

Collection Oblate Writings II, 2

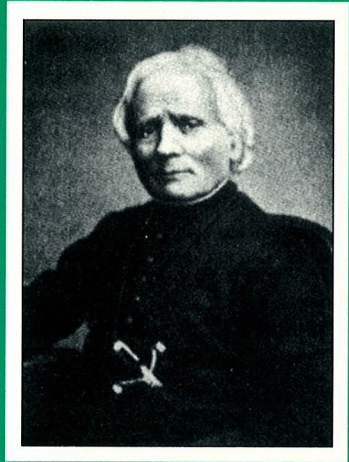
François de Paule Henry

TEMPIER

Second Father of the O.M.I. (1788 - 1870)

Selected Letters

Various Writings



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

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Translated by Ronald Zimmer, O.M.I.

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Portrait of Father Tempier, done by F. Cartier, a cleric in minor orders and former student in the major seminary of Marseilles.

Oblate General Archives

Introduction

Father Tempier's life history has shown us the portrait of a person who is too much divided by his many diverse activities. He is vicar general of Marseilles and Oblate Assistant General, treasurer and educator. All are like so many tableaux which capture him performing each of his important duties.

His writings put us in direct contact with him, with no intermediary. He tells us the story of himself, so to speak, day by day. Each letter presents him both as priest and as religious, as one responsible for the diocese and the Congregation, loaded down with cares about financial administration and the formation of young members; likewise, each page lets us see something of his temperament and being, for the style is the man. Father Fabre wrote in this regard: "He was a model of sobriety in style, of clarity in expression and of a happy choice of words. Verbosity was repugnant to him. His letters of direction and of business manifest good sense, sincerity, and a feel for what is proper." (Not. Necr. II, 94-95)

Unfortunately, we possess only a few of Father Tempier's writings, and these are incomplete for the most part. Here we are publishing all his letters to the Oblates and a selection of those which he wrote as vicar general of Marseilles.

May the reading of these pages communicate to us some of his calm and serenity, and inspire in us his love and devotion for the Church and the Congregation.

Yvon Beaudoin, O.M.I.

SELECTED LETTERS

1815 - 1816

1. [To the abbe de Mazenod, at Aix].¹

Reason for delayed reply. Joy for being called to preach the gospel to the poor, even if he has but few talents for this ministry. Hopes that the abbé de Mazenod will obtain the permission of the Grand Vicars.

Arles, October 27, 1815.²

My dear Sir and confrere,

Forgive me if I have not replied sooner to your lovely letter. You forgot to sign your name, and this forgetfulness gave me a lot of work to discover where it had come from. I seemed to recognize your handwriting. which I know only a little: I also saw that the project of which it spoke to me, if it was really meant, could only come from you; but I was still afraid that someone wanted to make fun of me by writing me an anonymous letter. A friend³ drew me out of this incertitude and I am replying on the very day on which I received his letter.

May God be praised for inspiring you with the plan to prepare a house of missionaries to announce the truths of sal-

¹ *Circulaires administratives* I, 134-135; Rey I, 183; Rambert I, 168-169. Here we follow the text of the circular of March 19, 1865; that of Rambert and Rey was published several years later and has some variations.

² The date appears only in the *Circ. adm.* I, 134.

³ The abbé Gaudin, deacon and professor at the minor seminary in Aix. cf. Rambert I, 168.

vation to the poor, our country people, to those who are in greatest need of religious instruction. I am in complete agreement with your views, my dear confrere, and far from waiting for further insistence to enter into this holy work which is so in line with my desires, I assure you, to the contrary, that if I had known of your plan, I would have been the first to ask to be received into your society. So, I have to thank you for judging me worthy to work for God's glory and the salvation of souls. It is true that I do not see in myself the speaking ability required of a missionary, but *alius quidem sic alius vero sic*.⁴ What I cannot do in outstanding speeches, I will do in catechetical classes, conferences, in the confessional and by all other means that are apt to establish the kingdom of Jesus Christ in souls. I find nothing humiliating or distasteful in that. In the meantime, practice will give me a greater facility than I have now. Moreover, I see what you are looking for most in choosing your collaborators: you want priests who do not follow routine and humdrum, as the predecessor of Father Charles⁵ used to say; who are ready to follow in the footsteps of the apostles, to work for the salvation of souls without expecting any other reward here on earth than a lot of suffering and fatigue. By the grace of God, I feel this desire in me, or if I do not have it, I want to have it very much; and together with you, everything will become even more easy for me. So, count on me completely.

The only thing that I am afraid of is that the Grand Vicars⁶ will make some difficulty about my leaving Arles. Please arrange everything so that I can share in your holy project. It would be better if you were to ask for me before Epiphany, the day that we start daily catechism lessons; otherwise, it will be more difficult and I am afraid that they might

⁴ I Corinthians 7:7.

⁵ Father Ant.-S. Receveur (1750-1804), founder of the Fathers and Sisters of the Christian Retreat.

⁶ The See of Aix was vacant from 1810 to 1819. The capitular Vicars General were Fathers Jean-Joseph Guigou and J.-B. Beylot.

make me stay here until after Easter when our children receive first Holy Communion. You can imagine the difficulties that they will bring up.

Goodbye, beloved confrere, the postman is hurrying me and I cannot prolong my letter.

Tempier, priest.

2. [To the abbé de Mazenod, at Aix].⁷

Affection for the abbé de Mazenod and gratitude for being invited to share in his apostolic works. Tempier will leave for Aix on December 26th; he brings only his good will.

Arles, December 20, 1815.

Holy friend and true brother, I do not know how to thank you for all that you have done for my salvation. You are truly the friend who is the most dear to my heart. You were in my affections before, I esteemed you very highly and I never failed to talk about you whenever I was with my friends; but ever since you cast your eyes on me in order to associate me with your apostolic works and to make me part of the fruits of holiness that await us in our dear Congregation, I cannot but think of you with the deepest sentiments of gratitude and thank God continually for having inspired in you this design of mercy for me. I would only like you to temper in your mind the exaggerated opinion that you have of my so-called *necessity*,⁸ as you call it, so that you will not be misled when you will have the chance to judge it. You will soon recognize that

⁷ *Circ. Adm.* I, 138-139; Rambert I, 173-174; Rey, 188-189.

⁸ Father de Mazenod had written on October 9: "You are necessary for the work which the Lord inspired us to undertake.... The greatest regularity must be planned and introduced in the house.... And it is precisely for that reason that you are necessary to me because I know you to be capable of embracing an exemplary rule of life and of persevering in it."

while there is a certain amount of good will in me, there is not much else.

I have decided to leave for Aix the day after Christmas, am quite determined not to come back to Arles and to show all the firmness necessary to impel the Grand Vicars to allow me to join the work of the missions. I wrote them a letter to prepare them for my arrival; it is entirely according to your plan, and I believe that we will definitely carry the day if my sins don't put up a roadblock. I believe we will definitely succeed. Prepare everything for that decisive day.

Goodbye, very dear and good brother: I am shivering here in my room, and my chilblains are somewhat to blame for my scribbling. Let's ask the Lord insistently that all our plans go smoothly, if they comply with His will.

Tempier.

3. [To Father de Mazenod, at Aix].⁹

Details about the mission at Gréasque.

Gréasque,¹⁰ [October 1816].

Reverend Father Superior,

We have finished our little mission this evening; the harvest was rich. I can quite assure you that I heard so many confessions during the week that, in order to absolve all these people, I had to spend from eight o'clock Saturday morning, after my mass, till eight o'clock Sunday morning; that is no exaggeration; I only left the confessional for dinner and supper, taken hastily. Only after having heard confessions all night, did I, this morning, take a half-hour's rest on my bed,

⁹ Rambert I, 207

¹⁰ After the mission at Fuveau, Fathers Mye and Tempier stayed at Gréasque for ten days, cf. Rambert I, 206.

from four thirty to five, which I still regret, since that half hour forced me to leave seven or eight people dangling.

Communion took one hour. Now, they insisted so strongly that I also stay tomorrow to take a little rest that I couldn't do otherwise than consent; doing anything else would have caused the pastor some embarrassment. That goes against the grain a bit: besides not knowing if I am doing what you want, I kind of languish when I am away from home. I will try, however, to use this day as best I can.

There, my dear father, is what I have been obliged to do contrary to obedience. I greet you with warm and deep affection.

Tempier, missionary priest.

1817

4. [To Father de Mazenod, at Paris].¹*Invitation to start a foundation at Corsica.*

Aix, July 30, 1817.

I see by this letter, by the preceding ones and by what you have written to us yourself, that the Minister is seriously thinking of asking us to take charge of Corsica.² After reflecting on it, I don't see why we would refuse. It seems to me that such a place would give us a wider base, which is what we are looking for.... We could in time establish a house there... and while waiting we don't have to commit ourselves to go there now. We do have some right to that territory. Saint Vincent de Paul sent some of his children there; Blessed Leonard of Port Maurice³ tilled it himself, and even watered it with his own blood, since he travelled barefoot from one place to the other. Think about that seriously.

¹ Rey I, 209; *Missions O.M.I.*, 1935, 152, Ortolon I, 310.

² The capitular Vicars General at Aix had written to the Minister of the Interior on June 16, 1817, to request legal authorization for the Missionaries of Provence and that the Carmelite church be confided to them. Father de Mazenod left Paris on July 19 to plead for these authorizations. In the meantime, Mister Laîné replied that nothing less than a law was needed to give this authorization. However, he urged the Vicars General to send some of the missionaries to Corsica. This island, sold to France by the people of Genoa in 1769, was still only somewhat French and the new royal government wanted to send French priests there mainly for political reasons.

³ Saint Vincent de Paul and Blessed Alphonsus Ligouri (canonized in 1839) were patrons of the Congregation, cf. Mazenod to the Oblates, July 19, 1817; to Father Tempier, November 16, 1819. The Founder never gave this title to Blessed Leonard of Port Maurice (canonized in 1867), but he had a special devotion to this blessed man and inspired himself from his works for his preaching, cf. Rey I, 198.

5. [To Father de Mazenod, at Paris].⁴

Gratitude for the Founder's letters. They are kept as precious items.

Aix, August 22, 1817.

May the good Lord grant you the joy and all the consolation that your various letters have brought to us.⁵ That's all that we wish for. Each is a new reason for us to bless God, who is all good, for the excellent sentiments that he has placed in your tender heart. The edifying words that you address to us in them, your recommendations that we take care of our health, all that has made us experience I don't know what sentiment, and has greatly served to well up in us a new and more urgent desire to become saints. Write such letters to us often. They are our delight; and so they are kept as precious items, so dear to us are your words. I am delighted to reread them. How come my poor heart doesn't change more quickly and become better? It is still mummified. You can imagine how we receive these precious letters! May the good Lord grant you all the good things that you want and do for us! It is always a new joy and pleasure. That is the whole of our good conversation,⁶ to use the expression customary among us. We do not squander such precious things, and it is only in the community room that we share them with the whole family.

6. [To Father de Mazenod, at Paris].⁷

Business affairs. Plan to buy another part of the Carmelite convent. Youth Congregation.

⁴ Yenveux I, 4; Rey I, 214. The conclusion of this letter could be an extract from the one of September 5.

⁵ A reply to the letters of August 5 and 12, cf. OBLATE WRITINGS, VI, 29-34.

⁶ In the Yenveux copy I, 4: toujours; Yenveux manuscript VII, 215: tout.

⁷ Orig.: A.G.R. following the letter of Father Maunier to the Founder (August 25, 1817).

Aix, August 25, 1817.

I am adding a few lines to the letter of my dear brother, Father Maunier. I found *L'Ami de la Religion*, etc., nos. 307 and 308; I am missing only no. 103 which Mr. de Magallon lost. No. 313 is the last that I have received. I think you have kept the others in Paris.

You would do well to buy missionary crosses. You know it is hard to find any of them at Aix.

See if you would like to have the rest of the edifying letters by subscribing to the ones that are being printed. I spoke to you about this in another letter.

I know that Father Maunier spoke to you about the ten thousand francs that Mr. Dugas⁸ proposes to reimburse to you. I do not dare to tell you my full mind, because I know that these ten thousand francs are your uncle's, but it seems to me that you can always use them to buy Mr. Bret's share.⁹ I am almost certain that we could have it for 14 or 15 thousand francs. He would be satisfied for the time being with the reimbursement that they want to make you and the rent of Mr. Liautaud would be more than enough to pay the interest on this money; while waiting, Providence might furnish us with some way of paying back these ten thousand francs. I'm always afraid that someone might oblige us to close our doors, or that someone else will take our place. I will pass on¹⁰ to you this deliberation or at least the essentials that you should know.

The Congregation¹¹ is always numerous enough and maintains its fervor, but holidays have started; I expect to see it diminish, as last year.

⁸ Mr. Dugas, head doctor at the Hotel-Dieu in Marseilles, cf. Maunier to Mazenod, (August 25, 1817).

⁹ Mr. Bret owned the part of the convent which faces the courtyard, cf. Mazenod to Courtès, April 9, 1859.

¹⁰ Ms.: puis passer.

¹¹ The youth Congregation or Association started by Father de Mazenod and directed by Fathers Tempier and Maunier in his absence.

Most affectionate greetings. Write to us and tell us if you foresee that you will be away for some time yet.

7. [To Father de Mazenod, at Paris].¹²

Father Tempier writes more often than Father de Mazenod. Prayers offered by the Missionaries and the Youth Congregation for their superior. Meditations of Father Tronson.

Aix, September 5, 1817.

I don't know if you still want to scold me, I doubt it, unless for the fact that I write too often. There you have letter after letter and you receive five while you write one.¹³ Consider that we count the days and hours, if possible, we figure out how much time it takes for mail to get to Paris, and to bring back your reply to us, but uselessly; we had to while away time from August 12 to September 4; you can imagine how we languish, for you know that your letters cause us joy, that your words are received with care, that we love to read and reread them. All this crude chagrin leads us to love you even more, to pray for you, for your health, for the business that you want us to recommend to God.¹⁴ Excellent and worthy Father, you well deserve this name for so many reasons,

¹² Yenveux VII, 215, 35.

¹³ Reply to the letters of August 22, cf. OBLATE WRITINGS, I, 34-36. Father Tempier had written at least on August 7, 19 and 22. His letter of the 7th is mentioned by Rambert (I, 236), and Rey (I, 212) quotes a line from it. Forbin-Janson brought him the Founder's letter. Tempier received it with "all the courtesy and honesty possible." Rey (I, 213 and 214) quotes the following extracts from the letters of the 19th and 22nd: "I let our confreres know about the proposal you made us or that the Missionaries of Paris (Missionaries of France) made to you, that we join them. Our opinion remains the same: we consider it much better for our country places that we do not join them. Two of our members would absolutely refuse." "Great joy, great consolation among us: another reason for praising God for the excellent sentiments he has given you about us; your words are so dear to us that it is another motive to urge us to be fervent. They are precious items for us and your letters are kept like jewels. I enjoy rereading them."

¹⁴ Government approval of the Congregation.

since you have more than a fatherly goodness and affection for us. Don't put off letting us know the subject of your gratitude,¹⁵ we pray insistently for you, whether in your community, or in the youth Congregation, or at evening prayer; for you should know that every evening since you left we have been saying an *Ave Maria* for your health and have included your intention at the prayer that we offer with the faithful.

During the holidays, we have written out the meditations of Father Tronson, which you started to copy, it would seem, when you were at St. Sulpice. These meditations and the examinations proper to each meditation, are almost all on the proper use of holidays and the way to sanctify recreation; they are excellent, but the trouble is that we have only four and a fifth which is not complete, while after the first you have placed a remark which sends us to the fifteenth. So you see what we are missing from them. That would be a little treasure. If you were able to have them copied for us, you could bring them when you come. The fifth that we have incomplete ends at 3°: *This very practice will make it possible to apply yourselves with greater benefit*, etc. I searched your room, but did not find the rest.

8. [To Father de Mazenod, at Paris].¹⁶

Father Tempier is happy to share in the Founder's humiliation; he will carry the cross with him.

Aix, October 23, 1817.

We have to admit that God is treating us with a lot of goodness, since he lets us share in the same gifts that he gave his own Son when the latter was on earth. You allow us not to separate ourselves from you, even though it seems that these humiliations are for you personally.¹⁷ With the few things that

¹⁵ Appointment of Fortune de Mazenod to the See of Marseilles.

¹⁶ Yenveux V, 231; Rambert I, 250: Rey I, 218.

¹⁷ Reply to the letter of October 19 in which the Founder announced that Bishop de Bausset, appointed Archbishop of Aix, had reproached him and would not name him Vicar General.

we have done, how did we ever merit this grace to share in this way in the precious cross of God's Son? Truly, looking into myself personally, I am all confused and feel that I am far from meriting this favor. It is a grace of predilection that God gives only to his saints: how could we possibly complain about it? May it please God that Providence always treat us in this way, and above all, that we respond to it. Our poor family, deeply humiliated and greatly despised, would soon become completely holy, and then what fruit we would bear! "A thousand fall on the left and ten thousand on the right," says St. Francis de Sales, nothing would resist; and, to use his language: "If we were really humiliated, God would be most fittingly glorified." "Everything will go well," the admirable, holy Mr. Boudon used to say, "if the poor Archdeacon is completely destroyed, completely annihilated." I read his life in your absence and I encourage you to do the same in this circumstance, you will feel yourself marvellously strengthened. He was so much despised that he had a most difficult time to find a confessor who would hear him. He could only find one at Evreux and often in other places he was reduced to not being able to go to confession. One day a cleric was disgraced for having gone for a little walk with Mr. Boudon in the street. When the few people who knew his merit were trying to persuade him to leave a city where he could not be seen without being publicly hooted at and where he often had nothing to eat, he replied that he would avoid fleeing the cross, that elsewhere he would not have the joy of being scorned as at Evreux. Forgive my simplicity in telling you things which you know better than I and especially that you practice better than I do. How could we not follow your example? Grace has certainly overcome the cries of fallen nature, but with that I stop. I am going to copy for you an excerpt of a letter from the old president de Laboulie and also give you some necessary details. Father Maunier will acquaint you much better than I with all the other things.

9. [To Father de Mazenod, at Paris].¹⁸

Gratitudes for his letters and instructions for the novices.

Aix, November 11, 1817.

In my letters, I always talk to you in the singular and not in the plural, so as to be less uncomfortable; but since your letters are for all of us, you should always see the replies in the same way. We want to thank you in a special way for having written a blow-by-blow account and that almost two days in succession;¹⁹ above all for what you tell us in your last letter, which is very compact, crammed full, in a word, perfect in every way. You already know how we receive your letters, when you give us some spiritual advice which concerns the whole community. We got together in the common room and respectfully read your letter, not only what you told us in the last one but the edifying things you told us in the other preceding ones as well, whether to freshen the memory of those who have already heard, or to teach the newcomers what the spirit of the house should be and what you expect the novices to be. These novices, by the way, are filled more and more with good will, and I hope they will become saints. This reading was accompanied by some explanations and advice. The effect was perfect, and I noticed that both priests and novices were deeply struck by what you said to us and by what we were able to add to this topic. Young Suzanne, even though only a postulant, was not excluded from this meeting, since it was not a conference suited only for novices; besides, there were some things which concerned him; this cleric always has lots of piety, he follows exactly all the community exercises.

... After Father Mye's sermons, the men made fitting amends in the Church, wearing a rope around their necks.²⁰

¹⁸ Yenveux I, 4-5; Rey I, 220.

¹⁹ We have extracts of the Founder's letters, written on October 13 and November 4.

²⁰ Starting on November 2, Fathers Mye and Deblieu were preaching a mission at Arles with the Missionaries of France.

1818

10. [To Father de Mazenod, at Aix].¹*Penitential procession.*

Puget, January 13, 1818.

I must let you know that a number of men did not seem to be disposed to approach the tribunal of penance. Our dear Fathers Mye and Deblieu judged that the expiatory exercise ought to take place here as elsewhere and, since it could be very useful to these individuals, we must not deprive them of it. In this case, you would have agreed, and that is what determined us to do this act of penance.

Father Maunier² insisted that he, being the most guilty, had to carry the cross. He wanted to repair the scandals that he said he had given in this region. We were afraid that he would take sick. However, by God's grace, he didn't experience the least fatigue. He had bare feet and a rope around his neck. This ceremony made a deep impression and men as well as women were sobbing. Since that day, the men hastened to fulfill this duty which seems so difficult for those who have not done it for many years.

¹ Yenveux I, 191, 194-195.

² The Founder started the mission and returned to Aix on January 7 to meet his father and uncles who were coming back to France. According to Fortuné and the President de Mazenod, he left only Fathers Tempier, Deblieu and Mye on the spot, cf. Fortuné to the President, January 28 and 30, March 7, 1818; the President to Fortuné, January 31 and March 7. Father Maunier must have gone to replace Father de Mazenod.

11. [To Father de Mazenod, at Barjols].³

A formal command not to preach and to hear only a few confessions, even when directing the mission.

Aix, November 11, 1818.

... I have never closely examined just how far you are obligated by the vow of obedience that you made to me. I believe, however, that you wanted to submit yourself in everything that does not touch the administration of the mission, as you explained better afterwards in the Constitutions. In that case, I order you to keep to this program, or better, if I cannot judge your case accurately due to the distance which separates us, you have only to consult Mr. Brun, a doctor according to what they tell me and who is Justice of the Peace in the area, and to go absolutely by what he says without interpreting my will otherwise.

In spite of this program, what bothers me, nevertheless, is to see you upset that you are almost a simple spectator without being able to do anything else. I know that there is nothing more painful. But, once and for all, you must pledge to that and then see in it the will of God, who perhaps wants you to accomplish by your example what you cannot do by your words. You could pray more, be in front of the Blessed Sacrament more often, bring graces on your children, which

³ Yenveux III, 109. Father Rey (I, 231) quotes several lines that Father Tempier seems to have written to Fortuné de Mazenod from Gap, September 23, 1818: "Here we are in the capital city of the Upper Alps. You will easily share my astonishment when I tell you that this area is disagreeable only in our imagination. Its streets and surrounding areas are charming. The roads are as pleasant as the one from Aix to Marseilles and it is no exaggeration to say that there are fewer slopes than in our area of lower Provence. The people are very honest and especially very respectful of priests, to the point that when you take a walk in the city, it's almost necessary to keep your hat off constantly, for here you never meet anyone without greeting them."

they need both for themselves⁴ and for the sinners who approach them. What is more you could play your part in an office of peacemaker, reconcile enemies, bring to an end court cases which might have ruined entire families. So, do not preach; you can hear few confessions or not at all, that is true, but you will be there to say what has to be done, the direction that must be given, you will respond to matters that are embarrassing when one doesn't have the time to rummage around in books and to consult; in a word, the whole mission will not revolve less on you, and that without tiring you so much. Surely, that must count for something in your eyes.

12. [To Father de Mazenod, at Barjols].⁵

The Founder must learn to take care of his health.

Aix, November [17],⁶ 1818.

I am edified, touched by the concern that you want me to have for my health, but I notice sadly that you don't take care of your own. Those terrible days in the confessional frighten me,⁷ especially the confessions that you hear during the evening instruction. I know that there is nothing more tiring than to hear confessions when someone is preaching. Learn once and for all to take care of yourself; it seems to me that

⁴ At this mission at Barjols (November 8 - December 20, 1818), the Founder had Fathers Deblieu, Maunier, Mye, Marius Aubert and Moreau as co-workers. Right from the first sermon, Father de Mazenod lost his voice and had chest pains, which made it impossible for him to continue preaching. (Rambert I, 293-294)

⁵ Yenveux III, 109; IV, 127.

⁶ Yenveux wrote: November (III, 109) or November 7 (IV, 127). The mission started on the 8th; this letter seems to be a reply to those written on the 11th and 15th; so we should read 17th instead of 7th.

⁷ Reply to the letters of November 11-13 and 14-15. In the first, the Founder wrote: "Take care so that you don't get to be an old nag like me"; in the second: "We are in the confessional from morning to night, without budging."

it would be a lot simpler to say your Office during that time. I am afraid at the same time of leaving you ill at ease if I don't somewhat modify the letters that I have written to you, and I am even more afraid that you will abuse the least latitude. So, I leave that to your conscience, but to a more correct conscience than that which you have formed up to the present in this matter. See that you sleep at least six hours most definitely and that you keep on taking milk and eggs, etc.

You told us nothing about all the marvelous deeds that they published here; that you ran around the streets barefoot on Sundays even immediately after your arrival, that you had a rope around your neck and the cross in hand, that you got rid of your mattress as though by magic. . . . Don't let your modesty deprive us of these edifying details !

1819

13. [To Father de Mazenod, at Aix].¹

Regularity of the Laus community. Apostolic activities for pilgrims.

N.-D. du Laus, June 13, 1819.

My dear Father, I reckon with you always because my heart suffers continually. Your last letter is dated May 22. Couldn't you get into your pigeon-hole more often. Here we are doing everything in as orderly a way as we can. The Office is recited piously and with propriety; it is only on Sunday that we are unable to pray it in common. We always get together for the rosary and quite often for supper. I do not talk about dinner and the exercise which precedes it, when we are always together.

I have always forgotten to write you that we pray here for the benefactors of the Work of the missions as they do at Aix. Point out the value of that, the first time that you pray, underline the holiness of our place, the fervor, and the large number of people who are praying.

If you want to know what we are doing at Laus, we hear confessions, we hear more confessions and always we hear confessions; we hear the confessions of pilgrims who come in greater numbers in the measure that we are more numerous. I was alone, I could not breathe; we were two, and the same thing happened; we are four, the same load. All day long we hear confessions of people who are making novenas or who spend several days in our shrine and never is the confessional empty. There is an unending amount of good to be done here, and it is being done, but I must admit that I do not know a more demanding place than Laus. This daily bread would tire out the best of workers. I tell you all that, not to complain either of fatigue or anything else, but because I am obliged to tell you these things.

¹ Yenveux II, 153, 155: III, 11. The first Oblates arrived at N.-D. du Laus at the beginning of January 1819.

L.T.C.

1^{er} 9^{bre} 1818.

Oeu nous de Notre Seigneur Jesus Christ, en la présence de la Très
 Sainte Trinité, de la Sainte Vierge Marie, de tous les Anges et de tous
 les Saints, de tous mes freres ici réunis, et devant vous, mon père
 Charles Joseph Eugene de Maignod Supérieur Général des Missionnaires
 d'été de province, qui tenez la place de Dieu,

Je François de Paula Henri Tempier prêtre fait profession
 promette à Dieu et fait vœu de Chasteté et d'Obéissance perpétuelle,
 Je fais pareillement vœu de persévérer jusqu'à la mort dans le
 Saint Institut et dans la Société des Missionnaires d'été de province
 ainsi Dieu me en aide.

a Oij le 1^{er} Septembre 1818.

Tempier *prêtre Missionnaire*
 Sup. de Maignod &
 Sup. 24^{re}

14. [To Father de Mazenod, at Aix].²

Measures taken to encourage study and rest at N.-D. du Laus.

N.-D. du Laus, June 19, 1819.

I have also taken a stand, whether we were always busy with people making novenas or not. At ten o'clock in the morning, I have them ring the community bell. That tells us that we are all to leave the confessional and go to our rooms; to read, write or do something else. In the evening, the bell rings only at four o'clock. By this means, we have an hour and a half in the morning and the same in the evening. It's the only way to get something done without killing ourselves; Saturday evening and Sunday, it's a different story, we have to be there the whole day.

15. [To Father de Mazenod, at Aix].³

The beauty of the services at the shrine. Priests are edified by the community's regularity.

N.-D. du Laus, July 5, 1819.

Services are carried out at the shrine of Notre Dame du Laus with all possible dignity. This is so true that you would look long and far in our mountains to find places where God is served with as much respect and decency. The people are struck by it, and, which says quite a bit, priests who come cannot stop agreeing that, if they performed their services with such respect in their parishes, their people could not resist: there would be more piety. Such are the protestations that people made to me on the feast of the Visitation; it is true that on that day we outdid ourselves, seven priests and a cleric had come. You know well enough that all these priests are not of

² Yenveux II, 153.

³ Yenveux III, 10; VI, 50.

the same calibre as the one of La Batie, but nevertheless, they don't dare to be restless with us. Our politeness towards them, — a politeness mixed with a lot of reserve (and without) the least familiarity —, the good attitude of our little community, the sound of the bell which summons us to our exercises, our long thanksgivings and *Benedicite*, the reading of Holy Scripture and of some edifying lives that we do during the greater part of the meal, all that is infinitely pleasing to those who have not yet lost all sense of piety and who still have some idea of their state in life and reduce to silence those who have forgotten what it means to be a priest. Generally, they respect us and see us as priests different from them. You would be surprised, when I stop the reading to talk for the rest of the meal, to see the moderation and reserve that they have in conversation. On the feast of the Visitation, the conversation turned around the edifying conduct of two priests in the diocese. I took the opportunity to point out all the good that a good priest can do and the respect that I cannot help but render him when I recognize him as such. I saw that all was not lost, and that taught me never to fear gray beards, but to say prudently what I think.

16. [To Father de Mazenod, at Aix].⁴

Joy from Father de Mazenod's letters. Separated from him, Father Tempier suffers but will remain at Laus out of obedience.

N.-D. du Laus, July 20, 1819.

My dearly beloved Father,

Your letters give me life, your words are a balm which soothes my heart; it seems to me that when I have the happiness to receive one of them and to read it, that I am close to you, that I hear you. Oh! that the illusion could become a reality! I would then be able to go to Aix immediately to soften a

⁴ Yenveux VII, 216.

little the troubles that you speak about in detail. I sense how your heart is put to all kinds of tests.⁵ But how could I have increased those difficulties by writing you things that have possibly grieved you? I don't know: it must be that I have a hard heart. Oh! I insist that such is not the case, and that I would never want to grieve someone who is so good, so kind to me. So, attribute my relating of our miseries to an excessive sorrow I feel from being separated from you and see in that my lack of virtue whereby I lose the merit of all I do. I don't think I have said anything which might be contrary to the spirit of submission. If I have asked a little too strongly to be relieved of my duties, it is always according to your will, for I insist that I want only what you desire. I wanted to tell you all these things because, even though you already know them, I still love to write to you.

17. [To Father de Mazenod, at Aix].⁶

Reflections and advice regarding Brothers Dalmas and Suzanne.

N.-D. du Laus, July 25, 1819.

Take every precaution to keep Dalmas,⁷ this young man has to be kept busy always. See to it that he doesn't get addicted to literature, for literary types are rarely pious, it is the pitfall of young people. Recommend to Suzanne⁸ that he be sober about that also and not to foster the taste for it too much with him. If I were you, I would never allow this young man to go to Marseilles and rarely to his home, no matter how much his parents may insist. You can let his father know the

⁵ We have only short extracts of the Founder's letters in 1819; Father Tempier is alluding to the difficulties with the Aix pastors (Rey I, 238-239).

⁶ Yenveux VIII, 121, 125.

⁷ Louis Dalmas finished his novitiate on November first 1819. He did not persevere.

⁸ Marius Suzanne made his oblation on November 1, 1818. Father Tempier knew them better than the Founder did since he was novice master before the foundation of Laus in 1819.

motives which prompt you to act in this way; his father is able to understand and accept that.

18. [To Father de Mazenod, at Aix].⁹

Virtues of Fathers Maunier and Touche.

N.-D. du Laus, September 14, 1819.

Here, I am deeply edified and astounded by the example of virtues that Father Maunier and Touche never cease to give me. I don't know any more what to do, I don't dare say anything more, they only know how to obey and don't want to do anything except by obedience. When will I have even the shadow of their virtues! Pray the good Lord a little for me so that their example will help me improve.

19. [To Father de Mazenod, at Aix].¹⁰

The start of the mission at Rognac. Poverty.

Rognac, November 14, 1819.

I hope that you will be pleased with our apostolic life; I do not have time to give you an adequate description of it, because I must offer Holy Mass in a few moments; but you will know that we made our trip on foot in beautiful weather, in

⁹ Yenveux III, 109.

¹⁰ Yenveux I, 163-164. The mission at Rognac (November 14-December 5, 1819) was preached by Fathers Tempier, Mye and Moreau. Father Tempier came to make the annual retreat with the Aix community. On November 9, he wrote to Father Touche who replaced him at Laus: "If I could only let you know all the good that the retreat has done in our family! Really, these were days of grace and blessings. Zeal, fervour, and mutual support in virtue, everything was perfect. Our Father Deblieu made his oblation on All Saints Day. Our little force has thus really been strengthened and united." (Rey I, 241) The Superior at Laus did not get back to his post until the following spring; he helped in the missions at Rognac, Marseilles (January 2 - February 27, 1820) and Aix (March 12 - April 24, 1820).

spite of our fears. Upon arriving at Rognac, we went to adore the Blessed Sacrament, then we had a light lunch at the Mayor's home, and from there we went to visit two other homes which were recommended to us; in the evening, after a frugal meal that we had at the parish rectory, we found beds exactly like we wanted, three bad straw mattresses, that they obtained for the three missionaries only after having scoured the countryside, three chairs and three poor quilts. This town is very divided, but I hope that we will do some good here, more by our life of poverty, which strives to be in line to the utmost possible degree with that of our good Master, than we will by our sermons.

20. [To Father de Mazenod, at Aix].¹¹

Poverty and difficulties during the mission at Rognac.

Rognac, November 16, 1819.

I am taking the opportunity to write you a few quick words: I gained from your letter the idea of not accepting anything from anyone, except wood, linen, or other similar things, but nothing to eat, and that in spite of the insistent requests of Mr. Emeri who could not be resigned to not being able to offer us something. Our mission is going as usual. I don't know where to begin my account. I wish nevertheless to be faithful in not leaving you uninformed of anything, so that you can assess everything. We got here on Saturday night, as I told you, and after two or three calls, we returned to our lodging, where we found nothing. We had to run all around to find three bad straw mattresses; the same embarrassment, and even more besides, to find a few loaves of bread and ordinary fare. The next day, I learned that the Mayor intended to put the expenses of our stay onto the account of the municipality; you understand how effectively that would have made us look like

¹¹ Yenveux I, 97, 164-165; Rey I, 240.

big eaters. I immediately wrote to the Mayor: that we did not want any of his money, nor the bread that he intended to have us buy at such a high price; but that we desired only the salvation of souls, and consequently, that we would eat at our own expense. I truly believe that the Mayor was not short in good will; but these good people are poor and with the Church administration already having a lot of difficulty to furnish candles for the Church, we could not accept what was offered us. So, we live like apostles. I don't think that Blessed Ligouri would have found anything superfluous either in our furnishings, or in our ordinary fare; we had to fight three days to find a lady who was willing to prepare our modest meal; finally, we found one, and we are so happy with our style of life, that if there was only that, we would thank God a thousand times for having given us the chance to be able, though remotely, to follow in the footsteps of the saints and to be missionaries, once and for all.

But here is what is really painful. They tell me that our arrival caused terror in the whole district. I believe, however, that this is only the word of a few, a very small number, who no doubt judge the opinion of others by their own feelings. We will not delay to get more information on this.

We are neglecting nothing, we try to offer to God whatever is painful about our stay in this area, for the conversion of the people. I assure you that, to encourage and support myself, I often have to remind myself that Blessed Léonard was sent on a mission to save but one soul and that St. Francis de Sales, when preaching to only three people, converted one who was to deny the faith the very next day.¹²

¹² Father Rey wrote: The mission of Rognac "was plagued by bad weather, the rain continued for almost the entire time of the religious exercises. No one was waiting for the missionaries, the mission wasn't prepared, the diocesan administration had imposed it on the parish. The setting up took place in conditions that tested the faith, patience, and dedication of God's missionaries." (I, 240)

21. [To Father de Mazenod, at Aix].¹³

The mission at Rognac ends with consoling results.

Rognac, December 2, 1819.

I want you to know that we have not been entirely deprived of consolation. There are a good number of people who will profit from the mission, some even as old as forty or fifty years whom nothing has been able to budge until now. The other day two “young people” like this came to Father Mye and told him quite definitely that between the two of them it had been eighty years since they had seen a priest.

¹³ Rey I, 240.

1820

22. [To Father Touche at N.-D. du Laus].¹*Missions at Marseilles and Aix.*

Aix, March 6 & 10, 1820.

[At Marseilles] our Paris confreres worked marvels, but the provencale language had a special blessing: our churches² were already full and we were not able to keep up with confessions from the very first week, even though in the others they had to wait three weeks and even a month before hearing confessions as one should on a mission . . . I will say nothing about the closing procession . . . a priest from Aix who was there and who had seen the beautiful ceremonies in Rome assured me that he had never seen anything more beautiful than this.

On March 9, in a meeting of the parish priests of Aix, the eight missionaries of France and the five missionaries of Provence, in the presence of the Archbishop, it was decided that the missionaries of Provence would be responsible for the Cathedral, morning and evening, the missionaries of France for the other four churches, two of these will have services in the morning and evening, the two others only in the evening; finally, our church [of the Mission] will have at some times two services, and at other times only one, and will be served by both the gentlemen from Paris and ourselves.³

¹ Rey I, 246; Ortolon I, 144.

² The Marseilles mission lasted from January 2 to February 27, 1820. The Missionaries of Provence preached in the churches of St-Laurent, the Carmelites and St-Victor.

³ The Aix mission started on March 12. In the Rey ms., we read clearly after this quote: March 10.

23. [To Father Touche, at N.-D. du Laus].⁴

Will soon arrive at Laus.

Aix, June 13, 1820.

On June 19, Father de Mazenod and I will come up to Laus with a band of *male foreigners*⁵ and we will stay at the convent; please prepare and clean up the rooms on the first floor; if you don't have enough beds at the convent, take those from the hospice.

24. [To Father de Mazenod at Château-Gombert].⁶

Father Tempier took the vow of poverty at the end of the annual retreat.

N.-D. du Laus, November 23, 1820.

I don't know, dear Father, if you will give me your approval: I took the vow of poverty at our renewal of vows. I did it on the condition that you ratify it. During our retreat, the good Lord gave me such great grace to appreciate this virtue, that I would have really had to do violence to myself not to take the vow. I also wanted to offer God some compensation . . . I assure you that if I had had your approval, I would

⁴ *Missions O.M.I.*, 1897, 175.

⁵ Father Tempier was back at his post in May, but the Founder recalled him to Aix at the beginning of June. They had decided to send the novices to Laus. They got there on June 21st and Father de Mazenod stayed with them till August 14th. In October, Father Tempier went to preach a mission at Champoléon. After that he wrote a letter to the Founder from which we have the following passage: "[Champoléon is] one of the worst horrors one can endure. Situated on the Drac which waters the Champsaur valley and empties into Isère near Grenoble, the village is in the bottom of a five- or six-mile-long valley which is rather narrow. The view is cut off by huge mountains; for months on end the sun is visible at 9:00 o'clock and disappears at 2:00 o'clock, so that when it reappears, there is great rejoicing." (Rey I, 258; *Missions O.M.I.*, 1897, 186.)

⁶ Rambert I, 335-336; *Missions O.M.I.*, 1897, 177.

not have been the only one who wanted to taste this hundred-fold that Our Lord promises to those who leave everything for love of him; I would have had as many imitators as you have sons at Notre-Dame du Laus, so much so that without having taken this vow yet, they all want to dispossess themselves of what they own and put everything in common.⁷ I am going to put a Father or Brother in charge of the arrangement; he will be in charge of the whole community's effects and every Saturday he will give to each whatever he needs.

⁷ On December 9 or 10, Father Tempier wrote to the Founder: "I am ever more in admiration at the community. They all disturb me because they want to rid themselves of everything they have in their rooms. We had to implement a method of having everything in common. Brother Ignace wants to belong completely to the family and is asking to make his commitment." (Rey I, 259: December 10; Father Rambert quotes the same text and has: December 9).

1821

25. [To Father de Mazenod, at Brignoles].¹

Father Tempier's duties. Formation of novices. Postulants Martin and Guigues.

N.-D. du Laus, February-March, 1821.

... Well, you be the judge! I am spiritual and temporal superior of a large community, pastor of a parish, chaplain at the sanctuary, and by turns, theology and philosophy professor.²

... While sympathizing with human weakness, I don't believe that we have to tolerate people who try the patience of everyone in a regular community.³

Martin has arrived from Forcalquier; he is eighteen years old, full of common sense, piety and stability; Guigues, even though a year younger, is good also, but less stable; they want to wear the soutane. They are pillars of regular observance.⁴

26. [To Father de Mazenod, at Aix].⁵

Mission at Ancelle. Restitution of national property.

¹ *Missions O.M.I.*, 1897, 179, 180, 183. We are certainly dealing here with three undated letters that Father Simonin cites briefly in his history of the Oblates at N.-D. du Laus. The Founder preached at Brignoles from January 14 to February 25, then at St-Chamas from March 4 to April 8, 1821.

² Tempier is replying here to the Founder who wrote in his February 4 letter (*OBLATE WRITINGS* VI, 75): "The idea of having two professors for two students is not to my liking especially in a Society where each ought to do the work of four." The Laus community numbered 21 at the end of 1821.

³ The Founder, it seems, had described Tempier as "Father Strictness" (*Missions O.M.I.*, 1897, 180). The latter had severely corrected novice F.-X. Alphonse Coulin, who was unstable and not very charitable (Coulin to Mazenod, August 20, September 11, 1820 and especially March 17, 1821).

⁴ Precisely dating this extract is impossible. Brother Martin and Guigues started their novitiate on August 2, 1821.

⁵ *Missions O.M.I.*, 1897, 188-189.

Ancelle, May-June, 1821.⁶

Ancelle is a large town of 1,000 to 3,000 souls, 14 kilometers from Gap, chief centre of the district and from St-Bonnet, its canton. The mission succeeded well. Women's communions, as well as men's, coincided in general with the population and were very fervent.

The major question to deal with here is restitution of national property.⁷ We had reason to fear that there would be many intractable people who would resist; however, in regard to injustices rectified, the mission at Ancelle is one of the best. At Ancelle, there were eighty people who had acquired national property, some at first, second, or even third hand. We held to the proportionate reparation of a sixth for those of second hand, and a third for those of first hand.

27. [To Father de Mazenod, at Aix].⁸

The mission at La Chapelle.

La Chapelle,⁹ September-October, 1821.

La Chapelle is situated in a narrow valley, is between extremely high mountains that are covered with snow and glaciers. We arrived just in time to enjoy the last vestiges of the sun, for it will soon leave the valley and reappear only towards the end of February. Its return is greeted with a public feast wherein omelets are the main feature. We opened the mission on September 16, and the local people, numbering

⁶ Father Tempier preached this mission from May 6 to June 3, with Fathers Mye and Touche.

⁷ The property of the nobles who had emigrated was confiscated during the Revolution and sold to bidders, often at a very low price.

⁸ *Missions O.M.I.*, 1897, 189-190.

⁹ Fathers Tempier, Mye and Viguier, a novice who was a priest, gave the mission at Chapelle-en-Valgodémar, from September 16 to October 14, 1821.

about 900, followed the services with an unfailing attentiveness. Their character is rustic, a little put on; but for eighteen years and more they have had good pastors who have been able to soften their manners through prudent and devoted guidance. Their present pastor, an excellent priest, knows his people; we had only to rely on his authority and to learn from his experience.

28. [To Father de Mazenod, at Aix].¹⁰

Carriage accident.

N.-D. du Laus, December 14, 1821.

Put your mind at rest about my condition. I am not only safe, but sound!¹¹ You would laugh if I told you about my presence of mind and tranquility in such a situation. I was careful in tumbling down to compose myself, to gather in my legs and arms in such a way as to avoid any fracture and so with the help of the Blessed Virgin whom I kept invoking, I managed not to receive the slightest scratch.

¹⁰ Rey I, 282.

¹¹ Father Rey wrote: Father Tempier "was coming back from the General Chapter of 1821, seated in a buggy drawn by two mules and driven by an inexperienced driver; coming down a steep slope on the edge of a precipice, the buggy turned over and Father Tempier was thrown to the very edge of a precipice: another step and he would have rolled into the Durance, whose waters thunder along 50 meters deep." (I, 282)

1822

29. [To Father de Mazenod].¹

Arranging rooms at N.-D. du Laus. Expenses for the upkeep of the community.

N.-D. du Laus, 1822.²

When the cells are finished, we will have 16 rooms for novices and seven for priests; if our personnel should grow still more, it would be advisable to build a wing on the centre part, so that we could then have 40 rooms or cells.³

Every year we need 80 loads of wheat and 1600 to 1800 francs for meat, and we slaughter two sheep every week. The fields adjoining ours only produce enough wheat for four people, and wine for only fifteen; that's the equivalent of 1200 francs to be deduced from purchases that have to be made. A load of wheat costs about 38 francs; thus, an annual expense on this item of about 1840 francs.

30. [To Father de Mazenod, at Aix].⁴

Mission of St. Etienne-en-Devoluy.

St. Etienne,⁵ September-October, 1822.

The countryside is rather uncultivated, and Fr. Mye is scared of it; the people, who are well disposed, have a long

¹ *Missions O.M.I.*, 1897, 191.

² It is difficult to date this letter more exactly. Simonin puts it in 1822; he cites a few other brief excerpts from Tempier's letters of 1822, cf. *Missions O.M.I.*, 1897, 194-195, 197. We also have the one of September 6th to the Founder, after the letter of A. Coulin, on August 25th, and that of September 29th to the Abbé Olivier, a priest at Avancon. These letters consist of only a few lines and are not important.

³ Father Simonin says the community included 20 to 30 people in 1822, before the students left in October.

⁴ *Missions O.M.I.*, 1897, 198

⁵ The mission at St-Etienne was preached by Fathers Tempier, Mye and Touche, September 15 to October 20, 1822.

way to go to get to the main church. And so, Father Touche has settled in the centre of the district, between two or three hamlets, one or one and a half leagues from St. Etienne. He does the services there during the week, gives instructions and hears confessions; only on Sunday is there a general gathering at St. Etienne.

31. [To Father de Mazenod, at Aix].⁶

Plans for an establishment at Digne.

N.-D. du Laus, December 22, 1822.

I found the Bishop and the Grand Vicars not too well disposed to an establishment that they had seemed to want at Digne. The Bishop⁷ had agreed to furnish only a few people, on the condition that we continue to carry on mission work in his diocese, when it will be separated from Gap. I replied that we would not be able to lend a hand to his Lordship's plan of forming an establishment without making great sacrifices, taking into account the requests that we are getting from every diocese, and I insisted that he give us several men. I received the reply that they would be much better disposed to do that after the separation, when the diocese of Digne would have some extra personnel.

32. [To Father de Mazenod, at Aix].⁸

Project of an establishment at l'Île de Lérins.

N.-D. du Laus, December 29, 1822.

For a whole year I knew that the Île de Lerins was up for sale, and that it would be very easy to improve, but whatever

⁶ *Missions O.M.I.*, 1897, 205-206.

⁷ Bishop F. M. B. Miollis.

⁸ Rey I, 284-285.

my desire to live in this land that has produced so many saints, I never dared to talk to you about acquiring it. If what Father Dupuy tells me becomes a serious matter, maybe this would be a solution. We would not be harassed by neighbors and I don't think we would have any squabble about property boundaries.

1823

33. [To Father de Mazenod, at Paris].¹

Father Tempier doesn't think he has the talent or virtues needed to become the Vicar General of Marseilles; such an appointment would also go against the interests of the Missionaries of Provence.

Marseilles, May 31, 1823.

My dearly beloved Father,

Your letter of the 21st of this month upset me more than you can imagine, and you know why.

I could not be more confounded and touched by the Bishop's goodness,² to whom I wish you would express my deepest gratitude. I insist in advance, my dear Father, that I will do in this matter, as in everything else, that and only that what you want; but, I would reproach myself for not making known to you some observations that I consider to be just, legitimate, and which are made as much in my own interests as in the interests of the Society. You can weigh them before God, and after that, you can decide whatever you wish.

First of all, I don't hide the fact that when you agreed to the Bishop's wish, or when you encouraged the appointment he would like to make, you greatly relied on a consideration of some weight, but which does not reassure me at all. I refer to the fact that you will be continually obliged to be absent. Now, during that time, all the care, all the solicitude of the diocese will fall on me; you want me to be a Grand Vicar, not only in name, but in fact. . . . Very well! I, who know my

¹ Rambert I, 364-365; Rey I, 300.

² Fortuné de Mazenod was named Bishop of Marseilles by royal decree, January 13, 1823; he requested as Vicars General Fathers E. de Mazenod, his nephew, and Tempier.

own strengths, don't feel that I have the courage; I would be lost before God, and I would do nothing of any value before men. You know well that the post of Grand Vicar is a terrifying duty on account of the responsibility that it entails. It will be that much more frightening here, because the Bishop will have the right to rely entirely on us; and, for that, when one has as little resources as I have, one must be continually on the job, always forcing oneself to be conscious of one's obligations, to have theology on your mind always, etc. What is more, one has to have time to pray. That is what I wanted to tell you in regard to my own personal interests. You would not want me to expose myself to perdition, you love your sons too much for that; so consider if you can consent to leave me completely in this work.

As for the society's concerns, its interest properly understood, that is to say, it seems to me that, in the step you wish to take, you are letting yourself be drawn in by the interests of the moment, without taking the future sufficiently into account. Consider that it is dangerous for a society to let itself be given to dignities and honors. Wouldn't that be a future pretext to be ambitious for positions in the different dioceses into which the Society may spread? I have reflected more than once on this, and I have always considered that the Society ought not easily to lend itself to considerations which might seem to authorize breaches in this article. See whether, when explaining to the Chapter which you want to hold upon your return and also in writing the acts of this Chapter, the motives which oblige you to act thus, you are able to outweigh the inconveniences that cause us concern. We must always preserve intact the holy rigor of the Rule, and that the spirit of poverty and humility be the Society's spirit. Practices contrary to that always seem dangerous to me. In what concerns you yourself, that does not pose the same problem, as everyone knows.

I believe that I have said enough and that I have done what my duty as admonitor and as first assistant asks of me.

Examine these matters well before God and consider nothing but the interests of the Society.

34. To his Excellency Bishop de Corbière, Minister of the Interior.³

Taking possession of the See of Marseilles.

Marseilles, July 14, 1823.

My Lord,

We have the honor of forwarding to your Excellency the original act of the taking possession of the episcopal see of Marseilles, done with the authorization of and in the name of Bishop Charles-Fortuné de Mazenod.⁴

May your Excellency please accept sentiments of gratitude from the entire clergy of Marseilles, for the zeal that you have shown for the re-establishment of this important see and for the concern that you took to hasten the same.

Be pleased to receive, your Excellency, the wishes that the entire clergy of Marseilles offer for your continued well-being.

We have the honor of being with the most respectful consideration, the most humble and obedient servants of your Excellency.

Tempier and Bonnefoy.

³ Orig., Paris, arch. nationales F 19 2461. In 1823, Father Tempier signed four other administrative letters for the Marseilles diocese, July 20 and 23, September 6 and October 11.

⁴ Bishop Fortuné was consecrated on July 6, 1823, at Issy; he took solemn possession of his diocese on August 10th following.

35. To Father de Mazenod, Superior General of the Missionaries of Provence and Vicar General of Marseilles, at Marseilles.⁵

Father Courtès's visit to Father Guigou. Departure of Fathers Maunier and Deblieu.

[Aix], Saturday evening, [October 25, 1823].

Father Courtès⁶ spoke like an angel to Father Guigou who has understood the situation very well. Farewell, my dear Father, I embrace you. I was in a daze all along the road unable to get the conduct of two apostates out of my mind.

Tempier, missionary priest.

⁵ Orig., Rome, A.G., following Father J. A. Dupuy's letter to Father de Mazenod [October 25, 1823]. Dupuy wrote to the Founder to recommend a priest from Digne [Lagier] who wanted to join the Missionaries of Provence. Father Tempier's text is preceded by a sentence from Dupuy: "Father Tempier is saying his office, it's he who is speaking to you in this letter, I am only the secretary of the Vicar General of Marseilles, always a great honor for me."

⁶ Father Courtès had certainly seen Father Guigou, Vicar General, about the plan of Archbishop de Bausset of Aix, to dispense from their vows all the Oblates of his diocese.

1824

36. To Father Touche, priest of the Mission of Provence, at Notre-Dame du Laus, near Gap.¹

Missions at Montclar and Veynes. Finances at Laus and the property at Remollon. Fortuné's directives. Sending two missionaries.

Marseilles, February 24, 1824.

My dear Brother,

Our superior did not reply to your letters, 1° — because he did not think his reply would get to you before you left the area of Veynes; 2° — because he entirely approves of the attitude that you take regarding the enemy. A great desire to do good is needed if we are not to be disgusted with all these games. They want us to be perfect and they remind us of it so forcefully and in so many ways that we are forced to act from a supernatural viewpoint alone. May God be blessed! However, let's not allow ourselves to be beaten like morons who don't even understand small acts of politeness that people show them. But let's leave that. This topic would lead me too far afield.² I am writing to Father Mye about the mission of Veynes.³ I am saying nothing to you about it. If Father Mye is absent, open his letter and see what I say to him.

¹ Orig.: Rome, O.M.I. General Archives, letter Tempier-Touche. In 1824, Father Touche was treasurer at the house of Laus and Father Mye was superior.

² In February, Fathers Touche, Mye and Suzanne preached a mission at Montclar, in the Digne diocese. Father Simonin wrote: "The first steps were opposed by a few nasty people and the strange conduct of Bishop Miollis who took away the direction of the work from the missionaries and gave it to the parish priest of the district." cf. *Missions O.M.I.*, 1897, 223. However, the Fathers gave the mission according to the Rules and traditions of the Congregation.

³ Bishop Arbaud had asked for 3 or 4 Fathers to give a mission at Veynes. It started on March 7, the first Sunday of Lent.

How are your finances going? Did Digne and Gap pay you for the last semester of 1823? You should be receiving 1200 f. from each of these administrations, unless the loss they want you to suffer, even though we are innocent, ought to be taken from this semester. Always keep your business matters in order.

You have not said anything more to me about our property at Remollon.⁴ It is urgent however that I know about it. Did you make out the property deed in my name? Write and tell me where things are at in this matter and don't forget to consult the instructions I gave you in one of my letters about this item.

I am sending you a pastoral letter for the carnival; Father Suzanne will show you the one for Lent. Make a collection of everything that I send you from here. I don't know if I am blind and biased, but of all the pastoral letters which come to us from different dioceses, I don't find anything that can be put on the same plane as the productions of this elderly decrepit gentleman who should be good for nothing else any more than spitting into the fireplace.⁵

Goodbye, my dear brother. Affectionate greetings to you and also Father Bourrelier to whom I do not have the time to write.

Tempier, missionary priest.

P.S. Inform the Bishop immediately that Father Suzanne will go up from here with a companion and that you will be four missionaries, which should not stop you from profiting from the offer he made to give you another priest as a helper.⁶

⁴ Father Tempier had bought a vineyard at Remollon.

⁵ Chenets: a stand for the wood in the hearth. When Fortuné was named Bishop of Marseilles at 73 years of age, the people who supported Forbin-Janson called Fortuné a decrepit old man, cf. J. Leflon, *Bishop de Mazenod* II 203-217.

⁶ Father Marcou went with Father Suzanne. A diocesan priest wasn't needed, cf. *Missions O.M.I.*, 1897, 224.

37. To Father Touche, priest of the Mission of Provence, at Notre-Dame du Laus, near Gap.⁷

A Happy Easter. Solemn celebration of Holy Week at the Marseilles cathedral. Nostalgia for Laus. Greetings.

L.J.C. Marseilles, April 20, 1824.

Not knowing what to do, my good brother, while the Bishop is talking with the Abbé Dabon and while we are waiting for them to serve supper, I am using the few minutes I have to wish you a Happy Easter, allelujah. We are all well here, allelujah. After that I don't know what more to tell you. It is impossible to celebrate Easter and Holy Week more solemnly and with more pomp than we did in our cathedral. It was beautiful. In the midst of all that, I constantly thought of my brothers at Laus whom I would have wanted to see around us at that time. Besides, it was only for an instant that I wanted to see you here, a moment later my ever-wandering imagination took me back to Laus.

Goodbye, Greetings and affection. Soup is on and they are eating without me. Affectionate greetings to Fathers Mye and Bourrelrier.

Tempier, missionary priest.

38. To Father Touche, priest of the Mission of Provence, at Notre-Dame du Laus, near Gap, Upper Alps.⁸

Father Touche's poor administration. Welcome pilgrim priests as cordially as possible. Would like to make his retreat at Laus. Sending young Hermitte.

L.J.C. Marseilles, May 3, 1824.

I had the good intention, my dear Brother, to write you a long letter for the departure of the abbé Dabon, but this good

⁷ Orig.: Rome. O.M.I. General Archives, letters Tempier-Touche.

⁸ Orig.: Rome. O.M.I. General Archives, L. Tempier-Touche.

priest came here during Holy Week to make up for his past little sins, as he told me; he was so busy with that, and I did not have the time to run after him and find out what day he was leaving. In short, I saw him only for a moment. The Bishop had the good inspiration to invite him for dinner, and it was only when we were devouring one of the first full meals after Easter that I wrote you my little note which resulted in your loud outcry. But, take yourself in hand, I will write you a long letter today, and God grant that you don't find me too long this time! I want to reproach you for all kinds of things. 1° — Marianne told me that you were completely stripped and deprived of all provisions. You have nothing of anything and the little that you procure, you buy it by the pound or by the ounce at Gap where you pay a third more for things than they are worth. Why don't you write to me then? First point, you are a bad bursar. 2° — Here is a second proof of it: you have bought wrongly and pell mell I don't know what kind of mending cloth, yarn,⁹ etc. Was it necessary to buy bed sheets when you have 60 good ones that are almost new, or to buy junk?¹⁰ I am not familiar with all the other items but the brilliant Marianne claims you foolishly and carelessly spent four or five hundred francs. I didn't tell that to the superior,¹¹ for I prefer writing about it to you myself. 3° — What doorway are you going to have put up new in order to keep the women out? Did the main house door fall in? I don't understand you. That's enough about that, my dear brother. I am now going to send some provisions up to you.

Be sure to give a square and honest meal to priests who come to the shrine on the octave of Pentecost. You would do well, I think, to have a little wine from Remollon or Tallard to give visitors for the occasion. The wine from Laus is not suitable. Buy two or three cases of the other that you can keep for

⁹ "Cordat": a kind of yarn and cotton material.

¹⁰ "Drogue": by extension, a very harmful substance.

¹¹ To the Superior General, Father de Mazenod.

yourselves and visitors, taking care not to make it available to the kitchen. I will send you a dozen cups from here. Keep them for special occasions and use other ones for your daily need.

I am afraid you might be spending too much on your sacristy needs or that you might be making unwarranted requests so as to cope with your expenses. Both would be out of order. It is better to proceed gently than to march to the tune of cathedrals.

I am alone here. Our Superior has gone to make a personal retreat at Aix, while Father Enfantin is giving a retreat in our church for the faithful. Father Suzanne is also in Aix, and I, poor and miserable, am always here to fight and dry up in this nether world. Ah! If only I could make a retreat, I know exactly where I would go and make it. Beautiful shrine of Laus, may my tongue cleave to my palate if I ever forget you! However, I'll keep up my courage: I am going to ask to spend fifteen days with you, and if you pray earnestly for me you will get this favor for me.

I am going quickly from one topic to another, because I cannot answer for the time after I lay down my pen. I will send you a charming hermit¹² this week who truly has the spirit of his calling. You can try and board him in the house as you are doing for Seas.¹³ He will take the collection and help you as sacristan and when poor Seas leaves for the next world, my young hermit will replace him. You will be happy with him. Our Superior had the inspiration of sending him to you, taking his good spirit into account. Treat him with kindness, he will be of help to you, he will do what Seas does now. Your cook will feed him when she prepares your meals.

Goodbye, my dear brother, I will write you again when our hermit leaves. Affectionate greetings; I love you with all

¹² Father Tempier always wrote: *hermite*; he refers to a young fellow by that name, probably Jean Hermitte from Marseilles, who started his novitiate on March 8, 1825, at Aix.

¹³ This name appears three times in the letter.

my heart. Pray to God for me and never leave a day go by without recommending me to our good Mother.

Tempier, missionary priest.

39. To Father Touche, priest of the Mission of Provence, at N.-Dame du Laus.¹⁴

Father Tempier's imminent departure for Laus.

L.J.C.

Marseilles, May 21, 1824.

Even though it's already nine o'clock and the carriage is going to leave, it will not be said, my dear brother, that Bertrand will leave without my writing you at least a couple of lines. I intend to leave here on the Saturday after Ascension.¹⁵ I will get to Gap on Monday morning, if God keeps me from every accident. Pray to our good Mother for me. Say goodnight to Father Mye. Affectionate greetings to both.

Tempier, missionary priest.

P.S. Be careful to keep the sausages I sent you down in the cellar. You have to put them in a basket and hang it from the ceiling.

40. [To Father de Mazenod, at Marseilles].¹⁶

Canonical visitation at Laus.

N.-D. du Laus, May 31, 1824.

At Gap, I wasn't able to see the Bishop who had spent the night at Ventavon where he administered confirmation. The two Fathers¹⁷ who are here impress me with their regularity; they are healthy and both happy to see me. Father Mye himself rings the bell for the community exercises and usually

¹⁴ Orig.: Rome, O.M.I. General Archives, L. Tempier-Touche.

¹⁵ Leaving on May 29th and arriving at Gap on the 31st.

¹⁶ *Missions O.M.I.*, 1897, 219.

¹⁷ Fathers Mye and Touche.

does it with admirable exactitude. I ask you to extend my power of visitation beyond the eight days granted by the Rule, for I would like to have three days free, and these three days would not count.¹⁸

41. To Father Touche, priest of the Mission of Provence, at Notre-Dame du Laus, near Gap, Upper Alps.¹⁹

Safe return to Marseilles. Send back to Father Tempier the letters addressed to his name. Mrs. Garagnane's inheritance.

L.J.C.

Marseilles, June 21, 1824.

I don't know, my dear brother, why I put off writing to you for eight or ten days since my arrival here; but you can understand that the first days after my coming were naturally all taken up with diocesan business. The trip was very good. You know that carriages have a sleep-inducing affect on me. This time, it was extraordinary and my traveling companions greatly marvelled. May God be praised for everything!

A letter addressed to me from our Superior should have come to Gap. This letter includes matters which should not be read by office clerks, ask for it back and send it on to me. Likewise, send me the letter that Mr. Provençal de Chorges should have written to me in reply to the one that I wrote to him. If he has not written, let me know if he came to Notre-Dame du Laus or if he sent you an oral message.

You know that Madame Garagnane definitely wants to leave to our house a part of the inheritance that she is about to receive. She insisted very much that I tell her how to transfer it to you. I promised her that I would write you from here as to the way she should proceed to carry out this good work; the fact is that I was at a loss to tell her how. If she were to live until she had taken out what she was to receive, she would give it to us person to person and that would be that, we

¹⁸ Father Tempier wanted to make a retreat of at least three days.

¹⁹ Orig.: Rome. O.M.I. General Archives, L. Tempier-Touche.

would not have the public witness this gift; but poor Madame Garagnane tells me that her health is not as good as the writ seems to indicate, she could die and cannot take the money with her; on the other hand, it would be awkward to make out a public deed of transfer for what she wants to give us. I think then that it would be best for her to wait to make her will in the event of illness. If she is in good health until the time she withdraws her due, she will give it to us person to person; if she takes sick, you can call Mr. Lauzet or another public notary to take note of her last wishes. I don't believe that she should leave things to a third party whose mere name would be involved; besides being a substitution, this way of doing things is always dangerous.

I will look after the errands you have sent me. Goodbye, I greet you with affection as well as dear Father Mye to whom I beg you to say the friendliest things.

Tempier, missionary priest.

42. To Father Touche, priest of the Mission of Provence at Notre-Dame du Laus, near Gap, Upper Alps.²⁰

Receipts. Wait to make provisions. Acquisition of the Remollon vineyard. Managing the farm, etc. Nostalgia for the missionary life.

L.J.C.

Marseilles, August 23, 1824.

I am quite dismayed, my dear friend and good brother, that you haven't received my last letter yet as well as the receipts that you asked me for. Since two of these receipts were to be made by our Fathers of the house at Aix, I addressed my missive to them, asking them to send it to you right away. Father Dupuy was at Aix tonight on business. I did ask him to find out what happened to that missive. You see that I am not entirely to blame; however, I don't want to excuse myself

²⁰ Orig.: Rome, O.M.I. General Archives, L. Tempier-Touche.

completely. I have too much neglected to write you and I roundly blame myself for it. Be sure that it will be different in the future. I am making the good resolution to write you often and I will be faithful to that resolution. I believe I replied in my last letter — which should get to you shortly, if you don't have it already — to all the questions that you had asked me. This is not the time to make your provisions for oil and soap in Provence. I told you that the worker who was to make the statue of the Blessed Virgin was sick and that we had to wait till he was well before asking him to do this statue. As for the vineyard at Remollon, it is daily ever more urgent to take it over, of that I am convinced; but, since you are habitually taken up with the duties at our shrine or with retreats, and besides (let this be said quietly between ourselves) you do not much understand the formalities of law and all the palace squabbles, I just wrote last week to Mr. Lauzet, notary public at Gap, to ask him if he would accept my proxy in order to finalize this business. I am awaiting his reply in order to give him all the powers and instructions which he will need. So, you will be free of this business and from whatever inconveniences arising therefrom if you had to appear in court.

Don't hesitate to support the farm. That's the best idea that you could have in terms of interest and economy. I leave you in charge of the situation. Only see to it that the farmer cuts your firewood and mills your wheat, if there is the amount that you used to have milled.²¹ It seems to me that you have only one woman to do your cooking, and so you must not hesitate to bring in your bread from Gap, arranging with a plasterer²² or with someone who lives at Laus, whom you would pay so much per month to bring you your meagre provisions. I believe I used to give 30 sols in my time. Rent then. In choosing a farmer, we must prefer Joseph to anyone else. If

²¹ Ms.: *paitrir*.

²² This letter cannot be read in any other way. It must refer to workers or plaster salesmen who regularly made the trip from Gap to Laus.

he does not want it, give it to Rambeau; but never to Casimir who is a slowpoke and would completely neglect your fields, as he neglects his own. See what agreements you can make.²³ Make the arrangements and let me know about them before you finalize anything.

I am delighted with everything you tell me about Dévoluy.²⁴ These good people, going to God in their typical good and rustic style, would give me a thousand times more consolation than anything I can do here. The Bishop is at La Ciotat with our Superior. I am expecting them today.

Goodbye. Affection and greetings to you and dear Father Mye as well.

43. [To Father de Mazenod, at Aix].²⁵

Plans for a locale and a superior for the major seminary.

Marseilles, September 25-27, 1824.

We must apply ourselves to choosing a superior for the major seminary, since we are going to be unusually embarrassed. Father Caire²⁶ is ever more reluctant to being the superior of the minor seminary; there is more delicacy in him than weakness. I see that it would do him violence if he were obliged to continue. He would like to be director of the house and leave to another the role of superior.²⁷ I clearly told him that that would not work, but it is no less true that if we had someone who could run this house, we could then place Father Caire at the Major seminary. He spoke to me about giving the philosophy course to his brother, if we haven't as yet chosen anyone else. I would be quite favorable to that; what do you think?

²³ This is hard to make out.

²⁴ Father Touche preached at St-Etienne-en-Dévoluy in June.

²⁵ Rey I, 323, 324, 325.

²⁶ Father Caire was named Superior of the Minor seminary when the Marseilles diocese was re-established in 1823.

²⁷ Father Ripert.

Father Caire is mortally afraid that we will leave him in the post that he had last year; he spoke to me about it again this morning. If we could find someone capable of directing the house, we would establish the Sacred Heart Fathers there; Father Caire would be at the Major seminary.

Tomorrow, I must go and visit the terrain with Father Maurel, the director, to see if the locale is suitable for a seminary.²⁸ I don't doubt it. But what I really do doubt is that we can convince Father Maurel to accept the post of seminary superior or to fulfill those duties in the role of first director. I just talked to him about it. He totally dreads the responsibility of the seminary.

²⁸ In 1823, the Major seminary was opened in two houses on Rouge Street, close to the Bishop's house. From 1824-1827 the seminarians stayed in an old Jesuit house at St-Just, close to Marseilles. Father Claude Maurel was superior in 1823-1824, his brother Pierre replaced him from 1824-1827.

1825

44. [To Father Touche, at N.-D. du Laus].¹*Feast of Blessed Alphonse de Liguori in Oblate houses.*

Marseilles, July 10, 1825.

A Brief from the Holy Father has just authorized us to celebrate the feast of the Blessed Alphonse in all the Society's houses. The Major Rector of the Liguorists wrote to the Bishop of Marseilles to thank him for the zeal he is showing to foster cult of the Blessed Alphonse. Marseilles is the first diocese in France, perhaps in the Christian world, outside of Italy, where the Office of the Blessed Alphonse can be celebrated and inserted into the Proper, by virtue of a papal Brief.

45. [To Father Mye, at Nimes].²*Father de Mazenod has left for Rome to seek the approval of the Rules from the Pope.*

Marseilles, November 1825.

May our Superior's good angel go with him and bring him back to us safe and sound.³ He undertook this trip out of devotedness and solely because of his concern for the Society: for he was extremely reluctant to start on his way and separate himself from the family. I hope our good Lord will take [his sacrifice] into account and that he will have him succeed in the project which is totally for his greater glory.

¹ *Missions O.M.I.*, 1897, 223.

² Rey I, 354.

³ The Founder left for Aix on October 26th and spent several days on retreat there with the community. On the 30th, he left Aix for Fréjus, Nice, Turin, Genoa and Rome. Rey quotes a short passage from Father Tempier's letter to the Founder at Aix: "I noticed from your letter to the Bishop that you were in agony at the time of leaving and I deeply feel what you are going through; but take heart and tell yourself that this sacrifice is what the good of the Congregation asks of you." October 28th. (Rey I, 353-354).

46. [To Bishop Arbaud of Gap].⁴

Explains the arrival at Aix of two young men from Gap. The motives which lead Father Tempier to propose to the Bishop to cede the establishment at Laus to the Missionaries of Provence. Conditions. Government funds for assistant priests. Policy to be followed in regard to postulants and novices from the Gap diocese. It is important that a Congregation can recruit for itself in the place where it is working.

Marseilles, November 16, 1825.

My Lord,

I received the observations you made to me in your letter of the 8th of this month, and, if I have not replied sooner, it is not for lack of goodwill but on account of my numerous duties. I leave it to Father de Mazenod to explain to you the points of our Rules which seem to give you some difficulty. Shortly he will be in Rome. I will send him a copy of your letter according to your wishes; and, since he is a man who wants that which is good, I am convinced that, being as he is at the centre of light where he can consult the most enlightened people in the Church, he will benefit from your advice, should our Rules indeed contain the problems that you see in them.

As for myself, my Lord, allow me to explain my behaviour, words and even my intentions. It seems to me that you judge me very severely. I admit that I am quite put out by this.

I begin, my Lord, by telling you that I openly blame the conduct of the two young fellows who recently came from your diocese without having asked your permission. This happened before your Lordship explained to us your attitude in this matter; and when, according to both our customary relationship and the more or less natural need of a Congregation

⁴ Orig.: Archives of the shrine of N.-D. du Laus.

to recruit for itself in those places where it is working, you didn't seem to have any difficulty with young people who are as yet nothing in the Church entering our Congregation to test their desire and strength, with us taking the risk of feeding and forming them for four or five years most often to find them to be only ungrateful people. In such a context, we could have misunderstood your views and intentions.

During my last trip to Notre-Dame du Laus, the above consideration led me to accept the wish that these two young men expressed to me. One of these two — this should be said here — had the reputation of being one of the foremost ruffians of Gap. I had hoped to see you, my Lord, during my short stay at Gap, as I did in fact, to tell you that I was taking them and to ask your approval on this matter, quite unaware that such an action would displease you. I had even less reason to think so because one day, when I had the honor of visiting you during my stay at Laus⁵ and was speaking with you, my Lord, you had the kindness to tell me that it was better for us to take in young men who had never been in a seminary, that their education was indeed more difficult and their vocation often quite uncertain, but if they did persevere, they were better men. I don't know if I am mistaken, but that conversation and the interest you have always shown in the good things accomplished through our ministry, everything led me to believe that you did not put any obstacles in the way concerning this matter.

Now I did not make any carriage reservations for these young men, but told them that I would have the honor of seeing you and that, in the meantime, they could prepare themselves to come down with me. If carriage seats were booked, it was either the young men themselves or their relatives who booked them. Up to that given moment, I would have always

⁵ During his canonical visitation of Laus in October 1825, Father Tempier passed through Gap and received from the Bishop a letter of approval of the Rules of the Missionaries of Provence.

done what I did on that occasion; but once you had explained your attitude on this matter, I would have been very careful, my Lord, not to counsel any of your diocesan faithful to come into our house without having first obtained your consent. Courtesy, what is fitting and the respect I shall always have for the orders of a prelate such as yourself would never have allowed me to stray from the generally accepted rules on this point.

If I made some requests on the day of my departure to have your Lordship allow these young men to come down with me, it was only to avoid having the public image of a man who has just tried to pull a fast one and was caught in the process. I am giving you an outline of my entire outlook. When you saw fit not to grant my request, I stopped things then and there and left it up to Providence to guide these young men to us one day, if their vocation was indeed genuine. And so, I repeat, I feel it is quite out of order that these fellows came down without your consent, and if someone of our Congregation advised them to do this, I will reprimand that person as soon as I find out that he did so.

My Lord, I fear you may have forgotten the reason for my asking you if it were possible to grant us the establishment of Laus. Here it is: I am convinced that this proposal will not seem so distasteful to you once I have detailed the circumstances which led me to conceive it.

The day after my arrival in Gap, you did me the honor of inviting me to dinner with you. You were quite pleased to chat with me about the establishment that we have in your diocese, and I, for my part, also hoped we could talk about this topic. During the time that preceded the meal, when I was alone in your office with you, you shared with me your concern that one day, forced by the circumstances of the moment or urged thereto by the desire for a greater good and by the lack of interest that another Superior General who might not have Father de Mazenod's appreciation may perhaps show toward the Laus establishment, you were concerned that our Society

might abandon this establishment. I gave you, My Lord, all possible reasons to reassure you in this regard: the spirit of our Society, which is to work in rural areas and poorer districts rather than in large cities; the deep desire all the members of our Society have to live at Laus and to work in your diocese, etc. . . . All these reasons did not seem sufficient to reassure you adequately, especially in regard to the distant future. You had the kindness to tell me that you would like to find a way *to chain us to your diocese*. You added, my Lord, that you agreed the guarantees would have to be reciprocal, both on the part of the diocese and on that of the Congregation, and that our situation in Laus was somewhat too precarious. You urged me a great deal and repeatedly to reflect and find some interest which would want us to remain permanently in your diocese.

I liked your reflections, and even though I could offer in reply on our behalf the reasons that I had the honor of giving you concerning the permanence of our Society in the establishment of Laus, I nevertheless tried to enter into your viewpoint and so began to search for this interest. I thought I had found it in the proposal that I had the honor of making to you and which seems to have so greatly displeased Your Lordship. If in that I entertained attitudes of independence and ambition — which I deny — I have at least the merit of not having conceived these sentiments through my own initiative, for I had put my mind to think out this project only in order to obey you.

Moreover, the manner in which this cession was to be made and the conditions that I proposed to be included therein are again proof that I was not entertaining attitudes of independence and acquisition, if I may be allowed to use this term. I do not fear, my Lord, of wearying you with all the explanations I am giving you; it seems to me that in my position I ought to act thus, and I hope you will have the goodness to approve my way of acting. Here then are the terms of this proposal which I had the honor to describe to you.

I proposed that the temporal administration of Laus grant us the monastery and the garden on the following conditions: 1° - that our Society would commit itself to maintain in Laus a determined number of priests which by agreement is to be assigned to this establishment. 2° - that our Society, or those who would legally act for it, could never change the destination of this locale. 3° - that if it should ever happen that the destination were to be changed, or that the Society would not maintain the agreed number of missionaries, a warning would be given to the Superior of the Society by the diocesan Bishop, and, if the Superior did not fulfill his commitments after a three-months delay or a delay of another period agreed upon, the locale would return to the temporal administration or to the diocese. This proposal, which seemed to me to include fully everything that Your Lordship told me you would like to see done, contained nothing that is at all alarming, so it seems to me; at least, I can clearly state in good faith that my attitudes were quite far removed from those that have been attributed to me.

I shall add as evidence of the purity of my intentions that which I had the honor of telling you on that occasion, namely, that in the diocese of Marseilles, the Bishop had ceded to the Congregation of the Priests of the Sacred Heart — which he has just recently brought in — the locale of the minor seminary, the value of which is assessed at 70,000 francs at least, under the same clauses and conditions as those mentioned above. You understand, my Lord, that I am not quoting what the Bishop of Marseilles has done as a norm for you to follow in this — I am not as yet so lacking in common sense — but only to establish the purity of my intentions.

Because my Lord the Bishop of Marseilles has placed his confidence in me by appointing me his Grand Vicar, I have had to, when requested by him in Council, give him my advice with sincere frankness and in conscience. Now, my Lord the Bishop of Marseilles can tell, if need be, whether or not I contributed to the re-establishing of the Priests of the Sacred Heart and to the grant that was made to their congregation —

and this is proof that I didn't consider such a cession to be disastrous for a diocese and that when I made the proposal in question to you, my Lord, while it is possible that I could have been wrong and mistaken, I was not entertaining any blameworthy viewpoints.

This explanation leads me quite naturally to another. I want to speak of a phrase that I well remember having said in the conversation and which Your Lordship brings up in two instances in your letter, and, when doing so, attributes meanings and consequences thereto which I myself was far from attributing to the same. [The phrase is]: no one commits himself when he is sure of nothing.

Let us remember that you wanted to chain us to your diocese, and that you had requested me to look for a way of establishing ourselves in it permanently. In such a context, what is more natural in communicating to you a project, which seemed to me to correspond to your way of seeing things, than to add this phrase? It is the necessary consequence of the determination that you had the goodness to manifest to me. Besides, I find it too rigorous to require of a man who is discussing business and that, as I can say, in the privacy of a conversation, to require that all his words are weighed and to attach deep meanings and a premeditated plan to every word he utters.

Now, my Lord, you end up by saying: you will therefore never attach yourselves to Laus. Our conduct up to the present proves the opposite, however. I believe that I gave Your Lordship sufficient proof to the contrary in the interesting conversation that I had with you on the day after my arrival and before there was any question at all about the project which occasioned that phrase.

That is the explanation, Your Lordship adds further, for the crumbling state of the corridor on the ground floor of Notre-Dame du Laus, namely, no one commits himself when he is sure of nothing.

To answer that, I have only to quote verbatim the words of Father Honorat and those of Father Dupuy. The first wrote to me on the 2nd of this month: "The mason and the carpenters came today. We are putting wood against the corridor's walls and floor." The second, to whom I had written to ask him to come down to Aix to restore his health, which is completely broken down, replied to me on the 12th of this month that he could not leave the house and meet up en route with Father Moreau — as I had suggested he do — and he added that he had the house swarming with workmen. These facts, it seems to me, should be reassuring and prove that, while it is true that we did put off repair work for a time, it was not because we felt sure of nothing, but only because the first repair work we had undertaken had lasted only three years due to the effect of saltpeter, which the new building constantly rejected, we had to look for some other means we could take to overcome the problem.

You remind me, my Lord, of the considerable sums which came from Digne over the course of several years and the 2350 francs which we presently receive at Laus. We deeply appreciate the care that you took, when you were administering Digne, to apply to us the funds that the Government put at the Bishop's disposal for priests who were serving his diocese as auxiliaries. I am convinced that we owe such an application of these funds to your benevolence. I do have to say, however, for the honor of our Congregation — and this is in no way meant to diminish our gratitude to you — that receiving these funds has not been a minimum factor in regard to the zeal with which we have worked in your diocese. We started at the establishment of Laus without expecting this resource and for a long time we gave ourselves to the ministry of missions and retreats with no other concern than to do good. In the interval, the Government allocated funds for priests who are termed "auxiliary". We had been providing such services in the diocese since our arrival at Laus. You were good enough to apply to us the funds destined for this purpose and we gratefully received the same as a resource that

Providence was offering us and which other priests were refusing to accept under the conditions laid down by the Government, for such a life of privation and devotedness is not to everyone's liking.

Since we are on the matter of funds received in the diocese, I am pleased, my Lord, to inform you as to how we have used them. We have used them to sustain the missionaries who have worked in the diocese, to pay the travelling and moving expenses, which are considerable, to feed a great number of young people, most of whom left our house repaying us with ingratitude, quite a common custom. When I had the novitiate at Notre-Dame du Laus, these resources were not near enough and I had money sent up from other houses of the Society with which I ran the novitiate and made most of the very considerable renovations in the monastery of Laus and its surrounding property.

You mention, my Lord, the 2350 francs we presently receive at Laus. Well, I am pleased to tell you that in the current year to date we have drawn about 900 francs of that—I do not know how much the house of Laus will be withdrawing before the end of the year. Faithful to our principles they are: to accept some remuneration for the tasks we carry out when such is attached to them but never to determine the exercise of our zeal according to the temporal gain we may be promised therefrom—we have just renounced the aid we were receiving from the diocese of Digne, and this will not deter us from working any more in that diocese: we will continue to do so as often as we can and the Bishop will have called us thereto. Thus, we will be going to give the Jubilee at Digne itself during the course of 1826, as we have been asked to do.

Now I will touch upon the most delicate point of your letter, the one which deals with the men of your diocese who are in our Congregation.

I completely respect, my Lord, the orders that you have given me. Consequently, I am going to write to the members of our Congregation who are in your diocese to say nothing directly or indirectly which might encourage any young man

to join our Congregation; I will also give orders to the novitiate house to receive none of your diocesan faithful without your express permission.

I shall communicate this order in such a way that you can be certain it will not be violated. But since I have begun today to share all my ideas with you, my Lord, allow me also to tell you my whole thought on this item.

I am convinced that, generally speaking, when a religious Congregation, whichever it may be, makes a foundation, it has to pay out in terms of its own men what is referred to as the costs of the first foundation. There can be no doubt about that. Now it is in the nature and order of things that this Congregation, if it does not want to be condemned to disappear, should recruit for itself in the very territory where it is thus establishing itself. The ways of Providence itself in regard to the establishment of groups of religious seem to require that a Congregation obtain from the places where it is established more men than it uses there. This is necessary to make up for the ravages of age, the infirmities of life, and so many other accidents which render persons incapable of fulfilling their duties even while still in the very middle of their career. This is even more necessary to avoid having a Congregation chained to its cradle, so to speak, without ever being able to grow up and branch out.

How would all the societies which have done so much good in the Church been able to cope if, as soon as they had made a foundation, an anathema would have been levied against them, forbidding them to receive a single man more than was needed for that foundation itself? In such circumstances, I don't think the sons of St. Ignatius or of St. Vincent de Paul would have been able to carry the fruit of their zeal very far.

Besides, it seems to me that it is also in the order of things that, when a Congregation establishes itself in a diocese, there be a certain balance of reciprocal gain, for the diocese on the one hand, for the Congregation on the other. The latter is giving an advance: it starts by exhausting its

members who often work for several years without meeting in the fields they till laborers who are ready to come and relieve them by joining them and taking up their work. But, if, after eight to ten years of hardship and fatigue, when their zeal and devotedness has finally moved some men of good will, it is decreed that they will not receive more companions in their work than are strictly required to till the soil they have for so long been watering with their sweat, where in such a case is there any gain for the Congregation? I see none at all. In the meantime, these gains are huge for the diocese which will have profited from the sweat of these workers, for which gains, when everything is said and done, the diocese will give nothing in exchange, for the men that the diocese will let go are to be no more in number than what is exactly and strictly seen as necessary for its own needs. Such, my Lord, are some thoughts which come to my mind; I don't have the time to elaborate on them, but they do seem to be sound to me.

I agree that this surplus of men, if I may speak in these terms, should be limited, but do you really think, my Lord, that we have exceeded such a limit? Let us count the men from your diocese who are in our Congregation. The establishment at Laus has normally enough work to occupy at least six men, whether to serve the shrine or for missions and retreats, and it is certainly our intention to place that many missionaries in this establishment as soon as we can. Who are the men from your diocese who are in our Congregation, I am speaking of men whom we can use right now? None at all, up to the present: Father Touche found himself in another diocese from the time your diocese was separated from that of Digne.

And what hopes do we have for the future? We have four men from your diocese. Three of these we can reasonably say ought to persevere and will be useful to us in a few years' time. The fourth one you know, my Lord, and you have judged him. After these three men, we have two others. The one is named Vincent, twenty-five or twenty-six years of age, from whose hands we have taken shovel and trowel when he came to our house. The other one's name is Marin who is of the

same age and who, I believe, exercised the same profession up to the moment that he entered the novitiate house. These two individuals will, so I hope, give us two good sacristains; since, however, we can certainly do without using priests for this kind of work, we would be happy if they were to leave and reimburse us the expenditures the Society made in their regard. After these two, we have someone named Lagier, a young man who is struggling to grow up and shows little promise. Then there is another whose name is Mazoudie, who is about fifteen years of age. Finally, there are these two young fellows who had the lack of judgment to come here without having requested your approval and whom I am very much tempted to send back to you. With people of this calibre, what do you think we will have left in six or seven years, that is to say, when they have finished their studies and we shall have spent ourselves for them? You can respond to these questions, my Lord, with the knowledge you have of the fickleness of human resolve, especially when we are dealing with youth.

My Lord, I have been happy to give you an account both of my behaviour and outlook and of our Congregation's behaviour in its relationships with you. I hope that you will find nothing in my reflections which could displease Your Lordship, for whom I have always had the greatest respect and veneration. I can testify in advance to the rightness of my intentions against any expression which might displease you in this interminable letter. The only thing I have yet to ask, my Lord, is whether you insist that Father Touche be recalled from Laus. If you are not happy with this missionary, we shall move him to another house as soon as the winter campaign is over, even though I am convinced that he is more in his place at Laus than anywhere else, and, because of the knowledge he has of the people of your diocese and their customs, he is doing more good in your area than any other worker that we might send there.

I would like to know, my Lord, since you definitely want the two men whose activity was so inconsiderate should spend some time away from the house, whether you could not make

them feel the effect of their mistake by making it difficult for them when the time comes and they present themselves to you for the tonsure? Would you like them to write you a letter of apology and ask your pardon for their conduct? I await your instructions in this matter.

With deep respect and great veneration, I have the honor of being your Lordship's most humble and obedient servant.

Tempier, vic. gen.

1826 - 1827

47. [To Father de Mazenod, in Rome].¹

Rejoices that the Pope will approve, not only praise, the Rules. Increase of evil and impiety in Marseilles.

Marseilles, January 8, 1826.

One hour after midnight I was again rereading your precious letter,² and I was weeping with joy and gratitude as I became aware of and admired God's Providence, when Father Guibert, who was to leave that same night for the mission of Ribiers, came in. Since he is a very discreet person, I could not resist the pleasure of having him share my happiness. He will communicate it to Father Honorat whom he is going to meet.

At present, a terrible and ugly mood is unleashed against priests, religion and all that is good. We have really progressed in evil these last two months. The most impious and abominable books are being written. If this destructive torrent, this unbridled license to speak and write everything that is evil is not halted, then I don't know into what abyss society will be plunged.³

[Marshall Suchet] mustered his dying strength to express, in the presence of ten or twelve persons who were gathered around his bed, his religious sentiments and he did so quite forcefully. The good Lord led me to him for that purpose. Without my guardian angel from whose inspiration I conceived the idea of going to see him, there is every chance that he would have died without the sacraments, even though he had asked for a confessor.⁴

¹ Rey I, 374-375.

² The Founder's letter of December 22, 1825, wherein he gives a description of his first meeting with Pope Leo XII.

³ Liberals and anti-clericals were especially making fun of a *Monitum* in the 1826 *Ordo* concerning the grill to be used in confessionals.

⁴ Marshall Suchet, Duke of Albufera, died on January 3rd, after Father Tempier had heard his confession.

48. [To Father de Mazenod, in Rome].⁵

Miracle worked by Father Albini during the mission at Ribiers.

J[anuar]y 23, 1826.

... I must inform you about a miracle of which our good missionaries of Provence were both instrument and witnesses. Fifteen days before the opening of the mission of Noyers (Lower Alps), Fathers Touche and Moreau had given a retreat in some hamlets that are in the care of this parish. When they had finished giving their retreat, they left to start the mission at Ribiers (Upper Alps). An unfortunate fellow, who lived in these hamlets, had spoken all kinds of horrible things against them and had continued to burst forth with countless blasphemies against religion even after their departure. A pious woman, with whom this man was in contact, strongly reproached him for his crime and said to him: "Unfortunate man that you are, God will punish you!" "Let all of God's curses fall upon me," is what this impious man retorted. This happened in the evening. He went to bed. And when he wanted to get up the next morning, he could not utter a single word for he was completely mute. Immediately he asked for pen and paper and in his own hand wrote that God had punished him, that he acknowledged it was God who had thus struck him and that he could expect to be healed only through God's mercy. He immediately began to call upon God in the best way he could, and he wrote a letter to the parish priest, begging the latter to come and say a Mass for him in a chapel of St. Claude, which is near the hamlet. The parish priest replied that Mass said in the parish church was just as good. The man was crestfallen. But when he learned that two Missionaries of Provence, Father Dupuy and Father Albini, had just arrived at Noyers, he wrote to them, beseeching them to come and offer

⁵ Excerpt transcribed by the Founder. Rome, Vatican Secret Archives, File: Secretariate of State 283, 1826; Rey I, 373-374.

this Mass for him. Father Dupuy sent Father Albini to him. The stricken man, full of faith and confidence, was brought to the chapel. More than a hundred people had gathered there to assist at Mass and to hear the missionary's instruction. The Mass began. At the elevation, the paralytic began to stammer; after the last words of the Gospel of St. John, he spoke as easily as if he had never had the slightest difficulty to express himself. Everyone broke into tears. The poor man, prostrate at the priest's feet, kissed the ground again and again, asked pardon of everyone who was there, promised to go to confession and embraced everybody in the enthusiasm of his joy. His paralysis had lasted ten days.

I have written to Father Dupuy to have a witness report drawn up in proper and due form and to forward it to the Bishop; and to ask him to bring the people to this chapel and sing a *Te Deum*.

You can imagine how such a miracle, occurring as it did at the beginning of a mission, would really get things off to a good start. And all of us must thank the good Lord for granting to our society of the Missionaries of Provence such a clear sign of his protection, by choosing one of our men to be the instrument of such a wonder⁶

49. [To Father de Mazenod, in Rome].⁷

The missionaries' joy and gratitude upon receiving the news that the Rules were approved. The Founder should try to make a foundation in Rome.

⁶ There follows a quotation from a letter of Father Suzanne on the mission at Nîmes.

⁷ Rambert I, 449-450; Rey I, 383.

Marseilles, March 9, 1826.

My dear Father,

Putting all other matters aside, I take up my pen to write to you. Well, now! Are you beginning to accept that your trip to Rome was necessary and that it could be of some benefit to our Society? We have reason to marvel and be amazed when we follow the steps of Providence in the way that our affair was conducted. Eternal gratitude to the great holy Pontiff, Leo XII, worthy occupant of the chair of St. Peter, who will live forever in our hearts! The memory of his good deeds will, along with his virtues, be proclaimed by every person in our Society as long as there exists even a single member of our family. Rest assured, my dear Father, that this sentiment is deeply rooted in the hearts of your children. You should have seen us, when I went to read to those of our Fathers who are at Aubagne⁸ the letter in which you inform us that our Holy Father had approved the congregation's decision; you should have seen us, I say! We embraced each other with inexpressible joy; we felt something I don't quite know what inside of us that told us we were now different men. Tears of joy and thanksgiving streamed from our eyes. These same sentiments were manifest in our house at Aix.

You must seriously concern yourself with making a foundation outside of France: that's a necessity for us. What do you think about Rome? We shall have to be there some day.

50. To Madame President de Mazenod, rue Papassaudi, at Aix. Bouch[es]-du-Rhône.⁹

Invitation to come to the installation of the Capuchin Sisters in their new convent. Eugene's bad leg.

⁸ A mission being preached by Fathers Moreau, Suzanne and Jeancard.

⁹ Orig.: Postulation Archives, Boisgelin papers, II, 9.

Marseilles, September 24, 1827.

Madame,

Since you have several times expressed to me your desire to be in Marseilles on the day that the Capuchin Sisters will move into their new monastery, I hasten to inform you that this ceremony will take place on the 3rd of the next month at 7 o'clock in the morning.

I shall be quite delighted if this pious transfer would bring us the pleasure of having you in Marseilles for a few days. Your brother¹⁰ and your son are well. The bad leg of the latter is on its way to being fully healed.

Please accept, I beg you, the assurance of my respectful sentiments by which I am, Your most humble and obedient servant,

Tempier, vic. gen.

¹⁰ Your brother, that is to say here: Bishop Fortuné de Mazenod brother of her husband, President Charles-Antoine, who had died on October 10, 1820.

1828 - 1829

51. [To Father de Mazenod, at N.-D. du Laus].¹

Plans for a foundation in the diocese of Grenoble.

Marseilles, June 13, 1828.

I will not hide from you the fact that at Mass this morning, the feast of the Sacred Heart, I felt a strong need to pray for you first of all and for the needs of our Congregation. I prayed God especially to send us new members, but I was far from asking him for a new foundation. You can imagine how moved I was when, some hours later, I received the letter that I am forwarding to you.² At the same time I received a letter from Father Honorat which states that there are two or three men for the novitiate. May God be blessed! I would like you to make a trip to Grenoble; you cannot fail to go there: you are almost at that city's gates. I know that this side-trip makes it possible that you will not be here on the day of the debate,³ but no matter: the business that takes you to Grenoble is of the highest importance for our Congregation.

52. [To Father de Mazenod, at N.-D. du Laus].⁴

Reactions to the project of the June edicts. Smallpox in Marseilles.

¹ Rey I, 445.

² Letter of the Abbé Teston, Vicar General of Grenoble, who invited the Founder to open a house of missionaries in Isère.

³ A debate on a philosophical or theological question between three seminarians and three Oblate scholastics of the Marseilles major seminary. This latter institution was entrusted to the Oblates in 1827.

⁴ Rey I, 443, note no. 2, and 444, note no. 1. The Founder had left Aix on June 10 to make the canonical visitation of the community at Laus.

Marseilles, June 21, 1828.

"... Again yesterday, a Saturday, the Archbishop⁵ addressed to the King a letter that was quite firm and respectful. All the Bishops who had been present at the conference the day before signed this letter, as did also the two Prelates who had been absent. Yesterday came the assurance that the King had withdrawn the ordinance which was just about to be published."

The behaviour of the Bishops seems quite simple to me. It is said that there had been a very spirited debate between the Ministers and that three of them had threatened to resign if the ordinance was withdrawn. The King, after he had retained this web of iniquity for several days, gave full satisfaction to the liberals.... We are quite decided not to proceed with the nomination of candidates for the primary schools committee and I am convinced that you would not be flattered to be its president.

The so-called smallpox is doing away with entire families. It is terrible. In most of the streets you hear only weeping and moaning. The other day, they carried out ten dead people at the same time, in single file, in the parish of Saint-Cannat alone. All who are victims of this sort of death turn black and no longer have the appearance of a human being.

53. [To Father de Mazenod, at Chambéry].⁶

Father Albini's apostolate to the Italians in Marseilles.

⁵ Archbishop de Quélan of Paris. The reference is to the Government ordinances of June 1828. The first subjected the Church's secondary schools to the regime of the University and to the certification of studies, and the Jesuits were banned from the teaching profession; the second restricted the number of students in minor seminaries, forbade these institutions to receive day students, etc. In the first paragraph of this letter, Father Tempier had copied a passage from a letter sent from Paris to Father Delvaux, Superior of the Jesuits at Aix.

⁶ Rey I, 454. The Founder was in Chambéry from August 10th to the 20th in view of a foundation in Savoy and a possible merger with the missionaries of Father Favre.

Marseilles, August 17, 1828.

This morning the church⁷ was full during Father Albini's instruction. This instruction in Italian is a blessing for the Genoese and the people from Nice. Our house is filled with these good people who use part of Sunday to go to confession, ever since we have given them the means to fulfill their duties.

54. [To Father Guigues, Master of Novices at Le Calvaire, in Marseilles].⁸

Extreme Unction and the Viaticum administered to Father de Mazenod who is at Aix, seriously ill.

Aix, June 14, 1829.

... Our beloved Father wanted to make his last will and testament today. Yesterday he received the last Sacraments. You cannot possibly imagine the sentiments of faith and piety he manifested at the moment when our Lord came into his room. We did not want to have the outsiders, who had accompanied the holy Viaticum and who were in our church once the news got out that were going to give him the last Sacraments, enter with us into his room: they were asked to remain at the door.

Our beloved Father wanted to receive Extreme Unction before holy Viaticum, for he said this was more in conformity with the spirit of the Church. Before receiving holy Communion, at the moment when I was near his bed holding the sacred Host in my hand, filled with the liveliest faith he asked to adore our Lord Jesus Christ. He did so aloud, with so much emotion and in so moving a manner that everyone broke into tears. Then he made his profession of faith and renewed his

⁷ The church of Le Calvaire.

⁸ Rambert I, 539-540. On Father de Mazenod's illness consequent to the death of Father Suzanne and the illness of Father Courtès, cf. *OBLATE WRITINGS*, VII, 180-188.

vows: he himself with a steady voice read the formula of our sacred commitment, after he had received our Lord. After I had deposited the sacred ciborium on the credence table and said the usual prayer, I approached his bed and, kneeling, I myself renewed my vows into his hands, hands I thereafter kissed with veneration. Each of the Fathers present did the same in turn, and so did the lay Brothers.

1830

55. [To Father de Mazenod, at Marseilles].¹

Reproaches Father de Mazenod for fasting and working too much.

Marseilles, June 6, 1830.

Father, I could not be more put out. You can very easily discern why. I did everything, both in my role as admonitor and as your director and confessor to get you to stop fasting, and God knows that I am right. And yet, all my remarks and prayers have been in vain. Today I learn that after two days of fasting and after having had to sit down yesterday in order to finish Mass, that today, the feast of the Blessed Trinity, you have to say two Masses, one of which will be sung at 10.00 o'clock. That goes beyond the limit of imprudence or whatever else one could say. I can't find the words to describe this extravagance in regard to your health. I assure you that if I had known the reason which drew penitents to you last Friday,² I would have packed them off with proper thanks. I feel obliged to let you know in writing how put out I am. If I do not succeed with this, I shall let the Assistants of the Society know that, since I cannot succeed in getting you to look after your health, they shall have to look into this themselves. Dearly loved Father, it upsets me to have to speak to you like this. I even offer you my apologies, but I believe that I have done my duty. I embrace you with all my heart. Your devoted and submissive son.

¹ Rey I, 483-484.

² Having at best only partially overcome his serious illness of the previous year, the Founder resumed his active life as vicar general in May 1830. First, he accompanied his uncle on a pastoral confirmation tour and, when he had come back, he preached a retreat to five penitential confraternities.

56. [To Father de Mazenod, at Fribourg].³

The tricolor is by force put up over the bishopric.

Marseilles, August 20, 1830.

The attack has just taken place. The Lieutenant General, the General commanding the National Guard, the Mayor and an aide-de-camp came to urge our Prelate to fly the tricolor flag.⁴ My Lord replied very well to all their reasonings. Since the Lieutenant General had pushed things a bit too far, the Prelate said that he, for his part, would never give the orders, but that he did not have the force required to repel anyone who violated his residence. With that, the aide-de-camp went to the town office to bring a flag they had prepared and came to put it up. Since the old flag-pole was broken, the aide-de-camp had to rig up the flag at the end of a cane with a string, go to the cathedral for a ladder and then put it up with the help of some National Guardsmen. Meanwhile, night had fallen. A large crowd gathered in front of the [bishop's] palace, and thus it became crystal clear that the flag had been put up by force and violence.

57. [To Father de Mazenod, at Nice].⁵

Success of Father Combalot's preaching in Marseilles.

Marseilles, November 28, 1830.

... People trample over each other in order to get in to hear the sermons. Father Combalot has exceptional talent and

³ Rey I, 490-491.

⁴ On the orders of his doctors and of Father Tempier, Father de Mazenod on July 6th left for a prolonged rest in Switzerland. The Revolution of July 27-29 broke out and immediately took on a very anti-clerical stance. Charles X had to abdicate and was replaced by the Duke of Orleans. The Bourbon fleur-de-lis flag was everywhere replaced by the tricolor.

⁵ Rey I, 497; *Missions O.M.I.*, 1891, 529-530.

is also a man of great piety. We were thinking of having him preach a retreat to the clergy, but we gave up the idea because we had no suitable locale for it. Today Father Combalot is starting his Advent station at Saint-Ferréol; there he will be preaching the octave of the Immaculate Conception which will be followed by a retreat for men that is scheduled to end on Christmas day. Father Combalot electrifies his audience and inspires generous sentiments of faith and courage. He forms Catholics. I am trying to moderate him a little, lest he arouse the attention of our minor tyrants. People were waiting for him in our church as early as two o'clock in the afternoon, even though everyone knew he was scheduled to preach only after six o'clock.

58. [To the Mayor of Marseilles].⁶

Theft committed during a religious service. Midnight Masses.

Marseilles, December 13, 1830.

Your Worship,

I received the letter dated on the 8th of this month which you did me the honor of writing, in which you inform me of a theft committed in the quarter of Saint-Julien while the faithful were assembled in church.

You seem to think that the prolongation of religious services is a factor that could have helped these evil-doers in their plot.⁷ I think the same. But you undoubtedly consider as

⁶ Copy: Marseilles, Registres des lettres administratives II, 331.

⁷ After the July Revolution, the civil authorities in Marseilles tried to limit religious services for fear of hostile demonstrations by extremists groups, but also because of their anti-religious stance. In the absence of Father de Mazenod and Bishop Fortuné (they were at Nice from September 1830 to March 1831), Father Tempier exercised his responsibilities as vicar general and wrote several letters to the authorities in Marseilles and in Paris. As examples of these letters, we publish here only this letter and the one that follows.

I do that there are all kinds of events which more or less induce individuals at times to be away from their homes and thus expose them to this kind of danger, and that such events are morally inevitable. Thus, evil-doers take advantage of a wedding, an evening party, a family festivity, a death which brings one family to visit another, to carry out their wicked designs. That is unfortunate, and yet no one would think that we have to forbid received customs because of that or to change our way of living. These considerations, Lord Mayor, which you no doubt appreciate, will help you to understand that it would be unreasonable on our part to forbid the parish priests of the countryside to give from time to time religious services to their parishioners or to require that these services end at nightfall because some evil-doers have taken advantage of the time during which the sermon was preached to commit a robbery. This would be depriving them of every means they have for instructing their parishioners, for country people generally leave work only at nightfall. Besides, it is rare that the homes are left completely empty, and I am sure that the unfortunate incident that occurred at Saint-Julien will be a very efficacious lesson to all the inhabitants of the suburbs.

As for the midnight Masses, I share your view, Lord Mayor, in regard to the country parishes. It would be very hard for the police to keep a close watch on so many widely separated places, where the houses are usually not grouped together. In the city, however, there is surely no problem if that Mass is celebrated. For, even though it is only seven or eight years that we have re-established this custom in Marseilles, a custom which is general and dates back to the first centuries of the Church, it has always been what the faithful wanted. To suppress it today would deeply sadden them and I do not think that it would be wise to do so. I have already taken effective measures so that there will be complete order in the churches and that the clergy will maintain a keen watch. In a word, I guarantee peace and tranquillity inside the religious buildings during the celebration of midnight Mass. If you would, Lord Mayor, assign to the parish priests a few police agents to sec-

and their efforts,—this was done in previous years—they would be very grateful to you. On their part, they will recruit a sufficient number of guards for themselves to maintain order at the church doors and to forestall any tumult that could arise from a large crowd of people that is sometimes too rushed to get in or out.

Lord Mayor, I have the honor to be with distinguished consideration your most humble and obedient servant.

Tempier, vic. gen.

59. [To the Field Marshall, in Paris].⁸

Upbraids the Field Marshall who managed unjustly to reproach Father Tempier.

Marseilles, December 26, 1830.

Field Marshall Sir,

If instead of relying on totally unfounded rumours which, as you tell me, were going around the city on December 24th, you had informed yourself through a credible source of my attitude regarding the celebration of midnight Mass, you would have learned that already on the 21st of this month and prior to the Mayor's orders, I had myself ordered the closure of the churches during the night of Christmas. The projects of resistance that have thus been attributed to me are only a calumnious fabrication in which it would have been best not to take part.

⁸ Copy: Marseilles, Registres des lettres administratives II, 335-336. On December 20th, Father Tempier had written to the Mayor to tell him that midnight Masses at Christmas would be celebrated in spite of the Mayor's apprehensions. He wrote again the next day saying that, in consequence to a letter received from Bishop Fortuné, he now agreed not to open the churches at night and not to have midnight Mass celebrated. In spite of this, the Mayor posted on the walls of the city an ordinance which forbade the opening of the church on Christmas night against the opposite view of the Vicar General: the ordinance reproduced Tempier's first letter of December 20th.

You would have liked me to appreciate, Sir, your delicate attention which led you to inform me about the measures that would be taken against priests who did not close their churches an hour earlier than usual. If such was your desire, then you would have had to use an approach that was other than that of threats. I must add that certain exceptions had to be made: for I don't think you would have jailed a priest who opened a church in order to take the holy Viaticum and carry it to a sick person who was in danger of death.

You claim further that, in the letter which I had the honor of writing to you yesterday, I *usurped the right* to close the churches on Christmas night. Sir, this right is incontestable and I cannot believe that you were speaking seriously when you describe it as a usurpation. And thus I made so little effort to try and establish it that I didn't mention a word about it in my letter; in the latter I recalled the fact only without examining whether the Mayor for his part had any rights in this matter. This was an issue that I did not have to discuss with you.

You conclude by giving me your opinion on the content of the letter which I communicated to you yesterday. Opinions are quite free, Sir, and thus I have no comment to make on that which has you find (even though you have my December 21st letter in hand) delicacy and honor in the preamble of the Mayor's ordinance. Many other persons, once they learned the truth, were of the opposite view and I hope I shall be allowed to share their outlook.

I have the honor, Field Marshall Sir, to be your most humble and obedient servant.

Tempier, archdeacon, vicar general.

1832

60. [To Father de Mazenod, at Marseilles].¹*Lamennais was received by the Pope.*Rome,² May 5, 1832.

Mr. de Lamennais³ is at Frascati and Mr. de Montalembert is travelling in northern Italy. People have told me that the Pope, after having made him wait for quite a long time, granted him an audience but he wanted him to be presented by the Ambassador. The Abbé expressed his aversion to being presented under the Government's patronage and so the Pope consented that Cardinal de Rohan present him in the company of two Prelates and on the proviso that nothing would be said about the problem of *l'Avenir*. The Holy Father wanted to have witnesses present so that no one could attribute to him any statement that favored the new system. A few days before the audience he had Cardinal Pacca write him a letter in which the doctrines of "*L'Avenir*" were treated as being at least dangerous. Having taken these precautions, the Pope received the

¹ Rey I, 540-541, note 1.

² After the 1830 July Revolution, the civil authorities were talking about suppressing the episcopal see of Marseilles after the death of Bishop Fortuné de Mazenod. The latter sent Father Tempier to Rome with a letter for the Pope in which he asked the Holy Father to raise his nephew to the episcopal dignity without the Government of France being aware of it. Tempier left Marseilles around April 9th and only arrived in Rome on May 3rd.

³ The Abbé Félicité de Lamennais (1782-1854) was at that time a leading figure among the younger French clergy because of his writings in favor of the Pope and of the Church's freedom. However, primarily because of his doctrine on the separation of Church and State, which he expounded forcefully in his newspaper *L'Avenir*, he gradually alienated the Bishops. At the end of the year 1831, he decided to go and "place himself at the feet of our Holy Father the Pope and hear from his lips the sacred oracle which would guide his conduct thereafter" (E. de Mazenod to Cardinal Pacca, December 3, 1831)

famous writer with kindness. Everything proceeded with courtesy and the Pope even gave him two medals. People affirm that the Pope recommended that he leave politics alone. What is certain is that the Abbé is busy preparing a major work.

61. [To Father de Mazenod, at Marseilles].⁴

Father Tempier's audience with Pope Gregory XVI.

Rome, May 20, 1832.

The Holy Father received me with great kindness. Before waiting to hear what I had to say, he took the letter of my Lord the Bishop, opened it and first read it in its entirety and out loud. When he came to the passage where the Bishop said that he was coming to the end of his career, the Pope burst out: *Not yet, not yet*. He finished reading the letter, during which time I was able to add a few comments, for the Holy Father allowed me to do so. Then the head chamberlain appeared at the door to advise His Holiness that the Austrian Ambassador was requesting to see the Pope. I had to leave, but I asked the Holy Father to be allowed to see him again on another day, and he gladly granted this to me.

62. [To Father de Mazenod, at Marseilles].⁵

Father Tempier's second audience with Pope Gregory XVI.

⁴ Rey I, 541. The audience took place on May 20th.

⁵ Rambert I, 604; Rey I, 542. This second audience took place on June 19th.

Rome, June 19, 1832.

... Then the Pope, after some moments' reflection,⁶ told me to see Archbishop Frezza, the Secretary of the Congregation for Ecclesiastical Affairs. The Pope gave me his name and address which he wrote with his own hand on a piece of paper, and instructed me to discuss this matter with this Prelate, adding that he would send him the Bishop of Marseilles' letter.

... Keep on conferring with Cardinal Pedicini, he added, and if I find the means of acquiring a house, I will gladly give it to you.⁷

63. [To Father de Mazenod, at Marseilles].⁸

Visit to Archbishop Frezza, Secretary of the Congregation of Ecclesiastical Affairs.

Rome, June 22, 1832.

The Prelate⁹ told me that if the person in question were to be in Rome and were ordained here in Rome, much of the

⁶ Father Tempier had told the Pope that raising Father de Mazenod to the episcopate would in no way involve the French Government for no monetary support for the new bishop would be sought from the Government. — "The Government will nevertheless take umbrage at this and use it as a pretext to harrass me more and more," was the Pope's reply (Rey I, 542).

⁷ Besides being the bearer of Bishop Fortuné's letter, Father Tempier had "several business matters to attend to," as Father Rey writes. He wanted to get permission from the Congregation of Propaganda Fide to open a house in Algeria, from the Congregation of Rites the concession in perpetuity of a calendar proper to the Congregation, and, finally, from the Holy Father himself authorization to open a house in Rome, the building of which would come from the Pope's sovereign generosity ... (Rey I, 541).

⁸ Rambert I, 604-605.

⁹ On June 22nd, Father Tempier had "a long conference" with Archbishop Frezza (Rey I, 542). On June 24th, Father Tempier wrote him a letter in Latin explaining how important it was to raise Father Eugene de Mazenod to the episcopate. Cf. Rome, Archives of Propaganda Fide, *scrittura riferita nei Congressi*, Barberia, vol. 13, ff. 1462 ...

difficulty would vanish because, in such a case, there would be no need to make an exception in the information-gathering procedures, nor would there be ordination solemnities which could irritate the French Government as would a gathering of Prelates in Marseilles for this purpose.

64. [To Father de Mazenod, at Marseilles].¹⁰

Father Tempier's prayers in Rome for the Founder's sanctification.

Rome, July 9, 1832.

If the matters I am working on succeed, I will praise God for that; if, to the contrary, they do not succeed, I will console myself with the thought that God does not exactly ask for success—this he reserves to himself—but effort and work. Every morning I go to say Mass in some church or oratory which might be a place of a very special devotion for me. When I visit and frequent places and even apartments where so many great men of your station sanctified themselves, I keep asking God, through the mediation of these saints, to fill you with the desire for holiness and to give you the conviction that, in the position in which Providence has placed you, holiness is the great means for achieving good and for advancing the works entrusted to you. You will certainly approve not only that I request God for this grace on your behalf—that goes without saying—but also that I tell you this quite openly.

65. [To Father de Mazenod, at Marseilles].¹¹

The Pope agrees to make Father de Mazenod a bishop.

¹⁰ Rey I, 541, note 1.

¹¹ Rambert I, 605; Rey I, 542-543.

Rome, July 11 and 13, 1832.

I have just come from the audience. The Secretary saw the Pope on his usual appointment day, that is, yesterday.¹² Here is the Holy Father's reply that the Secretary had noted on the reverse side of my letter: *SS. Papa ad postulationem accedit, sed ad Romam veniat*. The Pope can only grant the requested favor here in Rome. You must not leave France and come directly to Rome, but get a passport for any other place and from there come here once the hot season is over.

The Pope had great praise for the views and zeal of the Bishop of Marseilles as are manifest in the request that he has just made. Archbishop Frezza told this to me. He feels that this is probably the best way to save the see of this illustrious and religious city.

¹² Archbishop Frezza was received by the Pope on July 10th.

1833 - 1834

66. [To the Superior of the Sisters of St. Clare's Monastery, in Marseilles].¹

Invitation to curb abuses against poverty and regularity in the monastery's life.

Marseilles, September 5, 1833.

My Reverend Mother,

Though I have *viva voce* said often enough that, as you move into your new monastery, I expect great regularity to be established in your midst, I nevertheless feel I ought to express this once again and that in writing, now that we are two days before you leave for this new house.

Yesterday, as I was coming into your monastery, I spied a little sample of the spirit of ownership that has scandalously set in among you. I do not say that this applies to all the Sisters, but several of your number were looking after their little affairs with a loving concern that shows they still want to distinguish between what is mine and what is yours. There are even some who have entrusted to women of the world the trifles to which they are most attached. I don't know, but I have heard voices which express the view that in the other house each one will have to look after her own affairs, even though all the linen and religious garb are entrusted to Sister officials who are assigned to these duties. Please, I beg you, set straight these virgins who are abused by their love for cupidity, disguised under the pretext of order and cleanliness. And make it plain to them in my name that things will not be thus. Here I am only touching on this odd abuse which is so strongly rooted in the hearts of some of you. Other abuses

¹ Orig.: Monastery of St. Clare, in Marseilles.

also exist which will equally become the focus of my concern and which, my Reverend Mother, ought to be, if you wish to fulfill your duty properly, the constant goal of your attention to get rid of them.

What, for example, is the meaning of this strange *modus agendi* by which each Sister goes to the kitchen to order that which she likes? This particular one wants coffee when it suits her; and, even when there is need for it and permission has been granted, does she have to have a huge bowl of it? This other one wants chocolate; but, after the chocolate, she also has to have coffee to rinse out her mouth. Each one wants to season things according to her own taste and thus people even want to put sugar into their chocolate; and, in regard to coffee, the bowl has to be three quarters filled with sugar.

All these abuses must stop. If someone really needs chocolate for health reasons, let her take chocolate and nothing else besides. If a cup of coffee is needed from time to time, the infirmary Sister will provide a cup of coffee; but it will not be a bowl that is the size of half a pot, and the infirmary Sister will see to its seasoning. That is how things are done wherever good order reigns and wherever sensuality has not been substituted for the spirit of mortification. This state of affairs is a real pity when it exists among virgins who are vowed by choice and their state to practice holy penance. Each Sister claims she needs a lunch in spite of the rule which has certainly not prescribed fasting so that it might be made fun of and become the matter of a daily sin. You will seriously examine whether this or that is or is not needed for this or that Sister; and in a case where the need is of the imagination only, you will not permit the rule to be thus broken. If there are some who truly need more, you will provide soup or a piece of bread, unless they are ill, but then they will be in the infirmary.

A few have organized themselves to have night lamps in their cells, with no regard for poverty, always under some pretext, for there is never any shortage of these. You will mercilessly stamp out this abuse, even when they give as a reason

that their relatives will provide the oil. You will give these Sisters night lamps in the infirmary during the night, when they are sick and not simply infirm. In point of fact, you have some Sisters among you who need all kinds of things and who would have no difficulty doing without all that if they were in the world and had to pay for all these things out of their own pocket. How shameful, then, that the love for religious poverty, especially in an Order where this poverty ought to be a value in the eyes of conscience, does not manage to silence what the simple spirit of thrift manages to silence in the world where very few people put on airs by having night lamps burning through the night. Soon you would have had to have one in each of your cells. You will see to it that one is placed in each dormitory and it is from it that each one will take light when needed.

There are some among you who never manage to come to meals on time, so that they can enjoy eating after the others or to continue eating after the thanksgiving prayer has been said. There is always some pretext for this, and for what will not some pretext be found? When things like this happen, whether it be for meals, without a truly legitimate reason, or whether it be for other exercises in common, impose a penance without any ado. Some don't get up at night for the Office of Matins because, they say, they are sick or infirm. I want them to examine in their conscience the validity of this reason. They are to consider before God whether they are really so infirm that they can never go to Matins. But, should that be the case, they should not then habitually get up an hour or two before the community and then disturb the sleep of those beside or above them; for while they had slept on in all tranquillity, those who were awake to chant the office need their sleep until it is time for the community to get up. See to this. If one can get up two hours before the rest, one can also get up at midnight.

Here I have only touched upon the main abuses. There are indeed others which I will fight to the last one as I discover them. It is your duty to uproot them, when you become

aware of them and, if there is need, to point them out to me. My Reverend Mother, be good enough to read my letter to your community and that today itself, so that those who find regularity too heavy a burden may come to see what they have to do before they enter the enclosure of your new monastery. I want you to omit nothing in regard to the health of your Sisters, that you care for the sick and infirm with great charity; but I also want that you do not yield through weakness to the laxity and bad spirit that wreaked such havoc among you.

Courage, my daughter, God will reward you if you restore regular discipline in your monastery. I wish you every blessing.

Tempier, archd., vic. gen.

67. [To Bishop Eugène de Mazenod, Bishop of Icosia, in Rome].²

The Icosia affair. Tempier finds his duties as vicar general very heavy.

Marseilles, September 28, 1833.

... The wisest course to take would be to come to an arrangement with the Ambassador or the Minister through the intermediary of the Secretariate of State or the mediation of the Sovereign Pontiff.³

² Rey I, 571. At the end of July 1833, the Pope had called the Bishop of Icosia to Rome. The Bishop had been accused by the civil authorities of Marseilles and Paris of being involved in politics and opposed to the Government.

³ In his letter of September 24th, Father Tempier thought that the Bishop of Icosia could soon return to France without any difficulty. "I begin this letter with the idea and heart-warming trust that it will be the last that I shall be writing you in Rome, at least in these circumstances, for if ever you are in a position to return to that great city, my wish is that it will be for quite another reason than that which led you there this time and that you will experience more consolation." Father Tempier wrote to him again on September 28th, enclosing a letter from the Minister of Worship which stated that the Bishop of Icosia could not at all exercise any ecclesiastical functions in France nor could he continue in his post of vicar general. Father Tempier invites the Founder to remain in Rome so as not to risk being led outside the borders of France by the police.

As for myself, if you only know what I suffer interiorly here! I claim to speak the truth when I say that the bishopric of Marseilles has worn me down by ten years. Daily I envy the lot of those men who have no other worry than to do what they have been ordered to do!

68. Monsieur Julien, rector at Château-Gombert.⁴

Petition to maintain the See of Marseilles.

Marseilles, March 19, 1834.

Monsieur le Curé,

A Commission of good Catholics of Marseilles, following the example of what has been done in dioceses whose sees have been put in jeopardy, has just drawn up a petition, addressed to the House of Deputies, asking for the bishopric of Marseilles to be maintained. A large number of copies has been made of this petition and it is circulating in the city; it has already received the signatures of thousands of people. The gentlemen of the Commission feel that those who live in country parishes could not be indifferent to a request of this nature — it would be an insult to consider them otherwise. Consequently, they are going to circulate this petition in your parish, and the members they have chosen to do this will approach you and ask you, first, for your signature as parish priest, and then for your collaboration to get as many signatures as possible. I am quite sure that you will apply yourself zealously in this matter which in a special way concerns the clergy of the diocese. Strongly support these gentlemen, even accompany them and have all those who can write sign. In this case, it is not a matter of mere opinion. Everything that is Catholic has an interest in defending its rights by asking that the bishopric be maintained. At the same time, this enterprise must be completed rather quickly for the House is going to deal with the budget first and, consequently, with the keeping

⁴ Orig.: Château-Gombert, Parish Archives.

of bishoprics. Property owners should indicate this status when they sign. Those with other qualifications that bring out their social standing in a way that can be influential should note them as well.

Accept, Monsieur le Curé, renewed assurance of my esteem and distinguished consideration.

Tempier, archid., vic. gen.

1835 - 1837**69. [To Father Mille, at N.-D. du Laus].¹**

Cholera epidemic at Marseilles.

Marseilles, March 16, 1835.

After he had prescribed public prayers, the Bishop took measures for more solemn petitions of prayer.² They brought down the statue of Notre-Dame de la Garde. One can hardly imagine what large crowds came during the three days that it was in the cathedral. This *triduum* ended with the procession of the Blessed Sacrament.

The Bishop was totally confident of your spirit of devotedness and so he was not surprised at your request to come and care for the cholera victims. This time, however, you will gain the merit only of your good intentions: we can handle everything nicely. Do your work in the locality where you are and where the disease could very well pay you a visit: it adapts itself to every climate.

70. [To Bishop de Mazenod, at N.-D. de l'Osier].³

Cholera. The Founder should not return to Marseilles during the epidemic.

Marseilles, July 16, 1835.

The Bishop [Fortuné] really would like you to stay away from the epidemic's power, since you are absent in any case. We have just received a letter from the Mayor who would like us not to ring the death knell for those who are dying, for he claims that the sound of the bells is frightening the people. Such a request is ridiculous; we haven't taken any decision in this matter.

¹ Rey I, 618; *Missions O.M.I.*, 1935, 331.

² Father Rey writes: "With the closing of the solemn prayers on March 22nd, the cholera ceased as though miraculously." (I, 618).

³ Rey I, 633.

71. To Madame de Mazenod, rue Papassaudi, no. 2, Aix. B.-du-Rhône.⁴

Cholera at Aix. Mme de Mazenod, together with Louis and Césarie de Boisgelin, should go to St-Martin. Many deaths in Marseilles.

Marseilles, July 17, 1835.

Madame,

We have just learned that cholera has broken out in Aix in quite an alarming way in its first stages, for we are told there are already 14 deaths. If that is the case, Madame, I think you would do well to leave the city and go with Louis to St-Martin.⁶ This is what the Bishop⁷ thinks, and I do not doubt that your son, if he were here,⁸ would give you the same advice and would even urge you to follow this course. I think that in this event you would do well to take Césarie⁹ with you. There is certainly nothing to fear at St-Joseph, for as yet not a single case has been verified in this quarter, and this is perhaps true for the entire countryside of Marseilles. Nevertheless, you will agree that if you were absent and the cholera would strike the area of St-Joseph, we would find it very difficult to arrange travel for this child. You will let us know what you have decided to do. Louis should not be concerned about his examinations. He won't be the only student to leave the city and the professors will surely give them the examinations when classes start again.

⁴ Orig.: Rome, Postulation Archives, FB II 9.

⁵ Louis de Boisgelin, grandson of Mme. de Mazenod.

⁶ St-Martin-de-Pallières in Var, where the de Boisgelins had a château.

⁷ Bishop Fortuné de Mazenod, Bishop of Marseilles and Brother-in-law of Mme. de Mazenod.

⁸ Bishop Eugene de Mazenod spent the summer away from Marseilles so that he would not be the topic of conversation and thus avoid being forced out of France by the civil authorities who no longer recognized him as a French citizen because he had accepted to become a bishop without the Government's permission.

⁹ Césarie de Boisgelin, sister of Louis, who was staying with friends near Marseilles.

Remember, Madame, that those who have been exposed to cholera must go on a special diet and that an upset stomach is a dangerous predisposition.

Madame de Boisgelin¹⁰ left yesterday evening. Here, we are all well, even though we are surrounded by the dead, for in two days four adults died in the same house, the one that is just across from the windows of the Bishop's office. Fortunately, our holy Prelate, as you know, lives in the apartment at the end of the corridor where he can breathe the pure air from the sea.

Madame, you know with what interest and respectful attachment I am,

Tempier, v. g.

72. [To Bishop E. de Mazenod, at N.-D. de l'Osier].¹¹

There is still talk about the Bishop of Icosia and he is still being accused, in spite of his absence from Marseilles.

Marseilles, July 17, 1835.

After having considered everything with Father Jeancard and Father L. Cailhol, we have decided not to do anything.¹² In telling you this, you will accuse us of Lord knows what. But, as you surely do not doubt our attachment to you or the interest we apply to all that concerns you, you will have to conclude that we find more disadvantages in making an issue of this case than leaving drop a matter about which no one is any more interested in our city.

¹⁰ Mme. Armand-Natal de Boisgelin, the Founder's sister.

¹¹ Rey I, 629.

¹² Reference to an article in the newspaper *Semaphore*, which said that Cardinal Pacca had written a letter to the Bishop of Icosia wherein he complains about the latter's poor administration of the diocese, etc. Cf. Rey I, 628. The Founder would have liked a refutation of this calumnious article (letter to Father Tempier, July 13); here Father Tempier explains why he will not do anything about this matter.

73. [To Bishop E. de Mazenod, at N.-D. de l'Osier].¹³

Bishop Fortuné de Mazenod does not want Eugene to return to Marseilles during the cholera epidemic.

Marseilles, July 22, 1835.

My Lord still entertains the view that you should stay far away from our turf, but I think in this he is following more his heart than his reason. Cailhol agrees with him. As for Jean-card and myself, we think it would be good if you stayed away, let us say until the end of August. If you were to return sooner, there might be the disadvantage of coming here when the plague is over. We feel that this malady will soon have run its course.

74. [To Bishop E. de Mazenod, at N.-D. de l'Osier].¹⁴

Invites him not to return to Marseilles.

Marseilles, July 23, 1835.

I see by your letter of the 20th that my letter of yesterday will cause you a great deal of trouble. It will decide your departure for Marseilles in spite of the accommodating measures I have had to take regarding the opportunity or inopportunity of your return to a city which, to be sure, is far from appreciating all that you have done for it. This consideration makes me very, very anxious: I would like you to put out of your mind my own personal opinion which I allowed you to glimpse in that same letter. My Lord continues to hold the view that it is better for you to stay away: fear of the danger that you would be risking preoccupies him. In this delicate matter, follow your own good judgment and put aside what I told you yesterday.

¹³ Rey I, 633.

¹⁴ Rey I, 634. The Founder received this letter at N.-D. du Laus. He had left l'Osier on July 25th.

75. [To Bishop E. de Mazenod, at N.-D. du Laus].¹⁵

The Founder is not to return to Marseilles as long as the cholera epidemic lasts.

Marseilles, July 28 and 29, 1835.

My Lord still thinks that you should stay away as long as this malady lasts. For myself, I had risked an opinion which I have retracted, for you know very well that I don't want to be burdened with never-ending regrets were you to take sick after returning to us in such a critical moment.

My conclusion is that you are right in staying away as long as the cholera lasts, since even a supernatural viewpoint cannot make it a duty for you to come into a city which does not need your assistance and where only death awaits you. . . . That is the clearly stated position of your venerable uncle and I admit that when I expressed a contrary opinion, it was an opinion whose basis was not entirely supernatural.

76. To Madame de Mazenod, at the Château of St-Laurent, near Quinson du Verdon, by Riez. Lower Alps.¹⁶

News. Fewer cholera deaths at Marseilles and Aix. Death of Father Tempier's brother-in-law.

Marseilles, July 29, 1835.

Madame,

I understand that you will be less anxious if you know what is happening here. That is why I hasten to let you know that up till now we are all fine, thanks to God's goodness. We have had some terrible days to the point where 400 died in one day. We didn't know any more how to bury the dead

¹⁵ Rey I, 635.

¹⁶ Orig.: Rome, Postulation Archives, FB 11 9. Madame de Mazenod did not go to the de Boisgelin château at St-Martin but to that of the de Mazenods at St-Laurent.

which had to be taken away by the cartloads. Today, the malady has lessened considerably. We owe this to the Blessed Virgin's protection. At Aix, the plague continues, but the cases are not too many. The day before yesterday I was in that unfortunate city in the hope of finding my brother-in-law Mitre still alive. He had been stricken by the disease and died before I got there.

Keep well, Madame, and don't ever think of coming back to our area as long as the plague continues to rage. Our venerable Prelate continues to be in good health as usual. Your son should by now have arrived at N.-Dame du Laus.

Please accept again my respectful good wishes.

Tempier, v[icar] g[eneral].

77. [To Bishop E. de Mazenod, at N.-D. du Laus].¹⁷

Accident during the Mass in the Square. Bishop Fortuné is acclaimed by the faithful.

Marseilles, July 31, 1835.

Today our magnificent ceremony¹⁸ started at 7 o'clock sharp. When my Lord the Bishop came into the Cours to celebrate the Mass, the appearance of the venerable Prelate aroused a general outpouring of joy and happiness. After the Mass, my Lord made the act of consecration to the Sacred Heart of Jesus in a firm and moving voice. Benediction had been given and the procession of the clergy and the penitents was on its way to the church of St-Martin, when the scaffolding gave way and we feared that everyone on it would fall down. This created general excitement. The deacon had kept the Blessed Sacrament in his hands and my Lord remained

¹⁷ Rey I, 636, *Missions O.M.I.*, 1935, 339-340.

¹⁸ Bishop Fortuné celebrated a votive Mass of the Sacred Heart at an altar built at the far end of the Cours. This religious service was meant to be a plea for the end of the cholera.

standing. That was all that was needed. What a manifestation of feeling, what anxiety and concern among the people that something bad may have happened to this holy Prelate! You cannot possibly imagine it. . . . To reassure the crowd, my Lord went into a house which faces the Cours, while the Blessed Sacrament was accompanied to the church of St-Martin by the clergy. When my Lord appeared on the second storey balcony, an indescribable acclamation of joy and happiness rose up. When he arrived at St-Martin, the men unhitched the horses and conducted the Prelate to the Bishop's house, pulling his carriage through the busiest streets. At the bishopric, the Prelate was obliged to appear at the window several times to satisfy completely all who came to see him. In the evening, for the return procession during which I carried the Blessed Sacrament for three hours, he accompanied our Lord from the bishopric to La Tourette: here he gave benediction twice.

78. [To Father Guibert, at Paris].¹⁹

Father Guibert is to concern himself with the Icosia affair and see Archbishop Garibaldi, the Nuncio.

Marseilles, August 7, 1835.

. . . I would see no problem in that.²⁰ A personage returning from Rome gave me to understand that the French Government had sent a petition to Rome which some people from Marseilles had signed with the intent of discovering what the Pope's view was and to find out whether he would perhaps consider it good if they went all the way in this matter, namely, if they expelled such a dangerous man. The Secretari-

¹⁹ Rey I, 641.

²⁰ In 1834, Father Guibert was made superior of the major seminary of Ajaccio. He was spending several months in Paris in order to obtain Government subsidies for his seminary. In accord with Father Tempier, he decided to try and effect a reconciliation between the Government and the Bishop of Icosia.

ate of State or the Cardinal Prefect of the Congregation of the Council has apparently written to Archbishop Garibaldi for the latter's opinion on this matter.

79. [To Bishop E. de Mazenod, at N.-D. du Laus].²¹

Better relationships between the Bishop and the civil authorities of Marseilles.

Marseilles, August 14, 1835.

Our authorities seem to have greatly appreciated what was done,²² for yesterday the Lieutenant General and the General of the Department sent two aides-de-camp to get news about my Lord and to inquire whether the prayers for the dead on Wednesday and the *Te Deum* of that day had taxed his strength. So you see we have come to the point where little courtesies are in order. The Prefect pushed his attentions and desire to please even further when he came to see the Prelate in the afternoon and spent a good hour with him. Fathers Cailhol, Jeancard and I were present. Furthermore, the *Journal de la Préfecture* is since several days competing with the *Gazette* and the *Feuille du Commerce* in praising the Bishop. Today he is a venerable Prelate. It must also be said that, independently of this double service whereby my Lord prescribed with measure and dignity what duty required, it would show bad grace today if they were to outrage a Pontiff to whom the whole city had shown such clear witness of veneration and love. Only the unworthy *Semaphore* is keeping quiet on this item.

²¹ Rey I, 643.

²² On July 28, there was a serious attempt (Fieschi) against the life of the King and his family. The King remained unharmed. Bishop Fortuné, like the other Bishops, celebrated a religious service for those who died and sang a *Te Deum* of thanksgiving for the royal family's safety.

80. [To Father Guibert, in Paris].²³

Invites him to stay a few days longer in Paris in order to finish the Icosia affair. The Founder will write to the King but will never accept an episcopal see.

Marseilles, August 16 and 18, 1835.

Providence has led you to this battle ground, why would you desert it just when the fight is on? My Lord has written to the King,²⁴ tomorrow he will be writing to the Minister. At the same time, I am sharing with our respectable friend the content of both your letter and of that which we are writing. I think he will not fail to write to the King himself, as I am urging him to do.

If this affair can be settled, I would not see any problem in giving him a diocese. But the important thing will be to get him to agree. I know from lots of direct experience his extreme aversion to accepting a diocese. His conscience portrays episcopal duties to him in exaggerated terms. In your contacts with him, never give him even an inkling that such an objective might be in consideration, otherwise he is quite capable of forbidding you to concern yourself with this entire question.

81. [To Bishop E. de Mazenod, at N.-D. du Laus].²⁵

The Icosia affair will soon be brought to a conclusion in Paris.

Marseilles, August 18, 1835.

I consider it a mark of Providence that you are not here when your affair is being treated, first because neither the

²³ Rey I, 646, 651, note.

²⁴ On August 14th, Bishop Fortuné wrote to the King to congratulate him on how divine Providence protected him when the attempt was made on his life on July 28th; and to ask him "to put an end to the rigorous measures which are a burden to the Bishop of Icosia."

²⁵ Rey I, 665.

hostile newspapers nor anyone else is bothering about you, and then because we are more free to write what is appropriate. No one can say that whatever is being done is done under your direction. I am really happy now that your venerable uncle's attitude finally prevailed and determined you to remain far from Marseilles. No one could have foreseen what has happened, that is to say, this chain of events which seems to be bringing the affair that concerns you to a good conclusion; nevertheless, Providence itself is guiding everything. Your presence here could have our negotiations fail as a result of the evil character of your enemies. So do take patience and everything, as I hope, will turn out well.

82. [To Bishop E. de Mazenod, at N.-D. du Laus].²⁶

Begs him not to do anything which might jeopardize the negotiations concerning the Icosia affair.

Marseilles, August 20, 22 and 23, 1835.

Do not hold it against us, but we are allowed to have ideas that are different than yours on an essential point that you understand quite well. Why should we govern Providence when it is man's duty to surrender to its lead? I beg you as a favor to do nothing, to write nothing that might hinder our efforts.

When the mail comes in, we get together in a small committee to learn what Father Guibert has written, then we deliberate and immediately get to work on the needed reply. There is never a time lapse in our correspondence, never a putting off until tomorrow. But you, my beloved Father, you evidently forget us in matters of the highest importance.

We still do not know whether you have written to the King or not, if you approve of the measures we have taken! ... Oh, how tedious it all is when we apply the zeal and activity

²⁶ Rey I, 651-652.

that we have put into this affair! This lack of appreciation takes away half of my strength and courage and I admit that if my motives for acting were not as strong as they are and if the person in whose favor we are so concerned were not so close to me and dear to my heart, I would take it much, much easier. . . .

83. [To Bishop E. de Mazenod, at N.-D. du Laus].²⁷

The Bishop of Icosia simply must write to the King; he also ought to accept an episcopal see where he will more readily do good than in Marseilles. Father Tempier's weariness.

Marseilles, August 24, 1835.

My dear Lord and beloved Father,

Do you or do you not want to extract yourself from the dire situation in which you are placed? If not, well and good! But in that case you really shouldn't let us incur all the expenses of the proceedings, you ought to forbid Guibert categorically to speak a word about you; you will have to put up with all the injuries they heap on you; you must say amen to all the harrassment, past, present and future, whether coming from ill-disposed members of the Society or from the Government. If that is what you want, I have nothing to say. But if, on the contrary, you do wish to extract yourself from this situation, that I am justified in describing as wretched, you will have to submit to some extent and yield to the opinion of your friends, who also have some concern for your honor. They have done nothing unworthy of you up to now and would never ever suggest that you take a debasing and improper step.

It is absolutely necessary that you co-operate with the measures we are taking on your behalf. We consider this so indispensable that, so as not to lose yet another week in

²⁷ Rambert I, 709-711; Rey I, 652-653; Paguella de Follenay, *Mgr Guibert I*, 467-468.

negotiations *by letters*, we have decided to send Jeancard to you; everything that he will tell you has been thoroughly discussed in committee in the presence of my Lord.²⁸

Another difficulty is accepting a diocese, should they offer you one. Now why would you not be willing to follow the way that Providence is opening for you? I am speaking to you as a friend and as the confidant of your most secret thoughts: you would act badly were you to refuse a bishop's see, should they want you to take one. I would only hope, for your own peace of mind and many other considerations, that you will be bishop elsewhere than in Marseilles, for elsewhere you would be able to do more good.

I think this is the last time that I shall speak to you about all this, for I am sick and tired of it. I can tell you that if a rest is so pleasing to you, I also call and desire a rest at least as much as you. Why is it that I have to be here and let my blood run dry for twelve years, forever harnessed to the cart, in most difficult situations! Providence has always arranged things in such a way that, whatever be the crisis we have had to undergo, no matter what its nature, I have ended up all alone to taste its sweetness. All the difficult moments that I have had to experience in diocesan business and for you especially in countless instances, have worn me out, have wearied me to the point that business annoys me to no end: I am fed up with it. Why shouldn't I enjoy a bit of rest? It seems to me that I would be asking for only what is justly due to me.

²⁸ Father Guibert was asking the Founder to write a letter to the King that was in the same line as that which Bishop Fortuné had written. This latter letter had favorably disposed the King towards the Bishop of Icosia. The Founder was reluctant to do this. Father Tempier took a strong approach in an attempt to convince him. He wrote him this forceful letter, which was brought to the Founder by the Abbé Jeancard, a good writer, who would help him compose a letter that Father Guibert and the King himself required.

84. [To Bishop E. de Mazenod, at N.-D. du Laus].²⁹

He has to write a second letter to the Minister of Worship.

Marseilles, September 11, 1835.

My beloved Father, I ask you as a great favor to share our point of view and to help yourself a bit more to get out of your unfortunate situation. The Minister's reply that Guibert read was certainly not a refusal, but he has to tell you that you were certainly quite calculating in your expressions. Since, however, he has agreed not to forward the letter, we have grounds to believe that he is not so badly disposed. What can you expect? People have calumniated you so much and presented you as a man in a state of flagrant hostility that we must make certain allowances for them if they retain some doubt when they perceive the reserve in your expressions. They are wrong, to be sure, but they do not know your upright character.

85. [To Bishop E. de Mazenod, at N.-D. du Laus].³⁰

Father Tempier will receive the scholastics at the major seminary of Marseilles. The Bishop of Icosia may return to Marseilles.

Marseilles, October 4, 1835.

I am getting everything ready to receive them. I shall not lack either charity nor goodness in their regard, but I shall be demanding in regard to the fulfillment of their duties, so let them take note of this.³¹

²⁹ Rey I, 660-661.

³⁰ Rey I, 666.

³¹ The scholastics had been living in the house of Le Calvaire and taking their courses at the major seminary. From 1835 to 1854, the scholastics and the diocesan seminarians both lived in the major seminary.

I feel that you should not put off your return.³² Come back during the course of next week. It is time that we see each other after four months of separation, and what months they were! What a time it was! A time of war, of storms and tribulations.

86. [To Father Guigues, at N.-D. de l'Osier].³³

We must not call in the diocesan clergy to complete the teams of missionaries.

Marseilles, November 5, 1836.

Are you planning on teaming up with secular priests this winter? That's a mistake you must be very careful not to make. It is better to take on less work and do it by ourselves alone. You certainly do not foresee what an abyss you are jumping into: you would only be working to form those who will replace you.³⁴ So beware lest you adopt so disastrous a measure.

87. [To Father Mille, at La Plaine, Upper Alps].³⁵

Departure for Paris. Commission.

Marseilles, November 13, 1837.

It is midnight, my dear friend, and in three or four hours we have to get ready to leave.³⁶ What else can I do except

³² Father Guibert had successfully completed his efforts in Paris. After the Bishop of Icosia had taken the oath in the presence of the King, the Council of State registered the Brief by which he had been appointed.

³³ Yenveux I, 104.

³⁴ The Bishop of Grenoble was thinking of forming a group of missionaries chosen from among his clergy.

³⁵ Orig.: Rome, Postulation Archives, added to the letter of Bishop de Mazenod to Father Mille, November 13, 1837.

³⁶ The Founder had been named Bishop of Marseilles and in this capacity had to take the oath in the King's presence. Father Tempier accompanied him to Paris.

wish you a good day at the earliest possible morning hour, for it is just sounding midnight. I also want to tell you that you owe me forty or fifty francs, which I will easily prove to you at a time when I am less in a hurry than I am now. Now I would like you to give to poor Jacques' two nephews — he was our former doorkeeper at the seminary — who are at Theus and his heirs, the sum of 62 francs to be shared between the two of them. I'm afraid and almost certain that I didn't pay this poor man for the advance he made for having the laundry done over a period of three months. The usual cost was from 17 to 19 francs a month. My conscience would really bother me for not having paid this sum. Goodbye. I embrace you as well as our Fathers who are with you. Your devoted brother.

Tempier, O.M.I.

1841 - 1843**88. [To Bishop Ignace Bourget of Montreal, at Lyon].¹**

Bishop de Mazenod is happy to send Oblates to Canada. Gift for the chief of an Indian tribe.

Marseilles, July 26, 1841.

My Lord,

I hope that the letter which my Lord, the Bishop of Marseilles addressed to you in Rome ten or twelve days ago in order to tell you, my Lord, that he was able to send you the apostolic laborers which you requested for your diocese when you passed through here, I hope that this letter reached you in the Holy City before your departure. Fearing that you had already left Rome before the letter arrived, however, I am taking the liberty of writing you the present letter and addressing it to you in Lyon, where your Lordship is going to pass through, in order to give you, in any case, full assurance of my Lord the Bishop's intentions, and at the same time to tell you that there isn't a single member of the family to which I belong who does not crave the happiness of working under your auspices at converting these good Canadians and the native peoples of your diocese.

We have kept here the chalice, monstrance and chasuble meant for the Indian chief of the Great Turtle tribe, guided as we are by the promise you made to my Lord to return to Marseilles in order to conclude the matter that interests all of us. Otherwise I would have sent these items to Lyon.

I beg you, my Lord, to accept the assurance of my deepest respect with which I have the honor to be your most humble and obedient servant.

Tempier, vic. g.

¹ Orig.: Montreal, arch. de l'archevêché. Oblats, t. 1.

89. The Superior of the house of the Foreign Missions, rue du Bac, no. 120 Paris.²

Bishop Bourget's distraction in making out a letter of exchange to pay for the trip of the Oblates.

Marseilles, August 23, 1841.

Dear Father Superior,

I have just received from Bishop Bourget of Montreal a money order of 7000 francs to pay for the trip of five or six missionaries who will leave here to go to Canada. This letter of exchange, payable at Marseilles on . . . of the current month, was issued by Mr. Choiselat Gallien to the benefit of the Bishop. The latter should have endorsed it to my benefit so that I could use it and cash it in. As the Bishop has inadvertently forgotten to endorse this bill of exchange, however, it remains without effect for me.

In this situation, and knowing that the Bishop is no longer in Paris, I take the liberty, Father Superior, to call upon your great kindness and ask you to please request the treasurer or procurator of your house to see Mr. Choiselat and have the latter rectify the error in question on the bill of exchange herein enclosed. Mr. Choiselat could destroy this bill and send me another which is directly made out to me or cross out the endorser on the enclosed and make out another in my name.

In his letter Bishop Bourget told me that he left his secretary, the Abbé Joseph Paré, in Paris, staying at your house, to whom I could address a crate of books for Montreal. Since, however, this priest may have been out of your city for a few days and it is urgent that the error on the said bill of exchange be rectified as soon as possible because the date when it is due is fast approaching, I did not hesitate to have recourse to your kindness. Please excuse my importuning you, moved as I am by the good cause that is involved.

² Orig.: Montreal, arch. de l'archevêché: Obiats, t. 1.

I have the honor of being, with every consideration of respect,

Father Superior,

your most humble and obedient servant,

Tempier, v.g.

Superior of the M[ajor] Seminary.

P.S. Bishop Guibert, Bishop-elect of Viviers, presently staying with me will be leaving on one of the first days of next week and he asks you to please reserve a room in your house where he could stay. He is accompanied by his secretary.

90. [To Bishop I. Bourget of Montreal].³

The missionaries have left. Father Tempier will be Bishop Bourget's commissioner at Marseilles. Bishop Bourget is to look after his health.

Marseilles, September 27, 1841.

My Lord,

Those of our Fathers who are leaving to put themselves at your disposal and, under your auspices and with your blessing, to work at converting the good Canadian people to whom you will send them, will tell you how much we all envy them their happiness. They consider themselves so fortunate at being chosen for this fine mission! May the Lord be with them and keep them from every mishap. I hope, my Lord, that your return to your diocesan faithful was good and that you suffered less on the Atlantic than you did on the Mediterranean: I have not forgotten how played out from the sea voyage you were when you returned to Marseilles from Rome.

³ Orig.: Montreal, arch. de l'archevêché: Oblats, t. 1.

I received in time the 7000 francs you had sent me to cover the cost of our missionaries' trip. Now your fatherly solicitude gave us concern lest they would not have enough money and made us wonder whether or not they could approach Mr. Choiselat, if need be. I gave them a letter for this excellent Christian man. I hope, however, that they will have enough money without having to go to him.

I don't have to tell you, my Lord, that I am your natural commissioner for all business that you might have in our city. So try me out some times. You will always find me happy to serve you. If I dared, my Lord, I would even order in advance those things which you will apparently never ask me for. I urge you to look after your health and not to ruin it by lack of sleep or overwork. Be so good to hear the prayer of a poor priest who is some fifteen hundred leagues away, physically far away from your Lordship, but very close in the respect and affection he has devoted to you.

I have the honor to be,
my Lord,
with great veneration,
your most humble and obedient servant,

Tempier, v. g.

91. To Madame de Mazenod, rue Papassaudi, Aix. B.-du-Rhône.⁴

The Founder's trip into northern Italy.

Marseilles, May 17, 1842.

Madame,

Yesterday I received your son's letter in which he tells me about the truly magnificent religious ceremony which took place at Turin when the relic of the Holy Shroud was exposed

⁴ Orig.: Rome, Postulation Archives, FB II 9.

for veneration.⁵ Our travellers must have left this city on the 12th of this month in the direction of Milan in order to go on from there to Venice. They are still planning to stop some six to eight days at Stresa, at Madame Bolongaro's place, before crossing the Simplon and going down into the Valais. I am referring to the route that you yourself took so many years ago when you returned to France after the emigration.

Miss Césarie is more or less in the same condition as she was here before she left. Without being quite ill, she suffers constantly. The good weather which has now returned — even at Turin, as my Lord writes — and the trip will do her good. I strongly beg you not to be anxious as you have lately been. Had I been free, I would have come to see you, but it's hard for me to be away from here when my Lord is absent himself.

You are aware, Madame, of my respect and attachment to you, it could not be greater. Again I assure you of that and I am your devoted servant,

Tempier, v. g.

92. [To Mother Mary Victim of Jesus Crucified, Superior of the Victim Sisters of the Sacred Heart of Jesus, at Marseilles].⁶

Selection of novices. Invite Bishop de Mazenod for the next ceremony of profession.

Marseilles, December 8, 1842.

I will be away for four or five days from Marseilles, my daughter, but I wanted to tell you before leaving that one of

⁵ Bishop E. de Mazenod travelled in Northern Italy and Switzerland from the end of April to June 28th. He was accompanying his sister, Madame de Boisgelin, and his niece, Césarie, both strongly affected by the death of Louis de Boisgelin, S.J., who had died on March 24th at 27 years of age.

⁶ Authentic copy: Marseilles, House of the Victim Sisters.

the young women you accepted the other day — the one from St-Eusèbe — seems to me to be sluggish, quite taken with material concerns and not very suitable. I don't think you can really keep her, even though she is meant to be a lay sister. Consider the overall effect that a collection of these kind of people would give to your community. Poor, by all means, but also some education, decent comportment, etc.

I think it would be good to write to my Lord the Bishop and inform him that your chapel and your house are finished,⁷ and tell him that I had wanted you to wait until this time to make your final vows and to give the habit to some of your daughters; and you will ask him to be so kind and good and come to preside over this ceremony. You can arrange it according to your own manner, the Bishop will always find it all right. The ceremony could take place on the third day of Christmas [December 27th].

I recommend myself to your prayers and remain yours in
O[ur] L[ord] J[esus] C[hrist].

Tempier.

93. To Madame de Mazenod, rue Papassaudi, at Aix. B.-du-Rhône.⁸

Revenues of the Hotel de Boisgelin.

Marseilles, February 22, 1843.

Madame,

I notice that you have not given me anything of the income of the Hotel de Boisgelin for the year 1842 which has just ended. I presume that these revenues were all used up,

⁷ This Congregation had been founded at Marseilles in 1838 by Julie-Adèle de Gérin-Ricard (Mother Mary Victim of Jesus Crucified). Father Tempier was the ecclesiastical superior of this community.

⁸ Orig.: Rome. Postulation Archives. FB II 9.

perhaps other funds too, for the repairs made of the hotel. As I am working on the books for the year, however, I beg you, Madame, to please let me know if you have some amount to give me from these revenues or if I should simply enter a zero.⁹

My Lord the Bishop is well. I hope that you are too. Don't delay too long in coming here where we are always so happy to see you.

Please accept, Madame, my sentiments of respect and, may I add, of affection. I am your most humble and obedient servant.

Tempier, v. g.

⁹ Father Tempier administered not only the business of the diocese and of the Congregation but also Bishop de Mazenod's personal properties and, it would seem, of the family of the latter's sister, Madame A.-N. de Boisgelin.

1847

94. [To Father Léonard, in France].¹

Five Missionaries leave for Oregon. He is to visit the Seminary of Coutances and, before leaving, is to send to the novitiate the good men who will have come forward.

Marseilles, January 23, 1847.

Dear Reverend Father,

I was away on a trip when your letter of the 13th of this month arrived here. When I came back, I was taken up with business and the departure of our Father and Brothers who are slated for the Oregon mission. They left us yesterday, five in all, Father Ricard and Brothers Blanchet, Chirouse, Pandosy and Vernet. The latter is a lay brother. They are on their way to Le Havre in order to be on time for the imminent departure of one of the American company's boats which is to set sail on February 1st. Pray for them, so God may grant them a successful crossing and keep them safe from any unfortunate accident on land during their long excursion of fifteen to sixteen hundred leagues on the American continent. They will need at least five months to get to their destination; that is no trifle! I think they will meet the Bishop of Walla Walla² in New York: we have written to him about this. What a fine mission that is going to be theirs! That is really an apostolic ministry in the truest sense.

To date we do not know if some candidates for the novitiate from the dioceses you have already covered have already arrived at Notre-Dame de l'Osier. Please assess well the qualities and virtues as well as the talents of the young men who offer themselves to you. I have learned that the diocese of Coutances is swarming with men. I tell you this so that you do not fail to put in an appearance there. When you meet candi-

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

² Bishop Magloire Blanchet.

dates who seem fit to be accepted, then there must be no delay, you must try to send them on their way before you leave that place. Presence puts powers in motion, as an old saying goes. Once you have gone from the scene, we have to be concerned lest an earthly angel or some who are not at all their guardian angel may come and erase from their spirit and heart the generous sentiments which were inspired by your presentation of the needs of your poor native peoples in northern North America. When you speak of the men we have sent to Oregon, do not mention that three of them are only acolytes. The truth is that if our illustrious Lord and Father had had an extra week at his disposal, he would have ordained them subdeacons, perhaps even deacons. They will be ordained by their missionary Bishop, whenever Father Ricard feels it is appropriate.

In this same envelope I am enclosing a letter from the Bishop of Montreal,³ as well as a credit note from the same Prelate.

Goodbye, my dear Father Léonard. Take care of your health. I embrace you with affection and I will ever remain your devoted friend.

Tempier, O.M.I.

95. [To Father Charles Baret, at N.-D. de Lumières].⁴

Advice for teaching philosophy.

[Marseilles], October 16, 1847.

What are the great difficulties you are finding in starting your philosophy course which should have begun two weeks ago? There are not many students and some of them are rather weak and haven't made any outstanding studies. That is the gist of what you are telling us. So, what should be our conclu-

³ Bishop Ignace Bourget.

⁴ Yenveux VIII, 183-184.

sion? That we shouldn't teach philosophy this year or that we should reduce the class to two or three students . . . and then, what would we do with the others who would not be following the philosophy course? Would we have them wasting their time and taking walks in the garden of Lumières?

Well, you will chew your material a little more, you will give explanations that are more detailed, and, when everything is said and done, your students will have had a good philosophy course. I have seen some students here who had real difficulty in grasping the Latin used by the philosophy author that we use with them and, within three months were at the top of the class. I would not be surprised that Brother Rossi will be such a student. You will be able to tell me at Easter. I do realize Rothenflue is an author who is too far above the students that you have and that Lacoudre isn't much better.⁵

It's best to give them Bouvier and that is why I am sending you seven copies of this author via Paulain's stage coach. Don't develop a distaste for Bouvier and don't run him down before your students. That is a big mistake that I have seen quite a few professors make in regard to the author that they were using, just as though they thought that by this tactic they were underlining their own personal worth by acting as disdainful and foolish censors of a work that they would not be able to compose one tenth as well. I would gladly have said to them: give us your admirably conceived ideas which will most likely appeal to everyone's taste and send the literary world into ecstasy. While we are waiting for these masterpieces to appear, allow us to use that which exists. The truth is that Bouvier can be used with success. Many seminaries do in fact use him. For our need, given the kind of students you will have in your course, it is best, I repeat, to use Bouvier, at least

⁵ Concerning these authors, cf. Y. Beaudoin, *Le grand séminaire de Marseilles et scolasticat oblat sous la direction des Oblats de Marie Immaculée, 1827-1862*, in *Archives d'histoire oblate*, n. 21, Ottawa, 1966, pp. 91-92.

for this year. Stick to that and have them copy very little that is from elsewhere than this author. What we need is that they have studied well logic and general and special metaphysics between now and the end of April, so that then, when you will receive a strong contingent from l'Osier, you will be able to do history of philosophy and a course in physics.

I embrace you and am affectionately yours,

Tempier.

1849**96. [To Father Dassy, at Nancy].¹***Opposed to the purchase of the house of N.-D. de Sion.*

Marseilles, February 25, 1849.

You have been too insistent in the matter that concerns this house of Sion. You are aware of our reluctance . . . yet you keep coming back on this relentlessly.² In a matter like this, you have to consider not only your own likes and personal viewpoint, but also consider the likes and viewpoints of others. So! Since no one else shares your admiration and enthusiasm for the mountain of Sion . . . uninhabitable for at least six months of the year, exposed to every wind, no shade in front of it, a huge building which has only four rooms and some dormitories, we see it providential that our bid was rejected, etc. . . , and we conclude that we should not think about it any more. . . .³

97. To Father Courtès, superior of the house of the Mission, Carmelites Square, Aix-en-Provence.⁴*Bishop de Mazenod is away during the cholera epidemic. Father Tempier's regrets.*

¹ Copy made by Father Dassy in his March 2, 1849 letter to Bishop de Mazenod. General Archives, L. Dassy-Mazenod.

² The house of N.-D. de Sion was going to be sold. Father Dassy wanted to buy it and locate a community therein that would serve the shrine which the Bishop was offering to the Oblates.

³ Father Dassy did not reply to Father Tempier, but wrote an 8-page letter to Bishop de Mazenod. He begins with: "I don't have the courage to reply directly to the Reverend Father Tempier, for I am afraid I may say something that is disrespectful to him after the extraordinary language he addressed to me in his February 25th letter. . . ." The letter ends thus: "You will answer a great need I have if you give me a very personal and comprehensive blessing. It will help me forget all the trouble that Father Tempier inadvertently caused me by his last letter."

⁴ Orig.: Rome, General Archives, L. Tempier-Courtès.

L.J.C. et M.I.

Marseilles, September 15, 1849.

Reverend Father,

Yesterday I wanted to reply to your letter but I was not allowed to take the time to do so. You only confirm one of the greatest inconveniences in my life, namely, the fact that our illustrious Lord and Father is absent from his diocese when we are in such a serious situation here. I deplore his absence greatly, but you realize that when a person goes on a trip with a set purpose and that the objective one has in mind may be achieved at any moment, it is quite easy to delude oneself regarding the need to retrace one's steps without having attained that purpose.⁵ That is how I see things. I know him too well to see in any other way his delay in coming back here. I have kept him fully informed about what is happening here; but I did not see fit in my first letters to Cirey to point out in some way what he should do. It was a delicate situation. I contented myself with telling him simply that I would not take it upon myself to suggest that he come back immediately nor to dissuade him from doing so. I was much more explicit in my last letter. I am of the opinion that he set out even before he received this last letter. The letters I have received from him suggest that. The mail takes an eternity to get my letters to Cirey.

I had started a letter for Mille in reply to one that he had written to me from Bandol, but it wasn't clear to me whether he was going to leave there for Aix or not.

I embrace you and am yours sincerely,

Tempier, O.M.I.

P.S. We are still all well here.

⁵ Bishop de Mazenod had left on August 13th to visit some Oblate houses and to baptize his grand nephew at Cirey-sur-Blaise. The birth of this child was delayed way beyond all expectation and this postponed the Bishop's return: he had hoped to be back in Marseilles as soon as possible when cholera broke out there in the beginning of September. The child was born on September 16th and was baptized on the 17th. The Founder left immediately and was back in Marseilles on September 22nd.

98. [To Father Martin, at N.-D. de Lumières].⁶

Planting trees on the mountain.

L.J.C. et M.I.

Marseilles, November 26, 1849.

Reverend Father,

I am sorry that I did not find you at Notre-Dame de Lumières when I just passed through there. I would have discussed with you several items concerning the house and, among others, the planting of trees on the mountain. I was really pleased with the rapid growth of the small pines we transplanted there three or four years ago, and I regret we didn't do this five or six years sooner as I had always recommended: we would have a nice wood and soon a fine little forest. But let us make up for lost time. You know that planting trees on the mountain is a fixed idea of mine; if we do that, it will someday be as pleasant and useful a spot as it has been an eye-sore and well nigh useless in the past. Well, to achieve this, we must keep on going to the kind property owner who allows us to take out small pine seedlings and thus increase our plantations and deck out the most barren part of our mountain. This is the season for it. Let's get to work immediately. Bring the transplants well attached to their glob of earth and dig good holes in which to plant them. In planting, we have to do what is necessary so that we will succeed. We will need workers for a few days more but we gain in the process. Between now and Christmas, and that as soon as possible, you can put in at least four or five hundred plants. The south side of the mountain, now all covered with unsightly, puny and stunted holm oaks which will never amount to anything, can be planted to advantage with pines. However, it would also be good that when you find an oak which shows some promise, to leave it in place, but to trim away the undergrowth which chokes it and prevents its development. Transforming this part of the moun-

⁶ Orig.: Rome, General Archives, L. Tempier-Martin.

tain from oak to pines cannot be done all at once because, if we pull up all the roots of these trees at the same time by a general clearing of the terrain, all the top-soil will be washed away by the first heavy rain and we would make matters worse and be left with bare rock. So it is better to start by clearing at intervals of time sections about four, six or ten metres square and plant pines in them. When these parcels of terrain are secure, we would year after year do away with the stunted oaks which we are forced to leave there for the time being. This, then, is the first step to be undertaken immediately: planting new trees. Don't hesitate to pay for several days of work by peasant laborers and for the cart and wagon transport trips.

A second and equally important step is the following: start, already this winter, a tree nursery so that in two or three years we'll have lots of trees to transplant. So bring in some 2000 seedlings from Lyon, Annecy, Bourg-St-Andeol or elsewhere. Three years ago we brought some in, planted them on the mountain and left them to themselves and all of them died. I know why this happened; that is not how things should be done. We must put them into a nursery in the garden, space them apart so that when it is time to transplant them to the mountain, each one can be removed with a good portion of its earth and thus assure that it will grow. The piece of land in front of the kitchen where these last two years we have been planting twelve or fifteen platanes could be used for this nursery, and the platanes could be moved to the edge of the Limergue as a greater protection for the river bank. As soon as these trees were planted in the place where they are now growing, I regretted having done it, for I then could foresee that some day, when they are full grown, they will block off the house, making it even more humid and cold and less healthy. It is better to remove them now than later on.


I think that the small seedlings, you have to bring in for the nursery, cost 1.50 francs per hundred. Here, as I see it, are the different items we should order: 500 seedlings of *larix* or *larissio* pine—I don't know just how this name is written: it's

a pine from Corsica which is very beautiful and grows straight and tall as a larch; 500 forest pines; 500 Aleppo pines (that is the kind you planted before and will soon be planting again); 300 small fir trees and 200 Lebanon cedars; you could add two or three hundred black Austrian pines, to see if they will grow.

There, my good man, is what I think it would be best for us to do. I greet you affectionately and remain your devoted brother.

Tempier, O. M. I.

Itinéraire de mon voyage en Amérique
 Du 1^{er} mai, jour de mon départ de Marseille
 à mon retour dans cette ville le 18 octobre 1851



De Marseille à Paris	100	-	2	100	milles
De Paris à Londres	100	-	2		
De Londres à Liverpool par Dover Crook	150	-	2		
De Liverpool à New York par mer (1000) par 240	240	-	2		
De New York à Montréal	130	-	2		
De Montréal à Boston par terre	80	-	2		
De Boston à New York	130	-	2		
De New York à Philadelphie Baltimore	60	-	2	188	
Retour de Baltimore à New York	60	-	2		
De New York à Troy	50	-	2	156	
De Troy à Rochester	70	-	2	251	
De Rochester à Toronto	70	-	2		
De Toronto à Hamilton	15	-	2	40	
De Hamilton à Niagara Falls	18	-	2		
De Niagara Falls à Buffalo	8	-	2	24	
De Buffalo au Détroit	107	-	2	320	
Retour du Détroit à Buffalo	107	-	2		
De Buffalo à Leiston	10	-	2	31	
De Leiston à Toronto	15	-	2		
De Toronto à Kingston	60	-	2	180	
De Kingston à Montréal	60	-	2	180	
De Montréal à Québec	60	-	2	180	
De Québec au Saguenay	83	-	2		
Retour du Saguenay à Québec	83	-	2		
De Québec à Montréal	60	-	2		
De Montréal à Boston par terre	80	-	2		
De Boston à Liverpool	130	-	2		
De Liverpool à Londres	120	-	2		
De Londres à Paris	100	-	2		
De Paris à Marseille	100	-	2		
De Marseille à New York	32	-	2		
De New York à St. Louis	35	-	2		
De St. Louis à New York	18	-	2		
De New York à New York	20	-	2		
De New York à New York	16	-	2		
Retour de New York à New York	16	-	2		

4956

"Itinerary of my trip in America"
 May 1 - October 18, 1851. A.G.R.

1850 - 1851

99. [To Father Bise, superior at N.-D. de Lumières].¹

Two scholastic brothers are going to Lumières for a rest. Various business items.

L.J.C. et M.I.

Marseilles, July 29, 1850.

Reverend Father,

Father Françon is leaving this evening with two of our oblates who will be spending part of the vacation time at Lumières to restore their health. They are Brothers Picus and Clausset. I have most explicitly told the first of the two that he is not to engage in singing or in playing the flute, things he is much inclined to do. Better put, he has a passion for these things and his health is badly suffering therefrom. Keep a close watch that he does not evade my instructions. I think that Brother Pellarin will more willingly return to Lumières once he finds out that two of his classmates are there. When a person is sick, he is to be pitied; he always thinks that he would be better off somewhere else than where he is.

I shall do all I can to locate the former gendarme you refer to and ask him the questions that you pose, so that we can decide what to do about the two plots of land Mr. Vaison has taken over.

You will find enclosed the money order you had sent me, now bearing my endorsement. I think you are working to prepare the materials needed to shore up the walls of the police barracks.² Did you pay the life pension to the Mistralet ladies for the past semester? I know they will be satisfied with 800 francs for this semester. Let me know when you have done so, so that I can note that in my books. I will enter these eight

¹ Orig.: Rome, Oblate General Archives, L. Tempier-Bise.

² One of the houses owned by the Oblates at Lumières was rented out to the police.

hundred francs as a cash entry coming from your house and also enter an expenditure of the same amount as payment of this pension. If you have not already done so, do not delay in paying these good and excellent ladies.

Father Martin has definitely sold the farm in Africa.³ That is too bad. It is not to our advantage to renew the lease to the harness maker, the son-in-law of Godin.⁴ It is better to give the shop to Miss Colombe and ask her to furnish at her expense a few beds for people who want to stay at Lumières and make a retreat. What I mean here is people of her own sex. She would give them lodging and food. She would also have to keep the store of your religious articles. On days when many people come, you could have a table or stand in the church or at the door. I know that this young woman is trustworthy. I talked to Father Françon about her and have learned that the cackling of a few is of no significance. Personal points of view and perhaps self-interest may have sparked the talking.

I think that one of the two copies of the lease agreement made with the sub-prefect of Apt was returned to you. Don't forget that you will have to reimburse to this magistrate the costs of registering this document; it amounts to very little.

Goodbye. I greet you with affection and remain sincerely yours.

Tempier, O.M.I.

100. [To Father Fabre, at the Marseilles Major Seminary].⁵

Personal convocation to the Chapter.

L.J.C. et M.I.

Marseilles, August 12, 1850.

Reverend Father,

In the name and by the order of our illustrious Lord and

³ Father Martin had been superior at N.-D. de Lumières and was the superior of the Oblates in Algeria from December 1849 to July 1850.

⁴ Godin or Gaudin.

⁵ Orig.: Rome, Oblate General Archives, dossier of the 1850 General Chapter.

Father I am inviting you to come here to attend our General Chapter, which, as you know, is convoked for the 26th of this month, and to take part in its work.

Do not fail to respond to this call and, when you come, bring along this letter which will be your credentials for being a Chapter member. At the same time, please accept the expression of my affection. I am, devotedly yours.

Tempier, vic[ar] of our S[uperior] G[eneral].

P.S. Please bring along with you some notes which tell me precisely the present state of your money situation and the amount that I owe you. When you leave the seminary,⁶ don't forget to put one of our Fathers there in charge of taking care of the house and of the daily expenses that occur.

101. [To Father Bise, at N.-D. de Lumières].⁷

Illness of Brothers Pellarin and Clausset. Young Bonnefoy may enter the novitiate. Care of the garden to be entrusted to a lay brother rather than to a layman. Miss Colombe could look after the shop and the guest house. Father Tempier's next visit.

L.J.C. et M.I.

Marseilles, October 8, 1850.

Reverend Father,

This time I have ample reason to beg your indulgence for my delay in answering your letters. I must add, however, that these last few days I have been looking for one of your letters so that in my own I wouldn't leave a single item unan-

⁶ Father Tempier, superior of the major seminary, resided at the bishopric during the time of the Founder's trip to England in July and August. Father Fabre was director and treasurer of the major seminary where the Chapter was held. The text would lead us to believe that Father Fabre was outside of Marseilles, but this is rather a model of a letter also sent out to other Fathers.

⁷ Orig.: Rome, Oblate General Archives, L. Tempier-Bise.

swered; but I have rummaged uselessly through my papers: it will come to hand at a time when I will least expect it. In the meantime, through a letter Father Bellon has received, I learn that our poor Brother Pellarin is getting worse. I will certainly feel it deeply when we shall be losing this good Brother. He was excellent in every way and I think he would have done much good in the holy ministry. May God reward him, not only in proportion to his virtues, but also for the desire he had to work for God's glory. Please let him know how deeply concerned I am for his situation. As for Brother Clausset, how is he getting along? I hope we can restore his health with the care that he needs. He was definitely overly tired on account of his studies, but we had such a difficult time trying to moderate his effort.

Today I am writing to this young Bonnefoy of Bonnieux of whom you speak in one of your letters, and I am going to tell him he can set out for the novitiate house. You can confirm the same for him, should you see him, lest my letter does not actually reach him.

I agree that farming or gardening servants would do as much and even more than lay brothers and, when all is said and done, would perhaps not be more expensive for a house; but it is important that we have lay brothers for all kinds of work that is liable to be assigned to them. Now, if we take on servants, we are closing the door to Brothers. This is something that should be weighed. Before taking a stance in this regard, it would be wise to see if we do not have at the novitiate a Brother who is a gardener and is now available. I have to write to l'Osier tomorrow and I shall ask about this. If Casimir, however, is willing to take 200 francs a year for properly looking after your garden, provided he is also given a lodging and is allowed to take vegetables in the garden for his household, I think we ought to accept him. If we do, we have to determine what part of the garden he will be tilling and watering, so that we don't plant potatoes in that section. It must be understood that we will not feed him. A farming Brother would still have enough to do in your enclosure. The different

kinds of vegetables and greens cannot be left to the free decision of the gardener: he will have to seed or plant what you tell him, otherwise things could get out of hand and he would follow his own preferences in terms of seeding and planting and that would naturally be in view of his own household.

As for the store of devotional and pious articles, I think as you do, that Colombe be put in charge of it, more or less as we do at N.-Dame de l'Osier, that is to say, half or two thirds of the profit is for ourselves. To do that, we must make an inventory of the items in the store and take note of their value in regard to the supplier and to the retailer and then decide from that how the sale results are to be divided. Miss Colombe could start out by paying the bills to whomsoever they are due, whether it is to those who gave money to make the existing funds of the store as it is possible or to those who will later supply whatever the said Miss Colombe will ask for and order. Once that is done, the profits will be divided between her and you in the manner that will have been established. It would be best to put her in charge of everything, whatever she sells right there or at the church door. On days when there are crowds of people, she can get help, if she cannot handle all the booths herself. It would be good if she had the whole house referred to as the hospice, straight across from the church entrance, including the shop that the son-in-law of Godin occupied. There she could lodge some women who may come to make a retreat. She would pay rent, of course. I much prefer this Miss to run the store than the wife of Casimir.

My Lord the Bishop has been away these last four or five days. If, upon his return, I can get away for two times twenty-four hours, I shall come to see and visit our poor sick people.

Affectionate greetings from your devoted brother,

Tempier, O. M . I .

P.S. My letter could not leave by yesterday's mail and thus I was able to receive one from Brother Picus in the interval. I see that our sick people are getting worse. I shall certainly

come to see them as soon as our distinguished Father has come back here.

102. [To Father Bise, at N.-D. de Lumières].⁸

Death of scholastic Brother Pellarin.

L.J.C. et M.I.

Marseilles, October 20, 1850.

Reverend Father,

I am hastily writing you a few lines in the middle of our philosophy examinations here to tell you first of all that I was as grieved as I was surprised by the sudden death of our dear departed Brother Pellarin. I realized that a miracle would be needed if he was to recover from the sickness that had struck him, but I didn't imagine that he was so near to his end when I said goodbye to him last Wednesday. If I had expected that, I would have insisted on giving him extreme unction. God wanted it thus or allowed the doctor to lead us unwittingly into error when he assured us that his death would definitely be preceded by swelling of the legs. What is nevertheless a consolation for us is that death did not take this dear young man by surprise: he prepared himself for it by the Communion that he received just a short while before he died and by his interior disposition. Today we started to offer the Masses that he has a right to and the prayers that are prescribed by our Rules. We will follow in his case what is laid down in the Constitutions and not what has been decided in this matter by the last Chapter,⁹ since this new regulation has not as yet been sanctioned by the Church.

⁸ Orig.: Rome, Oblate General Archives, L. Tempier-Bise.

⁹ After the Congregation had been divided into provinces, it was proposed that the suffrages which up to then had been applied to the deceased members of the whole Congregation, would now be restricted to the deceased members of each province (evening session of August 31st).

Now you must send Brother Clausset to Aix. Have him accompanied by Brother Augustine,¹⁰ who will then immediately come here and take up the service he is in charge of and to prepare himself to make his final vows at the end of our retreat which opens tomorrow evening.

As for your first letter, I cannot deal with its content until tomorrow when the examinations are over. I am, however, returning the money order, duly endorsed.

I greet you with affection and am always your devoted brother,

Tempier, O.M.I.

103. [To Bishop de Mazenod, at Marseilles].¹¹

Father Tempier's state of mind as he leaves for the canonical visitation of the Oblates in Canada.

Lyon, May 3, 1851.

We arrived safely here without the least inconvenience. I am not speaking about myself — you know that I put up well with travelling — but for Madame, your sister, who made this journey marvellously well. . . .¹² I have received your welcome letter which Father Rouisse¹³ has brought me. I will leave to the end of mine the details of what I did here in this city and I will first talk with you about other matters that I didn't have time to mention to you before I left. Because I didn't have time, first of all, and then because I was in such an emotional state at the time when I was going to separate myself from you and from everything that is most dear to me on earth and

¹⁰ Lay Brother Augustin Chalvesche.

¹¹ Rey II, 384-385.

¹² Madame A.-N. de Boisgelin. She was most probably on her way to visit her daughter at Cirey. Cf. Mazenod to Madame de Damas, April 29, 1851.

¹³ Father Rousse, a Canadian, was accompanying Father Tempier to England and was serving him as interpreter.

embark on a journey that is far from insignificant, that I couldn't keep my mind on business matters. This emotion, the greatest I have experienced in my life, was perceived, in spite of my efforts to hide it from the eyes of those around me. I then wanted ever so much to be alone and out of sight of witnesses so that I could give free rein to the sensitivity that had taken hold of me. I tried to distract myself but did not manage to do so, and good Father Fabre's presence — he accompanied me to the stage coach — which would have been such a source of pleasure on other occasions, embarrassed me this time. This is how I felt all the way here, but not with the same intensity. I took some part in the conversation of the men and women with me in the compartment. I let them talk on freely and concerned myself in God's presence with the mission I am to accomplish and the persons whom I was leaving behind.

1852 - 1860**104. To the Reverend Father Faraud, missionary priest O.M.I., at Athabasca.¹**

Father Tempier was not able to come to the Red River during his visit to Canada. Letters sent to Annales de la Propagation de la foi. Departure of missionaries, one Father is for Father Faraud's mission. Is sending a work in moral theology. Invites him to continue his studies of theology and holy Scripture.

L.J.C. et M.I.

Marseilles, the First of June, 1852.

It's been a long time since I have written to you, dear Father Faraud. I don't even know if I have done so since your arrival in the missions of Red River. Our illustrious Lord and Father has done so from time to time. On the other hand, I've had news about you from the letters you have sent to him on occasion and that kept me informed about your situation and your apostolic labours, difficulties and consolations that you are experiencing among your native people. You may have heard that I visited our houses in Canada last summer. I wanted to visit you also and would easily have given in to that temptation if there were easier means of communication: how indeed does anyone come to where you are? That would have required me to accept and be resigned to at least two years in America, and I had only a limited time to make my visitation. My age also reminded me that I didn't have the same strengths I did when I was thirty or forty years old. I am now in my 65th year of age. In short, it is clear that I couldn't follow the dictates of my heart and go across woods and deserts for enormous distances looking for you and the other Fathers of your mission.

I must tell you that we read with the greatest interest two of your letters that we have received. Write us similar letters

¹ Orig.: Rome, Oblate General Archives, L. Tempier-Faraud.

from time to time, letters that contain details which might be of interest to the *Annales de la propagation de la foi*. These accounts do a lot of good and spark the zeal of the faithful who contribute to this excellent work without which no foreign mission could subsist.

Three of our Fathers and a lay Brother are going to reinforce your mission.² One of them left with Bishop Taché and the two others will set sail on the 8th of this month to go and join them at St. Boniface, and from there each one will head for the mission that will be assigned to him. I hope that one of these young Fathers will be sent as far as you and thus be your companion in the ministry. Our illustrious and beloved Father insists that you should always be at least two together.

Dear Father Faraud, once your companion will have joined you, I very much encourage you to benefit from the time when you are not busy with your native people to study theology and Sacred Scripture. Especially theology, for you have almost never had the chance to study it with someone else. When there are several communicating, one's thoughts and reflections, and even discussion, is a great help to understanding. I am sending you a book which contains, in a manner that is succinct, clear and solid at the same time, the whole moral part of theology. You can use it to your advantage. On the first page of this book I have written: *A remembrance from Father Tempier to Father Faraud*.

I am in too much of a rush to give you news about the Congregation, but the one of our new Fathers who will be coming to join you will satisfy your legitimate curiosity on this point.

I greet you with heartfelt affection and lovingly remain your brother.

Tempier, O.M.I.

² Fathers H. Grollier, who left with Bishop Taché, R. Remas, and V. Végreville. The lay Brother is not named in the letters that were written at the time: he was Brother Alexis Reynard.

P.S. Give us your address so that our letters will reach you more surely and not risk getting lost in your forests.

105. [To Father Burfin, at N.-D. de l'Osier].³

Jurisdiction of the Fathers at l'Osier. Reimburse Mr. Pinet with Brother de Beer's gift. Reproaches. Formal refusal to the project of building a new church at l'Osier. Death of Brother Featherstone.

Marseilles, July 13, 1852.

Our illustrious Lord and Father has asked me to reply to the letter that you wrote to Reverend Father Vincens on the 7th of this month and I hasten to do the same.

1 - The solution to the question about jurisdiction is quickly resolved. Yes, all the confessors of the house have the power to absolve in cases reserved to the Congregation. They are to use this power wisely, in such a manner that, if someone is guilty of a fault which would indicate in him a penchant, an inclination, a weakness that might compromise him and even dishonor the Congregation, the confessor would be duty bound to refuse him absolution if he does not consent to talk to his superiors about it outside of confession, and this for the good of his own soul, namely, that there be no risk of assigning him to a ministry that is above his strength.

2 - Should the case arise, the Bishop authorizes you to allow one of our own or an Oblate sister in training to approach, not just any Father, but the one whom you in your wisdom will have chosen to hear sacramentally his or her confession, even though this Father may not be among those who have been approved for the community.

3 - When Father Richard informed the Bishop about Brother Beer's entering the novitiate and the Brother's attitude towards his monetary resources or fortune, he told the

³ Autograph copy: Rome. Oblate General Archives, L. Tempier-Burfin.

Bishop that this dear Brother was soon to receive 5000 francs which were owed to him and that it was the Brother's intention to make this money available to the Congregation for whatever good work it saw fit to do with it. It was on this basis that I wrote to you about a month ago that we should take the sum of four thousand of the 5000 or 4500 francs and pay off Pinet and thus be rid of him. In your letter of today, you mention different dispositions that this dear novice manifested as to how the money he had received was to be used. I understand very well that it is easy to sway this young man, to form his opinion and to have him say thereafter that his money should be used for such and such a cause, but these little moves in favor of a particular interest are not and cannot be according to the proper order. Whoever it may be that might have used it, that person is mistaken and has not consulted the general good of the Congregation, not even that of this dear novice who may have perceived in this manoeuvre that we entertain various and opposed interests, and this will not have edified him very much. Besides, in regard to the thousand francs you wanted to use for a marble altar in our choir at l'Osier or to embellish this choir, the Bishop has already spoken his mind so clearly on the subject that we do not have to discuss it again. We cannot possibly admit that each superior, when he begins his service, has to change everything, rearrange everything, and find nothing good in that which already exists. If such a system were to prevail, the person who one day will replace you would have the same right as you to find nothing that you have done according to his liking. The result would be an upheaval, a continual changing and never-ending expenses. What are you going to do with a harmonium located in the choir? Will you always have two organists? And in a church which is not that large, isn't one organ enough? In any case, take four thousand francs from Brother Beer's sum and pay off Pinet, and let's no more weary this novice with questions, explanations and suggestions. If I were in his place, I would be quite disgusted, I must say. Pinet must be paid in a deed made out by a notary public, and even though you have

no power of attorney, you do have the capacity to sign a discharge paper paying *to the account of the owners at their expense and from their money.*

4 - The Bishop gives you permission to receive Mr. Corbes as postulant and novice. Therefore, write to him.

5 - Sister Josephine is not a martyr, invoke her only as a virgin. The truth is that she is not what you imagine her to be.

Father Vincens has just received a letter from Father Lavigne. It deals with the question of building a new church to replace the one that now exists at l'Osier. The stones are being brought in, the stone-masons will soon be there, sand, lime, everything will be at hand; things are so far advanced that the Superior General will be compelled to give his consent to all that. Well! I must tell you: No! When someone acts in such a dirty and unacceptable way that is against every principle and subversive of all order, he puts the superior in a position wherein he cannot possibly give his authorization, even though he might have considered giving it, if a more religious and canonical manner had been followed. Before putting himself so much in the limelight, Father Lavigne, before proceeding, should have been thinking of answering the canonical complaints concerning his teaching that two Bishops have lodged against him. My Lord the Bishop has asked him to come here to explain and, if possible, to clear up the complaints against him. That is his first duty; after that, we can think of other things. The essential point is to show that we teach and preach the holy Gospel without changing or deforming it. Father Lavigne even claims that he has your full consent for all the preparation of this building project.

Please inform your community of the death of lay Brother George Featherstone, deceased in England, so that the suffrages he has a right to are applied to him and that everything that the Rule prescribes for the repose of his soul is done.

I greet you with affection and remain your loving brother,
Tempier, O.M.I.

106. [To Bishop de Mazenod, at Marseilles].⁴

Father Tempier is opposed to naming Father Gondrand as professor of eloquence for the young Fathers doing their pastoral year.

Marseilles, August 1852.

. . . Now, my dear Father, since I have the occasion of writing to you, you will need the patience to listen to me once more say a few things about the studies that our young Fathers will be making in our house of Le Calvaire.⁵ The issue, from my point of view, is still whom we will choose as their teachers and formators. Well, I cannot be persuaded that Father Gondrand should be the one to be put in charge of this undertaking. This Father is a man who cannot and will not change his way of doing things. He even had some words with you on this matter once and, when he gave his panegyric on the Blessed P. Claver, you were so put out at his manner in the pulpit and even at the content of his speech that you were debating whether or not to have him come down from the pulpit, for you were convinced that in a similar circumstance St. Alphonse de Liguori would have silenced a preacher who was preaching thus in his presence, and that especially if the preacher was one of his own men. So, if it is he who is going to form our young men and train them to be noteworthy people in the Congregation, we shall have to begin by telling these young Fathers: I am giving you a teacher and a formator, but beware lest you imitate his style: for, if you do, I will condemn you, I will no longer recognize you as children of the family, you will never save souls and I will never cease blaming you and I will even ban you from the ministry of preaching for as long as you have not corrected yourselves.

⁴ Yenveux VIII, 218.

⁵ The 1850 Chapter had decided that the young Fathers who remained in France were to do two years of pastoral studies.

Take good care not to follow him in his insights into an unintelligible metaphysics which only tickles the ears of a few privileged people who understand or think they understand it and who afterwards remain what they were, cold and without feeling. Such things will never convert a soul and your sermons would be a profanation of the holy word. Take good care not to imitate his gestures, his manner, his delivery, for that would make you comedians, which I would not at all stand for. In God's name, beware lest you follow the example of regularity he will be giving you, his comportment, his nosing into everything, his indepent airs, his shameless bearing, the elbow-room he gives himself, his free-wheeling manner of judging and passing sentence on everything. That is not how I want you to do things. That would utterly displease me; I could not consider you my sons and I wouldn't accept you in that condition — if you take this teacher as your model. So why do you appoint him if we cannot accept anything from him? We shall take good care, for you ask us to do so, but it will be difficult for us not to be influenced by the one whom you have given us as formator and master. That is what the young Fathers will say to you.

In the eyes of the Congregation, this choice will be significant and each one will tell himself or ought to: since that is the man who is proposed and put in charge of our young men in view of forming them, we are to strive for his style and all the qualities that come with it, he is the model on whom we should pattern ourselves. That would be a scandal, and it would also be one for the clergy of the diocese and for the public who have assessed him in no uncertain terms. And so when he is seen as directing our higher studies, people will say that that is what we are trying to become.

I'll wager that there are perhaps only three diocesan priests who have not assessed and criticized him according to his true desserts.

In God's name, my Lord and beloved Father, do not do this, I beg you. Such a choice would do incalculable harm to the Congregation. You will perhaps reproach me for coming back

again on this matter, but I feel I must do so as a duty in conscience. I am obeying to inner convictions which, I am certain, you would find, were you to consult them, are shared by all men of good judgment in your Congregation, with very few exceptions.

I would have other matters to tell you, but since you will be here tomorrow, I shall discuss them with you *viva voce*.

Your entirely devoted and obedient son,

Tempier, O.M.I.

107. [To Father Fabre, at N.-D. de l'Osier].⁶

Cholera epidemic at Marseilles.

Marseilles, July 25, 1854.

I have just received and read your letter of the 23rd and I thank you for all the kind things you said. We will keep you informed, be sure of that. Even though things are very bad here, I know that at a distance things are exaggerated even more. We stick to exact facts in what we write. Deserters leave only because they are afraid and fear amplifies everything; then they have to justify their deeds and, consequently, say that everyone is dead: *aufugi ego solus*.⁷

I greet you with affection and am your devoted brother,

Tempier.

108. [To Father Chevalier, at Buffalo].⁸

Financial crisis in America and in Europe. Sell a part of the

⁶ In the margin of Father Rey's letter to Father Fabre on the same date. Orig.: Rome, Oblate General Archives, L. Rey-Fabre.

⁷ Job 1:15: "I all alone escaped. . . ."

⁸ Copy: Rome, Postulation Archives, Reg. lettres 1855-1863, DM X.

*Buffalo property in order to pay off debts. Keep the college.
Many deaths in the Congregation.*

Marseilles, March 19, 1855.

Reverend Father,

We have received your two mailings of last September and October and your last one that has just come in, which gives an account of your house under the financial aspect, dated February 2nd of this year. I communicated the latter to our illustrious Lord and Father in his Council of the Congregation which was held yesterday, Friday.

With you we regret that the difficult situation America is experiencing on account of the present war in Europe⁹ is felt in a special way in the United States where it is causing a real financial crisis, so much so that it is very hard to get money. But since this same difficult situation is felt even more in the belligerent States who are in a way the theatre of the war than it is in far away countries, you can easily imagine that we in France also experience this malaise, and if we were to borrow money today, we would have real difficulty in finding lenders who would loan their money. This clearly tells you that we cannot borrow for you now as we have done in the past and that, in one way or another, you will have to find the ways and means to meet the payments which you must make on next May 1st. Consider yourselves duly warned that you cannot expect anything from here. I believe that I have already told you that last year I instructed Mssrs. Jazigi and Goddard of Boston that they are not to give you anything any more in my name until I had opened a credit account with their firm, otherwise I would refuse to honor every bill or receipt bearing your signature.

We are more embarrassed here than you are. If you can obtain no loans, sell a portion of your land. And if, because of the present circumstances, it should happen that you cannot

⁹ In 1854, Napoleon III allied himself with England to defend Turkey against Russia. In 1855, Sebastopol was taken by the Russians.

get profit from this sale today as you could possibly profit later by holding off on the sale, that's a misfortune that you have in common with many other people. We are reduced to the same condition in order to keep the Congregation going in the crisis we have to go through and which may last for a long time; and our houses in England are caught in the same situation.

After all, one can hope that in the United States, where you are far removed from the theatre of the war, a war in which you are not taking part, that the crisis you speak of will not last so long, that things will straighten out and you will be in a state of normality. It is going to be quite different here where we are crushed by taxes and must sustain all the costs of the struggle.

The Bishop tells me that he has never before given anyone the permission to sell that he is giving you today. Father Santoni is therefore mistaken. And the Bishop has given this permission quite reluctantly because of the circumstances in which you are caught, for he is convinced that by waiting you would get a better deal on your land. The Bishop does not think you should give up the college and thus serve at Buffalo only one church and the dream of a major seminary which next year will probably be reduced to seven or eight students and then to zero when the Bishop of Buffalo will open — as he is planning to do — near his cathedral and for its service an ecclesiastical school. Then, it seems to me, you would be left with an existence that is like that of a parish priest in an ordinary parish. With patience and persevering effort, your college will develop, for there has been progress and an increase in the number of students each year since you established yourselves in Buffalo. If at present you have lost a certain number of students, you point out the reason yourself: the financial embarrassment that fathers of families experience. You have nevertheless gained the people's confidence and as soon as the crisis is past, young people will be coming back to you.

The Congregation is being very much put to the test by the losses we have just sustained. You must certainly have heard about Father Duperray's death at Brownsville. We have suddenly received the news of the death of Father Lacombe who succumbed to cholera on the island of Ceylon, and of Father Dorey, the superior of our house in Nancy, who succumbed to an attack of typhus which he contracted by caring for the prisoners in this city. Both of these men are the victims of their zeal. A few days earlier, we lost Father Pasqualini in our house of Vico in Corsica; and another Father, named Rossi, of the same house is nearing his end. Perhaps you know that Father Amisse is being recalled to France to restore his health, which was strongly undermined in England where he was stationed; he has hardly gained any strength since he is back. Only God can tell us whether he will ever fully recover.

Father Aubert has really put us in a dither these past few days. An acute erysipelas brought on a brain hemorrhage which left him in a coma and made us fear a catastrophe; fortunately, he has come out of that alarming condition and is out of danger today. Among our losses, I forgot to mention Father Casimir Chauvet, who was your professor at N.-D. de Lumières. He died at Romans where he was professor of moral theology in the major seminary.

That is enough, I think: we are beginning badly this year. Never since the beginning of the Congregation have we lost so heavily and all at once, so to speak. Look after yourselves in your region and may God keep you from every danger.

I greet you with affection and am your devoted brother,

Tempier, O.M.I.

P.S. I forgot to tell you that the Bishop authorizes you to sell only that amount of land which will bring you the needed funds to pay off the debt and thus free your property.

109. [To Father Chevalier, at Buffalo].¹⁰

Regrets that they have closed the college. Have the debts been paid? What is to be done with the land? Bishop de Mazenod loves all his sons, even if he has written a severe business letter. The Congregation has taken out important loans to assist Buffalo. Last will and testament.

Marseilles, March 24, 1856.

Reverend Father,

I blame myself for not having replied sooner to your letter of last January, but I kept waiting day after day for the one you told me you felt obligated and wanted to write to our illustrious and beloved Father; for, while waiting for him to answer you, I thought that in my answer I could perhaps speak to you about the things you would write or ask the Bishop about. I see that by your silence you are late as I am, and so we are two guilty people who will not find it difficult mutually to pardon each other. Having said this, I come to your letter which I shall reread in order to refresh my memory as to its content. That's done. My New Year wishes, in reply to yours of early January, will reach you a little late, I know, but they are no less sincere. Accept them as coming from the heart and do not take into account my slowness.

I know that your community at Buffalo is now reduced to a small number at present and I have also learned that you took the extreme measure of closing the college. I really cannot judge just how wise this decision was nor the need that occasioned it. I can only see it as an extreme measure. It is a backward step taken while looking ahead, a partial retreat which looks very much like a full scale retreat. In the meantime, you continue giving your course of theology to some students whom you are bringing in from the bishopric or the bishop's house. Now what are you going to do with your land? I know that on it you have your chapel in wood and the

¹⁰ Copy: Rome, Postulation Archives, Reg. lettres 1855-1863, DM X.

buildings which served as a college up to the time that you sent your students home. You do not say in your letter whether a part of this land has been sold, if the planned streets that were to cut and reduce it on two ends have been opened, nor if you received a suitable compensation.

You will soon have to make a payment, unless you have borrowed money to free yourself in regard to the seller or towards the county. I think that, whatever the case, you must have managed to put yourselves into a position to meet your obligations. Don't forget this matter and don't wait until the last moment, because you must keep in mind that you will count on us in vain. We are in equally bad straits here and perhaps even more than you are yourselves. I cannot give you any advice since we are at such a distance from each other and I also do not quite know the local circumstances. I understand that the Bishop's letter to which you allude¹¹ in the one you wrote to me makes you somewhat reluctant to write to him and give him an account of your position and the state of your affairs. But you would be mistaken to think that his heart is closed in your regard. No, the Bishop is not in the habit of treating his men like that, his father's heart remains always the same, he is ever loving towards his own men. He wrote you a somewhat severe business letter; you must admit, however, that all the evidence was in his favour and that there wasn't a single item in that letter which was not motivated and backed up, as it should be, by antecedent facts. Was there on your part some adopted plan not to explain yourselves frankly and to ask one thing while really intending something else? I don't think so. I rather feel that an embarrassing situation that you didn't foresee arose and this brought about unforeseen results that you did not expect. So explain yourselves clearly to him in a courteous language and he will have no difficulty appreciating your reasons. Write him, therefore, and send him a report both of your temporal affairs and of the

¹¹ Reference to the letter of May 28, 1855. Cf. *OBLATE WRITINGS II*, pp. 94-96.

moral state of your house, in a word, of the¹² situation of your establishment in Buffalo.

You could at the same time give him your reflections on what could be done in the United States in terms of missions along the same line as those we give in France. The Bishop likes to know all these things.

You are mistaken, my dear man, if you think that because of the 20,000 francs that the Work of the Propagation has allocated to us for the operations of 1855, the loan of 11,000 francs we took out on a date I don't recall now because I don't have the record book at hand, will be lighter for us. Our burden has not been lightened at all. For all the money that we borrowed for you, nothing has as yet come back to our till that would allow us to reimburse those whom we owe, neither in terms of the principal nor of the interest. Do you realize that all that puts us into a very difficult position and that we are impatient to extricate ourselves therefrom as long as you have not reimbursed the sums that we borrowed for you.

At least take the necessary precautions so that whatever happens, these sums are not compromised. Have you taken the trouble to make your last will in favour of one of our men who is eligible to receive an inheritance according to the laws of the country? We are all mortal beings, and whoever entertains the idea that he still has before him a long series of years to live on this changing earth may be closer to death than he thinks. Let us take care. . . .

Goodbye, my dear man. I am sorry to leave you with this spiritual bouquet, but one day that no one can predict it will be only too real in regard to the moment and the hour.

I greet you with affection and I remain your much devoted brother.

Tempier, O.M.I.

¹² Ms.: votre.

110. [To Father Courtes, at Aix].¹³

Bishop de Mazenod is appointed Senator. The next General Chapter. Altar of Montolivet.

L.J.C. et M.I.

N.-Dame de Montolivet, June 29, 1856.

I am not coming to give you news which is no longer news but which you learned as quickly as we did via the newspapers. This event is nevertheless a joyful one for us, because it shows how favorably inclined the Sovereign is to our beloved illustrious Father and his benevolence towards the same.¹⁴ This mark of distinction which he did not bestow on any other Bishop of the Empire is manifest proof of this. Since the Archbishop of Paris is in an exceptional position, it can always be said that this distinction conferred upon the Bishop of Marseilles is unique to date and, should there be others hereafter who may be named to the Senate, it will always remain true that he was singled out by the Sovereign and was the first one thus named. I don't know if that will bother certain jealous people; for us, in any case, it is a reason to rejoice. Letters have arrived telling us that Fathers Santoni and Honorat as well as Bishop Guigues have left Canada to attend the General Chapter.¹⁵ Father Honorat is coming as the province delegate. Father Semeria should also be on the high seas. He has definitely been named coadjutor to the Vicar Apostolic of Jaffna.

You are aware that Mr. Escursan, the sculptor who worked on our funeral chapel, is now doing our altar at Montolivet. This good man doesn't have enough money to buy in advance the marble and labor he needs before his work is finished and installed. He needs an advance payment and I am requesting you to pay him the same, for you are, so to speak, right beside him. He would need 1000 francs now and later

¹³ Orig.: Rome, Oblate General Archives, L. Tempier-Courtès.

¹⁴ Bishop de Mazenod was made a Senator on June 24, 1856.

¹⁵ The Chapter was held at Marseilles from August 4th to 12th, 1856.

you could add another 500 francs. We will settle our accounts with each other during the time of the General Chapter.

I leave you and will go and sing the high Mass. I am your devoted brother,

Tempier, O.M.I.

111. [To Father Casals, of the Order of Minimes].¹⁶

Father Boeuf and Bishop de Mazenod want the monastery of the Minimes at Marseilles to follow strictly the Rule of St. Francis de Paul.

Marseilles, September 29, 1857.

I have just seen Reverend Father Francis de Paul Boeuf who briefed me fully on everything that relates to his present position. I must say that I found everything he said most reasonable. Certain it is that when he felt himself powerfully moved by grace to re-establish your Order in France, he always had in mind and meant to establish his house, as well as the others that would be set up if God blessed his plans, according to the full tenor of the Rule such as your holy Founder gave it.

It is in this sense and with this intention that he made his religious profession, authorized as he was thereto by the General of the Order and by the Supreme Pontiff.

Besides, my Lord, the Bishop of Marseilles, who does not accept that religious are such by half only, favoured and encouraged him in his undertaking only when he had the assurance that the house or monastery of your Order that was to be opened in his diocese would be a model monastery in its regularity. If it was to be otherwise today, I am convinced that

¹⁶ Copy made by Father Casals in the report of the canonical visitation of the monastery of the Minimes in Marseilles. Orig.: Rome, Archives of the Minimes, doss. CXLV, storia dell'Ordine, ex case conventuali, 5 M A: decreta sacrae visitationis, p. 10.

his Lordship would prefer to have this house closed. I base this on my knowledge of the Bishop's attitude in this regard. I cannot consult him at this time because he is away and he will be back in Marseilles only by next Saturday.

Please accept, etc.

Tempier, vic. gen.

112. [To Bishop Guigues, at Bytown].¹⁷

Loan of 30,000 francs to avert disaster at Buffalo. End of the financial crisis in the United States.

L.J.C. et M.I.

Marseilles, January 2, 1858.

My Lord and most illustrious friend,

I am happy that I have been given the occasion to offer you my sincerest best wishes as we begin this New Year. May God grant you, my Lord, along with health, his most abundant graces so that you can continue for many fruitful and blessed years the important mission he has entrusted to your Lordship.

I have just actively concerned myself with the loan which our illustrious Lord and Father had to take out to avert the disaster that was threatening us at Buffalo. It took a lot of effort and much negotiating to finally obtain a loan of 30,000 francs at the end of this coming February, if this loan or, better, this borrowing by the Bishop should be absolutely needed. I speak in these terms because we can, indeed, we must believe that the house of Buffalo will be able to avoid having recourse to this extreme measure which would be a great embarrassment for the Bishop and a major inconvenience. In France things are not arranged and done as they do in your paper-inclined country. Thus there is more stability here in regard to worldly business, and if we didn't have business relationships

¹⁷ Orig.: Montreal, Oblate Provincial Archives.

with England and your adventurous America, financial crises would rarely occur in our fine country: tempests of this kind always come to us from the outside.

I have just said that we can believe the house of Buffalo will be able to do without having to take out a loan in order to pay off another. The reason for this is that things in the United States are returning to normal. The public press of that country and particular trading correspondence tells us that the banks have more money than they need and are paying in hard cash. Consequently, the bank of Buffalo, which was strongly demanding that Father Chevalier pay back the advances given to him, under penalty of having our property sold if between now and the end of next February he had not done so, will no longer have any reason to demand this repayment so rigidly and will no doubt continue to extend to him the credit that they have given him and not bother him any further. That development appears more than probable to us, and it will be up to you, my Lord, to urge him to move along this route without letting him know that another could be opened up for him by us.

Nevertheless, to be ready for every eventuality and to avoid ruin, I have just opened for you, on the orders of the Bishop, a credit of 30,000 francs at the house of Jazigi Goddard and Co., in Boston. This credit is opened to you personally, my Lord. If you find that you absolutely must use it, either the whole or only part of it, you have to take out the money before March 15th next. Once this deadline is past, the credit is withdrawn. I have decided to act in this way in order to avoid setbacks that may arise. It is quite understood that your Lordship cannot use it for any other purpose than to come to the aid of the foundation in Buffalo.

The mail which will bring you my letter will be carrying another to Mssrs. Jazigi Goddard and Co., who are asked to write to you and to confirm for you the things I have written to you above on this topic. If you take out money for Buffalo, you will make out your receipt which you will forward in a letter to Father Chevalier. Your receipt from M.M. . . , bankers

at Boston, on the credit that has been opened for me, the sum of, etc. . . .

I am sending these gentlemen your autographed signature in order to avoid a surprise. For the rest, your Lordship will undoubtedly reply to the letter that these gentlemen will be writing you and thereby they will become familiar with your signature, my Lord. I am changing pens, as you will notice, and since a metal pen has always made me despair, I will be brief in what I have still to tell you; in fact, time is lacking, even if I would like to write at greater length. Please accept, my Lord and illustrious friend, the homage of my deep respect and my most affectionate sentiments.

Your devoted servant

Tempier, O.M.I.

P. S. Please send the enclosed letter to Father Reboul's address as soon as possible, an address that you will fill in, because I don't know where he is at now. I am writing to him about an urgent matter that concerns his family.

113. To Father [Vincens], seminary of the Oblate Fathers, at Montolivet, suburb of Marseilles.¹⁸

Father Tempier's health is getting better. Making shirts at the Refuge workshop.

L.J.C. et M.I.

[Bishopric of Marseilles], July 13, 1860.

My dear Father,

I am not coming to give you news about my health. Father Bonnefoy, whom I saw this morning, will have told you

¹⁸ Orig.: Solignac. The letter is torn and the name of the addressee is gone. It was certainly Father Vincens, then assistant general and secretary general of the Congregation. He could have been resident at Montolivet during the summer. Father Mouchette and the scholastics usually spent the vacation period at N.-D. de Lumières. Father Vincens went to Angers at the end of July. Cf. Mazenod to the Bishop of Angers, July 30, 1860.

upon his return to Montolivet that I am much better, thanks be to God. I hope that three or four more days of special diet and rest will be enough to restore me completely.

Here is what I would ask you to do. Ask Brother Ferrand for two shirts which are to serve, in regard to their dimensions, as patterns for the ones they are going to make in the workshop of the Refuge; we need one for people who are taller and the other for those of medium height. The latter are the majority among us; for the rest, we must not humiliate our category of people, nor do we want to have those who are taller becoming proud at our expense, that would be wrong. History tells us that, generally speaking, all great men, with rare exceptions, did not surpass medium height and even were below that. So if I count those among our young Fathers who are giants, I see only Fathers Corbin and Avignon; Fathers Salaün and Lenoir must be classified among the ordinary height people. Well, Brother Ferrand has to pick out a shirt for the first group and another for the second. You will easily understand what I am saying: shirts are a kind of sack which will always adjust themselves to a man's body, even though there are differences between the individuals who wear them; and then, no one knows what is underneath when we are fully dressed. Once this choice is made, send the two shirts with the enclosed letter to the Refuge with Brother Bouquet. Now this has to be done today. Now Brother Ferrand should take care not to choose shirts of a ridiculous cut, as we come across from time to time.

Good day, my dear Father. I greet you from my heart and ask you to excuse my poor handwriting: I am using a pen that isn't working too well.

Sincerely yours,

Tempier, O.M.I.

114. [To Father Vincens, seminary of the Oblates, at Montolivet, Suburb of Marseilles].¹⁹

Few Fathers at Montolivet. Father Tempier's coming visit.

L.J.C. et M.I.

[Bishopric of Marseilles], July 21, 1860.

Yes, my dear Father, I was really surprised for a while last Thursday when I came to Montolivet and found a *casa* almost empty of all our Fathers, with the exception of Father Hamonic. I was soon reassured, however, when I learned that several of you, with you in the lead, had gone to hear the panegyric on St. Vincent de Paul being preached by Father Rambert. I couldn't help but find that good and acceptable.

Father Bernard, whom I saw but a few moments ago, tells me that you are going to N.- Dame de la Garde on Tuesday, rather than next Monday. If that is the case, I will come Monday to visit you, unless you tell me to the contrary.

My health is getting better all the time, and I would like to return to Montolivet for good, except that I think it necessary to follow special treatment for a few days to rid me completely of what's left of this vile catarrh which tormented me so fiercely last winter.

Enclosed you will find the letters of authority of which you spoke to me.

Good day, my dear Father. I greet you with affection and also Fathers Bonnefoy, Battesti, Hamonic and then the whole family that stayed faithfully at their post, for the others abandoned me when I took to my heels, as they say. Until Monday, then. Sincerely yours,

Tempier, O.M.I., v. g.

¹⁹ Orig.: Solignac.

1861**115. [To the Fathers and Brothers O.M.I.].¹***Informs the Oblates of the Founder's Illness.*

L.J.C. et M.I.

Circular No. 1.

Marseilles, January 17, 1861.

Reverend Father,

Our dear Congregation is presently threatened with a most painful trial. Our Lord Bishop, our most reverend and beloved Father, Superior General and Founder, is dangerously ill.

Since the beginning of this month, he has had to keep to his room because of an abscess that opened on the left side of his chest. Since the professional people were fully confident concerning the outcome of this illness, we did not want to alarm your filial concern by informing you about it.

More alarming symptoms appeared yesterday and a complication has set in. A consultation of three doctors have discerned a more serious malady. We hasten to share with you the sorrowful anxiety which this terrible discovery has brought us.

Upon receipt of this letter, please prescribe for your community a novena consisting of prayers and the application of one Mass each day, to ask God that our beloved Father be promptly restored to good health.

By means of our prayers and good works, let us together do holy violence to the Lord so that, through the intercession of our good Mother, the Immaculate Virgin, this precious life is preserved for us.

Please accept, Reverend Father, the sincere expression of our devoted service.

In the name of the Assistants General:
Tempier, O.M.I., 1st Ass't.

¹ *Circulaires administratives*, I, 21.

116. [To the Fathers and Brothers O.M.I.].²

The Founder's illness. Bishop Guibert tells him of the seriousness of his condition and administers the Sacrament of the sick to him.

L.J.C. et M.I.
Circular No. 2.

Marseilles, January 29, 1861.

Reverend Father,

Since our letter of the 17th of this month, the state of health of our Lord Bishop, our most reverend and beloved Father, has not improved. Because the prolongation of such a serious illness constitutes a danger which, though not imminent, is nevertheless rather grave, we felt that we should not leave our venerable sick man uninformed about his condition. Archbishop Guibert of Tours, who, as soon as he had heard how grave the illness was, hastened to come and to take up residence here, accepted to carry out this painful duty. He fulfilled it with the prudence and filial devotedness that all of you are familiar with: he has given us so many proofs of the same both in regard to our beloved Fathers as well as to our dear Congregation. Our Lord the Bishop received this communication with a tranquillity, piety and serenity of soul which did not astonish us, but which did, nevertheless, move us to deepest admiration. He warmly thanked Archbishop Guibert and embraced him with moving tenderness. He immediately asked to receive the last Sacraments, thus acting as a model and example always and in all things to his twofold family. Since the danger was not imminent, he wanted to prepare himself for three days for this event which his lively faith and loving devotion towards the Blessed Sacrament portrayed to him in all its greatness. It is not possible to tell you the example he gave, the sentiments he manifested during these three days. We consider it a special grace to have seen and heard what we did. "I am on the cross," he cried out. "I gladly

² *Circulaires administratives*, I, 23-25.

stay on the cross and offer my sufferings to God for my dear Oblates.”

On the 28th of this month, at ten o'clock in the morning, the Holy Viaticum was with the utmost solemnity brought by my Lord the Archbishop of Tours. The Bishop of Ceramis, all the clergy of the city, all our Fathers and Brothers present in Marseilles, more than seventy in number, were part of the cortege in the procession. Before receiving Holy Communion, our venerated Father wanted to show us the full beauty and quality of his heart. Since he could not speak himself, he had asked Archbishop Guibert to tell us two things in his name: that he had always loved us and would always love us, and that he wants us, for our part, to love each other as brothers; that this mutual affection would make us happy, holy and strong to do good. God will surely grant us the grace to hear this loving and saintly voice in our midst for a long time yet; but let us never forget the words that our Father spoke on this solemn moment. They are a summary of his life, they are the core of the holy Rules that he gave us.

When the ceremonies prescribed by the Church were over, all the members of his twofold family came to kneel at the feet of this loving Father, to kiss his hand and receive his blessing. He welcomed all these sons with a heavenly smile and a holy joy lit up his noble countenance. If only you could have been there, all of you, dear brothers dispersed over the extremities of the earth, you who are his joy and his crown! Oh, he certainly thought of all of you, he blessed all of you: he himself told us so with an indescribable serenity and happiness. Emotions were at the breaking point: so many tears were shed! He also, our beloved Father, was weeping tears of tenderness and joy. In spite of this deeply moving scene which lasted more than half an hour, our Lord the Bishop was not more tired; and today, the professional people, while stating that the situation remains grave, are still hopeful. Let us double our fervor so that these hopes may be fulfilled. Let us pray without ceasing, let us offer to the Lord, through the intermediary of Mary Immaculate, everything that our hearts inspire

us as sons, so that the adorable heart of our divine Master may finally be touched by our tears and supplications and give back to our sorrowing family its beloved Father, a grace we beg for on our knees.

Accept, Reverend Father, a new assurance of our sincere, fraternal attachment.

In the name of the Ass'ts. gen.,
Tempier, O.M.I., 1st Ass't.

117. [To his Eminence Cardinal Barnabo, in Rome].³

Bishop de Mazenod's illness. For reasons of conscience, Father Trudeau should not be appointed Bishop of Vancouver.

Confidential.

Marseilles, February 8, 1861.

My Lord,

Your Eminence must have received a letter from the Bishops that constitute the province of Canada, in which these venerable Prelates present to His Holiness, or to the Sacred Congregation of Propaganda Fide, the reverend Father Alexandre Trudeau as a candidate for the episcopate and to occupy the bishop's see of Vancouver which is now vacant due to the resignation of Bishop Demers.

The reverend Father Trudeau is a priest who belongs to the Congregation of the Oblates of Mary Immaculate, of which Bishop de Mazenod of Marseilles is the Founder and first Superior General. This religious was surprised and completely disconcerted when he was informed about the measure that the Bishops of Canada had taken with the Holy See.

To restore his peace of mind and at the same time to fulfill a duty laid upon him by the Rules and Constitutions of our

³ Orig.: Rome. Archives of Propaganda Fide. Scritt. rif. nei Cong.: America-Stati-Uniti, 1861.

Congregation, Father Trudeau hastened to write to our illustrious Lord and venerated Father, giving him his reasons for declining the dignity to which he was to be raised, and asking for advice.

Bishop de Mazenod, whom I serve as vicar general inasmuch as he is bishop and as assistant general inasmuch as he is Superior General of our religious Congregation, has commissioned me to let Your Eminence know — in his present state, he is not able to do this himself — that he completely agrees with the reasons of conscience that Father Trudeau had submitted for his consideration and to his authority; and, in spite of his weak condition, he made a special effort to write a few lines to this Father, telling him to refuse absolutely the episcopate.

I am faithfully transmitting to Your Eminence the very words of my Lord the Bishop and our venerated Father, whose illness is still grave though not beyond hope. The medical doctors are hopeful and we are confident that he will regain his health.

With deep respect and the greatest veneration, I have the honor of being Your Eminence's most humble and obedient servant.

Tempier, assistant of the Superior General.

P.S. I have just read this letter to our venerable sick Father and he finds that I have expressed his thought correctly. He wants me to add as a postscript that he feels in conscience duty bound to beg Your Eminence to go no further and to exclude Father Trudeau from the episcopate.

118. [To the Fathers and Brothers O.M.I.].⁴

Requests prayers for the Founder, whose illness is more and more serious, and for Father Bienvenu Noailles, who died at Bordeaux.

⁴ *Circulaires administratives* I, 27-29.

L.J.C. et M.I.
Circular No. 3.

Marseilles, February 10, 1861.

Reverend Father,

You are no doubt waiting for news about the Lord Bishop, our Most Reverend and beloved Father, and especially for news that is better than that which we brought you in our two circular letters of January 17th and 29th. We are going to give you some news today, but, alas! they are not such as you would like to receive nor as we ourselves would like to have them. Two days after he had received the last Sacraments, the Bishop had a violent bout with fever, which caused us keen anxiety. This alarming situation lasted for three days. After this crisis, there was a notable improvement; three days passed without any noteworthy change. But after that short improvement, a worsening condition set in and today the doctor informed us that the hope he had entertained has been diminished. So once again we are in great anguish and painful anxiety, once again we are threatened at close quarters by this dreadful misfortune which for a moment seemed to be moving away from us. We are sure, Reverend Father, that you share with us this anguish and anxiety. Since, however, the hopes are but diminished and some hope still remains that a Father so loving and so loved will be kept in our midst, let us pray more fervently and let us have more insistent recourse to her whom we never invoke in vain. Let us ask, let us beseech the Immaculate Virgin to show herself as a Mother to us and not refuse her children, but to preserve him who has begotten them to the religious life and, in the case of a great majority, to the priestly life. We are priests, we are Oblates. At the sacred altar, at Mary's feet, let us ask with insistence that this grace be not denied to us. Let us offer up for this intention all our good works and apostolic efforts. May the Sacred Heart of Jesus, the Immaculate Heart of Mary, who have been so often favorable to us, not now be closed when we are begging them to keep our Father for us.

As we come again with an urgent appeal to your filial piety so that you beg for the preservation of our beloved Father, we have yet another duty to fulfill. In his circular letter of last November 17th, our Lord the Bishop asked your opinion concerning the affiliation of the Sisters of the Holy Family with our Congregation; he asked you to send in your views as soon as possible and this for special reasons. These reasons were none other than the danger which threatened the health — already weakened for some time — of the venerable Father Noailles, the Founder and Director of all those works. Our beloved Superior General would have liked to bring him the consolation of seeing his wishes fulfilled and his request favorably received by the members of our Congregation. Alas! illness on the one hand and death on the other have hindered the two Fathers of the two families to meet each other's wishes. The Lord has just called to him, to crown him in Heaven, the soul of this man of God, so rich in virtue and merit. Father Noailles died in Bordeaux on February 8th. He has died, but his works continue to exist. We are confident that his intention will be respected and his wishes fulfilled. Already we have a duty to carry out in his regard, one that is certainly exceptional in the light of our Rules, but which everything justifies and which you will hasten to accomplish. Father Noailles was not one of us by oblation, but for several years now he was one of us in heart and soul. Our joys were his joys, our difficulties his, the interests of our Congregation, though quite distinct from the interests of his works, he held equally at heart. He communicated this attachment to his daughters and on more than one circumstance we experienced clear proof of it. As soon as he heard about our Lord the Bishop's illness, he prescribed in all his communities forty days of prayers, good works and Communions to ask God to restore this man whose health was more important to him than was his own. On his bed of suffering, where he endured with faith and resignation a long and cruel martyrdom, his heart and spirit followed the painful stages that we ourselves were living. Often he would say: *I accept these sufferings. I want to*

suffer for the Church, for my daughters, and for my dear Oblates. During his entire illness and even when delirious, he often spoke about his *dear Oblates*.

Father Bellon, who was staying near him as a help in the affairs of the Holy Family, was able to surround this good Father with filial devotedness — so have they written to us — and to do what each one of us would have been happy to do in such sorrowful and moving circumstances. We will respond to this affection that the good Father nourished for our Lord the Bishop and for our dear Congregation by fulfilling in his behalf everything that our holy Rules prescribe on the death of one of our own men. When you receive this letter, you will see to it, Reverend Father, that each priest in your community offer a Mass for the repose of the soul of the dear departed who was so united to us by close, fraternal bonds. This Father, who was so good and so attached to us here on earth, will soon be in glory, if he is not already enjoying its bliss, as we have every reason to hope. Surely he will in that situation keep us in mind before the Lord and the Immaculate Virgin and ask and obtain that our venerated sick Father be healed and that the two families which were one in his heart prosper. Accept, Reverend Father, renewed assurance of our sincere and fraternal attachment.

*In the name of the Assistants General,
Tempier, O.M.I., 1st Ass't.*

119. [To the Fathers and Brothers O.M.I.].⁵

Novena to St. Joseph for the Founder's health. The Founder's physical forces are weakened, but he retains his interest in the Oblates and is happy about the affiliation with the Holy Family of Bordeaux.

L.J.C. et M.I.

Circular No. 4.

⁵ Circulaires administratives, I, 31-32.

Marseilles, March 7, 1861.

Reverend Father,

We have a number of times considered informing you about the condition of our Lord the Bishop, our beloved Father, since we issued our circular letter of the 10th of last month. We were waiting for some notable change before doing this. We would have been so happy to tell you: Let us rejoice, our Lord the Bishop is out of danger. We did have that hope for a few days: there was an evident improvement that seemed to take hold. We were on the point of telling you about it so that you could share our joy and happiness, when suddenly it ceased. The digestive system which had slowly started to function quite regularly again began to fail; the light food he could eat had to be reduced and our fears, which were lessening, came back in full force. We now hasten to let you know our apprehension so that you can join us in having recourse to the means which had already almost completely succeeded. Let us resume our prayer with greater fervor: perhaps the Lord wants only to test our trust and see if we continue ardently to place our hope in him. After Jesus and Mary, we have a power and very kind protector in Heaven. Many times Saint Joseph has proven to be our intercessor and support. Our venerated sick Father has always had a tender devotion and the greatest confidence to this Saint. Now his feast is drawing nigh: before or after this solemnity, let us unite our heart and spirit to this glorious Patriarch and ask him to keep our beloved Father alive. In the houses where this circular letter will arrive in time, we would like a novena to be made by all the members of the community gathered together around this glorious Saint's image. Let us make it with complete trust and the greatest fervor. Saint Joseph will hear us and present our prayer. Let us hope with unshakeable hope that it will be heard.

Even though our beloved Father is physically weaker, you will be consoled to know that his spirit, throughout his entire illness and up to this very day, has lost nothing of the vivacity and keen insight that he has always shown. He wants

to know all that is going on in the Congregation and is following everything in the greatest detail. You would be astonished were we to tell you how many times he has amazed us by reminding us of minute details that we were about to overlook in our intense concern over the gravity of his illness. He has constantly required us to give him a summary of the letters that were coming in from the different Missions. We have tried to meet this desire with a great deal of care and prudence dictated by the fact that we have to be careful not to compromise his precious health which is already so much damaged. And what can we possibly say about his love for you that would not fall short of what he has told you so often himself either in person or in writing? The great-hearted person you have known has been constantly such throughout his illness and is such today. You can hardly imagine how lovingly he inquires about all of you, dearly beloved Fathers. He forgets his sufferings, he forgets himself and thinks only of you, of your apostolic works, of the blessings that the Lord is pleased to shower upon your ministry. How often his eyes have filled with tears as we informed him of some of grace's triumphs that the Lord deigns to work through our Missionaries. Each time that we named one of you to him, he said, "If you write him, tell him I love him deeply and bless him with all my heart; let him take care of himself and not tire himself too much."

His heart experienced a great joy since we sent you our last circular letter: the affiliation with the Holy Family has been finalized and in a satisfactory and all-comprehensive way. He is presently preparing a letter to communicate this to you. Having acquainted himself with all the relevant facts and given the most detailed and precise orders towards this objective, he does not want to leave it to anyone else to communicate this to you; he himself wants to let you know what he has seen fit to lay down for the great good of everyone concerned. Soon you will be receiving this letter which, as we hope from your prayers and God's goodness, will not be the last communication that our beloved Father will be pleased to make to us.

Let us fervently ask for this grace. May Jesus, Mary and Joseph grant us this exceptional favor; and, in return, as a sign of our gratitude, let us promise them to proclaim ever more their greatness, devote ourselves more to making them loved and having them reign in all hearts.

Reverend Father, be reassured of my sincere and brotherly attachment.

In the name of the Ass'ts. gen.

Tempier, O M.I.

120. [To the Fathers and Brothers O.M.I.].⁶

Slight improvement in the Founder's health. He continues to be concerned with the Oblates and the affairs of the Congregation.

L.J.C. et M.I.

Circular No. 6.⁷

Marseilles, April 9, 1861

Reverend Father,

In his letter of last March 15th, our Lord the Bishop and beloved father himself told you of the slow but real improvement in his condition. Since that time, this improvement has remained stable: it has not made the progress we had hoped and prayed for with all the force of our desire. In spite of taking food that is rather substantial, his physical strength is returning very slowly; a heavy flow of pus from the wound has been constant up to now and is holding up the regain of energy. This flow, so alarming because of its quantity and persistence, would seem to be diminishing and thus be less a source of concern. Our beloved Father sees a precious grace in the lessening of this flow, a flow all the more dangerous because

⁶ Circulaires administratives, I, 47-49.

⁷ Circular letter no. 5 of March 15th is signed by the Founder and deals with the affiliation with the Holy Family. Cf. *OBLATE WRITINGS*, XII.

it is so near to the chest. All our worries, however, are not over: the condition of our venerated sick Father, while less grave, is still not out of danger. You must continue to offer the prayers which you have so fervently and confidently been offering. We need to thank the Lord for the great grace we have received in the stable improvement that has taken place; we need to ask him that this improvement hold and be increased. We have addressed ourselves to Jesus through Mary and Joseph to obtain this special favor; let us again entrust our prayer and gratitude to our Immaculate Mother and to our glorious Patron. What we have already received encourages us to ask more insistently for what we hope still to receive. May our beloved Father be given to our affection and obedience; may he guide us for a long time yet and sustain us in our beautiful and holy vocation; may we be able for long years yet respond to his affection and devotedness with our veneration, love and zeal.

The greatest joy of his heart in the midst of his suffering — especially in its long and painful persistence — is to speak about you and to hear the accounts of your work and success. After those dedicated to prayer, the moments of his long days that he treasures most are when we tell him about the different letters that are coming in from our different houses and various missions. The sentiments they express concerning his venerated person touch him deeply, but the accounts they give of the triumphs that the Lord is pleased to win through the ministry of our men move his soul to transports of joy. If only you were able to see our Father, who is so good, in these moments especially! His faith, zeal, love for God and souls become manifest in a most striking way, and long after these things have been read, the consoling emotion in his soul is evident in his noble features that the illness has in no way changed. He will speak to us a long time afterwards about these things and his heart is ever longing for another letter which do his heart so much good and also render to us welcome consolation in the midst of our anxiety and alarm. May you be blessed, dear brothers, for all the good that your fine,

moving letters have done to the spirit of our Father in these sorrowful days so full of sadness.

Be convinced that your sentiments are much appreciated and he whose heart has always been so good and concerned gladly reciprocates all the good that you have done for him. His mind dwells always on you, he talks about you always, is ever concerned about your work. No one is forgotten, nothing omitted. Since he cannot do things by himself as he used to, he now directs and instructs us, familiarizes himself with the letters that come in and those that are sent out; gladly, with a hand that is weak but still steady, he writes his signature or a few lines of urgent recommendation on the more important letters where his direct intervention could be of some help for our works and ministry.

We are glad to bring you these details, convinced as we are that they will interest you and urge you to redouble your prayers and good works in order to obtain the full, all comprehensive grace we are asking for and which, if given, our hearts will hold in undying remembrance. We have already invoked Saint Joseph; let us pray to him again on the occasion of the feast we are going to celebrate in honor of his glorious and powerful patronage. This feast was very dear to the heart of our beloved Father. United in heart and spirit, let us all together have this feast preceded or followed with a novena of prayer, mortifications, works of zeal, so that Jesus, our divine Saviour, may grant us this grace through the protection of him whose power is so great in Heaven.

Accept, Reverend Father, renewed assurance of our sincere and fraternal attachment.

In the name of the Ass'ts. gen.

Tempier O.M.I., 1st Ass't.

121. [To the Fathers and Brothers O.M.I.].⁸*Announces the death of Bishop de Mazenod.*

Marseilles, May 21, 1861, 11 o'clock at night.

Reverend and dear Fathers,

Our Lord the Bishop, our beloved Father, has just left us. God has called him to himself in order to crown him in Heaven. Broken hearted as we are with the deepest sorrow, we cannot tell you more at this time. Bishop Charles-Joseph-Eugène de Mazenod, Bishop of Marseilles, Founder and first Superior General of the Oblates of Mary Immaculate, Director General of the Holy Family, has died a death of the predestined. He passed away gently, surrounded by his children, accompanied into God's presence by their prayers and tears, fortified by all the religious help that his piety desired.

In a few days' time we will be able to give you an account of his last moments,⁹ and communicate to you what he charged us to tell you in his name. Please hasten to fulfill for the repose of the soul of our beloved Father all that our holy Rule prescribes for a circumstance like this.

Accept, reverend and dear Fathers, the expression of my most devoted sentiments.

Tempier, O.M.I., *1st Ass't.***122. [To Bishop J. Jeancard, Bishop of Cermis, at the Bishopric of Marseilles].¹⁰***Requests that he be not considered for the post of Capitular Vicar.*

[Marseilles, May 22, 1861]

My Lord and illustrious Friend,

You are aware of the many times that I asked our vener-

⁸ Circulaires administratives, I, 50-

⁹ Father Fabre signed circular letter no. 9 of May 28, which describes the Founder's last moments.

¹⁰ Copy: Registre des délibérations du vén. Chapitre de la cathédrale de Marseilles. A.A.M.

ated and beloved Lord and Father to relieve me of the burdensome dignity he had wished to impose upon me. We have just lost him. I feel crushed and like a man who has nothing left on this earth of miseries, I hasten to tell you this, even though you are not unaware of it, because I have learned that tomorrow or the day after you are to assemble the Members of the Canonical Chapter to deliberate the appointment of the Vicars General.

I do not think that the Canons will be concerned about me in their deliberations. If you foresee otherwise, however I would ask [Your Lordship] to let them know that I am inclined to refuse the honor they might wish to bestow upon me. I have amply paid my debt of devotedness and zeal to this diocese by 38 years of service. At the age I have reached and after losing that which I held most dear in this world, I long only for solitude and rest.¹¹

Accept, my Lord, with the expression of my devotedness, the homage of my deep respect and sincere attachment.

Tempier, provost.

123. [To the Fathers and Brothers O.M.I.].¹²

Suffrages for the repose of the Founder's soul.

L.J.C. et M.I.

Circular No. 8.

Marseilles, May 24, 1861.

Reverend and dear Fathers,

This voice, so fatherly and so loved, is silent. No more will we hear our beloved Father address us in words that were so good and filled with affection and that did us so much good. Your own sorrow is very great; you must perceive what mine must be. I would gladly hand myself over to this sorrow,

¹¹ The Capitular Vicars were: Bishop Jeancard, and Fathers Cailhol and Vitagliano.

¹² Circulaires administratives, I, 53-54.

but I have a debt in your regard, my dear Fathers! The Assistants General have told you that they have appointed me Vicar General of the Congregation and it is in this capacity that I am speaking to you at this time.¹³

Our first heartfelt need and duty is to think of our beloved Father and to pray for him. In agreement with the Assistants General, I felt that in this sad situation we should not content ourselves with what our holy Rules prescribe on the death of the Superior General of the Congregation. The man we mourn was much more for us than an ordinary Superior General. Our filial piety asks more of us, not to succour a soul that is so beautiful and meritorious, but rather to find in this witness satisfaction for our heart and consolation in our sorrow.

You will therefore fulfill the following prescriptions with pious haste:

1° - All the Fathers of the Congregation will say, for the repose of the soul of our beloved Father and Founder, fifteen Masses which can be distributed over the next three months. During the first month each house will hold a solemn chanted service which will be preceded by the recitation in common of Matins and Lauds of the Office for the Deceased.

2° - Until the Chapter is held, the *De Profundis* and proper prayer will be said each day at night prayers.

3° - Each day until the Chapter is held, at the litanies of the particular examen, the verse for the Superior General is to be modified as follows:

V. *Oremus pro Reverendissimo Patre nostro defuncto.*

R. *Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.*

You will individually add, dear Fathers, all that your piety and gratitude inspires and you will be repaid a hundred-fold. But if we really want to bring joy to our beloved Fa-

¹³ Father Tempier was appointed Vicar General of the Congregation on May 24 by the Assistants Courtès, Vincens and Fabre. Cf. Circular letter no. 7, May 24th.

ther's heart and show ourselves to be his worthy sons, let us strengthen the loving bonds of holy charity between us, double our zeal for the salvation of souls, and be ever more devoted to our dear and beloved Congregation.

During the interim duration of my duties, I shall be more than ever exclusively to you, heart and soul, happy that I am able to give you, more than in the past, all the strength and life that the good Lord will give me. This I owe you, this I owe to my beloved Father.

Accept, dear Fathers, the warm expression of my devoted sentiments.

Tempier,

Vic. Gen. of the Congr. of the O.M.I.

124. [To the Fathers and Brothers O.M.I.].¹⁴

Convocation of the General Chapter.

L.J.C. et M.I.

Marseilles, May 25, 1861.

Reverend and dear Father,

In the light of article 3 of the first paragraph of Part III of our Constitutions: *de Capitulo generali*; article 19 of the third paragraph of the same part: *De Vicario generali*; taking into consideration that in both of these articles our holy Rules prescribe that in the sorrowful circumstances that are now ours, the General Chapter is to be convoked *quamprimum*; using the powers conferred upon us in our capacity of Vicar General, a post to which I was elected on the day before yesterday, the 23rd of this month, as it was announced by our letter of the 24th: — we convoke the General Chapter of the Oblates of Mary Immaculate for the purpose of electing the Superior General for our Congregation; and, by these present letters, we declare that it is so convoked.

¹⁴ Copy: Rome. Oblate General Archives. Chapter of 1861.

Considering the fact that our holy Rules want this Chapter to take place *incunctanter sex ab hac convocazione mensibus*; considering also that this space of time brings us close to the great solemnity of the Immaculate Conception of the Most Holy Virgin Mary, our Mother and Patroness; in the desire of drawing down upon this reunion and election the special protection of the Mother of God; with the advice of the Assistants General: — we establish the opening of this Chapter for Thursday, next December 5th.

With God's help,¹⁵ this Chapter meeting will be held at Marseilles, in our house of N.-D. de Montolivet.

In accordance with article nine of the first paragraph: *de Capitulo generali* of Part III of our Constitutions, the day before the meeting of the Chapter, Wednesday, December 4th, will be a day of fasting which is to be observed by all the members of the Congregation, novices included. On this same day, we will in our churches sing before the Blessed Sacrament exposed the hymn *Veni Creator*, the anthem *Sub tuum* with the proper verses and orations, and this will be followed by the singing of the *Tantum ergo* and benediction of the Blessed Sacrament.

All the members of the Congregation are urgently invited to offer up individually fervent prayers and good works, in order to draw down the Lord's graces upon this election which is so important for the entire family.

According to article 6 of the first paragraph of Part III of our Constitutions, all the above will be communicated to the Provincials and Vicars of Missions, so that they in turn may communicate it to the respective houses of their provinces or vicariates and observe and have observed all that our holy Rules prescribe in this sorrowful situation.

Accept, Reverend and dear Father, the expression of my devoted sentiments.

Tempier,
vic. gen. of the Congregation.

¹⁵ Because of the difficulties that arose with Bishop Cruice, Bishop de Mazenod's successor in Marseilles, the Chapter was held in Paris.

125. [To Bishop A. Taché, in Montreal].¹⁶

Death of the Founder and of Father Bellon. Father Tempier's sorrow. Bishop Taché to come to Europe to take part in the Chapter and to collect funds. Project of creating a new vicariate in Western Canada; the Congregation cannot provide more missionaries.

L.J.C. et M.I.

Notre-Dame de Montolivet,
Suburb of Marseilles, July 30, 1861.

My Lord and illustrious Father,

Some days ago I received your good letter of May 14th and I am coming to tell you that it wasn't all my fault if I did not immediately take up my pen and write to you. You can well understand that I have lots of duties and thus you will excuse me. Alas, at the time you were writing to me in Red River, we were much alarmed here as to what was going to happen; for we were in no illusion then about the outcome of our beloved Father's grave illness. Upon your arrival in the United States or in Canada, Your Lordship will have learned our dreadful deprivation. Who can describe the whole family's sorrow at this terrible loss? I spent five months at the bedside of this beloved Father as the representative of the entire family, happy to render him in the name of all his sons all the services of soul and body that his condition required and faithfully to receive all the examples of edification which he constantly gave us and left us as our heritage.

It would be too difficult to tell you, my Lord, the feelings of pain, sorrow and hope that I experienced during all this time according to the stages of this illness. The pen cannot express the heart's emotions. I left the residence of my beloved Father only when his corpse did.

¹⁶ Ori.: St. Boniface, Archives of the Bishopric, 951.

News of the disaster which struck you at St. Boniface¹⁷ reached us during the course of his illness. We thought it best, however, not to tell him of your misfortunes: this would have deeply affected him to no purpose. Nevertheless, from his bed of suffering, he was interested in all that concerned his family. With what sentiments of joy and happiness he would hear about your works across the extent of your mission and the success that crowns the same; he would then forget his sufferings and bless all of you with all the warmth of his heart. His joy would be radiant on his face and he would not cease thanking God.

The news of the death of our excellent Father Bellon, which will have reached you in Montreal by this time, informs you of a new loss which also has affected us greatly. The good Lord has been testing us in quite a few ways this last while, may his holy will be done in all things. Even though we are under pressure, he will not abandon us because of that, provided we show ourselves to be worthy sons of the one whom we ceaselessly mourn. We miss him who was a great support; God will be our support in a more absolute way precisely because now we rely only on him. Such are the sentiments that I feel now, when it seems that I now lack everything on this earth of misery.

In spite of your unfortunate situation, I hope, my Lord, that you will come and take part in our General Chapter. I even urge you to come to Europe a good while before the Chapter, first to cross the sea during a season that is better than winter is, and then so that you can make a tour in England and in France to get resources so that you can repair your losses at St. Boniface. Your misfortunes are too great and the country you live in is too bereft of resources and this will certainly arouse sympathy for you when you ask that they come to your assistance.

¹⁷ On December 14, 1860, the cathedral and bishopric of St. Boniface were destroyed by fire.

The only problem we see to the request that you would like to see established a new apostolic vicariate for our missions of the Northwest of your diocese is the present difficulty we would have to augment the number of workers who are already in the missions subject to your jurisdiction. If raising to the episcopate of Father Faraud does not require more apostolic workers than you already have, the Congregation would be not opposed to it. If, however, we will have to increase the number of missionaries for that, I must tell Your Lordship that we simply cannot do it. Last year, 19 priests came out of our Montolivet scholasticate. This year, only six came out, from a number of scholastics that is about the same. Each year cannot be like the other in terms of the priests who finish up. That depends largely on the studies that those who come to the scholasticate have made previously.

In France we are far from having the indispensable number of laborers in each house. It is almost exclusively left to France to supply our novitiates and scholasticate. Now if the laborers who work in our country are insufficient in number, if everything is languishing in France, the source will soon dry up. Thus the very interest of the foreign missions requires that we get out of our miserable condition: we are so reduced here because we were willing to send too many people elsewhere. Everyone must come to perceive this.

One year ago, my Lord, seven men left France with the Father or with Bishop Grandin. Other missions less favoured than that of Red River are also asking for men and we cannot give them any. I am telling you this, my Lord, only to acquaint you with our situation and enable you to assess and see what you ought to do in regard to the establishing of a new apostolic vicariate in your diocese.

Please accept, my Lord, the homage of my deep respect and my entire devotedness,

Tempier, vic. gen. of the Congregation.

126. [To Father Soullier, at Bordeaux].¹⁸

Father Soullier, vicar provincial of France-North, is to convoke the provincial chapter. Keep an eye on Father Fabre's health.

L.J.C. et M.I.

Notre-Dame of Montolivet, August 6, 1861.

Reverend Father,

Here I am writing to you today. I could not do so yesterday nor the day before¹⁹ for lack of time and, even more, because the document you will find enclosed herein²⁰ was not ready. By virtue of this document, you have the right and capacity to convoke the provincial chapter of your province at a time that is opportune. I say "opportune time" for it is clear that you can hold and preside this meeting only once you are living in the house of Paris, where it is to take place, and this house is equipped with the most necessary furnishings. For these reasons, I suppose this Chapter cannot be held earlier than the end of September or the beginning of October. As far as that goes, you can discuss with those of the house of Paris to determine when they are ready to receive your capitulars, and then you will convoke the people concerned. This will not prevent the houses of your province, once you have communicated to each superior the order to hold a meeting and elect their deputy, to go ahead and proceed with this task. In that way the one or ones elected will also know that they are not to accept retreats or other kind of work which would prevent them from going to the provincial chapter at the proper time.

Father Mouchette, who is going to Notre-Dame de l'Osier and take up the position Rev. Father Vandenberghe has filled there, will have to be informed like all the other superi-

¹⁸ Orig.: Rome, Oblate General Archives, L. Tempier-Soullier.

¹⁹ Ms.: pas pu.

²⁰ Father Soullier's appointment to the post of Vicar Provincial of the province of the North.

ors in the province of the North. He will go to Paris both as superior of this house and as procurator for the province.

By everything that I have just written to you, I think I have replied to all the questions that you posed in your last letters. I would ask you to watch over Father Fabre's health.²¹ Tell all the good Sisters of the Holy Family that, if I am not answering their letters, it is because I don't have the time to do so and, besides, I have already anticipated and done what they request in their last letters. I offer them the homage of my sentiments filled with respect and affection. I greet you from my heart, as well as Father Fabre, and am sincerely yours.

Tempier, O.M.I.

127. [To Bishop Taché, at Montreal].²²

Imminent departure of Father André for the missions of St. Boniface.

Notre-Dame de Montolivet, August 24, 1861.

My Lord,

The Reverend Father Fabre has informed me from Bordeaux, where your letter has reached him, that you absolutely need one more man for the mission of St. Boniface. On receiving his letter, I hastened to free someone who should by this time already be on his way to Your Lordship in Montreal. I hope he arrives early enough to be able to make his way to St. Boniface, and that he is able to make this journey before bad weather blocks his journey.

This man [Father André] was in Brittany where family matters had brought him. If he had been here with me, he

²¹ Father Fabre was at Bordeaux where, after the death of Father Noailles, the local Ordinary raised difficulties about the treaty of affiliation with the Holy Family. Cf. Y. Beaudoin, *L'elu du chapitre de 1861 . . .*, in *Études Oblates*, 21 (1962), p. 110.

²² Orig.: St. Boniface, Archives of the Archbishopric, 970.

would have left more promptly, but the circumstance of his absence caused me to lose some time. Father André has a strong constitution, ardently loves the foreign missions, even those that are the most difficult. I am confident that he will do well in those that you will entrust to him, after he has learned the language of the natives to whose evangelization he will be assigned.

I am happy to bring you this news, my Lord. It will bring at least a touch of consolation for your soul, so deeply afflicted by all the misfortunes you must endure.

Accept, my Lord, renewed assurance of my deep respect, total devotedness and great affection.

Tempier, v.g. of the Congregation.

128. To Bishop Jeancard, [at Cannes].²³

Agreement signed with Bishop Cruice concerning the Founder's last will. General Chapter in Paris.

L.J.C. et M.I.

Notre-Dame de Montolivet, December 1, 1861.

My dear Lord and illustrious Friend,

It's been a long time since I've given you a personal sign of life. Good will has not been lacking; others will have told you how busy I have been and beset with troubles. Finally, all the nuisance questions that you are familiar with were settled yesterday by a contract under private seal which we have signed.²⁴ Keeping a cool head, I got what I wanted, but things were very distasteful to the very end. Later on, when our fam-

²³ Orig.: Rome. Oblate General Archives. L. T.-Jeancard.

²⁴ Difficulties with Bishop Cruice who refused to recognize the Founder's will. Cf. Y. Beaudoin, *Les relations entre Mgr Cruice et les Oblats en 1861-1862*, in *Études Oblates* 21 (1962), pp. 281-317.

ily business will have been completed, I will draw up an account of all that our venerated and beloved Father did during his life-time for his diocese and what he left behind at his death — this in the interests of the Church which he raised up from its ruins. Then I shall openly tackle the financial question without having to blush at how he used the funds at his disposal. For that, however, I will need at least two weeks, after the internal matters of the family will have brought me back here. For I must tell you that very strong reasons, which have been accepted by everyone, made me decide to transfer elsewhere what normally should have taken place here.²⁵ Tomorrow I am leaving for Paris. If in this capital city I can be of some use to you, I place myself at your service. You know that I can hardly run any errands myself, but others whom I do not name and whom I could get active, if necessary, would look after your interests. You also have friends in that city; point them out to me.

You can address your letter to me at rue St-Petersbourg, 26. That is where I will be staying with some of our friends.

Please accept the homage of my profound respect and my unswerving loyalty. I am your devoted

Tempier.

P.S. Keep to yourself the confidential news about my trip to Paris.

²⁵ The General Chapter held in Paris, December 5-8, 1861.

1863 - 1868**129. To Mr. l'Abbé Besson, priest at Notre-Dame de la Garde, Oblate House, Marseilles, Bouches-du-Rhône.¹**

Sends a photo. Good wishes.

L.J.C. et M.I.

Paris October 14, 1863.

I have not forgotten, my dear Father, that I had promised to respond to a request that you addressed to me. I am carrying it out today by sending you the photograph of an old decrepit man whose heart, however, has not grown old. Remember me before the good Lord. What good things do I wish for you? I will tell you that I hope you will grow in virtue and in knowledge, but in knowledge that is proper and necessary to an apostolic worker, knowledge derived from the sacred books, from ecclesiastical authors who are distinguished for their erudition and holiness and who have won over many souls for God.

Remember me to Father Ozil whom I did not have the fortune to see on the day that I went up to N.-Dame de la Garde, and who has not had the time to come and greet me at Montolivet. He remains in my affection nevertheless, though I make this friendly reproach.

Good day, my dear Father. I greet you with affection.

Tempier, O.M.I.

130. To the Reverend Father Gérard, Missionary Oblate of Mary Immaculate, mission to the Kaffirs, Colony of Port Natal, Africa.²

Greetings. Encouragement and promise of prayers.

¹ Orig.: Rome, Oblate General Archives, L. Tempier-Besson.

² Orig.: Rome, Oblate General Archives, L. Tempier-Gérard.

L.J.C. et M.I.

Paris, January 29, 1864.

Reverend and dear Father,

It must not be said that some of our men are on their way to you without me sending along a few lines for you. Not that I have anything overly interesting to tell you: our Fathers who are on their way to you will be speaking letters who can give you in detail what is happening within our family. You have only to ask them questions. I only want to chat a few moments with you. That is certainly permissible when it has been so long since we have said anything to each other.

Let us speak about your Kaffirs who are so difficult to change and who remain sunk in their vices and all their bad customs, in spite of the zeal you show in trying to lead them to knowledge of God. Let us be patient, dear Father Gérard; I hope they will finally open their eyes to the light of faith and that their hearts will open to grace. It would be unheard of if it were to be otherwise. The Marist Fathers worked for fifteen years, so they have told us, in I don't know what island in Oceania, without winning over a single soul, and today all the inhabitants of that island without a single exception are Christian.

The good Lord sometimes wants to test apostolic laborers and thereafter crown their zeal with success that is more or less complete. Moreover, your hope is that other nations, outside the English possessions but still dependent upon the Vicariate, may more readily receive the good news of salvation. Briefly put, your mission has taken a step forward and, with the help that is coming, you will have conversions. Once you have a nucleus of serious Christians, the group will grow. That is the good wish I have for you, the grace I ask from God when I go up to his altar.

Good day, dear Father. I greet you with much affection and am your devoted brother.

Tempier.

131. To Reverend Father Le Bihan, Missionary Oblate of Mary Immaculate, mission to the Kaffirs, Cape Colony, Africa.³

Greetings and encouragement. Asks for prayer on his 50th anniversary of priesthood.

L.J.C. et M.I.

Paris, January 29, 1864.

Dear Father Le Bihan,

It is quite correct that I do not forget you: as you see, some of our men will be leaving us here in order to go and join you, to strengthen your mission to the Kaffirs. You will be glad to see men arriving who were your fellow students at Montolivet. You did not then dream that you would be meeting again in a far away land and sharing the same work. So let all of you be happy and zealously till this soil that up to the present has been infertile — this is true — but which does seem willing to accept the good seed of the word of God.

Some day, saints will come forth, such is my hope. What is quite certain is that God will take into account your devotedness and everything that you have done to gain souls for him, even though your work and sweat did not produce what you had in mind.

Remember me in your prayers, especially at Easter this year, because on that day I will be celebrating my fiftieth year of priesthood. I was ordained priest on March 26 and said my first Mass on the 27th. All this is subject to God's will, however, and so I ought to say: if I am still living.

I am not giving you any news about our activities. I know that Father Reynaud wrote you a long letter, he must have filled it with many things. In any case, Father Hidien can satisfy you on this point and answer your questions.

Good day, dear Father. I greet you from my heart and am sincerely yours.

Tempier, O.M.I.

³ Orig.: Rome, Oblate General Archives, L. Tempier-Le Bihan.

132. [To Father Justin Barret, in South Africa].⁴

Friendship. Encouragement.

L.J.C. et M.I.

Paris, May 30, 1868.

You are isolated and all alone, my dear Father Barret, and I don't want Father Sabon to return to your area without bringing you a few lines from me, even if it's just a remembrance, and that in spite of my hand which has been trembling and jerking these last few months. My handwriting will tell you enough about that. That's one of the gifts of old age: I passed the 80-year mark three months ago.

I have always kept myself carefully informed about your work, consolations and sufferings. Let us keep on working for God's glory and the salvation of souls, even if the results are not very abundant; God will always take into account the good that we wanted to do.

I recommend myself to your good prayers and greet you from my heart. I am totally yours in *Christo Jesu*.

Devotedly yours,

Tempier, O.M.I.

⁴ Orig.: Rome, Oblate General Archives, L. Tempier-Barret.

L. J. C. et M. J.

Paris 30 mai 1868

Vous êtes isolé et tout seul, mais attention
 à son père bon; mais j'en ne s'empare
 que le père s'abandonne dans
 nos papiers sans nous parler quelques
 quelques lignes de moi, mais ce qui est
 bon sous son de moi, et cela, malgré
 ma main très belle et si délicate,
 Depuis quelques mois, mes écritures,
 du reste, nous le dirons. C'est un -
 l'écriture de l'étranger. Car j'en quitte mes
 quatre vingt ans, Depuis trois mois.

J'en suis toujours informé, avec
 sollicitude, de nos travaux, de nos conso-
 = lations et de nos papiers. Continuons
 à travailler pour le gloire de Dieu et
 le salut des âmes. quand bien même
 les Saints ne seraient pas absents, Dieu
 ne nous récompense pas moins compte du
 bien que nous avons voulu faire.

J'en recommande à vos bonnes
 prières et vous embrasse cordialement

Avec vous in Xpistis
 Notre bien dévoué

Thérèse
 o. m. j.

VARIOUS WRITINGS

1. *Memoires on the beginnings of the Congregation.*¹

October 1815. [Concerning the letter of October 9 in which the Founder invited the abbé Tempier to become a missionary, a letter the Founder forgot to sign.]

. . . Everything contained in that good and providential letter touched the depths of my soul [but it was not signed]. Nevertheless, it was too noble and serious a letter to think that someone would have written it to make fun of me. I thought that it could have come from none other than the abbé de Mazenod with whom I had already come into contact, but whose handwriting I did not know. But I didn't want to risk writing to him before I had verified that the letter had really come from him. I approached one of my closest friends, the abbé Gaudin, deacon and professor at the minor seminary. I knew that this devout cleric was in contact with the abbé de Mazenod and even went to confession to him. I therefore asked him to find out if my theory was correct. The reply

¹ Rambert and Rey reproduce some excerpts from Father Tempier's *Memoires*. Father M. Bernad, in his *Bibliographie des Missionnaires Oblats de M.I.*, published in 1922, does not mention these *Memoires*; instead he mentions *Notes sur le commencement de la Congrégation*, 14 pages.

We know that on December 6, 1825, the Founder wrote to Father Tempier from Rome: "Carry out the idea that you have had to write memoirs of the Society. We are the only ones who have neglected such an important matter." cf. *OBLATE WRITINGS*, VI, p. 211. However, according to information given by the biographers and by Father Tempier himself, the latter wrote a few pages of *Memoires* only after the death of the Founder, before 1868 (Rey I, 427; Rambert I, 204). The original text of these *Memoires* has disappeared. Besides, the biographers considered them of little importance because they publish only a few brief passages on the beginnings of the Congregation and on the administration of the de Mazenods at Marseilles. For the diocese, cf. Rambert I, 472-473, 478-479, 484, 488-489, 491-492, 598-599; Rey I, 331, 427, 527, 529.

came promptly and it was in the affirmative. Since my doubts were no more, I replied immediately. . .

November 1815. [The abbé Abel, superior of the minor seminary, had asked the abbé Tempier to be spiritual director to the seminarists.]

. . . I took my heart and courage into my two hands and gently began to move away from [the request of] the abbé Abel, without, however, telling him the reason why I was acting thus. . . .³

December 1815 - January 1816. [The abbé Tempier left his post of assistant priest at Arles without any clear authorization from the Capitular Vicars. He arrived in Aix on December 27th and went to the archbishopric together with the abbé de Mazenod.]

. . . Thanks to the precautions we had taken, to the respect accorded to the person of our venerated Father, and above all, thanks to the God's goodness and his merciful designs for me, the welcome I received from the Capitular Vicars was good; they did not utter a single word of reproach for my having left Arles. And so there we were, content and happy as can be.

From that day until January 25, 1816, I went to my parents' place only to rest at night. During the day, I was with the abbé de Mazenod, and we were happily busy with everything we were planning to do for God's glory and the salvation of souls. We said our Office together and made our exercises of piety in common as often as we could: the abbé de Mazenod was often in demand by the people of his [youth] congregation.⁴

January 25, 1816.

. . . At last, on the occasion of the feast of the conversion of Saint Paul, January 25, 1816, the day we had set for our coming together, we both definitively left our father's house and our families to take possession of our humble dwelling,

² Rambert I, 167-168; Rey I, 182.

³ Rey I, 185; Rambert I, 170.

⁴ Rey I, 189; Rambert I, 174.

never more to leave it. That was a memorable day I shall never forget as long as I live.⁵

February 1816.

. . . Nevertheless, we lived there alone for about three weeks. It was only in mid-February that the abbés Mye, a certain Icard and Deblieu came to join us. The abbé Icard had left Lambesc, where he was assistant priest, to come in and join us. Father Mye, enthused by the invitation I had sent him, replied favorably. The abbé Deblieu was less generous and wavered for a time: he seemed to regret leaving his mother and his parish; with some additional encouragement, he finally took a decision. . . .⁶

[Mazenod elected superior] . . . We unanimously and spontaneously proclaimed him our superior, in spite of the reasons he placed before us in favour of declining this position: for I truly believe we would have separated immediately if it had been otherwise. . . .⁷

April 7, 1816. [First repairs and blessing of the church of the Mission.]

. . . To be sure, there was still a lot to be done in terms of the interior decoration and the building's furnishings; but in comparison to its original state of degradation, doing what was most urgent and having made it fit for the celebration of divine cult was already a great accomplishment.⁸

July 1816. [The abbé de Mazenod is exhausted.]

. . . We therefore obliged him to leave the house and the community for a time and to withdraw to the countryside.

⁵ Rambert I, 175-176.

⁶ Rambert I, 177. According to the Founder, the abbé Icard was also at the Mission on January 25th. Cf. J. Pielorz, *Nouvelles recherches sur la fondation de notre Congrégation*. in *Missions O.M.I.*, 84 (1957), 130-136.

⁷ Rambert I, 177. The Founder was probably chosen as superior during the short retreat that was made before the mission at Grans, which opened on February 11th.

⁸ Rambert I, 184.

This went against his grain, but he gave in nevertheless. . . .⁹

Mission at Fuveau, September 1 - 29, 1816.

. . . This mission was difficult and hard on us, be it because of the heat in a season not that far along, be it because of the work with the men, who were nearly all employees of the coal mines and could only come to confession at night, after their evening meal, be it because the people of the two neighboring parishes, who had been without a priest for a long time, came to us to hear God's word and make their confession. Fuveau was a parish of over two thousand people and to it were added the people of Gréasque and Saint-Savournin. Everybody, men and women, came already in the first days to go to confession. We could never leave the church before midnight and in the morning the service was to start at three-thirty. It was next to impossible to keep that up. To be able to cope with this huge workload, we ended up by telling the people of Gréasque and Saint-Savournin that after the closure two of us would come to them and help them share in the benefits of the mission. The fruits of this mission were abundant; it would be difficult, however, not to say impossible, for me after forty-eight years to recall in detail what exceptional things, worthy of being recorded, took place there. . . .

[At Gréasque and Saint-Savournin]: Father Mye and I took on this additional work. We spent some ten days instructing this neglected population and reconciling them to God. . . .¹⁰

Mission of Marignane, November 17 to December 15, 1816.

. . . This parish of about two thousand people was located on the edge of the Martigues lake. The people were quite well-to-do and, like so many others, weak in the duties

⁹ Rambert I, 190. The Founder went for a rest in July to his cousin, the marquis de Pierrefeu, at Bonneveine; here, too, he made his retreat.

¹⁰ Rambert I, 203-204; 206.

of the Christian life. Faith was dormant, if it wasn't even extinct in the heart of the majority. Their morals were heavily marked by this fact. There were also quite a few young men there who had imbibed the principles of the revolution. The mission opened in mid-November. It was given by our venerated Father, and Fathers Mye, Deblieu and Maunier; as for myself, I was assigned to look after the house. . . .¹¹

2. Act of Canonical Visitation of the community at N.-D. de l'Osier, October 7, 1838.¹²

Francois de Paule Henry Tempier, first assistant and admonitor to our most illustrious and reverend Father General, my Lord Charles-Joseph Eugène de Mazenod, Bishop of Marseilles, Founder of the Congregation of the Missionary Oblates of the most holy Virgin Mary conceived without the stain of original sin, empowered by him to visit in his name our house of Notre-Dame de l'Osier:

We ought to thank the Lord, first of all, for all the blessings he has deigned to shower upon this house and on the works of the members who dwell within it. What an immense amount of good has been done in this diocese by their holy ministry! Eight missions given during the course of the winter, several retreats, all of them highly successful, good guidance given to the devotion of those who come to this shrine in order to pay their homage to the Mother of God, and so many other works undertaken in favor of our good Mother. We must also say that we were much edified by the good spirit that we noted among the Fathers of this house, their regularity, and the attitudes all manifest of wanting to work with renewed zeal and a new elan for their own spiritual growth.

We did notice, however, that some of the abuses mentioned by our illustrious and reverend Father General in his act of visitation of 1835 and 1836 have not been entirely cor-

¹¹ Rambert I, 207-208.

¹² Orig.: N.-D. de l'Osier, archives of the community; photocopy: Rome, Postulation archives, DM IX 4.

rected and that others have made their appearance since. It is our duty to set down certain things and we establish the following:

1° - That from henceforth the mediant in the psalmody be more clearly observed and that thus there may be more gravity and decorum in the recitation of the divine office. The present hastiness inevitably destroys in the spirit of those who listen, and especially in the minds of the diocesan priests who come to this shrine (almost on a daily basis), the edification to which they have a right to expect from us as we fulfill so essential a duty as is the recitation of the office. Moreover, the spirit and the letter of our Rules are too explicit on this point and our Founder expressed himself too strongly in this regard in his two acts of visitation which are contained in this very record book and thus there is no need to insist further. We also recommend that a deep bow of the head and shoulders be made at the *Gloria Patri* at the end of each psalm, for we noticed that this is omitted.

2° - That order be established in the sacristy and that missals, chasubles, albs, cinctures and the chalices themselves be kept in a state of care that is a witness to the spirit of faith with which the things that are consecrated to God's service are treated. We must say that it was a truly painful experience to see how the sacristy is neglected. Most of the time nothing is in its place there. This is equally due both to the prefect of the sacristy's neglect, for he is not sufficiently imbued with the duty that carrying out his responsibility entails; and to the community Fathers' carelessness, who, after saying Mass or having done other functions of their sacred ministry, in a careless and disorderly manner lay aside the priestly vestments or whatever they were using for the celebrations they had just completed. The diocesan priests, who are aware of the Bishop of Grenoble's ordinance concerning the keeping of sacristies, and who also have a right to find an exceptional cleanliness and order in a church served by religious that is by nature meant to be an example to them, must certainly be surprised, as we are, by this disorder and lack of cleanliness, and they

could hardly have been edified thereby. The towel is always dirty, nor is there ever any water in the urn where we wash our hands.

3° - The Mass register should be under lock and key, or at least in a drawer. Leaving it open the whole day on a credence in the sacristy entrance is a major problem. Since everybody passes by this room, anyone who so wishes can at leisure calculate the number of Masses requested each month at the shrine and thereby calculate the income the community receives therefrom; or they could even remove the register in order to make these calculations more easily and keep it—something that would be a major embarrassment for the superior. To avoid such a serious situation, we were going to indicate a method which we were told was not very practical and which we leave aside for this reason; but we seriously call upon the superior of the house to find a way of doing away with the danger that we have pointed out above.

4° - That the superior of a mission take the trouble to assign in advance to the Fathers who are to accompany him the topics that each is expected to treat in the pulpit and that each Saturday he hold the conference laid down in the mission regulations (article LVIII and following; in our Rules, the first part, chapter II, #11). We also recommend that he not tire out the Fathers who are with him by practising the singing of hymns. We can entone a hymn, bring young people together who have a good voice and form a choir, but, when all is said and done, we are not experts in music or plain chant and we don't go on missions to do that. In this matter, we will rely on the priests of the parish or on any other capable person. After all, it is better that the singing might be a little less good but that our men do not get tired because of singing and thus become incapable of doing something that is worth more.

5° - We have noticed that the superior of the house, after the night prayer, blesses the community with his hand only, without using holy water at the same time. This way of doing things is against our custom and, should there be need, the explanation given by our most reverend Father General in the

Chapter held in 1824 will determine what should be done in this regard. This explanation says: "In the absence of the Superior General (here it is a question of the place where the Superior General resides with his assistants), the local superior will in the aforesaid house bless his community after the evening prayer, even in the presence of the assistants, to whom, however, he will present the holy water sprinkler first out of deference to them." Thus, in our house of Notre-Dame de l'Osier, we will conform ourselves to what is done in this regard in all the houses of the Congregation.

6° - We have noted that there is not too much concern and regularity in accusing oneself after night prayer of the faults committed during the day. We recommend that our Fathers be more faithful in observing this point of our Rules, on which our Superior General also insisted in his act of visitation in 1836 to which we refer our Fathers. To facilitate the implementation of this important point, the two assistants who are near the superior will be the first to make their *coulpe* or will withdraw if they have nothing to say, so that the other members of the community can approach the superior and thus make their *coulpe* in their turn.

7° - We recommend that the superior surround with a hawthorn hedge or a tightly compact bower the orchard and vegetable garden within our compound, as a protection from the horse and oxen which are sometimes brought into the compound to cultivate the soil and which have damaged the fine orchard by breaking down trees or trampling them underfoot. And we authorize the superior to raise by three or four feet the garden enclosure wall on the north side, in order to exclude the prying eyes of the people who live in the houses built on that side. This raised portion will be of blocks of clay. We also authorize him to remove two nut trees which are in the compound and have never produced anything.

Given at Notre-Dame de l'Osier, this October 7, 1838.

Tempier, Assistant of our Superior General.

3. Act of Canonical Visitation of the community of N.-D. du Laus, October 14, 1838.¹³

To point out abuses is to have corrected them. There is one that is even more grave, if not for the public, at least for the Fathers who are on mission, and that is omitting the morning *oraison*. Such an abuse would be intolerable everywhere, for it is inadmissible that priests and religious spend five or six months without meditating; but it is even more intolerable in an area where, most of the time, public morning prayers can be held only at seven, eight or even nine o'clock. There isn't a single parish in the diocese of Gap where a religious service is held before six o'clock. Why not, then, get up at five o'clock and make at least half an hour of mental prayer in common? We prescribe this in the most formal manner and burden the superior's conscience, if he does not take all the necessary means that this be done in this way. We also prescribe that he have a little bell rung every day ten minutes before dinner so that all will leave the confessional and come together before the Blessed Sacrament and make in common the examination of conscience prescribed by the Rule: this exercise has been often omitted up to now. . . .

We have to address a remark to the superior that, on missions, he tires himself out too much by excessive singing. . . . I have heard the observation that on occasion young people were made to practice the melody of hymns after night prayers; this resulted in the missionaries getting to bed too late and that tired them out considerably. That has to stop. Likewise, the missionaries must avoid singing in the church for too long a time, either before or after a service, or elsewhere, when it is a matter of forming choirs or teaching the melody of hymns. One of our Fathers assured us he got more tired out on account of this singing than because of preaching and the other work throughout the day. Among others, the superior himself is at fault for thus harming his health. This is

¹³ Yenveux I, 58-59, 114, 157-158, 175, 195.

something that we cannot too strongly disapprove of and blame. What folly it is to exhaust our men's strength like this! I will repeat here to our Fathers of the house of Notre-Dame du Laus what we have already said to those of our house at Notre-Dame de l'Osier. Our missionaries are not experts in music. So what if the singing is less good? The essential point is caring for the health of our men and reserving their strength for preaching and the ministry of hearing confessions.

How could the same superior consider himself authorized to make the procession barefoot, in the middle of winter, in the midst of ice and frost, in a very cold region sometimes with snow up to one's knees — as he has been doing up to now?

This is a deed that I don't want to stigmatize as much as it would merit, but we cannot refrain from calling it extravagant. We formally forbid, both him and any other Father of the house who may preside a mission or not, ever to make this procession barefoot without prior explicit permission in writing from our most illustrious and reverend Father General. When asking for such a permission, he is to make known to Father General the ban that we lay down here. . . .

The remark has been made that there is not enough order in the missions given by the Fathers of this house. The instructions are often too long and there is not too much promptness in beginning services that are indicated for certain times. . . .

There is another thing that we find unacceptable, namely, the practice that has been allowed to set into the house of keeping problematical priests who have been interdicted by their Bishops on account of their less than edifying conduct — of keeping them for two, three or four months and longer, under the pretext of leading them to attitudes more worthy of their sacred character. This practice cannot be tolerated. When priests want to come and make a retreat in the house for six, eight or ten days, we will receive them, even if there has been some irregularity in their lives; once this time is up, we will

request them to leave. The houses of the Congregation are not penitentiaries for these kinds of priests. If churchmen who lead irregular lives need to be supervised, they should go to Mortagne into some kind of Trappist monastery or elsewhere; but they will never be received in our houses for this purpose. What a burden it would be for the Fathers of a house to have such companions and to find them constantly at their side! What harm could not result from the constant contact with such men! Let not the superior, or anyone who may replace him, in any way interpret in a contrary sense what we have just written here and what we have prescribed as a remedy. . . .

4. Act of Visitation of the community of N.-D. de l'Osier, July 27, 1839.¹⁴

On July 27, 1839, our illustrious and most reverend Father General, my Lord Charles-Joseph-Eugène de Mazenod, Bishop of Marseilles, Founder of our Congregation, came to make the visitation of our house of Notre-Dame de l'Osier, where he spent five days. His Lordship did not consider it apropos to compose an act of visitation as is customarily the case. But he dealt verbally with what was to be done henceforth, namely: great care will be taken on missions to make oraison prior to the morning service; silence is to be kept when rising in the morning; great care be taken not to leave the church without the superior's permission during the time dedicated to hearing confessions; no time is to be wasted at the parish rectory; during trips, we are as much as possible to make in common our community exercises and the prayers prescribed when we pass through towns and villages, for these trips are to be made in a spirit of faith and piety, remembering that we are sent out to win souls whom we can snatch from Satan's grasp only through the communication of the Holy Spirit's gifts. In regard to the conferences which are held ev-

¹⁴ Orig.: N.-D. de l'Osier, archives of the community.

ery Saturday during missions, His Lordship remarked that it is the superior's task to establish the order of the services which are to be given in the week ahead, and that, whereas the one who presides must arrange everything together with his confreres, he is not obliged to count the votes which, in this matter, are only consultative.

In my Lord's name and by his order.

Tempier, assistant to our Superior General.

5. Speech given by Father Tempier on December 4, 1862, on the occasion of the first anniversary of the election of Father Fabre, Superior General.¹⁵

Most Reverend and Beloved Father,

One year has passed since we were able to say, for the first time and with deep gratitude: We have another Father! It is God who has given him to us! *Elegit eum Dominus*.

Most Reverend Father, after one year's experience, we are happy to repeat: We have a Father whom God has given to us !

Do not be surprised, beloved Father, that, contrary to custom, we come at this time to present the homage of our hearts. We feel the need of taking an occasion to express to you the sentiments of the entire Congregation and so, in speaking to you today, we can say that we are only her spokesmen.

The responsibility laid upon you one year ago was a very heavy one.

You were called to replace a Father who was deeply loved.

On the outside, an unleashed storm was blowing with

¹⁵ *Missions O.M.I.*, 2 (1863), 139-140; 88 (1961), 489-490. Father Fabre was elected on December 5, 1861. Father Tempier, the first assistant general, addressed these words to the Superior General in the General House in Paris and in the name of the General Administration and of the Congregation.

such fury that one could wonder whether our frail little bark would not end up by being sunk.

Inside our family, we had to set out into a new era. Formerly, our venerated Founder was all and sufficed for everything. Now, everything has to be organized on a regular basis.

Your heart, beloved Father, your activity, patience and wisdom have sufficed for all things.

It is true that we still mourn the loss of our first Father and you are mourning together with us. But allow us to tell you that this Father is not totally gone from us: he has left you his spirit and his heart.

On the other hand, the storm has not swept us away. We are still alive and I am tempted to think that, thanks to your wise measures, it has even helped us to sink deeper roots.

Inside the Congregation, everything is organized and running smoothly. In spite of our poverty, you have been able to find what was needed to establish everything: Provinces, Houses, Scholasticate, Novitiates, Juniorate, all provided with capable men who are busy carrying out their duties. In the Provinces, in the Missions, in each House is felt the activity of the Superior General, the active presence of a Father.

Since we have the good fortune to live with you, Most Reverend Father, we can more than anyone else understand and appreciate what a gift Heaven has sent us on the day of your election. And so it is that we can only offer one prayer: *May God keep you with us for a long time!*

Ad multos annos!



Father Tempier in his old age.

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