

Blessed DE MAZENOD

LETTERS and DOCUMENTS

CONCERNING
ENGLAND
and IRELAND

1842 - 1860



Letters and Documents
Concerning
England and Ireland

Blessed EUGÈNE DE MAZENOD

Collection Oblate Writings III

Letters and Documents Concerning England and Ireland

1842-1860

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Numerical Table

1842

- | | |
|--|---|
| 1. To Fr. Casimir Aubert, July 27, 1842 | 1 |
| 2. To Fr. Casimir Aubert, September 26, 1842 | 2 |
| 3. To Fr. Casimir Aubert, December 25, 1842 | 3 |

1843

- | | |
|--|---|
| 4. To Fr. Casimir Aubert in Ireland, February 19, 1843 . | 5 |
|--|---|

1844

- | | |
|---|----|
| 5. To Fr. Casimir Aubert at Penzance, February 1, 1844 . | 7 |
| 6. To Fr. Casimir Aubert at N.D. de l'Osier, March 21, 1844 | 9 |
| 7. To Fr. Casimir Aubert at N.D. de l'Osier, April 17, 1844 | 10 |
| 8. To Fr. Casimir Aubert at N.D. de l'Osier, May 17, 1844 | 12 |
| 9. To Fr. Casimir Aubert at N.D. de l'Osier, June 11, 1844 | 13 |
| 10. To Fr. Casimir Aubert at N.D. de l'Osier, July 1, 1844 | 14 |

1845

- | | |
|--|----|
| 11. To Fr. Perron at Grâce-Dieu, August 25, 1845 | 17 |
| 12. To Fr. Daly at Penzance, December 6, 1845 | 18 |

1846

- | | |
|--|----|
| 13. To Fr. Casimir Aubert, July 15, 1846 | 19 |
| 14. To Fr. Casimir Aubert in England, August 7, 1846 . . | 20 |

1847

- | | |
|--|----|
| 15. To Archbishop John McHale of Tuam, April 14, 1847 | 23 |
| 16. To Miss O'Connell at Killarney, April 15, 1847 | 24 |
| 17. To Bishop Wiseman at Rome, August 17, 1847 | 25 |

1848

- | | |
|--|----|
| 18. To Fr. John Naughten in England, May 1, 1848 . . . | 27 |
| 19. To Fr. Casimir Aubert, Visitor in England, July 17, 1848 | 28 |
| 20. To Fr. Charles Bellon in England, September 15, 1848 | 29 |
| 21. To Fr. Charles Bellon, October 18, 1848 | 30 |
| 22. To Fr. Charles Bellon, December 15, 1848 | 31 |

1849

- | | |
|--|----|
| 23. To Fr. Casimir Aubert, Visitor to England, February 24, 1849 | 33 |
| 24. To Fr. J. F. Arnoux at N.D. de Lumières, April 25, 1849 | 34 |
| 25. To Fr. Casimir Aubert, Visitor to England, May 12, 1849 | 35 |
| 26. To Fr. Charles Bellon in England, May 12, 1849 . . . | 36 |
| 27. To Fr. Casimir Aubert, Visitor to England, May 22, 1849 | 37 |
| 28. To Fr. Charles Bellon at Maryvale, June 13, 1849 . . | 39 |
| 29. To Fr. J. F. Arnoux at Maryvale, July 20, 1849 . . . | 41 |
| 30. To Fr. Charles Bellon at Maryvale, July 21, 1849 . . . | 42 |
| 31. To Fr. Charles Jolivet at Maryvale, July 21, 1849 . . . | 42 |
| 32. To Fr. Casimir Aubert, Visitor to England, August 9, 1849 | 44 |
| 33. To Fr. Casimir Aubert, Visitor to England, November 24, 1849 | 45 |

1850

- | | |
|---|----|
| 34. To Fr. Charles Bellon at Maryvale, January 18, 1850 | 47 |
| 35. To Fr. Casimir Aubert, Visitor to England, January 19, 1850 | 49 |

36. To Fr. Charles Bellon at Maryvale, February 4, 1850	50
37. To Fr. Casimir Aubert, Visitor to England, March 4, 1850	52
38. To Fr. Charles Bellon at Maryvale, April 21, 1850 . . .	52
39. To Fr. Tempier at Marseilles, June 19, 1850	54
40. To Fr. Tempier at Marseilles, June 23, 1850	55
41. To Fr. Tempier at Marseilles, July 1, 1850	57
42. To Fr. Tempier at Marseilles, July 10, 1850	61
43. To Fr. Tempier at Marseilles, July 20, 1850	63
44. To Fr. Casimir Aubert in England, November 19, 1850 .	64
45. To Fr. Casimir Aubert in England, December 6, 1850 . .	65
46. To Fr. Casimir Aubert in England, December 24, 1850 .	66

1851

47. To Fr. Casimir Aubert in England, January 20, 1851 . .	69
48. To Bertrand Talbot at Palermo, May-June 1851	71
49. To Fr. Tempier in England, May 27, 1851	72
50. To Fr. Casimir Aubert, Provincial in England, July 3, 1851	76
51. To Fr. Casimir Aubert, Provincial in England, July 14, 1851	78
52. To Fr. Casimir Aubert, Provincial in England, August 28, 1851	81

1852

53. To Fr. J. F. Arnoux in England, January 24, 1852 . . .	85
54. To Fr. Charles Bellon, Visitor to England, August 22, 1852	87
55. To Fr. Charles Bellon, Visitor to England, October 19, 1852	88
56. To Fr. Charles Bellon, Visitor to England, November 11, 1852	89
57. To Fr. J. F. Arnoux in England, November 29, 1852 . .	90

1853

58. To Fr. Gustave Richard at N.D. de l'Osier, January 7, 1853	93
59. To Fr. Gustave Richard in England, March 1, 1853 . . .	94
60. To Fr. Charles Bellon, Visitor to England, March 4, 1853	96
61. To Fr. Charles Bellon, Visitor to England, June 22, 1853	97
62. To Fr. Charles Bellon, Visitor to England, July 11, 1853	98
63. To Brother Calixte Mourier at Sicklinghall, August 3, 1853	100
64. To Fr. Gustave Richard at Sicklinghall, August 3, 1853	100
65. To Fr. Charles Bellon, Visitor to England, August 20, 1853	101
66. To Fr. J. F. Arnoux at N.D. de l'Osier, October 22, 1853	103
67. To Fr. P. J. Amisse at Liverpool, December 1, 1853 . .	104
68. To Fr. Gustave Richard at Lys-Marie, December 6, 1853	105

1854

69. To Fr. Gustave at Sicklinghall, April 2, 1854	107
---	-----

1855

70. To Fr. Casimir Aubert, July 15, 1855	109
71. To Fr. Casimir Aubert, Visitor to England, August 9, 1855	110

1856

72. To Fr. Gustave Richard, April 17, 1856	113
73. To Fr. Gustave Richard, August 22, 1856	115
74. To Fr. J. F. Arnoux, August 22, 1856	116
75. To Fr. T. H. Pinet in England, October 29, 1856	117
76. To Fr. Gustave Richard at Sicklinghall, December 6, 1856	119

1857

77. To Fr. Gustave Richard at Dublin, March 28, 1857 . . .	121
78. To Fr. Tempier at Montolivet, July 15, 1857	124
79. To Fr. Joseph Fabre at Marseilles, July 18, 1857	126
80. To Fr. Joseph Fabre at Marseilles, July 23, 1857	128
81. To Fr. Tempier at Montolivet, August 1, 1857	131
82. To Fr. L. Soullier at Nancy, August 2, 1857	134
83. To Fr. Tempier at Montolivet, August 5, 1857	135
84. To Fr. Tempier at Montolivet, August 13, 1857	137
85. To Fr. J. F. Arnoux at Sicklinghall, November 5, 1857 . .	138

1858

86. To Fr. P. Boisramé at Sicklinghall, June 25, 1858 . . .	141
87. To Fr. J. Noble in Scotland, July 21, 1858	143
88. To Fr. Robert Cooke, Provincial in England, July 30, 1858	144
89. To Fr. J. F. Arnoux at Inchicore, July 30, 1858	147
90. To Fr. P. Boisramé at Sicklinghall, September 30, 1858 . .	148

1859

91. To Mr. Hope-Scott in Scotland, January 17, 1859 . . .	153
---	-----

1860

92. To Fr. P. Boisramé at Sicklinghall, February 18, 1860 . .	155
93. To Fr. J. F. Arnoux at Dublin, May 2, 1860	156
94. To Fr. P. Boisramé at Sicklinghall, July 7, 1860	157
95. To Fr. P. Boisramé at Sicklinghall, November 11, 1860 . .	159

Documents

1. Circular Letter ordaining public prayers for the return of
England to Catholic unity, December 21, 1845 161
2. Circular Letter ordaining a collection for the poor of Ireland,
February 24, 1847 174
3. Circular Letter enclosing the Encyclical Letter of Pius IX
requesting aid for Ireland, June 12, 1847 180
4. Act of Visitation of the Province of England, July 22, 1850 185
5. Act of Visitation of the Community of Inchicore, July 26, 1857 192

Table of Contents

Photograph of Bishop de Mazenod	XV
Photograph of Casimir Aubert	XVI
Photograph of Robert Cooke	XVII
Geographic map of the Anglo-Irish Province	XVIII
Introduction by Fr. Yvon Beaudoin	XIX

Letters of 1842	1
Letters of 1843	5
Letters of 1844	7
Letters of 1845	17
Letters of 1846	19
Letters of 1847	23
Letters of 1848	27
Letters of 1849	33
Letters of 1850	47
Letters of 1851	69
Letters of 1852	85
Letters of 1853	93
Letters of 1854	107
Letters of 1855	109

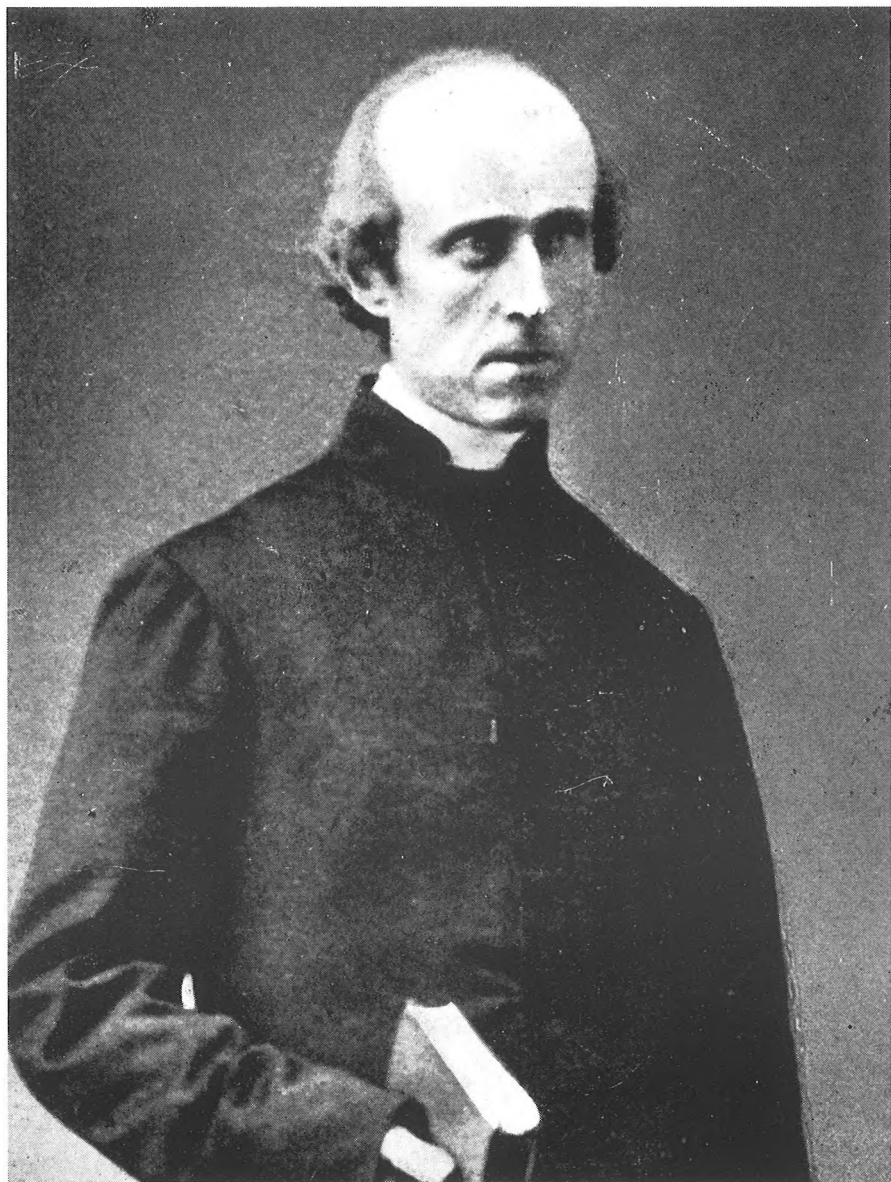
Letters of 1856		113
Letters of 1857		121
Letters of 1858		141
Letters of 1859		153
Letters of 1860		155
Documents		161
Index of Letters		VII
Index of Names		195
Index of Subjects		201



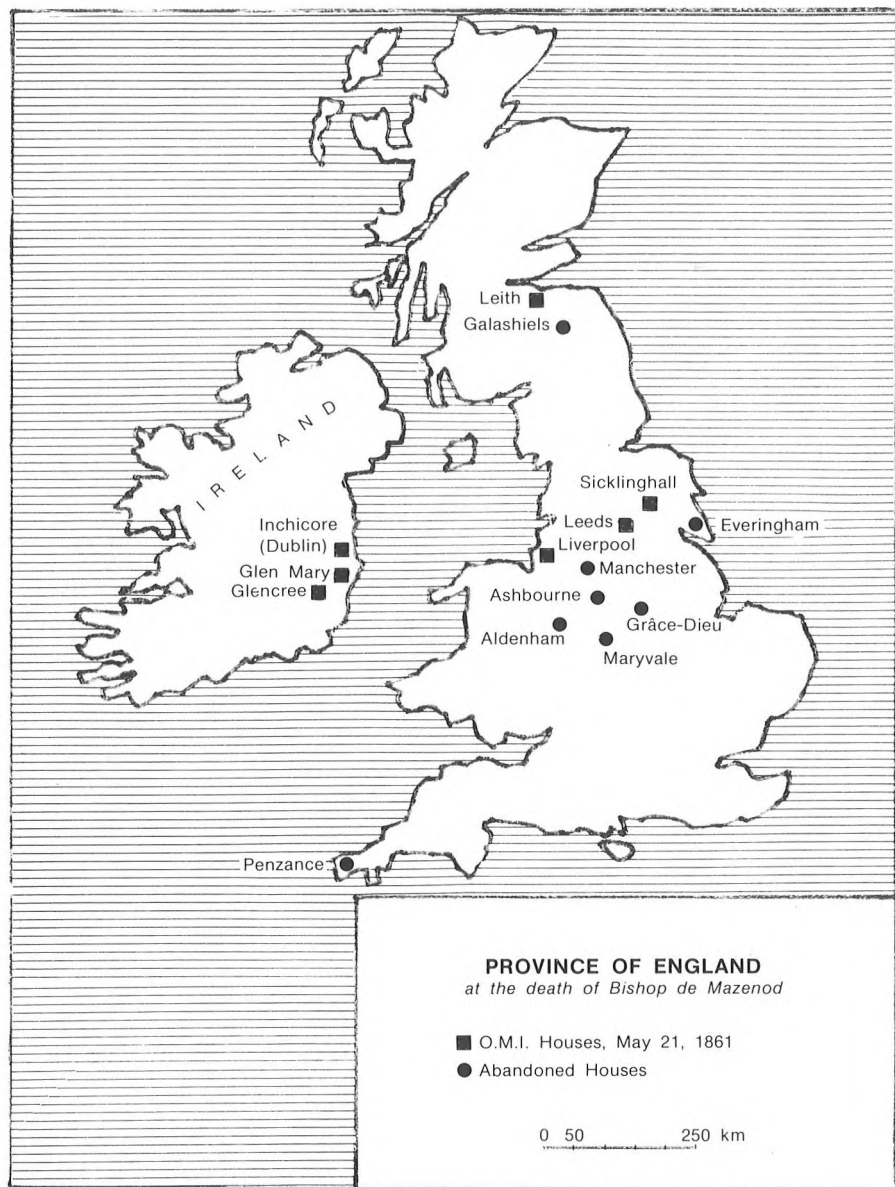
Mgr Charles Joseph Eugène de Mazenod (1782-1861). Founder of the Oblates of Mary Immaculate on the 25th of January, 1816. Consecrated Bishop of Icosia the 14th of October, 1832. Named Bishop of Marseilles the 7th of April, 1837. Senator from 1856 to 1861.



Casimir Aubert, O.M.I. (1810-1860). Founder of the Anglo-Irish Province in 1842. Visitor extraordinary in 1843-1844, 1845-1850, 1850-1851, 1855, 1857. Provincial from July to November, 1851.



Robert Cooke, O.M.I. (1821-1882). Provincial of the Anglo-Irish Province, 1851-1867, 1873-1877.



Introduction

The year 1841 will ever remain memorable in the history of the Congregation of the Oblates of Mary Immaculate as well as 1816, the year of foundation, and 1826, the year of pontifical approbation.

After twenty-five years of existence, the Institute founded by Eugène de Mazenod still comprised only fifty-nine religious distributed in eight houses in southeastern France and in Corsica. As priest and later as bishop, Eugène de Mazenod always believed that it would become necessary to go farther afield in order that, said he, "we may not ripen and die." The saintliest of his sons, Fr. Albini, and the most farsighted, Fr. Guibert, shared his view. The latter implored the Superior General several times after 1830 to send missionaries to Algeria or better still, to Asia or America. "We need this element of zeal in a budding Congregation. Repose would be fatal to us," he wrote to Bishop de Mazenod in 1832.

For a long time the Oblate Founder sought a favourable opportunity. He offered to be of service to the Government by sending missionaries to Algeria and made overtures to the Congregation of the Propagation of the Faith but no door seemed likely to open. "Let us await the hour of God," he repeated to the more ardent of his sons.

This hour finally came in 1841 with the arrival at Marseilles on June 20th of Ignace Bourget, bishop of Montreal, together with the fortuitous departure for England, on May 3rd previous, of Fr. William Daly.

The mission of England began less rapidly than that of Canada and developed in a manner less spectacular as to its circumstances and results. Fr. Daly had only been sent as a simple delegate. "This journey is undertaken", explained Bishop de Mazenod in his Journal, "to examine at close quarters if it might be possible to form an establishment of missionaries of our Congrégation able to work for the conversion of the English heretics and even penetrate, if need arises

and the number of recruits is sufficient, into the colonies or new conquests in America or any other part of the world."

The reports of Father Daly soon justified these tentative hopes. The Irish bishops showed themselves well disposed, as did Bishop Wiseman, coadjutor of Bishop Walsh, Apostolic Vicar for the Midlands. The recruiting in Ireland promised to be quite fruitful as several young Irishmen entered the novitiate of Notre Dame de l'Osier in the course of the year. The time had come to send a man of stature and experience. Father Casimir Aubert left in July, 1842. He wished first of all to establish a house in Ireland to aid the recruiting. He spent nearly a year there and gradually began to see that the project would be difficult, even impossible, to realize. The Irish bishops did not favour religious Congregations which were too removed from their authority. However, Fathers Aubert and Daly soon noticed that many Irishmen were migrating into the industrial towns of England where the bishops had need of priests and where, according to a letter from Bishop Griffiths to the Founder, there were already in 1846 a million Catholics out of twenty million inhabitants. The two Oblates therefore resolved to cross over to England where they found without difficulty a parish in Penzance in the southwest tip of the British Isles.

A second house and the possibility of regular communities were not realized, however, until the establishment of Grâce-Dieu in 1845-46. From then until 1861, twelve other establishments were accepted at regular intervals: Everingham in 1847, Aldenham in 1848, Maryvale and Manchester in 1849, Liverpool in 1850, Leeds in 1851, Sickling-hall in 1852, Galashiels in Scotland in 1852, Inchicore in Ireland in 1856, Glencree and Glen Mary in Ireland in 1860 and, in the same year, Leith in Scotland. The six first establishments were abandoned after several years: Penzance in 1852 because of the debts of Father Daly; Grâce-Dieu in 1848 and Everingham in 1852, these establishments, which owed their existence to the benefactions of the Phillips de Lisle and Maxwell families, being too far from the cities; Aldenham in 1848; the novitiate of Maryvale, vast construction of which the maintenance was very costly, in 1852; Manchester was ceded to Father Daly, who became a diocesan priest in 1851; and finally Galashiels in Scotland, a house given by a Mr. Hope Scott in 1852, was returned to him in 1859. On the death of the Founder in 1861, sixty Oblates, distributed in seven houses, were working in the British Isles.

Their apostolate seemed to go well with the Protestants but it was especially the popular missions which were successful as well as the

direction of parishes all situated amongst the poor, especially the Irish workers. Father Vincens emphasized in a letter of December 15, 1860, to Father Arnoux, superior of the house of Inchicore: "We are for the poor; it is with them that our hearts feel at ease; we have a special grace for doing them some good."

Concerning this expansion and the Oblate apostolic activities, the ninety-one letters of the Founder relating to these missions provide few historic details. Being relatively few each year and, for the most part, excerpts given by Yenveux, they do not present an integral view of events. This could have been ensured by the principal correspondents of the Founder, Fathers Aubert, Bellon, Daly, Cooke and G. Richard, but their letters, sometimes cited by Rey, Rambert and Ortolan, have disappeared. The files of the general archives on the missions of the British Isles before 1861 are scanty. It is thus understandable why the history of the Congregation of the Oblates in England has not been written, even if there remain extant seventy letters of Bishops, Oblates and English lay persons addressed to the Founder, forty to Father Casimir Aubert and twenty to Father Charles Bellon, as well as "Chronicals of the Province of England" written by Father Richard, a list of those who took the habit from 1847 to 1861, the Register of Provincial Councils from 1853 and some reports of canonical visits of Aubert, Bellon and of Bishop de Mazenod.

It is for such reasons that we include some documents in this volume by way of completing the letters and giving a better understanding of the thought and action of the Founder on behalf of England and Ireland. Likewise, we have added to the letters written to correspondents in England and Ireland those that Bishop de Mazenod wrote from England in 1850 and 1857, these being the longest and the most interesting of all.

Amongst the documents is the circular of 1845 wherein he asks the people of his diocese to pray for the return of the English to Catholic unity. In spite of a severe attitude towards heretics and a solemn style peculiar to all official documents of the French clergy in those days, this message makes known to us his faith in the power of prayer, his hopes for the conversion of the English, the happy prospects assured in the colonies by this return to Catholicism, in short the profound motives which prompted the sending of the Oblates into England. There follow in 1847 two ordinances for a collection and prayers for the poor of Ireland of whom he describes

the spiritual grandeur amid the material wretchedness. Finally, two acts of visitation, in particular that of 1850, reveal in a manner that is succinct but comprehensive the state of the establishments of the Oblates, the nature of their apostolate and the good aspects as well as the weaknesses of their religious life.

These letters and documents as a whole permit us to discern the principal preoccupations of Bishop de Mazenod, together with his joys and apostolic hopes. It can be said that the missions of England did not worry him as much as those of North America. One does not find numerous appeals for regularity and charity. This is one reason why the correspondence is less abundant. Moreover, Father Casimir Aubert, founder of the mission, and Father Charles Bellon, who alternated as superiors and visitors, were sons of predilection who enjoyed his entire confidence and esteem. Moreover they often returned to France to keep him abreast of the situation and he was able to examine it himself during his own visits of 1850 and 1857.

There are three predominant concerns, the most important of these being recruitment. He hoped to obtain vocations for the foreign missions of the Congregation which, as the years went by, were all undertaken in English colonies. He often had to complain about the Irish in this respect. Vocations were nonetheless quite numerous. 154 Irish and some English persons entered the Congregation before 1861, out of a total of 963 entries into novitiate in the whole Congregation. But the entries in question were mainly at the beginning and towards the end of the period. During the middle of it, that is, between 1850 and 1856, only eighteen took the habit and, in the course of these six years, seventeen Irish Oblates requested dispensation from their vows. This high incidence shocked the Founder at a time when he was receiving appeals from everywhere to send English-speaking members. It is during this period that one finds words flowing from his pen that are quite severe and even exaggerated if, in retrospect one compares the statistics as a whole of the Anglo-Irish Province with those of the entire Congregation. 350 novices out of 963, that is 36%, left the whole Institute while 63 Irish novices out of 152 left before pronouncing vows, this being 40%. 130 or 21% of the professed Oblates left the Congregation before 1861 while 21 or 23% of the Irish left. The displeasure of the Founder can be attributed to the fact that these departures were concentrated into the space of a few years. However he could have observed that this instability might be excused by the massive and precipitate migration caused by the famine, an

event which might obscure the purity of intention of young people looking for a future.

A second concern was inspired by the disappointing news from Canada: religious and apostolic formation in the spirit of the Founder of the Congregation. To this end, Bishop de Mazenod had novices and scholastics come to France. Later, seeing that the Irish were little able to endure the very hot climate of Provence, he opened a scholasticate in England but saw to it that French scholastics were sent there who had already spent some time at Marseilles close to the Bishop and to Father Tempier. In spite of these precautions, he had to reprehend some Fathers who allowed themselves to be influenced by the "fashionable" English or risked being absorbed by numerous occupations at the expense of the regularity of religious life and even of the celebration of mass. He also deplored the lack of missionary spirit of the Irish who did not offer themselves for the foreign missions, even if, in reality, a third of the members went overseas and all the others crossed over to England.

The third concern was of an economic nature. The Fathers in England were great builders, more so than in Canada. Oblate houses, schools and splendid churches rose everywhere, manifesting an audacity that to the Founder was imprudence and folly. In spite of abundant funds from the Propagation of the Faith at Paris and Lyons, the debts seemed enormous at times, whence cries of alarm, appeals to prudence, the sending of extraordinary Visitors, and the nomination of Father Pinet, former lawyer and French-Canadian businessman, as administrator of the Province.

Yet on the whole the missions of England brought much joy and consolation to the Founder, not only because his sons worked with the poor and their parish missions reached the hearts of the people as well as any preached in France, but also because the conversions of Protestants were numerous. This unhopd for success prompted him to devote several pages of his Act of Visitation of 1850 to this aspect of the apostolate:

"Do not forget, my beloved, that you are called to combat the strong man armed in one of his most formidable bastions and that you need nothing less than the strength of God to triumph over this powerful enemy. And where will you derive this strength save at the holy altar and from the person of Jesus Christ our Chief? Our devotion towards his divine Person must be all the livelier because we

have especially to repair the outrages that he has received in this land... May this spirit of reparation animate you constantly. May it inflame your souls and ever inspire you to neglect nothing, primarily by offering yourselves in some way as a sacrifice and bringing back to him as many errant people as possible. On this subject, I will have you know that the time has come to attack error, not by prayer only but by preaching... Prepare by profound study the arms which you will have at your service... The example of the regularity of your lives will contribute to the return of our erring brothers..."

Nothing, however, can be as efficacious as a personal visit on the scene for correspondence can only deal with the more pressing problems and give helpful advice in the face of difficulties. The Founder had the joy of visiting England in 1850 and in 1857. On the second journey, he went also to Ireland and Scotland. Everything interested him and aroused his admiration: the perfect organization of the railway system and its rapidity, the great courtesy of Catholic bishops and gentry, the enthusiastic welcome of the crowds, the numerous and dynamic enterprises of the Oblates. Over a year after his return, he wrote to Father Noble: "I embrace at once the past, present and future and would think I were dreaming if I did not well know that it is real, that I have seen these things with my eyes and that what exists now is a setting forth to what will come to pass later on."

May the reading of these pages, which bring us into direct contact with the mind and heart of Bishop de Mazenod, help his sons of today and tomorrow go forward ever more resolutely along this road of grace towards the unity of Christians and an ever better evangelization of the poor.

Yvon Beaudoin, O.M.I.

1842

1. [To Fr. Casimir Aubert].¹

Regrets that Fr. Aubert is now so far away but trusts that his absence will not be for long as the Founder considers him as the consolation of his life and the support of his old age.

[Marseilles] July 27, 1842.

It was a happy thought on your part, beloved friend, to write me from Lyons. I watch you sorrowfully as each step takes you farther from me. I have consented to your journey but fearful am I to think of you alone on highways and voyaging across the sea. It is indeed because you exist that my heart finds repose. I have ever thought of you as given by the Lord to be my life's consolation and the support of my old age which approaches me at the double. Soon I will reach my sixtieth year. What will be left of the man I was when I am past that age? I have nurtured many children. How many of them can I count upon to take care of me? All those who write to me put to the fore in their letters words that are sweet to read but I have learned by experience that they do not always express the sentiment they signify. Can I ever be persuaded that God would demand that I sacrifice him who has never faltered in the affection that he owes me and who gives me every assurance of continuing to deserve my confidence and my love? Where is the Order or Congregation in which the Superior cannot surround himself with those who will ease the burden of his office and with whom his mind and heart will be at rest? So make no definitive plans which are apt to keep you away from me for ever. Observe, scrutinize, calculate but always leave yourself a door to escape.

¹ Ms. Yenneux IX, 30.

2. [To Fr. Casimir Aubert].²

Bishop de Mazenod and the Congregation suffer from the absence of Fr. Aubert. News of the Oblates in Canada. O'Connell's aid to the Congregation in Ireland.

Marseilles, September 26, 1842.

Your absence, apart from making me suffer in itself, has put us in complete disarray and has brought on me every imaginable annoyance from those of your confreres who have never looked to the Congregation for anything but what suits their own houses. Oh! the stupid attitude these people have! It is enough to make me lose patience. I have finally written to them with a severity contrary to my nature, but necessary to put an end to this kind of vexation.³

And in another respect, I am sorely tried by our Fathers in Canada. Fr. Baudrand, utterly outraged with the paucity of agreement to be found in the ideas of Fr. Honorat and Fr. Telmon, has filled our houses with his exaggerated complaints, thus leading astray the ungrateful novice who has taken upon himself to write us an incredible letter threatening to abscond, and it is 2000 leagues away that these things are happening!⁴ It is impossible for people around not to notice this disorder and our fine future in those regions is terribly compromised. However, God works miracles for us. In spite of the difficulties caused by this treason, the beautiful domain of Longueuil, on the banks of the river St Lawrence across from Montreal, has been given to us completely free. It has a splendid house, a magnificent garden and, agreeable as it is useful, a meadow. Generous as they have been, the benefactors are inclined to add yet another piece of land to

² Ms. Yenveux V, 217; VII, 259; IX Supplement 37, 40.

³ The Founder speaks especially of Fr. Guigues to whom he wrote several letters on this subject. He notes in his Journal on February 18 [1843]: "Letter from Fr. Guigues. Still obstinate in his consideration presented in favour of his house of Osier. Far from agreeing to transfer a member of this house who is needed elsewhere, he is bold enough to ask for two more. Solely concerned with the prosperity of the enterprise of which he finds himself at the head, he blames Fr. Aubert for having dared to undertake two foundations in England and Ireland. Hence we should forego all hopes that can be rightfully conceived to see the Congregation and her works flourish in that field even though it is only a question of providing some members in advance to a country that soon should furnish enough of its own to become self-sufficient." Ms. Yenveux VII, 257. Cf. also Fr. Guigues' letter of February 18, 1843 (Ms. Yenveux V, 226) and the Mazenod Journal of November 6, 1843 (Ms. Yenveux VII, 258).

⁴ According to the Journal of Bishop de Mazenod, September 20, 1842, it was Fr. Lucien Lagier who wrote a "stupid letter". Ms. Yenveux III, 122-123.

this already considerable property. Other good souls wish to add their benefactions to those already received.⁵ So much for the temporal side. As for the spiritual, the most abundant blessings have accompanied the ten missions which our Fathers have already given. Two excellent priests have joined them, others are announced.⁶ The Bishops of Toronto and Quebec are asking for us.⁷ But I am fearful lest all will come to naught through the fault of those unworthy sons who have no idea how to endure anything, sacrifice anything or excuse anything except their own faults. I am outraged as much as afflicted by such conduct. But I will call a truce to my complaints in order to explain further our temporal affairs...

I want to use the remaining blank space to congratulate you on your conquest. What you tell me about the excellent O'Connell keenly interests me. He is a valuable patron.⁸ But are you not afraid to become known as men in opposition by publishing in your prospectus the part he wishes to play in your enterprise? You are on the spot so it is for you to judge. Later, we will be able to do more than give him the scapular. When he really will have benefitted you, I can give him a canonical share in the works and merits of the Congregation, as I have just done for the benefactors in Canada.

It remains for me to urge you to write more often, at least once a month.

3. [To Fr. Casimir Aubert].⁹

Proposal of a merger with the Brothers of St. Patrick as a means to establish the Oblates in Ireland.

⁵ The Canadian benefactors to whom the Founder sent a letter according a share in the privileges and merits of the Congregation are: M. and Mde Olivier Berthier, Mde Jules Quesnel, Mlle T. Berthelet.

⁶ Damase Dandurand, Leonard Baveux, E. Durocher and A. M. Bourassa.

⁷ M. Power and J. Signay.

⁸ Bishop de Mazenod writes in his Journal on September 20, 1842: "There is even the great O'Connell who wishes to contribute. He wishes to be the first subscriber and he has authorized Fr. Aubert to utilize his name in the prospectus to whom to address the offerings that will be made to us. He has wished to be affiliated with our Society and has received its scapular. It seems that Fr. Aubert will spend the winter in a seminary near Cork where he will render service while waiting to begin his work". Ms. Yenveux, IX suppl., 37.

⁹ Ms. Yenveux VIII, 3-4.

[Marseilles] December 25, 1842.

You have made my mouth water in telling me about these good brothers of St. Patrick and were it not that we have already had to stifle the hopes that had been raised first at Dublin, then at Cork, I could well nourish such a prospect which offers these unexpected advantages.¹⁰ I await further news before entertaining any hope. It is to be admitted that the letter of the superior is quite categoric. To say that he doubts not in the least that you and the Brothers will conclude arrangements such as will put our Society in possession of their house is indeed strong. But I do not wish to be overly confident and I wait. You have not said if you must soon respond to the invitation of this good Father O'Sullivan¹¹ to go and meet with these gentlemen. The matter is important enough not to postpone this interview unduly.

¹⁰ According to Ortolan (*Les Oblats de Marie Immaculée...*, Paris, 1914, t. I, pp. 518 seq.), Fr. Aubert would have wished to open a seminary in Ireland. As one already existed near Dublin, that of Maynooth, he went to Cork and settled not far from it, at Youghal where two years before a college had been opened which was to provide missionaries abroad. He taught there during the school year of 1842-1843 but did not succeed in coming to an agreement with the bishop, whose name was Murphy, on the conditions for the Oblates to become established there. Meanwhile Fr. Aubert had entered into negotiations with the Brothers of St. Patrick, a teaching society. They had three houses in Ireland and desired to be connected with a canonically approved Congregation. However, Bishop Haly of Kildare, displeased with the Brothers for wishing to evade his jurisdiction, refused this project to merge the two societies.

¹¹ Fr. Yenveux's copyist seems to have written "Serenas". The name is probably O'Sullivan, a priest who befriended Fr. Aubert and was thinking of becoming an Oblate.

1843

4. [To Fr. Casimir Aubert in Ireland].¹

Bishop Murphy of Cork wishes to impose conditions which are unacceptable to the Oblates.

Marseilles, February 19, 1843.

I do not understand what kind of jurisdiction this Prelate wishes to exercise over and above that which is granted to him by our Rules. I see no concession you could agree to which we might make in his favour. Is it not enough, is it not all we can accept, that we live under his obedience in regard to all exterior exercise of our ministry? That we neither confess or preach except to the extent that he allows and only where he wishes? Would he want to interfere in the internal conduct of our communities? What then? I cannot believe that you could see your way clear to any such possibility. Concerning the matter of his subjects remaining where they are, this cannot be allowed on principle, even though nothing is more likely. What would we do with Irish personnel in France? I can easily reassure him on this point but must we prohibit ourselves from using them in England? You are in a better position than I to judge if this limitation would not be detrimental to the progress of our establishments in England.

We have no one, we have nothing. To establish ourselves there requires people and money. To come back to the pretensions of the Bishop of Cork, you were remiss in not making them clear to me. Hence my embarrassment as to the sharp rejoinder which I shall enclose in this letter, and which I will have you show to him, as well as to Fr. O'Sullivan. We must not lose sight of the Sulpicians' example in Canada. Nothing is more dangerous than weakening family ties. The stage will thereby be set for ominous divisions between nationalities

¹ Ms. Yenveux III, 160-161.

which will end in total separation. We must take precautions against this danger all the more because our communities in Ireland and England will soon be composed entirely of English and Irish. A bishop with bad intentions could dismiss the Frenchman who would be at their head and that would be the end of it. So do not do anything that can give us trouble later.

5. [To Fr. Casimir Aubert at Penzance].¹

The Oblates will remain at Penzance even if the Irish Bishops are not hopeful for the return of the English to the Catholic Faith. Advice for Fr. Daly who remains alone. Send to the novitiate of Notre Dame de l'Osier only those who have long proved themselves in England.

[Marseilles] February 1, 1844.

... The fact is that all these Prelates have very little confidence in the future and are far from being inclined to share the illusion we have formed in France about the dispositions of the English people to return to the truth of the Catholic faith. The last English bishop to pass through Marseilles removed from my mind all false ideas that publications have given on this subject. In any case we will keep the mission of Penzance however small it may be and our dear Father Daly will continue to be in charge of it. The only thing that troubles me is that he is the only one of us in this country.² That is hardly right and we must see to it that some suitable provision be made. It seems to me that the Irish priests are somewhat ungenerous. This man Power³ apparently thinks along the same lines as the two whom we have had the misfortune to send to Canada. They claim that you assured them that they could make money there. Zeal at this price should not be to our liking... Let us revert to Penzance.⁴

¹ Ms. Yenneux VII, 163, 247, 260, 261; VIII, 2, 4, 178. Fr. Rey also cites an excerpt from a letter to Fr. C. Aubert of February 2, 1844: "You are young and the future is still to unfold before you. You shall have waters more vast to traverse... As for me, it seems that I am close to the limit of my life although I feel well. But when sixty years have passed, one is quite old whatever may be the appearances" (Rey II, 190).

² Fr. Aubert came back to France for several months in order to take part in the General Chapter of 1843. He left again for England in the month of October and remained until February 1844, in order to be of aid to Fr. Daly at Penzance in the County of Cornwall where he had been since the first week of January, 1843. (Ortolan, *Op. cit.*, I, pp. 526 seq.), Fr. Daly remained the sole Oblate there for more than two years. He was assisted by the diocesan priest, Fr. Power. Fr. Perron spent several months there in the summer of 1845 but the community was not duly formed until the arrival of Frs. Naughten and Bradshaw in 1846 (General Council, June 22, 1846).

³ An Irish priest of the college of Youghal (Ortolan, *Op. cit.*, I, p. 531).

⁴ There follows a rather obscure line that we have omitted: "... come to think, speak of it when you wish with the novices of goodwill who will wish to follow you".

Before leaving Penzance, recommend firmly to our dear Father Daly to put all things in order in his house, as they have to be in all our communities. Let him keep his books in order and not just receipts, disbursements and mass offerings but also a diary of foundation. This is required as an historic record of all he will do for the glory of God and the salvation of souls and all remarkable events, each entry under its own date. Recommend to him also that he write me every month or, at the latest, every six weeks. Let him do his best to observe the Rule and to send none of those under his charge until they have been amply tested. When I think of the poor recruits you have hampered us with, I cannot get over it. It is remarkable that we have been able to keep two of them, either of whom might well have deserved the fate of their wretched companions.⁵ We had to go against prudence and count on a grace not assured by God. So take great care on this point. We have decided to admit Brother Walsh to make his profession — I admire the goodness of God in his regard as well as in that of Brother Noble.

I say no more about Cork or Ireland. The Bishop of that city has behaved like a bad pastor and the zeal of Monsieur O'Sullivan carries little weight. May God bless him and take into account the good that we wished to do for them and that they have so miserably rejected.⁶

⁵ John Noble had made his vows on February 17, 1843. Samuel Walsh made them in 1844. Their companions, Francis McDonagh and Thomas Meehan had left the Congregation during their novitiate. Bishop de Mazenod complained often of the first Irish novices to come to France. Under date of November 30, 1842, he wrote in his Journal: "... I skip to an affair which should be noted here. What has happened is that all our Irishmen could well deserve to be pitilessly expelled. Their conduct has been constantly irregular. They have been seen to be men incapable of discipline, *ad oculum servientes*, with nothing to offer while, very much keeping things to themselves, we were unable to understand any subject of their conversation or know anything of their sentiments. However we were fully decided not to admit them to profession although their noviceship was about to finish. Then behold the bomb suddenly bursts. Brother Naughten, on being consulted, reveals some of their intentions. I interrogate each one in private. They let down their guard and all is discovered. The older ones throw the blame on someone newly arrived who has been the cause of their infidelity. He in turn reveals what he has heard. The outcome is that all are to blame. I began by expelling the newly arrived one called Kenny who turned out to be as bad an actor as one could meet, though possessed to a supreme degree of the art of dissimulation and remarkably well versed in how to lie. Fr. Tempier despatched him in appropriate fashion. As for the others, they have all come to their senses, humbly avowing their faults and promising to begin a new life to my satisfaction. I have let myself be touched by their earnest pleas but not without some anxiety. We will try again for a few months. But I certainly do not wish anyone to send us Irishmen of this sort. I have written to Fr. Aubert to test them in Ireland. That is where they will do their novitiate in future. Here it takes us too long and we have too much difficulty getting to know them". (Ms. Yenneux VIII, 1-2).

⁶ The founder wrote in the same vein to Fr. Vincens, February 9, 1844: "This return of Fr. Aubert will suffice to explain to you the little success of all our efforts to

It would be as well if Father Santoni could learn English. Destined to take over entirely from the master of novices, of whom he is still only the associate, he could eventually be helpful to the young people whom we will send from England after they have been tried out at Penzance. You will make it a duty to give him the first elements of this language which, for that matter, is to become common in our Society though used less than we had hoped for at first.

6. To Monsieur Casimir Aubert, missionary priest, at Notre Dame de l'Osier, near Vinay, Isere.⁷

On his return from England, Fr. Aubert should have paid a visit to the directors of the Propagation of the Faith. Let him take a rest at the novitiate while rendering aid to the Irish novices. Greetings and encouragement to Fathers Pierre Aubert and J. P. Santoni.

L.J.C. et M.I.

Marseilles, March 21, 1844.

God be blessed, my dear son, now that you are settled and at rest after a very long pilgrimage. The weight is likewise off my heart and so I do not regret this journey, however arduous and costly it may have been. Nothing less could suffice to ease our concern, after being disappointed for such a long time.

You did well to act as you did on arriving at Osier. You could not, however much you may have been importuned, act as master of novices in a house where everyone has his proper appointment. You will nevertheless be confessor to the English novices as long as they remain with insufficient knowledge of French to profit from the direction of the master of novices.

I await with great impatience all the details you promise me but you must abandon the habit you have acquired of separating the lines

establish the Congregation in Ireland. The obstinacy of the Bishop of Cork is truly a blindness which it will be difficult for him to excuse before God. This is quite a monkey wrench which the demon has thrown into the works for I counted on this establishment, not only for the good of Ireland, but for the obtaining of recruits that we could have employed in all our missions in the United States. We have nothing to reproach ourselves. I have done my utmost and the last journey that I had Fr. Aubert accomplish will make it plain that when it is a question of the glory of God and the salvation of souls, we do not stop at any expense or any trouble (Ms. Yenveux V, 61).

⁷ Orig.: Rome, Archives of the Postulation, L. M. Aubert.

of your letters half a foot from each other and leaving blank an enormous margin. One could easily insert another line between each of yours.

I note with regret that you have not been to see the President and the Treasurer of the Propagation of the Faith. The case before their judgment is of too great an importance not to strengthen it with all the means in our power.⁸

[March] 24.

Mercy me! It is hopeless trying to finish a letter. I am going to seal this one so that you may not pine over having to wait too long. I embrace you with all my heart and greet your four Irishmen, recommending to them that they profit well from the remainder of the novitiate that they are going to do.⁹ Adieu.

P.S. I thank your brother for the several lines he has added to your letter. I have learned with much pleasure that he is marvellously fit and managing well. Greet him affectionately for me.

I charge you with the duty of telling Fr. Santoni to have a little more confidence in the grace of the mission he has received. Let him abstain from belittling himself before those who are confided to him and whom he must guide. Tell him I am pleased, let that suffice him.¹⁰

7. To Monsieur Aubert, missionary priest at Notre-Dame de l'Osier, near Vinay, Isere.¹¹

The many duties of Bishop de Mazenod. While awaiting his obedience, let Fr. Aubert help the Irish novices and give lessons in English to Fr. Santoni. Irish Oblates are needed for Canada.

⁸ The church constructed at Penzance had been costly. The Founder made a gift of 10,000 francs (T. Ortolan, *op. cit.* t. I, p. 527). He also pleaded for funds from the Office of the Propagation of the Faith to which he wrote several letters in 1843 and 1844.

⁹ Brothers Robert Cooke, Peter Grey and Edward Bradshaw whom the General Council of May 20th admitted to vows. Cf. the Mazenod Journal, May 20, 1844. The fourth, whose name is not given in the Register of Admissions to Novitiate, 1815-1850, is probably Brother L. Keating who began his novitiate on December 31, 1843.

¹⁰ Fr. J. P. Santoni had recently been made Associate Master of Novices.

¹¹ Orig.: Rome, Archives of the Postulation, L. M. Aubert.

L.J.C. et M.I.

Marseilles, April 17, 1844.

I put off writing to you, my dear son, to take advantage of the return of our fathers who have to proceed to Osier, but now I am caught in a quandary. The train of events has taken on an unbelievable rapidity. I have had to spend hours on end interviewing our Fathers about the interests of the Congregation and in addition to all that, here is the Bishop of Minorca who has just died, which gives me a new worry I can scarcely cope with.¹²

Yet I had to thank you for the details that you give in your last letter, the subject of which it is impossible for me to revert to. I shall return later when my mind is rested to the somewhat strange condition posed by the Vicar General of the district of Penzance. Impossible to reflect on this just now.

As for your ultimate destination I cannot decide on it positively. However, it seems that I will not put you at *Lumières*, neither will you remain at Osier. Continue to give aid, as you tell me you are doing, to the Irish novices and to give English lessons to Fr. Santoni in order that this Father may eventually understand and make himself understood when English or Irish recruits are sent to him. We are already in need of such who are disposed to go to Canada — they are clamouring for them from me — for you know that the two you had sent have played a trick on us. I do not understand how you let yourself be deceived by it. They want to do their utmost to make money and pretend that you promised them as much. They are no longer in our house and I admit I am not without anxiety over types like these being diocesan (priests).¹³

Enough, I will have to finish, contrary to my habit, without scribbling all over my paper but how can I help giving in to necessity? Greet affectionately your brother Pierre and all the other Fathers.

I embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

¹² Bishop J. A. D. Merino, O.P., died at Marseilles on the 16th of April.

¹³ These two Irish priests, never identified by name in the Oblate Writings, had left for Canada with Fr. Telmon in the summer of 1843.

8. [To Fr. Casimir Aubert at N.D. de l'Osier].¹⁴

Has received a letter from the Irish novices. Advice and recommendations for the novitiate. News from England. Admission of three Irish novices to profession.

L.J.C. et M.I.

Marseilles, May 17, 1844.

Would it not seem, my dear Father Aubert, as I take this large piece of paper, that I might relish the hope of conversing at length with you? It is not so. Never have I had less time to give you and yet I would not let our Fathers and Brothers leave for Notre Dame de l'Osier without sending a little word to you. I have been enchanted with all you have told me about our dear Irish novices. Their letter gave me the greatest satisfaction. I am replying to them to mark my satisfaction. I would also wish to write a few lines to your good brother, Pierre, and hope to do so after tomorrow for today, at this moment, I am being taken away and tomorrow I will spend the whole day at the Church of the Trinity.

I would not wish you to wait too long to admit to profession those of our novices who are ready. This is not to say that Bouvier can be admitted so soon. Before closing my letter, I will give you the decision of the Council that I shall convoke on the day after tomorrow, Monday.

I have received nothing from Fr. Daly. I have told you that the Apostolic Vicar has written me quite an amiable letter. I will send a copy to you. He will not pass through Marseilles.¹⁵

Do not wait to explain the reasons that you would plead to have me change the decision concerning your future destination. I also await your observations about the community. It is not that you lack the time so why put off the matter so long?

I take my leave for I must go out. Adieu, I embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

P.S. The three Irish novices — Robert Cooke, Peter Grey and Edward Bradshaw — have been unanimously admitted to make their

¹⁴ Orig.: Rome, Archives of the Postulation, L. M. Aubert.

¹⁵ Michael Baggs, Vicar Apostolic of the Western Region, consecrated at Rome on January 28, 1844.

profession. I pray you to inform on my behalf Father Superior and Fr. Vincens.

9. [To Fr. Casimir Aubert, at N.D. de l'Osier].¹⁶

Fr. Aubert to receive the vows of the Irish novices. Letter of Fr. Daly: News of Penzance.

L.J.C. et M.I.

Marseilles, June 11, 1844.

You must be waiting with impatience, my dear Aubert, for a word from me before the Feast of the Sacred Heart. I have been so busy with the departure of Fr. Guigues that I have not had a moment to write to you and all the more so because I am not dispensed from fulfilling, as you know, my other very numerous duties at Marseilles.

First of all, therefore, I ask you to tell Fr. Vincens that I very willingly consent that you receive the vows of your Irishmen.

Next I have to tell you that I was so enchanted with the sentiments of your brother that I thought I had to write him a letter which will certainly have given him pleasure.

I have at last received a letter from Fr. Daly. He tells me most interesting things with an admirable simplicity. But he is very displeased with Rev. Power. This young man has deceived you like the two others whom you sent to Canada. He thinks only of his little self and is less than edifying. He does practically nothing and I think we will have to get rid of him as soon as possible.

As for the good Fr. Daly, he is doing marvellously well. He is very pleased with his charming mission. He tells me that there is nothing more consoling than to see our beautiful church every Sunday filled with people. There are never less than three to four hundred Protestants of all denominations who come to hear the preaching of the holy truths of the Catholic religion. The Protestant churches are almost abandoned while ours is always full even when the weather is very bad. Those who only come by curiosity always leave edified and pleased. They all observe great decorum in the church. They are in admiration of our ceremonies and our doctrine. And they conclude

¹⁶ Orig.: Rome, Archives of the Postulation, L. M. Aubert.

that the Catholic religion is good. He adds that at the present time there is an extraordinary trend towards our holy religion and that minds are all agog seeking truth with extraordinary and indescribable avidity, to employ the terms of Fr. Daly which I am only copying. Since your departure, his congregation has increased by eight persons. The holy day of Easter was truly a beautiful occasion for them. He gives me a detailed description of the Feast. He confessed from early in the morning in order to accommodate those whom he had not been able to confess the evening before. At the mass of eight o'clock, he gave holy communion to thirty persons. At the high mass of eleven o'clock, the church was full. The choir he has formed sang very well. Rev. Power preached quite a good sermon. Everything proceeded with much solemnity. The Protestants were ecstatic with all they saw and heard. For the eventide ceremony held at three o'clock, there were from two o'clock on at least 500 persons in the seats, packed with people as they had to be. There were in addition at least 250 persons standing in the church. In spite of such crowding, there reigned a profound silence in the assembly. Fr. Daly preached and gave Benediction. Then he announced that there would be the ceremony of the baptism of an entire family...¹⁷

10. [To Fr. Casimir Aubert at N.D. de l'Osier].¹⁸

Remind the Propagation of the Faith of the needs of Penzance. During the summer, Fr. Aubert will teach moral theology and literature to the novices.

L.J.C. et M.I.

Marseilles, July 1, 1844.

Father Vincens, my dear Father Aubert, will give you news of me. However I think that you will be glad to receive some directly from me, if only a couple of words. For my part, I am glad to tell you by way of reply to an item of your letter that it would seem to me quite natural that you yourself remind the central Councils of the Propagation of the Faith of the pressing needs of the mission of Penzance in order to hasten the help which is expected of them. You are qualified for that since they know you as having founded this

¹⁷ The second page of this letter has disappeared.

¹⁸ Orig.: Rome, Archives of the Postulation, L. M. Aubert.

mission. They have just granted me the funds for the voyage of the third missionary that I have sent to Canada.

I shall repeat what I have told Father Vincens; that he have you give a course of moral theology to the novices who are coming to pursue their theological studies here. It will be the treatise on justice that you are to show them this summer, beginning right away. This winter, Fr. Santoni will present a treatise on dogma to them.

This is not all. You will also be in charge of a course of literature wherewith to keep usefully occupied those of our young men who are going up to Osier. You see I am bringing you somewhat out of your solitude but you know that we must live for the Society and thus devote ourselves to the service of the Church.

I will put to good use the observations that you have made to me. They are appropriate and I shall be able to use them all the more easily by disguising the source from which they have come to me, given that Father Guigues has put me in a position to speak of this matter by telling me about certain things which one is prone to forget while travelling. Adieu. Father Vincens is leaving. I embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

11. [To Fr. Perron at Grâce-Dieu].¹

Encouragement and advice to Fr. Perron, superior of the house of Grâce-Dieu. Be faithful to the Constitutions and act in conformity with the usages of the houses of France.

[Marseilles] August 25, 1845.

Put your confidence in Him in whose name you are sent and be persuaded that He will bless your obedience and pour most abundant graces upon the work of your ministry...² Above all take great care to be bound by all things prescribed by our Rules and Constitutions. You have in the book wherein they are inscribed a sure and faithful counsellor to guide you on all occasions and advice which will enable you always to do what is most agreeable to God and most useful to yourself and others.

Act as much as possible in conformity with the usages of our houses in France and adopt only those of the country where you live which are indispensable and coincide best with the needs of your position.

Be exact in keeping your various registers in order and watch with solicitude over both the spiritual and temporal welfare of the community.

May order and regularity reign in the interior of the house and may the good aroma of Jesus Christ spread well out and around from where you dwell.

¹ Ms. Yenveux VII, 160.

² Fr. Perron left for England on May 12, 1845 (L. M. Vincens, May 11, 1845). He was first destined for the mission of Penzance (L. M. Courtès, December 10, 1844) but only made a brief stop there. In September he went to Grâce-Dieu in the county of Leicester where Ambroise Phillipps de Lisle had confided to the Oblates the care of a chapel. Ortolan writes that he had for collaborators Fathers Robert Cooke, A. Louis Tamburini and John Noble (*op. cit.*, t. 1, p. 535) but these only arrived at Grâce-Dieu during the summer of 1846 (General Council of June 22, 1846). In 1845-46 the community was formed by the Rev. Coussinier and Fr. Naughten (General Councils of June 12, 1845, May 6, June 22 and September 12, 1846).

12. [To Fr. Daly at Penzance].³

Spirit of poverty, interior life, observance of the Rule... Be on good terms with Fr. Power.

[Marseilles] December 6, 1845.

Your position, my dear Fr. Daly, is one of much responsibility and nothing less than the confidence I have in you can set my mind at rest. It is essential, my dear son, that you be well united to God because you constantly need to be guided by the light He will wish to grant you, when you lack time and opportunity to make consultations. Hence, my dear friend, you must follow your Rule in both letter and spirit, letting yourself do nothing other than what you would do under my eyes and immediate direction.

I have been told that you treat Monsieur Power with too much severity. You know how much we need him.⁴ Moreover, one obtains more by being pleasant than by excessive sternness.⁵

...you are also too little concerned with poverty, in fact so oblivious of it that you spent a guinea to buy a fowl, which would be truly reprehensible.

Avoid with care, my very dear son, all that can hinder the interior life that should inspire you, otherwise you will risk losing the merit and reward of the fine ministry that you fulfill in the name of the family of which you are one of the cherished sons. For the rest, I do not speak thus by way of reproach but as an observation in order that you may be more on your guard in the delicate position in which you find yourself... How thankful we should be to God for the blessings He showers upon our works. But let us render ourselves worthy of them by a great fidelity to our duty. You know that one preaches more by example than by words...

³ Ms. Yenveux VII, 135, 185.

⁴ Fr. Daly was to remain alone with Rev. Power until the arrival of Frs. Naughten and Bradshaw in the summer of 1846 (General Council, June 22, 1846).

⁵ On page 135 of Yenveux, a similar sentence is found: "Avoid the public scandal of a dispute with Rev. Power". However, this quotation was no doubt by way of making a résumé of the paragraph.

1846

13. [To Fr. Casimir Aubert].¹

Mandate as Canonical Visitor in England.

[Marseilles] July 15, 1846.

Charles Joseph Eugène de Mazenod
Superior General of the Congregation of Missionary Oblates
of the Most Holy and Immaculate Virgin Mary

To our beloved son in Christ
Rev. Father Casimir Aubert
priest of the same Congregation
and superior of Our Lady of Marseilles

Greetings in the Lord

Whereas, by the intervention of the mercy of God, houses of our Congregation have been established in Great Britain wherefrom to work day by day for the promotion of divine glory and to procure the salvation of souls, especially by converting those beholden to error, we have this day deemed yourself to be the one most apt to take in hand the welfare of these houses and to spend your time profitably in visiting them.

Therefore have we fully empowered you so to visit these houses, conferring on you the use of all prerogatives which, according to paragraph No... of our Rules and Constitutions, are attributed to Visitors. The power be yours moreover to constitute these houses and assign therein the functions they entail, including those specially

¹ Ms. Yenveux VII, 112. Latin text translated by Joseph Rousseau, O.M.I.

reserved to us, to those who appear to you suitable to fulfil them, and to concern yourself with other duties which, according to the spirit of the Institute and the tenor of these presents, will seem to you opportune and useful.

Furthermore, as the reason for your mission to Great Britain is to promote the good of the Church by the growth of our Congregation of the Blessed Virgin Mary Immaculate, in this matter also, according as it be wholly within our competence, we grant you full power to act, approving all that you shall have undertaken and declaring ratified all that you shall have concluded. Hence we recommend you to the benevolence of the most Illustrious and Reverend Prelates in England as in Ireland, so that they be willing to consider you as our worthy delegate and to deal with you kindly and favourably in all affairs resulting from your mission. We likewise pray them in the Lord to authorize you to celebrate Mass and accomplish, if circumstances require, other sacerdotal functions, it here being represented that not only are you above all suspicion and entirely free of ecclesiastical censures, but also that you shine by the lustre of all virtues, enjoying with everyone an irreproachable reputation. Whereof in truth we can testify and indeed we do testify to all whom the matter can rightfully concern or does concern.

Take up then, dear son, with our blessing, the mission that it is our will to confer upon you. May all the holy patrons of England and Ireland come to your aid. May the Most Holy and Immaculate Virgin Mary, our most loving Mother, keep you in her constant protection. For our part, we do not cease to implore from Heaven an abundant rain of graces for yourself and for all those of our Society placed under your direction.

Given at Marseilles, in the year of the Lord 1846, the 15th of July.

† C. J. Eugène, Bishop of Marseilles.

14 [To Fr. Casimir Aubert in England].²

The Fathers of Grâce-Dieu are to extend their endeavours throughout the region.

² Ms. Yenneux II, 190.

[Marseilles] August 7, 1846.

I share the feelings which are aroused in you by the charming locality of Grâce-Dieu.³ It will suit our Fathers marvellously well but I would wish that they might be more than simple incumbents there. I insist that they be able to extend their zeal, first in the vicinity and then still further away as has been done at Penzance. It is why I desire so much that the mission of Ashby be a success.⁴

³ Fr. Ortolan writes: "Grâce-Dieu is a most agreeable spot, surrounded by bright, green fields, at the foot of Mount St. Bernard, a hill three hundred meters high, almost in the centre of England." (*op. cit.*, t. 1, p. 534).

⁴ The Apostolic Vicar, Mgr Thomas Welsh, wished to confide a mission to the Oblates, cf. General Council, May 6, 1846.

1847

15. [To Mgr John McHale, Archbishop of Tuam, Ireland].¹

Remittance of a sum of money collected from the faithful of Marseilles for the relief of the afflicted in Ireland.

Marseilles, April 14, 1847.

Your Grace,

Touched as I could only be by the ills which afflict Ireland,² I thought to myself that the faithful of my diocese could not remain indifferent thereto and that they owed at least a token of charity towards their unfortunate brethren. I have made an appeal to their goodwill in a circular to this effect. Although we are in a city where a multitude of important works and charitable institutions have no resources other than voluntary gifts from charity and which is ever being solicited for such, nevertheless a sympathy springing from a Catholic attitude has been widely manifest for the purpose requested. The collection made in the churches where the mite of the poor mingles with the offering of the rich has produced a sum of about 20,000 francs of our money. One which took place some time ago for the French regions ravaged by inundations did not give much more than 8,000 francs. Modest though this sum may be compared to such great needs, it still has some value as proof of goodwill, considering the incessant demands and the small number of parishes in my diocese.

¹ From a copy in the Archdiocesan archives at Marseilles, Register of administrative letters, vol. V (1844-1851), p. 145. The copier wrote in the left margin: "The same letter was addressed to Mgr Murray, Archbishop of Dublin, to Mgr Foran, Bishop of Waterford (Ireland), to Mgr Egam, Bishop of Killarney (Kerry, Ireland) and to Michael O'Sullivan, North Presentation Convent at Cork, Ireland.

² Ireland was in the throes of a cruel famine. The Founder made an appeal to the charity of the people of his diocese in a circular dated February 24, cf. Document No. 2 in this volume.

I would have wished to have the dioceses of Ireland benefit from the result of our collection but it would divide what is already not considerable in itself. Hence I limit myself to sending sums only where I am given to understand that the needs are more extensive and more pressing. I have allotted to the diocese of your Grace the sum of 150 pounds sterling which I shall try to send you in a few days by means of a draft on London.

It is good to be able to associate myself in some sort with your own charity which mitigates so many ills and dries so many tears. The great trials to which your unfortunate country is subjected make me regret, nonetheless, not being able to contribute in greater measure to their relief.

Pray accept, with the expression of my keen sympathy for the Irish, that of the respectful regard with which I am, etc.

† C. J. Eugène, Bishop of Marseilles.

16. [To Miss O'Connell at Killarney].³

Remittance of 25 Pounds Sterling.

Marseilles, April 15, 1847.

I have just written to My Lord, the Bishop of Killarney, to announce that I am arranging to send to him the sum of 150 pounds sterling for the poor of his diocese. I am telling him at the same time that I will add to these 150 pounds another 25 pounds that I shall ask him to remit to you for the unfortunate people aided by the Society of Ladies in the name of which you have done me the honour of writing.

This will mean that the diocese of Killarney⁴ will have received 25 pounds more than the others but I did not wish your confidence in writing to myself to go without response. The sum is small for such great needs but in our country we already have so much suffering that our charities are overburdened and this will explain to you why I have been the only French bishop so far who has dared make an appeal on behalf of Ireland, whose plight nonetheless stirs deep sympathy in France.

³ From a copy in the Archdiocesan archives at Marseilles, Register of administrative letters, vol. 5 (1844-1851), p. 145.

⁴ Diocese of Kerry, of which the bishop resided at Killarney.

I am happy to have been able, even in a small way, to associate myself with the merit of your good works and to have this occasion to recommend myself to your prayers and those of the ladies of your Society. I wish them for my part, in the midst of the sorrows which afflict your country, all the consolations that their charity deserves.

I am respectfully...

† C. J. Eugène, Bishop of Marseilles.

17. [To Bishop Wiseman at Rome].⁵

May the visit of Bishop Wiseman be of consolation to the Pope. Desires that the Oblates in England be not occupied with parishes but, as befits their vocation, with missions at the service of the Bishops.

[Marseilles] August 17, 1847.

I must not keep to myself my intention that our missionaries be not reduced to the status of parish clergy. I would wish to found in England a real community of our Oblates, living according to their Rule within their house and thence going forth as ordered by the Bishops to bring aid where it is deemed useful.⁶

You arrive at a time when much trouble is being caused to the Sovereign Pontiff, this truly good and holy Father. Your presence will afford him some relief in his sorrow — such is the thought that consoles me just now. My devotedness to his person is such that I would be happy if I could be with you at his feet. I never cease praying that he will not succumb under the enormous burden that weighs upon him.

⁵ Ms. Yenveux III, 204; VIII, 4.

⁶ Phillips de Lisle had obtained Oblates for Grâce-Dieu through the intermediary of Bishop Wiseman (Ortolan, *op. cit.*, t. I, p. 534). In spite of their being parochial priests, the Oblates were good missionaries. Bishop de Mazenod had written on this subject to Fr. Courtès, January 11, 1847: "I am receiving letters from England which fill me with consolation. Our Fathers receive every day new abjurations. Lately a Methodist minister, together with his wife and entire family, has come into the Church, as well as six others and still more, in fact they are preparing some fifty persons who will soon abjure their errors. Even our subdeacon Noble is bringing souls back to the fold by his instructions. And Phillipps is so enthused by what he sees taking place under his eyes that the other day he spoke of building a house for our Fathers at the cost of 100,000 francs. What is remarkable is that these miracles are worked by the ministry of our men who attribute to Mary Immaculate all these prodigies which other Congregations cannot succeed in effecting." (Ms. Yenveux IV, 9).

1848

18. [To Fr. John Naughten in England].¹

Can exercise his ministry outside the Congregation but on certain conditions posed by the Founder.

[Marseilles] May 1, 1848.

In view of the misfortunes of your family,² I recognize the need to accord you the dispensations compatible with your vocation. I therefore consent that you accept an assignment from which you will draw remuneration in order to relieve the distress of your mother and sister. But note on what conditions I propose to leave you thus to yourself, detached from any community of ours.

1. I am most insistent that from time to time you betake yourself to one of our communities and so spend one or two days with your brothers and be able to receive direction from a superior.

2. That you render an exact accounting of the use you make of the money you are authorized to receive. You know that in virtue of your vow of poverty you must not go beyond a certain level of moderation. Be content, in regard to your own person, with what you

¹ Ms. Yenveux VIII, 320.

² The General Council of May 24, 1848, permitted Michael Naughten, brother of John, to make his profession. The secretary added: "In the previous session, there had already been question (of Bro. Naughten) and the Council had judged that it would be appropriate to suspend its decision relative to this subject, until more ample details (could be learned) on account of the exceptional situation in which he found himself with the misfortunes afflicting his family. But this painful situation has not shaken the firm resolution of this young novice. He wishes no longer to return to the world and seeks the grace of being received into the Congregation. Moreover the Rev. Father Master is strongly of the opinion that he be admitted, remarking that if the relatives of Brother Naughten find themselves in a state which requires the assistance of someone, the elder brother, to whom all the necessary permissions have been given to this effect, can well fulfil this duty, without the younger brother being obliged to renounce his vocation."

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honestly need and see to the needs of your mother and sister without extravagance or excess. If a surplus remains of the revenue you receive, you should give an account thereof to the superior. The decision as to the use to be made of it will be given to you by him or by the Visitor General.³

19. [To Fr. Casimir Aubert, Visitor in England].⁴

Anxiety regarding the health of Fr. Aubert who has not written.

L.J.C. et M.I.

Marseilles, July 17, 1848.

I am, my dear Father Aubert, in a state impossible to describe. I have not received a letter from you since the first one you wrote on your arrival in England. The *Tablet*, which has published a report of the ceremony of the 4th and has mentioned all the Orders and Congregations in attendance, said not a word about the Oblates of Mary, which leaves me to suppose that you were not present at this celebration, nor anyone of us.⁵ What must I deduce from this? Only that you fell ill on arriving at [Ashbourne]⁶ to see Fr. Daly and that your condition is alarming enough for neither Fr. Daly or Fr. Trudeau to be able to leave you to go to London. But how can it be explained that neither one or the other of these Fathers thought of writing to me, either to reassure me or to forewarn me with the news of your illness?

³ The title "Visitor General" is scratched out in the Yenveux manuscript and replaced by "Provincial" but at this date, there was as yet no position of Provincial in England. Fr. C. Aubert was named Visitor by the General Council of May 24.

⁴ Orig.: Rome, Postulation Archives, L. M. Aubert.

⁵ Bishop de Mazenod alludes to the inauguration of the Church of St. George of Southwark and to the sermon preached on this occasion by Wiseman (cf. *British Encyclopedia*: Wiseman).

⁶ The place is not named by the Founder but no doubt it was Ashbourne where Fr. Daly had bought without permission, a house in which it was intended to place the novices (General Council, May 24, 1847). At this session of the Council, they had decided to send immediately Fr. Aubert as Canonical Visitor and, at the end of summer, Fr. Bellon as the superior of the houses of England. Bishop de Mazenod wrote on this subject to Fr. Vincens on April 26, 1848: "You will not be surprised that I am not making a visit to England as I had intended. But I cannot refrain from sending Fr. Aubert. We have great interests at stake. It is a matter of accepting a fine establishment for our novitiate and to settle many other affairs. He will arrive in that country towards the end of next month and will remain for the time necessary to constitute our houses." On August 7, Fr. Aubert was named superior of the house of Ashbourne (General Council of August 7).

In no way do I understand this kind of behaviour. All I know is that I am undergoing anxiety, grief beyond all telling.

I have been waiting with the utmost impatience for the news you were to give me. For my part, I would have many things to tell you but I truly do not have the courage. In my imagination you have caught the typhus like Fr. Perron⁷ in some coach or other that is infected with this malignant germ. For that matter, you were not too well when you left. That irritation of the throat could well have deteriorated into an affliction of the chest. God knows if anyone took care of you as I had you cared for when you caught this malady at the Calvary. In short, none of my pastoral visits has been able to take from my mind these dark presentiments. The alarms they⁸ keep on giving us do not let me think of anything else...

Adieu, my son, yet another day comes without news of you. I die for want of them. Adieu.

20. [To Fr. Bellon in England].⁹

The probability of having to abandon the house at Ashbourne.

[Marseilles] September 15, 1848.

God has not blessed this acquisition made in spite of the prescription of our holy Rules. Being an enterprise of a sort too human, it has suffered the fate of human affairs.¹⁰

⁷ Fr. Perron, superior of Grâce-Dieu, died of typhus at Everingham on February 22, 1848, after sixteen days of illness. (Cf. Mazenod to Courtès, February 26, 1848; to Vincens, February 27, 1848).

⁸ The word is difficult to read. The second page of the letter has disappeared. The closing line "Adieu, etc." is written in the margin of the reverse side of the first page.

⁹ Ms. Yenveux VII, 128.

¹⁰ The property of Ashbourne had cost 220,000 francs. To pay this sum, they could not count on the aid of the Work of the Propagation of the Faith, the revenues of which diminished considerably after the Revolution of 1848. The Congregation, burdened with debts, was absolutely unable to assume this new obligation. The Founder wrote to Fr. Semeria, in Ceylon, on August 17, 1848: "Do you know we have more than forty Oblates and still more novices but we have nothing left for future investment, being so much in debt that we have no more security to offer for new loans. So Fr. Tempier is totally demoralized. He frets from morning to night that we have nothing left and we will have to dismiss the novices but, when it comes to doing so, my courage fails even more than his. We possess much masonry, large houses but no revenues and it is in this extreme need that the Propagation of the Faith leaves us in the lurch for they are not giving us

21. [To Fr. Charles Bellon].¹¹

Act of nomination as superior of the house of Ashbourne and of the Oblates of England.

Charles Joseph Eugène de Mazenod
Bishop of Marseilles
and Superior General of the Congregation of the Oblates
of the Most Holy and Immaculate Virgin Mary

To our beloved son in Christ, Charles Bellon
priest of the same Congregation

Greetings and Apostolic Benediction

Your piety, learning and prudence being well and truly known to us, we on whom it is incumbent to govern the entire Congregation of the Most Holy and Immaculate Virgin Mary, choose and by these presents name and constitute you superior in the house situated at Ashbourne, the headquarters of our province of England, and enjoin each and everyone of the Reverend Fathers and Brothers who comprise the family of this house to receive you as the Vicar in whom we deposit our authority and to show you obedience, affection and reverence whereby members of a religious house are bound to honour their legitimate superior.

Moreover, it being necessary because of the distance and of many difficulties, by no means light, which can occur, that one amongst us replace the Superior General in his relations with the houses already existing in England or which will be established therein in the future, to whom either local superiors or their subjects will then be able to have recourse, you, Reverend Father, known as a man of estimable gifts and of proven affection towards us and our Congregation, are chosen by us to fill this post and we constitute you Provincial¹² of the said houses.

anything, any more than they are giving to you..." Prosecuted by the seller whose accounts he could not settle, Fr. Daly had to cede to him in 1852, by way of compensation, the house of Penzance, acquired in his own name but paid for by the Congregation.

¹¹ Ms. Yenveux VII, 113-114. Original Latin text translated by Rev. Joseph Rousseau.

¹² The Founder uses the words "province" and "provincial" even though in fact, provinces were only established in the Congregation in 1850. The Anglo-Irish Province was constituted on April 24, 1850.

Wherefore shall you possess: 1. All faculties that our Rules and Constitutions grant to local superiors according to paragraph VII of Chapter One of the third part; and to Visitors during a visitation, according to paragraph VI of the same chapter.

2. We confer on you the special faculty of expediting in our name the dimissorials in virtue of which members of our Congregation can and are enabled to receive no matter which ecclesiastical order.

3. In fine, within the limits of our province of England, we trust you to replace the Superior General, who shares with you his entire jurisdiction, saving always the supreme right of his authority and excepting the following cases: 1 - the convocation of the General Chapter; 2 - the expulsion of any Oblate; 3 - the admission of novices to perpetual oblation; 4 - the foundation of new missions and houses.

In the conduct of provincial affairs, you will be aided by local superiors of divers houses in the capacity of assessors, whom you are obliged to consult at least by letter.

In regard to all transactions and all that concerns the state of your province, you shall take care to render us an exact account each month and more frequently when such can conveniently be done.

Proceed then, beloved son, under the aegis of obedience to the post which is assigned to you, striving day and night to show yourself to be an excellent superior and to fulfil, in regard to our members who serve God in this region, by your words, your ardour and your deeds, the duties of a good Pastor and a thoughtful father, careful above all to maintain amongst them unity in the Holy Spirit and in the bonds of peace while promoting without cease the will and the practice of regular obedience. To this end, we implore from Heaven the powerful aid and plentiful providence of the Immaculate Virgin our most loving Mother.

Given at Marseilles under our sign and seal, the 18th day of October, in the year of the Lord, 1848.

22. [To Fr. Charles Bellon, superior of the Oblates in England].¹³

Gladness over the good news. Endeavour to attract Englishmen into the Congregation.

¹³ Ms. Yenveux VIII, 5.

[Marseilles] December 15, 1848.

My good and very dear son, your letter was balm for me in all that it said to uplift me. Even if our temporal affairs are not brilliant in England, at least a good spirit reigns amongst our Fathers and the edification afforded by their regularity can perhaps produce as many conversions as their words. I bless the Lord for this with all my soul and look forward with consolation beyond words to the still greater good that will ensue...

We only have Irishmen. So try and attract Englishmen in great enough numbers for us to furnish to the four quarters of the world.

1849

23. [To Fr. Casimir Aubert, Visitor in England].¹

Proposal to found a house of studies in England.

[Marseilles] February 24, 1849.

I have some observations to make concerning your proposal for a house of studies or an Oblate seminary.² We see some disadvantage in arranging it according to the plan you propose, from which would result an alteration of the spirit which must animate all the members of our family. We have had enough of this as far as Canada is concerned.

¹ Ms. Yenveux VIII, 145.

² This reference is to the house of Maryvale near Birmingham which was opened in 1849. Formerly a diocesan seminary, it became a novitiate and scholasticate on the decision of the General Council of July 8, 1849: "After having proceeded to admit the above mentioned Brothers, the Council received with very keen interest the communication made to it by the Most Reverend Father General on the subject of the new establishment formed at Maryvale in Great Britain. This house, placed in a most advantageous situation, is destined to become the centre of all the other establishments in England. It will serve as novitiate for the members who come from Great Britain and Ireland. It will also be a house of studies for the course of theology for those of our members destined to go and evangelize distant and foreign countries either in America, or in Canada or wherever English is spoken. The establishment, situated a short distance from the great manufacturing town of Birmingham and the celebrated university of Oxford, could acquire eventually the importance which will be necessary for it to become better known and to exercise a salutary influence on minds now turned towards Catholicism, so that souls that have deviated into the English heresy may be brought back to the bosom of the Catholic Church, our holy Mother. In order to attain this high purpose, the Most Reverend Father General has made known to the Council that he would choose the most capable Fathers to whom to confide this important mission prepared with intelligence and perseverance on the part of Rev. Fr. Casimir Aubert. Moreover, the Most Reverend Father General announced that it was his intention to send a certain number of Scholastic Oblates during the vacation to form the initial group of this house of advanced study. Several Fathers and Brothers were accordingly designated during the same session to become part of the numerous contingent destined to go and support as best they can the religious movement in England and to evangelize the poor souls still dwelling beneath the cloud of error and heresy in the vast English possessions spread over the ancient as well as the new world..."

All our Irishmen have been imbued in France with the excellent spirit which belongs to them and the attachment that they manifest for the Congregation. We must find a means to avoid the disadvantage in question. Here it is. In deciding to proceed with this plan of a house of theological studies, we could place in it both the Irish who have already spent some time in France and the French who are destined to the foreign missions. The English and the Irish would come on exchange to study for at least two years in France, to be trained in our spirit and our language and to become known to the Superior...

24. To Monsieur Arnoux, priest, Notre Dame des Lumières via Avignon, Vaucluse.³

Obedience for England.

L.J.C. et M.I.

Marseilles, April 25, 1849.

I have just written, dear son, to Father Mille to transmit to Fr. Coste the order to betake himself immediately to Lumières in order to replace you. The moment he arrives, pack your bags and come to me so as to set out from here on the road to England where Fr. Bellon awaits you with open arms.⁴ I summon you first to my side for the sake of the consolation of embracing you and giving you my instructions.

³ Orig.: Rome, Postulation archives, L. M. Arnoux.

⁴ The following day, April 26, Bishop de Mazenod wrote to Fr. Dassy at Nancy to tell him to send to England Fr. Jolivet, immediately after his ordination: "At what point are you, my dear Father Dassy, in regard to the ordination of Bro. Jolivet? I have been waiting impatiently for you to give me some news. They are making reiterated and very pressing request for his presence and services in England. So I am very much in a hurry to send him to the help of this province with two other Fathers of ours who are only waiting for the news of his ordination in order to go and take him and go with him to join Fr. Aubert and Fr. Bellon via Belgium. It would truly be a shame if you should not have obtained the favour of his ordination when as for myself, I have done more than fifteen this year as a favour to the Jesuits and the Capuchins. I would go as far as doing three a week. Would they not grant you a single one? You know that we have the privilege of the *extra tempora* for every day that is double. Be kind enough, my dear Father, to reply to me immediately about this matter. England is urging me once more to have our members leave this week. Haste is indispensable to enable us to take possession of the fine establishment that Providence has arranged for us in Ireland, which will suffice for the upkeep of ten or so of our Fathers who will be engaged in missions in this Catholic country. It is from there that we will be sending to the novitiate which already exists in England numerous recruits who will be destined for the missions throughout the British possessions..." (Orig.: Rome, Postulation archives, L. M. Dassy). The Founder here speaks of a foundation which did not come into being in Ireland. It is

I thank you for your good letter which has given me great pleasure. I desired to acknowledge it sooner but have been prevented until now when necessity forces me to leave aside the twenty-seven letters I have to write in order to let you know your ultimate destination.

Adieu, my very dear son. You know the tender affection I have for you and shall be happy to manifest it soon by pressing you to my heart. I bless you in the meantime with a fatherly embrace,

† C. J. Eugène, Bishop of Marseilles.

25. [To Fr. Casimir Aubert, Visitor in England].⁵

Pierre Palle does not wish to go to England. Joseph Arnoux, on the contrary, accepts his obedience without the slightest hesitation.

[Marseilles] May 12, 1849.

Here is a masterpiece from Palle, quite a model of holy indifference! "Oh, my Father, let me tell you I fell an extreme repugnance for foreign countries and especially for England. I do not know a word of English and I believe I will never learn for I have no aptitude for languages, etc. I beg you, Reverend Father, take this burden from me, remember that you told me I was not made for seminaries. Really, my Father, there are others you would place on the pinnacle of happiness, while I would be miserable away from France, without knowing a single word of their language, useless for such a long time and so far from you. And then, my Father, would I find a Fr. Magnan, a Fr. Vincens? Oh, what a sorry fate would be mine..."

known that it was to be at Dublin, according to a letter which he wrote to Bishop Guigues on March 4, 1849: "We are making giant strides. Apart from the novitiate which we are soon to have in England, and a house of studies, we are being offered at London an establishment which is being negotiated with Bishop Wiseman and another magnificent establishment at Dublin. All our members in England are in excellent spirits and are extremely attached to their vocation and full of love and devotion for the Congregation. And there is nothing easier than to govern them. This is truly a benediction from Heaven. Conversions are happening, one after the other. An English bishop told me recently as he passed through Marseilles that the Oblates of Mary were the Congregation most esteemed in England for its good spirit and that the edification given by its members had made a great impression..." (Ms. Yenveux VIII, 5).

⁵ Ms. Yenveux III, 79.

The rest of it is in this vein. He ends: "Oh, the good your reply will do to me. I await it as a sweet dew to revigorate my soul wilting with dread".

Have you ever heard anything so wretched? What can be done with such a spirit? I can scarcely believe I would be sending you a present by overcoming his pusillanimity. Fr. Vincens, glossing over the whole thing, writes that this trial would be too much for the feeble virtue of this person. One would break him completely.

All things considered, I am leaving him where he is since Fr. Vincens hopes to do something with him, and this would not be easy for anyone else.

How quickly my spirits are refreshed by this excellent Arnoux. Not a word of demur, not the slightest remark. Mother, country, no such considerations have been put forward. He sets forth because he is called upon. May God bless such members and may he grant us a great number of them!

26. To the Reverend Father Bellon, provincial of the Missionary Oblates of Mary, England.⁶

Friendly greetings. Write each month in detail about the novices and Fathers of the province. Personnel of the novitiate of Maryvale.

L.J.C. et M.I.

Marseilles, May 12, 1849.

I will crack on sail, dear Father Bellon, so as not to let our good Father Arnoux leave without giving him some words of friendship for yourself. You are very miserly, dear friend, I no longer recall when you last wrote to me. However, if I am not mistaken, I am entitled to a letter from you at least once a month. I know you depend on Fr. Aubert and that this dear Father indeed gives me news of you, but this is not quite to the liking of my heart. Would you know so little about me as to let yourself believe it costs me little to make the sacrifice of the children I cherish the most? Without doubt, I resign myself to the will of God who demands this sacrifice for his glory and for the salvation of souls whom we are called to convert and sanctify but I do

⁶ Orig. Rome, Postulation Archives, L. M. Bellon.

not possess enough virtue if by that must be meant entire abandon, being oblivious of those whom I wrench from my side to send wherever God calls them. Apart then from what the Rule demands of a provincial and a master of novices, see that you put me in debt to your friendship for your old father with more frequent tokens thereof. You have to review for me the personnel of your novitiate and give me notes on each of your novices. You should speak to me also of the Fathers with whom you are in touch. Later you shall have to speak to me of all those who comprise your province. As long as Fr. Aubert is on the scene, let him perform this duty in good time, but do not depend on him so much that you will acquire the habit of sloth.

I want you especially to say amiable words on my behalf to all our novices and in particular to the priest whom divine Providence has given you for your consolation and for the edification of all our members.⁷

You pretty well had your own way in abducting Brother Tortel on whom we were counting in quite a variety of ways around here. We waive Brother Cooke⁸ as he was meant for you but as for Fr. Arnoux, Br. Tortel, Br. Jolivet, that is what we call making a clean sweep. Enjoy them, these dear children of mine, for the greater good and the glory of God.

I embrace you with all my heart and bless you as well as your whole family.

† C. J. Eugène, Bishop of Marseilles.

P.S. When you write to me, take care beforehand not to leave blank space in your pages.

27. [To Fr. Casimir Aubert, Visitor in England].⁹

Brother Jolivet, on being ordained priest, will leave for England. Fr. Louis Keating, displeased with having been sent to Ceylon, refuses to learn the language of the country. Assurance of friendship. The many anxieties of the Founder.

⁷ J. Egan, born in 1792, priest in 1816, entered the novitiate in 1849.

⁸ Ms. Cook. The reference is to Roger Cooke.

⁹ Ms. Yenveux I supp. 97; V, 32; IX, 33, 141.

[Marseilles] May 22, 1849.

Fr. Jolivet was ordained priest on the Sunday preceding Ascension and said his first mass on Ascension Day, the delay no doubt being on account of not knowing how to say it well. He will set out shortly for England with Fr. Arnoux. Fr. Jolivet entered the Congregation in order to go to the foreign missions; that is what attracts him still. But he wrote me, on learning of his promotion to the priesthood, that he has no other desire at present than to obey. We must not lose sight, however, of the initial inspiration which brought him amongst us.

There is need in the mission of Nesqually for at least two priests who speak English. But if our Irishmen limit their zeal to England and if they are all of the stamp of their compatriot, Fr. Keating, who is surprised that we had the idea of sending him, an Irishman, to Ceylon, we will have difficulty in providing for the needs of our missions. You must recommend to Fr. Bellon that he instil in the Irish the spirit of abnegation and sacrifice. They are generally quite inclined to ensure their own comfort and see nothing interesting in the universe apart from their own country. It will be necessary nevertheless for us to be able to detach some of them for the distant missions, but that will take zeal... I could not be more vexed with the conduct of Fr. Keating in Ceylon who remains obstinate in not wishing to learn the language of the country... I admit I am overcome by feelings of indignation over this unworthy religious who is already unfaithful to his vocation, since he has not stopped short of threatening to demand a dispensation from his vows.

... In the sorrow which overwhelmed me, dear son, was I wrong to reveal the cause of it to you? My God, I fear so, on seeing the state into which you were thrown by this frightful news. But could I leave you ignorant...? If you had been at my side, we could have discussed it... In any event your sorrow adds to mine all the weight of the love I bear you. To feel that you are saddened and not be able to console you by taking from your pain all I can bear of it! I wanted to write to you immediately, I felt the need to give you this sign of my tender friendship...¹⁰

How many cares, my dear son, weigh upon those who seek to do some good on earth. Yet *non recuso laborem* and I do not dally with

¹⁰ The paragraph has been abridged by Fr. Yenveux. It is not known to what sorrowful event reference is made.

the thought that I could have been more at peace, if not more happy, if I had only myself to take care of in the position of independence in which I was placed. Oh no! Am I not compensated for my troubles by the happiness of having a child such as yourself and by all the good that is done by our members in the four quarters of the world?

28. [To Fr. Charles Bellon at Maryvale].¹¹

Accustom the Irish novices to holy detachment — they are needed in Oregon. The dissatisfaction of Fr. Keating with Ceylon. Impending departure of Fathers Tortel and Cooke as well as Brothers Mc Donagh, Dunne and Murray. Do not allow the abuse of tobacco to be introduced. Virtues of Fr. Arnoux.

[Marseilles] June 13, 1849.

What you tell me about your novitiate is charming. While not a large one, it is true, it is edifying and that is the main thing. I recommend that you firmly instil the principle of holy detachment. Religious life hinges on this. What will happen when we need to consider the tastes and conveniences of each one? Each must attain to such renouncement of his own will, putting himself in the hands of his superiors to such an extent that he will find himself acquiescent — no, that is not enough — that he will be satisfied with all they decide, whether in regard to ministries, whether in regard to places, etc. That is all the more important in your novitiate, comprising Irishmen who are generally held to love their comfort and seek their own convenience, in that you will have to obtain from amongst them the persons who are indispensable to us for the distant missions. For instance, our Fathers in Oregon are calling for at least two English or Irish members for our establishment at Nesqually where a great number of Irish and Americans are to be found who speak only English and amongst whom there is as much good to be done as amongst the Savages. I believe I have told you how much anxiety Father Keating is giving me in that he is not sufficiently imbued with this spirit that I ask you to inculcate in all your people. He does nothing in Ceylon. He has not even taken the trouble to learn the language of the country. He contents himself with complaining about the heat and wondering seriously why he was sent to this mission

¹¹ Ms. Yenveux III, 80-81, 116; IV, 142; VIII, 7; IX, 26, 28; Rey II, 313.

rather than to England where he would feel at ease. Whence the worries and painful moments that the admirable Father Semeria is obliged to endure, whence even thoughts of infidelity to his vocation on which he dwells too long and perhaps expresses too loudly. And this in face of the immense good to be done and under the regard of a saintly missionary like Semeria, whom he could support and should console, instead of being a burden to him and giving him anxiety. The situation must be attracting attention outwardly since the Vicar Apostolic¹² wrote to me, in regard to him, that when one does not wish to learn languages, one must not depart for the missions. I lay stress on this subject because I perceive that of all our Irishmen here, not one has asked to go to the foreign missions, although it is true I have not sounded them on this question.

I remain resolved to send to you, at the same time as the excellent Tortel and Cooke, Brothers McDonagh, Dunne and Murray.¹³ It is for you to decide the future of the two last named. Dunne is still insupportably lazy, without fervour and more preoccupied with his little self than he should be.

Keep firm control lest the abuse of tobacco be introduced into your novitiate. Be quite sure that it is only a mania. The human species managed without this filthy narcotic before its discovery was made. How can anyone wish to be persuaded that he cannot live without it? I speak seriously. One could feed a missionary with what this absurdity costs...

I thought of sending you Fr. Palle. The shortcomings of this person who alleged the most futile reasons to me for not complying with his mission dispensed me from making you a present of him. However, I said what needs to be said to Fr. Vincens who, as is his custom, was abundant with excuses for human weakness.¹⁴ What a

¹² Mgr Horace Bettachini, Apostolic Vicar of Jaffna.

¹³ Francis McDonagh, Lawrence Dunne and Nicholas Murray.

¹⁴ The Founder wrote to Fr. Vincens, May 15, 1849: "Before leaving for the station of St. Victor, I will quickly scribble a couple of lines, my dear Fr. Vincens, so as to take advantage of the departure of Fr. Arnoux who will pass through Osier on his way to England.

You will remark, on seeing him, the difference between a good and a sorry religious. When I designated him for this mission, he had not a word to say, while Fr. Palle wrote me the pitiful letter which you have read. I would be making much too bad a present to this fine mission of England were I to insist that this poor individual go there. Where would we be, my dear, if such an attitude prevailed? I leave to you the duty of showing this, first by making the badness of it felt by him who has provided me the occasion of

difference from this charming Fr. Arnoux who uttered not a single word of objection and who left satisfied that obedience alone revealed to him the will of God. You have there an excellent religious who well deserves all the affection I bear him. Parting with such as him are truly sacrifices that I impose on myself for the glory of God and the service of the Church. So I send you all away from me, one after the other, and am left isolated, excessively overburdened and deprived of the consolations that go with fatherhood, the enjoyment of being surrounded with one's children: *sicut novellae olivarum in circuitu mensae*. I feel nonetheless the happiness of seeing you fulfil your vocation so worthily. It is the compensation that the Lord kindly wishes to grant me. I thank him for it every day.¹⁵

29. [To Fr. Arnoux at Maryvale].¹⁶

Departure of a group of Oblates for Maryvale where the Congregation has occupied a monastery where Newman and other converted Protestant clergymen had lived. Write about the community.

[Marseilles] July 20, 1849.

My dear good son, how can I let this large contingent leave to join you,¹⁷ without it bearing a little word of amity for the dear child from whom I have been separated so regretfully.

So now you are installed in your holy house which, I am sure, shall not fall away from its deserved repute, while in your hands. It is a delicate trust. To be the successor of so many men renowned for their

making this observation to you. I would have much to say to you whom I find to be a poor advocate of a detestable cause. "For this poor child, it is too bitter a cross." You are joking when you call by this name a mission so nice, so apt to do him good. You tell me that the trial is too severe. Truly I do not believe my ears! "It would shatter his existence." It is a religious who says that of another religious? "He has no taste for teaching." What has taste to do with it? It is rather a matter of caprice when superiors give a mission which suits! "He does not have what is necessary to be a director in a seminary." But who is speaking of a seminary? It is a question of going to one of our houses and, instead of loafing elsewhere, making himself useful there.

I would say much more about this if the bell was not obliging me to leave. Adieu." (Orig. Rome, Postulation Archives, L. M. Vincens).

¹⁵ Yenveux IV, 142, cites this brief allusion: "Today, June 15, Feast of the Sacred Heart" which is no doubt from this letter of the 13th, it being terminated on the 15th.

¹⁶ Ms. Yenveux IX, 27; B 9; Rey II, 312.

¹⁷ The General Council of July 7 decided to send several scholastics to England but did not state the names.

wisdom and holiness is no small thing. It would seem to me that all eyes in England are fixed upon you and that great examples of virtues will be expected from a place sanctified by Milner, Newman, etc. I cannot recover from my astonishment at seeing you established in this place and I do not cease to thank God from the bottom of my heart. Let none of you neglect to tell me in greatest detail all that happens there. I long for the minutest details about the transporting, entering and settling of yourselves.¹⁸ I also want to know the number of the occupants of the house, their different categories — Oblates, novices, lay brothers, etc. In a word, everything including the plan of the building, the grounds and their contents, the kind of ministry to be exercised in the neighbourhood, the opinions and feelings of your neighbours, friendly or not... Arrange with dear Fr. Bellon to satisfy, not my curiosity, but the interest that I cannot help but take in all that the good God works through yourselves.

30. [To Fr. Charles Bellon at Maryvale].¹⁹

Put Father Arnoux to work.

[Marseilles] July 21, 1849.

Put Father Arnoux to work. Ah, if you knew the void he has left me with in France. And Tortel! These are indeed children who are blessings.²⁰

31. [To Fr. Charles Jolivet at Maryvale].²¹

The unity that binds Oblates even when they have not met. Preserve the fervour of the novitiate by fidelity to the Holy Rule. Write after six months. Bishop de Mazenod proposes to go to Nancy and to England.

¹⁸ The novitiate was first at Penzance, then at Grâce-Dieu, then at Everingham, then from December, 1848, in the St. Mary's Monastery not far from Everingham. During the month of May, 1849, the Oblates arrived at Maryvale, near Birmingham, where Bishop Ullathorne offered them the building that Bishop Milner, Apostolic Vicar of this district at the beginning of the 19th century, had made into a Catholic College and Seminary. Later, following the example of Newman, the principle converts of the University of Oxford initiated themselves there in practice of the Rule of St. Philip Neri.

¹⁹ Ms. Yenveux IX, 26.

²⁰ Before leaving for England, Fr. Arnoux directed the Juniorists at N. D. de Lumieres. Fr. Tortel had scarcely completed his scholasticate.

²¹ Orig. Cedara, Oblate Scholasticate.

Marseilles, July 21, 1849.

I would reproach myself, my dear Father Jolivet, were I to let a party of ours leave for England without taking to you a little token of my friendship. You must not believe that I love you less because we have not known each other. That is so in the world but in our family it suffices to belong to it in order that the bonds of charity produce an inexpressible rapport at least in the heart of the father of the family, which renders dear to him all the children that the good God has given him and renders them present as if he saw them.

There you are in England! The ministry which you exercise there, as it will not overburden you with work, will let you accustom yourself to it little by little and make you apt to do well all that you will eventually be given to do.

The great thing is that you maintain yourself in the fervour of your novitiate and of your scholasticate. Persevere in the exact practice of our holy Rules, even if all do not give you an example in this respect. Remember that it is the code which God has given us and that you will be judged thereby.

It is the safeguard of your priestly virtue and of all the duties of religious life. Never should abuse prevail rather than the Rule, whatever the country in which you find yourself.

When six months shall have elapsed since your arrival in England, you will take care to write me a very detailed letter by way of a general scrutiny comprising your interior life, your occupations, your ministry, your relations with your confreres and those you are obliged to have with persons outside, etc.

Please God, I shall go later to give you a reply *viva voce* and it will truly be a pleasure for me to meet you personally and press you to my heart.

I propose to go and visit Nancy this year and I well believe that I will ordain our two deacons there.²² That will renew the sorrow that I experienced when I had to renounce the consolation of posing my hands upon you myself. I will at least raise them to Heaven to draw down upon you all the benedictions you could wish, although far from

²² Brothers F. Grenier and A. Chauviré.

you, the very day of your ordination. Thus comes true what I was saying to you a little while ago about the love of the father towards his children.

Adieu, my dear son, make it a habit to pray for me.

I bless you for my part with all the outpourings of my heart.

† C. J. Eugène, Bishop of Marseilles.

32. [To Fr. Casimir Aubert, Visitor in England].²³

News of Algeria. Unpleasant relations between Oblates and Bishop Pavy.

[Marseilles] August 9, 1849.

Viala has been ill over this. If I had listened to him, he would have returned with his companions. That is what I would have done about him, had I acted humanely but the crucifix inspires other sentiments and, without bitterness or resentment, I wrote to Father Viala to endure with me patiently this humiliation and comply with the caprice of the Prelate, since it was a matter of the glory of God and of the good that we were called upon to do for souls. In fact, Fr. Bellanger preached with success at Blida itself, in the church of the priest who was the author of their disappointment. He did much good as well in the new villages founded by the colonists²⁴ and Fr. Viala recently worked wonders at Boufarik where he preached a retreat which drew the whole population. He wrote to me that he spent a whole Saturday giving absolution and performing marriages. However, His Lordship told him to his face that he was incapable of doing anything. This success gives me pleasure for several reasons. It served to restore the morale of this poor Viala who was really dejected by the scene which the Bishop made in front of him, face to face. Such is the recompense one must expect from time to time to test our fidelity.

²³ Ms. Yenneux VII, 174, 175.

²⁴ It had been agreed by contract that the Fathers would be in charge of the parochial ministry and of the hospital of Blida. In reality, they had to settle at the gates of the town, with the order to close their chapel to the faithful and to content themselves with serving seven villages that had no church and which were situated one or two leagues away. Cf. J. Leflon, Bishop de Mazenod, T. IV, pp. 220-221.

33. [To Fr. Casimir Aubert, Visitor in England].²⁵

Bishop de Mazenod, alone and without a secretary, is unable to reply to all the letters he receives. Fr. Tempier cannot cope with all the affairs of the Congregation. Fathers Aubert and Bellon are shortly to return to France. Fr. Cooke is to be prepared for his future task of superior of the Oblates in England.

[Marseilles] November 24, 1849.

I humbly accept, my very dear son, all your reproaches, not that I deserve them, but because you have every right to address them to me. It is only too true that I have not written to you for a century, but I have been wanting to write you every day, yet I am prevented now by an affair, now by an interruption, now also because I tell myself to wait for one of your letters which cannot be long in coming for it seems to me that you also are somewhat behind, but today here is a letter from you which settles all uncertainty and I drop everything to reply to it.

Yet I should at least glance at your last letter, but what a scene my desk is! At this moment, there are at least 150 letters, amongst which a great number are waiting for a reply. Is it my fault? No, a thousand times no! It is yours. Has a Superior General ever been left alone who must correspond with the four quarters of the world and who for the ledger, monstrous as it is, is obliged to copy those of his letters of which he must keep a record. It is thus that I have compiled, since my return,²⁶ twelve enormous pages of this immense register, the great in-folio that you know about,²⁷ entirely written by my hand in small characters. I want you to know, before stones are thrown at me, that last Friday I sat down at my desk at seven o'clock after coming down from the chapel and that I did not stir from it until six o'clock in the evening when they came to fetch me for dinner. I had not even left the place to take the cup of chocolate that they bring me at midday for my collation and it is a bishop who is almost a septuagenary that is made to do this grind! No one is unaware that I am into my sixty-eighth year since the first of August. It would be something if I could catch up by working to such excess but no, I am behind with everybody. Letters rain down on me from all over and God knows

²⁵ Ms. Yenneux V, 70; VII, 13-14, 95, 187-188; B 12.

²⁶ In the months of August and September, Bishop de Mazenod went to N. D. de l'Osier, Grenoble, Nancy and Cirey-sur-Blaise where lived his niece, Mme de Damas.

²⁷ The Founder here mentions a register which has disappeared. Five registers are conserved in the general Archives of the Postulation but none contain extracts of letters prior to the General Chapter of 1850.

how agreeable they are. I have had to exchange letters bad enough to put me to death. And I have no one whom I can consult because Tempier is immersed too and I pity him. One has no idea of the trouble he had to go to for the departure to Oregon of Fr. d'Herbomez and the two brothers, Surel and Janin. It is unbelievable! And laughable too for that matter to see a Vicar General hunting through the shops for a miscellany of all sorts of things, from a needle to a plow and an anvil. Toys, trumpets, whistles, glass beads of every colour, seed of every kind, striped shirts, caps and bonnets. Nothing could be funnier than to see people coming to ask seriously where the general store of Monsieur Tempier was to be found. At last our dear evangelists took their departure and with the help of God they will arrive in seven or eight months. How edifying they were! But Tempier has had no rest. He had to leave for Montpellier where we have business to transact and to visit Lumières on the way. Hardly will he have returned that he will have to embark for Algeria with Fr. Martin and Fr. Grenier to transact all that concerns our mission in Africa. The Bishop of Algiers has asked us for two more men.

It afflicts me greatly to hear of the poor state of health of our Fr. Bellon. What a pity that men of his worth are subject to this infirmity... I must tell you notwithstanding that I will not be able to leave you in England for good. I have no doubt that you will be named Assistant at the next Chapter. I am even letting you know that I will propose this choice and this time, the Assistants will not be such in name only. It is not possible for me to continue doing the work imposed on me — good sense and my conscience are equally opposed to this. So forthwith, I think that since you are not in favour of the return to France of Fr. Bellon,²⁸ you must arrange matters so that Fr. Cooke can be entrusted with the superiority of our mission in England. The first thing you must begin by doing is to prevent him from killing himself, which will not fail to happen if you permit him to continue a task so dangerous for his health. He preaches too much and then, are they not inexcusable those excesses in which you engaged at Manchester? Does not the experience that we have had in our youth suffice you? And you know that Fr. Noble is spitting blood! No, you are all three of you endangering yourselves. You must desist if you do not wish lay in store for yourselves unending regret.

I put all my hope, in the future, in Fr. Cooke. So consult him.

²⁸ Fathers Aubert and Bellon returned to France for the General Chapter of the month of August, 1850.

1850

34. [To Fr. Bellon at Maryvale].¹

29 excellent novices at Osier. The Oblates should settle in the big cities. The Founder prays for his Oblates during his visits to the Blessed Sacrament.

[Marseilles] January 18, 1850.

The news I receive from the novitiate is most satisfying. Fr. Santoni writes that he believes we have never had such a fine novitiate. It is made up of twenty-nine excellent members. Regularity, piety, good spirit, mortification, humility... all of which virtues are practiced by many to a high degree. Things are happening which are to be encountered in the lives of the Fathers of the desert. Praise does not stop there but this is enough to tell you so that you will be prompted to thank the Lord for the blessings he pours in some profusion on our dear Congregation. For your part, you also give me good news. May the Lord heap his graces upon you all and may we correspond with them by our devotedness unto death.

I am waiting impatiently for some details about Liverpool. I do not know enough to form a definite idea. Also regarding Manchester, I do not understand if the mission which our Fathers gave and which produced so much benefit² was a passing and transitory affair or if our

¹ Ms. Yenveux IV, 64; VII, 42; VIII, 81-82.

² In a letter written to Fr. Baudrand at Longueuil, in which he gives various details on the Oblates of England (cf. Mazenod, *Letters to North America*, 1978, t. I, pp. 233-235), the Founder transcribes a letter, without date, from Fr. Casimir Aubert, about the mission of Manchester. We publish it herewith because of the interest of its contents and because it is the only letter that we have from Fr. Aubert to Bishop de Mazenod: "I have something more besides to tell you about the mission that we have recently given at Manchester. I had begun to tell you about it in the letter that I wrote you during the first week of this mission. I said it was opened under the most favourable auspices, that our exercises were followed with an extraordinary zeal and assiduity and that already our confessionals were swamped by the multitude of persons whom the grace of God had touched. In the second week, it was quite otherwise — the eagerness to

Fathers ought to settle there. To be thus established in big cities pleases me greatly, especially if we arrange to be under our own roof. This is what we must envisage. Be it only a small dwelling, it is important to be at home.

I charge you expressly to thank the good Fr. Arnoux and all our dear Oblates who have amiably thought of writing me for the New

follow the exercises was so great, especially that of the evening, that one hour before it began, the church was already invaded by a crowd so compact that we had great trouble ourselves to go from our confessionals to the sacristy. I do not exaggerate when I maintain that this church, which is scarcely bigger than the Calvary (including the galleries) contained at least 2000 participants. It is impossible, without having seen it, to form an idea of the assiduity with which the holy Word was received by this crowd famished for the things of religion, as well as of the respect and piety with which it was imbued during the ceremonies which, together with the preaching, form the principal part of a mission. As for the confessions, they had become so numerous that there was no way to cope with them. We, the three missionaries especially, were so busy hearing these poor people that there scarcely remained time for us to take our meals and to go and throw ourselves for a few hours on our beds, which never occurred before one and sometimes two hours after midnight. When we saw that things were proceeding in this manner, we quite understood that it would be impossible to defer everybody to a single day for absolution and communion in general. So, from the middle of the second week, we have absolved and received at communion each day all those whom we found sufficiently well disposed. Thus we have passed through between seven and eight hundred before the Sunday fixed for the closing, and it was then possible for us to prepare a little better the eleven or twelve hundred persons who remained. It was beautiful that Sunday, as beautiful as any day of its kind in the missions that we give in France, the same enthusiasm amongst the participants, the same brilliance in the ceremonies, the same triumph for our holy religion. We did not have, it is true, the planting of the Cross, England is still not ripe enough for that, but we have left another souvenir of the mission which somewhat comes to the same thing. We have erected in this church the stations of the *Via Crucis*. We likewise had a sort of compensation in a ceremony which is not yet known on the European continent, I mean the solemn commitment in the Society of Temperance. At the behest of Father Cooke, faithful disciple of Père Mathieu as you are aware, more than five hundred persons enrolled themselves under the banner of this association and took the oath, at the foot of the altar, to abstain during the rest of their lives from all inebriating drink. I must add that a goodly number had need of this remedy for it is inconceivable how drunkenness reigns in a manner so wholesale amongst the working classes of the great cities of England and what is still worse, almost as much amongst the women as amongst the men. If our mission had finished that day, just as we had arranged, a great good would already have been achieved but it would not have been complete, for it would have been impossible to prepare in so short a time everybody who came in the second week to confession, apart from there still remaining a good number who had not yet presented themselves. It was therefore decided that the mission would be prolonged another week and, as I was obliged to leave for Maryvale for the great retreat, I left Manchester Fathers Cooke and Noble who still had during those eight days as much work as before and work more difficult because they had to deal with all who had hung back during the first fortnight, the old sinners and those whose consciences were so burdened that they had not dared to present themselves up to that time. Their zeal was recompensed by the most consoling results. This week was like a second mission when five or six hundred persons, the

Year. They all know what I wish for them. They are present in my thoughts twice every day: in the morning Mass before dawn and in the evening during oraison in my chapel. In my particular situation of being often disturbed during the hour which precedes my dinner, which in my routine would be that of my visit to the Blessed Sacrament, I discharge this duty after night prayers in common which always finish after 10 o'clock and then with my whole heart I pray for you all while you rest in a profound sleep. This thought is sweet to my heart.

35. [To Fr. Casimir Aubert, Visitor to England].³

The many occupations of the Founder. Recall Fr. John Naughten into an Oblate house. Find benefactors to enable an establishment in a big city.

[Marseilles] January 19, 1850.

This time, it seems to me, I am not behind in your regard. Was it not during the first days of this month that I wrote to you? Yet certainly will I always be indebted to you and am not loath to recognize my debt. Happily I am dealing with a beloved son who is of a mind to sympathize with my sorry position of never doing what would be most agreeable to me, caught up as I am by a whirl of activities and ceaselessly pressed by unavoidable demands. I have a little respite only before daybreak in my chapel (though too often they still come there to claim my attention) and, in the evening when night is already advanced, at the foot of the holy altar where I converse quite eagerly with Our Lord about our dear family which, in his mercy, he calls to do so much good in the Church.

I had thought it was understood that you were to establish yourselves in the big city of Manchester, just as you were proposing to do at Liverpool. I am most concerned that you be able to establish

farthest away from the path of duty, sincerely returned to God. Such has been the first attempt our Congregation has made in England at the ministry which is the principal end of its institution. The Lord has blessed this attempt in a manner as to prove to us that here, as elsewhere, he calls our dear family to do good in the Church by the means of retreats and missions and to do such good especially for the most abandoned souls, for it is to be noted that the parish that we have evangelized at Manchester is composed of several thousand Irish and some hundreds of other Catholics, all equally poor in regard to spiritual support. We are thus able to reply henceforth to the reproach that has been addressed to us from certain quarters...."

³ Ms. Yenveux III, 219; IV, 62; VII, 46, 220.

yourselves in big cities where there is so much good to do though you must be in a place of your own. So many other Congregations have come across benefactors that we would indeed be unfortunate if we were not able to find a worthy benefactor who could effectively aid us to settle precisely where we have the most good to do.

You have never replied to the proposal I made that Fr. Naughten be recalled into one of our houses, while granting him whatever would be necessary for his mother and sister. So prolonged an absence must be very hurtful to this person who, should he himself be aware of it, ought to ask for his return to one of our communities in order not to lose entirely the spirit of his vocation, provision in the meantime being made out of his stipends for whatever would suffice for the modest upkeep of his mother and sister. It would be quite a disorder were he to continue living away from obedience.⁴

36. [To Fr. Bellon at Maryvale].⁵

Gratitude for the news of England and for the letter of the Fathers and Brothers of Maryvale. Joy on learning that the health of Fr. Bellon is improving. We must settle in the cities. Give names of Oblates desirous of going to the foreign missions. State of the personnel of the Congregation.

L.J.C. et M.I.

Marseilles, February 4, 1850.

Were I to delay too long, my dear Fr. Bellon, to reply to your latest letter, I would fear that you might be afraid it has not interested me enough while, on the contrary, I have read it with pleasure beyond words. Oh! what thanks must we render to God for the blessings He bestows on your beloved missions of England! But look, dear friend, I will not put last the betterment of your health. It grieved me greatly to know you were suffering to the extent that you were. What would have become of us if you absolutely had to give up the functions you are fulfilling with such edification and success? God has not permitted this state of affairs to be prolonged. To suffer is our lot here below but to become quite incapable of accomplishing our ministry is the height of

⁴ The situation of Fr. Naughten was regularized at the end of the year. Cf. General Council of September 26, 1850.

⁵ Orig.: Rome, Arch. Post. — L. M. Bellon.

misfortune, especially in a newborn mission which could lose so much were it to be deprived of one of its leaders.

The mission given at Manchester was admirable. Did someone not write to me that you were established in that city? I seem to have misunderstood. It is much to my liking to see our Fathers established in the cities where it seems to me there is more good to be done if but the resources we need be found. I note with pleasure the establishment in Liverpool. That is fine for the time being but when shall we see ourselves in our own home? This is quite an essential objective we must go for and only to be obtained, as I see, with much trouble. Even if they would grant you only a lease of 99 years I would be satisfied.

As concerns our members, I heartily wish you would tell me which are the ones who would be destined for the missions amongst the infidels. I am well aware that with the expansion you are undergoing, you would not willingly part with several good men who would be of service in your missions but, on the other hand, must we not fill the pressing needs of our other missions for which the Master has sent us apostles? So you will have to give me an idea as to those whom we could choose amongst your personnel, just as we must choose some from amongst those who are in France. Let us not be afraid of impoverishing ourselves. The good God will know how to provide in some other way for our other needs.

I have received gratefully the collective letter of our dear Fathers and Brothers of Maryvale. Kindly be my interpreter to them and take care to say that if I have little or no time to write, I always save time to pray and that every day, morning and evening, they are present in my thoughts at the foot of the holy tabernacle and at the altar. I present my sincere compliments to all those who have been promoted to holy Orders whether minor or sacred. With consolation I see them advancing towards the priesthood, mindful of all the good they will be able to do when they will have been raised to this great dignity. Tell the Irish, as it will give them pleasure, that the two Irishmen who remain here are excellent and I love them much and it will be a sacrifice for us to part with the one I am on the point of sending to the missionfield.⁶ I will confer his priesthood in advance but I am not...⁷ industrious and will be able to catch up. ...are going well and I have very good news to give you of our novitiate both as to the numbers and the quality.

⁶ Bro. Richard Molony and probably Bro. Michael Naughten.

⁷ The end of this sheet is torn and is incomplete.

Canada is doing fine also, the spirit is improving there. But on the other hand I have sorrows which diminish the joy of the good news that I give you...

I have said or had it said to you that Bro. Kirby had number 251, Bro. Fox 252 and Bro. Gobert 253. Fr. Egan has number 273. We had in 1849 from 28 to 30 professions. We are 120 priests living on earth and, as you know, we have sixteen in Heaven. If God grants me life, I will ordain a few more this year. We have eight deacons at the seminary, two I believe at the novitiate, you also have two of them with you. Hence there are at least a dozen more who will be ordained. The fact is we have so many needs everywhere. At Nancy, there are only two and a half. At Aix there are only three. The Bishop of Limoges is asking for two more, Lumières will need two, Lablachère also and Vico... two would be needed for Ceylon, at least three... and amongst those I have at Marseilles, three of them are not in good health. Yet I have to think of replacing the one I ought to recall or, better say, I have recalled from Algeria.⁸ You see at this rate that I shall have trouble filling our gaps and I will only be able to do so later although...

I ask you kindly to write me with ink and not with... I have much trouble to decipher...⁹

37. [To Fr. Casimir Aubert, Visitor to England].¹⁰

When can the Founder leave for England?

[Marseilles] March 4, 1850.

I would not wish to defer my departure until May 27th; I will have much to regret in absenting myself at the time of our processions of Corpus Christi and the Sacred Heart.

38. [To Fr. Bellon at Maryvale].¹¹

Fr. Bellon to be recalled to France because of poor health. Date of the departure of the Founder for England. Letter of Fr. d'Herbomez.

⁸ Fr. J. B. Bellanger who was to be replaced by Fr. Jean Pierre Eymère.

⁹ This line is written in the margin on the back of the second sheet, which is torn.

¹⁰ Ms. Yenveux IV, 141.

¹¹ Orig.: Rome, Arch. Post — L. M. Bellon.

Marseilles, April 21, 1850.

Beware of believing, my dear Fr. Bellon, that I may be indifferent to your sufferings and may will your death. Certainly not! I was only hoping that you could wait for my arrival in England before we took a decision in your regard. Possibly this cold and humid climate does not agree with your health but you should not believe on that account that you may no longer be employed anywhere at all. I quite agree to withdraw you from England but I cannot in conscience renounce calling on your zeal for other services quite important for the Church, the Congregation and the sanctification of souls.¹² I shall call in consequence upon the devotedness that we all owe to God and which hence precludes considerations of taste, inclination, health or life itself. You taught this to others when you used to explain passages of the Rules as endearing as these: «The sight of these disorders has touched the heart of certain priests to whom the glory of God is dear, who love the Church and who would wish, if necessary, to sacrifice themselves for the salvation of souls... For their part what must they do, these men who wish to walk in the footsteps of Jesus Christ, their divine Master and win back for him the many souls who have thrown off His rule? They must... courageously follow in the footsteps of so many evangelical workers... in the exercise of a ministry to which they feel called... renounce themselves entirely, have only in view the glory of God, the good of the Church, the edification and salvation of souls... work without cease... full of zeal, ready to sacrifice all their belongings, their talents, their comfort, their persons and their lives for the love of Jesus Christ, the service of the Church and the sanctification of their neighbour; consequently, with full confidence in God, they can enter the fray and fight to the end for the greatest glory of His most holy and adorable Name”.¹³ Such is our code. I am confident not one of us will disavow it.

In the interim, if no insurmountable difficulties are to be seen, you could come back with Fr. Aubert who will not be long in starting out to come and fetch me, since I must leave here immediately after the

¹² The Founder had proposed to the Sacred Congregation of Propaganda Fr. Bellon as religious superior and apostolic vicar of Natal. Fr. Aubert convinced him that the health of Fr. Bellon would not permit him to travel or fulfil these important functions. It was then that Fr. Allard was proposed, cf. letter of Bishop de Mazenod to the Secretary of the S. C. of Propaganda, May 24, 1850.

¹³ Excerpts from the Preface of the Rule, cited in Latin by the Founder.

ordination on Trinity Sunday, that is to say, between the 27th and 30th of May. I have hitherto forgotten to ask what costume I should have ready. I imagine it will be suitable for a bishop to have a *soutanelle* and black trousers. If there still remains time to write, let me know as soon as possible.

25.

My pastoral visits have caused this letter to remain on my desk. I am going, presently, to visit St Cannat for the office of St. Mark. To avoid any more delay, I stop here without having been able to tell you anything more, other than that I yesterday received a letter from Rio de Janeiro from our Fr. d'Herbomez who is on his way to Oregon and who, on February 14th, had only reached so far, after leaving Marseilles in November.

I greet you all affectionately and bless you,

† C. J. Eugène, Bishop of Marseilles.

39. [To Fr. Tempier at Marseilles].¹⁴

Arrival at London. Letter of St. Alphonsus found at Brussels.

London, June 19, 1850.

The crossing was fine... So, after saying Mass, at which Fr. Aubert received communion as time was lacking to say his, I had no hesitation in returning on board once more.

...Nothing in the world is comparable to this movement of vessels on the Thames. It is by the thousands that they have to be counted. One can well see that they are transacting the commerce of the entire universe here...

I have found at Brussels a letter of St. Liguori that I have had copied. The saint insists with remarkable energy that never, never will he be made to revoke his decision not to allow his members to go and establish themselves outside the houses of the Congregation. And he only had three or four houses. This is in response to a request that Fr. Saby made to me. Has he not already experienced the futility of this remedy...?

¹⁴ Ms. Yenveux VI, 6, 130; Rey II, 341.

40. [To Fr. Tempier at Marseilles].¹⁵

Impressions of London. Meeting with Bishop Ullathorne and the Bishop of Buffalo. Relations between Fr. Ricard and Bishops Demers and Blanchet; affair of Nesqually (Seattle). Impossible to provide ships with chaplains.

L.J.C. et M.I.

Maryvale, June 23, 1850.

Certainly, my dear Tempier, you deserve no reproach; on the contrary, I am not able to thank you enough for your promptitude in writing to me. I have received all your letters with the exception of the one which was returned to you. They reached me at London as we had taken care to request the postmasters of Cologne and Brussels to have them forwarded. They were diligent enough not to forget this commission and I am grateful for their attentiveness. You are right in saying that we travel with unbelievable rapidity but I must add it is extremely convenient and not in the least fatiguing. Nor would you believe the numbers of travellers one meets going in every direction. They are incalculable. It is only we who are stationary in France. As for London, it is another world. To give an idea of its restlessness is impossible. It is an anthep of men and women continuously in motion on every side. I'll give you an account of it all *viva voce*. It would take more time than exists to scribble any idea of it on paper. In four hours we covered the 38 or 40 leagues between here and London. I was in a hurry to get out of that immense city after leaving not less than 50 francs at the hotel for the four days I was lodged on a third-floor room and for the odd meal. While seeking M. Pastré¹⁶ who was not to be found in London, I came across young Estrangin and his wife who displayed to me the utmost friendliness. I also experienced much pleasure at seeing them. When thus meeting together at a great distance in a foreign country, the sentiments one feels are more pronounced. They insisted on our dining together at the home of their associate with whom they are lodged. The following day, invited to dine with Lord Arundel, I felt in no way surprised to meet the Bishop of Buffalo there.¹⁷ This good prelate agreed to accompany us to

¹⁵ Orig. — Rome, Arch. of the Postulation — L. M. Tempier.

¹⁶ Fr. Rey (*Op. cit.*, t. II, p. 341) writes that the Founder met some people from Marseilles. No doubt they were Messrs. Estrangin and Pastré, the latter being member of the commercial enterprise, Pastré Brothers of Marseilles. Cf. *Les Bouches-du-Rhône, Encyclopédie départementale*, t. XI, biographies by H. Barré, Marseilles, 1913, p. 384.

¹⁷ Bishop Timon.

Maryvale, not sorry to have to go out of his way, but the congestion of traffic caused him to miss the departure of the train which was to bring us together and yet he did not fail to follow on two hours later. He slept in our house, said his mass the following day, that is to say, yesterday, and left for a place he had to visit before embarking at Liverpool where he will not omit to go and visit our fathers. The ones assigned to him¹⁸ have left from Havre where he made our good Amisse preach and was very pleased with him. I do not know what you settled with him about the travelling costs of our Fathers. All I know is that he has procured much money everywhere he has been. I did not meet Bishop Wiseman at London but saw Bishop Ullathorne at Birmingham where I stopped for half an hour before coming on to Maryvale. What a pretty house, what a quiet and agreeable site! It would be a pity if we someday had to leave such a central locality, so suitable for our novitiate. But how can we count on the Bishop being able to give us such a sizeable place belonging to a region which has considerably indebted itself? How could it be otherwise when they are involved in a construction such as the magnificent house of Oscott?¹⁹ It is everything you could imagine in the way of beauty in the gothic style. I went yesterday to admire this noble pile. The chapel and gardens are in keeping. Tomorrow, Bishop Ullathorne will go and be present at the distribution of prizes. He has invited me to go. Bishop Guigues is to arrive on that or the following day at Liverpool, according to what you tell me. I have had a note sent to our Fathers living there to go and meet him as he disembarks. I learn from your letter that we have been rebuffed at the Propaganda. Thus we see Mgr Blanchet made Bishop of Nesqually who finds himself forestalled there by Fr. Ricard. He will do well to stand aside for I do not think Fr Ricard will be inclined to cede to him a place he has built up with so much trouble. If the Bishop were of good faith as to the complaints he has lodged against Fr. Ricard for abandoning his old diocese where he could have, according to him, formed a community, he should be delighted to find the makings of this community in his new diocese. Since you are in communication with Bishop Demers, I should think you have explained what the issue is between the Bishops and our Fathers. A short piece on paper would not have been without effect. Since Bishop Blanchet had directed his colleague to come to an

¹⁸ Fathers P. J. Amisse, R. Molony and X. Pourret, cf. General Council of January 4, 1850.

¹⁹ Diocesan seminary.

understanding with me, this would have been quite simple. Independently of what they have written, you have been able to see by his letter what sort of man is this new bishop of Nesqually. It would not have been out of the question to bind him in writing. Does Bishop Demers not remain bishop of Vancouver? You know that Fr. Lempfrid is on that island and has written the most beautiful things to the Fathers of Maryvale. He claims there is enough work for fifty priests. I am very touched by the considerateness of the Bishop of Langres²⁰ in requesting us to furnish chaplains for the vessels plying out of Toulon. I foresee as you do all the advantages which could accrue to the Congregation from such a mission but she is too young to be counted on to accomplish it creditably. Our young priests have not enough experience and are not well enough seasoned in virtue to be exposed to the formidable dangers of complete isolation on a vessel amongst depraved youths. I do not know what will come of the opinions you have asked for but I doubt very much they will persuade me to take on such a responsibility. This is trying to take on too much! Think of what we were only yesterday — now we are scarcely beginning to exist. For the ministry they propose to us, it would be necessary to have men of forty already tempered in virtue and in the practice of all the duties of a priestly and religious missionary. No, we are not up to it, either in respect of the number or quality of our members. We are going into Vespers, I must leave you and will close my letter tomorrow on arriving at Oscott where I will put it in the mailbox of the house.

I have not left my address at Aix so it is by your intermediary that my sister and nephew will give me their news. It seems to me that Angelique is somewhat late in giving birth.²¹

I greet affectionately all concerned. Adieu,

† C. J. Eugène, Bishop of Marseilles.

41. [To Fr. Tempier at Marseilles].²²

Rapidity of travelling by railway in England. Itinerary. Desires to meet Bishop Wiseman as well as Newman. Visits to Maryvale, Birmingham, Oscott and York.

²⁰ Bishop P. L. Parisis.

²¹ Angélique Sallony, spouse of Eugene de Boisgelin, nephew of the Founder.

²² Orig. — Rome, Arch. of the Postulation — L. M. Tempier.

Everingham Priory, July 1, 1850.

Indeed it is from the little priory of Everingham where our Fathers dwell that I write to you, dear Tempier, these several lines while waiting to proceed to the home of the excellent Maxwell²³ where we are to dine. It is a pleasure to travel in England by these railways which transport you rapidly from one end of the Kingdom to the other. When pushed for time, they succeed in making from certain stations to others something like twenty-two or twenty-five leagues per hour. If one travelled every day at this rate, one would quickly complete one's journey. I like just as well not to hurry so much. It is quite enough to leave Maryvale at ten o'clock in the morning and arrive at Everingham at six o'clock in the evening which, I think, is a matter of sixty leagues travelled with no more fatigue than is endured by remaining in one's armchair.

I would have been quite consoled if before leaving Maryvale I had received one of your letters. If you have written to me, they will forward your letter to Manchester where I shall go tomorrow to visit our Fathers who have settled there and bless the first stone of the church which they wish to construct, thanks of course to the receipts of subscriptions from Catholics. I shall proceed from there to Liverpool where I hope to meet with the Bishop of Bytown and Fr. Leonard. I forego crossing to Ireland because there are none of our people to visit there and I do not see how my presence could be necessary to further our affairs in that country. I must reckon on having to remain at least eight days in Paris and not presume that the Minister I have to see will place himself at my disposition soon enough for me to get done quickly. I will remain for me to visit Limoges and to pass through Bordeaux and, so as not to seem to disdain the Archbishop, respond to the invitation so often reiterated that I go and visit him. I will keep you more exactly informed of my itinerary as the time of my departure becomes more definite. You know that I did not meet Bishop Wiseman when I went through London. Yet it would be important that I confer with him in order to know positively his intention on the subject of the French chapel which the Catholics of our nation have proposed to build. If he consented to put us in charge, it would be a convenient place to establish ourselves in London. Up until now, he has only proposed a mission beyond the suburbs of that

²³ William Maxwell, benefactor of the Oblates at Everingham.

city. That means at a great distance for you can form no idea of the immensity of London. I saw there, during the sojourn of four days which I made there, the celebrated Newman and the Oratorians who serve a chapel where I said mass. I made the acquaintance of Lord Arundel, an excellent Catholic, at whose place I dined with the Bishop of Buffalo. I did not have time, or rather I should say the will, to make my way to the Jesuits even to say mass there on the day of St Aloysius Gonzaga. I have since been told that Fr. Ferrari is staying there. Had I known I would have made the trip. The fact is that in spite of the omnibusses we always take and the steamboats on the Thames which ply this beautiful river every minute, carrying for one or two farthings hundreds of persons going ceaselessly to and fro, one becomes fatigued in the end with so much bustling about. I took advantage of my incognito to the extent of ascending to the upper deck of an omnibus which all good people do here in preference to entering inside the carriage which is always full and, were you to tell me that there are only several hundreds of these vehicles, oh no, you have to count them by the thousands, literally, for nothing can be compared to this perpetual motion.

But what is the use of trying to elaborate. These are matters which will be the subject of our conversations on my return. We have been favoured with superb weather during my stay in England which permitted me, as I believe I have written you about, not only to make the crossing from Ostend to Dover without stirring more than in my own room but to reembark at Dover and come to London along the coast as far as the mouth of the Thames whereupon we entered into the midst of thousands of vessels which were underway or at anchor before this immense city. After four days of sojourn well employed, thanks to the exact planning of my travelling companion,²⁴ we left London en route for Maryvale via Birmingham. A few hours sufficed to make this journey, most interesting because of the beauty of the countryside that is traversed and the stops one makes in various pretty towns, this being the case of all journeys made in this fashion in England. We were fortunate enough at Birmingham to meet Bishop Ullathorne who waited until three o'clock for dinner but, as I told you, the Bishop of Buffalo had made us take a train later than that which we had planned, then missed it himself, which made him arrive at Maryvale at 10 o'clock in the evening. After an hour's interview with the Bishop of Birmingham, we took a carriage which brought us to

²⁴ Fr. Casimir Aubert.

Maryvale in less than an hour. I found there a fine community quite well situated in a decent house where life is well regulated. During my first stay in this house, I made a visit to the magnificent castle of Lord Shrewsbury (impossible to describe his name — read *Chausbouri*) and I visited the retreat house of St Wilfrid which has been offered to us and which is occupied by some Oratorians. I said mass in the magnificent Gothic church built by Lord Shrewsbury in a village and which cost him not less than a million, a folly of a kind I was unable to admire. Another day I was present at the distribution of prizes at Oscott, truly another magnificent Gothic establishment although built a few years ago and of which I will bring you the design. There as everywhere I found myself in quite a Catholic gathering, which charmed my soul while thinking, just the same I am in heretical England. They had set up in the beautiful library a table for 200 guests, hardly enough, I'd say. Bishop Ullathorne presided at the distribution of prizes, there being only he and myself who handed the books to the children. In truth, they give much less than in our seminary where the profusion has become quite abusive. I went to dine with the Bishop at Birmingham on Friday, the first time that I saw a little rain in England, which did not prevent us from going with the Bishop to visit both his cathedral newly built and a very pretty convent where the sisters are in charge of several works, amongst others that of servants, perfectly organized and on a very good footing. There are 70 of these girls all engaged in different tasks. I found thirty of them in the ironing room, working modestly in silence. I was charmed with their attitude and somewhat jealous of never having been able to obtain anything like it, in spite of all my trouble, at Marseilles. On Saturday, feast of St Peter, after having said or heard three masses at Maryvale, I arrived here after passing through, amongst other cities, York where is found a magnificent cathedral of which I admired the beautiful dimensions while I deplored seeing this imposing edifice in the hands of the Anglicans who are not doing much with it. They use only the choir for their worship and are comfortably installed there. I have no space to speak to you of Everingham and of the little priory, truly a gem, where I am very comfortable. I have declined to lodge at the mansion of M. Maxwell where I go to celebrate each day. I would have too much to say about this saintly family. My admiration and my gratitude are beyond words. I will speak at length of it later on. Adieu, dear friend, I greet and bless all at the episcopal house and seminary.

† C. J. Eugène, Bishop of Marseilles.

42. [To Fr. Tempier at Marseilles].²⁵

Benediction of the first stone of the Oblate church at Manchester. Enthusiastic reception by the Catholics of Liverpool. Bishop de Mazenod will not go to Ireland. Itinerary of the return journey.

L.J.C. et M.I.

Aldenham, July 10, 1850.

I am ever on the run, dear Tempier, so will only be able to write you several lines to acknowledge receipt of your last letter of the...²⁶ awaited with great impatience. I received it yesterday at Liverpool and I am replying to it at Aldenham which already is quite a distance away, but one travels so quickly by the railways. I was again surprised to find the Bishop of Bytown here and his numerous following. He had come to see me at Manchester and we left the same hour, he and his following for Maryvale and I for Liverpool. After having accomplished my mission at Manchester, which was to bless the first stone of the church to be raised by our Fathers in the district which has been assigned to them, a ceremony which was performed with as much solemnity as at Marseilles, I went to Liverpool where another kind of marvel was waiting for me. Our Fathers, as you know, are in charge of the district of Holy Cross inhabited by a great number of poor Irish to whom they provide the aid of religion. It would be too long to describe to you all that is done in this miserable shed which serves as a chapel and which fills up six times on Sundays. But I cannot pass over in silence what happened to me in the evening after having assisted at Vespers and the sermon. I had given the benediction. The crowd which filled the chapel and the galleries waited for me to pass by and they threw themselves on me to kiss my hands, my vestments and even my feet. It was by way of expressing an admirable faith, this enthusiasm, respect and tenderness. It took me half an hour to pass through the little building for each one wanted to touch me, to be blessed and when they grasped my hands they placed them on their heads. Only my mantle got the worst of it for my heart was quite softened at the sight of such a spectacle. At last, having reached with difficulty the foot of the steps which came down into the street, I found a greater crowd had gathered there and this time nothing could restrain their emotion and all these thousands of Catholics gave vent to cheers that must have

²⁵ Orig. — Rome, Arch. of the Postulation — L. M. Tempier.

²⁶ Date omitted in the Ms.

resounded far indeed. Still it was not enough for these decidedly Catholic hearts. The immense mass of people preceded, surrounded and followed me as far as the house of the Fathers which is ten minutes from there, making anyone in my way step aside and all in a state of jubilation which aroused everybody and brought people to their windows and doors. Woe to anyone who would have taken it amiss!

On arriving at our house, I turned on the doorsill to greet the multitude. Then the cheers recommenced and were repeated with renewed vigour. It has to be admitted that such a thing is quite prodigious in the centre of a Protestant city and on the occasion of the passing of a stranger, but this stranger was a Catholic bishop and these people, I believe, had an intimation of the good I would wish to confer on them and which in fact I do through our men.

I have confirmed here this morning twenty-six persons, most of them converts and have admitted into the bosom of the Church a young married man whose entire family is still Protestant. It is a fact that our Fathers have brought back many of these poor strayed souls.

With a heart filled with such consolation, how can I discuss with you these abominations about which you have apprised me in your letter.²⁷ I am hastening my return and have accordingly renounced extending my journey as far as Ireland, whatever the good I am assured would result from it, but I cannot forego reserving some days in Paris, much to my regret, but it is a duty. From there I will have to go to Limoges and to Bordeaux so as not to seem to slight the Archbishop. So I will do a third ordination on the 25th, after returning from Penzance and from seeing Mr. Phillips to whom my visit has been announced. I will leave the following day for London where I plan to stay only two days to see the Bishop and persons who have shown me consideration such as Lady Grandville in whose mansion I am, Lord Arundel, etc. So count on my leaving England during the last days of this month. Your letters can be addressed to me until the 27th. The 28th or 29th I will embark for Calais and will proceed to Paris, going through Amiens on the way where I want to pray for the last time to God in the place where I was ordained priest. Adieu, I finish precisely at the moment one has to be seated at table. It is four o'clock.

† C. J. Eugène, Bishop of Marseilles.

²⁷ In Marseilles, various explanations were being given for his journey: "...according to some, it was politics which had led him to England to visit exiled Frenchmen; according to implacable enemies, it was criminal intentions..." Cf. Rey, *Op. cit.*, t. II, p. 344.

43. [To Fr. Tempier at Marseilles].²⁸

Anxiety over the indisposition of Fr. Tempier. Preparations for the Provincial Council of Aix.

L.J.C. et M.I.

Maryvale, July 20, 1850.

I have arrived at Maryvale, dear Tempier, for tomorrow's ordination of a priest, two deacons, a subdeacon and of some for minor orders.²⁹ Your letter of July 9th awaited me and that of the 13th has just this minute reached me. It afflicts me so much that I am not waiting one minute to reply to it. Judge for yourself, at this distance where I find myself, the anxiety into which I am plunged on learning of the accident which has happened to you. I would have wished to set off immediately but will have to go through Paris, which will prolong my travels with all the weary waiting I will have to undergo at the Ministry. I hope you will not allow me to leave from London without reassuring me about this quite unexpected indisposition. You felt better the day I said mass for you for believe me, I never forget you, however far I may be from you.

I have only a few moments to catch the post so am going to reply succinctly to your questions.

I have not promised a circular for the opening of the Council.³⁰ What they have saddled me with is the synodal letter which will only come after the Council. These Councils are only *hors-d'œuvres* in my view so I will refrain from giving them too much importance by requesting prayers as the Archbishop requires. A simple announcement will suffice. The Archbishop tells me in his letter that each chapter should send one or two delegates. Two is what we will have to send from Marseilles.

Each Bishop, adds the Archbishop, can bring two or three theologians. I will bring two from Marseilles and will pick up one at Aix.

²⁸ Orig. — Rome, Arch. of the Postulation — L. M. Tempier.

²⁹ Claude Sallaz, priest; L. F. Babel and Bro. Mc Monagh, deacons; L. J. Dunne, subdeacon; Charles T. Zucher, F. J. Lynch and P. Kirby, minor orders.

³⁰ Important meetings awaited the return of the Founder to Marseilles: the Oblate General Chapter, convoked for August 26th and the Provincial Council of Aix which was to open on September 8th.

The Archbishop apparently thinks he can give orders in the dioceses of his province since he prescribes a ceremonial to be followed. I am not in accord with granting him this prerogative. There will therefore be no need to post up anything.

You tell me that you have nothing prepared at Marseilles for the Council. It seems to me that Jeancard told me in a letter that you would work together to provide him data to table on the subject of official functions. I am surprised that Jeancard has absented himself at a time when you find yourself so much indisposed. I presume that Cailhol will remind himself that he is Grand Vicar. As usual, he has not given me any sign of life.

It does not seem I will have time to write, as you desire, to the Bishop of Ajaccio. If I can, I will, but it will be to no avail.

I am little disturbed by the recriminations of the Bishop of Alger. What I will have to clearly tell myself is not to reproach him too bitterly for his ill manners.

44. [To Fr. Casimir Aubert in England].³¹

The imprudence of Fr. Daly in buying properties and constructing buildings without ability to pay for them.

[Marseilles] November 19, 1850.

It is useless to console ourselves at the thought that we could make of this house our central establishment in England. It is quite unsuitable for us. Maryvale all is we need. We must envisage establishing ourselves in the big cities and not in isolated country places. Do not think of it.

What audacity this poor Fr. Daly had, with such a heavy burden on his shoulders, to make the deal and plan the construction at Manchester³²! So he has come to ask help for the construction of the

³¹ Ms. Yenveux VII, 41, 48.

³² Since 1849, the Oblates were serving the chapel of St. Patrick's at Oldenham Road, Manchester but in 1850, Fr. Daly bought in the same city ground on Newton Heath for the purpose of creating another evangelical centre. This is what seems to preoccupy the Founder as enormous debts had already been contracted at Ashbourne and there was question of abandoning the properties of Penzance which Fr. Daly had put up for collateral in payment of the debt.

church, forgetting the amount he would first have to raise to meet the enormous debt he has contracted. Good God! What aberration!

I do not have courage to speak to you of anything else being so preoccupied with the situation caused in England by the folly of this good Fr. Daly. You know how anxiously I await further information from you.

45. [To Fr. Casimir Aubert in England].³³

The dismay of Fr. Aubert at having to abandon the Oblate properties of Penzance in order to pay for the debts contracted by Fr. Daly at Ashbourne. The Founder seeks to comfort him. The happy return to Canada of the members of the General Chapter.

[Marseilles] December 6, 1850.

The fifteen days, my dear son, which have elapsed between your last letter and that which I have just received today have been days of bitterness for me. The sole thought of the grief you were enduring and all the worries into which you were going to be plunged by the explosion of the bomb about to burst upon us grieved me as much and more than the losses that we are going to suffer. Your letter of the 30th confirms all my anticipations. So the position is frightful but nevertheless not as desperate as you represent it to me.

Since there is no remedy, let us pay the price of our happy-go-lucky mien while enduring the shame which more or less falls upon us as well as the loss of our properties. But look at the extent of our misfortune. Nothing has to change in our establishments. You will perhaps be surprised, my dear son, to see the calmness of this letter following the violent emotions that I necessarily had to feel on (receiving) the one to which I am replying. This calmness is the result first of my resignation to the will of God in the face of misfortunes from which no human wisdom can extricate us, and then the serious and prolonged reflections which I have made myself and which likewise have occurred to the good sense of the two men whom I have called to my side to give me their advice. It is really remarkable that the resolutions which they agreed to present to me in consequence of the reflections with which I had left them, while I was obliged to be

³³ Rey, *Op. cit.*, t. II, pp. 368-369.

busy with other matters, have been precisely the same which I had formulated myself. So it is my decision, corroborated by the opinion, weighed and fully reflected upon by my two counsellors, Fathers Tempier and Bellon, that I am communicating to you without delay in order that you may conform yourself thereto.

...You will have to concentrate on sustaining the morale of all your people by plenty of very cogent reasons capable of influencing souls the least bit generous. One would be unworthy to belong to God and the Church if one let oneself be laid low by tribulations with which the demon afflicts precisely those whom he fears the most. A family which opposes hell with an apostle like our Fr. Laverlochère and so many others who follow in his footsteps must not be surprised that Satan and all his band are precipitating themselves upon her.

Be constant then and firm, with confidence in God, redouble your prayers and your fervour and this evil will be set to nought by good. We do not forget you here before the Lord. Your letter took six days to reach me, mine no doubt will take as much time to arrive, which vexes me a great deal. I feel you need to be encouraged by those who understand your grief. It is great but not beyond your strength and your soul's resourcefulness. Do not wait fifteen days before writing to me, you know how I pine...

...Nothing less than this was needed to compensate for all the crimes which were being committed in other quarters of the ship full of passengers of every sect and nation.³⁴ We still have no news of our good little Fr. Antoine and the three brothers he took with him...

Adieu, dear son, I invoke upon you and all our members a thousand benedictions of God.

46. [To Fr. Casimir Aubert in England].³⁵

Further words of encouragement. Ordinations of December 21. Visitors. Imminent journey to Rome of Bishop de Mazenod and Fr. Tempier.

³⁴ The Founder speaks here of the delegates of the General Chapter who celebrated mass seventeen days in a row on the ship, as they returned to Canada, cf. Rey, *ibid.*

³⁵ Rey, *Op. cit.*, t. II, pp. 369-370.

[Marseilles] December 24, 1850.

I wish to reply to your letter of the 16th just arrived this evening. I see you are still under the effects of some form of discouragement. I wish to buoy up your soul that is excessively saddened. I am far from seeing that all is lost, as you do... At the worst, we lose our property. That is all. Is that enough to be so upset about? Should relinquishing a single post mean our collapse? If we are faced with weaklings flooded by the mishap which has occurred, I shall not regret to see them go. That is no matter for surprise. We will do without them. So come, my dear, take courage. A strong soul braces itself against adversities which are nothing but tests. I fear you are too affected, this is what has made you ill... You should have waited to be perfectly restored before taking to the road in the cold weather that must be prevalent in England. Here we have perpetual spring. On Saturday, the 21st, I ordained five priests, of which three are for my diocese, and eighteen deacons, including eight Oblates. The Archbishop of New York attended, also Lord and Lady Fielding and two converted ministers. They all dined with me. I made myself most attentive to them. Lord Fielding has properties some three leagues from Liverpool in the principedom of Wales. When he shall have returned to England, I will correspond with him. He is a charming man and his wife likewise. I shall see him again at Rome where I have decided to go in the course of next month. Fr. Tempier will accompany me. One of the reasons which determines my journey to Rome is the approbation of the additions made to our Rules. This is no little matter and it would be difficult to arrange it by correspondence. I fear indeed I will meet with difficulty, even with myself present as petitioner. The role of being solicitor goes ill with my age and my character. It is a great sacrifice from which naturally I would quite wished to be spared but it must be done for the Congregation. The journey itself weighs me down. One becomes loth to go from place to place when one is as old as I am. On Saturday, the very day of the ordination, I celebrated the 39th anniversary of my priesthood. It is adding up, is it not? Adieu, my very dear son, I am going to think of you during this holy night while I am before the crib of the divine Infant who knows how to console the afflicted...

1851

47. [To Fr. Casimir Aubert in England].¹

Bishop de Mazenod awaits news from England. Qualities of Fr. Antoine. Success of the speaking tour of Fr. Laverlochère. Fear of difficulties in obtaining at Rome the approbation of the changes made to the Constitutions by the Chapter of 1850.

L.J.C. et M.I.

Marseilles, January 20, 1851.

On the point of embarking for Rome, I write a couple of words to you in haste, my dear Aubert, to tell you that it seems to me you are quite dilatory about writing. If I were to leave without receiving news from you, I would be in the throes of anxiety all the way to Rome. I still hope to receive something from you before my departure and so that you will not experience the same anxiety yourself, although I have nothing precise to tell you, I write you these several lines. I will close my letter only at the last moment, still hoping to see yours arrive. I presume that you betook yourself to Plymouth on the way to Penzance. Fr. Antoine was hoping so. What a voyage these poor children are having! They are quite in need of being consoled.² As for Fr. Antoine, neither courage or presence of mind are lacking to him, still less zeal and goodwill. He was admirable during this unhappy voyage. It is a pity to bury such a man in an Iroquois village. I very much hope they will not leave him there once he will have learned the language. Here, nothing is comparable to the success of Fr. Laverlochère.³ Never has a missionary, not even a missionary bishop, produced such an effect. It is the same everywhere, at Aix, Marseilles,

¹ Orig. — Rome, Arch. of the Postulation — L. M. Aubert.

² After several days of at sea, the ship was severely battered by a storm, and returned to the port of Plymouth.

³ Fr. Laverlochère, missionary with the Indians of the north shore of the St. Lawrence River and of Hudson's Bay, toured France giving conferences in 1850 and 1851, at the invitation of the Office of the Propagation of the Faith.

Toulon, Nîmes. The Dean of the Faculty of Aix told Courtès, and rightly, that it is the continuation of the miracle of Pentecost; another professor says he is the personification of the Catholic divine apostolate, etc., in fact, they vie with one another in being ecstatic.

I have not forgotten your needs. I have just deposited for you with Fr. Tempier 140 masses and 60 francs extra which are not for the acquittal of masses. Before embarking, I will hand over a hundred more stipends to Fr. Fabre who will render account of them to you. It is troublesome to obtain them. A great number of missionaries have none. M. Maxwell has replied to the letter that you have had to forward to him. It is only a letter of politeness. I enclose in this envelope my reply to the good Fr. Antoine. He might perhaps have been upset if he had received nothing from me before resuming his voyage. The season is quite advanced for sailing. I am going to be on tenterhooks again. If it were only a matter of following the coast as I am going to do in proceeding to Civitavecchia, I would not be so worried, but to cross the ocean is no bagatelle. What is very preoccupying for me about my journey is the difficulty of obtaining what I am going to seek at Rome. It is a task which will be more troublesome than one thinks. God grant that there will be no need of a commission of Cardinals to go over the work done the first time by other Cardinals. They are going to complain about the difficulty and the length of the examination. Can we hope for approval without an examination? And to have approbation of all these things, what will we not have to do! The sole thought of the role I am reduced to playing taunts my nerves and gives me jitters. It is a sorry task being a solicitor, the dignity of the poor bishop of Marseilles is going to be pretty well compromised. If I were only the bishop of Marseilles going to Rome, I would have had to adopt a different posture. If I succeed, I shall be consoled but there is the rub.

I leave without receiving any letters from you. Think of where that leaves me! I will be at Rome at least two months. I think nevertheless that you can always address your letters to Marseilles and they will be forwarded to me without delay.

I have handed to Fr. Fabre the hundred masses of which I spoke above.

Three o'clock. I am leaving for the ship. I still have had time to receive your letter of the 15th. Fr. Daly is playing big stakes with us. What are we going to do with Dunne? Adieu.

48. [To Bertrand Talbot at Palermo].⁴

Gratitude for letter of felicitations on the occasion of Bishop de Mazenod's reception of the pallium. Hope for Catholic England in Talbot's fidelity to Catholicism. Memories of Sicily.

[Marseilles] May-June, 1851.

If you were only here, amiable sir, to observe the impression made on me by the charming letter that I have just this instant received from you! So you have divined my heart? And therein have discovered the sentiment of tender affection that I conceived for you the very first day I had the consolation of making your acquaintance in the magnificent and hospitable mansion where you received me with such benevolence? What sweet recompense for the petitions I made for you and yours, while celebrating the holy mysteries on the altar of that beautiful Gothic chapel so evocative of fervour, to hear myself assured that you love me, that you converse about me with Lord and Lady Shrewsbury and Miss Talbot and that doubtless you pray for me. Dear Monsieur, my heart is touched to tears. If you knew how much I am affected by this affirmation of your friendship, you would rejoice at having afforded me such happiness. But leave to me the consolation of remarking that I loved you first; loved you first for God's sake — that goes without saying — but for your amiable qualities also, your virtues, for all the good Catholic England expects from your fidelity to your religion. I left your mansion saddened at the thought that perhaps I would not see you again in this world. What joy was mine when Providence brought you to Marseilles! I was all the happier to have the pleasure of pressing you to my heart coupled with the advantage and honour of meeting your benefactor, whose adopted son you are, and the excellent Lady Shrewsbury. It was a joy of short duration but I still feel the gratification... I would well have wished to go and surprise you in Sicily at the chateau which I saw being built and wherein dwelt a worthy person of your name who loved me as a son, for then I was as young as you are today. It was the Countess of Vintimille, mother-in-law of the Prince of Belmonte-Vintimiglia, who built the house of Arencilla in which you are staying. This Countess of

⁴ Rey, *Op. cit.*, t. II, p. 484. Bertrand Talbot was the nephew and adopted son of Lord Shrewsbury whom the Founder had met at Birmingham in 1850. He wrote from Palermo on May 22, 1851, to congratulate Bishop de Mazenod on the occasion of receiving the *pallium*. The reply, of which the date is not given by Rey, was written no doubt at the end of May or the beginning of June.

Vintimille was born Talbot-Tyrconnel. I had but five days to spend in Naples, so I was only able to greet you from afar. Now I must not terminate this letter without thanking you for all that you have amiably said on the subject of the pallium which our Holy Father the Pope has wished to confer on me. Doubtless I am very grateful for this favour because of what it means to me personally but I am still more pleased for the honour done to my ancient See. You perhaps are not aware that I have never wished to leave it for the sake of other archbishoprics which, as you have said, have become open to me. The Pope has done all he can to enhance the dignity of my See. That is all I want. I prefer Marseilles to all the archbishoprics in the world.

Adieu, my very dear Monsieur.

49. [To Fr. Tempier in England].⁵

Death of three priests of Marseilles in a week. Affairs of the Oblates in England, particularly of Fr. Daly. Obediences. Ordinations. Costs of the voyages of missionaries to Natal and Ceylon.

L.J.C. et M.I.

Marseilles, posted May 27, 1851.

I have just returned, my dear Tempier, from my week's pastoral visit and all I can write is that everybody is at the cathedral to attend the funeral of poor Payan of the college who has just succumbed to a malignant malady which has carried him off in a few days. Already poor Coulomb de St Joseph had died of a hemorrhage of the lungs and now, to crown our misfortunes, on this very night the worthy and ever to be lamented Archpriest⁶ was stricken by a fit of apoplexy which allowed no time for priest or doctor to arrive before he expired. Such is what has happened during the week of my pastoral visit! Tomorrow I will myself perform the obsequies of the venerable priest who is so worthy of this distinction.

After this preliminary explosion of my justifiable sorrow, I want to acknowledge reception of your letter from Maryvale. I awaited it with

⁵ Orig. — Rome, Arch. of the Postulation — L. M. Tempier. Fr. Tempier, appointed Canonical Visitor of the Oblates in Canada, stopped in England where he received this letter of May 27.

⁶ Vincent Coulomb, deceased May 14 at the age of 52; Antoine Payan, deceased May 19 at the age of 48; Pierre Noel Maurel, deceased May 20 at the age of 69.

the utmost impatience. I had counted on a letter from Paris, knowing well that you might not have the time to write me from that capital. I have learned with joy of your happy arrival in England and I am delighted that you have been rejoined at Maryvale by Fr. Noble. I was so desirous that you confer with this Father before you dealt with any matters. The letters that Fr. Aubert⁷ and I have received from him showed that it was important that he should bring you up to date with everything that is happening and first of all with the situation of poor Fr. Daly whom it is urgent to stop before he ruins us completely with new stupidities. What senseless aberrations of one who usurps our capital as if it were his and who disposes of our properties like an owner thereof, accepting onerous conditions without consulting anyone! I hope you will have arrived in time to prevent any further misfortune. I will not go more into the details of this affair as Fr. Noble is with you. He mentioned to us an establishment he had in mind, without saying what it is. He proposed this establishment in terms such as those which made me desirous of keeping Maryvale. If it ought to become our property and if it is well situated, then we could relinquish Maryvale. I am surprised that you have not spoken of this in your letter and that, even after seeing Father Noble, you have taken the occasion to submit to me certain projects for Maryvale. But what good is there in speaking to you of all that for I should think you are no longer in England and that I should address my letter to you in Canada. It is very annoying that you have arranged to leave the Island so soon where so many grave matters should have retained you longer. Why not have confided to the Canadian priests who were to leave with you the care of the sisters with which you were entrusted, and postponed your voyage for fifteen days? That is what you should have done in order to settle our affairs in England. I was quite in need of your writing to me a second letter before leaving, if you have kept to your first intention.

It is amusing how things turn out! I learn by your second letter that you have done precisely what I was directing you to do in what I have written above, just as if my letter had had time to catch you in England. I postponed finishing it as I awaited the second letter you had announced. It arrived and was received with all the pleasure caused by letters for which one has been pining. I leave aside what I could have said to you, in order to reply to the different items of your

⁷ Fr. Aubert came to France in the spring. He was present at the General Councils of April 18, 23-24 and of May 27. He was named provincial of England, July 2.

letter. First I will speak to you of Daly and of Manchester. With much sorrow would I part from this mission and the same goes for any other mission we have in England. Is there not much good to be done in this country? But to wish to leave Daly there and take his companion from him,⁸ that idea will necessarily have to be put aside. For above all, we must part company with Daly and apply to him the decision taken in the last Council which you attended.⁹ I think you must by now have obtained all you could from him. It is our duty to disavow him and expulsion is the most efficacious means of repudiation. I agree with you perfectly about our having to cede to this diocesan bishop the property in Manchester for the motives you adduce. I hope you will have terminated this transaction before leaving. That would not prevent us from re-entering this mission if we found ourselves in a position to serve it later. Doubtless the Bishop, in consequence of our correct behaviour, would not refuse to recall us.

I would be reluctant to give up the mission of Howden because it is easier to serve from the community of Everingham and it is we who have formed this Christian community. The Bishop of York would not easily accept it. He has no priests to spare and this mission is not populous enough to furnish the needs of the priest that would be placed there.

Liverpool is an admirable battlefield. God preserve us from thinking of abandoning it. If there is too much work for three Fathers, we will put another there, five if necessary. Providence will send means in the end to provide a larger church more suited to the crowds of the faithful who throng to it. The good which is done in this population is immense. Everyone agrees on that.

Let us come now to the great affair which you broach to me, the matter of personnel. We must with a stroke of the pen demolish what we have built with so much trouble and then face the back-breaking difficulties that will be met as we rebuild. No doubt Fr. Aubert is the man most suitable for the province of England for a thousand reasons we all know. But how to organize elsewhere with the remaining elements? This will be no small matter. Fr. Santoni will remain at

⁸ Fr. Grey.

⁹ The reports of the last two Councils at which Fr. Tempier was present do not mention the Daly affair. Only on May 27, the very day this letter was posted, was the resolution taken to avoid, as much as possible, the expulsion of Fr. Daly, because of his many services, but to recall him to France. However, he remained at Manchester as a member of the diocesan clergy. He returned later to the Congregation.

Osier and you will have to pray to God for light to find on the scene the provincial you need, for it is useless to expect one from here unless you wish me to send Fr. Telmon who has furnished you rather interesting notes according to what Fr. Fabre, who wrote to you the other day, has told me. You will also have difficulty in proposing to me that we could choose a provincial at Osier with all the requirements demanded by the members who are there. So you will have to think again. Perhaps when on the scene you will be able to decide to propose to me Fr. Baudrand as provincial.

I have written to the Council at Lyons to request from them the wherewithal to provide for the needs of the missionaries and the mission of Natal and to that of Paris for them to furnish what is needed to pay for the voyage of the four missionaries we have to send to Ceylon. I await their reply with impatience and all the more so because without this aid, neither the one or the other group could set out on the way to their destination. I am still going to ordain three priests and I shall profit from the occasion to ordain three deacons and I believe as many subdeacons. I have chosen Ascension Day which is the day after tomorrow for, with one interruption after another, my letter has remained unfinished on my desk until today. It is on returning from rogation prayers that I have shut myself in with triple locks to finish not only with you but with many others, and notably with Fr. Pianelli who has written a despairing letter to request his release. His family have sent him a brother on Monday without a sou for his upkeep. You know his story. Well, Fr. Pianelli, invoking natural law which he stretches very far as you see, has made this overture to me, according to his version, against his heart's desire. I have replied to him in an appropriate manner that not being able in conscience for the motive he puts forward to grant him his release, I authorize him to find some place at Rome in order to procure the means to be of help to this poor joker of a nephew. I motivate my dispensation and pose conditions which appear to me to be necessary. For his part, Fr. Telmon, considering himself to have been sacrificed in every way, maintains an almost offensive attitude of reserve. I pretend not to notice. Adieu, I will write you again when I will have received your third letter. I embrace you with all my heart.

I am almost alone. Cailhol is invisible as you know and Jeancard is at Cannes near his father who occasions him great anxiety.¹⁰

¹⁰ This last paragraph is written in the margin on the back of the first sheet.

50. [To Fr. Casimir Aubert, provincial of the Oblates in England].¹¹

Obediences for various Oblates of England. Financial affairs of Fr. Daly. Save the properties of Penzance.

L.J.C. et M.I.

Marseilles, July 3, 1851,
posted the 5th.

I had taken refuge at the grand seminary on my return from a religious ceremony and while waiting for the Reverend Father Assistants to arrive, the intention being to get away from the affairs of the diocese and, amongst other things, to correspond with you. Behold they have discovered my retreat and my room is occupied by those of our Fathers who have business with me. I wished to get something written before hearing them. I am now going to them.

July 4.

They made me wait out, dear friend, the time (needed) to receive your letter of June 29. It contains things too important for me not to reply immediately.

I am pleased with the minister¹² who remains to us out of the three, regarding whom you know I did not dare to count on success. I am still keen on the foundation at Leeds, undertaken under such fine auspices¹³ and expect great good from it. I will not delay sending Fr. Lynch whom I ordained priest on Sunday. He will leave to join Fr. Santoni at Osier and they will start on their journey to England via Paris. If this had not been arranged before the return of Fr. Santoni to Osier where he stayed behind to wind up his affairs, I would have advanced the departure of Fr. Lynch. Do not forget that he has done only two years of theology and he must not put off resuming the studies that remain for him to do.

I greatly approve calling Fr. Egan to Everingham but let Fr. Cooke assure himself he will often put in appearances there.

¹¹ Orig. — Rome, Arch. of the Postulation — L. M. Aubert.

¹² Doctor Crawley, who entered the Congregation.

¹³ Leeds then had 200,000 inhabitants. The Oblates preached a mission there in the autumn of 1849 and established themselves on October 22, 1851, on the invitation of Bishop Briggs.

I need to be made certain immediately about the obedience of Fr. Daly for the mission we are proposing to him.¹⁴ If he willingly accepts, very well, but if on the contrary he were only to go forcibly and against his will, this disposition would be equivalent in my eyes to a refusal and I would not wish to take the risk of sending him on so long a voyage with the fear of seeing him return. In any event as he will never be able to pay, one way or the other, for his foolish purchase and in the event that he come to some mishap, we must with all possible charity make him understand the extreme position to which we are reduced, apply to him the decision taken by the Council and dismiss him politely. To him I...

July 5

I no longer remember what I was going to add. I have just closed my door after a morning of being overwhelmed by numbers of persons that had to be listened to. Two o'clock sounds, they still knock, I faint deafness. I take up this great affair of Penzance. How is it that such a formal promise as that made to Fr. Noble should have evaporated? If I am not mistaken, thanks to the 20,000 with which the seller was to be satisfied, he would deliver the deeds and Penzance would be out of debt. If by such a sum we become proprietors of the holdings of Penzance which are in the name of Fr. Daly, or we otherwise save them without fear of being dunned again, there is no kind of sacrifice we ought not to endure to obtain this result. I do not quite understand English law. How would the creditor of Fr. Daly lose the right of protecting himself by seizure of what remains of the property of the debtor? If for 20 or 25000 francs, the creditor renounces any right he could make prevail against Fr. Daly by reason of the debt still facing him and we were really to save the properties of Penzance, I have no doubt we ought to bleed ourselves white for the cause. In default of the sum on which we were counting and for which we had Fr. Noble's word, and if you do not find ways to make up for it in England, we are agreed in Council to obtain it for you. Act in consequence. But as to this, I will certainly reproach Fr. Noble for giving us an assurance that proves to be false and you for despairing immediately and, after seeking high and low and not finding the means, for not giving yourselves the trouble to propose to me what I have just offered. From what I understand, all should have been saved by the proposition of

¹⁴ Regarding the proposal to send him to Natal or the United States, see the following letter of July 14.

Fr. Noble. Should it be otherwise with that I am now making as a last resort? I would have believed that the Catholics of England would have been more generous. Three or four persons of goodwill should have easily been able to raise the sum required. In lieu of them, here am I! but it is to be well understood that in advancing our money, we would save the properties of Penzance. Otherwise nothing is agreed. If it were a matter, for example, of only postponing the catastrophe, it would be folly to commit our funds only so that they would be lost.

I now understand the affair of Holy Cross. If you can obtain the funds, I oppose no obstacle. I do not oppose either your getting rid of Fr. Rouisse. He could embark with Fr. Santoni who has decided to go to Liverpool and embark. There is no doubt that if the hopes of Fathers Cooke and Noble can be realized, there would be no inconvenience in leaving Maryvale and going there. Adieu, dear son, I count always on the regularity of your correspondence. I will bring you up to date about matters here another time. I have only room to embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

51. [To Fr. Casimir Aubert, provincial of the Oblates in England].¹⁵

Consecration of Bishop Allard. Obediences. The Oblates take charge of the grand seminary at Fréjus. Hope of the entry into the Congregation of an Anglican minister. Regret for having to leave Maryvale.

L.J.C. et M.I.

Marseilles, July 14, 1851,
posted the 23rd.

By now, my dear son, I have been fifteen days without time to breathe. At last I can come to you for a moment although without a hope of completing my letter in one go. You will know by this time that our Vicar Apostolic was consecrated yesterday¹⁶. The impressive ceremony took place in my cathedral in the presence of an immense throng. I was assisted by the Bishops of Viviers and Fréjus and that of Digne was present. It would take too long to tell you how, instead of

¹⁵ Orig. — Arch. of the Postulation — L. M. Aubert.

¹⁶ The reference is to the consecration of Bishop Allard, made by Bishop de Mazenod, the co-consecrators being Bishop Guibert of Viviers and Bishop Wicard of Fréjus. Bishop Meirieu of Digne was present.

three bishops, we found four. I had to write ten letters in all for fear of being short of one.

19.

No letter from you.

20.

I cannot stand this silence when such grave affairs are on our hands. Where do matters stand with Fr. Daly? Would he willingly go to the land of Natal? Could he be employed in the United States? Must we dismiss him? That is what we will have to do, if he insists on remaining in England. How did they all fade away, those promises gathered by Fr. Noble at Liverpool to make up the 25,000 francs which were necessary to obtain the deeds? What has been done with Leeds? Is the minister persevering in his decision to come and join us? Fr. Lynch must have arrived, Fr. Santoni was greatly edified by him, this one will be a consolation to us. Fr. Tamburini has written to ask that I recall him to Marseilles. I think we ought not to refuse him. I am going to reply that he can come unless you interpose a veto. But you must pose no veto because I am going to utilize him here. The Bishop of Fréjus has just put our Congregation in charge of his seminary. Fr. Tamburini can be very usefully employed there, so let him return without demur and without regret on your part, for I conclude from his letter that he can no longer hold out in England. Do not tell him where I will send him but have him leave as soon as possible. You surmise no doubt that it will be Fr. Lagier that I shall name superior of the new seminary. The Bishop of Fréjus has asked me for him. Fr. Berne will be in the group with Fr. Verdet. The latter asked to go to the mission in the land of Natal. I did not believe it would suit him. It is Fr. Dunne and Fr. Sabon and a brother who will accompany Bishop Allard. They have been well pleased with Fr. Dunne since his return from England. He will devote himself willingly to this mission and will be useful there.

God be praised, they have brought me your letter of the 16th which answers all my questions. Oh! how necessary are these letters to me, do not deprive me of them, I implore you. All that is being done by our men in England is so consoling that I cannot learn too much about them and I cannot be informed too soon. How I relish this foundation at Leeds, you will be pleased with Fr. Lynch, he is worthy to be an associate of Fr. Cooke, to whom however — to this Father Cooke — I would wish more justice to be rendered. I declare that he has all my esteem and confidence. Tell me something more about this

Mr. Crawley. The good God is definitely giving him to us. Take proper means to sustain him in his good intentions. Do not delay his admission as a novice, even if he has to begin his novitiate with Fr. Cooke alone while remaining in the country where, it is believed, it will be useful for him to remain a while. His entry into the Congregation is of such great importance that we ought to neglect nothing to obtain this favour from God. I admit that I would be loath to renounce the mission of Howden, fruit of the labours of Fr. Cooke and fellow Oblates. Could not this little mission be served by the small community of Everingham, do they not have a horse and cart to facilitate the trips? I say nothing more about Penzance, you have been on the scene, but I ought to forewarn you of another aspect of this matter, which is our concern to retain the goods of this mission, that Fr. Vincens told me that Fr... [was much too liberal with persons of sex, the sisters]¹⁷ have complained about it to him.

No one has ever let me know what plans they had to substitute another establishment for that of Maryvale. I still fear the bad effects of its abandonment if there is nothing to compensate for it in the eyes of the Catholic public. It is vexing that we cannot utilize this beautiful and interesting place and that it costs us so dearly with taxes and upkeep. It has a singular appeal to me.

I remind you that no record will remain of the mission of Fathers Cooke and Noble at London. No one has ever written me a line on this subject. This is no doubt attributable to the difficulty that these Fathers have to express themselves in French. They are wrong because they say very well what they want to say. Fr. Noble has written me a little letter according to the English custom, and has said only one word of what he did during the riot at Liverpool. It seems that the Magistrates of that city were appreciative of his efforts. I believe I have replied to you on the question of the church.

It is time to put my letter in the post. There never was a man pulled apart as I am, it is scarcely supportable, and yet in a few days I will enter into my seventies. That's the end of a career. So when will they let me rest? There is no prospect of my obtaining any as long as I shall be on this earth. Adieu, dear and good son, I embrace you tenderly.

† C. J. Eugène, Bishop of Marseilles.

¹⁷ An erasure has been made in the text and it is impossible to read the name of the priest in question.

52. [To Fr. Casimir Aubert, provincial of the Oblates in England].¹⁸

Exchange of Fathers between England and Canada. The importance of regularity. Difficulties with Fr. Daly.

L.J.C. et M.I.

Marseilles, August 28, 1851.

I have received this instant, dear Father Aubert, a letter from Fr. Tempier who is desolate over the delay caused in sending Father Trudeau of whom he has a pressing need because of negotiations made during his tour of the United States. He must have written to you at the same time as to me. So let this Father leave immediately, the employment to which he is destined is of greater importance for the Congregation than what he is doing in England. I had been waiting for some days to reply to your letter of the 12th but before I received that of Tempier, I quite intended to tell you I do not believe it necessary at all that this Father remain at Aldenham where Fr. Dutertre or any other you would appoint could suffice for the service at Aldenham and Bridgenorth. The good Tempier was in despair at seeing Fr. Santoni arrive with the companion we had given him¹⁹, no doubt forgetful that this is what had been agreed. Tempier must have told you that if you need men, he can put at your disposition Boyle, Macdonagh, Ryan and others who ought rightfully to be considered as belonging to the province of England.

According to what you say to explain how the notary was unwilling to lend 30,000 francs on the property valued at half this price, I conclude that to repossess our property we will only have to give half this price. Could they demand that we give a price above the estimated value? Father Fabre must have written to inform you that part of these funds is already at your disposition. Once the thing is decided, it would be as well for us to leave Maryvale as soon as possible so as to be able to provide for the needs of various communities. If you have decided to send Fr. Arnoux to Everingham for reasons of health, I have nothing to say. But I am not persuaded that the service of this mission, together with that of Howden, imperatively requires a fourth missionary. The most pressing thing is to provide for the needs of Liverpool both as to work and regularity. I fear lest Fr. Jolivet be entirely won over by English fashions. You

¹⁸ Orig. — Rome, Arch. of the Postulation — L. M. Aubert.

¹⁹ Fr. F. Rouisse (Ruiz) left the Congregation in 1855.

speak of your intention to settle there yourself. That is better still if, as well as the work you propose to do elsewhere, you add that of ensuring regularity within. Hitherto on this, you have been pushing condescension to the point of weakness. If you do not change your policy, regularity will be done away with for good amongst our Fathers in England. If for a while there was diffidence about Father Cooke, it was with regard to what slackers might make of his different way of proceeding. Now is the time to put everything on a good footing. Over here, things are going marvellously and it will surprise you to know that Fathers Dunne and Kirby leave nothing to be desired. This change in Fr. Dunne, since he has been in France, and the desire he has manifested to me to belong to the mission of Natal puts me somewhat in a quandary. I am in receipt of your letter of the 21st and I repeat to you that at Aldenham two Fathers can suffice in a pinch and that Fr. Dutertre knows enough English to be of service as a foreign missionary at Bridgenorth and Aldenham. We must therefore not dream of leaving this post because of the departure of Fr. Trudeau. You are not in a position to deplete your finances. Even supposing things go rather less well, it is a misfortune that will have to be endured.

You could not please me more than by giving me news of Howden, Penzance and Liverpool. It is a recompense that the good God grants for your zeal and devotedness. But what shall I say of Leeds? I regard this mission as a special grace God has granted to encourage us. As soon as Mr. Crawley is ready, send him to us so that he can undertake both his novitiate and the studies indispensable to him. Perhaps you wish to keep him still longer as a drawing card. Judge for yourself what will be most advantageous to him and also most useful to the Congregation. I would be loath that he come alone when you decide to send him. If you had not decided that you ought to keep him for a little while longer, the journey of Fr. Tamburini would have been an excellent occasion.

I have spoken to you in one of my letters of that request that has been made in view of a fine mission in Cumberland. Have you found out what it is about? The request was for a Congregation preferably of free priests. It is Mr. Dayman who spoke to me of this and who has spoken again of it to me.

Where do matters stand with poor Daly? Does he understand his position and that into which he has thrown us, if he considers himself reputed as one of us? I would have wished that you discuss this matter

with me minutely, delicate as it is. Would he be out of danger if he left England? And if this is so, why resist giving him this opportunity? He is too much accustomed to ways that are fashionable in England. This child has lived too long as one who is no longer a religious. What a difference between him and his faithful companion, Fr. Luigi! The latter in fact has never belied himself and has always lived as a holy and zealous religious, and thus is doing wonders in Corsica. If it is true that by leaving England he will be out of danger but that he wishes to stay there at the risk of compromising himself and us, he ought only to blame himself if we adopt a severe attitude. He is the one who forces us to do so. In ceding to his creditor the goods for which he exacted overpayment, plus what this man will have taken for delivering the deeds to us, there will not be left a shadow of injustice, so this consideration ought not to hold him back. Besides how can he lull himself into believing he can pay up while remaining in England? More details on this matter as on all the others. I am horribly fatigued with writing so I leave you as I embrace and bless you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

P.S. The Bishop of Samaria²⁰ has written from London to say he hopes to obtain English naturalization and in the same letter he tells me he will be here within eight days. How can he hope to terminate matters of this kind so soon?

²⁰ Bishop Allard.

1852

53. [To Fr. J. F. Arnoux in England].¹

Words of encouragement. He has the graces of state to fulfil his mission. Faithfully support Fr. Cooke, vice provincial. He cannot be relieved for several months.

L.J.C. et M.I.

[Marseilles] January 24, 1852.

My very dear Father Arnoux, do not believe I have been neglectful or thoughtless in your regard. Not at all! Referring to your letter of some time ago, I was not just content to pray a lot for you, I did not even wish to lean on my own judgement about you although it was quite categoric and well based. I consulted Rev. Fr. Vincens who concurred with me that your troubles and scruples are not founded and that the best thing for you to do is remain in peace where obedience has placed you, coping as best you can without anxiety with your duty and not being troubled about the rest. However, thinking it possible then to recall you from England, I asked Fr. Aubert to tell you that I would bring you here with me for a little while. Circumstances having changed, I have had to renounce this plan and decidedly so for had you left England, it might have been necessary for me to send you to Texas to take charge of the house we are going to establish at Galveston, residence of the Bishop of the region. I would have confided this community to you without any fear, so little did your scruples make any impression on myself or my Council. I think, my dear son, that with this decision of the supreme tribunal of the Congregation, you will have complete assurance and a determining motive to reject these discouraging thoughts that sometimes fatigue you. I now have to say that your absence from England, after the

¹ Ms. Yenveux III, 66, 103; V, 49; IX, 27, 29; Rey II, 449.

departure of several others, would be a blow to that mission. So I am leaving you there longer still. I shall try and find another for Texas.

Now I recommend that you draw closer to the vice-provincial² to help him in his difficult task. Antipathy to this good Father can be left to members who are as imperfect as Fr. Walsh. I myself esteem him highly and this attitude is shared by all our Fathers. Moreover, I beg all the members of our Congregation to desist from placing obstacles in the way of measures which I believe, before God, I must take... obstacles designed to deter me from carrying out my plans. I myself do not have any bias, and I know the value of each man sufficiently well to place him according to the needs. Our Congregation is not a republic, it is not even a representative government. We must study the chapter on obedience a little better and live in peace under the direction of those who are charged by the major authority with the government of communities and provinces. If Father Cooke, as vice-provincial, is not doing all the good that he could do and that I expect from his zeal and good spirit, it is not him whom I will hold responsible but rather those whose duty it is to support him with all their might.

Be courageous and wait until I can send you relief. Several months have quickly passed, it is only a matter of doubling one's zeal. Go back in memory to the time when we were only four, it is thus that the Congregation began and we gave a good account of ourselves. It is your turn to show yourself as generous and enterprising. One must never recoil from work, never be intimidated. The good God is there to inspire us and our good Mother to assist us. Be in horror of murmuring and dismay, this is the way to spoil everything and one no longer knows how to act. Fine wonder if an army in array gains the battle! It is best when the bravery of a few wins through. Must there only be striving and generosity for worldly interests, for military honour and glory? When we can tell ourselves we are where obedience has put us, when we do what it bids us, we are really strong and ought to be serene and quite confident. Advance, my dear son, along this path, it is the only true one, the only sure one.

² Fr. Robert Cooke had been named vice provincial at the General Council of April 23-24, 1851. Fr. Casimir Aubert, named provincial July 2, 1851, only remained in England for a few months. Fr. Cooke was in effect provincial from the autumn of 1851 even if his nomination is not mentioned in the registers of the General Councils.

54. [To Fr. Charles Bellon, Extraordinary Visitor to England].³

Fr. Bellon must remain for a year in England.

[Marseilles] August 22, 1852.

Fr. Tempier acts like Vicar Generals chosen from amongst parish rectors who, we notice, always bring lots of aid to their parish and close their eyes to the needs of the diocese in general. The good Fr. Tempier keeps his seminary most of all in view and anything that can trouble its peace is not going to have his agreement, whatever might be the plain necessity. I am certainly more interested than he about my seminary being well provided for. If I were only Bishop of Marseilles, I would doubtless do my best to retain you but the Superior General of the Congregation cannot consent to abandon a province so interesting as England to the frail elements which compose it and who would infallibly go to pieces if we did not strengthen them before leaving them to their own initiative. Now there are only two men apt to consolidate the good begun, you and Fr. Aubert. Useless to make a fourth attempt after the experience of the three others. I cannot reasonably consent to send Fr. Aubert. So there only remains you, my dear Father Bellon.

...So all things considered, I think that in view of the state of our province of England and the dispositions of its members, you will have to remain a year in this island. This is my opinion as well as that of Fr. Vincens and Fr. Aubert. A year soon passes but you will have time to assert yourself and deal with the bishops, give a good direction to the

³ Ms. Yenveux VII, 82, 103. It well seems that Fr. Bellon, spiritual director of the grand seminary of Marseilles, had been in England since July, as the Founder told Fr. Courtès, June 30, that Fr. Bellon would leave "immediately" with Fathers Kirby and M. P. Dalton: "...on Saturday, I will have to return to the city for the ordination that I am to make of one of ours who was not of age last Sunday for the beautiful ordination that I made at the cathedral. This one is an Irishman whom I will send off immediately to England with another of his compatriots whom I made a priest on Sunday. They will accompany Fr. Bellon who is going to visit our houses in this kingdom which are becoming very important. You know they have given us a property to establish a novitiate and that we have been working in the great city of Leeds for some time past. But we still have on our hands the sorry affair of this stupid Fr. Daly who is ruining and compromising our honour. It is in order to save our honour that we are going to execute the sentence brought against Daly so that all England will know that he is expelled from the Congregation which has never given him authority to make the least purchase, and which on the contrary has protested by my voice against this enormous silliness as soon as it became cognizant thereof..." Orig. — Rome, Arch. of the Postulation — L. M. Courtès.

members and local superiors. You will work especially on him who is to assume authority after you, straightening out certain ideas and correcting little faults which could render him less apt to fulfil the task which will be imposed upon him. You will need to have him work under your general direction, inspire him with more prudence in enterprises and a proper fear of compromising, as did poor Daly, the esteem and even the existence of the Congregation in England.

55. [To Fr. Charles Bellon, Extraordinary Visitor to England].⁴

Presentation given by the young Fathers of Calvary. Advice for Fr. Cooke.

[Marseilles] October 19, 1852.

In spite of all misgivings indulged in to excess, our class at Calvary is doing well. The little group of members we have there is hard at work. Yesterday they gave us a very interesting presentation at which Fathers Tempier and Fabre⁵ arranged not to be seen, which earned the former a good scolding on my part. It is enough to discourage the one⁶ who exhausts himself to train for us men capable of giving a good account of themselves. The tableau which shows in logical sequence the matters to deal with in missions is a masterpiece. We would be much to blame for not putting such talented devotedness to good use. I assure you it is meritorious on his part to endure all the rebuffs he is given. I try to make it up by the sympathetic support I give him. It is an enormous task he has to undertake in order to put these young companions, so inexperienced, on the right road.

... Inculcate in Fr. Cooke, vice provincial, the foresight not to get involved in the inextricable coils of finance. One must be realistic. He counts a little too much on the future and on vague promises that can fail.

⁴ Yenveux II, 68; VII, 127.

⁵ These two names have been erased to the extent where they are difficult to read. Fathers Tempier and Fabre were superior and professor respectively at the grand seminary.

⁶ Fr. Vincens.

56. [To Fr. Charles Bellon, Extraordinary Visitor to England].⁷

Too many Irishmen are leaving the Congregation. Establishment at Galashiels in Scotland.

[Marseilles] November 11, 1852.

By dint of waiting, my dear Fr. Bellon, one does not write in the end. However, although Fr. Aubert is specially in charge of correspondence with England, I will slip in this little letter as a sign of my remembrance of you and of the interest I take in all you are doing in England.

There is something which eclipses the pleasure and consolation that are given to me by so many of our men who are so good, and the graces granted to us by divine mercy; it is the abominable apostasy of so many Irishmen; for their exodus from the Congregation can be likened to a veritable apostasy. I declare for my part that only forcibly do I grant this fatal dispensation whereof these bad religious carry the whole responsibility. Their infidelity is coupled with an absence of any sentiment of honour and politeness; not one of them writes to excuse his cowardice and ask pardon for the pain that is given me. They deserve only scorn and indignation and since they are so forgetful of the love we have shown them and the benefits we have heaped upon them, let them know that I do not consider them acquitted of all that their food and upkeep have cost the Congregation for so many years. I direct you to calculate the amount and notify them that they owe a debt, an obligation in justice. I know they will be lacking enough delicacy to acknowledge this claim but I want it done so as to let this debt weigh on them as a well deserved punishment for their felony. And it is at a time when we have the greatest need of members that these worthless ones desert the Society. I had postponed replying to you on the subject of Grey because I retained a hope of bringing him back but I have seen by your letter how far he has gone to the bad. Who would have thought this of him when I was multiplying acts of concern and thoughtfulness for him at the seminary? It is frightful. Count, my dear Father. Three in England, two in Canada, one in Natal.⁸ Total: six of this nationality. I no longer dare put my trust in

⁷ Ms. Yenveux VIII, 3, 5, 6.

⁸ Fathers S. Walsh and J. P. Grey had been expelled at the Council of November 5, following Fr. Daly who left in 1852. In Canada, Fathers Thomas Fitz-Henry and J. Ryan had left the Congregation while in Natal, Fr. L. Dunne asked for his release and returned home without permission.

anyone of this nation, I tell you in confidence. However, they do not all resemble one another, as witness this good Father Cooke whom I esteem so much and doubtless others. I have not yet told you how I rejoice to see our Fathers take possession of Scotland.⁹ I do not believe there are other religious in this kingdom. It is consoling that we are the first to be called to the conversion of these souls. Ah! if there were some vocations amongst the English! That will be so, you say! Well, how many of them have you at Sicklinghall? And have you room to lodge those whom Providence will send you? Where are you in regard to the arrangement made with Mr. Middleton?

57. [To Fr. Arnoux in England].¹⁰

Defections of Fathers Walsh and Grey. God will send more members if regularity is restored. News of the Congregation.

[Marseilles] November 29, 1852.

So as not to increase the cost of postage, I am writing to you on the same sheet as to Fr. Dalton.

...What a disgrace! I was expecting such a catastrophe for the unfortunate W[alsh], but as for G[rey] I would never have believed it. However, I must admit I was not pleased with him when I was passing through England. I found him heartless for a man who had shown himself so demonstrative at Marseilles. For me, it was as if I had been a stranger. It seems that Satan had already entered his heart. I deplore such things, I am saddened, it being always a calamity to have these defections; but when such people have arrived at this stage of demoralization, it is better their perdition takes place outside than while they remain within where they trouble the peace and happiness of the others. Apostasies! Great are such scandals but the Lord permitted a Judas to be among the apostles whom he had called to follow him. What indignity! Seeking to stifle the fervour of a newly born Order which is to give lustre to the whole Church by the virtue of her members and her regularity as a whole and reduce her to the condition of those decrepit old Orders which are only a shadow of

⁹ In 1852, the Oblates were established at Galashiels in Scotland and at Lys-Marie (Sicklinghall) which took the place of Maryvale of which the upkeep had become too expensive.

¹⁰ Ms. Yenveux V, 25; VI, 64; VIII, 217, 266; Rey II, 447-448.

what they were originally in the time of their founders and for centuries long after!

Do not be disconcerted, dear children, if regularity is restored amongst you, the good God will send you members, but they can only reach you through the aroma of your virtues. Here, thanks be to God, all goes well. Impossible to be better than our Oblates. Unfortunately, some are ill. One of them I have been obliged to send to Aix where he will die like his confrère;¹¹ it is a double sacrifice but makes two angels more.

The novitiate also progresses in perfection. Our house of Calvary where our young priests spend the year studying quite thoroughly the science of their ministry is very regular, truly edifying. I have good news from Ceylon, Natal, Canada, the United States, apart from these defections...

¹¹ Within the space of a year, three scholastic brothers died in France: Alexandre Silvy on March 8, 1852; Urbain Vacher on January 1, 1853, and Guillaume Winter on January 15, 1853.

1853

58. [To Fr. Gustave Richard at N.D. de l'Osier].¹

Should continue to correspond even if he is no longer novice master in France. After a period of rest, Fr. Richard will become novice master in England.

L.J.C. et M.I.

Marseilles, January 7, 1853.²

I was, my dear son, just about to complain that you were sending me no more news after relinquishing charge of the novitiate when I was handed the letter that you had sent in the care of our new Oblate. I was most anxious, dear son, to learn how you were and had I written to you as I intended, I would not have failed to assure you that I consider you not only as a novice master bound to keep in touch with me but as a cherished son with whom I am happy to be in frequent correspondence. The silence you have imposed on yourself through excessive modesty has not gone down well with me at all for, when you were obliged to inform me about the novitiate, what you remarked about yourself and all that concerned you gave me pleasure such that I could not be other than pained on being deprived of it. Your letter arrived none too soon to put my heart at ease.

Now that I am somewhat soothed in regard to these paternal feelings, I will not tarry, as I have much writing to do, save to authorize you to present yourself in your place of origin before proceeding to England where you are awaited with impatience. I mean to be sure, however, that your health is perfectly restored for were you still unwell, I would certainly refrain from giving you this mission. As for that of Natal where your ambition lies, we must wait for its

¹ Orig. — Rome, Postulation arch. — L. M. Richard.

² Ms. 1852; but the year was certainly 1853.

prospects to open up. There is no need as yet in that mission for a larger personnel. If God wills, it may come to pass. For the time being, be satisfied with a mission less costly but quite as meritorious since it is commanded by obedience.

You behaved very well in the circumstances of which you speak for you not only had the right but were in duty bound to resort to fraternal correction. It is deplorable that this poor Father³ fails to understand how ridiculous it is to want to know more than the others. How blameworthy he makes himself by continually grumbling when others do not agree with his ideas, not realizing that he is detested by everyone with whom he has to deal, except ourselves who are sorry for him and his grave deficiencies...

59. [To Fr. G. Richard in England].⁴

The Oblates of England ought to dress like religious and not like the secular clergy. Begin the novitiate at Lys-Marie as soon as possible and train the novices well.

L.J.C. et M.I.

Marseilles, March 1, 1853.

I was beginning, dear son, to feel dismay at not receiving any news of your travels. The newspapers spoke of nothing but storms and disasters and the Channel is dangerous to cross in bad weather. Now that I see you have arrived, I am at peace and happy to learn you were not overmuch fatigued by such a long journey. The details you give about Leeds and the house for the new novitiate have afforded me pleasure. Yet I would have thought the house would be habitable by the time of your arrival. As we are so greatly in need of help, a delay of several months is too much considering that it will retard that much the profession of those whom the good God will call. Beware of giving too much credence to those wishing to argue that you must be satisfied with being a religious interiorly while on the outside, it is preferable not to distinguish oneself from other gentlemen. That is a sinister course which, far from drawing people to us, will drive away men called to the perfection of religious life. I am not saying one should

³ The second sheet of the original letter has disappeared but Yenveux copied several lines from it and omitted the name of the Father of whom Richard complains.

⁴ Orig. — Rome, Postulation arch. — L. M. Richard.

wear the cassock precisely where it is forbidden to wear it but one must take care notwithstanding to avoid looking like seculars completely absorbed with elegance in costume. Look rather at what the Passionists do. Do you think they have attracted into their ranks so many distinguished persons by fashionable attire? They are not afraid to be known for what they are. What you tell me is surprising as an aftermath of the exodus of our apostates. I thought they were the only ones upholding this stupidity. I do not understand who could have started again to adopt it. I myself think that we will see men of goodwill come our way when they know that you lead a very regular life, that you have trampled vanity underfoot and that there indeed exists a big difference between you and the seculars.

I am too far away to give my opinion in view of the decision you wish to take on the subject of the sisters. I admit it seems strange to me that they have to retrace their steps back to Belgium. Can you not make up by instruction what is lacking to them in the way of religious discipline? It is Fathers rather than Brothers that I would have wished the good brother De Beer⁵ might have brought you. How shall all our needs be met? I am likewise sorry to note the delay of Fr Cooke in arranging the arrival of those who were to form the nucleus of your novitiate. This is time lost because it always takes twelve months to prepare oneself for profession. I recommend especially that you read this passage of my letter to those who possibly have put forward principles opposed to mine, so that they may change their attitude and say no more about it. As for the manner of training your novices, there is nothing to change from what is practiced at Osier. Only be well on your guard not to believe too easily that men are perfect or saintly. Look at what Fr. Logegaray of Natal has thought himself compelled to write to me: "The novices are not well enough trained or even supervised at the novitiate. I know it... both for myself and through the knowledge given to me by others. During my novitiate I was only admitted to receive direction every four months; at times I was only going to confession every fifteen days... the novice master was inclined to judge us too favourably... He spent six to eight hours a day

⁵ Almost nothing is known of this Brother. His name is not found in the registers of reception of the habit or of profession. The Founder mentions him twice and in the whole of the correspondence of this period, his name appears only twice, without details, i.e., in the letter of Fr. Tempier to Fr. Burfin, July 13, 1852, and in that of Fr. Fox to Fr. Bellon, July 12, 1853.

confessing women (this was Fr. Santoni); at other times he was in charge of the parish or obliged to replace the superior for correspondence and administration of the parish." He adds many other very sensible reflections to prove that the novice master ought always to be at his post if he does not want to wait ten months to learn about those in his charge and to be in danger of believing them to be good when they are detestable, vicious, etc.⁶

60. [To Fr. Charles Bellon, Extraordinary Visitor in England].⁷

Cardinal Donnet has put the Oblates in charge of the shrine of N.D. de Talence. Ingratitude of the Oblates who abandon the Congregation.

[Marseilles] March 4, 1853.

These apostates forget that at great expense and not without solicitude, we have nourished, clothed and instructed them during all the years of their youth. This is monstrous ingratitude! But must one be surprised when they are perjurers before God and betray all their most sacred engagements? It goes without saying that none of us could absolve these great sinners should the idea come into their heads to stop by with such a request.

...Do not lose sight of Father Hickey⁸ who has left us. I have just rediscovered an old letter from him. I was enchanted by the sentiments which he manifested. As soon as you can bring him back into our communities, do not neglect to do it. I believe he has lost one of the persons who had asked for his temporary departure... Tell me a little about him...

...Has anyone written to you that the Cardinal of Bordeaux has just installed our people definitely at Talence. He must have had to pose an act of authority; but how well will our men be suited to this sanctuary at the gates of Bordeaux! It will prosper like all those which have been confided to us. We will not be long entering that of Sion where our people have already had the happiness of combatting the heresy of the Baillard brothers. There is yet another⁹ in another

⁶ This letter was continued by Fr. C. Aubert who dealt with business matters.

⁷ Ms. Yenveux II, 152; VIII, 257, 292.

⁸ The name is omitted by Yenveux but no doubt the Founder is speaking of Fr. Hickey. Cf. following letter.

⁹ Notre Dame of Cléry in the diocese of Orleans.

diocese of which we will take possession at the end of the year but in regard to this, the bishop of the place would much prefer that we keep it secret.

Adieu, my very dear son, I embrace you and bless you with all my heart. I also bless all the other Fathers and Brothers.

61. [To Fr. Charles Bellon, Extraordinary Visitor in England].¹⁰

Fr. Bellon may return to France in a month or two from now. Illness of the Marquis Armand de Boisgelin.

L.J.C. et M.I.

Aix, June 22, 1853.

I quite believe, my dear Father Bellon, that never have you doubted my concern for your health, so precious to my heart. Never will I hesitate when there is need of restoring it to consent to whatever can bring this about. Indeed it took the unavoidable necessity to send you to England to make up my mind to send you far from my side. You had a great mission to fulfil and I counted on the goodness of God whom I called upon to watch over you since it was for His glory that you undertook this journey. Your success has matched my expectation. Now you believe your mission is accomplished and you desire to return to France. I make no objection, my only wish is that you wait to see at work the English Father that I am sending you. He certainly has good qualities but will need your advice and your directives because of his difficult character and his great susceptibility.¹¹ I would also wish that you might be on hand for the return of Fr. Hickey. I am not without anxiety about this whimsy he took and which gave you so much trouble trying to deter this poor young man from an undertaking so contrary to his duties. As long as I know him still to be at his place of origin, I will be distressed. How little it will take to arouse temptation again through the counsels of his family and of many false friends who are always waiting to turn him away from duty under the most specious pretexts. So it seems to me that as the season into which we are now entering is one of fine weather in England, you will risk nothing to

¹⁰ Orig. — Rome, Postulation arch. — L. M. Bellon.

¹¹ George Joseph Cooper, born at Wrexham (Shrewsbury), ordained priest at Marseilles on June 26, 1853.

your health to put off your return for six weeks or two months. You will apply yourself in the meantime to making our Fathers understand the reasonableness of establishing Fr. Cooke as their superior and recommending to him to maintain exact observance of the Rule, while mingling firmness with mildness.

I am writing to you from Aix where I have come from Osier which I have been to visit. I had to retrace my steps precipitately to be at the bedside of my brother-in-law stricken with a sudden paralysis, which is putting his life in danger. He has lost his speech but keeps his consciousness and this renders my presence beside him indispensable. You can judge the sorrow of all around me and mine too.

Adieu, my dear Father, I embrace and bless you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

P.S. I read at Osier a letter from Fr. Richard which expressed thoughts of inevitable death. What is this about? It leaves me with unutterable sorrow. If we must lose this child also, I would be unconsolable. Let nothing be neglected so that his health will be rebuilt. There is no sacrifice that cannot be made. See to it.

62. [To Fr. Charles Bellon, Extraordinary Visitor in England].¹²

Immediately on returning to France, Fr. Bellon will be named superior of the Grand Seminary of Romans in the diocese of Valence. Let the Oblates remain at Everingham. Fr. Arnoux should come to France. Put all financial accounts in order.

L.J.C. et M.I.

Marseilles, July 11, 1853.

My dear Fr. Bellon, I have to broach something confidential to you of great importance. I need not tell you that it is under the greatest secrecy, such being imperatively required by the Bishop with whom we are dealing. It is the Bishop of Valence¹³ who has decided to give us, at one and the same time, both his grand seminary and the missionary house which he wishes to be attached thereto. Here it is acknowledged

¹² Orig. — Rome, Postulation arch. — L. M. Bellon.

¹³ Mgr Pierre Chatrousse.

that it is very advantageous to accept this offer from the Prelate but he insists that we furnish him with a superior and a personnel able to impress by their worth a diocese which will closely watch the change that will necessarily occur. You will not be surprised, my dear Father, that our thoughts have turned to you. This is what I come to propose to you by these presents, confident that your zeal for the Church and your attachment to the Congregation will not be wanting in the face of this appeal. I will put together a reputable personnel who will support you marvellously in this work of a high order. The Bishop of Viviers, when called upon to give his advice on this question, did not hesitate to conclude as we have that you ought to be in charge of this post of confidence. I wished to write to you before giving a firm response to the Bishop of Valence who waits for it impatiently. It is a question of taking possession in the month of October next, consequently we must start in advance to get everything suitably arranged.

I see with utmost pleasure that you think exactly as I do on the subject of Everingham. I would never have taken it upon myself to show such ingratitude and egoism in the eyes of all the Catholics of England. How is it possible to forget that Mr. Maxwell was our recourse when we were left without any shelter and that he has never ceased to conduct himself most generously in our regard? It is better to suffer than to be lacking in delicacy or gratitude.

I have sent Fr. Cooper to you and will soon follow him with one of our French Fathers. I am in doubt only about the choice.¹⁴

I regard it as unfortunate that Father Arnoux is obliged to return to the continent. When someone is versed in the language and customs of a country, it is deplorable to lose the advantages which result therefrom. It will take much time before a new man will reach this stage. I would wish a man to be somewhat more in control of himself before nerves can come into play.

You have to get down to work seriously before you leave in order to organize the accounts so that they will not stray from fixed rules. You will have to put everything in order and in writing.

Adieu, dear son, I am in such a hurry that I have to finish now, while embracing you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

¹⁴ Fr. Pierre Amisse, missionary in Canada, was eventually chosen.

63. [To Brother Calixte Mourier, novice at Sicklinghall].¹⁵

Being the first and only novice at Lys-Marie, let him set the standard! Learn English.

[St Louis, near Marseilles, August 3, 1853].

...A zealous ministry, most worthwhile and meritorious. I nurse this hope for the future. For the present we must be content with what the good God gives. A novice, all in all, is something to go on, provided he is up to the mark!

Take advantage of your youth to learn the English language well and to speak it with perfection. I have heard it said that in England they rather prefer to hear English spoken by the French than by the Irish.

A blessing on you, my dear child, first fruits of this new novitiate in England, I press you to my heart.

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

64. To the Rev. Fr. Richard [novice master at Sicklinghall].¹⁶

Brother Calixte Mourier may pronounce his vows. Notwithstanding the numbers of those leaving the Congregation, accept the applicants who present themselves. 25 novices at Osier.

St Louis near Marseilles, August 3, 1853.

I am again at St. Louis, my dear Fr. Richard, with a well-filled brief-case. That is why I must fill what remains of this page with a few words to say that Bro. Mourier has been unanimously admitted to profession, this to be made as soon as you see fit. I was charmed by his letter and quite consoled by yours. Continue to rest. My hope is that you will gain in health, dear son, so avoid excess of any kind. I cannot understand the refusal to admit to novitiate the three persons whom Fr. Kirby presented. All we want is to be able to count on them. We must not overlook the fact that a part of what we receive from the

¹⁵ Orig. — Rome, Postulation arch. — L. M. Mourier. The first sheet of this letter has disappeared.

¹⁶ Orig. — Rome, Postulation arch. — L. M. Richard.

Propagation of the Faith is for the support of the novitiate. Besides, what you receive from Sicklinghall and what you ought to receive from Scotland should be employed for the upkeep of the novitiate. I beg you to remind Rev. Fr. Bellon of this — I will write him by another post. The essential is that you begin by presenting a personnel to your novitiate. Alas! I feel that the behaviour of too many of these Irish is planned to discourage us. Horrible indeed it is to think that these people care so little about apostasizing but must we in consequence give up trying to have better fortune in the future than in the past? No. Hence we should not reject the three candidates of Fr. Kirby. Only we must take great care of them and try to make them understand that one does not play games with God and men as their wretched compatriots have done. They must be imbued with a religious spirit. If after three months they do not give proof of the zeal and fervour which ought to inspire those who consecrated themselves to God, so as to procure the glory of His name and salvation for souls, it will be time to think again. You have acquired experience. De Beer has been a source of pride from the moment he came into our midst. May God go with him. I see that you have at least acquired a good lay brother; this is yet another debt we owe him because it is not easy to find good ones and as for those we believe to be such, we must not test them too severely as in the case of the two in Oregon¹⁷ and the one in Natal, that fine brother Compin who simply came back without ado. Following the last profession, the novitiate of Osier finds itself reduced to 25 novices. That is not very many to provide for the needs of the four quarters of the globe. Let us not cease to pray that the Lord send us holy recruits. Adieu, my dear son, I bless you and press you to my fatherly heart.

† C. J. Eugène, Bishop of Marseilles.

65. [To Fr. Charles Bellon, Extraordinary Visitor in England].¹⁸

Willingness of Fr. Bellon to be named superior at Romans. How the Founder would have liked him to be close to himself. Fathers Amisse of Canada and Bargy of Limoges will go to England. Fr. Arnoux may come to France but will have to return to his post afterwards.

¹⁷ Brothers G. Janin and J. Surel.

¹⁸ Ms. Yenveux III, 90, 124.

[Marseilles] August 20, 1853.

My very dear and truly good Fr. Bellon, I expected nothing less from your piety and solid worth than the reply you have made to my last letter. I like such abandonment to the will of God, such renouncement of any particular taste, when it is a question of the service of God and the needs of our dear Congregation. What sort of religious are these with whom one must negotiate and who throw you into inextricable difficulties with their repugnances and all the problems which they cause to rise. They do not deserve the name of religious for they do not know the prime duties of their holy vocation. It certainly costs me quite enough to endure the sacrifices that circumstances impose. Mark well, my dear son, it would have been a great consolation and an immense relief to keep you by my side. This consideration was of such great weight in my mind that I was on the point of not accepting the offer of the Bishop of Valence. I had to yield to the opinion of those who maintained that while it was necessary for the benefit of the Congregation to accept, we could not do so without putting you in charge of this new establishment. I knew that myself and that is why I went over to this view that is so painful to my heart. I know that after the month of May next year, the railway will be able to take us to Valence in six or seven hours, but that would not requite me, however agreeable it might be. We must therefore desire what the good God indicates as most conform to the purpose to which we want to devote our existence.

Come then, my dear son, as soon as you will have put the final touch to your business with the province of England.

I have just sent an obedience to Fr. Amisse for him to proceed to that province. It seems to me we will have to confide to him the superiorship of the community of Liverpool. I have also sent an obedience to Father Bary whom I already had sent to Limoges so that he likewise might proceed to England. I would have much liked him to have arrived before your departure. He is obedient no doubt but it is to be wondered if this destination may be to his liking. I had to go ahead anyway in view of the reason that he speaks English, which for a start is a very great advantage.

Thus, I say, the matter stands with Fr. Amisse but I am expecting an uproar from Canada. Fr. Santoni, the provincial, is not accustomed to blind obedience. He believes it rightful that he plead for the so-called interests of his province, a policy which has only a semblance

of good and which I cannot reprove enough for it only obstructs the decisions of the Superior General which can be gravely compromised in the context of his arrangements as a whole by the least delay.

If you insist on believing that it is necessary for Fr. Arnoux to put in an appearance in France, arrange as you see fit for the time of his journey which it will doubtless not be possible for him to make before Fr. Bargey will have replaced him. But do not conceal from him that his return to England is inevitable. Certainly not when someone has perfected himself as he has in the language of the country, when he is loved and esteemed by everyone, can we consent to replace him. There lies his mission just as other Fathers of ours have to be in Ceylon or on the Red River. Nuture this thought in him. Adieu, I finish in haste and embrace you with all my heart. I bless all our Fathers.

66. [To Fr. Arnoux, at N.D. de l'Osier].¹⁹

Repair his health so that he can go again to work in England. Remembrance of Fr. Patrick Dalton deceased on September 23rd. Come to Marseilles.

L.J.C. et M.I.

Marseilles, October 22, 1853.

Dear Father Arnoux, it was about time that I respond with a few lines to the good letter that you had the kindness to write to me on your arrival. I have only been able to do so this evening. Let there be no doubt in your mind as to the pleasure that this token of your remembrance has afforded me. Little was it to receive just a letter when one would have wished to press against one's heart the dear little Father who has come to renew his strength in our land before going to combat heresy once more in the country where already so many victories have been won against it. How many things we could talk about! I am so interested in Leeds which Providence has confided to us for the sanctification of so many souls; and Sicklinghall, our house of hope! I would much like to speak also of this good Maxwell family to whom gratitude must endear us for it is they who welcomed us when we had no roof on England's soil. And the excellent little Father Dalton whom I loved so much because of his ardent zeal and devotedness for the Congregation which to my mind presented such a

¹⁹ Orig. — Rome, Postulation arch. — L. M. Arnoux.

striking contrast to the unworthiness of his compatriots so lacking in conscience, heart, politeness and honour. The good God has taken him from us and we must adore His inscrutable decrees but I cannot tell you how much this grieves my heart.

I recommend that you do not neglect your English during the sojourn you are to make in France. You know I never cease to count on you for our great and interesting mission of England. I am much concerned that the French element predominate; there is none better than you to represent this aspect worthily. So get well soon and neglect nothing to this end. Every means of curing yourself is permissible, nay is commanded for what matters above all is that you be restored to health. Always go by the principle that the most precise will of God is that you work for His glory in the mission of England. I do not preclude going to see you once more when the need will arise to bless at least the main nave of your church at Leeds.

I write this haphazardly, not knowing where to find you. I do not think you ought to spend at Osier the time it will take you to rest. Begin by coming here to me. If you feel well at Marseilles, you can remain until Spring when, cured of all ailment, you can set forth once more on the road to the Isle of Saints. If you prefer to stay in some other house of ours, you can betake yourself there.

Adieu, my dear son, I bless and embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

67. [To Fr. P. J. Amisse at Liverpool].²⁰

Establish regularity in the house of Liverpool. Reduce expenses. Fr. Kirby will join the community.

[Marseilles] December 1, 1853.

Have confidence, my dear son, in the mission which has been confided to you at Liverpool; it is one of the finest that a son of the Congregation can aspire to have... God will be with you... It is true that it has its difficulties, because our communities in England have up

²⁰ Ms. Yenveux VII, 164, 191; B. 10. Letter copied by Fr. Yenveux himself with omissions throughout indicated by dots of suspension. The brief extract of B 10 is dated December 31.

to now lacked the possibility of being constituted in perfect conformity with the Rule; but this temporary disadvantage will diminish little by little as the number of members in each house increases and local superiors work with zeal to establish regular observance.

It is in order that you might contribute to this objective of regularity that I had you leave Canada and become local superior at Liverpool. Upon regularity in fact depends the whole future of our Congregation in the British province. The house of Liverpool, more than any other, needs to be placed and maintained on a regular footing, given the importance of this great city and the kind of ministry that our Fathers exercise there. Go then, my dear son, and set to work with courage. While acting with zeal and firmness, do not forget that it is necessary to govern with mildness and prudence.

Insist particularly on the strict attendance of everyone at oraison and the recitation of the office in common, on silence being faithfully observed and on reading during meals. You are also to hold the chapter of faults regularly and that of theology every week.

Pay close attention to fiscal administration. They make large disbursements at this house. See if there is not some way to reduce them without the community lacking what we customarily have for food and upkeep. Rev. Fr. Bradshaw, who is in charge as bursar, fills his duty properly, I am sure, but, not having been supported hitherto by the authority of the superior, he has had to yield too much to certain demands. This good Father deserves to be encouraged.

... You are to receive Rev. Fr. Kirby. This Father is an excellent member in every way. He is pious, regular, full of zeal and talent, and enjoys strong health. I am sure that with this change, your house is going to find itself advantageously favoured in regard to order and regularity.

68. [To Fr. G. Richard, novice master at Lys-Marie].²¹

Reply to questions concerning spiritual reading, fasting, etc. No novices but many departures from the Congregation.

²¹ Ms. Yenneux IV, 86, 203; VI, 150; VII, 121; VIII 7, 257.

[Marseilles] December 6, 1853.

You undertook to pose certain questions to me in the name of Rev. Fr. Cooke, vice provincial. Here is my reply. I cannot settle anything authoritatively in regard to spiritual reading. That would necessitate making a general rule wherein I would see some inconvenience. But nothing prevents the vice provincial, by way of suggestion coming from himself, without invoking a higher authority other than giving assurance that I see nothing untoward therein, from stipulating it in the houses that he visits in his province. The fast prescribed by our Rules, on days that are not of abstinence for the Church, are not of abstinence for us. One can eat substantially at the noon meal. A general rule is to be made immediately in respect of masses which cannot be celebrated because of illness. I will provide equitably for this circumstance which was not foreseen in my circular of the month of August last.

Remind Rev. Father Provincial that the duty of a provincial is to correspond very frequently with the Superior General and to enter with him into the least details of his administration, without expecting him to reciprocate in his replies. The letters of the provincial are a strict accounting of what is being done and a regular consultation in regard to what is to be done.

I am surprised that the preaching of Fr. Noble and Fr. Cooke in Ireland is not bringing anyone into our novitiate. Let the small number that we expect be well trained.

What an epidemic of apostasies amongst people of that nationality. It is horrible! They neither have piety or politeness for to my knowledge not one of them has bethought himself that we have nourished and looked after him for so many years, all the while we were giving him religious training. The Congregation was not making such great sacrifices to make these gentlemen into curates or parish priests.

From the moment they refused to serve the Congregation, they are indebted for all that has been advanced on their behalf. But what examination of conscience can one expect from men impious enough to apostatize?

1854

69. To Fr. Richard, priest and Oblate of M.I., Novice Master at Sicklinghall, England.¹

Words of affection. Take care of his bad cough.

L.J.C. et M.I.

Marseilles, April 2, 1854.

Only a word will this be, my dear son, hastily written in the presence of some who have come to take me to say mass in their confraternity. But I would wish with this word to express all my affection and tenderness for you, whom I love more than you could think possible. It is true that we have seen little of each other but I know you not one whit less than if you were near me. Distance is nothing to the soul; our hearts are united, our sentiments fuse as if there were no land or sea to separate us. Thus your letters affect me as balm for my soul. You afford me this happiness too rarely! In the name of God, take care of your health. Do not let it worsen, this cough which fatigues you. Suspend all activity if you are needful of rest. How many things I still have to tell you but I cannot make them wait any longer for me. Adieu, I bless and embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

¹ Orig. — Rome, Postulation arch. — L. M. Richard.

1855

70. [To Fr. Casimir Aubert].¹

Mandate as Visitor to the Oblates of England.

Charles Joseph Eugène de Mazenod
Bishop of Marseilles
and Superior General of the Congregation of Oblates
of the most Holy and Immaculate Virgin Mary

To our beloved son in Christ
Rev. Father Casimir Aubert priest of the same Congregation

Greetings in the Lord

Given that the English province of our Congregation, founded by your most particular care, has, thanks to the mercy of God, made such progress as to make evident from day to day its aptness to promote the glory of God and procure the salvation of souls, especially by their conversion from error, we deem it fitting this day to send you to England in order to visit with the utmost profit houses of the said province. Therefore do we give you plenary faculties to visit these houses, together with each and all the prerogatives which, according to paragraph VI of Chapter One of the Third Part of our Rules and Constitutions, are within the competence of Visitors. Moreover, you have power to organize the said houses and to designate for diverse functions therein those whom you will judge suitable to fulfil them.

As the purpose which we have in mind in sending you to Great Britain is also that you pronounce yourself on the subject of foundations to abandon or accept, in this likewise we delegate our authority, approving all that you have concluded therein and declaring such valid for the future.

¹ Orig. Latin — Rome, Postulation arch. — L. M. Aubert C.

In consequence, we recommend you to our Most Reverend Catholic Prelates of England, that they may kindly consider you as the worthy Delegate of our Congregation and that they will deign to deal with you in a benevolent and favorable manner concerning all affairs of your mission. We pray them earnestly in the Lord to permit you the celebration of mass and, if circumstances require, to accomplish other sacerdotal functions, it being recognized that you are not only above all suspicion and entirely free of ecclesiastical censure, but also that you show forth brightness of virtue and enjoy a reputation that no one can reproach. Whereof we can truly and indeed we do give witness before all whom the matter can rightfully concern.

Receive then, beloved son, with our benediction, the mission that it is our will to confide to you. May all the holy patrons of England come to your aid. May the Most Holy and Immaculate Virgin Mary ever keep you under her protection. For our part, we shall not cease to implore from Heaven an abundant rain of graces for you and those of our Society placed under your direction.

Given at Marseilles in our episcopal residence, under our sign and seal and the countersign of the pro-secretary of our Institute, the year of the Lord 1855, the fifteenth day of the month of July.

† C. J. Eugène, Bishop of Marseilles.
Sup. Gen.

By mandate of the Most Illustrious and Reverend Father General
Fabre, O.M.I.
Pro-Secy.

71. [To Fr. Casimir Aubert, Visitor in England].²

Advice and directives.

L.J.C. et M.I.

Viviers,³ August 9, 1855.

While waiting, my dear Fr. Aubert, for the second letter that you promise, I take advantage of my brief stay with our good Bishop of

² Orig. — Rome, Postulation arch. — L. M. Aubert.

³ Bishop de Mazenod went to Viviers in the month of August, 1855, on the invitation of Bishop Guibert, to consecrate the church of Notre Dame de Bon Secours.

Viviers to converse a little while with you. I acknowledge receipt of your letter under date of August 1st written from Liverpool. I need not thank you for the good wishes you expressed for me on that day which brought me into my 74th year. You know how much I am in some way united to you in thought from morning until evening. I am not less affected by the expression of your affectionate sentiments and in no wise have to reproach myself for not responding to them.

You are scarcely arrived in England and have already visited all our residences? Well do I know you in that respect — you quickly get down to work. What seems to me still more marvellous is that in so little time and, at your first interview so to speak, you have persuaded Fathers Cooke and Richard not to pronounce themselves before you have seen with your own eyes on the spot how things are. Seen at first hand and according to what you have observed at Sicklinghall, there would be cause for satisfaction with this establishment that is now underway. Firmly keep your own counsel; do not let yourself be circumvented by Fr. Noble who would soon turn it into a matter of self-esteem. However it may seem that we should leave the Maxwell place,⁴ we could never do it because we ought not to do it. To me this community of Sicklinghall already represents a considerable personnel: three fathers, four Oblates and six novices. That indeed is quite a few. And it is good to see those five youngsters in the juniorate. Decide nothing at Pontasaph before informing me fully about the

⁴ At the General Council of May 25, it was decided to abandon Everingham even if the Founder feared that the gesture would appear ungrateful. The account of this meeting reads as follows: "Most Reverend Father General then communicated to the Council a resolution taken by the Provincial Council of England which, before being executed, needed to be confirmed by an express authorization; it concerns the abandonment of the establishment at Everingham in the diocese of York. This establishment, set up in the early days when the Congregation in England needed to be supported by some rich family of old Catholics and which effectively helped her in this respect to traverse the difficult periods by which she had to pass, has no longer a reason to exist in the present circumstances, unless by a sentiment of gratitude towards the family of the patron of the mission of Everingham, because of services rendered. This is the reason for having continued the serving of this post which our Fathers of England would have wished to abandon at least two years ago. But this concession made in consideration for Mr. Maxwell cannot be prolonged indefinitely. It is thought that the time has come to withdraw. The Council of the province has therefore decided to abandon Everingham in order to be able to concentrate its strength on places more important that the Congregation occupies especially in the large cities. The reasons on which this decision is founded being incontestable, the Council has opted for the confirmation of this decision, while sharing the repugnance felt by our Most Reverend Superior General over adopting a measure apt to make us thought of as somewhat insensible to what is owing in gratitude".

question and the attitudes and feelings of the most thoughtful Fathers. If in due course you could bring back poor Grey to his duties — perhaps it is weakness on my part to be sorry for him — a few months at Montolivet would restore him. And that is enough for today. I await your second letter. In the meantime we are going to Bon Secours via Aubenas and we must leave here tomorrow early in the morning.

1856

72. To Fr. (Gustave) Richard.¹

Fr. Bompart and Bro. Manuel will spend several months at Lys-Marie. The next General Council will decide on the case of Scholastic Brother A. Lamarche. Illness of Fr. Cooke. No loss of life amongst the Fathers of Oregon. 30 novices in France.

L.J.C. et M.I.

Marseilles, April 17, 1856.

My dear son, notwithstanding that Rev. Fr. Aubert has been directed to reply to the last letter which you addressed to me, I do not wish to allow the departure of our two travellers,² who are going to spend some time with you, without writing you a few lines. It is always against my wishes that I am prevented from corresponding directly with you, but such is my lot rarely to do what I prefer to do. This does not impede my following with the greatest of interest all your activities and from being in spirit quite often in the midst of your small but interesting community. I would wish to say a thousand amiable things to each of you, especially to those who know me only by name and yet to whom I am closely attached — I expressly bid you to say this to them.

Two things upset me, one being to see the dissidence of poor Brother Lamarche who is absolutely unwilling, it seems, to settle down, the other being the health of your dear and valuable Father Provincial. I have not mentioned to him in writing the infirmity that you have told me about but I exhort you to give the utmost attention to it. It seems he is mistaken about the danger of this infirmity, attributing the swelling to some reason or other while it is really a hernia. Stipulate on my behalf that he never abandon the truss.

¹ Orig. — Rome, Postulation arch. — L. M. Richard.

² Fr. Victor Bompart and Bro. F. M. Manuel who were bound for Africa. Cf. L. M. Marchal, April 23.

Without the truss, one is always in danger of death. It is therefore a duty in conscience to submit to the nuisance of it. In the end, one becomes used to it. Thanks be to God, I do not speak from experience but my venerable uncle, whom we had the happiness to keep until the age of 91 years, was impaired from the age of 18. But he only put off his truss at night and the doctor always told me: your uncle never puts aside his truss. So be insistant with dear Fr. Cooke that he ever be faithful to this prescription.

I did say something *en passant* of that which concerns us overwhelmingly but this was to console and give him courage. Let him not be too affected by this. Let us accept the humiliation in a spirit of penitence. We would be too happy in this world with the very many blessings God heaps upon us if some great sorrow did not come to moderate our joy.³

Look after your own health. You are not impervious to the stress of work. So only do what you can do. God will look after the rest. In any event he only demands of us what we can do.

No, it was not to get rid of Bro. Lamarche that they sent him to you. They believed the change of climate would be salutary for him and that he would be more apt to make himself useful in your house than elsewhere. It seems they were mistaken. I will speak again of him at the next council, showing the letter which he wrote to us and by which we will decide. Therefore be patient for a little while more. His state of ill health is sufficient reason to excuse his frequent infractions of the Rule. You will find a fidelity quite otherwise in the two who are on their way to you, unfortunately they will not be able to remain long with you for they are destined for the mission⁴ of the country of Natal. Fr. Bompart is inclined to be impatient to leave sooner but perhaps he is not aware that they have to coincide their departure with the movement of convoys. In any case, you are to take on the task of giving him patience. He must perfect himself in the English language. I expressly bid you to keep him at it and make him mindful of this duty for me. He will be accompanied by a brother catechist who will also have to keep busy with English during his stay in England.

³ According to the context, the reference is probably to the infirmity mentioned but also to difficulties encountered by Fr. Cooke in seeking to introduce the Oblates into Ireland.

⁴ Words erased in the Ms.: "from St. Boniface. Perhaps they will not leave until the return of Bishop Taché who is to come to Europe this summer".

I have given out firm and reassuring news about Fathers Pandosy and Durieu whom they had killed in all the newspapers. They had time to take refuge in the mission of the Jesuit Fathers in the Rocky Mountains where they were welcomed like brothers. Fathers Chirouse and Richard⁵ were also saved. But their missions were destroyed and they lost everything.

You will be pleased to learn too that all is going well with our scholasticate and novitiate. We have four priests in the novitiate which has thirty persons in all but, excepting the priests, we will have to wait for the young. Bestir yourself over there. What then is happening in this Ireland which does not seem to want to have anything to do with us? Adieu, my dear son, I bless you together with all your Fathers and Brothers.

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

P.S. I made a mistake when mentioning the destination of Fr. Bompert. I have mixed up the names.

73. To Rev. Fr. [Gustave] Richard, priest and Oblate of M.I.⁶

Complete rest for Fr. Richard. Words of affection.

L.J.C. et M.I.

Marseilles, August 22, 1856.

My dear Father Richard, when will you cease to give me sorrow? What a beautiful day it will be when you are able to tell me you are well! Ah! if I had to offer my blood to obtain this, how gladly would I offer it. Dear son, may the good God hear my prayers! For you each day I beg health from Him who well knows how to employ it for His glory. In the meantime, I exhort you to remain completely in a state of rest — do not let yourself be fatigued in any way. I had learned with pleasure that a charitable Christian had received you into his home to be looked after but I am told today that you are in Dublin. Refrain from letting yourself be tempted to do the least amount of work. In vain may anyone expose some need, it is to be as if you were not there. Reply with the explicit ban that I convey to you to do anything except say mass. The good God is sending us this trial, I know, but often it is our own fault.

⁵ Pierre Louis Richard.

⁶ Orig. — Rome, Postulation arch. — L. M. Richard.

When you do more than you can, you do not act according to reason. God does not bless imprudence or excess. One who otherwise would be able to fulfil his ministry with moderation incapacitates himself to render any service through having wished to do too much. You still have time to regain your former fitness, but you must have patience and resignation.

Adieu, my dear son, I write this in haste in order to take advantage of the departure of our dear Fathers Cooke and Noble who are leaving us this evening. They are waiting for my letters so I make them short but they express nonetheless the feeling of keen affection that I bear you and the paternal blessing that I give you with all my heart.

† C. J. Eugène, Bishop of Marseilles, Sup. Gen.

I greet affectionately and likewise bless Rev. Fr. Fox to whom I also preach some moderation.

74. To Rev. Fr. Arnoux, priest and Oblate of M.I.⁷

Departure of Fathers Cooke and Noble. Greetings.

L.J.C. et M.I.

Marseilles, August 22, 1856⁸.

I have kept you for the last, my very dear Father Arnoux, which means only being able to have time to embrace you. Fathers Cooke and Noble leave this evening from Marseilles and those who have come to take my letters want to hurry back so as to arrive in town before nightfall and not miss the travellers.⁹ Accept then, my dear son, these few lines that nonetheless I have yearned to write in witness once more of my tender affection for you whom I love so much and for ever so long. Receive this expression thereof, my very dear son, together with my paternal blessing.

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

⁷ Orig. — Rome, Postulation arch. — L. M. Arnoux.

⁸ The end of this letter is cited by Yenveux IX, 27 and bears the date of August 22, 1854.

⁹ This and the preceding letter are doubtless written from the *Campagne St. Louis*, summer house of the Bishop, outside the city. Fathers Cooke and Noble had come to the General Chapter of August 4-12, 1856.

75. [To Fr. Pinet in England].¹⁰

Financial state of the province of England. Advice and encouragement to Fr. Pinet as provincial bursar.

Marseilles, October 29, 1856.

My very dear Father Pinet, it is truly with pleasure that I have received your letter of the 20th of this month. In lieu of the person, I like to see his handwriting, that which after his speech most intimately reveals a man. Therein lie thoughts and sentiments expressed by him. That is why I want you to well understand at this moment how much I esteem and love you.

I have not overlooked, my very dear Father Pinet, the void I left in Canada by calling you to England, but it was a question of the major interest of the Congregation.¹¹ Our Fathers of England are full of virtue and talent but they are absolutely incapable of managing their business affairs. After the catastrophe of Fr. Daly, we could not leave ourselves open to some new disaster. That is what decided me to look to you to put order into their finances. It is not in order to be superior of one of our communities that I call upon you. Father Provincial considered it suitable to entrust you with this function and has thereby given you a further proof of his confidence but frankly I would prefer that you only concern yourself with the finances of the whole province. What you have seen thereof must have been frightening at first. I believe that you have been too fearful. With method and firmness, you will win through completely; but you will have to arm yourself with these two attributes. Be deeply convinced of your duty as provincial procurator and do not open your money chest without good cause. No money for new constructions for Dublin or elsewhere without express authorization from me and that authorization I shall never give without having consulted you. That of the church at Leeds is agreed upon because it is the only means to take in some daily revenues and, moreover, to present a guarantee to lenders

¹⁰ Copy: Register of Letters 1855-1863, pp. 78-79, Rome, Archives of the Postulation, DM X.

¹¹ The General Council of August 17, 1856, designated the superior of the house at Quebec as the bursar of the province of England. Fr. Pinet, French-Canadian lawyer, had been in business before entering the Congregation. At the General Council of December 4, after having noted that the debt of the province amounted to as much as 200,000 francs, special powers were given to Fr. Pinet whereby he would be admitted to all provincial councils with a deliberative vote for financial questions.

with whom we will have to deal. That, if I am not mistaken, is the situation.

The house of Leeds owes a sum of about one hundred thousand francs of which sixty odd thousands are for the ground and the rest for loans or for remaining construction costs. About 38,000 francs are to be paid in the month of March for the ground and about as much to settle debts relative to construction. However to meet this deficit they are going to take a mortgage on the property, perhaps not 75,000 francs that they would have trouble in finding, but 50,000 francs which should not entail any difficulty. With the money thus borrowed, they will pay for the land in March and part of the other debts and then will be able to pursue the work until the reception of the second allocation on account from the Propagation of the Faith in April (at least 25,000 francs), a sum which will suffice to finish the church this summer.

As for the construction of the house and paying the remainder for the land, we have the means to cope with this through the annual allocations of the Propagation of the Faith which are always around 50,000 francs. You will see from that, my dear Father Pinet, that things are not absolutely desperate. This state of affairs demands, however, close attention and supervision and it is essential to permit no longer the least expense unless it is sure to be guaranteed. That means the enlargement of the house of Dublin¹² must not be thought of and that it will be necessary to leave the juniorate there where it is suitably housed, while regretting our inability to build up a more numerous community in the capital of Ireland.

Desist from thinking, my dear Father Pinet, that you could have said anything in your letter the least likely to be hurtful or unseemly. Your letter is such as I desire and appreciate.

Adieu, my dear Fr. Pinet. I wanted to write you with the least delay in order to put your mind at rest and encourage you. There is nothing easy in this world. You must always expect obstacles and disappointments but one surmounts them all with the help of God whom we must ceaselessly call upon by prayer and fidelity.

Receive, my dear Father Pinet, my paternal blessing as a guage of my affection for you.

† C. J. Eugène, Bishop of Marseilles, Sup. Gen.

¹² In June, 1856, following a successful mission, the Archbishop permitted Fr. Cooke to buy a property at Inchicore. A chapel was constructed on it in a few days.

76. [To Fr. Gustave Richard at Sicklinghall].¹³

More indebtedness for the constructions at Dublin. Poverty. Accept his illness and be prudent. Apostasies.

[Marseilles] December 6, 1856.

I am writing, my dear Fr. Richard, a long letter of alarm to Rev. Fr. Provincial. I do not understand why the members of his Council have been so remiss in their duty by not opposing with all their might the excessive expenditures into which we were being plunged. It is not when buried in the abyss which one has dug that one can find a remedy to one's ruin. It is from you that we have learnt that we owe 50,000 francs for your chapel at Dublin. And it has required an express prohibition for you not to commit a new folly by constructing a house to lodge those we have gone to such expense to house elsewhere. But where do you hope to find the 200,000 francs that you owe? How is it that wise men bog themselves down in this way? We do not understand this here and we are in a state of consternation difficult to express.

... You are governed by principles in regard to poverty and are wrong to depart from them under vain pretexts. Look at the Passionists, I am not aware that in England they believe it permissible to live more comfortably.

... I begin by telling you to adhere strictly to the doctor's advice about your health. Do not in the least abuse the slight improvement you feel by giving full rein to your zeal. You ought especially to be moderate in preaching. It would be much to my liking that you still wait a while to be stronger in health. A single sermon can open the vein which has hemorrhaged and throw us into fresh anxiety. Be submissive to the will of God who has not given you enough health to let you surrender yourself to your bent for mortification.

It is already quite penitential for a soul the least fervent to be obliged to take care of his health by means of all precautions demanded in his case. Accept this nuisance to compensate for the mortifications that the Rule counsels but which you are duty bound not to practice in your particular situation.

¹³ Ms. Yenneux IV, 225; VI, 30; VII, 49, 129; VIII, 277; IX, 188.

Do not blame yourself for the horror aroused in you by the apostates. You will never reach the summit of my own indignation. They are wretches in the state of damnation and I would certainly not be the one to prevaricate by giving them absolution. All the expenditures from which they have profited have been extorted by their bad faith, their infidelity and their misconduct. I see that I have taken too small a piece of paper. There remains only space enough to embrace and bless you.

1857

77. [To Fr. Gustave Richard at Dublin].¹

Illness of Fr. Richard. Acceptance of an endowment for masses. Bishop de Mazenod will go to England in the summer. Day spent in church with the deaf mutes of Paris. Dinner with Lord Campden. Greetings to the Fathers of Dublin and gratitude towards the Augustinian Fathers.

L.J.C. et M.I.

Paris, March 28, 1857.

Your letter, my dear son, would have filled me with joy had it not, in the news you give of yourself, apprised me at the same time of your not being well. I cannot tell you how ill that makes me feel. I suffer in my heart enough to be deprived of all consolation over things most apt to delight me. Fr. Pinet has written to inform me of the successful raising of the loan; you yourself certainly impart to me knowledge of things quite pleasing. And yet all I see is your afflicted self, brought to a full stop, obliged to suppress the ardour of your zeal, in a word, on Calvary. I can console myself over this only by turning to God to invoke His aid with all the ardour of my soul.²

¹ Orig. — Rome, Postulation arch. — L. M. Richard.

² When the Founder wrote this letter from Paris, it was known at Marseilles that the conditions of Fr. Richard was hopeless. Cf. proceedings of the General Council, March 26, 1857. Fr. Richard died on April 20 at Dublin. On April 30, the Founder wrote to Fr. C. Aubert: "I do not know if they will see that the post brings to you in Corsica the sorrowful news of the death of our Fr. Richard in England. His death was, as one could expect, that of a saint. But it would be necessary to have more virtue that I possess to find even in that circumstance some consolation which might make me bear so great a loss with perfect resignation. My heart suffers to the point of making me envisage the next journey to England, to which I was looking forward with such satisfaction, only with a certain repugnance.

This is the second time that I will have to go to weep on a tomb! I am inclined to reproach myself for having consented to send this excellent Father into the bad

I do not know, my dear son, what sort of approbation is required for the acceptance of the endowment which is proposed to you. If what I write you in this letter can suffice, my reply to you is that I very willingly consent that the Provincial of England accept the endowment which consists in obliging himself to celebrate in perpetuity a Mass each month for the repose of the soul of the wife of the donator. If some other formality be needed, I ask you to let me know this at Marseilles where I am going to betake myself for Holy Week.

All you tell me about Dublin is enchanting; but do not let yourself be tempted to do the least thing which may hurt your health. Reproach yourself no more for not having taken sufficient care of it. Let others carry on and, if they have more to do than they can manage, leave the rest to Providence.

I am very grateful for the kindnesses of the Archbishop.³ I pray you convey to him my thanks until the day I can personally show my gratitude to him. That is to say, my dear son, that I propose to accede to your invitation and shall try to make a last effort at my age that is now so advanced. But I will not be able to set forth on the road until the beginning of July, as the main ordination takes place at Marseilles in the last week of June. It will be a great consolation to see you and press you all to my heart. That will be enough to make me oblivious of the fatigue of a long journey. For this it will be necessary that the good God preserve the strength He is giving me and for which I ought to thank Him daily for, if I did not look at myself in the mirror when shaving, I would think I was not more than thirty years old.

29 [March]

For the third time I resume my letter and hasten to finish it so as not to risk putting it off again until tomorrow instead of posting it. I have spent almost the whole day in church with three hundred deaf-mutes to whom I had the consolation of giving Holy Communion this morning after not having heard, but seen, a delicious sermon given by a Capuchin to this interesting gathering. Before giving them Benedic-

climate of England. It is true that I did not then know that his chest was vulnerable. I am really unconsolable over this immense loss for he was a perfect member. In addition, I will not even have the feeble consolation of having his portrait which would have delineated for my eyes the features of a son so deplored." Ms. Yen-veux IX, 187.

³ Mgr Paul Cullen, Archbishop of Dublin.

tion this evening, the Capuchin Father again preached to them. I had beside me a priest,⁴ zealously devoted to the deaf and dumb, who translated word for word what this Father expressed gracefully by signs and with a radiant countenance. Would you believe that in speaking to them of me, he even had talent enough to explain to them the title Oblates of Mary. I am going to dine with Lord and Lady Campden. I could not refuse this invitation for they have always been so amiable to me. I am at ease with them and although it is Sunday, day of dispensation from abstinence, I will eat frugally at their place for they know that I fast the whole of Lent. I hope that Lord Campden will be in attendance at the blessing of the church of Leeds if God permits me to perform it. From there I will go and visit you in Ireland, hoping that the ocean will be as benign for me as it was in 1850 when I sailed for seventeen hours over the sea. But woe if the elements be angry and impolite! Then I shall pay dearly for the pleasure I shall obtain from embracing you, for the sea when agitated tries me sorely.

I greet very affectionately all our Fathers and especially Father Crousel to whom I reply herewith and accord him very willingly all permissions and powers I have granted to his confreres. I recommend to Fr. Fox that he look after himself more than he does and I conjure you to watch over Father Provincial lest he exhaust himself. He undertakes things beyond his strength. He does too much preaching. It is impossible for his chest not to suffer from this — remind him of this on my behalf. I cannot wait to thank in person the reverend Augustinian Fathers and especially the worthy Bishop⁵ of their holy Order who has shown so much kindness towards our Fathers and who has contributed so effectively to getting us established at Dublin where already, in that city, so much good is being done. May God grant that the zeal exercised by our Fathers will attract good men to our Congregation. Adieu, dear son, I bless you.

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

⁴ L'Abbé Lambert, chaplain of the deaf mutes of Saint Roch. Cf. A. Rey, *Mgr de Mazenod*, t. II, p. 632.

⁵ Bishop Daniel O'Connor OSA, titular of Salde, former Apostolic Vicar of Madras. He died at Dublin in 1867.

78. [To Fr. Tempier at Montolivet].⁶

Visits to notable persons at London. The joy of celebrating mass in this Protestant metropolis. Remarks about Scholastic Brothers sent to England. Instructions.

L.J.C. et M.I.

London, July 15, 1857.

It is to wish you a happy feastday, my dear Tempier, that I write to you today. I would not have had much to tell you of my journey so far.

I have received your letters of the 5th and 7th of this month. Since then I have had no more news of Marseilles from you and so I remain quite upset because of Jeancard. I would have wished to find here at London a letter from one of you to reassure me. Fr. Aubert has again gone to the Post Office where we went in vain yesterday. Perhaps he will bring me something on his return. I am writing as I wait for, as soon as he returns, we will leave together to present our respects to Bishop Grant and draw some money from the Pastre people. We will then dine with the Duke of Norfolk⁷ who, as well as Madam the Duchess, has been as amiable towards me as on the occasion of my first visit to London. I have met Lord Campden and his wife here who have not forgotten you. I missed Lord Fridlin as he left for the country the day following our arrival at London.

We have a church close by the house of M. Dahdah where we are staying. Both he and his wife do everything to look after us. They ply us with polite attentions. On Sunday I gave solemn Benediction in the neighbouring church where I say daily mass. This very fine church was built by an emigré priest who endowed it at his death. It serves as a parish for six or eight thousand Catholics and is served by three priests of whom one, by the will of the benefactor, must be French. I cannot express the consolation I have in offering the Holy Sacrifice and fulfilling other episcopal functions in this city of London, the centre of prevailing heresy. Jesus Christ is present, honoured and adored in every part of this immense city in revolt, as it is, against his divine Person and against his law. Eighteen Catholic Lords in Parliament, with whom the ministers have again lately had to contend, have,

⁶ Orig. — Rome, Postulation arch. — L. M. Tempier.

⁷ The Count of Arundel who became, on the death of his father, the Duke of Norfolk and first Lord of England.

through non-compliance in what was demanded in the matter of the oath, brought about the failure of the ministers' proposition in favour of the Jews. The Catholics wish that, since it is a question of suppressing from the oath the clause which excludes the Jews from Parliament, they should also suppress the one to which Catholics cannot subscribe. The ministers did not feel strong enough to promise it and the Catholic Lords assembled with the ministers at the Duke of Norfolk's place have categorically refused their support. They hope to be more fortunate next year. You can relate this to Jeancard who will be pleased and who, if necessary, will explain the question to you more abundantly.

Our three travelling Brothers⁸ have arrived safe and sound at Leeds, so I heard yesterday. We had sent them on from here. Fr. Aubert is invaluable for expeditions of this sort. He managed quite well to send them off from Paris, which they left shortly before us, by another and more economical route. Of the three, there is one who seemed vacuous to me. I was struck by his stupidity. I do not know what they can hope from him. They must have found he has virtue enough to counterbalance what is lacking to him otherwise. Can you imagine his wishing to hand me a brief letter he had composed, on the supposition that they would send him to the foreign missions, in order to ask humbly for permission (guess what!)... permission to die? He is for ever immersed in reading his Office. For the rest, if he has a silly look, he also has that of a happy man. He is subdeacon. I make no bones about making him deacon, as well as Bro. Guillard, at the ordination of Fr. Ryan. God will do the rest. Fr. Aubert has now returned from the Post Office without any letters. But I will not seal this letter yet in the hope of receiving something a little later.

Indeed, I have just received the good letter of dear Fr. Fabre which gives me the greatest pleasure. I do not have time to say more than this: 1° I intend my carriage and horses to be at the service of those like yourself, Jeancard and de Carbonnel but not of any woman, unless possibly that of my sister or my niece: 2° the case of Fr. Paul must be settled as soon as possible so that it cannot be said we are countenancing his lack of constancy.

⁸ At the General Council of June 28, it was decided to send to the Scholasticate of England the three brothers, J. J. Jean Moulin, Joseph Marie Guillard and J. P. Ayrat. The last-named left the Congregation in 1858.

Time to be off and to get into the carriage with my travelling companions. We are going to the Duke of Norfolk's where we are invited for dinner.

Adieu, dear Tempier, I embrace you — pray convey my blessing to all who dwell at Montolivet. I thank God that Jeancard is better. Greet him affectionately on my behalf as well as Carbonnel. I leave tomorrow for Liverpool.

79. [To Fr. Fabre at Marseilles].⁹

Description of the journey from London to Liverpool with a stop in Birmingham. Visit to the Jesuits and to a church of the "Catholic Apostolic" sect at Liverpool. Reflections on the recitation of divine office and on the real Presence.

L.J.C. et M.I.

Liverpool, July 18, 1857.

It is to bring you up to date with our progress that I write you today, my dear son. My health continues to remain excellent. We left London on Thursday after having said Mass early in the morning, for it was necessary to be at the station by half past six o'clock and we needed half an hour to arrive. Our host had taken the precaution to put in our bag the wherewithal to sustain us en route, since we were to arrive only towards noon at Birmingham where Fr. Aubert had decided, against my wish, that we would stop two hours. He claimed that it was in order that I might not be too tired to continue on our way to Liverpool without rest but I, who did not feel tired in the least, had the cruelty to upbraid him over this delay because, once I have set out, I desire most of all to arrive. So we wasted our time at Birmingham where the Bishop was absent, as I knew, but Fr. Aubert was able to recommend to him Guiol who was travelling with me and who was glad to stop twenty-four hours to visit Oscott and even the city of Birmingham. We took him to the Bishop's House where the Grand Vicar gave him a good welcome and we entrained once more at half past two o'clock, thus arriving at Liverpool at eight o'clock. Our Fathers Jolivet and Gubbins were waiting for us at the station; we were soon installed in our house where the enormous Father Dutertre

⁹ Orig. — Rome, Postulation arch. — L. M. Fabre.

came a little later on his return from the church. Fr. Bradshaw is making his retreat at the novitiate. At the communal hour we had something to eat and, after conversing a little, went up to the little chapel for prayers, preceded by the regular examen. Prayers were said in English which I followed like the simple people in our country who follow the Office when it is recited in Latin in their presence. It was eleven o'clock by the time we went to bed. Nonetheless I did not fail to rise early in the morning next day for meditation. Fr. Aubert and I said mass in the little chapel where the Blessed Sacrament is reserved just the same, while our Fathers went to celebrate in their poor, parochial church where I do not propose to appear until Sunday, that is, tomorrow. Yesterday I sought out the Bishop at the other end of the town where he lives, but he had gone to Wales for his vacation. We then paid the courtesy of a visit to the Jesuits. They have here, as in London, a charming church frequented by the upper middle class, just as at London by the upper aristocracy. Moreover nothing to ornament their churches or their sacristies is lacking. That of London especially is magnificent. I had sent away the carriage as I wanted to visit the city on foot. The streets are as wide as at London although the houses are less beautiful and everywhere one finds churches devoted to the errors of some sect or other. My curiosity prompted me even to enter into that of a sect which I did not yet know by name. They call themselves Apostolic Catholics¹⁰, claiming that we have lost the apostolicity which by divine revelation and the communication of the Holy Spirit has been renewed in their head whom they call Holy Angel. They have also received the gift of working miracles. Nothing resembles one of our churches so much as their place of worship. Baptismal fonts, confessionals, altar surmounted by a cross, lighted lamp quite like ours suspended in the centre of the choir before the tabernacle. It being evening, we were only able to attend their vespers, psalmodied unhurriedly and presided over by two priests in surplice and stole, the singers and altar boys being likewise attired in surplices. Sometimes kneeling, sometimes standing, they bow at the *Gloria Patri* as they turn to the altar and they also bow when pronouncing the sacred name of Jesus Christ and the priest greets with the *Dominus vobiscum*, all in English of course. Their psalmody and especially their prayers were so long that, perceiving Fr. Aubert had gone to sleep, we withdrew and

¹⁰ Irvingites. Protestant community founded at the beginning of the 19th century by Henry Drummond and propagated by Edward Irving.

thus I was not able to witness the incensing that they perform at the altar during the *Magnificat*. The sacristan told us that on Sunday, as a preparation for Mass, they say matins which must be terribly long if I am to judge by the length of the vespers. On two days in the week and on Sunday, they say Mass with Gothic vestments similar to ours. Such is what the demon does here in order to seduce souls. As for what is to be learnt from my observations in these places I am visiting, it is a shame for us to precipitate as we do in our chapters the recitation of public prayers. One has to come amongst these poor heretics to learn with what seriousness, with what a tone of supplication, the creature should address himself to God when invoking Him. My heart is anguished and afflicted when I contemplate these poor souls straying from the way which leads to life. I feel all the more the happiness of having been called to the knowledge of the truth in the bosom of the Catholic Church. When I enter our sanctuaries where I rediscover Jesus Christ, it seems to me that I render to him my duties of adoration and love more fervently than ever. I experience a consolation beyond words to see him present in the midst of these heretical populations which thought they could expulse and banish him, as it were, from their country.

They are making a great to-do because I am writing instead of getting dressed to go out. Adieu then, I embrace you with all my heart and I greet affectionately all our friends at the seminary and the episcopal house. I forgot to tell you that I received your good letter. I thank God that Jeancard is feeling better. I was worried about him. I hope he is cured.

† C. J. Eugène, Bishop of Marseilles.

80. [To Fr. Fabre at Marseilles].¹¹

How the Founder spends his days at Dublin. Retirement of M. Brunello from the Work for Youth at Marseilles. Conduct of M. Cailhol.

¹¹ Orig. — Rome, Postulation arch. — L. M. Fabre.

Dublin, [July] 23, 1857.¹²

It is the same at Dublin, my dear son, as everywhere else. I cannot find a quarter of an hour of respite to converse with the absent, who nevertheless are always present in my heart. Situated here at quite a distance, we have to leave immediately after our religious exercises in the morning in order to travel by carriage throughout the great city of Dublin and take advantage of my visit to make or strengthen ties useful to our budding community. Everywhere I find an attachment to our members which charms me but we have to accept each day invitations which, according to the customs of the country, keep you half the day. So we only return to our dwelling after ten o'clock at night and the same recurs the following day, with the small nucleus of the community gone to bed. This exceptional state of affairs will only last as long as I am on the scene. All will return to order after my departure.

I would only have most satisfying things to tell you if I could enter into some detail. It is such a hurry in which I find myself and at this very instance, Fr. Aubert enters to tell me that the carriage has been at the door for some time and if I delay any more, I will miss the Grand Vicar who has been eminently good to us and so helpful for our establishment. We have to go two miles from here to see him. They give me some hope of bringing me back for dinner today as we are left without an invitation because I was able to refuse that which had been made to me by the Passionists. Tuesday we were invited by the Archbishop, Wednesday by the magnificent college of Maynooth, yesterday by the excellent Augustinians who always give us a good measure of most intimate friendship, tomorrow by the pro-rector of the Cathedral together with the Archbishop and Sunday once more by the Archbishop who, to the great astonishment and satisfaction of the whole city, has pronounced himself regarding the region he wishes to give to our Fathers, with whom he is enchanted, obtained by severing from the parish of St James all that is outside the city whereof they are to be responsible.

It is past ten o'clock but the fear of being disturbed again tomorrow prompts me to decide to terminate my letter by replying to that item of yours which is of the most concern. To begin with, I tell

¹² The Founder wrote "June" by a distraction.

you that you could not have explained the situation better than you have. All your reflections are right and you have chosen the wisest course. I do not know what brought on the unexpected decision of M. Brunello. I had thought him resolved to hold on to his position in spite of wind and wave. It is, however, evident that he was not doing well in the Institute which, through his own fault, rose against him.¹³ He has left but the difficulty will be to replace him. Notwithstanding the request that will probably be made to me, I am not in the least inclined to accept his legacy for the Congregation. I agree that this would be very advantageous for this apostolate, especially for what they call the Institute, but I see nothing but worries and difficulties for the Congregation. We could not save her from the calumny of being held responsible to some extent when (in fact) she is perfectly faultless. And while she would only devote her zeal and charity to this doleful task, they would not fail to accuse her, as well as her head, of having coveted this post for reasons of self-interest. So it is not for the Congregation to undertake this task. Caransant¹⁴ whom you have wisely chosen could only remain there temporarily. We will then have to tie ourselves in knots to find the admirable person we need. My thoughts first went to Father Jean¹⁵ but could this man of God refrain from continuing to go and preach in the different dioceses which he visits? And would his beard and austere habit not dismay these youths in spite of the mildness and sweetness of his character? In lieu of this truly holy man, there is another who comes to mind who would perhaps be charmed to re-enter the diocese by this door. It is the Abbe Chirac¹⁶ of whom I wish to speak. What do you say of him?

As for the conditions, I would rather say the pretensions, of M. Brunello, it is impossible for me to agree to them. It is in no way fitting to pledge the future in this way. The greatest good of my diocese can require that I dispose of the first vacancy in the Chapter in quite another manner. I absolutely cannot promise to M. Brunello the first vacant canonry. What I can do is dip into the diocesan fund for a pension of 1200 francs by naming him Assistant Canon. This quite

¹³ M. Brunello was the chaplain of the Work for Youth directed by a secular Institute. The Oblates replaced them. Cf. Y. Beaudoin, *L'Affiliation aux Oblats de l'Institut de l'Oeuvre de la Jeunesse dite de M. Allemand, à Marseille*, in *Études Oblates*, t. 22 (1963), pp. 145-168.

¹⁴ L'Abbé R. H. J. Caransant, vicar at the Trinity.

¹⁵ Fr. Jean du Sacré Cœur, Louis Marie Maulbon d'Arbaumont.

¹⁶ E. J. E. Auguste Chirac who was in charge of the education of the sons of the Marquis de Barthélemy at Paris.

honourable status is testimony enough for the priest to whom I grant retirement with distinction. And since the gentlemen of the Institute consider themselves very happy to be rid of him and yet owe him gratitude either for the services he has rendered to the Institute or the consent he has given that the field be left free to them, I find it very natural and just that they give him a pension for life of 800 francs to make up the 2000 francs which, with stipends for his masses, will provide M. Brunello sufficient to live. It can be intimated to the gentlemen of the Institute that I accept the resignation of their Director only on this condition.

I am grieved to learn that Cailhol refrained from taking part in the discussions in which you had to engage regarding this affair of Brunello. I would have written to reproach him had I been able to find this out from persons other than yourself. I withhold telling him what I think until my return. It is not just once but twice a week that the Council should be held during my absence. I am not surprised about the people at the Prefecture being able to confide in you. It is I who requested from the Minister the decoration for one of My Vicar Generals and particularly for him because I ought not, according to the Rule, to request it for Tempier. The Minister had promised it to me before my departure from Paris this winter. I recalled it to him recently as I passed through. He owed it to me not to forget it. It was fitting that in my position I show that I had as much standing as several other Bishops who had obtained the cross for their grand vicars.

Adieu, dear son, it seems to me that I have been separated from you for a century and I am surprised there remains still a month of banishment from you. I embrace and bless you all.

† C. J. Eugène, Bishop of Marseilles.

81. [To Fr. Tempier at Montolivet].¹⁷

Details of his popular reception at Dublin and Leeds. Greetings to the Oblates of Montolivet.

¹⁷ Orig. — Rome, Postulation arch. — L. M. Tempier.

Near Leeds, August 1, 1857.

I had to come, my dear Tempier, and spend several hours at the Maxwell's so as to have the chance to write you a few lines. I had really wanted to do so from Dublin but it was impossible for me to obtain a moment more than what I needed to reply to a letter of business which (reply) I have addressed to Vitagliano and wish to insert herewith. This letter I now include has had to wait until I had some free time — only now has this been accorded to me. How can I describe to you all that goes on around me in this country where Catholicism is so alive amongst the children of the Church? The people are continually making ovations and individuals are considerate in ways that I must say are most thoughtful. For my part, I have had to respond with gestures of politeness by way of making some return at least for what they are doing for me though the distances are so great that at Dublin, for example, I constantly had to have a carriage at my orders — there was never an end to it.

The Archbishop surprised everyone by emerging from his excessively frigid manner and fully giving us his utmost consideration. He invited me twice to dinner and had me invited a third time to the presbytery of the Cathedral, on the day he dines there himself. He wished that I attend the office on Sunday and had me give the Benediction. He then took me in his carriage (mine followed) to several of the numerous establishments of his populous city. He got down from the carriage first so as to give me a hand, he supported me when there was a staircase to ascend or descend and when I visited him, he insisted on accompanying me to the door. From what the Archbishop did you can judge what others were obliged to do, especially the kind Augustinians and the holy Bishop O'Connor to whom our men are so indebted for to him we owe our establishment at Dublin with which, by the way, the Archbishop is enchanted. He definitely wishes to make it into a parish. I have not been able to put anything on paper about all these wonderful things. This is the truth — I have not been able to write a line from Dublin or from anywhere, or make notes along the way.

Now I am at Leeds and it would take a couple of hours to relate to you all that has happened on the occasion of the opening of our beautiful church. I find it easier to send you by post the newspapers in which an account of it has been given. One could well have said of this population of two hundred thousand souls that it was entirely Catholic. It was impossible to keep inside the many Protestant

factories the thousands of workmen employed in them. They, like the Catholics, wanted to make a holiday of it and really, when I showed myself in bright vestments on the summit from which our church dominates the scene, they must have added to the clamour of the crowd for there were quite fifty thousand voices roaring their *hurrahs* in the manner of this country which I returned with a graceful flourish of my biretta. All this redounded to the glory of our holy religion. I had been the object of similar applause at Dublin and Liverpool but here it was truly on a gigantic scale with an innumerable and dense crowd filling an immense space — indeed a ravishing sight. And the entire multitude stayed for the whole of the divine service which was quite long considering that, besides the Pontifical High Mass which I sang, the discourse of Cardinal Wiseman lasted not less than an hour. You will have no trouble believing how happy I was to be able to pass on to God all these tributes. It was my sole thought. Reflecting on it afterwards, I could not help comparing such touching enthusiasm of these Catholic hearts with the coldness and unseemly ingratitude of my diocesans for whom I have done so much and who care so little. There welled in me against my will an aversion for them which I was obliged to repress.

You will have seen from the date of this letter that I am writing to you on the anniversary of my birth, that is to say, that which terminates the 75 years that I have already spent on earth. I know that neither you or my other children in Jesus Christ forget on this day to pray that the good God may show me mercy. Such is the thought with which I am going to unite myself to you in a mass of thanksgiving and reparation that I am to celebrate in the chapel of this pious mansion where I have come to spend some hours in gratitude for the obliging invitation of its master and mistress that they made so that I might share the hospitality of their roof with the Cardinal. I had to refuse because I would have found myself too far from Leeds although one can get there in two hours by railway. I am with the brother of Mr. Maxwell of Everingham where I slept yesterday evening. I shall leave after lunch for Sicklinghall of which the numerous community is waiting for me. Thanks to these admirable railways I will arrive there in less than two hours also. I would well wish that it would not take longer to find myself with you and the dear family of Montolivet for which I sigh. Tell them this, I beg you, on my behalf and bless them in my name. I embrace tenderly my dear Fr. Mouchette to whom it is not possible for me to write, but I thank him for his good letter. I greet affectionately all our other Fathers and I embrace you with all my

heart. I have not been able to write to anyone in my family — they will have no idea what has happened to me.

† C. J. Eugène, Bishop of Marseilles.

I cannot find my letter to Vitagliano; it was left behind in my luggage at Leeds. I am sending this one just the same for it is already late.¹⁸

82. [To Fr. Soullier, superior of Nancy].¹⁹

The Founder, in the midst of much activity, expresses his satisfaction with the state of the Congregation in England and Ireland. Numbers of novices and students at Sicklinghall. Illness of Fr. Bouquillon.

L.J.C. et M.I.

Sicklinghall, August 2, 1857.

While the Reverend Father preaches in the beautiful English language of which I understand not a word, I am withdrawing for a while to try and accomplish what I have been intending to do ever since I set foot in England but which I have not been able to do. Yes, I have longed to write to you and have told myself each day to do so without it having yet been possible to get it done. You can have no idea of the life I have had to live in this country. On emerging from morning religious exercises, that is, from meditation followed by recitation of office up to Nones, Mass and thanksgiving, I have had to go to the refectory and combine breakfast with the main meal of the day and quickly get to work on interviews within and business and duties elsewhere. Add journeys and goings to and fro without number. It is with difficulty that I have been able to snatch from time to time a few moments on the sly for whatever in my correspondence is more pressing. In all, I have been very pleased with my journey up to now. The Congregation is quite well planted in England and Ireland and is doing much good. I will go and see the day after tomorrow what the situation is in Scotland where they tell me things are going very well also. Today I am at Sicklinghall where I find a numerous community composed of eight novices, seven scholastics, four priests and (nine)²⁰

¹⁸ These three last lines are written in the margin of the first page.

¹⁹ Orig. — Rome, Postulation arch. — L. M. Soullier.

²⁰ The Founder gives no number in this letter but in his letter to Fr. Tempier of August 5, he writes: "nine young boys".

youngsters belonging to the juniorate. Alas! I also find our good Father Bouquillon who is ripe for the Heaven for which he sighs. There is nothing more edifying to see. Heroic thoughts they are which flow without effort from his fine soul. I have received nothing but benefits, he told me, from the Congregation and I have not been able to render her any service. I feel happy to die in her bosom. I was ready for the combat but the good God takes me before the danger begins. Although in a desperate state, he keeps perfect composure and I assure you he constantly gives proof of his presence of mind, of his piety and of his attachment to the Congregation of which he will be yet another protector in Heaven. It is consonant with God's purposes to test us by the loss of our most saintly members. I need to make a greater effort to resign myself... as for them, they all leave full of joy and peace presaging the happiness into which they are about to enter into possession...²¹

83. [To Fr. Tempier at Montolivet].²²

Account of his visit to Sicklinghall, Edinburgh and Galashiels. Illness of Fr. Bouquillon. Itinerary and date of return.

L.J.C. et M.I.

[Edinburgh]²³ August 5, 1857.

You must needs get my letters, my dear Tempier, from all parts of the United Kingdom of the British Empire. Here am I at Edinburgh, lodged with the charming Bishop of this vicariate, who came yesterday to wait for me at the station so as to have me go through the beautiful parts of this great city. The weather was superb and today it is likewise as we plan to proceed after breakfast to Galashiels which is but a short distance by railway from Edinburgh. Fr. Noble had come with us from Leeds and Fr. Mangin was present at the station with Bishop Gillis who is full of kindness for our Fathers, but regrets they are not more numerous for then they could be still more useful in his diocese.

I left yesterday morning from Sicklinghall at eight o'clock in the morning. We reached Edinburgh before four o'clock. It is true that we

²¹ We omit the sequel of this letter, continued on the 3rd, as it does not speak of England.

²² Orig. — Rome, Postulation arch. — L. M. Tempier.

²³ The Founder, by a distraction, wrote: Dublin. Fr. Tempier made the correction thus: "Error: Edinburgh."

travelled a mile an hour,²⁴ which means twenty leagues. One covers good distances in this way and if we had not been stopped in a town — I know not which — to wait until the special train bearing the Queen Mother had passed, we would have arrived much earlier. It is a science, that of the railways of England and Fr. Aubert is a past master in the subject. The train which made this long distance left from Leeds while we were at Sicklinghall. So we had to follow a careful plan to catch it at a junction. Everything turned out well, we arrived in time and our journey was perfectly enjoyable.

As you can surmise, the regret we experienced on leaving Sicklinghall was mutual. It is a very edifying community and quite numerous. With the two novices whom I received, they reached the number of ten. There are at the moment nine scholastic Oblates and nine lay brothers. Moreover, there are nine young boys in the juniorate. There are only four Fathers. The fifth, alas!, good Fr. Bouquillon, is coming to his end, succumbing in his bedroom where I visited him several times a day, as much to console him by my presence as to edify myself with his admirable sentiments. He sees death coming with serenity, one could say with joy. He considers himself happy to die in the Congregation of which, he says, he has only received benefits without being able to serve her. You know what I am able to reply to such words. This saintly and predestined invalid was as moved at the moment of my departure as he had been on my arrival, for his heart is full of sensibility. They are taking great care of him spiritually as well as corporally. He receives communion very often. Several times a day a Father or Brother comes to read to him. He has assured me that he would not suffer but it is impossible to take any food and he is becoming hydropic in addition to his incurable illness of stomach.

It seems a long time to me, dear Father, since I received your letters and those of Fr. Fabre. Cailhol has not written a single time to me. Jeancard has been prevented by his illness which, thanks to God, however, has for some time now reached a state of convalescence.

At the time I shall return to France, I shall find myself at Paris on the eve or the day following Notre Dame. I shall explain to you why I will perhaps wait until the day following the feast. Whatever happens, it will only take about ten days to visit our establishment at Galashiels, to go and thank at York the good bishop of Beverly,²⁵ to

²⁴ Ms.: mile. He wished to write, a mile a minute, twenty leagues an hour.

²⁵ Bishop John Briggs.

give a token of gratitude as I pass through to the Maxwell family at Everingham, and perform on Sunday the ordination at Leeds of one of our men for the priesthood, two for the diaconate and one for the subdiaconate. Early on Tuesday I shall leave for London where I shall remain only long enough to spend the feast of the Holy Virgin.

Adieu, dear Tempier, I am hurrying to say mass with the Sisters where the Bishop wants to take me. I embrace you and greet affectionately all our Fathers and Brothers, as well as the gentlemen at the Bishop's house.

† C. J. Eugène, Bishop of Marseilles.

84. [To Fr. Tempier at Montolivet].²⁶

Details on the final phase of his journey in England and on the date of his arrival at Paris.

Campden, August 13, 1857.

I have written to Carbonnel, my dear Tempier, without giving him a reply to the proposal in your telegraphed message because I was in doubt as to the fate of my luggage which, by an error of the railway employees, had been sent in a direction other than the one I was following. If this luggage had been lost, it would have been necessary to send me everything from Marseilles but, as it has been found, I really lack nothing to speak of, excepting at the most a tricorne hat which I could, if necessary, buy at Paris. At this point I see Philippe wanting to bring me the finest I have but he does not realize that I cannot go about the streets of Paris and other cities of France which I still have to visit wearing a hat with gold tassels. It would be better then that Philippe bring only my travelling hat which I will use for going about in the streets. I shall buy gold tassels at Paris and attach them to the hat if necessary on some occasion. If you bother to have Philippe come to me, he would have to leave on receipt of my letter because I propose to remain three days at the most at Paris and it would be better that he did not come at a time when I would have left that city.

²⁶ Orig. — Rome, Postulation arch. — L. M. Tempier.

I am going to leave Campden in two hours after I shall have said mass and had a bite. We will be in London in less than four hours for here one goes a long way in a short time. We will not, however, make a mile a minute as on the way to Edingburgh. It is somewhat violent speeding at twenty leagues an hour. We will spend the feast of Our Lady at London. I do not wish to find myself in Paris on that day for fear the Minister might have taken the fancy to name me Commander of the Legion of Honour and I would have had the appearance of having come to solicit a favour to which I am quite indifferent. Fortoul would not have failed to think so and while I can believe that M. Rouland would not have dreamed of it, nevertheless it seemed to me wise to foresee the possibility of this nomination.

I shall find at Paris on the following day, which will be that of my arrival, a letter from the Bishop of Quimper.²⁷

85. Rev. F. Arnoux, O.M.I., Sicklinghall, Wetherby, Yorkshire, England.²⁸

Thanks for good wishes on the occasion of his feastday of St. Charles and for the good news of the novitiate. Fr. Boisramé will soon replace Fr. Arnoux as novice master while he will become superior of the house of Inchicore. Greetings to Fathers Fox and Bennett.

L.J.C. et M.I.

Marseilles, November 5, 1857.

I received, my dear Father Arnoux, your letter dated November 2 and 3, with pleasure beyond words. You could not offer for my feastday of Saint Charles a more agreeable present. A retreat well made and so satisfying an account of your novitiate, what more could one desire? Especially when to these spiritual advantages is joined a perfect state of health! I thank the Lord for this with all my heart. I have also seen with pleasure that several of our Fathers of Liverpool and Leeds came together at Sicklinghall to make a holy retreat with you. Your celebration of November 1st must have been very touching. I united myself thereto as best I could. On this day the same solemnity

²⁷ The second sheet of this letter has disappeared. It must have dealt with the departure of the Oblates from the Grand Seminary of Quimper of which the name is erased in the Ms.

²⁸ Orig. — Rome, Postulation arch. — L. M. Arnoux. The address is written by Fr. Casimir Aubert.

was celebrated everywhere with great edification. At Osier, a priest made his profession and at Montolivet, a scholastic. Your turn will also come for I am not releasing you from your group. The three scholastics you gave me are doing well, two especially.²⁹ I am happy to learn that your novices give you hope of their perseverance. I congratulate them for it. I have learned especially with great pleasure that the two on whom I conferred the habit are giving you satisfaction. I would have wished that you say a word about the young professed who are also under your direction. I think you are engaged in preparing the deacons for priesthood. They will continue to study theology once they are priests and they will be of great help to you. Tell Bro. Guillard that I have received his letter and that arrangements have been made to satisfy his filial piety.

Are you not looking forward to the arrival of the excellent Father Boisramé? If you knew what a sacrifice I am making to send you this dear Father! His kind is not to be had by the dozen. He is one of those who have never given me a minute of sorrow. He is in effect destined to replace you at the Novitiate. You are intended for other functions. Father Provincial must have told you that I have chosen you to be local superior of our house at Dublin. As soon as you will have made Father Boisramé familiar with the ministry he is to fulfil, you will go and take possession of your post. Wait however for the direction to come to you from your Provincial.

If Fr. Fox is still with you, I bid you expressly to say a thousand amical things to him on my behalf — I thank him for the work, even though a little excessive, that he came to do in the interests of your very interesting community.

Do not forget me either when speaking to my dear Father Bennett, he knows how much I love him. I do not forego the hope of seeing and embracing him in France. Let him train, in the meantime, someone to replace him with our young people from whom he knows how to get such a good response.

I finish here in order to leave a little space for Fr. Aubert to take advantage of. I embrace and bless you as well as all our dear family of Sicklinghall.

† C. J. Eugène, Bishop of Marseilles, Sup. Gen.

²⁹ According to the records of the Moderator of Scholastics at Montolivet (Rome, General arch., O.M.I.), these were the brothers Edward Healy, John King and William Ring.

86. [To Fr. Boisramé, master of novices at Sicklinghall].¹

Remarks about certain novices and advice about any candidate with a history of disordered sexual conduct.

[Marseilles] June 25, 1858.

As usual, your letter has given me the utmost pleasure. This I look forward to each month even though, because of interruptions which are likely in my situation, I may not reply for some time.

As I note from the account you have made that you do not view your novitiate in a favourable light, it is to be hoped that your good instructions, your example and vigilance will improve the state of affairs and that we shall see these novices enter somewhat more into the spirit of their religious vocation, that especially of the militant Congregation we are.

You should have sent Brother [McKeever] away a long time ago. We are not bound by gratitude to the point of burdening the novitiate with a useless member who shows no sign of promise. What can be hoped from a man of his age and character? You must try to part good friends, that is all.

¹ Ms. Yenveux VII suppl. 13, 17, 31; VIII, 18, 33, 55, 68, 72, 176; B 2. A letter copied by Yenveux and of which only brief extracts are extant, without the possibility of identifying the novices as their names are omitted. Certain texts simply bear the date "June, 1858", the sense of others is difficult to grasp, v.g.: "Do not be afraid to be suspicious" VII suppl. 13; "Bro. O[Connell] needs to be restrained. You did well to dispose of this irregular discipline" VIII, 55; "Be patient about Bro. O. It is a job of patience — that of novice master" VII suppl. 17; "Let Bro. M[urray] be careful about his affectivity. He must not let this tendency end in particular attachments, let him avoid that. Should the inclination be directed at a virtuous brother, it must be combatted" VIII, 68.

It surprises me that amongst your novices there are none of the sort who possess some talent; not one of them is passable. This is most unfortunate because even though virtue is preferable to talent, missionaries should not be without the latter. Do not overlook that they need to acquire all necessary knowledge and that this takes effort and goodwill... Let Bro. G[ibney] not neglect his studies — at the age of 25 it would be just as well he thinks of it! Let him reflect on all that he has to learn. At that age, one should learn Latin in two years.

About the ruling you ask me for, I admit to always having had an extreme repugnance to see any person who has unfortunately committed adultery or fornication entering, I do not mean only our Congregation, but the ecclesiastical state. What would this mean in the case, not of an isolated occurrence or unfortunate incident, but of a series of abominations spread over one, two or even more years.

As a general rule, I would say no. Not only because such conduct makes one unworthy of admission to this holy state but because it is much to be feared that the ministry would be an occasion for utterly deplorable relapses, given the new situation of a man used to the kind of acts which the chaste, God-fearing man has in rightful horror.

If someone had lived in this criminal state after having become an ecclesiastic, I would have no advice to give other than directing him towards the Trappe or the Chartreux. Never would I admit him to the Congregation.

If we had to do with a man of the world who had become neglectful as a result of straying from the practice of his religious duties and whose conversion was evidently the effect of the grace of God, his change of heart being such that not only he repented of his faults but had them in horror, thus giving grounds for hope that his past misconduct would become more of a preservative for him than a proneness to evil, if there were to be perceived in him a very energetic determination, an immense desire to repair the enormity of his sins by penance, zeal for the salvation of souls and an efficacious desire for his own sanctification, then I would leave it to a watchful and conscientious judge to pronounce on such dispositions when evaluated following an attentive and prolonged study of the person in question. For admission into a Congregation like ours, we must make sure by considering not only the good of the person but what use could he be to the Institute and how could he compensate for whatever is lacking

to him in the matter of innocence and holiness of life before his conversion.

...Bro. G[illigan] pleases me. You will easily be able with your usual kindness to encourage him to amend his rudeness which, after all, is only a fault of character and education which he will correct.

87. [To Fr. Noble in Scotland].²

Regrets that Fr. Noble does not write and give news of Scotland. Recollections of his visit. The fewness of vocations in spite of the regularity and zeal of the Oblates.

St Louis near Marseilles, J[uly] 21, 1858.

Dear Father Noble, had I written to you each time I thought of doing so, you would have received a volume by now. But it is difficult for me to do what I like. Even today, which is set aside for the community of Montolivet to spend under my wing and for me to have the consolation of being chaplain of this dear family from six o'clock on and also interviewing most of them one after the other, I have had to write several business letters and thus find myself nearly having to postpone again the little talk I was longing to have with you.

I know, my dear son, that you once wrote me a very small letter. I received and read it with the greatest pleasure but why such restraint? You must have something to say about your interesting Scotland. You have already done much good even in Edinburgh. And you know I am insatiable for details of this sort. I take so much to heart the success of your ministry and the blessings that the good God sends upon your work.

What about the fine church that Mr. Hope is building for you? Has his generosity extended as far as adding a suitable house for the missionaries? I am truly happy to recall the few days I spent in your region, so interesting in regard to the true faith which is being planted there under your solicitude and zeal and thanks to the good example of the excellent families who will make this soil fertile with adorers of Jesus Christ in spirit and in truth. Indeed all my journeying in Scotland, England and Ireland left indelible impressions in my mind

² Orig. — Rome, Postulation arch. — L. M. Noble; Ms. Yenneux, VIII, 8.

and heart. Just to consider the good done by our Congregation, is that not reason enough to fall on our knees and thank God? I sometimes transport myself in spirit into our different communities and I am seized with admiration as I embrace the past, present and future, and I would think I were dreaming if I did not well know that it is real, that I have seen these things with my eyes and that what exists now is a setting forth to what will come to pass later on. What is lacking is enough men to accomplish our mission.³ Some are being trained, I know, at Sicklinghall but it will take time for them to become active missionaries. I am surprised that in view of the immense good that our Congregation is doing in British countries in both worlds, not one priest comes from this so fertile Ireland to place himself under the banner of Mary Immaculate. They go to the Jesuits, the Lazarists, etc. Is this then because these Orders do more good than us? Would it be that fervent souls wanting to embrace the religious state find not enough regularity? But it seems to me that in general they have nothing to reproach us about. I see exemplary virtue in our men, devotedness without limit. What more do they ask? We cannot, we who are born yesterday, count on the celebrity of any religious ancestors of ours. But what does it matter if, by the grace of God, we present to view real evidence of regularity in our conduct, zeal for the salvation of souls, the spirit of obedience and sacrifice, in fact everything that makes the good religious? What would we not obtain if only there were more of us? If we do not do more, it is the fault of those who do not come to our aid.

Here comes Fr. Aubert, I leave him room to say something to you. I finish by embracing you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

88. [To Fr. Robert Cooke, provincial of England].⁴

Congratulates him on the success of his missions. Fewness of vocations. Remove Fr. Hickey from the novitiate. Fr. Bennett, superior of Sicklinghall. Plan to build at Dublin.

³ The second sheet of this letter no longer exists and the rest is copied by Yenneux. The letter is also transcribed entirely in the Register of extracts of letters 1855-1863, p. 194.

⁴ Copy in Reg. of letters 1855-1863, pp. 196-197. Rome, Postulation arch., DM X.

[Marseilles] July 30, 1858.

I had proposed to take advantage of the departure of two Fathers⁵, whom I am sending to Sicklinghall to perfect themselves in the English language and thence to proceed to our foreign missions, in order to address some words of remembrance to a number of our dear Fathers of England. But the desire that possessed them to go and say a last farewell to their families caused them to disappear at the moment I least expected and now I have only a few moments to get letters off to Paris where they are to meet before crossing over to you. I shall only have time to write to you and perhaps, if I am not disturbed, some lines to our good Father Arnoux.

I begin by congratulating you for the blessings that the good God has conferred upon your fine mission. I perceive it is causing several bishops to vie amongst themselves to get you into their dioceses but, dear Father Cooke, do not forget that you are not strong in health and you must make your physical resources last. You evidently tire yourself out in your missions. It would be enough, even if not too much, to preach once a day and rest on Saturday, the day accorded by the Rule for missionaries to look after themselves and see as well as confer with each other. If the good God touched the hearts of some fine young priests and they came to join you instead of going to try their prospects each on his own account in the foreign missions, you would not need to go and fetch from Scotland our Fathers sent to evangelize that country, but our novitiate sees nobody arriving and frankly the novices there at present do not strike me as offering a very reassuring future. They are quite backward in the matter of knowledge and very little advanced in respect of virtue. They would therefore greatly need not to be distracted from the good teaching and the spirit that the novice master tries to inculcate in them. Yet there is found at Sicklinghall a real drawback, as Father Master must have told you, in the presence of Fr. Hickey. The inconvenience is too considerable not to require prompt action. This Father is without doubt not bad but he is out of place in a novitiate. His health, he says, does not permit him to attend a single exercise of the community, apart from the evening prayer. That is already bad enough and would justify withdrawing him from the sight of the novices. But that is not all; he is always with the novices, which is quite contrary to our practice. If this were at least in order to edify them, but no; nothing edifying ever comes from his lips,

⁵ Fathers C. J. Louis Grandidier and L. Simonet. Cf. General Council, June 28.

rather he often talks politics and indulges in fooleries enough to make them roar with laughter. He even tells stories sometimes which are not in the least edifying. This is prodigiously harmful to the novices who are showing recalcitrance towards the rules and measures taken by Father Master, and are being supported in this by Fr. Hickey who does not scruple to blame the novice master and say they are right. This state of affairs has lasted too long. All I am deciding here is that Fr. Hickey must be immediately withdrawn from Sicklinghall. It is up to you to place him where you think best.

I feel as happy as ever about the choice we made of Fr. Bennett as superior at Sicklinghall. This good Father for whom I conceived a singular esteem when I saw him in Ireland and England has not deceived my hopes. I would wish to have many Englishmen of this type. One must hope the good God will send us some. Already we have to be thankful to the Lord for what we possess and the good account you are able to give me of all our communities overwhelms me with joy.

I note the promise you make to write me a little more often. Be convinced that you write marvellously well in French and that I have no greater pleasure than to read your letters.

Only you must excuse me when I do not reply immediately, it is never my fault. At this moment, I have more than sixty letters on my desk. So my correspondents must have a little patience. I never delay when there is something urgent.

I desire as much as you to see the Dublin house constructed just as you have planned it but do not forget that we must not risk a second episode like that of Leeds. One must no doubt have confidence in Providence but one must not tempt it. We have applied to the Propagation of the Faith, we will see what they reply. If you are not allowed to take up a subscription, it would be sovereignly imprudent to want to proceed. It is vain to say that the money is on the way, I know it is held up at some point and while we wait, we do not know what will happen and are obliged to take desperate decisions.

You have never told me how is it that the Archbishop never speaks again about the parish he wanted to establish at Inchicore. You are in fact rendering a kind of parochial service without receiving revenues.

I see that it will not be possible for me to profit from this occasion to write to Fr. Arnoux. Pray tell him that I shall not defer doing so. In

the meantime please give him a thousand affectionate assurances on my behalf as well as to all those of our Fathers who are with you. I bless them as well as yourself with all my heart.

† C. J. Eugène, Bishop of Marseilles, Sup. Gen.

89. [To Fr. Arnoux, superior at Inchicore].⁶

Success of the missions in Ireland. Put moderation into one's activities and prudence in regard to constructions.

L.J.C. et M.I.

St. Louis, near Marseilles, July 30, 1858.

I had renounced, my dear son, the idea of writing you at the time of our sending the two Fathers to Sicklinghall but now Fr. Aubert hopes to find them at Paris while they are making arrangements for the journey to England. Fr. Aubert has himself written and sent a Brother to bring my letter just as I was thinking there was no more time to write. I certainly would have been sorry to postpone again my reply to what you wrote me from Dublin on the 18th of this month. I will not have much time but no matter, you will at least see my goodwill and give me credit.

I have learnt with interest about the personnel of your house. All the persons who make it up interest me and here and now I express all my affection for them. I admire the zeal of dear Father Fox but I think he is wrong not to save some hours for study. That is to say, I am of your opinion. Were you to confess 48 hours a day, you still could not cope with all the demands. Anyway there has to be a limit to the exercise of zeal. It is more than enough during a mission to be entirely at the service of the people but within the precincts of our dwelling, all needs must be cared for — whatever concerns the missionary personally must not be neglected. As for the good Father Egan, it is all right for him not to preach if they cannot hear him, but not to confess, that is a little too much. This is a ministry than can be exercised at an age much more advanced than his.

It is too much to give four instructions in the retreats that you give to sisters. Why accustom them to such a programme? You end up by exhausting yourself without good reason.

⁶ Orig. — Rome, Postulation arch. — L. M. Arnoux; Ms. Yenveux I, 44; II, 87; VII, 49.

I perceive you have done the impossible in your fine mission of St. Lawrence. All you tell me is admirable, astonishing. Even considering we are accustomed to being witnesses and instruments of the marvels of God in our missions! Who would have thought that in such a Catholic country you would have found so many unconfirmed Christians? For that matter, I meet with a similar surprise at Marseilles. I think the Archbishop of Dublin must have been impressed by the good that God has done through your ministry and must have congratulated himself for establishing the Oblates in his diocese and city. I hope that the good effect resulting from this news and the remembrance of what happened at the Augustinians' and elsewhere will prompt...⁷

I advise Father Provincial to obtain subscriptions before assuming the risk of building. The example of Leeds makes me tremble and I do not wish to be thrown a second time into the predicament which we thought we could never get out of and which left us quite mauled.

90. [To Fr. Boisramé, master of novices at Sicklinghall].⁸

The excessive severity of Fr. Boisramé. Let him be mindful of the immaturity of young people and know how to encourage them by understanding and mildness. Fr. Hickey.

L.J.C. et M.I.

Marseilles, September 30, 1858.

I am, dear Fr. Boisramé, behind with everybody. Time is really lacking to me to cope with a correspondence so extensive, in the midst of an immense population which exerts without mercy its right over every moment of the life of its Bishop. Yet I have been wanting to write to you for a long time. Your letter to which I wanted to reply was there on my desk; the great number of those which came after it each day did not make me lose sight of it. Today I seize and quickly deal with it so as not to subject it to the outrage of seeing others pass it by, supposedly because they are more pressing. Well, my dear Father, I

⁷ The second sheet of this letter has disappeared but Yenveux gives an excerpt from it.

⁸ Orig. — Rome, Postulation arch. — L. M. Boisramé Prosper.

hasten to say that I find you somewhat severe towards your novices.⁹ No doubt it is necessary, especially in England, to instil in them the spirit of mortification but one must not, however, go too far in putting them to the test. You will risk discouraging them and losing their confidence if, by your repeated acts, they can and actually become persuaded that you exaggerate. Truly it was too much to object to those who were parched with thirst that they slake it with a little water! It is you who tell me this. It is evident, I repeat, that you are much too severe. What you told me in your last letter about Bro. Murray proves this to me, as much as this demand of yours regarding the mortification of thirst. You ought not to refuse anyone who asks the permission to drink. Mortifications of this kind are not to be demanded. Such requests ought to come from the member himself when the good God inspires him and even then it is not always appropriate to permit them.

As for the trouble with Bro. Murray, you ought to limit yourself to observing it but take care not to rise from your place to go and verify it. You should act in a manner as not to take any notice except to profit from the first opportunity when close to him to joke a little about his fervour.

If by the exigencies in question you upset our novices, you will have to consider yourself much to blame. I tell you once more, the spirit of mortification should not be demanded but inspired, each one being allowed to follow his own initiative without any pressure. These are exaggerations which have given rise to the murmuring of which you complain. The murmuring is blameworthy, it is true, but you could have avoided it by being less demanding.

⁹ This counsel given to Fr. Boisramé was in consequence of a decision of the General Council's session of Aug. 26, 1858: "Most Rev. Superior General communicated a letter he had just received from Rev. Fr. Boisramé, in charge of the novitiate in our province of England. According to the account rendered by this Father about the members who comprise this little family, the personnel is far from being satisfying in regard to either piety or talent. It is true that the details given by the master of novices to substantiate his judgments are somewhat too minute and reveal in him an excessive severity, an attitude that is too exacting and even a little narrow. The same remark has already been made in regard to the accounts given in previous months. In consequence the Council thinks it would be well if this young Father, still in the first fervours of the exercise of his functions, be warned to put more condescension and mildness in the direction of his novitiate and our Most Reverend Superior General has kindly undertaken to write him to this effect."

So change your ways, my dear friend, and you will arrive at your goal by condescension, mildness, thoughtfulness, marks of interest and affection. You know the proverb: more flies can be caught with honey than with vinegar. The novices must be persuaded that they have in you a father who truly loves them, who is concerned for their health and well being, who even knows how to diminish the severity of the Rule in view of their needs. Once this persuasion is established, you will obtain everything from them without seeming to try.

Permit yourself only rarely and for grave reasons to make public remonstrances. They are more apt to exasperate than to correct. Keep your reprimands, if it is suitable to make them, for a private interview and even then, make them with much mildness and care. Do not begin by scolding. On the contrary, begin always by assuring the person of the interest you take in his good and the sorrow you experience in being obliged to bring him to realize that he has conducted himself badly in such or such a circumstance. The human heart is made this way. God himself does not enter it by force but knocks at the door: *Praebe, fili mi, cor tuum mihi.*

These, my dear son, are my replies to the questions you put to me. Do not be afraid to accept them and conform your conduct thereto.

I have asked Fr. Provincial several times to rid you of Fr. Hickey. I believe that he has trouble finding a replacement for the service of the parish. I fear that here again you exaggerate the evil. What harm is there in fact if this Father, who does not see well enough to read, takes the missal in his hands? The first rubric is to be able to read. If it is for this alone that you have not given him masses to say, this motive is futile.

I revert to the content of your letters: if Bro. Murray is disaffected after having shown himself so attached to his vocation, this comes from your excessive severity.

As for the other brother who is continually depressed, etc., you must restore his courage by making friendly overtures to him. Persuade yourself that your combat is more with the demon who tempts all these young people in all sorts of ways than with the little difficulties that each of them have. Know how to perceive their imperfections as instigated by the evil spirit who wants to turn them away from their vocation and do not fall into the trap. All is won by hell if they become discouraged. So concede something to their

weakness and do not wish to make perfect men of them before the time.

Adieu, my dear son, I unite myself to the fervour of your good retreat and bless you herewith with all my soul.

† C. J. Eugène, Bishop of Marseilles.

P.S. Do not allow mortifications at table. Young people need to eat and the fare is not excessive.¹⁰

¹⁰ These last lines were written in the margin of the first page.

1859

91. [To Mr. Hope-Scott in Scotland].¹

Why the Oblates must leave Galashiels.

Marseilles, January, 1859.

...I have had in recent days the pleasure of seeing Lord Henry Kerr and her Ladyship, your sister, as well as the Mademoiselles, their daughter and niece. They all appeared to be enjoying good health. I had undertaken to arrange for them an agreeable dwelling at Aix where Lord Kerr first intended to spend the winter. But I had to renounce the hope of having them as neighbours (there being only two hours distance between Marseilles and Aix), as they decided to go to Hyères.

Fr. Noble must have explained to you the reasons which determined the Council of the Congregation to leave Galashiels.² When your esteemed family lived in that place, our presence was retained by gratitude and the charm of constant relations with yourself and your kin. But to be able to continue this simple parochial service, it would have been necessary to establish there or elsewhere a community of missionaries who could fulfil the duties of their vocation which are not precisely to be parish priests but real missionaries going from place to place to preach the truths of salvation and bring souls back to God. I had at first hoped that this community,

¹ Copy in Register of letters 1855-1863, p. 216; Rome, Postulation archives, DM X.

² The Oblates had been established at Galashiels in a house belonging to Mr. James Hope, heir of the writer, Sir Walter Scott. At the sessions of the General Council of Dec. 2, 1858 and Jan. 11, 1859, it was decided to leave Scotland because there were no possibilities of being missionaries there and the Jesuits were to establish themselves at Edinburgh. Moreover Fathers were needed in Ireland where Fr. Cooke wanted to accept ministry in a penitentiary.

composed of a certain number of priests who would start it for the purpose of renewal in religious virtues, study and rest before plunging into new work, that this community, I say, could be formed at Edinburgh, but the conditions are too far beyond the means of the Congregation to be acceptable. Besides, as the Jesuit Fathers are expected at Edinburgh, they no longer need the services of our people.

Because of this state of affairs, it has been necessary to decide to leave but be assured, monsieur, that we will bring back from Scotland the memory of your kindnesses and a most affectionate gratitude for all you have done for our Oblates. The Bishop will have time from now until Easter to find amongst his clergy a priest to assure the service of the parish of Galashiels.

Accept, Monsieur, my renewed assurance of high esteem and affectionate sentiments, etc.

† C. J. Eugène, Bishop of Marseilles.

1860

92. [To Fr. Boisramé at Sicklinghall].¹

Illness of Fr. Boisramé. Death of Fr. Casimir Aubert. Bro. Nolan can make his profession. One hundred Oblates at Montolivet, February 17th.

L.J.C. et M.I.

Auriol, on pastoral visitation, February 18, 1860.

I am profiting, my dear Father Boisramé, from a moment of respite from those I am visiting; I am here to close the mission our Fathers have given in this place. Were I only to write you a couple of lines, I want them to be ready to put in the post tomorrow on returning to Marseilles. It seems they have been concealing your illness from me for it is only on receiving your letter that I understand that you are suffering from more than a simple indisposition. Scarcely have you the strength, say you, to write to me. Be sure this grieves me deeply. I can understand your having had to withdraw from the burdensome occupations of the novitiate to go and rest at Leeds but to be suffering to the extent I learn today, this is another matter. Tell me, I beg you, more in detail what the matter is and if that tires you, let someone else of our Fathers write to me. I am prone to be anxious the moment I know you are ill since the good God takes away from me those who seemed to be in good health.² I refrain from pursuing this subject. I kneel down and adore. What a loss! What sorrow! God did not wish to give us the time to resist his overwhelming decision by prayer. We did overcome it some years ago with this powerful means. The Lord did not permit the use of it this time. I said I did not want to talk of this matter but I come back to it unwittingly.

Apart from the grief I feel in knowing you to be ill, the news that I receive from your province is very consoling. Father Provincial has

¹ Orig. — Rome, Postulation arch. — L. M. Boisramé.

² An allusion to the death of Fr. Casimir Aubert.

given me a most satisfying account. Only I fear he is tiring himself too much. I will try and restrain him but I fear his zeal carries him away in spite of my recommendations. The novitiate is going very well from what he reports. We had no difficulty admitting Bro... (as I have not your letter at hand, I am afraid I do not remember the name, it seems to me it is Nolan). Never mind the name, you know of whom I wish to speak, he will be able to make his profession then on March 19th which, I believe, is the day that is fixed.

Yesterday we met at Montolivet on the occasion of the lovely anniversary of the 17th. A hundred of us were at the banquet including Fathers, Scholastic Brothers and Lay Brothers. Almost all our Fathers of the city came in after their particular ceremonies. At that of Montolivet in the morning, we were a good sixty. I considered you all present, no matter what distance you were from me. By a happy coincidence I had received your letters the evening before as well as news of our missionaries of Texas, Oregon and Ceylon and during the previous week, I had received some from the land of Natal and St. Boniface.

I must leave you, my dear son. I shall try to write a little later to Father Provincial, in the meantime I bid you greet affectionately all our Fathers of Leeds and Sicklinghall.

I cannot blame the zeal of our Fathers at Leeds but they failed to reflect that their initiative could compromise the Congregation. Never should they have permitted such a heavy undertaking without consulting the Superior General. Let them pay attention to this on other occasions. *Non plus sapere quam oportet sapere.*

Adieu, my dear son, I embrace you with all my heart and bless you as well as all our Fathers.

† C. J. Eugène, Bishop of Marseilles.

P. S. I shall be going to Paris next week. I shall lodge at the hotel Bon Lafontaine, rue Grenelle, faubourg St. Germain.

93. [To Fr. Arnoux, superior at Dublin].³

Pastoral visits and heavy correspondence.

³ Ms. Yenveux V, 184.

[Marseilles] May 2, 1860.

I have begun my pastoral visits but this does not dispense me from corresponding with the whole world. What consolations but what hard work, though somewhat poorly executed, much against my will.

94. [To Fr. Boisramé, master of novices at Sicklinghall].⁴

The health of Fr. Boisramé. Recruits obtained by Bishop Grandin. Illness of Scholastic Brother Matthews and his return to England. Proposal to transfer novitiate to Dublin. Death of Bro. Byrne in Ceylon. Find someone to replace him at the school — the only Catholic school in the Island.

L.J.C. et M.I.

Marseilles, July 7, 1860.

Oh! what a long time, my dear Father Boisramé, since last I wrote to you! Is this to say I have forgotten you? Certainly not, they could tell you here how often I speak and concern myself about you. Your health had caused me worry for a while. There was a time when I wanted to recall you to France. I learned afterwards that you had recovered well enough to return to Sicklinghall, this is what reassured me as well as your letters. It seems to me I have not received any since the first week in May. That is long ago! It is true that my ever increasing and burdensome occupations and my travels have prevented me from writing to you but you must not hold me accountable. Be quite sure that you always give me much pleasure by writing to me and tell yourself that it is not my fault when you have to wait for the reply. For I wanted very much to congratulate you for the recovery of your health and to tell you how glad I was that you made the little voyage from Liverpool which gave you so much pleasure. I rejoiced at your happiness on being able to find yourself together once more with your faithful companion and friend, now become a pontiff in the Church of God.⁵ Everywhere he has appeared in France, he has aroused the most touching affection. This is because he is so modest, so humble and so interesting in every respect. I would never have thought he could get recruits outside the Congregation for his fearsome mission. Frankly if I could have foreseen it, I would have kept Fr.

⁴ Orig. — Rome, Postulation arch. — L. M. Boisramé.

⁵ Bishop Vital Grandin.

Simonet for another mission. They are begging for help on all sides. Mgr Semeria especially is in great need of people to come and help him. There is every likelihood I will choose Fr. Crousel who never stops begging me to send him to the foreign missions, a better word is infidel. I have trouble finding the three missionaries that I would need for this very interesting mission where it is a matter of converting Buddhists and preserving the Catholics from the seduction of the Protestants. Fr. Arnoux is bringing you help, he is a good recruiter.

I am quite of your opinion regarding the transfer of the novitiate to Dublin. Fr. Provincial assures me of candidates who would not be inclined to go to Sicklinghall. The house there is not suitable for a novitiate and much less so when it becomes crowded. The novices you have sent us are charming. Unfortunately Bro. Matthews (I write his name badly but you understand me) is too tired to study. They have decided to send him back to England, this being against my will — I yielded only to the decision of the medical Father. It seems to me that the English come to the right place here to be cured of the malady they fear is facing this excellent Brother who yet could have recuperated here. They persist in claiming that it is too hot here although, this year especially, the heat is only felt when one stays in the sun. It is even cool in the morning and evening while during the day, one is certainly not too hot. Yet this fear is brought up when I speak of the novices whom you destine for us coming here. We will nevertheless have to decide. I will go this evening to Marseilles and I shall deal tomorrow with this question and some others with the Fathers.

Since I began this letter, I have received mail from Ceylon. Alas! It is not without reason that I always tremble when I open my letters, whatever part of the world they come from. I was afraid to learn of the death of good Father Flurin, who is sinking. This is not the loss they announce to me but that of Brother Byrne who was already beginning to make himself so useful in the school our Fathers have opened at Jaffna and which is one of the finest things they have been able to undertake. It is the sole Catholic school existing in the whole Island. Eh bien! this dear brother Byrne has died, partly through his own fault, after an illness of several days. He died in the manner we could expect from such a virtuous young man. He made his religious profession shortly before leaving to go and praise God in Heaven with our brothers who have preceded him. But his loss leaves a very regrettable void in the school and they are requesting the province of England to fill it as soon as possible, for were it to last too long, the

enterprise would be severely compromised. So look amongst all the Brothers capable of studying to become teachers. Make an appeal in your novitiate and if they find someone of goodwill, ready to respond to the call, have them send him without delay to the Brothers or elsewhere to study what is indispensable to make him useful in a school. I have learned by the letter of Fr. Mola, who has been charged by Mgr Semeria to deal with this matter, that they would not only need elementary teachers, like dear Brother Byrne and his companion, but that it would be important also to procure for them other Brothers proficient in higher learning. That will come but for the moment, let us look after the more pressing need which is indispensable.

The sad news received from Ceylon has interrupted my saying all I wanted to tell you before finishing my letter. The fact is I appreciate all your observations and I am quite pleased with all the details you have given in your letter.

I leave you at this time because I want to use the few moments that remain of my stay here to write to various places where doubtless they are waiting for my letters.

I beg you to say many amicable things on my behalf to your dear Father Superior and to the other Fathers who are presently at Sicklinghall. I bless them all, as well as yourself, and your Oblates and the novices, without forgetting those of the juniorate, the number and quality of whom I am unaware. I will not write to Leeds as time is lacking but make up for it by remembering me to our Fathers and greeting them very affectionately on my behalf. Have them all look for some good recruits for Ceylon.

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

95. [To Fr. Boisramé, master of novices at Sicklinghall].⁶

The superior and the novice master must be in agreement. The Friday discipline.

[Marseilles] November 11, 1860.

....I see that several of your recruits have not taken long to go back on their word and regain their freedom. I see with sorrow that you

⁶ Ms. Yenveux VII suppl. 15; VIII, 51-52.

scarcely get along with the superior. It seems to me, however, that your position is clearly defined. It would be disturbing were anyone to perceive such disunity as being quite a source of evil. You owe every deference to the superior. It is fitting that you consult him about the decisions you have to take. He has the right to make to you the observations that he deems appropriate about those subjected to your direction. He has the duty to give his opinion about them to the Provincial and the Superior General. You should not send a novice away without consulting him and, on this point, unless the case is urgent, you should send a novice away only in agreement with the Provincial or the Superior General. Precipitation sometimes leaves regrets.

I can say nothing to you about the decision of Father Superior on the subject of the vocation of the young man whom Bro. Malleville⁷ sent to you, since it was in confession that he stated that he had no vocation. It seems to me that it would have been good thing to try and see if this vocation, about which Bro. Malleville had no doubt, would develop.

As for the letters of direction of your novices, either those received or those written by them, the superior, while opening the envelope, ought not to read them.

I cannot say that it is a privilege of the Father Master of Novices to say the mass at which the novices assist, when there is no chapel reserved specially for the novices in the novitiate. It belongs to the superior of the community to judge what is suitable.

...I would have shown some sympathy for the weakness of the one whom the Friday discipline appalled and would have made up my mind only after having lost any hope of bringing him to understand that this little mortification, in respect of which all the saints give us their example, and which is adopted by all Orders and religious Congregations and by all those who are determined to submit the flesh to the spirit, is nothing to be afraid of when adopted in a spirit of penitence and in union with the sufferings that our divine Saviour wished to endure in order to redeem us. I would have advised this timorous Christian to submit to this small penance during an *Ave Maria*. Only if he had persisted in his refusal would I have decided to send him back into the world.

⁷ Either the name is badly copied in Yenveux or this brother belonged to another institute.

Documents

1. Circular Letter of His Lordship the Bishop of Marseilles which ordains public prayers for the return of England to Catholic unity.¹

[Marseilles, December 21st, 1845].

Charles Joseph Eugène de Mazenod
by the Mercy of God and the Grace of the Apostolic Holy See
Bishop of Marseilles
Commander of the Religious and Military Order
of Saints Maurice and Lazarus, etc.
To the Clergy and the Faithful of our Diocese,
Greeting and Benediction in Our Lord Jesus Christ:

Very dear brethren,

Saint Paul the Apostle, in writing to the Romans, told them that he felt in his heart a great yearning for the salvation of his brothers in

¹ Printed text, Rome, Postulation archives, *Reg. des Mandements*.

As noted in the introduction of this volume, some expressions in this circular are apt to be disconcerting in the ecumenical climate of today. They must be understood in the historical context of the 19th century and of the Founder's Provençal temperament.

The first pages are rather laudatory: the grandeur of the Church of England in the past, the fidelity and courage of the Catholics today, the influence of the Holy Spirit amongst great numbers of Protestants who are in quest of truth.

The central pages seek to refute energetically the doctrine of free interpretation, the principle of dissolution which empties revealed Truth of its content. Hence, religious uncertainty, indifference and the complete abandonment of any religion. Carried away by his arguments, the Bishop employs rather florid terms: "decomposition", "agony", "corpse", "remains of a false temple", etc., as he speaks now of the sects, now of the Church of England.

It is here that the Founder has perhaps failed to make necessary distinctions. There were indeed in the Church of England of that time liberal trends which went very far in negating even the foundations of Christianity, but there were also other groups who led fervent lives and were ardent seekers of truth.

In the latter pages of the circular, the Bishop of Marseilles described the positive aspects of the Church of England. The proliferation of sects appear to him as signs of

Israel, which he prayerfully beseeched from God.² Imbued with these same sentiments, a Bishop of Great Britain, not content to devote his own apostolic ministry and watchful care to the salvation of his compatriots, ever striving to bring them back to the fold of their legitimate shepherd, solicits the help of our prayers to hasten this return which, in his heart, as in that of St. Paul, is the object of most ardent desire. In writing to explain the state of mind in his country in regard to the true Church, he earnestly asks us, together with our people, to storm Heaven with holy violence in favour of a nation wrested by force long ago from Catholic unity and today approaching, it seems, this unity to rejoin it in the joy and peace of the Faith,³ according to the profound expression of the Apostle.

What this Prelate tells us of England has been known for some time, known throughout Christendom as the good news about this country. But good news though it be, and rightfully preoccupying all Catholic hearts, one is happy to receive its confirmation from an episcopal source whose language, normally calm and subdued, is always of such great authority. After having spoken of the immense needs of the Church of England, Mgr. Wiseman, bishop of Melipotamus, continues in these terms:

“In the midst of this desolation, it has pleased the Almighty to work such a change as to fill us with consolation. He has caused to shine on us a ray of hope which dissipates the darkness ahead. He has lightened our labours and rendered them agreeable, compared to what they have been for our fathers in the apostolate. Our predecessors have sown in tears and we reap with joy.

“The entire Catholic church has learned with happiness that there is manifest in England a new religious spirit which one cannot help regarding as a manifestation of the same Holy Spirit which moved the waters of the void to produce order and light and which seems to stir

dissatisfaction and of the search for the truth, proofs that there was much more besides indifference. The numerous abjurations of English people at Marseilles also gave witness to the work of grace in the movement towards Christian unity which, in the mentality of those times, could only be achieved by an unconditional return to Catholicism.

It should also be mentioned that the knowledge that Bishop de Mazenod had of the Church of England was perhaps deficient in objectivity. It came in large part from the English Catholic aristocrats who came to greet him each year during their winter sojourns on the Cote d'Azur. After having visited England himself, his judgements were more serene and in his Act of Visitation of 1850, he even speaks of “our errant brethren”.

² Romans, X, 1.

³ Romans XV, 13.

today the dark ocean of human error in order to draw therefrom unity, truth and a new world of religious faith. Not only are conversions happening in our midst in greater number than before, and amongst persons occupying eminent positions in society, but old prejudices are disappearing. People express to us sentiments of affection and in many more minds than ever before, there is concern and desire for the return to unity... What is happening in England could not be explained by the activity of Catholics or the preaching of our clergy, by the works of our writers or the zeal and piety of our faithful; it is not cleverness or prudence, power or adroitness or the wisdom of man which have contributed, even in a remote manner, to the development of what is happening about us. Quite the contrary, it seems that any intervention on our part with intent to hasten the desired end of this great movement, or to help those attracted by our doctrines to come to us, would have resulted in hindering rather than helping the effects which have been produced. A spontaneous impulse of grace and a providential succession of circumstances are the only two means to which the Master of men and events has had recourse to produce the glorious results of which we are the witnesses.

“Faith teaches us that we can favour the action of grace in a certain way by resorting to prayer and experience tells us that therein lies our sole and most powerful means.

“...We have arrived at a most consoling crisis; minds are more than ever agitated and anxious about what they ought to do. A great number of men who are disposed to come to us have to sustain most terrible struggles. They are placed in the alternative of choosing between the loss of all their worldly goods and the rejection of truth; they have to conquer human pride, prejudices, sacrifice their dearest interests of family and often the affections that nature and the law of God respect. All these circumstances concur in rendering their conversion more difficult and for many, the process of entering into communion with the Church demands a spirit of sacrifice pushed to an heroic degree...”

Such being the case, how could we, my very dear brethren, refuse our prayers? This is not the usual question of bringing relief to corporal miseries; these are souls, souls which in value are as far above bodies as heaven is above the earth. These are souls redeemed by the blood of Jesus Christ that must be delivered from death. Nor is it proposed only to snatch from the gate of hell some individuals engaged in the paths of perdition, worthwhile as this would doubtless

be. What is sought here is that you undertake in a far greater enterprise. As the Holy Spirit teaches us that God can vivify nations,⁴ you are asked to employ a heavenly remedy for the spiritual healing of the whole of a great nation, abandoned three centuries ago by an abominable tyrant to the wasting influence of a malady that brings eternal doom.

A celestial light of unknown portent rises upon an immense people seated in the shadowy gloom of heresy and we must obtain that this light illumine all minds and descend into all hearts; we must obtain that it shine for all with a keen and irresistible brightness; and that, on the dark ocean of human errors, to use the phrase of our illustrious colleague, it may be the mysterious star which guides to the port of salvation in peaceful wayfaring all men of goodwill, of whom so many are troubled at having lost their way.

It is impossible not to recognize the providential hand of mercy in the religious effort which is noticeable today amongst our neighbours across the sea. It is a movement prompted from above which, helped on by ardent supplication, will wax stronger and stronger until it draws everyone into unity; or, to use another comparison, it is the working of a divine ferment in a people troubled by prolonged errors and, it is permissible to hope, this ferment, under the influence of grace, and ceaselessly increased by prayer, will finish by gaining the whole mass. What an immense outcome! What greater or worthier thing could we wish? May this come about, in consequence of these wishes brought before the throne of mercy!

We certainly do not need, my dear brethren to tell you of the efficacy of prayer on the heart of God. You know that man has at hand a sure means to obtain rather more than he thinks. Man thus has a kind of unlimited power to produce at times the greatest results. The whole thing happens, it is true, within the hidden intimacy of the Most High but this ineffable event which takes place in the supernatural order surpasses all natural action, however vast and powerful it may be: it reaches ultimately into the elements and suspends, if need be, the laws of the physical world. Prayer addressed to God takes on His very power and of it one can say: it commands the winds and the sea⁵ and the winds and sea obey.⁶ Its empire is not less extensive over the moral

⁴ Wisdom, I, 14.

⁵ Luke VIII, 25.

⁶ Mark IV, 40 (in the Greek and recent translations, v. 41).

world for it can change human will, master events and save even nations in despair from the gravity of their wounds,⁷ according to the energetic language of sacred writ.

It is by far the most terrible weapon against heresy that it has conquered so often. We do not know if heresy dreads the employment of this weapon, if it is the presentiment of defeat which makes it speak as it does or if, which is more probable, it yields to the light which prompts a voice while still heretical to confess the truth. Whatever the case may be, we hear a voice coming from very bosom of the sect, the voice of one of its most celebrated doctors, of him who has been the instrument of the Most High to prepare the way that leads to us, to begin the movement which sends his disciples in our direction. This voice is raised not to accelerate the movement but to stop it, or at least slow it down if it cannot be stopped. It tries to say, despite its own groaning over the evil of a separation ever to be regretted, that death has not entirely withered a branch separated from the trunk for three hundred years; but from it, at the same time, escapes this admission, so remarkable in such a context, that if eminent doctors of the sect come to revivify themselves by rejoining this trunk of which the roots are in Heaven: "I had several years ago my first apprehensions of what was happening when I learned that they were praying for this in a great number of churches and religious houses on the continent".⁸

Truly this admission is more convincing than any argument; it utterly negates any confident illusions and quite deserves to be taken as a stimulus to zeal in our prayers for the conversion of our brethren and, is some sort, as a prediction of the victory of this zeal in faith and charity.

Yes, prayers addressed to Heaven for such a purpose will not be rejected when they rise, as an intensely concerted expression of faith and charity, from a great number of hearts. What can be more agreeable to God than being implored to give full rein to his goodness and hasten the realization of his designs of mercy? Will he scorn the wishes of faithful souls who, purely desirous that his will be accomplished, beg him that so it may come to pass, that all men be saved and attain the knowledge of the truth,⁹ and who, full of

⁷ Mich. I, 9.

⁸ Letter of Dr. Pusey to a friend, published in the religious journals of England and France.

⁹ I Tim., II, 4.

gratitude towards him for having let them be born in the fold of the true Church and happy to render him glory in the name of Jesus Christ,¹⁰ pray to him to increase the number of his adorers in spirit and in truth¹¹ and draw back to him the nations which have gone astray? Do not these souls thus serve both the desires of his love and the interests of his glory? Do they not in fact thus join their voices to the cry of the blood of the divine Saviour which has the right to be heard because of the respect which is its due?¹²

But if the object of our prayer pleases God, it is also desired by those whom it concerns, since they formulate on their own behalf the prayer: “for unity and for guidance in the way of truth”. The author of this special prayer, in consequence of being so well disposed, has become the illustrious convert from Anglicanism, a decision which has brought consternation to the sect and much rejoicing to the church.¹³

Shall we not also say, my very dear brethren, that as we read the letter of the venerable Bishop who solicits our prayers, we believe we hear the Church of England speaking as a whole and so ask ourselves how, if we heed the wishes of this church, we can fail to be heard ourselves. Well do we know that the Church of England, so renowned in history, was admirably beautiful and glorious in the days of her spiritual prosperity. So rich in virtues was she that her island was surnamed the Island of Saints. And when days of evil and tyrannical oppression came, beset by scandals of a well nigh total apostasy and plunged in unspeakable sufferings of centuries of persecution, she remained admirable in the courageous firmness and heroic patience of the children, alas so few, who stayed faithful to her. These have been somewhat like the remnant left to Israel so that it would not be treated as Sodom and Gomorrha¹⁴ and now this posterity, growing every day, with God’s blessing and that of his pontiffs, by the acquisition of new brothers in spirit, has become in this country the crown and joy of apostolic zeal, as well as the hope of religion. An invincible attachment to unity, a lively and active faith of which the accompanying duties are practiced, an obedience attentive to the voice of the chief pastors, especially that of the Prince of pastors, successor to the Prince of the

¹⁰ Ephes., V. 20.

¹¹ John IV, 23.

¹² Hebr. V, 7.

¹³ John Henry Newman.

¹⁴ Isaiah I, 9.

Apostles: such are the traits whereby the Catholics of England are deservedly recognized today.

Worthy of their ancestors, they can say like Tobias: We are the children of the saints and await the recompense that God will give to those who do not lose faith in him.¹⁵ Now, it is written that the saints by faith have subdued kingdoms, made promises come true and shut the mouth of lions.¹⁶ Hence can we not believe that the fidelity of the Catholics of England throughout so many trials of past and recent times will at last bring the day when the Lord will rise and a triumphant truth will save a people gone astray? Has not this faith, weighed in the divine scales, already merited a happy emancipation with the abolition of penal decrees and the recovery of rights of citizenship? Ah! why would we not be inclined to add to the same scale the weight of our prayers so that error may be completely overwhelmed and the anathema revoked?

Behold, my dear brethren, the continued sorrows of this Church across the sea whose tears have flowed for so long and have so often been mingled with blood. Hasten to dry the tears of this mother who weeps for her children and change her affliction into joy. This Church, this sorrowful mother in the ever cherished sister of the Church of France who has always commiserated her ills and will profoundly share her happiness. What do we say? Her happiness will be that of the whole of Christianity. The whole world can see at this very moment the beginnings on a vast scale of the happy outcome of the decomposition which prevails in such a remarkable manner today in the bosom of the Protestant heresy. What prophetic minds have envisaged in the past is now evident to us, an impressive fact that it is now impossible to conceal from the light of day. By dint of discarding, bit by bit, the articles of the Christian Creed, the Creed itself has been destroyed and now Protestantism is bereft of any kind of faith. Life declines from a body worn by change after change; giving birth to errors has exhausted it and if it still stirs, it is only the agony a dying man in his last throes. However, this body without real life or from which life ebbs would still subsist quite a long time if God did not command the worms and putrefaction to devour the corpse forthwith. It is no longer anything but a crumbling ruin, the ruin of a work of disorder and confusion, remains of a false temple, an empty temple

¹⁵ Tobias II, 18 (this text is peculiar to the Vulgate).

¹⁶ Hebr. XI, 33-34.

with a name still to be read on the facade. God must finish its collapse and let the winds of heaven sweep away the dust of the debris.

Succumbing to the dissolute tenet of free interpretation, which is its very essence, Protestantism has come to barely exist in a state of negation. This is now the negation, not just of Catholicism as it once was, but of all revealed truth, that is to say, of Christianity itself. It is left with no positive and certain doctrine, no support for the mind, no peace for the heart. Heaven is remote and no longer has any relationship with earth; man is abandoned, without guidance and without rules to all the incertitude of his thoughts, to all the caprice of his feelings. He still reads much divine Scripture but it is a vain effort, a futile recourse! The Scriptures have no authority for him or any meaning other than that given by a reason that remains impotent before the great mysteries which surround our existence. Everywhere and always, the Protestant is faced only with this feeble reason which fabricates for itself its religion and its God, which adores itself in its concepts which are as mobile as the waves of the sea, illusive as distant mists rising from earth. And if he does not believe in his own concepts, he believes in those of another man. It is always human thought which receives his homage rather than God speaking by the voice of His Church, infallible ark of His teachings. It is not surprising that such a religion, through one thing or another, ends in the negation of all truth and gives rise to all the teachings which desolate the heart and appall the conscience. Nothingness gives birth to nothingness, the lie engenders the lie and the spirit of evil knows not how to be the author of good.

The religious void of Protestantism, the uncertainty and the absence of any positive doctrine, soon oppress minds accustomed to reflect on matters of conscience. But interest, family, the society which they frequent, and other considerations of a similar nature, keep most of them in error. Courage is lacking to them to accomplish their noble duty, whereupon they sink into indifference so as not to see truth; they dispense themselves from acknowledging it. Religion appears to them no more than a system of philosophy, an opinion they adopt and modify to suit their convenience, instead of being accepted as the supreme law of the intelligence, as an imperative of truth and love that God imposes on the mind and heart of man, without it being permitted to change a single point of this divine law, even if heaven and earth were to pass away.¹⁷

¹⁷ Luke XVI, 17.

But this indifference which Protestantism finally becomes, the death of Christian faith as a whole, is intolerable to souls who are concerned for their eternal future. Darkness oppresses them and they long for light, the chains of error weigh them down and they invoke the truth that will deliver them,¹⁸ says Our Lord himself. Then grace comes to their aid, they are enlightened by the Most High and strength is given to them to carry out a generous resolve. It is thus that in our time an ever growing number of men distinguished by talent, knowledge, social position and quite often by writings which appeal to this generation and will deserve the acclaim of posterity, abjure a sect incapable of satisfying neither their intelligence nor their heart and publicly return to the bosom of the Catholic Church. Almost all make sacrifices that convince us of the grandeur and might of faith. Some we see descend from pulpits they have honoured into the ranks of the ordinary faithful, renouncing rich benefices, lucrative functions, a brilliant existence, sometimes a cherished family, in order to embrace poverty, persecution and exile. We could cite their names as written in the book of life. But who does not know them? It is necessary to recall names such as that of the noble author of the *Treatise of Charity*¹⁹ amongst other celebrated works, of the illustrious historian of a great Pope,²⁰ or of him who was once regarded as the principal theologian of Anglicanism.²¹ But what we wish to bring out is that all these men, famous or obscure, who throughout Europe return in great numbers to the true faith, honour their conversion by the purest virtues. Into our diocese, which is in communication with the entire world, people of every sect come every day and the almost unending abjurations which are made to us or to our priests spring constantly, as we can witness, from the highest motives. Such courageous acts always reveal to us elite souls in whom the work of the Holy Spirit and abundance of graces are manifest. Their holiness of life derives from the divine impulse to which these souls are responding.

But let us compare the new brothers we acquire with the base apostates who desert us. What a difference in respect to moral value as well as numerically! In the sixteenth century, a monk decides to throw off the yoke of his sacred engagements and boldly raise the standard of revolt against the Church. Ever since, when a wayward priest

¹⁸ John VIII, 32.

¹⁹ De Stolberg.

²⁰ Hurter.

²¹ John Henry Newman.

happens to pass under this standard, he immediately shows himself as the very man who has been weighed and found wanting. This is the reason for his shameful desertion. Look for no other. Quite often the stigma of ignominy has already blemished his life; he is a worthless fellow repulsed from the altar he has profaned and who goes off, a new Iscariot, to seek amongst the enemies of our beliefs the reward of scandal and apostasy. It has ever been thus and is more so today. One can see everywhere how Christian worth at its best, especially when enhanced still more by knowledge, gravitates, so to speak, towards the Catholic Church; while, on the other hand, the spirit of disorder and irreligion, when vice is joined to ignorance, tends as though by instinct to remove itself from this holy Church.

This observation, incontestably right as it is, can be honourably applied without fear to England. The numerous conversions, of which she offers the consoling spectacle, and her favourable dispositions towards Catholicism, show the good side of this country. Without doubt, heresy has done much evil there but if the sects proliferate, can it not be said that it is the need to satisfy the ineradicable instincts of religion which has multiplied them in the absence of any rule of faith? If this need is not satisfied as it should be and one goes round the entire circle of error, at least, thanks to heaven, one is not succumbing to indifference and to despair of finding that which a sublime inspiration makes one desire. But let us listen to what we are really told: there have been minds, good and true, who without passing, perhaps, through as many phases, have turned towards the truth and have invoked it with love. They have felt that the truth was one and that there could only be one true teaching given by one and the same Church so that any spiritual society other than this true Church could only be a synagogue of error and perdition. Religion has manifested itself to these good men as divinely destined, not to one people only, but to all peoples united together by a single allegiance from one end of the world to the other and have thus understood that it was neither Anglican or Russian but Catholic and universal. They have seen that she would be false if she were not founded on the Prophets and the Apostles with Jesus Christ as corner stone²² of the edifice, if she were only be a national establishment left by Henry VIII or by some prince or other, and that a divine establishment must necessarily be ruled by the Holy Spirit and by those to whom the Holy Spirit has been

²² Ephes. II, 20.

communicated. These men of whom we speak have not wished to confuse the shepherd's crook of the spiritual pastor with the sceptre of a temporal king, the keys which open to souls the kingdom of heaven with the sword that safeguards their bodies. The powers of the world do not appear to them to have received from heaven the mission to feed the sheep and lambs of the Lord but only he to whom God expressly says: Feed my lambs and my sheep²³ and they who, with him, have been invested with the pastoral ministry, that is to say, the Pope, successor of St Peter and centre of unity, together with the Bishops, successors of the other Apostles. To them it has been said: Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.²⁴

These same men, friends of the truth, have been confirmed in this conclusion that is so Catholic by another means. They have started to investigate the records of tradition and have found the beliefs that we ourselves hold. They have listened to the voices of the ancient doctors and these Fathers of the Church have taught them what we teach. The first centuries have confronted these minds capable of understanding them and have attested that we alone, Catholics, have kept the doctrine of the Apostles in all its purity, in all its integrity. They have likewise started to read our ancient liturgical books and our prayers have appeared to them almost divine; they have been struck by the beauty, grandeur and admirable symbolism of our august ceremonies. They have conceived the wish to resume our sacred rites. They have imitated them and thereby have come closer to the doctrine signified by these rites. Some have taken a step further and faced the whole reality hidden under the symbols. They have wished to be in perfect conformity with the holy and venerable past and to pray and believe as did the primitive Church. Immediately, they began to pray essentially as we pray and believe what we believe; they became Catholics. Inevitably, my dear brethren, once they set forth in this path indicated to them by their aspirations and love for Christianity, and followed it with perseverance, the majestic and imperishable edifice of our Church opened its doors to receive them into the faith and charity of God. Inevitably, this was the final and happy end of the pious seeking of these strong and constant minds. It was the prize that awaited them at the end of their course, it was the recompense of their love for the truth.

²³ John XXI, 16-17.

²⁴ Matthew XVIII, 29.

They were the first to lead the way for their brothers. Pray, our very dear brethren, that they may draw all their people behind them. This would be a great event in the world. Of what influence it would be for the good of souls! Catholic England is, to our eyes, a great part of the universe. We were almost going to say, it is the Catholic universe. It means at least the immense British possessions in all parts of the globe uniting themselves to us in the same holy unity. Ah! who amongst us, dear brethren, would not thrill at the thought of this eventuality? Who would not call for it with his prayers, who would not greet it from as the patriarchs and prophets called upon and greeted the day of the Lord? Then it would be recognized that the special genius which made England such a great power on the seas and extended her empire so far into distant countries has been, in the designs of Providence, like the conquering genius of Rome which was given to it so that she would prepare the way for the pacific conquest of the Gospel.

However, it is impossible for us not to mingle with these hopes a sad thought, a reflection about our France, the dean of nations, she who has always been the principle instrument of God at the head of Christendom to produce the great events propitious to his Church. What will become of France? Has she been disinherited of her providential destiny for letting herself be seduced for more than a century by the lessons of impiety, in spite of so many prodigies worked in her favour? Shall her mysterious sceptre pass to another country more worthy to preside over the nations and shall her faith be transferred to another people who will be more attached to it? This could be feared. But let us hope that it will not be thus. In spite of all that harms our religion, there is still much faith in France. The zeal of this faith which brings together so many souls in the work of propagating the Gospel, the generous devotedness of so many missionaries who, from the shores of France, set forth to all the nations of the earth to carry the good news, the apostolic virtues which are the glory of the sanctuary, the ardent vows which add so much merit to the holy austerities of the cloister, the intrepid heroism of these admirable virgins who go across the seas to make known under all climates, even the most barbarous, the power of Christian charity and the sincere piety of so many faithful souls who merit this name by their unshakable attachment to the faith in the midst of such a deplorable defection, all this good which exists amongst us and characterizes us with a distinctive religious spirit, makes us believe that the Lord will not withdraw himself from our motherland. Moreover,

the prayers which we invite you to make for our brethren abroad are a precious guage of the conservation of the faith amongst us and that charity for others demands from us. Let us be animated therefore with generous fervour and while we celebrate with the whole Church the solemn feast of the manifestation of Our Lord Jesus Christ and of the vocation of all people to come to the knowledge of the truth, we will implore divine grace for the return of England to Catholic unity. We do not fear to add, our very dear brethren, that you have a particular reason to be of the mind which we propose: our diocese is not a stranger to the good which is being done amongst the English for several priests formed and ordained here, bound to the Church of Marseilles or her pastor by sacred ties, are numbered amongst the evangelical workers to whom is granted so great a harvest. May your prayers ensure that the harvest will continue to increase still more and that the Lord will send an ever greater number of workers to gather it in. Amen.

To these ends, the Holy Name of God invoked, and after having conferred with our venerable Brothers, the Provost, Canons and Chapter of our Cathedral,

We herewith ordain:

ARTICLE ONE

As from January 5th next, eve of the solemnity of the Epiphany, until the end of the Octave, a novena of prayers will be held in our Cathedral church and in the other churches of our diocese in order to ask of God the return of England to Catholic unity.

ARTICLE TWO

During this novena, will be sung each evening before the Most Holy Sacrament exposed, after the *Ave Verum*, the *Veni Creator*, the Litany of the Holy Virgin, the appropriate verses and oraisons, the oraison *Ad tollendum schisma* with the verse *Illumina oculos meos*. Resp. *Ne unquam obdormiam in morte*, as well as the usual verses and oraisons, the *Tantum ergo*, the verses and oraisons of the Holy Sacrament and the benediction of the Most Holy Sacrament will be given.

ARTICLE THREE

On each of the days indicated above, each priest will add to the Mass the collect, secret and post communion *Ad tollendum schisma*.

Priests are invited to celebrate at least one mass for the return of England to unity and the religious sisters of our various communities as well as the faithful to receive communion once for the same intention. They are all likewise invited to renew at a mass and communion the same intention for several years during the same period.

ARTICLE FOUR

This our circular is to be read and published at vespers in the Cathedral church and in all parish churches, where it will take the place of the sermon, as well as in the chapel of the seminaries, religious communities, hospitals and colleges of our diocese, the Sunday following its reception.

Given at Marseilles, in our episcopal palace, under our sign, the seal of our arms and the countersign of our secretary, the fourth Sunday of Advent, December 21, 1845.

Charles Joseph Eugène, Bishop of Marseilles.

By order of Monseigneur: Carbonnel, Hon. Canon,

Secretary General of the Diocese.

2. Circular Letter of His Lordship the Bishop of Marseilles ordaining a collection for the poor of Ireland.²⁵

[Marseilles, February 24, 1847].

Charles Joseph Eugène de Mazenod
by Mercy of God and the Grace of the Apostolic Holy See
Bishop of Marseilles

Commander of the Religious and Military Order
of Saints Maurice and Lazarus, etc.

To the Clergy and Faithful of our diocese,
Greetings and Benediction in Our Lord, Jesus Christ:

Very dear brethren,

Almost two years ago, on the invitation of an illustrious Prelate of England, we asked for our brethren beyond the sea the help of your prayers, in order that grace might accelerate the progress of the true

²⁵ Printed text, Rome, Postulation archives, *Reg. des Mandements*.

religion in this British Empire, which has been visited from on high in recent days by a brighter and more copious light. You hastened to respond to this appeal; it is with love that we give you this tribute. We were touched to see the truly Catholic zeal and the warmth of ardent charity with which you joined with us to ask that our brothers, whom error had taken away from us, be at one with us again in the same spiritual family, in the embrace of the same fold, under the same pastor. You have not beseeched Heaven in vain. The Lord has heard you from the height of his holy mountain²⁶ and every day the Church rejoices to see coming to her the beloved children over whom she has wept for three centuries. In the brightness that alone descends from the Father of light²⁷, those who belong to what they call the elite of science and virtue recognize the route that was hidden to them by hereditary prejudice, enter it generously, break away from opposing interests, and appeal to other intelligent persons who seek the light with sincere love in ever great numbers to embrace the truth which henceforth is in their possession. May the work of God be pursued within these minds until it is entirely accomplished. May the day soon come when a nation which occupies so great a place in the world will join hands with us to embrace in a common zeal the islands and the continents²⁸ and bring them back to the unity of the same faith, thanks to the powerful influence of both countries. Continue to pray, very dear brethren, in order that this future prospect, this magnificent hope, may soon be fulfilled and that the reign of God over the whole earth may arrive.²⁹

However, our charity must not be shown only in prayers addressed to Heaven; we come to ask you today to add corporal to your spiritual help. Adjacent to England and under the same empire lives a nation which, with its long suffering and unshakeable firmness in the true religion, has become, one can say, a spectacle to the world, to angels and to men.³⁰ What the Catholic Church was during the first period of her existence when, in the face of Roman power she confessed in torments the faith of Jesus Christ, Ireland has been in latter times during an equal period. She has been destined to show all that a nation can be in terms of generosity, patience and resignation in

²⁶ Psalms III, 5.

²⁷ James I, 17.

²⁸ Psalm XCVI, 1.

²⁹ Matthew VI, 10.

³⁰ I. Cor, IV, 9.

a most sorrowful situation. But in the designs of God, the Irish people has not only been an admirable example. Her poverty and suffering, which have been the lot of her fidelity, ought to be all the more appreciable inasmuch as it is at this price that she has been a providential instrument for the propagation of the Faith. Her tears, sometimes mingled with her blood, have given birth to truth. To the extent that the population of her island increased extraordinarily, like the children of Israel in Egypt, an emigration commanded by necessity has ceaselessly born it to all the places of the immense possessions of Great Britain, as well as to North America, and thus has laid almost everywhere the first foundations of a Catholic Christianity as well as a heaven by which grace is fermenting the surrounding mass of populations foreign to the true Church.

Well, my brethren, this Ireland, which powerful reasons endear to us who love the faith, is undergoing today at the hand of God (who wishes, no doubt, to hasten thereby her deliverance) one of the most cruel trials of her existence, exhausted as she is by so many other cruel trials. The public press, sombre enough in its accounts, only gives news that falls far short of the truth about her real distress. Without communicating to you all the details that have reached us, we will reproduce some of the things said about this country in the grip of a famine and sickness which are daily decimating an ever larger part of her unfortunate inhabitants. One item under date of January 26th last says: "The strongest man could not hold out; the famine shows itself on all faces and while the people are rapidly dying, there is an undisturbed quietness." It is further said that the government has launched public works which can employ many people; but because of the dearth of groceries, the salary of a worker scarcely suffices for the nourishment of two persons, whence it often happens, through having to divide his miserable share, he lacks strength to continue to work and is condemned to languish miserably in a state of extenuation. One sees entire families of ten or eleven members stricken with fever; hospitals are full of sick persons; they cannot receive all those who come; they put as many as four in the same bed and they die in great numbers without a sound. Another letter of January 27th has this conclusion: "You cannot form an adequate idea of the frightful scenes of heart-breaking misery in the midst of which we live; in the whole of Ireland famine and fever wreak their terrible ravages." The towns are reported to offer the spectacle of thousands of starving people gulping at street corners a soup distributed to them by charity and which, for the moment, prevents them from dying. As for the

countryside, they cite as an example of the afflicting things that are happening, the following report of a doctor: "In a hut twelve feet long by eight wide, four human beings were victims of the epidemic, abandoned by everyone. One had been dead for several days and the others, consumed by a burning fever, had no bed other than a damp floor and no covering other than a humid blanket. The sickness raged so much and the corpse was so decomposed that the neighbours did not dare approach the hut." Although the doctor had only one hand, he had to put the corpse in a coffin himself and carry it away for burial. The priests are also obliged to render this pious duty. From the countryside, the people flock into the towns where misery pursues them. The famine has made such progress everywhere "that it has exhausted a source of charity hitherto inexhaustible, that of the poor for the poor, which is familiar in Ireland and unexampled in the same degree in other countries, being so heroic and utterly prodigious."

Finally, what further concerns our charity, is a system of proselytism organized by English and Irish Protestants who have collected sums considerable enough to pay a good price for at least the apparent apostasy of those who, conquered by the excruciating need of themselves and their families, succumb to this temptation. However, these unfortunate souls, thus put to torture, feel almost immediately the effects of remorse and return to seek in their former poverty the peace of mind which they had relinquished in a moment of oblivion. They prefer to die faithful and repentant but deprived of everything rather than to live as apostates in a tiled building put at their disposition with food and warmth.

We confine ourselves, dear brethren, to this sketch of the pitiful tableau; it is too striking to let your hearts resist the thought of forgetting a while our own troubles in order to bring some relief to those of our brothers in Ireland. When they have been in misfortune, they have always been the object of religious sympathy in France. Are they to be abandoned today? Can their cries of distress, resounding in our continent from across the sea, find us insensible? If the pagans thought that a man at grips with adversity has a sacred right to respect and commiseration, what should be our sentiments on seeing not just a single man, but a nation of eight million, prey to the greatest sufferings? Ah! let us pour oil and wine into the cruel wounds of this unfortunate nation; yes, let us imitate at least the charity of the Samaritan for these true children of Israel lying along the public roads on the point of expiring. Their government is preparing, it is true, to

remedy their woes, England is moved with compassion, but it will take a long time before the proposed relief attains the degree of sufficiency which will render superfluous all other help. And is death, which does not wait, not harvesting already each day by the hundreds this population which famine is reaping? We know particularly that the English Catholics especially feel in their souls all the anguish of this stricken Ireland. Ah! if everything only depended on their will! But they have to provide for so many other needs in their own island that the holy generosity of the rich amongst them is more than overwhelmed.

However that may be, we who have been preserved, at Marseilles especially, from the afflictions sent this year to other countries, let us try to merit the continuation of the prosperity of our city by lending a helpful hand to a people whose woes, in their immensity, almost surpass the resources of a great state. Let us try to prevent, as far as we can, a numerous people, a people of confessors and martyrs, from being exterminated by famine. Let it not be said they belong to an empire other than ours. That would be completely unworthy of Christian charity for we are all, as long as men dwell on earth, children of our Father in heaven and neighbours to each other; and moreover, the Irish belong like us to the great Catholic family. Not only is the blood of the same human brotherhood common to us but the blood of our Redeemer in which we share as recipients of the same grace and the same sacraments. Let us teach those who are ignorant thereof that in all the regions of the universe, the Catholic Church forms an indivisible body of which Jesus Christ is the head and we are the members. Let us teach them that none can suffer without our recognizing Jesus Christ himself in suffering members, without anyone imbued with his spirit of charity not being able to say with Saint Paul: Who amongst you is in sorrow without I myself being sorrowful too?³¹ Why then distinguish one nation from another in the Catholic Church? There is no distinction, says the Apostle, of Jew and Greek; they all have the same Lord who is bountiful towards those who invoke him.³² You have all been clothed with Jesus Christ, the same Apostle says energetically elsewhere, there is not amongst you Jew or Greek, slave or free man... You are all one in Jesus Christ.³³

³¹ II. Cor. II, 29.

³² Romans X, 12.

³³ Gal. III, 28.

Yes, my dear brethren, in the presence of the innumerable sufferings of the Irish, we do not have to ask them to what country they belong; any narrow thought of nationality must be stifled to allow the great and generous spirit of Catholic charity to prevail; the enormity of the excess of the evil is a claim on all nations. It also seems to us that the whole of Christianity should hasten to imitate the example that has already been given to it by its august head and send effective aid to Ireland for it is a question, after all, of a numerous people dying in the grip of the frightful horrors of famine; it is the blood of a multitude of brothers which cries to us all!...

Be moved then, my dear brethren, by the holy inspirations of your compassionate character and your spirit of charity on behalf of this people. You will be abundantly recompensed even in this life. While you fulfil this desire that we express to you, we hope that the Lord will fulfil that which we express to him for you, as we invoke from the bottom of our heart, in return for your kind response, upon you, your children and your children's children, all the benedictions of your heritage, as St. Peter says, so that you may surely have them.³⁴ Amen.

To this end, the holy name of God invoked and after having conferred with our venerable brothers the Provost, Canons and Chapter of our Cathedral church,

We herewith ordain:

ARTICLE ONE

A collection will be taken up, on the two Sundays which immediately follow the reception of this circular, after Vespers in all the churches of our diocese, for the poor of Ireland. The pastors and curates will receive, for the same purpose, the voluntary offerings which will be entrusted to them. A subscription will be opened as well for the same purpose in all our sacristies.

ARTICLE TWO

We invite the faithful to make in favour of Ireland an abundant application of the alms prescribed by Our Holy Father the Pope in order to gain the Jubilee indulgence granted on the occasion of his enthronement.

³⁴ I Peter III, 9.

ARTICLE THREE

This our circular will be read and published after vespers of the Sunday which will follow its reception in our Cathedral church, in all the parish churches and in the chapels of seminaries, religious communities, hospitals and colleges of our diocese.

Given at Marseilles in our episcopal palace, under our sign, the seal of our arms and the countersign of our secretary, the 24th of February, 1847.

† Charles Joseph Eugène, Bishop of Marseilles.

By order of Monseigneur:

Carbonnel, Canon, Secretary General of the Diocese.

3. Circular Letter of His Lordship the Bishop of Marseilles who publishes herein the encyclical letter of Our Holy Father the Pope, Pius IX, on behalf of Ireland³⁵.

[Marseilles, June 12, 1847].

Charles Joseph Eugène de Mazenod
by the Mercy of God and the Grace of the Apostolic Holy See
Bishop of Marseilles

Commander of the Religious and Military Order
of Saints Maurice and Lazarus, etc.

To the Clergy and Faithful of our Diocese, Greetings and Benediction
in Our Lord, Jesus Christ

Very dear brethren,

We have recently received an Encyclical Letter from our Holy Father the Pope, which invites all the Bishops of the Christian world to make an appeal to their flocks for the sake of unhappy Ireland. We were not aware of this intention of the Sovereign Pontiff when, moved by the sight of the immensity of the evil afflicting our brothers, we anticipated the charitable invitation of the common Father of the faithful. The words that we addressed to you have not been fruitless. Your hearts have understood and you have responded with an eagerness which, in addition to so many other good things you have

³⁵ Printed text, Rome, Postulation archives, *Reg. des Mandements*.

done, has manifested in the presence of the entire Church the eminently Catholic spirit which animates you. Your alms for the Irish have merited your being cited as an example to the rest of France. Our circular of February 24th, translated entirely in the English journals, produced the happy effect in Great Britain of making felt the strength of the ties which, from one end of the universe to the other, and without distinction of nations, unite all the members of the true Church. Two Catholic Bishops of England have thanked us because of this moral effect and several former Anglican ministers who have returned to the truth have expressed to us their satisfaction, mingled with a lively feeling of being happy to belong to us.

Ireland has also been particularly consoled, my dear brethren, by your helpful sympathy. We have received from several prelates of this country letters expressing a touching gratitude, addressed to you as much as to us, and which has risen to Heaven and has been carried before the throne of God by the prayers and benedictions of an afflicted people.

We admit to you, dear brethren, that we have listened with a sort of paternal pride to what has been said of your generous dispositions for our sorely tried brethren and we have felicitated ourselves, as did the Apostle, because you have thus been in the Church our joy and our crown.³⁶ We are all the more happy to have prompted you to be the first to contribute the spiritual and financial aid asked of your piety and charity now that the very words of the Head of the Church impart a glowing approval to the initiative we have inspired in you.

We come today to put before your eyes the Apostolic Encyclical. The purpose is no longer to solicit your liberality; we communicate it to you in order to ask for the other kind of alms, that which is spiritual. Now you are to be of one mind with the Holy Father who desires that we ordain public prayers to obtain from Heaven the cessation of the twofold plague of famine and fever, which is desolating a country dear to the Catholic church, and preserve other countries from the same calamity. You cannot forbear from responding to this charitable appeal that convokes you before the foot of the altar. You will come with ardour and feel within you a new upsurge to the Lord of the pious sentiments signified by your donations.

³⁶ Phil., IV, 1.

Alas! when has Ireland had greater need of the help of Heaven? Besides still being ravaged by the evil which decimates her inhabitants, the great leader given to her, as Moses was once given to Israel during the servitude in Egypt, has been taken away from her before she could enter the promised land, before the completion of the work of liberation to which he had vowed his existence.³⁷ He is no longer there to lead his brothers, to console them in their sufferings, to defend their interests and guide them in the conquest of their rights. But God's reach does not fall short and in due time he will raise up men destined to be, like the one or whom Ireland weeps, the incarnation of his providential designs for the people he wills to save. Love of country, raised to the potency of an ardent charity for the oppressed by the fecundity of a still more generous love of religion, inspired and sustained the genius of this admirable man. Let us hope that, to continue his work and follow the road at the end of which he pointed out the dawn of peace and happiness, the heirs of his mission will be able to draw inspiration from the same inextinguishable source as he drew his; thus they will show to the world that the faith which gloriously vindicates this great Catholic communicates to them the same courage and perseverance as well as the same invincible power as his. Our episcopal city, where his visit once provoked an outpouring of religious sympathy, together with the rest of our diocese, will be of one mind with us as we beseech God that Ireland be consoled in her mourning for the immense loss she has sustained in the person of her most glorious son.

Now, my dear brethren, in publishing the text of Pius IX, we cannot help adding emphasis to the final words said to each particular Pastor by him who has in the highest degree the solicitude of all the churches.³⁸ Chosen from on high to represent throughout the earth the Sovereign Pastor of souls, he sees the militant Church ceaselessly obliged to bear the brunt of terrible attacks and sustain rude combats. He feels all the anguish of the spouse of Jesus Christ. His heart is struck by all the blows directed against her and torn by all the wounds that she receives. His head bears the crown of thorns of the divine Saviour under the tiara of the Pontiff King. And like Jesus Christ from the height of the cross, his Vicar from the height of the throne of the Prince of the Apostles, gives forth a great cry to the world. His spirit illumined by super-natural light penetrates deep into what is

³⁷ Daniel O'Connell.

³⁸ II Cor., XI, 28.

happening in our days and perceives the dark plots of the abyss. He declares to us that such things preoccupy him without cease and he is appalled. One would say that like the Saviour in the Garden of Olives, when his combats and sufferings and the infidelity of men present themselves to his thoughts, he is shocked and afflicted, *coepit pavere et taedere*.³⁹ It is while expressing such sentiments that the Sovereign Pontiff calls on all those who have faith in Our Lord to aid him by their supplications to conquer hell and confound the schemes conceived against the Lord and his Christ.⁴⁰ Who would not be touched by this cry of alarm of a Father beholding the dangers which beset his children? Who amongst the faithful would not hear this voice echo in his heart?⁴¹ Who would not wish to calm the storm against which struggles the pilot of the bark of Peter, to turn away this cruel and terrible tempest which rises with malignity against the Holy of Holies, to render powerless all odious machinations? Who would not wish to join his prayers to those of the whole Church and ask with insistence that the evil days be shortened⁴² and that the victory promised to the faith may not be distant? Already, my dear brethren, on the occasion of the recent Jubilee, you have been edifying in your response to the special intention of our Holy Father the Pope and in invoking the help of the Almighty on his pontificate. Renew these same intentions, implore these same graces — it is the Head of the Church who summons you to storm Heaven with a holy violence — in order that the august Pontiff, whose enthronement manifested so happily last year the finger of God⁴³, may soon obtain by his government of the whole church the triumph he requests for the divine work confided to his care. Such is the thought he has put into our heart and which we in turn put into yours in order that it may bear fruit for the glory of God and the salvation of souls.

But to understand wholly and entirely the thoughts of the Holy Father in regard to Ireland and the universal Church, listen to these words that have come down from the Apostolic See:

[Here was inserted the text of the Encyclical
and which we omit]

³⁹ Mark, XIV, 33.

⁴⁰ Acts IV, 26 (quoted from Ps II, 2).

⁴¹ Psalm LXXIII, 3.

⁴² Matt., XXIV, 22 and Mark XIII, 20.

⁴³ Exodus VIII, 15.

To this end, the Holy Name of God invoked, and after having conferred with our venerable brothers, the Provost, Canons and chapter of our Cathedral church,

We herewith ordain:

ARTICLE ONE

On Sunday, Monday and Tuesday, the 27th, 28th and 29th of June, prayers will be offered at evening in all the churches and chapels of our diocese for Ireland and the universal Church. There will be sung, before the Blessed Sacrament exposed, the litanies of the saints, with psalm, verses and oraisons *tempore peniuriae et famis*, according to the Roman ritual; next the oraisons *Defende* and *Contra persecutores Ecclesiae* (with the verse *Esto nobis turris fortitudinis*, the response *A facie inimici*) and the other customary verses and oraisons with the *Tantum ergo* which will be followed by the verse, oraison and benediction of the Most Holy Sacrament.

ARTICLE TWO

During the three days stipulated, each priest will add to the Mass, the collects, secrets and post-communions, *Pro tempore famis* and *Contra persecutores Ecclesiae*.

ARTICLE THREE

We invite the faithful to prepare to receive communion for the intention of the Holy Father during the week of this *triduum* in order that, by assisting at the three exercises, they may gain the plenary indulgence granted by His Holiness and we exhort them also to attend these exercises at each of which they will gain the indulgence of seven years granted by the Apostolic Encyclical.

ARTICLE FOUR

If anyone still has a donation to give for Ireland, he can depose it in one of the parochial sacristies.

ARTICLE FIVE

This our circular will be read and published on Sunday, June 20th, failing which, the following Sunday, after vespers in all parish

churches and chapels of seminaries, hospitals and colleges of our diocese.

Given at Marseilles in our episcopal palace, under our sign, the seal of our arms and the countersign of our secretary, June 12th, 1847.

† Charles Joseph Eugène, Bishop of Marseilles.

By order of Monseigneur:

Carbonnel, canon, secretary-general of the diocese.

4. Act of Visitation of the Province of England.⁴⁴

[Maryvale, July 22, 1850].

Charles Joseph Eugène, Bishop of Marseilles,
Superior General of the Congregation of the Missionary Oblates
of the Most Holy Virgin Mary, Conceived without sin.

To the Fathers and Brothers of the Congregation in England.

My dear Fathers and Brothers,

On the eve of quitting England, to which I came for the purpose of visiting you, in spite of my great age, I wish to leave you a souvenir of my presence among you, expressing the satisfaction which I have felt in seeing again those among you whom I already knew and in making acquaintance with those whom Providence has sent us since the Congregation was established in this beautiful kingdom of England. I have had to bless at every step, as it were, the Goodness of God, Who has almost miraculously opened to us a way to the great good which we may do here with the assistance of His powerful grace, to the honour of His Sacred Name and for the salvation of souls. What has been already effected here is to me a guarantee of what may yet be done. In order to obtain this result, my dear Brothers, it will only be necessary to maintain yourselves constantly faithful to your vocation, that is to say, to be always what I think you are and what our holy Rules require of you: and let me recall to your memory the prospect that opens to your view: «What a field extends before them! How

⁴⁴ Reproduced here is the handwritten copy of an English text written in 1850, contained in the O.M.I. General Archives, Rome: file *Visites canoniques de la province Anglo-Irlandaise*.

grand, how holy, the work which they contemplate!... What may not be done by men, desirous of following the footsteps of Jesus Christ, their Divine Master, in order to reconquer so many souls who have thrown off His yoke. They must seriously apply themselves to their own sanctification and march manfully forward in the same path in which so many apostles, so many evangelical labourers, engaged in the same conflict to which they feel themselves borne onward, have furnished us with so many wonderful examples of the greatest virtues. They must entirely deny themselves: they must aim only at the Divine Glory, the benefit of the Church and the salvation of souls; they ought to renew themselves continually in the spirit of their mind; they ought to live in a habitual state of self-abasement and in the perpetual desire of attaining the summit of perfection; they ought to be lovers of poverty, inclined to penance and mortification, detached from all irregular affection for the world and for kindred, fired with zeal, so as to be prepared to spend wealth, endowments, the comforts of life and life itself, for the love of Our Lord Jesus Christ, for the interests of the Church and the salvation of their brethren. Thus with a superabundance of divine confidence, they shall step on the arena, to engage in mortal combat, for the greater glory of His Most Holy and Most Tremendous Name."

These words, upon which you have undoubtedly often meditated, express my mind and I could not do better than borrow them from the Code which the Church has given you, that you may continually draw thence the rules of conduct which you have to follow.

Who will not recognize the abundant blessings with which God has prevented us, when he considers the pitch of prosperity our Congregation has attained in England, during the few years which have elapsed since the arrival of the first among you, whom I sent hither. We examined for nearly three years this land which was to become so fertile and it was only after that space of time that the first colony was founded here.

But since that date, it is not labour that has been wanting to the labourer, it is the labourers who are wanting for so much work, numerous as are, relatively to our resources, the subjects of the Congregation, whom we have successively sent hither.

Among the several establishments which we at present number, is the house of "Maryvale", where we have had the consolation to find, besides the five Fathers who direct it, seven Oblates, not counting two

others who are studying philosophy elsewhere, and five choir novices, as well as two lay-Brothers, and, to give homage to the truth, where regular observance and fervour are even more remarkable than the number of members. The Fathers of this house serve, what is called in England, the congregation, not only of Maryvale, but also that of Ashbourne. The little community resident at Aldenham, which is composed of 3 Priests and 2 Brothers, serves also Bridgenorth, Wenlock and Middleton and to know if God blesses the work of our Fathers, who are less than two years established there, it suffices to say, that visiting this house, I baptized the 77th convert to the faith of the Catholic Church, and that since my visit 6 others have entered the bosom of the Holy Church. Those Fathers have also signified to me the happiness which they experience in labouring in the holy ministry, desert and solitary as is the place in which they live, where nothing is wanting either to their piety or to their bodily support. At Everingham I found a fervent community, composed of 4 Priests, 2 Oblates and 1 Laybrother. They live in a pretty little house called "The Priory", picturesquely situated at the extremity of the park of Mr. Maxwell, a distinguished benefactor of the Congregation. From their Priory, the Fathers serve the congregation of Everingham, which attends its religious exercises in the beautiful chapel of Mr. Maxwell's Hall, in which nothing is wanting to the magnificence of the Catholic worship. Our Fathers live quite independent in their Priory, in which they possess the M. H. Sacrament. They also serve the flocks at Pocklington and Howden. The existence of this last is due to the zeal of our Missionaries, who have formed it without extraneous aid. Till their arrival this mission did not exist; there were no Catholics in the locality.

What shall I say of Penzance, the cradle of our Congregation in England? This was the first point gained, by which we were introduced into this Island, which we wish to aid in conquering to Jesus Christ, to whom England proved unfaithful. There were at Penzance a dozen of bad Catholics when we arrived there, of men, who had almost forgotten their name, so unprovided were they with the succours of our holy Religion. Never, since the unhappy reformation had the sacrifice of the Mass been celebrated there. Heresy, especially in the form of "Methodism", had, as it were, entrenched itself there! Well, we have the consolation and, let us say it in all humility, glory, since we refer all to God, Who so powerfully assists us, to have raised a temple to the Lord which, for beauty and dimensions, rivals many that have been constructed in England, since the emancipation, and to be

the first to recall Jesus Christ, our Divine Master, to reign there once more, and receive the adorations of those who had abandoned Him, and now return to His worship. These already number more than 250. I confirmed 32 of these new converts and I received the abjuration of 2 more a few days ago, whom I baptized conditionally. One of these two neophytes was Miss Peel, cousin german of the former minister. This lady was one of the ornaments of the Anglican Church at Penzance. Her piety and liberality rendered her valuable to the sect, wick she aided with her fortune. She gave 100 Louis d'or to support a minister in a certain locality which has escaped my memory and furnished all the money requisite for the support of protestant school. At Penzance, a small community of women Religious from l'Osier has been established, and our Fathers at Penzance serve also the mission of Camborne, where one of them celebrates Mass and preaches on Sunday; they also celebrate Mass and preach at Helston.

To these establishments must be added the ministry of our Fathers at Manchester and at Liverpool. After the mission which they gave in this great seaport, the public hailed with joy their establishment there. His Lordship, the Bishop of Liverpool, at the request of the priests of that town, entrusted our Fathers with the congregation of the Chapel of the Holy Cross, in the most densely inhabited and poorest part of the town. In their parish resides a great number of poor Irish, who had been till then neglected; but since our Fathers were established there, the good which they have done is incalculable and will increase daily. Here I refer to the reports given by the journals, regarding my appearance in this parish. For this community, hitherto only 3 Priests and 2 Laybrothers could be furnished.

Too much reason have I to bless God for this wonderful increase; and I have not ceased to do so, from the first time I put my foot on English ground, above all during the Holy Sacrifice of the Mass. No! we shall never be able to thank the Lord sufficiently for all that He has deigned to work for our Congregation in England.

It is then of the greatest importance, my dear Friends, to correspond to all these graces with great fidelity: for it must not be dissembled that the kind of ministry you exercise, the peculiarity of your position, scattered as you are over the immense extent of this kingdom, the small number of labourers which you count, the kind of life led by those whom you are obliged to frequent, with whom you have obligatory intercourse, the habits of the ecclesiastics, whose friendship you must cultivate, are so many dangers for you of swerving

from the holy Rules, which it is your duty to follow and practise, in virtue of your religious profession, which separates you from the world, and which ought to distinguish you from all other ecclesiastics.

Thus, if you wish not to lose the fruit and merit of your labours, live always conformably to your holy Rules, the spirit of which you ought to meditate on more and more, in order to conform to it all times, in all places, in all circumstances. Whatever your occupations may be, never fail to make your morning and evening meditations, never abstain from saying your Mass, whatever pretext may present itself: the wrong which you would do to yourself and to the Church, the glory which you would withhold from God, and all the other reasons which you know, and which it is useless for me to adduce here, oblige me to make this a duty of conscience for you. To act otherwise, would be to depart entirely from the spirit of our Institute, and from what has been constantly practised in it. I might cite the example of all our Fathers before us, who have never yielded in the greatest difficulties, nor in the most painful privations, to the temptation of depriving themselves of the happiness of celebrating the Holy Sacrifice. I content myself with transcribing the words of the Rule: "Everyday they must be careful to celebrate the most Holy Sacrifice of the Mass; and if, during a journey, when several Missionaries travel together, there is no possibility of all saying Mass, but if all cannot possibly celebrate, one at least shall enjoy this privilege, the others communicating within that Mass; nevertheless, every exertion must be made, in order that the Missionaries may not be deprived of the precious fruit of the M. Holy Sacrifice, obtaining from It, only in the case, in which nothing better can be done." It was also with the same view, that we requested and obtained from the Holy Father, Leo the 12th, of happy memory, the faculty of saying Mass on our journeys, not less than three hours after noon, which supposes that, being in the possibility of doing it, we ought to be in the disposition of extending the natural fast to that advanced hour, rather than deprive ourselves of that Holy Sacrifice, and many of our number have profitted by this concession, when they have seen it in their power to arrive before that hour in any of our houses. But if this case is rare, it ought to be still more rare, to see a Missionary of our Congregation abstain from saying Mass under pretexts which the spirit of our Institute cannot admit.

I insist on this point, because to my great astonishment, I met some of our Fathers capable of this unpardonable sloth, a real infraction of one of our most essential Rules, and this, perhaps, from

having seen other Priests make no difficulty in omitting Mass when, to say it, it would cost them a little trouble. I am confirmed in my supposition, from its having been my lot to meet with a Priest, otherwise good, who unceremoniously said to me, in a religious house, in which I was going to say Mass, as well as the Fathers who accompanied me: "Tomorrow, I shall take a little repose." This did not mean that he would rise later, for he attended me; but simply that he would not give himself the trouble of saying Mass. It is the repetition of similar examples, under the eyes of our Fathers in England, which might induce them to contract evil habits, against which it is my duty to protest. Let us not forget, my beloved Friends, that you are called to engage with the "strong one armed"; in one of his formidable strongholds, and that you need nothing less than the strength of God Himself, to triumph over this powerful enemy. And whence will you draw the strength, but from the Holy Altar, and from Jesus Christ your Head? Our devotion towards His Divine Person ought to be the more lively, that we have, before all, to repair the outrages which He has received in this land wherein you dwell, and to atone to Him, for the impious and insolent revolt, in which this strayed people still persevere; refusing to adore Him in this Sacrament of His love for men. Let this spirit of reparation, therefore, animate us constantly, let it inflame our souls, let it inspire us always to leave nothing undone; 1st to offer Him ourselves, as it were, a holocaust and to bring back to Him as many as possible of the strayed souls. On this subject, I wish you to observe that the time is come for attacking error by direct ways, not only by prayer, but by preaching. You are not called on to preserve timidly, as heretofore, the small number of faithful souls, who in the midst of most cruel persecution, had not bent the knee to Baal. At the present day, there is question of reconquering the empire snatched from Jesus Christ, by an incessant attack on all the errors which divide the enemy, who is reduced to the necessity of depending only on the power of numbers and on the protection of the secular arm. Heresy feels its weakness and calls, so to speak, for a parley, and would desire nothing better than to live at peace with you; this once obtained, it would give you no further trouble. But no! we must advance; its defeat is certain, its time is fixed; it remains for you to contribute your aid to the triumph of Truth: prepare by profound study the arms which you shall have to wield. It is by preaching, accompanied with prayer, that you will introduce the light into men's minds. The world is disposed to hear you, you need only speak in the proper manner and in this you cannot succeed, but by study.

The example of the regularity of your life will also contribute to hasten the return of our strayed brethren: wherefore always respect yourselves very much in the intercourse which you are obliged to have with the world: let your carriage be grave and modest; do not think yourselves obliged to follow in everything the usages generally received, which may sometimes, if they do not actually trench on the virtue of temperance, be at least but little in conformity with the spirit of mortification, which is recommended to you by the Rules. Hesitate not to say, if necessary, that you are forbidden to eat out of your repasts; and if it should happen that you were pressed too much on a Friday, declare simply, that you are bound to fast on that day by your Rules. Be assured that, so far from being offended, people will be edified by this moderation and by this fidelity to the Rules.

I shall add, in speaking of the spirit of mortification and penance, that it would be a mistake to imagine that the 7th article of the 3rd paragraph, 2nd chapter of our Rules, regards only Novices and Oblates. For this article, as all the rest of the paragraph "*De mortificatione et corporis afflictationibus*" must be observed by all the members of the Institute, according to the constant and continual practice of all the houses of the Institute, in which I have lived. What unpardonable laxity, to understand it differently from the sense in which it has always been explained by us, and received by others, "*Nil praesentibus regulis statuitur*", that there is nothing fixed as to time and number, except by usage, but the examples which are cited, and the terms which are employed, prove that if there is nothing fixed, there is something positively recommended; and custom, which has the force of law, has sufficiently explained it, as we ourselves have done, both orally and in writing. During your Novitiate, you must have been sufficiently instructed upon the advantage of bodily mortifications, so that I need not speak of them here; time would fail me, were I to undertake other details. I cannot, however, dispense myself from saying that it is time to cease hearing the confessions of the other sex in the manner hitherto in use. I know not to what extent, during the persecution, departure from the received practice may have been carried on this point; but it is certain that, at the present day, it is no longer allowable to depart from the general rules of the Church and I say, during my travels in England, that it is so well understood that confessionals have been placed, according to the rule, in a great number of Churches in London, Birmingham, Erdington and Bristol. Shall it be said that Religious, belonging to a Congregation, which

ought to serve as a model to the Clergy in all that regularity and discipline require, will persist in an exceptional usage, which can have no excuse, save in the impossibility of doing otherwise? This cannot be. I decree, then, in this Visitation, that none of our Fathers shall, in our Chapels, hear the confessions of women out of the confessional; or, if it is not possible to procure confessionals all at once, I ordain that a large boarding with a grating be placed between the penitent and Confessor; and, to secure the observance of this ordinance and to close the mouths of persons, little accustomed to the wise rules of discipline, who might manifest opposition, I declare that I will pronounce the punishment of Interdict against any of our Fathers who shall render himself guilty of this act of disobedience. The presence ordinance to be rigourously put in execution, dating from the 1st of October of the present year: but I have sufficient reliance on the good spirit of our Fathers and their deference to authority, to be persuaded that no one will await this remote date to conform with my intentions. In this matter, I charge the conscience of the Rev. Father Visitor, and of the local superiors, reminding them that comminatory sentences oblige under pain of sin. As for the rest, if I use this precision and severity in the present address, it is less to ensure the execution of it, on the part of our Fathers, whose delicacy is known to me, than to furnish them with a peremptory reply to all the contradictions and repugnances of persons who apply to them for confession.

I finish, my beloved Children, this Act of Visitation, by giving you all my paternal benediction.

Done at Maryvale, 22nd July, 1850.

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

A copy of the present Act of Visitation, duly collated, shall be sent to all the houses of the Congregation in England, to be read there in the Community, and deposited in the archives of the House.

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

5. Act of Visitation of the Community of Inchicore.⁴⁵

Dublin, July 26, 1857.

I do not wish to leave Dublin without expressing my satisfaction to the community which I have just visited. The excellent spirit,

⁴⁵ Orig. — Rome, Postulation arch. — L. M. Oblates of Dublin.

regularity and zeal of the little group of Fathers which comprise this community have particularly edified me. I am quite consoled to see how well they fulfil the fine mission which the Lord has given them in establishing our Congregation in this important city. This I consider an appreciable grace and recompense for the work they have accomplished for the glory of God and the salvation of souls in the Augustinian church and elsewhere. I say this by way of encouraging them to respond to this protection received from God by a constant fidelity to their holy Rule. The resultant regularity in their conduct will edify the people and gain their confidence which is so necessary for our ministry. God will always bless them more and more and will strengthen their work so well begun.

I have no other recommendation to make to them. All I would like is that in order to perpetuate the memory of the virtues and holiness of our blessed and regretted brother, very dear Father Richard, a bust of him be obtained and placed in a prominent place in the house.

As the devotion of the faithful has prompted them to donate a considerable amount for the erection of a monument to him, I consent that this sum be accepted accordingly and that a good part of it at least be used to erect a fairly modest but suitable monument with an inscription in keeping with the good and justifiable opinion they have conceived of him.

I consign herewith in writing the impossibility of my tolerating that, in the confessionals found in our churches, use be made of the grills that are customary in this country. It is surprising that in adopting here as they do all the usages of Rome, they deviate from them so considerably in such an essential matter. Whatever the reason and regardless of local considerations, I absolutely forbid from now on that use be made of the present grills in any of our churches or chapels under pain of interdiction *ipso facto* for any priest of our Congregation who might so use them. This notification will have force of law and will go into effect eight days after the publication which I make thereof today, July 26, 1857. Instead of the grills now in our confessionals, grills of metal plate or leather pierced with small holes the size of half a French 50-centime coin are to be installed.

Before erecting the monument on the tomb of Fr. Richard, the plan will be sent to me for my approval.

The same must be done for any plan of construction whatever.

I recommend once more to our Fathers of Dublin that they write down all they can remember of the holy life, words and deeds of our dear Father Richard. My intention is to put together a record which can be read in our houses on the anniversary of his holy death and in our noviciates and scholasticates when superiors will judge it suitable.

I leave full of admiration for the faith of the good people to whom our Fathers render their services and touched to the bottom of my heart by the tributes of respect and affection which they have so well and truly manifested towards me. I leave full of gratitude for the very affectionate kindnesses of His Grace the Archbishop who has shown in my regard the most gracious marks of thoughtfulness. I leave affected by all the amical considerateness both of Bishop O'Connor and of Rev. Father Prior of the Augustinians, as well as by the kindly attentions of the Vicar Generals, Pastors and Religious of whom I have had occasion to meet quite a large number. I leave with the painful thought that I shall not see again this good people and these worthy men who have shown themselves so amiable towards me and who, from His Grace the Archbishop down, have expressed much regret that I cannot extend any longer my sojourn amongst them.

I end these notes by recommending myself to the remembrance and prayers of my dear children, the Fathers and Brothers of this young community of Dublin and I give them all with grateful heart my paternal benediction.

† Charles Joseph Eugène, Bishop of Marseilles,
Sup. Gen.

P.S. As Father Provincial and another Father are leaving with me for Leeds and there will be much difficulty in executing promptly the change of grills which I have prescribed, I extend for the period of one month the authorization to continue using those presently found in the confessionals. It will be after this period that the sanction of my prescription will take effect.

† C. J. Eugène, Bishop of Marseilles, Sup. Gen.

Index of Names

— A —

Aix, 52, 57, 63, 69, 70, 91, 153.
 Aldenham, 61, 81, 82, 187.
 Algeria, 44, 46, 52.
 Allard, Jean François, O.M.I., 53, 78, 79, 83.
 Alphonsus de Liguori, 54.
 Amiens, 62.
 Amisse, Pierre Julien, O.M.I., 56, 99, 101, 102, 104, 105.
 Antoine, Joseph Eugene, O.M.I., 66, 69, 70.
 Arnoux, Joseph François, O.M.I., 34-38, 41, 42, 48, 81, 85-86, 99, 103-104, 116, 138-139, 145, 146, 147-148, 156-157, 158.
 Arundel, Lord, 55, 59, 62, 124-126.
 Ashbourne, 28-31, 64, 187.
 Ashby, 21.
 Aubenas, 112.
 Aubert, Casimir, O.M.I., 1-15, 19-21, 28-29, 33-39, 44-46, 47-50, 52-54, 59, 64-67, 69-70, 73-83, 85-87, 89, 109-113, 121, 124-127, 129, 136, 139, 144, 147, 155.
 Aubert, Pierre, O.M.I., 9, 10, 11, 13.
 Augustine, St., 20.
 Auriol, 155.
 Ayral, Jean Pierre, O.M.I., 125.

— B —

Baal, 190.
 Babel, Louis, O.M.I., 157.
 Baggs, Michael, Apostolic Vicar of the West, 12.
 Baillard Brothers, 96.
 Bargy, Joseph, O.M.I., 102.
 Barthélemy, Marquis of, A.F.X.S., 130.
 Baudrand, Jean Fleury, O.M.I., 2, 47, 75.
 Baveux, Leonard, O.M.I., 3, 58.

Belgium, 34, 95.
 Bellanger, J. B., O.M.I., 44.
 Bellon, Charles, O.M.I., 28-32, 34, 36-42, 46, 47-54, 65-66, 87-90, 95-99, 101-103.
 Belmonte Vintimiglia, Prince, 71.
 Bennett, Guillaume Marie, O.M.I., 139, 146.
 Berne, Jean Baptiste, O.M.I., 79.
 Berthelet, Olivier, family of, 3.
 Bettachini, Horace, Bishop of Jaffna, 40.
 Birmingham, 33, 42, 56, 59, 60, 71, 126, 191.
 Blanchet, Magloire, Bishop of Nesqually (now Seattle, U.S.A.), 56.
 Blida, Algeria, 44.
 Boisgelin, Eugene de, 57.
 Boisramé, Prosper, O.M.I., 139, 141-143, 146, 148-151, 153-154, 159-160.
 Bompert, Victor, O.M.I., 113-115.
 Bordeaux, 58, 62, 96.
 Boufarik, Algeria, 44.
 Bouquillon, Jules, O.M.I., 135-136.
 Bourassa, A.M., O.M.I., 3.
 Bouvier, Ferdinand Philippe, O.M.I., 12.
 Boyle, Thomas, O.M.I., 81.
 Bradshaw, Edward, O.M.I., 7, 10, 12, 18, 105, 127.
 Bridgenorth, 81, 82, 187.
 Briggs, John, Bishop of Beverley, 74, 76, 136.
 Bristol, 191.
 Brown, George, Bishop of Liverpool, 188.
 Brunello, Felix, priest, 130, 131.
 Burfin, Melchior Joseph, O.M.I., 95.
 Brussels, 54-55.
 Byrne, R.B., O.M.I., 158, 159.

— C —

Caihhol, J.B.M., Vicar General of Mar-seilles, 64, 75, 131, 136.
 Calais, 62.

Camborne, 188.
 Campden, 137-138.
 Campden, Lord, 123, 124.
 Canada, 3, 5, 7, 33, 89, 105.
 Canada, Oblates of, 2, 52, 72-75, 89, 117.
 Cannes, 75.
 Caransant, R.H.J., priest, 130.
 Carbonnel, Jean Joseph, canon, 125, 137, 174, 185.
 Ceylon, 37, 38, 39, 52, 75, 91, 103, 156, 158-159.
 Charles, St., 138.
 Chatrousse, Pierre, Bishop of Valence, 99, 102.
 Chauviré, Alexandre Joseph, O.M.I., 43.
 Chirac, Auguste, priest, 130.
 Chirouse, E. Casimir, O.M.I., 115.
 Cirey-sur-Blaise, 45.
 Civitavecchia, 70.
 Cologne, 55.
 Compin, Joseph, O.M.I., 101.
 Cooke, Robert, O.M.I., 10, 12, 17, 46, 48, 76, 78, 79, 80, 82, 86, 88, 98, 106, 111, 113, 116, 118, 123, 139, 144-147, 148, 153, 155, 158, 194.
 Cooke, Roger, O.M.I., 37, 40.
 Cooper, George Joseph, O.M.I., 97, 99.
 Cork, 4, 8.
 Corsica, 83, 121.
 Coste, J. M. François, O.M.I., 34.
 Coulomb, Vincent, priest, 72.
 Courtès, Hippolyte, O.M.I., 70, 87.
 Coussinier, Marie Barthélemy, priest, 17.
 Crawley, George, O.M.I., 76, 79, 80, 82.
 Crousel, Pierre F.S., O.M.I., 123, 158.
 Cullen, Paul, Archbishop of Dublin, 122, 129, 132-135, 146, 148, 194.
 Cumberland, 82.

— D —

Dahdah, 124.
 Dalton, Patrick, O.M.I., 87, 90, 103.
 Daly, William, O.M.I., 7, 8, 12-14, 18, 28, 30, 64, 65, 70, 73, 74, 77-79, 82, 87, 88, 89, 117.
 Damas, Madame de, 45.
 Dandurand, Damase, O.M.I., 3.
 Darcimoles, P.M.J., Archbishop of Aix, 63, 64.

Dassy, Louis Toussaint, O.M.I., 34.
 Dayman, M., 82.
 De Beer, Brother, O.M.I., 95, 101.
 Demers, Modeste, Bishop of Vancouver, 57.
 Donnet, F. F. Auguste, Archbishop of Bordeaux, 58, 62, 96.
 Dover, 59.
 Drummond, Henry, 127.
 Dublin, 4, 35, 115, 119, 122, 123, 129-134, 146, 147, 158, 192-194.
 Dunne, Lawrence, O.M.I., 40, 63, 70, 79, 82, 89.
 Durieu, Paul, O.M.I., 115.
 Durocher, Eusèbe, O.M.I., 3.
 Dutertre, Pierre François, O.M.I., 81, 82, 126.

— E —

Edinburgh, 135, 138, 143, 144, 154.
 Egan, Cornelius, Bishop of Kerry, 23, 24.
 Egan, James, O.M.I., 52, 76, 147.
 Egypt, 176, 182.
 England, 2, 5, 6, 9, 20, 29-36, 38, 40, 41-43, 46, 47, 48, 50, 53, 58-60, 64, 67, 72-76, 79, 83, 85, 87, 88, 93, 94, 97, 102, 109-111, 117, 134, 143, 172, 185-188, 190-192.
 England, Travels of the Founder in, 43, 53-63, 90, 122, 124-138, 185-194.
 Erdington, 191.
 Estrangin, M., 55.
 Everingham, 29, 42, 58, 60, 74, 76, 80, 81, 99, 111, 133, 137, 187.
 Eymère, Jean Pierre, O.M.I., 52.

— F —

Fabre, Joseph, O.M.I., 70, 75, 81, 88, 110, 125-131, 136.
 Ferrari, jesuit, 59.
 Fielding, Lord, 67.
 Fitz-Henry, Thomas, O.M.I., 89.
 Flurin, J.B.E., O.M.I., 158.
 Foran, Nicholas, Bishop of Waterford, 23.
 Fortoul, Honoré, Minister of Cults, 138.
 Fox, L. Charles, O.M.I., 52, 95, 116, 123, 139, 147.

France, 5, 7, 24, 34, 55, 97, 103, 157,
172, 177, 181, 193.
Fréjus, Grand Seminary of, 79.
Fridlin, Lord, 124.

— G —

Galashiels, 90, 135, 136, 153, 154.
Galveston, 85.
Gibney, James, O.M.I., 142.
Gilligan, John, O.M.I., 143.
Gillis, James, Apostolic Vicar of Edin-
burgh, 135.
Gobert, Jean Pierre, O.M.I., 52.
Grâce-Dieu, 17, 21, 25, 42.
Grandidier, C.J. Louis, O.M.I., 145, 147.
Grandin, Vital, O.M.I., Coadjutor Bishop
of St. Boniface, 157.
Grandville, Lady, 62.
Grant, Thomas, Bishop of Southwark,
124.
Great Britain, 19, 20, 33, 135, 176.
Grenier, F. Auguste, O.M.I., 43, 46.
Grenoble, 45.
Grey, Pierre, O.M.I., 10, 12, 74, 89, 90,
112.
Gubbins, James, O.M.I., 126.
Guibert, Joseph Hippolyte, Bishop of
Viviers, 78, 99, 110-111.
Guigues, Eugene, O.M.I., Bishop of
Bytown (now Ottawa, Canada), 2, 13,
15, 35, 56, 58, 61.
Guillard, Joseph Marie, O.M.I., 125, 139.
Guiol, Louis, canon, 126.

— H —

Haly, Francis, Bishop of Kildare, 4.
Havre, 56.
Healy, Edward, O.M.I., 139.
Helston, 188.
Henry VIII, 170.
Herbomez, Louis d', O.M.I., 46, 54.
Hickey, Patrick, O.M.I., 96, 97, 146, 150.
Holy Cross, 78.
Holy Spirit, 31, 127, 162, 169, 171.
Honorat, Jean Baptiste, O.M.I., 2.
Hope-Scott, James, 143, 153-154.
Howden, 74, 80, 81, 82, 187.

Hudson Bay, 69.
Hughes, John, Archbishop of New York,
67.
Hurter, historian, 169.
Hyères, 153.

— I —

Inchicore, 118, 146.
Ireland, 2, 4-6, 8, 9, 20, 23-24, 33-34, 58,
62, 106, 123, 134, 143, 144, 146, 153,
174-185.
Israel, 176, 182.

— J —

Jaffna, 158.
Janin, Gaspard, O.M.I., 46, 101.
Jean du Sacré-Cœur, Père, 130.
Jeancard, Jacques, Bishop, 64, 75, 124-
126, 128.
Jesus Christ, 127, 163, 166, 170, 173, 178,
182, 186, 188, 190.
Jolivet, Charles Constant, O.M.I., 34, 37,
43-44, 81, 126.
Judas, 90, 170.

— K —

Keating, Louis, O.M.I., 10, 38, 39.
Kenny, Hugh, O.M.I., 8.
Kerr, Lord Henry, 153.
Killarney, 23, 24-25.
King, John, O.M.I., 139.
Kirby, Patrick Mary, O.M.I., 52, 63, 82,
87, 100, 101, 105.

— L —

Lablachère, 52.
Lagier, Jean Joseph, O.M.I., 79.
Lagier, Lucien, 2.
Lamarche, Auguste Nicolas, O.M.I., 113,
114.
Lambert, priest, 123.
Laverlochère, Jean Nicolas, O.M.I., 69.
Leeds, 76, 79, 82, 87, 94, 103, 104, 117,
118, 123, 125, 132-134, 138, 146, 148,
155, 156, 159, 194.

Lempfrit, Honoré, O.M.I., 57.
 Leo XII, 189.
 Léonard, cf. Baveux.
 Limoges, 52, 58, 62, 102.
 Liverpool, 47, 49, 51, 56, 58, 61, 67, 74,
 78, 79, 80, 81, 82, 102, 104, 105, 111,
 126, 133, 138, 157, 188.
 Logegaray, Julien Maurice, O.M.I., 95.
 London, 24, 28, 35, 55, 58, 59, 62, 63, 80,
 83, 124-127, 137, 138, 191.
 Longueuil, 2.
 Louis de Gonzague, St., 59.
 Luigi, Dominique, O.M.I., 83.
 Lynch, F.J., O.M.I., 63, 76, 79.
 Lyons, I.
 Lys-Marie, 90, 100.

— M —

Malleville, Brother, 160.
 Manchester, 46, 47-49, 58, 61, 64, 74, 188.
 Mangin, Joseph, O.M.I., 135.
 Manuel, F.M., O.M.I., 113, 114.
 Marseilles, 7, 12, 13, 52, 54, 60, 69-71,
 90, 104, 121, 122, 124, 137, 174, 178.
 Marseilles, Calvaire, 29, 48, 88, 91.
 Marseilles, Church of the Trinity, 12.
 Marseilles, Grand Seminary, 87.
 Marseilles, Summerhouse of St. Louis,
 143.
 Martin, J. A. Mathieu, O.M.I., 46.
 Mary Immaculate, 25, 31, 86, 110.
 Maryvale, 33, 42, 48, 51, 56-61, 63-64,
 72-73, 78, 80, 81, 90, 187, 192.
 Mathieu, Père, 48.
 Matthews, Joseph, O.M.I., 158.
 Maulbon d'Arbaumont, Louis Marie, 130.
 Maurel, Pierre Noël, priest, 72.
 Maxwell, William, 58, 60, 70, 99, 103, 111,
 132-133, 187.
 Maynooth, 4, 129.
 Mazenod, Fortuné, 114.
 Mazenod, Eugénie, 57, 125.
 McDonagh, Francis, O.M.I., 8, 40, 63,
 81.
 McHale, John, Archbishop of Tuam,
 23-24.
 McKeever, Joseph, O.M.I., 141.

Meehan, Thomas, O.M.I., 8.
 Meirieu, M.J. Bishop of Digne, 78.
 Merino, J.A.D., Bishop of Minorca, 11.
 Middleton, 90.
 Mille, Jean, O.M.I., 34.
 Milner, John, Apostolic Vicar of the
 Midlands, 42.
 Moses, 182.
 Mola, Jules, O.M.I., 159.
 Molony, Richard, O.M.I., 51, 56.
 Montolivet, Oblate Scholasticate of, 112,
 126, 133, 139, 143, 156.
 Montpellier, 46.
 Montreal, 2.
 Mouchette, Antoine, O.M.I., 133.
 Moulin, Jean, O.M.I., 125.
 Mourier, Calixte, O.M.I., 100.
 Murphy, John, Bishop of Cork, 4, 5, 9.
 Murray, Daniel, Archbishop of Dublin,
 23.
 Murray, Nicholas, O.M.I., 40.
 Murray, William Patrick, O.M.I., 141,
 149.

— N —

Nancy, 34, 43, 45, 52.
 Naples, 72.
 Natal, 53, 75, 77, 79, 82, 89, 91, 93, 95,
 101, 114, 156.
 Naughten, John, O.M.I., 7, 8, 17, 18, 27,
 28, 50.
 Naughten, Michael, O.M.I., 27, 51.
 Nesqually, 38.
 Newman, John Henry, 42, 59, 166, 169.
 Nimes, 70.
 Noble, John, O.M.I., 8, 17, 25, 46, 48,
 73, 77-80, 106, 111, 116, 135, 143, 144,
 153.
 Nolan, Peter, O.M.I., 156.
 Norfolk, Duke of, 124-126.
 N. D. North America, 176.
 N.D. de Bon Secours, 110, 112.
 N.D. de Cléry, 96.
 N.D. de l'Osier, 2, 7, 9, 11, 12, 15, 45,
 47, 75, 76, 95, 98, 101, 104, 139, (188?)
 N.D. de Lumières, 11, 34, 42, 46, 52.
 N.D. de Sion, 96.
 N.D. de Talance, 96.

— O —

O'Connell, Daniel, 3, 182.
O'Connell, William, O.M.I., 141.
O'Connor, Daniel, O.S.A., Apostolic
Vicar of Madras, 123, 132, 194.
Oregon, 39, 46, 54, 56-57, 101, 156.
Oscott, 56, 57.
Ostend, 59.
O'Sullivan, Michael, priest, 4, 5, 8, 23.
Oxford, 33, 42.

— P —

Palermo, 71.
Palle, Pierre, O.M.I., 35-36, 40.
Pandosy, F.J. Charles, O.M.I., 115.
Paris, 58, 62, 63, 73, 76, 121, 125, 131,
136-138, 145, 147, 156.
Parisis, P.L., Bishop of Langres, 57.
Pastré, 55, 124.
Patrick, St., 20.
Paul, Reverend, 125.
Paul, St., 161, 162, 166, 167, 175, 178, 181.
Pavy, Louis Augustin, Bishop of Algeria,
44, 46, 64.
Payan, Antoine, priest, 72.
Peel, Miss, 188.
Penzance, 7-11, 13, 14, 17, 21, 30, 42, 62,
64-65, 69, 78, 80, 188.
Perron, Frédéric, O.M.I., 7, 17, 29.
Philippe, 137.
Philip Neri, St., 42.
Phillipps de Lisle, Ambroise, 17, 25, 62.
Pianelli, Charles, O.M.I., 75.
Pius IX, 25, 72, 180-185.
Pinet, Horace, O.M.I., 117-118, 121.
Plymouth, 69.
Pocklington, 187.
Pourret, François, O.M.I., 56.
Power, Michael, Bishop of Toronto, 3.
Power, Reverend, 7, 14, 18.

— Q —

Quesnel, Mde Jules, 3.
Quimper, Grand Seminary of, 138.

— R —

Red River, 103.
Ricard, Pascal, O.M.I., 56.
Richard, Gustave, O.M.I., 93-96, 98, 100-
101, 105-107, 111, 113-116, 119-123,
193, 194.
Richard, Pierre Louis, O.M.I., 115.
Ring, William, O.M.I., 139.
Rio de Janeiro, 54.
Rome, 67, 69, 70, 75.
Rouisse, François, priest, 78, 81.
Rouland, Gustave, Minister of Cults, 138.
Ryan, J. Bernard, O.M.I., 81, 89, 125.

— S —

Sabon, Jean Baptiste, O.M.I., 79.
Saby, Jacques, O.M.I., 54.
Saint Boniface, 156.
Saint Wilfrid, 60.
Sallaz, Claude, O.M.I., 63.
Sallony, Angélique, 57.
Santoni, Jacques, O.M.I., 9, 10, 11, 15,
47, 74-76, 78, 79, 96, 102.
Scotland, 90, 101, 134, 135, 143, 145,
153, 154.
Semeria, Étienne, O.M.I., Bishop of
Jaffna, 29, 40, 158, 159.
Shrewsbury, Lord, 60, 71.
Sicily, 71.
Sicklinghall, 90, 100, 103, 111, 133-136,
138, 139, 144-147, 157-159.
Signay, Joseph, Archbishop of Quebec, 3.
Silvy, Alexandre, O.M.I., 91.
Simonet, Laurent, O.M.I., 145, 147, 158.
Sodom and Gomorrha, 166.
Soullier, Louis-Jean, O.M.I., 134-135.
Stolberg, de, 169.
Surel, Philippe, O.M.I., 46, 101.

— T —

Taché, Alexandre, O.M.I., Bishop of St.
Boniface, 114.
Talbot, Bertrand, 71-72.
Talbot-Tyrconnel, 72.
Tamburini, A. Louis, O.M.I., 17, 79, 82.

Telmon, P. Adrien, O.M.I., 2, 75.
 Tempier, François-Henri, O.M.I., 8, 29,
 46, 54-64, 66-67, 70, 72-75, 81, 87, 88,
 95, 124-126, 131-134, 135-138.
 Texas, 85, 86, 156.
 Thames, 54, 59.
 Timon, John, Bishop of Buffalo, 55, 59.
 Tobias, 167.
 Tortel, Adolphe, O.M.I., 37, 40, 42.
 Toulon, 57, 70.
 Trudeau, Alexandre, O.M.I., 28, 81, 82.

— U —

Ullathorne, G. Bernard, Bishop of Bir-
 mingham, 42, 56, 60.
 United States, 9, 77, 79, 81, 91.

— V —

Vacher, Urbain, O.M.I., 91.
 Valence, Grand Seminary of, 98-99, 102.
 Vancouver, 57.
 Verdet, Jean Maurice C., O.M.I., 79.
 Viala, Jean, O.M.I., 44.
 Vico, 52.

Vincens, J. Ambroise, O.M.I., 8, 13, 15,
 28, 40, 80, 85, 87, 88.
 Vintimille, Countess, 71, 72.
 Vitagliano, Pierre Thaddée, canon, 132,
 134.
 Viviers, 111.

— W —

Wales, 127.
 Walsh, Samuel, O.M.I., 8, 86, 89, 90.
 Welsh, Thomas, Apostolic Vicar of
 London, 21.
 Wenlock, 187.
 Wicart, J., Bishop of Fréjus, 78.
 Winter, William, O.M.I., 91.
 Wiseman, Nicholas, Archbishop of West-
 minster, 25, 28, 35, 56, 58, 62, 133,
 162, 174.

— Y —

York, 60.
 Youghal, Seminary of, 4, 7.

— Z —

Zucher, Charles T., O.M.I., 63.

Index of Subjects

— A —

Acts of Visitation, 185-194.
 Adultery, 142.
 Americans, 39.
 Anglicans, 60, 166.
 Apostates (apostasies), 89, 90, 95, 96, 101, 106, 120, 169, 170.
 Apostles, 170, 171.
 Augustinians, 123, 129, 132, 194.

— B —

Benefactors, 3, 50.
 Bishops, English, 20.
 Bishops, Irish, 7, 20.
 Bishops, service of 25.
 Buddhists, 158.
 Brothers of St. Patrick, 4.
 Brothers, teaching, 158-159.

— C —

Capuchins, 34, 123.
 Chapter of 1850, 46.
 Chaplains on ships, 57.
 Charity, 23, 43, 178.
 Chartreuse, 142.
 Church, 183, 186.
 Church (Catholic) in England, 124-125, 161, 162, 166, 167.
 Church of France, 172-173.
 Cities establishment of Oblates in, 49-50, 51, 64.
 Clergy of Marseilles, 72.
 Codex historicus, 8.
 Community, 25, 27, 136, 145.
 Condescension, 148-151.
 Confessionals, 191-192, 193, 194.
 Confessions, 47-48.

Congregation of the O.M.I., 2, 5-6, 15, 29, 32, 33, 35, 47, 51-52, 57, 67, 86, 90-91, 102, 117, 130, 134, 135, 144, 156, 185-194.
 Congregation of the O.M.I., spirit of, 33, 43.
 Congregation of the Propaganda, 56.
 Council (Provincial) of Aix in 1850, 63-64.
 Councils of the Propagation at Lyons and Paris, cf. Work.
 Consolations, 61-62, 132-134.
 Conversion of Protestants, 19, 25, 32, 33, 35, 61-62, 170, 174-175, 187, 188, 190.
 Correction, fraternal, 94, 150.
 Correspondence, 3, 9-10, 35, 37, 42, 43, 45-46, 49, 55, 66, 69, 70, 106, 143, 144, 146.
 Criticism, 2.
 Crucifix, 44.

— D —

Deaths, 29, 91, 103, 121-122, 135, 136, 155, 158.
 Demon, 128, 150.
 Desert, Fathers of, 47.
 Direction to Superiors, 27.
 Discipline, 160.
 Drunkenness, 48.

— E —

Encouragement, 65-67, 85, 103, 117.
 Endowment for masses, 122.
 Englishmen, 6, 7, 90, 146.
 Expulsions, 77, 79.

— F —

February 17th, 156.
 Fervour, 43.

Fidelity to duty, 20, 186, 192-193.
Fortitude, 66, 67, 86.
Free interpretation, 167, 168.
Friendships, 71, 72.

— G —

Glory of God, 9, 19, 37, 44, 104, 186.
Grace of state, 10.
Gratitude, 18, 47, 50, 60, 71, 99, 111, 122,
133, 143-144, 185.
Greeks, 178.

— H —

Hearts, 1, 36, 37, 38, 71, 72, 93, 104,
107.
Health of Oblates, 28, 29, 46, 50, 53, 63,
93, 97, 98, 104, 107, 113-116, 147, 155.
Humiliations, 44.

— I —

Indifference, holy, 39.
Ingratitude, 133.
Intentions of masses, 70.
Interpretation, free, cf. Free interpreta-
tion.
Irishmen, 5, 6, 8, 10, 24, 33-34, 38, 39,
40, 49, 51, 61, 87, 89, 100, 101, 106,
174-175, 188.
Iroquois, 69.
Irvingites, 127-128.
Isolation, 50, 57.

— J —

Jesuits, 34, 59, 115, 127, 144, 153, 154.
Jews, 125, 178.
Juniorate, 111, 135, 136, 139.

— L —

Language, English, 9, 11, 33, 35, 39-40,
99, 114, 127, 134, 145.
Language, French, 6, 146.
Languages, foreign, 38, 39-40, 69.
Lazarists, 144.

— M —

Master of novices, 141-143, 148-151, 159-
160.
Mass, 189-190.
Methodists, 187.
Metropolitan Bishops, 63-64.
Missions, foreign, 33, 38, 39-40, 51, 172-
173.
Missions, parochial, 3, 34, 46, 47-49, 145,
147-148, 153.
Mortification, 82, 119, 148-151, 191.
Murmuring, 86, 94, 149.

— N —

Novices, 8-15, 29, 37, 80, 95, 100-101,
136, 139, 141-143, 145-146, 148-151.
Novitiates, 28, 33, 35, 37, 39, 41-42, 47,
52, 56, 93, 94, 95, 100, 101, 115, 134,
136, 138, 139, 158.

— O —

Obediences, 12, 34-35, 40-53, 74, 75,
98-99.
Obedience, 17, 31, 39, 41, 53, 73, 77, 85,
86, 94, 102.
Oblate Family, 27, 49, 93.
Oblate of Mary, 123.
Oratorians, 59, 60.
Ordination of F., 62, 67.
Ordinations, 34, 63, 67, 80, 87, 137.
Orders, ancient, 90-91.

— P —

Pallium, 71, 72.
Parishes, 21, 25, 146, 153.
Passionists, 95, 119, 129.
Patience, 44.
Plantation of the cross, 48.
Poverty, 18, 27, 77-78, 119.
Prayer, 66, 101, 115, 133, 164-166, 173-
174, 179-180, 181, 184-185.
Preaching, 88.
Protestants, 14, 62, 124, 125, 127-128,
158, 161-171, 177.
Providence, 34, 37, 71, 74, 90, 103, 122,
146, 164, 185.

— R —

Regularity, 17, 18, 31, 47, 81, 82, 90, 91,
95, 105, 144, 145, 185, 190.
Reprimands, 150.
Rest, 54.
Rules, 5, 8, 17, 18, 25, 29, 43, 53, 67, 70,
98, 105, 113, 185, 189.

— S —

Sacrifice, spirit of, 38.
Satan, 90.
Savages, 39.
Scapular, 3.
Schools, 158, 159.
Scripture, Holy, 168.
Scholasticate, scholastics, 33-35, 115, 125,
134, 136, 139, 143.
Scruples, 85.
Severity, 148-151.
Ships' chaplains, 57.
Society of Temperance, 48.
Solitude, 1.
Soutane, 94-95.
Sulpicians, 5.
Superior, 160.

— T —

Tablet, The, 28.
Tobacco, 40.
Trains, 55, 58, 61, 136.
Trappe, 142.

Tribulations, 66.

Trips, 15, 55, 71, 69-70, 121, 122, 126,
127.

— U —

Union with Oblates before the Blessed
Sacrament, 49, 51.

— V —

Via crucis, 48.
Visit to the Blessed Sacrament, 49, 128.
Visitors (canonical), 35-36, 109-110, 185-
194.
Vocation as Oblate Missionary, 38, 41,
50, 102, 185.
Vocations, 8, 9, 11, 32, 51, 52, 90, 91, 95,
106, 115, 123, 144, 145, 146, 157, 158,
159, 160.

— W —

Will of God, 65, 102, 119.
Work of the Founder, excessive, 11, 12,
13, 38-39, 45, 46, 49, 75, 76, 77, 80, 134,
146, 148, 157.
Work of the German Youth, 130-131.
Work of the Propagation of the Faith,
9-10, 14, 29, 69, 75, 118, 146.

— Z —

Zeal, 189-191.

