un devait être plus tard notre Supérieur Général; je ne pus

refuser l'invitation. Quelque temps après, je partais avec le dit Père Soullier pour aller faire mes adieux à notre Bien-Aimé Père, alors à Paris comme Sénateur, et voulant rentrer dans son diocèse pour le Carême. Chemin faisant, le Père Soullier me dit: "Je suis bien content d'être accompagné par vous pour aller voir notre Bien-Aimé Père; j'espère que vous allez un peu amortir la sermonce que j'attends. Figurez-vous que j'ai été nommé supérieur de Nancy; vu ma jeunesse, cette charge me coûtait infiniment; je suppliai le Père Vincens, mon Provincial, de m'en exempter. "Adressez-vous, me dit-il, à notre R.P. Général". Je savais bien qu'en m'adressant à lui je ne pouvais échapper, et je lui écrivis: "Pourquoi me renvoyer à notre Père Général? Vous avez l'autorité,

usez-en et exemptez-moi de cette corvée au-dessus de mes forces." Et il échappa à la charge. "Je sais, ajouta-t-il, que notre Bien-Aimé Père ne m'a pas approuvé; je ne l'ai pas vu depuis, je crains d'être assez mal reçu." En effet, à peine nous eut-il embrassés avec beaucoup d'affection, se retournant vers le cher Père Soullier: "Pourquoi, dit-il, avoir forcé la main à ton provincial pour échapper à une charge que l'on voulait t'imposer? Ce n'est pas de la vertu. Il faut plus de simplicité que cela; vois donc l'évêque de Satala; il est plus jeune que toi; il a bien été obligé de se soumettre à une charge plus importante et plus difficile que celle qu'on voulait te confier. Je n'aime pas cela, ce n'est pas de la vertu. Ne me mets pas dans la nécessité de te faire de nouveaux reproches." Ce fut fini; il fut bon et aimable tout le temps. Il faut dire que le Père Soullier n'essaya pas de se justifier; il ne répondit mot.

Le dimanche qui suivit mon sacre, je reçus une triste nouvelle, je la communiquai aussitôt à notre Bien-Aimé Père: le vaisseau qui transportait les fournitures de tous les missionnaires, c'est-à-dire, nos vêtements, ornements d'église, et surtout les marchandises qui nous servaient de monnaie pour acheter certaines provisions des sauvages, pour les faire travailler en voyage surtout, avait fait naufrage. Ce n'est pas seulement la perte que nous déplorions; les conséquences de ce désastre étaient pénibles pour les missionnaires qui devaient en souffrir.

M^{gr} de Mazenod était très sensible à nos souffrances; on peut dire qu'il les ressentait. Cette nouvelle l'affligea beaucoup. Aussitôt après la lui avoir communiquée, on vint lui dire que la voiture était prête; je dus y monter avec lui avec un de ses grands vicaires et un secrétaire. L'un s'appelait Cailhol', je crois. Nous allions, si je m'en souviens, visiter les confrères de Saint-Vincent-de-Paul. Nous voyagions en silence, sous le poids de la triste nouvelle que nous venions d'apprendre. Tout à coup, Sa Grandeur rompt le silence et dit: "Envoyer de pauvres pères dans vos missions pour y tant souffrir, y mourir de faim et de froid! Ne vaut-il pas mieux les envoyer à Ceylan? — Mais Monseigneur, lui dis-je, nos sauvages n'ont pas coûté moins cher à Notre Seigneur Jésus Christ que les Ceylannais! — C'est vrai, dit-il, mais qu'y puis-je faire?" Tout ému moi-même, je ne pus que pleurer en silence. En descendant de voiture, ces messieurs, témoins de mon émotion, profitèrent de ce que Monseigneur était occupé avec ceux qui venaient le recevoir, me prirent à part et me dirent: "Monseigneur, vous ne connaissez pas M^{gr} de Mazenod; quand il lui arrive de faire de la peine à quelqu'un, il en éprouve un tel chagrin qu'il ne sait que faire pour réparer sa vivacité. Vous pouvez être certain qu'il vous donnera des sujets. Supposé qu'il eût décidé de vous en refuser, il reviendrait maintenant sur cette décision". En effet, dès le lendemain, il m'en assurait plusieurs.

Pendant tout le temps que je fus avec lui, il veillait comme une tendre mère à ce que je ne manquasse de rien à table. J'avais surtout un appétit prononcé pour le pain, nourriture alors inconnue dans nos parages; il faisait toujours mettre double ration à ma place, et quand j'arrivais à la fin, il commandait qu'on m'en apportât aussitôt. "Pauvres enfants, disait-il parfois, quand je songe à vos privations, je n'ai plus le courage de manger; la fourchette me tombe des mains". Je l'accompagnais dans presque toutes ses visites; il voulait, disait-il, montrer un apôtre. J'en étais fort humilié, mais son esprit de foi se montrait en toute circonstance. Lorsqu'en 1854 je fus m'embarquer au Havre, j'y trouvai une longue lettre de sa main: "Votre mission, y disait-il, est une mission vraiment apostolique; comme saint Mathias, vous arrivez après les autres, mais c'est absolument aux mêmes conditions".

Un jour il voulut me montrer à tous les enfants du catéchisme de sa ville épiscopale réunis, je crois, dans l'église Saint-Théodore. Après

leur avoir dit quelques mots sur les Sauvages pour leur faire apprécier le don de la foi, "maintenant, mes enfants, je veux vous procurer une récréation bien permise, leur dit-il; ce jeune évêque va vous réciter le *Pater* en deux langues sauvages". J'étais excessivement timide, mais il me fallut bien m'exécuter. À peine eus-je fait le signe de la croix que ces enfants montent sur leurs bancs pour mieux me voir. Ce mouvement me troubla un peu; arrivé au milieu du *Pater* en cris, ne sachant plus où j'en étais, je fis le signe de la croix comme si j'avais fini. On se douta d'autant moins de mon stratagème que cette prière est bien plus longue en cris qu'en français.

Cependant, mes nombreuses visites dans mon pays, les émotions qu'elles occasionnent souvent, me firent tomber sérieusement malade. M^{gr} de Mazenod, prévenu de mon état, en fut désolé; il s'accusait lui-même d'en être la cause. "J'aurais dû prévoir cela, disait-il, et le rappeler près de moi." J'étais tombé chez un M. Latouche, avoué au Mans. C'était le cousin germain de ma mère; lui et toute sa famille m'étaient très affectionnés, et sa digne dame me soignait avec toute la charité d'une sœur aînée. Il fallait faire écrire fréquemment à mon bien-aimé. Elle le pouvait d'autant mieux que mon docteur n'était autre que son père, le docteur alors le plus en réputation dans le pays. M^{gr} de Marseille écrivit lui-même à ma charmante infirmière et lui fit espérer que, si le mal continuait, il se mettrait en route avant les fêtes de Pâques pour venir me voir. Je ne saurais dire la joie qui s'empara de la famille et je dirai du clergé de la ville, du chapitre surtout.

Le clergé du Mans avait en haute estime M^{gr} de Mazenod, qu'on appelait le saint évêque de Marseille. Il avait donné plusieurs fois l'hospitalité à M^{gr} Bouviers, se rendant à Rome, surtout quand, bien que très malade, il s'y rendit sur une invitation spéciale du Saint Père, pour la définition dogmatique de l'Immaculée Conception. A Rome toujours malade, M^{gr} de Mazenod le visitait fréquemment et lui témoignait le plus grand respect et une vraie vénération. Ce fut lui qui, avec M^{gr} Bourget, évêque de Montréal, lui administrèrent l'un l'Extrême Onction, l'autre le Saint Viatique. Quand le corps de M^{gr} Bouvier fut transporté de Rome au Mans, M^{gr} de Mazenod le reçut à

Marseille avec tous les honneurs possibles, lui chanta un service probablement dans sa cathédrale. Le clergé du Mans en fut touché et très reconnaissant. Bon nombre des membres du clergé de la ville me visitaient fréquemment et ma charitable infirmière ne manquait pas de leur montrer la lettre du saint évêque de Marseille. On ne douta pas de sa visite et on se promit de le recevoir grandement. Le successeurs de M^{gr} Bouvier s'y serait prêté avec la meilleure grâce. Mon prompt rétablissement fit tout manquer; on aurait été tenté de le regretter.

Je reçus de ce bon Père, la veille de mon départ, la lettre la plus touchante. Je n'ai surtout pu oublier cette phrase: "Au revoir donc au Paradis, mon fils, mon frère, mon ami". Je lus cette lettre avec émotion à mes charitables hôtes, qui ne purent faire mieux que de la partager.

En terminant ces notes, je veux aussi rappeler une réflexion que j'ai entendue de la part de prêtres de Marseille, pendant mon scolasticat: "Il n'y a, disait-on, que Jeancard (il n'était pas évêque alors), qui puisse écrire convenablement la vie de M^{gr} de Mazenod, ayant vécu plus qu'aucun autre dans son intimité. Mais il se trouvera dans une fameuse position; ayant écrit la vie de St. Liguori, il devra se répéter une bonne partie de l'ouvrage".

+ Vital J.[GRANDIN]
Évêque de St-Albert
O.M.I.

* Texte extrait du vol. 5 des *Ecrits* de M^{gr} Grandin (copie faite par les soins de la Postulation). M^{gr} Grandin a rédigé ces notes un an avant sa mort; il avait alors 72 ans. Voir aussi P.-E. BRETON, *Le Fondateur des Oblats d'après les écrits de Monseigneur Grandin*, dans *Etudes Oblates*, 18 (1959), p. 331-362.

NOTES:

1 M^{gr} Emile Legal, O.M.I. (1849-1920), que M^{gr} Grandin avait lui-même sacré à Saint-Albert, le 17 juin 1897. "Le bon Dieu m'a fait une grande grâce en me donnant M^{gr} Legal comme Coadjuteur et successeur... Du reste, outre qu'il a plus de science et de capacité que moi, il me témoigne tout le respect et tous les égards possibles, le caractère épiscopal est un lien fraternel de plus, à nous deux nous ne faisons qu'un." Grandin à François Anger, 23 jan. 1899 (*Ecrits*, vol. 20).

2 M^{gr} Pierre-Flavien Turgeon (1787-1867).

3 M^{gr} Alexandre Taché, O.M.I. (1823-1894).

4 Mercredi, le 30 novembre 1859.

5 Pierre-Julien Eymard (1811-1868) avait connu les Oblats à Notre-Dame du Laus. Le P. Guibert l'orienta vers le Noviciat de Marseille à la fin d'une mission qu'il prêchait à LaMure et Pierre-Julien prit l'habit chez les Oblats le 7 juin 1829. Il devait quitter la Congrégation six mois plus tard, complètement épuisé et sans avoir prononcé de vœux. Grâce à l'influence du P. de Mazenod, il put entrer au grand séminaire de Grenoble en 1831. Le "cénacle" de Marseille était la deuxième fondation des PP. du T. S. Sacrement. A l'époque du sacre de M^{gr} Grandin, M^{gr} de Mazenod venait d'installer la nouvelle congrégation religieuse dans l'ancien couvent des Minimes (cf. Leflon 3, p. 534, n. 2; Rey 2, p. 720).

6 Le 1er mars 1867. "Cet établissement, dont j'étais si heureux et presque fier, a été réduit en cendres en quelques heures, le 1er mars dernier. Ce même incendie a détruit tout ce que nous possédions. A dix heures du soir, je me trouvais en plein air, avec un père malade, trois frères convers, trois serviteurs et dix-neuf petits garçons, dont sept ou huit orphelins. A nous tous, nous n'avions pas une couverture pour nous envelopper, pas un vêtement à changer, pas une paire de chaussures à nous mettre aux pieds, et nous étions mouillés jusqu'à mi-jambe, car le feu avait fait fondre la neige. Plus de filets à mettre à l'eau pour pêcher dans le lac notre nourriture quotidienne, plus même de fil pour en confectionner de nouveaux. J'avais tout perdu: ma croix d'Oblat, mon Bréviaire, les lettres de notre vénéré fondateur que je conservais avec tant de respect, tout avait été dévoré par les flammes." Grandin à l'abbé Ricard, 26 juillet 1867 (*Ecrits*, vol. 21, texte reproduit de la *Semaine religieuse de Marseille*, 1867, p. 546).

Le gouverneur d'Assiniboine a déploré lui-même la perte de la mission dans une lettre au secrétaire de la Compagnie de la Baie d'Hudson: "It is much to be regretted, as the Mission was doing good service among the Indians." William McTavish à George Smith, 18 avril 1867, HBC, Londres, D.9/11, p. 715.

7 L'abbé Jean-Baptiste Cailhol a été dès son diaconat (1825) le secrétaire de M^{gr} Fortuné de Mazenod. Il devint plus tard chanoine et vicaire général de M^{gr} de Charles-Eugène et partagea ce dernier poste avec Tempier, Jean-card... durant presque tout l'épiscopat du Fondateur, dont il a été le secrétaire pour l'administration diocésaine.

8 M^{gr} Jean-Baptiste Bouvier (1783-1854), évêque du Mans de 1834 à sa mort. Ses *Institutiones theologicæ*, 15 éditions, ont été le manuel de base de la majorité (plus de soixante) des séminaires de France entre 1830 et 1870.

9 M^{gr} Jean-Jacques Nanquette (1807-1861).

Généalogie épiscopale du bienheureux

Eugène de Mazenod

Il y a presque une trentaine d'années, les *Études Oblates* ont publié une généalogie épiscopale de ^{Mgr} de Mazenod; le P. Joseph Reslé, O.M.I., l'avait établie en 1946, en souvenir du 135^e anniversaire de l'ordination sacerdotale de l'abbé de Mazenod. Le P. Reslé avait relevé une centaine de descendants, avec la plus grande exactitude que les moyens de l'époque lui permettaient, sans prétendre être absolument complets. Une quinzaine d'années plus tard, le P. Albert Perbal, O.M.I., faisait paraître une nouvelle généalogie longue de 300 noms, plus schématique, en appendice à l'ouvrage du P. Roche sur Eugène de Mazenod.

Quinze autres années ont passé et le moment semble venu de reprendre les listes anciennes pour les corriger et les compléter. C'est un bénédictin français, le R.P. dom André Chapeau, **O.S.B.**, de l'Abbaye Saint-Paul de Wisques, qui s'est imposé la tâche d'amender et de poursuivre la généalogie épiscopale de Mgr de Mazenod, à l'occasion de sa béatification. Dom Chapeau est bien connu des historiens de l'épiscopat. Depuis de nombreuses années, il a dépouillé, complété et corrigé les répertoires existants en établissant des milliers de fiches de contrôle. Avec l'aide du P. Combaluzier, C.M., il a préparé un répertoire alphabétique de tous les évêques français des quatre derniers siècles qui, dès sa parution, est devenu un instrument de travail indispensable³. L'autorité de dom Chapeau en la matière rend d'autant plus précieuse sa collaboration à *Vie Oblate*. Qu'il en soit vivement remercié!

La liste des descendants d'Eugène de Mazenod est très considérable: elle compte aujourd'hui près de 800 noms, non seulement en Europe, mais aussi en Afrique, en Amérique du Sud, et jusqu'en Asie, dans des pays aussi inattendus que le Japon ou le Vietnam. Une descendance aussi nombreuse, dans toutes les parties du monde, eût réjoui le cœur apostolique du Fondateur. De plus, la liste comprend des noms parmi les plus prestigieux de l'épiscopat actuel. Pour n'en citer que quelques-uns, parmi les membres du Sacré Collège: le card. Bernard Jan Alfrink (505) d'Utrecht; le card. Maximilien de Furstenberg (713); le card.

Ermenegildo Florit (600) de Florence; le card. Joseph Frings (396) de Cologne; le card. Gabriel-Marie Garonne (153); le card. Lorenz Jaeger (395) de Paderborn; le card. Joseph Malula (785) de Kinshasa, autrefois Léopold-ville; le card. François Marty (193) de Paris; le card. Anibal Munoz Duque (625) de Bogota; le card. Alexandre Renard (265) de Lyon; le card. Antonio Samorè (593); le card. Vicente Scherer (548) de Pôrto Alegre et le card. Leo Josef Suenens (709) de Malines.

Notre bienheureux Fondateur tenait à consacrer lui-même ses enfants, comme il l'écrivait à Mgr Grandin:

Vous savez que c'est un privilège de ma Paternité d'imposer les mains à ceux de mes enfants choisis par le Seigneur dans notre chère Famille. J'ai écrit en conséquence à notre cher et bien-aimé I^vvêque de Saint-Boniface que je revendiquais ce privilège, en le priant de vouloir bien faire à ma vieillesse patriarcale le sacrifice de la joie qu'il aurait sans doute éprouvé lui-même en vous communiquant le Saint Esprit qu'il a reçu de moi en son temps⁴.

De même, pour sa part, M^{gr} Grandin disait à M^{gr} Legal, le jour même du sacre de ce dernier:

J'ai tenu à vous consacrer moi-même, cher Monseigneur de Pogla, malgré mes souffrances, car je suis le dernier évêque consacré par notre vénéré fondateur. Je tenais à vous donner autant que possible cet esprit d'apostolat que j'ai reçu de ses mains, car je désire que cet esprit d'apostolat se perpétue dans notre Congrégations.

On comprend aussi, qu'après la mort de M^{gr} de Mazenod, NN. SS. Faraud et Bonjean se soient fait sacrer par l'archevêque de Tours, M^{gr} Guibert, qui, promu à l'archevêché de Paris, impose aussi les mains à M^{gr} Jolivet, dans la chapelle de l'ancienne Maison Générale de la rue de Saint-Pétersbourg.

La tradition est aujourd'hui interrompue, si bien que parmi la quarantaine d'évêques oblats encore vivants, il n'en reste qu'un seul, semble-t-il, qui descende, et de manière bien indirecte, de M^{gr} de Mazenod: M^{gr} René Toussaint. La généalogie épiscopale du bienheureux de Mazenod serait assez courte et assez simple à établir sans l'incidence de deux événements précis:

1. La nomination à Paris de l'archevêque de Tours, M^{gr} Guibert. Il suffit de rappeler schématiquement les événements qui conduisent à cette nomination: la guerre franco-allemande de 1870, le gouvernement provisoire de Gambetta à Tours, le Ministre des Cultes qui loge à l'archevêché, Mgr Darboy

assassiné par la Commune...

2. Le sacre à Paris du futur secrétaire d'État, Pietro Gasparri, alors professeur de droit canonique à l'Institut catholique.

Le R.P. dom Chapeau nous a présenté son travail sous forme de tableaux, faciles à consulter, mais difficiles à reproduire par impression. Après entente avec lui, nous utiliserons la méthode ingénieuse dont le P. Perbal s'était servi, en ajoutant toutefois la date de chacun des sacres. Il demeure ainsi possible d'utiliser le répertoire pour établir la lignée de chacun des évêques et de remonter

M^{gr} de Mazenod à partir de n'importe quel nom. Par exemple, M^{gr} René Toussaint (759) remonte au Fondateur par M^{gr} Mels (757), Mgr Calewaert (711), le card. Van Roey (589), le card. Micara (289), le card. P. Gasparri (121), le card. Richard (22) et le card. Guibert (1). De même, M^{gr} Roger Etchegaray (200) remonte-t-il à son bienheureux prédécesseur sur le siège de Marseille par le card. Marty (193), M^{gr} Dubois (191), le card. Grente (161), le card. Dubois (123), M^{gr} de Bonfils (122), le card. Richard (22) et le card. Guibert (1) (*Philippe Normand*).

I. Ascendance épiscopale de Mgr de Mazenod.

1. Charles-Joseph-Eugène de MAZENOD (1782-1861), év. tit. d'Icosie et coad. de son oncle Charles-Fortuné à Marseille, a été sacré à Rome, en l'église St-Sylvestre du Quirinal, le 14 oct. 1832, par le card. Carlo Odescalchi, év. de Sabine et préfet de la S.C. des Évêques et Réguliers, assisté de Mgr C. Falconieri, arch. de Ravenne et de Mgr L. Frezza, arch. tit. de Chalcédoine et sec. de la S.C. des Affaires ecclésiastiques.
2. Carlo ODESCALCHI (1785-1841), [card. et](#) arch. de Ferrare, a été sacré à Rome, dans la basilique des Douze-Apôtres, le 25 mai 1823, par le card. Giulia Maria della Somaglia, év. d'Os-tie et de Velletri, doyen du sacré Collège.
3. Giulio Maria della SOMAGLIA (1744-1830), arch. tit. d'Antioche, a été sacré à Rome, en l'église St-Charles ai

Catinari, le 21 déc. 1788, par le card. Hyacinthe-Sigismond Gerdil.

4. Hyacinthe-Sigismond GERDIL (1718-1802), barnabite, év. tit. de Dibon, a été sacré à Rome, en l'église St-Charles ai Catinari, le 2 mars 1777, par le card. Marcantonio Colonna.
5. Marcantonio COLONNA (1724-1803), [card. et](#) arch. tit. de Corinthe, a été sacré à Rome, dans la chapelle Pauline, le 25 avril 1762, par le pape Clément XIII (Carlo Rezzonico).
6. Carlo della Torre REZZONICO (1693-1769), [card. et](#) év. de Padoue, a été sacré à Padoue, le 19 mars 1743, par le pape Benoît XIV (Prospero Lambertini).
7. Prospero LAMBERTINI (1675-1758), arch. tit. de Thédose, a été sacré à Rome, dans la chapelle Pauline, le 16 juil. 1724, par le pape Benoît XIII (Vincenzo Maria Orsini).
8. Pietro Francesco (en religion: Fra Vincenzo Maria) ORSINI (1649-1730), dominicain, [card. et](#) arch. de Manfredonia, a été sacré à Rome, en l'église des SS. Dominique et Sixte, le 3 fév. 1675, par le card. Paluzzo Paluzzi degli Albertoni, dit Altieri, év. de Montefiascone.
9. Paluzzo Paluzzi degli ALBERTONI, dit ALTIERI (après son adoption par Clément X) (1623-1698), [card. et](#) év. de Montefiascone, a été sacré à Rome, en l'église St-Sylvestre, le 2 mai 1666, par le card. Ulderico Carpegna⁶.
10. Ulderico CARPEGNA (c.1596-c.1679), év. de Gubbio, a été sacré à Rome, dans la chapelle Pauline, le 7 oct. 1730, par le card. Luigi Caetani.
11. Luigi CAETANI (1565-1642), [card. et](#) patr. d'Antioche, a été sacré à Rome, en la basilique Ste-Marie-Majeure, le 12 juin 1622, par le card. Ludovico Ludovisi.
12. Ludovico LUDOVISI (1595-1632), neveu de Grégoire XV, card. et arch. de Bologne, a été sacré à Rome, dans la chapelle privée de sa résidence près de St-Pierre, le 2 mai

1621, par Mg^r Galeazzo Sanvitale.

13. Galeazzo SANVITALE (c.1584-1622), arch. de Bari, a été sacré à Rome, dans la chapelle de la Sacristie apostolique, le 4 avril 1604, par le card. Girolamo Bernerio.
14. Girolamo BERNERIO (1540-1611), dominicain, év. d'Ascoli Piceno, a été sacré à Rome, dans la basilique des Douze-Apôtres, le 7 sept. 1586, par le card. Giulio Antonio Santorio.
15. Giulio Antonio SANTORIO (1532-1602), arch. de Ste-Sévérine, a été sacré à Rome, dans la chapelle Pauline, le 12 mars 1566, par le card. Scipione Rebiba, arch. tit. de Constantinople.
16. Scipione REGISA (1504-1577), élu le 16 mars 1541 év. tit. d'Amyclée et aux. de l'arch. de Chieti (G.P. Carafa, futur Paul IV), a été sacré nous ignorons où, quand et par qui.

II. Descendance épiscopale de Mgr de Mazenod

M^{gr} de Mazenod sacre six évêques: 1. Guibert, O.M.I. (Viviers, Tours, Paris), 11-3-1842; 2. Allard, O.M.I. (Natal), 13-7-1851; 3. Taché, O.M.I. (St-Boniface), 23-11-1851; 4. Séméria, O.M.I. (Jaffna), 4-5-1856; 5. Jeancard (aux. Marseille), 28-10-1858; Grandin, O.M.I. (St-Albert), 30-11-1859.

M^{gr} Allard (2) sacre: 7. Ricards (Port-Elisabeth), 18-6-1871, qui sacre: 8. Strobini (Port-Elisabeth), 1-11-1891.

M^{gr} Taché (3) sacre: 9. Grouard, O.M.I. (Athabaska-Mackenzie), 1-8-1891, qui sacre: 10. Breynat, O.M.I. (Mackenzie), 6-4-1902, lequel sacre: 11. Fallaize, O.M.I. (son aux.), 13-9-1931 et 12. Trocellier, O.M.I. (son successeur), 8-9-1940.

M^{gr} Grandin (6) sacre: 13. Legal, O.M.I. (Edmonton), 17-6-1891.

A. Descendance du cardinal Guibert (I).

Il sacre vingt-trois évêques: 14. Dufal (préf. Indes Orient.), 25-11-1860; 15. Nogret (St-Claude), 30-5-1862; 16. Faraud, O.M.I. (Athabaska-Mackenzie), 30-11-1863 [lequel sacre: 17. Clut, O.M.I. (son aux.), 15-8-1865] ; 18. Bonjean, O.M.I. (Colombo), 24-8-1868; 19.

Grolleau (Evreux), 8-9-1870; 20. d'Outremont (Agen), 19-3-1871; 21. Bourret (Rodez), 30-11-1871; 22. Richard (Belley, Paris), 11-2-1872; 23. de Gaffory (Ajaccio), 6-10-1872; 24. Langénieux (Bordeaux), 28-10-1873; 25. Lion, O.P. (Damiette), 12-4-1874; 26. Perraud (Autun), 29-6-1874 [lequel sacre: 27. Lelong (Nevers), 21-11-1877]; 28. Cluzel, C.M. (Héraclée), 6-9-1874; 29. Jolivet, O.M.I. (Natal), 30-11-1874; 30. Jourdan (Tarbes), 24-2-1875; 31. Perretti (aux. Ajaccio), 6-5-1875; 32. Le Hardy (Laval), 24-9-1876; 33. Coullié (Lyon), 19-11-1876; 34. de La Foata (Ajaccio), 11-11-1877; 35. Balaïn, O.M.I. (Auch), 25-2-1878; 36. Isoard (Annecy), 29-6-1878 [lequel sacre: 37. Philippe (Lui), 30-11-1886] ; 38. Roche (Gap), 11-11-1879; 39. Thomas, S.M. (délégué en Perse), 22-11-1883, lequel sacre: 40. Crouzet, S.M. (Fort-Dauphin), 28-10-1888.

M^{sr} *Bon jean* (18) sacre: 41. Mélizan, O.M.I. (Colombo), 24-1-1880, qui sacre: 42. Joulain, O.M.I. (Jaffna), 24-8-1893 et 43. Coudert, O.M.I. (Colombo), 30-11-1898. Ce *dernier* sacre: 44. Robichez, S.J. (Trincomali), 8-7-1917; 45. Brault, O.M.I. (Jaffna), 15-2-1920 et 46. Guyomard, O.M.I. (Jaffna), 9-3-1924, qui sacre: 47. E. Pillai, O.M.I. (Jaffna), 25-5-1949, lequel sacre: 48. Antony (coad. Jaffna), 21-11-1968.

Le cardinal *Bourret* (21) sacre: 49. Costes (Mende), 3-9-1876 [lequel sacre: 50. Lavigne, S.J. (Trincomali), 3-11-1887]; 51. Baduel (St-Flour), 21-11-1877 [lequel sacre: 52. Pagis (Verdun), 29-11-1882, qui sacre: 53. Le Nordez (Dijon), 9-8-1896 et 54. Enard (Cahors), 8-9-1896] ; 55. Vidal, S.M. (Abydos), 27-12-1877; 56. Lamouroux (St-Flour), 29-9-1892.

Le cardinal *Langénieux* (24) sacre: 57. Obré (Zoara), 15-1-1878; 58. Dannel (Arras), 1-5-1880; 59. Jacquemet (Amiens), 17-7-1881 [lequel sacre: 60. Renouard (Limoges), 25-7-1888, qui sacre: 61. Gilbert (Le Mans), 15-7-1894] ; 62. Péronne (Beauvais), 14-12-1884, lequel sacre: 63. Lecot (Bordeaux), 11-7-1886. Ce *dernier* sacre: 64. Sonnois (Cambrai), 19-3-1890 [lequel sacre: 65. Dartois, M.A.L. (Dahomey), 25-7-1901]; 66. Horstein (Bucarest), 18-10-1896; 67. Le Camus (La Rochelle), 2-7-1901 et 68. Eyssautier (La Rochelle), 30-11-1906.

Le cardinal *Coullié* (33) sacre treize évêques: 69. Bougaud (Laval), 5-2-1888; 70. Baptifolier (Mende), 11-8-1889; 71. Hautin (Chambé-

ry), 8-9-1890; 72. Laroche (Nantes), 4-4-1893; 73. Pellet, C.S.Sp. (Nigeria), 25-8-1895 [lequel sacre: 74. Duret, M.A.L. (Delta du Nil), 24-2-1910 et 75. Terrien, M.A.L. (Bénin), 1-7-1912]; 76. Geay (Laval), 6-9-1896; 77. Broyer, S.M. (Océanie), 25-10-1896; 78. Albert, M.A.L. (Côte d'Or), 21-7-1901; 79. Clark, M.A.L. (Tingès), 1-6-1902; 80. Dechelette (aux. Lyon), 25-3-1906 [lequel sacre: 81. Moury, M.A.L. (Côte d'Ivoire), 6-6-1912] 82. Hummel, M.A.L. (Côte d'Or), 29-7-1906; 83. Steinmetz, M.A.L. (Dahomey), 28-10-1906 [lequel sacre: 84. Cessou, M.A.L. (Togo), 15-7-1923 et 85. Hauger, M.A.L. (Togo), 24-5-1925] ; 86. Châtelus (Nevers), 29-6-1910, lequel sacre: 87. Garnier (Luçon), 25-7-1916. Ce dernier sacre: 88. Mignen (Rennes), 21-11-1922; 89. Poirier (Lourdes), 11-2-1926; 90. Masssé (aux. Lyon), 9-9-1938 et 91. Chiron (Langres), 7-13-1939. Mgr *Mignen* (88) sacre: 92. Coste (Carcassonne), 12-1-1926; 93. Lan-gavant, C.S.Sp. (Réunion), 25-4-1935 et 94. Peurois, O.F.M. (aux. Rabat), 29-8-1936.

M^{gr} *Balaïn* (35) sacre: 95. de Carsalade (Perpignan), 22-2-1900, lequel sacre: 96. Izart (Bourges), 11-6-1907. Ce dernier sacre: 97. Girbeau (Nîmes), 16-12-1924; 98. Patau (aux. Perpignan), 2-7-1925; 99. Auvity (Mende), 6-7-1933 et 100. Bernard (Perpignan), 22-2-1934.

Descendance du cardinal Richard (22)

Il sacre dix-sept évêques: 101. Duboin, C.S.Sp. (Sénégal), 30-7-1876; 102. Carrie, C.S.Sp. (Congo), 24-10-1886 [lequel sacre: 103. Adam, C.S.Sp. (Gabon), 6-6-1897, qui sacre: 104. Lang, M.A.L. (Bénin), 9-11-1902] ; 105. Lamarche (Quimper), 29-1-1888; 106. Lagrange (Chartres), 19-3-1890 [lequel sacre: 107. Foucault (St-Dié), 20-3-1893, qui sacre: 108. Curien (LaRoche), 5-2-1924] ; 109. Kleiner, M.E.P. (Mysore), 21-9-1890; 110. Mutel, M.E.P. (Corée), 21-9-1890; 111. Montety, C.M. (Beyrouth), 14-6-1891 [lequel sacre: 112. Lasne, C.M. (Fort-Dauphin), 9-7-1911]; 113. Fabre (Réunion), 24-4-1893; 114. Bonnefoy (Aix, LaRoche), 12-3-1893; 115. Pelgé (Poitiers), 15-7-1894 [lequel sacre: 116. Bouguoin (Périgueux), 28-10-1906, qui sacre: 117. Marty (Montauban), 21-9-1907]; 118. Latty (Avignon), 8-9-1894; 119. Lesné, C.M. (délégué en Perse), 28-6-1896; 120. Baron (Angers), 24-8-1896; 121. Gasparri (nonce), 6-3-1898; 122. de Bonfils (LeMans), 29-6-1898 [lequel sacre: 123. Dubois (Verdun, Bourges,

Rouen, Paris), 2-7-1901; 124. Melisson (Blois), 30-11-1907 et 125. de Durfort (Langres), 3-5-1911]; 126. Hacquard, P.B. (Soudan), 28-8-1898 et 127. Cantel (Oran), 24-2-1899.

M^{gr} *Mutel (110)* sacre: 128. Demange, M.E.P. (Corée), 11-6-1911 [lequel sacre: 129. Blois, M.E.P. (Mandchourie), 28-5-1922]; 130. Combaz, M.E.P. (Nagasaki), 8-9-1912; 131. Devred, M.E.P. (Corée), 1-5-1921; 132. Sauer, O.S.B. (Wonsan), 1-5-1921 [lequel sacre: 133. Hong Takeoka (Heijo), 29-6-1944] ; 134. Gaspais, M.E.P. (Mandchourie), 29-6-1921; 135. Larribeau, M.E.P. (coad. Séoul), 15-1927, qui sacre: 136. Ro Okamoto (Séoul), 20-12-1942. Ce dernier sacre: 137. Choé ou Tchoi (Taiku), 30-1-1949 et 138. Jin-Suk Cheong (Cheong Ju), 3-10-1970. Mgr *Gaspais (134)* sacre: 139. Breher, M.E.P. (Mandchourie), 5-9-1937; 140. Lemaire, M.E.P. (coad. Kirin), 15-11-1939 et 141. Verineux, M.E.P. (Yingkow), 16-10-1949. Mgr *Lemaire (140)* sacre: 142. Raballand, M.E.P. (Phnom-Penh), 1-5-1956, qui sacre: 143. Ramousse, M.E.P. (Phnom-Penh), 24-2-1963. Ce dernier sacre: 144. Chmar Salas (Phnom-Penh), 14-4-1975.

M^{gr} *Bonnefoy (114)* sacre: 145. Laferrière (Constantine), 25-7-1894 et 146. Penon (Moulins), 27-6-1911. Ce dernier sacre: 147. Caillot (Grenoble), 29-5-1917 et 148. De la Celle (Nancy), 11-2-1920. M^{gr} *Caillot (147)* sacre: 149. Champavier (Marseille), 21-12-1921 [lequel sacre: 150. Tardy, C.S.Sp. (Gabon), 25-1-1926]; 151. Guerry (Cambrai), 25-7-1940 et 152. Vittoz (aux. Grenoble), 27-12-1940. M^{gr} *Guerry (151)* sacre: 153. Garonne (Toulouse), 24-6-1947 [lequel sacre: 154. Brunon, P.S.S. (aux. Toulouse), 27-4-1965, qui sacre: 155. Rol (coad. Angoulême), 1-5-1973] ; 156. Jenny (aux. Cambrai), 18-5-1959. Ce dernier sacre: 157. Motte, O.F.M. (aux. Cambrai), 19-5-1968.

Descendance du cardinal Dubois (123)

Il sacre seize évêques: 158. Chollet (Cambrai), 29-6-1910; 159. Julien (Arras), 8-5-1917; 160. Martel (Digne), 2-2-1918; 161. Grente (LeMans), 17-4-1918; 162. Baudrillart (recteur Inst. Cath. Paris), 28-10-1921 [lequel sacre: 163. Hiral, O.F.M. (Suez), 19-5-1929]; 164. Chaptal (aux. Paris), 3-5-1922; 165. Pichot, C.S.Sp. (Madagascar), 30-6-1923; 166. Dreyer, O.F.M. (Indochine), 16-8-1923; 167. Clément (Monaco), 2-7-1924; 168. Audollent (Blois), 16-7-1925;

169. Rousseau (Le Puy), 8-9-1925 [lequel sacre: 170. Durieux (Chambéry), 8-12-1931, qui sacre: 171. Duc (St-Jean-de-Maurienne), 25-7-1944]; 172. Crépin (aux. Paris), 25-5-1926; 173. Courcoux, oratorien (Orléans), 18-1-1927; 174. Petit de Julleville (Rouen), 29-9-1927, qui sacre: 175. Brunhes (Montpellier), 20-8-1932; 176. Parisot (Cotonou), 28-10-1935; 177. Blanchet (recteur Inst. Cath. Paris), 30-11-1940 et 178. Lemonnier (aux. Rouen), 28-10-1947. Le card. Dubois sacre encore: 179. Sévat, C.M. (Madagascar), 30-11-1928 et 180. Gerlier (Lyon), 2-7-1929.

M^{gr} Chollet (158) sacre: 181. Quilliet (Lille), 19-3-1914 et 182. Jansoone (Cambrai), 19-3-1927. M^{gr} Quilliet (181) sacre: 183. Lecompte (Amiens), 17-5-1921, lequel sacre: 184. Liénart (Lille), 8-12-1928 et 185. Lamy (Sens), 29-9-1932. Ce dernier sacre: 186. Lebrun (Autun), 3-10-1940 [lequel sacre: 187. Hermil (aux. Autun), 2-7-1963] et 188. Fourrey (Belley), 9-8-1955, qui sacre: 189: Rousset (St-Étienne), 6-3-1966.

Le cardinal Grente (161) sacre: 190. Foin ([aux. au](#) Mans), 8-9-1939; 191. M. Dubois (Besançon), 7-10-1948 et 192. Chevalier (Le Mans), 11-10-1951. Mgr Dubois (191) sacre: 193. Marty (St-Flour, Reims, Paris), 1-5-1952; 194. Jacquot (coad. Gap), 30-9-1959 et 195. Pourchet (St-Flour), 31-10-1960. Le cardinal Marty (193) sacre: 196. LaMoureyre, C.S.Sp. (Gabon), 13-9-1959; 197. Maziers (aux. Lyon), 25-2-1960 [lequel sacre: 198. Bourrat (Rodez), 6-7-1974] ; 199. Daniélou (Taormine), 19-4-1969; 200. Etchegaray (Marseille), 27-5-1969 [lequel sacre: 201. L'Heureux (Perpignan), 27-3-1971]; 202. Saudreau (Le Havre), 22-9-1974 et 203. Rémond (Mission de France), 14-6-1975.

M^{gr} Dreyer (166) sacre: 204. Tardieu, M.E.P. (Indochine), 1-5-1930; 205. Chabanon, M.E.P. (Indochine), 28-10-1930; 206. Fontcuberta, O.P. (Indochine), 2-11-1930; 207. Gomez, O.P. (Indochine), 19-3-1933 [lequel sacre: 208. Casado (Thai Binh), 2-8-1936] ; 209. Jannin, M.E.P. (Indochine), 23-6-1933 et 210. Ho Ngoc Can (Indochine), 29-6-1935.

Descendance du cardinal Gerlier (180)

Il sacre douze évêques: 211. Pays (Carcassonne), 7-10-1932; 212. Bornet (aux. Lyon), 24-2-1938; 213. Ancel (aux. Lyon), 24-3-1947;

214. Duperray (Montpellier), 25-2-1948 [lequel sacre: 215. Tourel (Montpellier), 25-3-1955, qui sacre: 216. Bernard (Nancy), 10-2-1968] ; 217. Collin (Digne), 2-10-1949; 218. Boucheix, M.A.L. (Porto Novo), 10-6-1953; 219. Dupuy (aux. Lyon), 27-4-1955 [lequel sacre: 220. Panafieu (aux. Annecy), 9-6-1974] 221. Yougbaré (Koupela), 8-7-1956; 222. Maury (délégué en Afrique), 3-2-1958; 223. Vial (Nevers), 15-4-1961 [lequel sacre: 224. Dixneuf (aux. Rennes), 14-11-1973 et 225. Rabine (Cahors), 24-6-1973] ; 226. Vincent (Bayonne), 11-2-1964; 227. De la Brousse (coad. Dijon), 5-5-1962 [lequel sacre; 227 bis, Gaidon (aux. Besançon), 30-9-1973] ; 228. Vincent (Bayonne), 11-2-1964.

M^{gr} Maury (222) sacre: 229. Thiandoum (Dakar), 20-5-1962; 230. Sangaré (Bamako), 26-5-1962 [lequel sacre: 231. Biard, P.A. (Mopti), 2-2-1965 et 232. Sidibé (Ségou), 7-12-1974] ; 233. Perrot, P.A. (San), 9-1-1965; 234. Bihonda (Muyinga), 15-8-1965; 235. Onyembo (Kindu), 11-12-1966; 236. Pirigisha (Kasongo), 5-3-1967; 237. Mulolwa (Kalemie-Kirungu), 9-4-1967; 238. Kabanga (Lubumbashi), 13-8-1967; 239. Lesambo (Inongo), 15-10-1967; 240. Kabangu (Luebo), 17-12-1967; 241. Fataki (Kisangani), 28-1-1968 et 242. Bossuyt (aux. Reims), 18-9-1971. Mgr *Thiandoum* (229) sacre: 243. Tchidimbo, C.S.Sp. (Conakry), 31-5-1962; 244. Sagna (Ziguinchor), 15-11-1967; 245. Dione (Thiès), 15-5-1969; 246. De Chevigny, C.S.Sp. (Nouakchott), 23-2-1974 et 247. Sarr (Kaolack), 24-11-1974.

Descendance du cardinal Liénart (184)

Il sacre seize évêques: 248. Dutoit (Arras), 11-2-1931 [lequel sacre: 249. Evrard (Meaux), 8-4-1937] ; 250. Liagre (La Rochelle), 4-5-1938; 251. Vansteenberghé (Bayonne), 10-12-1939 [lequel sacre: 252. Théas (Lourdes), 3-10-1940, qui sacre: 253. Fauret, C.S.Sp. (Gabon), 29-5-1947] ; 254. Blanquet (Irak), 29-6-1939; 255. Pinson (St-Flour), 18-3-1943; 256. Dib (Tarse), 5-7-1946; 257. Bonneau (Douala), 16-2-1947; 258. Droulers (Amiens), 6-5-1947; 259. Lefebvre, C.S.Sp. (Dakar), 18-9-1947 [lequel sacre: 260. Guibert (aux. Douala), 19-2-1950; 261. Doods (Ziginchor), 26-10-1952 et 262. Ndong (aux. Libreville), 2-7-1961]; 263. Dupont (aux. Lille), 29-9-1951; 264. Verhille, C.S.Sp. (Fort-Roussel), 21-12-1951; 265. Renard (Versailles), 19-10-1953; 266. Ogez, P.B. (Mbarara),

23-3-1957; 267. Huyghe (Arras), 11-4-1962 [lequel sacre: 268. Leuliet (Amiens), 95-1963; 269. Wicquart (Coutances), 11-10-1966 et 270. Harlé (aux. Arras), 22-11-1970] ; 271. Sauvage (Annecy), 3-11-1962 [lequel sacre: 272. Coffy (Gap), 23-4-1967 et 273. Bouchey (aux. Aix), 19-3-1972] ; 274 Gand (Lille), 2-7-1964, qui sacre: 275. Decourtray (aux. Dijon), 3-7-1971.

Le cardinal *Renard* (265) sacre: 276. Michon (Chartres), 25-3-1955; 277. Ménager (Meaux), 8-10-1955 [lequel sacre: 278. Herbulot (aux. Reims), 8-9-1974] ; 279. Vandewalle (aux. Versailles), 18-11-1958; 280. Gufflet (coad. Limoges), 1-4-1960; 281. Malbois (aux. Versailles), 22-4-1961; 282. Rousset (Pontoise), 31-3-1963; 283. Chagué (aux. Lyon), 20-9-1969; 284. Boffet (aux. Lyon), 20-9-1970; 285. Mondésert (aux. Grenoble), 25-9-1971; 286. Rozier (aux. Clermont), 26-9-1971; 286 *bis*. Bertrand (aux. Lyon), 14-9-1975.

B. Descendance du cardinal Pietro Gasparri (121).

Il sacre quinze évêques⁹. 287. Marchetti-Selvaggiani (nonce), 14-4-1918; 288. A.-Masella (nonce), 21-12-1919; 289. Micara (nonce), 8-8-1920; 290. Marmaggi (nonce), 26-9-1920; 291. Maglione (nonce), 26-9-1920; 292. Vicentini (nonce), 29-4-1921; 293. Pellegrinetti (nonce), 18-6-1922 [lequel sacre: 294. Gnidovec (Skloppé), 23-11-1924; 295. Rodic, O.F.M. (Belgrade), 7-12-1924 et 295 *bis*. Budanovic (Subotica), 1-5-1921]; 296. Orsenigo (nonce), 25-6-1922; 297. Rotta (nonce), 1-11-1922 [lequel sacre: 298. Filipucci (Athènes), 25-3-1927 et 299. Kovacs (aux. Vac), 22-9-1940] ; 300. G. Cigognani (nonce), 1-2-1925; 301. Giobbe (nonce), 26-4-1925; 302. Ciriaci (nonce), 183-1928; 303. Bartolini (nonce), 27-5-1928; 304. Chiarlo (nonce), 1111-1928; 305. Borgongini (nonce), 29-6-1929, qui sacre: 306. Malchiodi (Lorette), 10-2-1935.

Le cardinal *Marchetti-Selvaggiani* (287) sacre: 307. Godoy (Zulia), 16-5-1920; 308. Baranzini (Syracuse), 5-6-1933 [lequel sacre: 309. Pennisi (aux. Syracuse), 15-8-1950 et 310. Canzonieri (aux. Messine), 12-5-1957]; 311. Spolverini (curie), 18-6-1933; 312. Philippe (Luxembourg), 9-6-1935; 313. Budelaci (aux. Frascati), 12-7-1936; 314. Beretti (curie), 19-7-1936; 315. Traglia (curie), 6-1-1937; 316.

Pascucci (curie), 10-1-1937; 317. Felder (vis. Séminaires), 13-6-1938. Le cardinal *Traglia* (315) sacre: 318. Maccarf (A.C. italienne), 296-1961; 319. Canestri (aux. Rome), 30-7-1961; 320. Pocci (aux. Rome), 30-7-1961; 321. Righi (curie), 8-12-1961; 322. Federici (coad. Melfi) 28-10-1962; 323. Spallanzani (aux. Viterbe), 11-10-1964; 324. Rovigatti (aux. Tarquinia), 29-6-1966; 325. Pascoli (aux. Rome), 3010-1966 et 326. Lanave (Andria), 18-5-1969.

Le cardinal *Maglione* (291) sacre: 327. Ambulh (Bâle), 27-9-1925; 328. Leprêtre (dél. apost.), 12-5-1936; 329. Beltrami (nonce), 7-4-1940; 330. Hurley (St-Augustine), 6-10-1940 [lequel sacre: 331. Vovk (aux. Laybach), 1-12-1946] ; 332. Misuraca (nonce), 20-7-1941, qui sacre: 333. Navarro (Usula), 25-3-1943 et 334. Turrado (Machiques), 17-12-1944. M^{gr} *Beltrami* (329) sacre: 335. Machado (San Miguel), 15-11-1942; 336. Barbera (aux. Ste-Anne), 15-11-1942 [lequel sacre: 337. Graziano (aux. Ste-Anne), 21-9-1961]; 338. Martin (aux. Vera Paz), 3-9-1944; 339. Gonzalez (aux. Guatemala), 3-9-1944; 340. Garcia (aux. Guatemala), 3-9-1944; 341. Perez (aux. Bagota), 6-11-1946; 342. Crous (Caqueta), 6-7-1947.

M^{gr} *Vicentini* (292) sacre: 343. Rodriguez Andrade (Ibague), 3-8-1924; 344. Lopez (Garzon), 3-8-1924 [lequel sacre: 345. Villagaviria (aux. Carthagène), 10-2-1957] ; 346. Builes (Ste-Rose de Osos), 3-8-1944. Ce *dernier* sacre: 347. Gallego (Baranquilla), 19-3-1953; 348. Posada (Intmina), 24-5-1953 et 349. Valencia (Buenaventura), 24-5-1953.

Descendance du cardinal Aloisi-Masella (288)

Il sacre vingt-trois évêques: 350. Contardo (Temuco), 28-10-1920; 351. Del Canto (S. Felipe de Aconcagua), 27-12-1925; 352. Leon y Prado (Linarès), 27-12-1925; 353. Lira (Rancagua), 3-1-1926 [lequel sacre: 354. Larrain (Rancagua), 21-9-1938] ; 355. Jara Marquez, salésien (Magellan), 29-6-1926; 356. Labbé Marquez (Iquique), 21-11-1926; 357. Harrisson, O. de M. (Piaulay), 1-5-1927; 358. Felici (nonce), 30-12-1927; 359. Du Noday (Portonacional), 1-5-1936; 360. Lunardi (nonce), 12-12-1936; 361. De Haas (Arassuhay), 25-7-1937; 362. Coroli (Guama), 13-10-

1940; 363. Van de Weyer, O.C.D. (Paracatu), 27-10-1940; 364. Massa (Rio Negro), 1-5-1941; 365. Vega (Jatai), 1-5-1941; 366. Conduru (Ilhéus), 6-7-1941; 367. Rey (Guajara-Mirim), 9-9-1945; Taffi (nonce), 8-6-1947; 369. Prata (aux. La Paz), 9-4-1961; 370. Portalupi (nonce), 3-12-1961 [lequel sacre: 371. Caranza (Rosecopans), 25-7-1962 et 372. Barni (Juigalpa), 16-9-1962] ; 373. Paschini (sup. Latran), 7-10-1962; 374. Rossi (curie), 214-1963; 375. Sargozini (aux. Camerino), 17-11-1963.

M^{gr} *Felici* (358) sacre: 376. Beck, O.F.M.Cap. (Araucania), 5-8-1928; 377. Eugenin (Valdivia), 31-5-1931; 378. Campillo (Santiago), 6-9-1931 [lequel sacre: 379. Munita (S. Carlos d'Ancud), 1-4-1934; 380. Larrain (Chillan), 25-4-1937 et 381. Berrios (S. Felipe), 17-7-1938] ; 382. Subercaseaux (Linarès), 28-4-1935 [lequel sacre: 383. Aquilera (Iquique), 4-1-1941]; 384. Silvasantiago (Temuco), 28-4-1935 et 385. O'Shea, O.F.M.Cap. (Livingstone), 8-9-1950.

M^{gr} *Lunardi* (360) sacre: 386. Turcios (Tegucigalpa), 15-8-1943 qui sacre à son tour: 387. Capdevilla (Pedro Sula), 19-7-1953 et 388. Santos (Rosecopans), 12-12-1958 [lequel sacre: 389. Brufau (Pedro Sula), 29-6-1966] .

Descendance de M^{gr} Orsenigo (296)

Il sacre: 390. Shoy (Szekesfehervar), 1-8-1927 [lequel sacre: 391. Kisberg (aux. Szekesfehervar), 3-5-1951]; 392. Kaller (Ermland), 28-10-1930 [lequel sacre: 393. Nathan (aux. Homonic), 6-6-1943]; 394. Rarkowski (aum. armées allemandes), 20-2-1938; 395. Jaeger (Paderborn), 19-10-1941; 396. Frings (Cologne), 21-6-1942.

M^{gr} *Jaeger* (395) sacre: 397. Weskamm (Berlin), 30-11-1948 [lequel sacre: 398. Spulbeck (Meissen), 25-7-1955, qui à son tour sacre: 399. Piontek (Barca), 24-6-1959] ; 400. Rintelen (aux. Paderbon), 14-1-1952 [lequel sacre: 401. Braun (aux. Paderborn), 18-4-1970]; 402. Hengsbach (Essen), 29-9-1953; 403. Janssen (Hildesheim), 14-5-1957 [lequel sacre: 404. Pachowiak (aux. Hildesheim), 15-7-1958 et 405. Kindermann (aux. Hildesheim), 8-9-1966] . Mgr Jaeger sacre aussi: 406. Tuschen (aux. Paderborn), 29-9-1958; 407. Fürstenberg (Abercorn), 29-6-1959; 408. Nordhues (aux. Paderborn), 24-8-1961; Nierhoff (Floresta),

29-11-1964; 410. Degenhardt (aux. Paderborn), 1-5-1968; 411. Rettler, O.F.M. (Bacabal), 12-9-1968. Mgr *Hengsbach* (402) sacre: 412. Angerhausen (aux. Essen), 12-4-1959; 413. Przylenk, M.S.F. (Januaria), 29-7-1962; 414. Riith, C.S.Sp. (Jura), 2-10-1966 et 415. Grosse (aux. Essen), 8-12-1968.

Le cardinal *Frings* (396) sacre quatorze évêques: 416. Velden (Aix-la-Chapelle), 10-10-1943; 417. Diricht (Limburg), 21-10-1947; 418. Keller (Münster), 28-10-1947; 419. Rauch (Fribourg), 28-10-1948; 420. Kempf (Limburg), 25-7-1949; 421. Kelleter, C.S.Sp. (Bethléem), 29-6-1950; 422. Cleven (aux. Cologne), 28-1-1951; 423. Westerman, S.V.D. (Sambalpur), 29-7-1951 [lequel sacre: 424. Cheenath (Sambalpur), 18-5-1974] ; 425. Polschneider (Aix-la-Chapelle), 18-11-1954 [lequel sacre: 426. Backremer (aux. Aix-la-Chapelle), 21-12-1961 et 427. Dicke (aux. Aix-la-Chapelle), 11-4-1970] ; 428. Demann (Osnabruck), 27-3-1957; 429. Wittier (Osnabruck), 2-10-1957 [lequel sacre: 430. Schrader (aux. Osnabruck), 8-9-1959] ; 431. Schilling, S.V.D. (Goroka), 19-3-1960; 432. Frotz (aux. Cologne), 7-10-1962; 433. Wustenberg (nonce), 21-12-1966. Mgr *Keller* (418) sacre: 434. Gleumes (aux. Münster), 13-11-1948; 435. Baaken (aux. Münster), 25-3-1952 et 436. Tenhunberg (aux. Münster), 20-7-1958. Ce *dernier* sacre: 437. Lettman (aux. Münster), 24-2-1973; 438. Averkamp (aux. Münster), 24-2-1973 et 439. Twickel (aux. Münster), 24-2-1973. Mgr *Rauch* (419) sacre: 440. Leiprecht (aux. Rottenburg), 30-11-1948 [lequel sacre à son tour: 441. Seldmeier (aux. Rottenburg), 25-3-1953; 442. Herre (aux. Rottenburg), 14-11-1970; 443. Moser (aux. Rottenburg), 14-11-1970] et 444. Seiterich (aux. Fribourg), 3-9-1952, qui sacre à son tour: 445. Schaufele (aux. Fribourg), 11-5-1955. Ce *dernier* sacre: 446. Gnadiger (aux. Fribourg), 12-1-1961; 447. Volk (Mayence), 5-5-1962 [lequel sacre: 448. Rolly (aux. Mayence), 2-7-1972] ; 449. Leitz, O.F.M. (Dourados), 13-2-1971 et 450. Saier (aux. Fribourg). Mgr *Wustenberg* (433) sacre: 451. Ley (Ryukyu), 9-6-1968; 452. Soma (Nagoya), 15-9-1969; 453. Itonaga (Kagoshima), 18-1-1970; 454. Hirayama (Oita), 24-1-1970; 455. Yasuda (aux. Osaka), 21-3-1970; 456. Hamao (aux. Tokyo), 29-4-1970 et 457. Ishigami (Naha), 11-2-1973.

Descendance du cardinal Gaetano Cicognani (300)

Il sacre vingt-huit évêques: 458. Luna (Elbeni), 26-9-1926; 459. Villanueva (Cajamarca), 3-2-1929; 460. Jauregui (San Gabriel), 16-8-1936; 461. Muenta (Ayacucho), 16-8-1936; 462. Sanz (Cuttack), 1-11-1939; 463. Llorente (aux. Burgos), 24-5-1942; 464. Garcia (Jaen), 7-3-1943; 465. Etcheveria (Ciudad Real), 28-3-1943; 466. Iglesias (Urgel), 4-4-1943; 467. Merida (Astorga), 12-9-1943; 468. Delgado (Almeria), 3-10-1943 [lequel sacre: 469. Gurrpide (Siguenza), 23-9-1951]; 470. Villuendas (Teruel), 16-7-1944; 471. Alonso (Siguenza), 23-7-1944 [lequel sacre: 472. Hidalgo (Jacca), 4-3-1951]; 473. Font (Zamora), 10-9-1944 [lequel sacre: 474. Masnou (aux. Vich), 23-11-1952] ; 475. Lopez (Tuy), 21-9-1944 [lequel sacre: 476. Peral (Iquitos), 6-2-1966 et 477. Echeveria (Barbastio), 2-11-1974] ; 478. Almarchia (Léon), 24-9-1944; 479. Blanco (Orense), 12-11-1944; 480. Garcia (Oribuella), 26-11-1944; 481. Souto (aux. Compostelle), 15-4-1945; 482. Rubio (Osma), 6-5-1945; 483. Alvarez (Urumba), 30-6-1946 [lequel sacre: 484. Roig (Huamachuco), 25-7-1967] ; 485. Herrera (Malaga), 30-6-1947 [lequel sacre: 486. Anoveros (aux. Malaga), 12-10-1952] ; 487. Delfino (Lerida), 3-8-1947; 488. Perez (Tenerife), 21-9-1947; 489. Llopis (Coria), 30-4-1950; 490. Abasolo (Vizayapuram), 11-6-1950; 491. Vega (Mondonedo), 4-2-1951; 492. Baldassari (Ravenne), 29-6-1956.

Descendance du cardinal Giobbe (301)

Il sacre douze évêques: 493. Diaz (Cali), 16-10-1927; 494. Monconill (Caqueta), 26-10-1930; 495. Aguledo (Pasto), 6-1-1931; 496. Luque (aux. Tunja), 3-5-1931; 497. Alcaide (Sogira), 1-5-1932; 498. Gonzalez (Manizales), 29-10-1933; 499. Leiva (Barranquilla), 8-4-1934; 500. Gomez (Pasto), 6-5-1934 [lequel sacre: 501. Castro (Barranquilla), 31-10-1948; 502. Zambrano (aux. Popayan), 19-3-1957] ; 503. Alegria (Casanare), 3-11-1934; 504. Huibers (Haarlem), 11-2-1936; 505. Alfrink (Utrecht), 17-7-1951; 506. Calderon (aux. Bogota), 6-1-1959.

M^{gr} Luque (496) sacre: 507. Medina (aux. Cali), 28-10-1952; 508. Grau (Quidbo), 31-5-1953; 509. Rubio (aux. Santa Marta), 13-9-1953; 510. Uribe (aux. Manizales), 3-5-1954; 511. Pimiento (aux.

Pasto), 28-8-1955; 512. Correa (aux. Bogota), 25-2-1957.

M^{gr} *Huibers* (504) sacre: 513. Stam (Kisumu), 28-6-1936 [lequel sacre: 514. Vantenaar (Basankusu), 14-4-1948]; 515. Grent (Amboina), 31-8-1947 [lequel sacre: 516. Sol (Amboina), 25-2-1964] ; 517. Schneider (Makassar), 27-9-1948; 518. Vos (Kuching), 12-6-1952; 519. VanVelsen (Kroonstadt), 25-7-1950; 520. Brontwell (Tabora), 22-8-1950; 521. Buis (Jesselton), 1-5-1952 [lequel sacre: 522. Chung (Kota Kinabalu), 15-11-1970] ; 523. Vankester (Bajankusu), 11-10-1952; 524. Elswijck (Morogoro), 28-10-1954; 525. Romeij (Samarinda), 15-9-1955; 526. Jansen (Rotterdam), 8-5-1956; 527. Dodewaard (Haarlem), 9-9-1958 [lequel sacre: 528. Veerman (Cameta), 22-6-1961].

Le cardinal *Alfrink* (505) sacre: 529. Nierman (Groningue), 11-5-1956 [lequel sacre: 530. Staverman (Hollandia), 11-9-1956] ; 531. Moors (Roermond), 17-3-1959 [lequel sacre: 532. Janssen (Gimma), 31-7-1959; 533. Van Melis (Monte Belos), 2-2-1963 et 534. Beel (aux. Roermond), 29-12-1965] ; 535. Hendriksen (aux. Utrecht), 7-3-1961; 536. Zwartkruis (Haarlem), 15-10-1956; 537. Ernst (Breda), 17-12-1967; 538. Moeller (Groningue), 28-6-1969 et 539. Simonis (Rotterdam), 20-3-1971.

Descendance du cardinal Chiarlo (304)

Il sacre dix-neuf évêques: 540. Buhl (Chiquitos), 1-3-1931; 541. Aspe (Cochabamba), 21-6-1931; 542. Wollgarten (Limon), 1-5-1935; 543. Odendahl (Limon), 25-4-1938; 544. Sanabria (Alajuela), 25-4-1938 [lequel sacre: 545. Solis Fernandez (Alajuela), 18-8-1940, qui sacre à son tour: 546. Bolanos (aux. Alajuela), 25-3-1963] ; 547. Ribeiro (aux. Goias), 27-10-1946; 548. Scherer (Pôrto Alegre), 23-2-1947; 549. Proenca (Jacarèzinho), 1-7-1947; 550. Pietrulla (Santarem), 8-2-1948 [lequel sacre: 551. Hypolito (aux. Bahia), 17-2-1963] ; 552. Talleur, O.F.M. (Magydu), 7-3-1948; 553. Saboia (Palmas), 14-3-1948; 554. Konner (Foz do Iguassu), 19-3-1948; 555. De Castro (Campos), 23-5-1948; 556. Chaves (Corumba), 24-5-1948; 557. De Almeida (Montes Claros), 12-12-1948; 558. Dalmonte (Joinville), 26-5-1949 [lequel sacre: 559. Ferreira (Leopoldino), 24-8-1961]; 560. Domitrovich (Rio Negro), 19-3-1950; 561. Palma (Araguaia), 13-5-1951; 562. De Almeida (Sete Lagoas), 2-2-1954 [lequel sacre: 563. Noronha (Itabira), 24-

8-1965] .

Le cardinal *Scherer* (548) sacre: 564. Colling (aux. S. Maria), 29-1-1950 [lequel sacre: 565. Gomes (Bagé), 25-6-1961]; 566. Sartori (Montes Claros), 1-6-1952 [lequel sacre à son tour: 567. Battu (aux. Santos), 25-5-1958; 568. Cheniche (aux. S. Maria), 29-6-1969 et 569. Dotti, O.F.M. Cap. (Caçador), 25-5-1969] 570. De Nadal (Uruguaiana), 29-6-1955; 571. Silveira (Diamantino), 21-8-1955; 572. Kunz (aux. Pôrto Alegre), 30-10-1955; 573. Petro (Vacaria), 27-7-1958; 574. Etges (S. Cruz), 25-10-1959; 575. Lorscheider, O.F.M. (San Angelo), 20-5-1962 [lequel sacre: 576. Kreutz (aux. S. Angelo), 17-9-1972] ; 577. Lorscheiter (aux. Pôrto Alegre), 6-3-1966; 578. Ferrari E. (S. Maria), 26-6-1971; 579. Didonet (Rio Grande), 12-9-1971; 580. Froelich, S.J. (Diamantino), 20-2-1972 et 581. Moretto (Cruz Alta), 28-1-1973.

C. Descendance du cardinal Miraca (289).

Il sacre seize évêques¹⁰: 582. Kmetko (Nitra), 13-2-1921; 583. Vojtassak (Szepes), 13-2-1921 [lequel sacre: 584. Barnass (aux. Szepes), 5-11-1949]; 585. Blaha (Neusohl), 13-2-1921 [lequel sacre: 586. Bubnic (Roseneau), 8-11-1925] ; 587. Stojan (Olmutz), 3-4-1921 [lequel sacre: 588. Schinzel (aux. Olmutz), 7-1-1923] ; 589. Van Roey (Malines), 25-4-1926; 590. Arrigoni (nonce), 28-7-1946 [lequel sacre: 591. Ramirez (Cajamarca), 9-11-1947] ; 592. Aldegunde (Tanger), 2-3-1947; 593. Samorè (nonce), 16-4-1950; 594. Lombardi (nonce), 16-4-1950; 595. Verolino (nonce), 7-10-1951; 596. Cunial (aux. Rome), 17-5-1953; 597. Gasbarri (aux. Velletri), 20-9-1953 [lequel sacre: 598. Tacconi (aux. Grosseto), 21-6-1970] ; 599. Siino (nonce), 29-11-1953; 600. Florit (Florence), 12-9-1954 [lequel sacre: 601. Bianchi (aux. Florence), 8-9-1964; 602. Casalini (Manzini), 12-2-1966 et 603. Bartoletti (aux. Lucques), 8-9-1958] ; 604. Punzozo (nonce), 16-1-1955; 605. D'Amato (abbé de St-Paul), 27-11-1955.

M^{gr} *Kmetko* (582) sacre: 606. Jantusch (Tirnov), 14-6-1925; 607. Carsky (Kosice), 14-6-1925 et 608. Necsey (aux. Nitra), 16-5-1943.

M^{gr} *Verolino* (595) sacre: 609. Manresa (Quezaltenango), 6-1-1956 [lequel sacre: 610. Flores (aux. Quezaltenango), 7-10-1966]; 611.

Fernandez (S. Marco), 6-1-1956; 612. Iuna (Zacapa), 6-1-1956; 613. Hofer (Limon), 11-4-1958; 614. Rodriguez (Costa Rica), 26-5-1960; 615. Arieta (Tilaran), 21-9-1961.

M^{gr} Siino (599) sacre: 616. Polanco (Santiago), 31-1-1954; 617. Reilly (Maguana), 30-11-1956; 618. Panal (La Vega), 8-12-1956; 619. Arcilla (Sorsogon), 12-12-1959; 620. Olwell (Maebel), 25-4-1961; 621. Regan (Tagum), 24-4-1962; 622. Urgek (Calbayog), 12-6-1962; 623. De Witt (Antigua), 19-6-1962 et 624. Gaviola (Cabanatuan), 4-6-1963.

Descendance du cardinal Samorè (593)

Il sacre douze évêques: 625. Munoz Duque (Socorro), 27-5-1951; 626. Forero (Nueva Pamplona), 9-11-1951; 627. Jauregui (aux. Medellin), 2-2-1952; 628. Tarasso (Florenzia), 20-4-1952; Escobar (aux. Antioquia), 27-4-1952; 630. Martini (nonce), 29-10-1961 [lequel sacre: 631. Suarez (Tepic), 15-8-1971]; 632. Ligondé (Port-au-Prince), 28-10-1966; 633. Angenor (Les Cayes), 28-10-1966; 634. Constant (Gonaives), 28-10-1966; 635. Peters (aux. Les Cayes), 28-10-1966; 636. Decoste (aux. Port-au-Prince), 28-10-1966; 637. Laigueglia (nonce), 22-9-1973.

Le cardinal *Munoz Duque* (625) sacre: 638. Sarmiento (Ocana), 6-1-1963; 639. Garcia (coad. Osos), 30-8-1969; 640. Lopez (aux. Bogota), 25-3-1971; 641. Buitrago (aux. Bogota), 25-3-1971; 642. Correa (Buenaventura), 27-3-1973; 643. Revollo (aux. Bogota), 2-12-1973; 644. Escobar (aux. Bogota), 29-7-1974; 645. Giralda (aux. Popayan), 159-1974.

Descendance de M^{gr} Armando Lombardi (594)

Il sacre quarante évêques: 646. Rincon (aux. Zulia), 22-4-1951; 647. Fernandez (S. Cristobal), 24-8-1952; 648. Garcia (Ayacucho), 20-9-1953 [lequel sacre: 649. Cecarelli (Ayacucho), 12-12-1974] ; 650. Ferreira (aux. São Paulo), 26-6-1955; 651. Marchetti (aux. São Paulo), 29-6-1955 [lequel sacre: 652. Gazza (Tocantins), 8-12-1962] ; 653. Fernandes (Londrina), 13-1-1957; 654. Coelho (Maringa), 20-11-1957; 655. De Aguir (Pesqueira), 31-3-1957 [lequel sacre: 656. Carvalho (Caruaru), 25-10-1959] ; 657. Malzone (Governador), 5-5-1957; 658. Mazaretto (aux. Curityba), 21-7-1957; 659. Marques (aux. Sorocaba), 5-8-1957; 660. Costa

(Caetit ), 15-9-1957; 661. Barbosa (Campo gr.) 1-5-1958; 662. Thurler (Chapeco), 5-4-1959; 663. Portela (Divinopolis), 17-5-1959; 664. Parodi (Balsas), 21-6-1959; 665. Dalvit (S. Mateus), 29-6-1959; 666. Dinkelborg (Oeiras), 11-10-1959; 667. De Araujo (Rui Barbosa), 27-3-1960; 668. D'Angelo (P rto Alegre), 26-5-1960 [lequel sacre: 669. Grossi (Lapa), 25-1-1963] ; 670. Hormuis (Jales), 29-6-1960; 671. Melilo (Piracicaba), 29-6-1960; 672. Isnard (N. Friburgo), 25-7-1960; 673. Pic o (B a Vista), 31-7-1960; 674. Cirio (Toledo), 28-8-1960; 675. Brand o (Propria), 21-9-1960; 676. Diniz (Mossoro), 21-9-1960; 677. Pellanda (Ponta Grossa), 11-21961; 678. Costa (Valenta), 24-2-1961; 679. Tielbeck (Formosa), 9-41961; 680. Schmitz (Teofilo), 25-4-1961 [lequel sacre: 681. Broers (Caravellas), 25-7-1963] ; 682. Cerqua (Parintins), 14-5-1961; 683. Marzi (Solim es), 9-7-1961; 684. Ferofino (nonce), 26-11-1961 [lequel sacre: 685. Ruiz (Latacunga), 12-1-1969] ; 686. Filipak (Jacarezinho), 13-5-1962; 687. Hoffman (Frederico), 10-6-1962; 688. Ghizzino (Tocantins), 29-6-1962; 689. Lui (Paracatu), 29-7-1962; 690. D'Aversa (Humait ), 5-8-1926; 691. Gonzales (Raymond Nonnat), 19-5-1963.

Descendance du cardinal Joseph Ernest Van Roey (589)

Il sacre vingt-cinq  v ques: 692. Coppieters (Gand), 15-5-1927; 693. Van Hee (Kwango), 9-9-1928; 694. Ladeuze (Universit  de Louvain), 2-2-1929; 695. Cauwenberg (aux. Malines), 11-2-1931 [lequel sacre: 696. Delcuve (Oubangui), 10-8-1948] ; 697. Verwimp (Kisantu), 2810-1931 [lequel sacre: 698. Van Schingen (Kwango), 2-5-1937, qui sacre: 699. Guffens (Kwango), 21-8-1949; Verwimp sacre aussi: 700. Kimbondi (Kisantu), 18-11-1956] ; 701. Matthyssen (Bunia), 25-21934; 702. Verfaillie (Stanleyville), 27-5-1934; 703. Carton (aux. Malines), 29-7-1934; 704. Haezaert (Katanga), 30-1-1935; 705. Van den Bosch (Matadi), 1-8-1938 [lequel sacre: 706. Nzita (Matadi), 12-2-1961]; 707. Delmotte (Tournai), 7-3-1940; 708. Charue (Namur), 11-2-1942; 709. Suenens (Malines), 16-12-1945; 710. Demets (Roseau), 24-8-1946; 711. Calewaert (Gand), 8-3-1948; 712. Himmer (Tournai), 24-2-1949; 713. Furstenberg (nonce), 25-4-1949; 714. Wittebols (Wamba), 16-6-1949; 715. Desmets (aux. Malines), 29-6-1950 [lequel sacre: 716. De Keyser (aux. Bruges), 11-6-1962] ; 717. Bouve (Kongolo), 24-8-1950 [lequel sacre: 718. Fryns (Kindu), 7-7-

1957] ; 719. Keuppens (Kamina), 21-9-1950; 720. Geeraerts (Bukawu), 253-1952 [lequel sacre: 721. Van Steene (Bukawu), 8-1-1956, qui, à son tour, sacre: 722. Catarzi (Uvira), 15-7-1962] ; 723. Schoemacher (aux. Malines), 26-10-1952; 724. Scalais (Kinshasa), 21-9-1953 et 725. Cauwelaert (Iningo), 25-3-1954.

M^{gr} *Coppieters* (692) sacre: 726. Van Goethem (Coquilhatville), 24-4-1933, qui à son tour sacre: 727. Vermeiren (Coquilhatville), 27-7-1947. Ce *dernier* sacre: 728. Vandekerkove (Bikoro), 20-4-1958; 729. Weigl (Ikolu), 12-11-1961; 730. Watershot (Lolo), 2-9-1962; 731. Wijnanis (Mbandaka), 29-6-1964, lequel sacre: 733. Kesenge (Mo-. legbe), 25-1-1969.

M^{gr} *Charue* (708) sacre: 734. Martin (Ngozi), 30-11-1949; 735. Jacques (Boma), 11-4-1951; 736. Kettel (Kabinda), 4-6-1953; 737. Musty (aux. Namur), 30-11-1957; 738. Leroy (Kilwa), 21-12-1962; 739. Ma-then (Namur), 3-5-1974. Mgr *Martin* (734) sacre: 740. Makarazika (Ngozi), 8-12-1961. Ce *dernier* sacre: 741. Ruhuna (Ruyigi), 21-9-1973; 742. Kaburungu (Ngozi), 25-1-1969 et 743. Bududira (Bururi), 30-11-1973.

Le cardinal *Suenens* (709) sacre: 744. Creemers (Bondo), 11-4-1955; 745. Daem (Anvers), 17-5-1962 [lequel sacre: 746. Jansen (Isangi), 9-9-1962 et 747. Van Beurden (Kole), 11-2-1968] ; 748. Peteghem (Gand), 29-6-1964 [lequel sacre: 749. Van Elsen (Doruma), 25-11-1968]; 750. Cardijn (JOC), 20-2-1965; 751. Ukec (Bunia), 6-6-1965; 752. Jadot (nonce), 1-5-1968 [lequel sacre: 753. Sanchez (Santa Fe), 25-7-1974] ; 754. Lemaître (nonce), 20-7-1969, lequel sacre: 755. Nguyen Sou Lam (Dalat), 17-3-1975.

M^{gr} *Calewaert* (711) sacre: 756. Joliet (aux. Gand), 29-6-1948; 757. Mels, C.I.C.M. (Luluabourg), 17-5-1949; 758. De Kesel (aux. Gand), 24-2-1961. Mgr *Mels* (757) sacre: 759. Toussaint, O.M.I. (Ipamu), 11-5-1958; 760. Nkongole (Luebo), 1-7-1959; 761. Bakolé (Luluabourg), 18-9-1966, lequel sacre: 762. Yungu (Tshumbé), 15-9-1968.

M^{gr} *Himmer* (712) sacre: 763. Lecouvet (aux. Tournai), 8-9-1949; 764. Daubechies (Benguela), 11-7-1950; 765. Descamps (aux. Tournai), 27-11-1960 et 766. Samain (aux. Tournai), 25-2-1967.

Le cardinal *M. de Furstenberg* (713) sacre: 767. Furuya (Kyoto), 219-1951; 768. Arai (Yokohama), 25-2-1952; 769. Tomizawa (Sapporo), 19-3-1953; 770. Kobayashi (Sendai), 3-5-1954; 771. Satowaki (Kagoshima), 3-5-1955; 772. Quinlan (Chun Cheon), 27-11-1955; 773. Nagae (Urawa), 13-4-1958; 774. Lemay, S.M. (Bougainville), 21-9-1960; 775. Rush (Rockhampton), 8-2-1961 [lequel sacre: 776. Wallace (Rockhampton), 23-4-1974] ; 777. Esteves (Luso), 8-9-1963; 778. Ferreira (aux. Braga), 25-5-1965; 779. Henriques (aux. Lamego), 11-10-1966 [lequel sacre: 780. Kamuenho (aux. Luanda), 23-11-1974] ; 781. Pinho Brandão (aux. Leiria), 29-1-1967; 782. Moreira (Carmona), 30-4-1967; 783. Viera (Nampula), 21-6-1967 et 784. Kunnachery (Kottayam), 24-2-1968.

M^{gr} *Scalais* (724) sacre: 785. Malula (Kinshasa), 29-9-1959. Ce dernier sacre: 786. Malunga (Kamina), 29-11-1959; 787. Biletsi (Idiofa), 13-9-1970; 788. Moke (aux. Kinshasa), 6-12-1970; 789. Tschibangu (aux. Kinshasa), 6-12-1970; 790. Lubaki (Matadi), 4-7-1971; 791. Kabwe (Manono), 24-9-1972 et 792. Songa (Kolwezi), 25-8-1974.

Dom André CHAPEAU, O.S.B.
Abbaye Saint-Paul-de-Wisques

NOTES:

- 1 *Etudes Oblates*, 7 (1948), p. 67-75.
- 2 Aimé ROCHE, *Eugène de Mazenod*, Lyon, Ed. du Chalet, 1960 (coll. Biographie par l'image), p. 133-135.
- 3 *L'Episcopat français de Clément VIII à Paul VI* dans Dictionnaire d'Histoire et de Géographie ecclésiastiques, Letouzey et Ané, t. 18, col. 157544.
- 4 Lettre d'E. de Mazenod à Vital Grandin, 8 jan. 1858. Le même jour, M^{gr} de Mazenod écrivait à Mgr Taché: "Vous ne serez pas surpris, cher ami, que je tiennne beaucoup à ce que vous me cédiez la consolation de sacrer le nouvel Evêque, c'est un privilège de mon Patriarcat que je revendique avec confiance. Vous me procurerez cette joie n'est-ce pas?".
- 5 *Les Cloches de St-Boniface*, 19 (1920), p. 86.
- 6 Le consécrateur du card. Paluzzi Altieri demeura longtemps inconnu. Dans l'édition 1930 de *l'Annuaire Pontifical Catholique* ("le Battandier"), dom Gabriel Tissot écrivait: "Le card. Paluzzi Alberoni [sic] , dit Altieri, créé

card. le 25 fév. 1666, a été sacré, le 2 mai 1666, év. de Montefiascone, nous ignorons par qui; peut-être par le Pape Alexandre VII?", *APC*, 33 (1930), p. 498. Trois ans plus tard, on abrégait comme suit: "Le card. Paluzzi Albertoni, dit Altieri, a été sacré à Rome comme év. de Montefiascone, le 2 mai 1666, sans doute par Alexandre VII?", *APC*, 36 (1933), p. 519. En 1935, l'abbé Fernand Nennen, curé de Wanlin, se crût autorisé d'affirmer sans autre preuve que cette possibilité signalée: "Mgr Paluzzo Albertoni, [card. et](#) év. de Montefiascone, appelé Altieri après que Clément X (Altieri) l'eut adopté comme neveu et lui eut donné son nom le 29 avr. 1670, a été sacré à Rome, le 2 mai 1666, par Alexandre VII". De plus, l'abbé Nennen avait mis péremptoirement à ses notes sur l'épiscopat de Belgique le sous-titre: "Descendance d'Alexandre VII", *APC*, 37 (1935), p. 518. Ce qui, à l'origine, était une simple hypothèse raisonnable prenait la forme d'une affirmation incontrôlée qui devait fourvoyer les historiens *de* l'épiscopat pendant une trentaine d'années. En 1963, le P. Combaluzier trouva par hasard dans la *Gazette de France* de 1666, p. 593, que Paluzzo avait été sacré par le card. Uld. Carpegna; le pape Alexandre VII était malade et suivait une cure d'eau. Les erreurs des PP. Reslé et Perbal sont donc excusables, à une époque où tout le monde pensait comme eux.

- 7 Par distraction, le P. Perbal fait sacrer en 1920 Maglione (291) par le card. Richard, décédé en 1908. De même, Richard, malade, n'a pas été capable de sacrer Delamaire.
- 8 Il y a ici une autre erreur dans la liste du P. Perbal: Liénart n'a pas sacré Desmazières.
- 9 Pietro Gasparri devait consacrer son neveu Enrico, Francesco Cherubini et Tito Trocchi, le 12 déc. 1915. Tombé malade durant la nuit, il dut se faire remplacer à la dernière minute par Vittorio Ranuzzi di Bianchi. L'annonce du sacre avait été faite et on prit un certain temps à la corriger.
- 10 Autres erreurs de la liste Perbal: Aldegunde et Florit n'ont pas été sacrés par Van Roey, mais bien par Micara.

Notes & Documents

ALBERT LACOMBE, O.M.I.

Speech delivered by Mr. Ralph C. Steinhauer, Lieutenant Governor of Alberta, on the occasion of the unveiling of a plaque in honour of Father Albert Lacombe, O.M.I., at Brosseau [formerly Saint-Paul des Cris], Alberta, on August 31, 1975.

Today, the people of Canada are commemorating Father Albert Lacombe and the work that he did while the Canadian west was in its infancy. Indians, explorers, pioneers and missionaries were the Westerners of Canada when Father Lacombe travelled in this territory.

But before his death, Lacombe saw the beginning of a new Canadian west. The changes that he helped create have continued, affecting both the land and the people, and virtually nothing remains the same as it was at the time of his death nearly 60 years ago.

If it weren't for change, there would be no history at all. Today would be the same as yesterday, and no day, year, or century would be significantly different from another. Change creates history and men such as Father Lacombe create change.

But, while history owes its very existence to change, it is an unfortunate paradox that change also threatens history's survival. Through preoccupation with changes that are happening in the present, and all the things that we know will change in the future, history can be blotted out, lost, and forgotten.

The changes that we as a people have lived through have shaped the destiny of our lives and the life of our nation. It is important that we investigate and preserve our history as a whole and as it is represented in the life and works of persons such as Father Albert Lacombe.

In an effort to preserve, interpret and protect our history we commemorate people, places and events that have added significantly to our history. Our identity as Canadians lies in our history and the changes that our forefathers experienced and helped bring about. Through a knowledge of our history we will become aware of our personal identities and the identity of the Canadian nation.

The people of Canada, through the Department of Indian and Northern Affairs, Parks Canada, have already commemorated people, places and events of national historical importance at many sites in the province of Alberta. With the help of the Historic Sites and Monuments Board of Canada and

concerned citizens such as yourselves, we hope to preserve and interpret the history of our nation and to strengthen our identity as Canadians through an on-going program of historical commemorations.

Father Albert Lacombe is an important part of our history and has had an

effect on this district, the province and the nation. We commemorate him here today for the man that he was, the great works that he did, and the contribution that he made to the fabric of Canadian history.

I would now like to read you the inscription of the plaque erected here to commemorate him: "A native of Saint-Sulpice, Lower Canada, Father Lacombe ministered for 64 years (1852-1916) to the native peoples and settlers of the Canadian West. He founded the settlement of St. Albert and several missions, among them St. Paul des Cris, but his great work was as roving missionary to the Cree and Blackfoot of the plains. He influenced the Blackfoot to accept the building of the railway and remain neutral during the 1885 rebellion. In 1889 he was appointed advisor for Treaty No. 8. An accomplished linguist, Father Lacombe wrote a Cree dictionary and grammar, and translated the Scriptures. He died at Calgary."

On behalf of the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development, I take great pleasure in unveiling this plaque commemorating a great Canadian.

Texte de la plaque

ALBERT LACOMBE, O.M.I.
1827-1916

A native of Saint-Sulpice, Lower Canada, Father Lacombe ministered for 64 years (1852-1916) to the native peoples and settlers of the Canadian West. He founded the settlement of St. Albert and several missions, among them St. Paul des Cris, but his great work was as roving missionary to the Cree and Blackfoot of the plains. He influenced the Blackfoot to accept the building of the railway and remain neutral during the 1885 rebellion. In 1899 he was appointed advisor for Treaty No. 8. An accomplished linguist, Father Lacombe wrote a Cree dictionary and grammar, and translated the Scriptures. He died at Calgary.

Né à Saint-Sulpice (B.-C.) et mort à Calgary, le Père Lacombe passa 64 ans auprès des Indiens, des Métis et des colons de l'Ouest. Il fonda la colonie de Saint-Albert et plusieurs autres missions dont celle de Saint-Paul-des-Cris, mais il fut surtout l'évangéliste des Plaines. Grâce à son influence, les Pieds-Noirs acceptèrent la construction du chemin de fer et restèrent neutres pendant la Rébellion de 1885. En 1899, il servit de conseiller pour le traité no. 8. Il écrivit plusieurs ouvrages dont le *Dictionnaire et Grammaire de la langue des Cris* et une traduction du *Nouveau Testament*.

1975

ÉMILE PETITOT, O.M.I.

Allocution prononcée par l'honorable Judd Buchanan, Ministre des affaires indiennes et du nord canadien, lors de la cérémonie commémorant la mémoire du R.P. Émile Petitot, O.M.I., Mareuil-les-Meaux, France, le 22 septembre 1975.

Il me fait grand plaisir d'être ici aujourd'hui à Mareuil-lès-Meaux afin de rendre hommage au révérend Père Emile Petitot.

Cet homme a vécu dans le Grand Nord canadien durant plus de 20 ans, menant le même genre de vie que les premiers habitants de ces régions désertiques, les Indiens et les Esquimaux. Il entra dans la communauté des Oblats de Marie-Immaculée et à l'âge de 24 ans, soit en 1862, il quitta Marseille et s'embarqua pour l'Amérique. Il devait se rendre dans le Grand Nord pour y remplacer un missionnaire malade. Lors de ce voyage, il rencontra des Indiens et commença le même jour à travailler à la rédaction d'un dictionnaire en 10 dialectes qu'il continuera à enrichir par la suite. Il rencontra également des Français mariés à des femmes indiennes dont il fait l'éloge, et je cite:

"C'est dans ces combats pour la vie que s'illustrèrent ces anciens coureurs de bois français. Ce sont eux qui endurcissent et façonnent nombre de missionnaires que la France n'a cessé d'envoyer dans ces régions lointaines. Le peuple français a donc intérêt à connaître le pays qui fut le théâtre des exploits, des aventures et du labeur de tant d'enfants de la France".

Il visita sans relâche tous les groupes indiens des régions nordiques, apprenant leur langue, observant scrupuleusement leurs coutumes, les notant avec précision dans son carnet de voyage et parfois, il faisait des croquis de ses observations.

En 1865, soit trois ans après son arrivée dans le Nord, il partit seul visiter les Esquimaux qui vivaient sur les côtes de l'océan Arctique. Le chef de ces Inuit, Noulloumallok, avait un grand respect pour le Père Petitot qu'il avait d'ailleurs surnommé "le fils du Soleil".

Le Père Petitot manifesta toujours un grand respect et une vive sympathie pour les habitants de ce pays. Les Indiens le surnommèrent "le Père Bon" et le considéraient comme un grand médecin.

C'est à la Mission de Notre-Dame-de-Bonne-Espérance, près de Fort Good Hope, qu'il passa la majeure partie de sa vie de missionnaire. Il y résida de 1864 à 1878. Lors de son séjour, il commença, en compagnie de deux autres missionnaires, la construction d'une chapelle dont il avait d'ailleurs dressé les plans. Il construisit un autel et une balustrade gothique et s'adonna à la décoration de la voûte et des murs. Cette église existe encore aujourd'hui et est entretenue et utilisée par les Indiens de Bonne-Espérance. On peut y

voir ses fameuses peintures toujours en bon état, qu'il exécutait d'ailleurs à l'aide de pinceaux faits de poils de caribou ou renne du Canada, et il diluait ses encres sèches avec de l'huile de poisson.

La participation scientifique de cet homme au Nord canadien est unique en son genre, immense et de grande valeur. Il apporta une précieuse contribution à la géographie, à l'ethnographie, à la géologie ainsi qu'à d'autres sciences.

Sa contribution géographique est certainement l'une des plus importantes. Il dressa une carte du Nord qui fut publiée en 1875 par la société de géographie de Paris. Il traça dans cette contrée de nombreux itinéraires et rectifia,

compléta sur bien des points, les cartes de ses devanciers. C'est à pied, n'ayant comme instruments qu'une montre et une boussole, qu'il parvint à réaliser ses cartes géographiques. Il avait d'ailleurs découvert une rivière en 1868 à laquelle il donna le nom de LaRoncière-LeNoury du nom du président de la Société de Géographie de Paris. Les explorateurs qui vinrent après le Père Petitot, ne pouvant trouver cette fameuse rivière, crurent qu'il s'était trompé. Ce n'est que 75 ans plus tard, avec la venue de la photographie aérienne, que l'on redécouvrit ce cours d'eau. Il laissa en outre son nom à plusieurs lacs et rivières des Territoires du Nord-Ouest.

Épuisé à la suite de douze années passées dans des conditions difficiles, l'érudit religieux quitta temporairement ses missions et partit pour la France dans le but de se reposer et de faire imprimer ses nombreux dictionnaires et autres travaux. Son séjour en France fut surtout marqué par son intervention lors du Congrès international des Américanistes tenu à Nancy en 1875. Le Journal Le Figaro, dans la première page de son édition du 21 janvier 1875, faisait l'éloge de l'illustre savant qu'était le Père Petitot. Après avoir fait publier de nombreux travaux, il se rembarqua pour l'Amérique, mais sa santé était complètement ruinée et il dut quitter ses missions. En 1883, il s'embarqua pour Marseille.

La même année, la Société de Géographie de Londres lui décernait le prix Back en reconnaissance de sa contribution scientifique. Le 1^e octobre 1886, il devint curé de Mareuil-lès-Meaux. C'est de son presbytère qu'il publia plusieurs autres de ses travaux. Il ne quitta jamais sa commune de Mareuil.

Certains qualifient l'Arctique de terre promise créant ainsi l'impression que cette région n'a jamais eu d'histoire. Les travaux du Père Petitot sont uniques car il a écrit une partie de cette histoire. C'est la voix du temps jadis, celle des grands-pères et arrière-grands-pères de ceux qui vivent dans le Nord canadien.

Tout en lisant ses travaux, nous entendons aussi une autre voix, celle de quelqu'un qui aima ces peuples nordiques et fut aimé par eux. Il était un géant. Rendons hommage à ce savant, à ce travailleur infatigable, à cet homme profondément humain.

Monsieur le Maire, en tant que ministre des Affaires indiennes et du Nord canadien et au nom du Gouvernement du Canada, il me fait plaisir de vous présenter, ainsi qu'à la population de Mareuil-lès-Meaux, cette plaque afin de commémorer la mémoire d'Émile Petitot. Puissent les gens de Mareuil garder un fidèle souvenir de cet homme éminent.

En terminant, Monsieur le Maire, en mon nom personnel, il me fait plaisir de vous remettre cet ensemble de photos de croquis et de dessins exécutés par le Père Petitot lorsqu'il vivait dans notre Nord canadien.

Nous reproduisons ci-dessous le texte de la plaque:

EMILE PETITOT

1838-1916

"Petitot", le Fils du Soleil": c'est ainsi que l'esquimau Noulloumallok-Innonarna parlait d'Emile Petitot.

Né à Grancey-le-Château, appartenant à la communauté religieuse des Oblats, Emile Petitot fut, pendant près de vingt ans, missionnaire chez les Indiens et les Esquimaux des Territoires du Nord-Ouest du Canada.

Ethnologue, géographe et linguiste, membre de nombreuses sociétés savantes européennes, il fut curé de Mareuil-lès-Meaux pendant les trente dernières années de sa vie. Son œuvre écrite représente un apport de grande valeur à la science et témoigne de l'attachement qu'il portait aux populations du Grand Nord.

Le Gouvernement du Canada est heureux d'offrir à la France cette plaque qui commémore la contribution scientifique d'Emile Petitot au Nord canadien et souligne les relations historiques existant entre les deux pays.

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