

The following translation of the writings of Jules Chevalier, pertinent to the foundation and direction of the MSC Society from 1854 until his death in 1907, was undertaken by Henry Twohig, MSC, of the Irish Province, at the request of Michael Curran, MSC, in 2005, then Superior General, and it was completed during the term of office of his supportive successor, Mark McDonald, MSC.

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Jules Chevalier's writings and correspondence as Founder and Superior General of the Missionaries of the Sacred Heart, 1854–1907, translated by Henry Twohig, MSC, DPhilOxon.

# PROLOGUE

written in 2011

by Henry Twohig, MSC

## I

From his birth in 1824 until his death in 1907 Jules Chevalier, as I have written elsewhere, "...experienced something of the worst of France and the best of France. He had made himself into a significant and not inconsiderable figure, whose spirit and message were already being carried with some élan and committed apostolicity, he would have said, to the most distant parts of the globe, his motto heard, becoming a reality, in mission lands, his dream at Bourges seminary, despite all the trials, the set-backs, now the persecutions, the onslaughts, wondrously rewarded in its worldwide realization over the last thirty-five years of his life, concomitant more or less with his demanding parish priest's role in Issoudun". (Twohig, Late But Not Too Late, Vol.1, p.68,69.)

During his quite lengthy life he, paradoxically, lived through two papacies as Founder and Superior General of his religious order, those of Pius IX (Pio Nono) and Leo XIII, being effectively no longer in charge of the Society when St. Pius X went from Venice to the Vatican in 1903.

It is both appropriate and worthwhile to set in context the Popes who were in Rome when Jules Chevalier founded and oversaw the development of the Society from 1854 until he disengaged as its Superior General in the early 20th century.

Both Popes appear in his correspondence and documents, and something of the character of each is reflected in Chevalier's personal experience of both, his identifying of himself with the quite differing personalities of one and the other, he seeking to achieve as best he could from the Vatican of both Popes what would be advantageous for his little, but growing, Society, needing all the support and encouragement of the Church authorities as it met wider Church requirements with its own specific qualities and élan.

### Pio Nono: 1846-1878

In October 1847 Prince Metternich, the Austrian State Chancellor, within a year of Giovanni Maria Mastai-Ferretti's accession to the Papacy as Pio (now Blessed) Nono, wrote: "*Each day the Pope shows himself more lacking in every practical sense. Born and brought up in a liberal family, he has been formed in a bad school; a good priest, he has never turned his mind towards matters of government. Warm of heart and weak of intellect, he has already allowed himself to be taken and ensnared, since assuming the tiara, in a net from which he no longer knows how to disentangle himself, and if matters follow their rational course he will be driven out of Rome.*"

He was only fifty-four when his long papacy of thirty-two years began, momentous happenings in Church and State both in France and Italy about to unfold, he himself disliking both his predecessor's government of the papal states and the Austrian presence in Italy. He came to the papacy with the reputation of being something of a liberal, not quite trusted by his predecessor who thought that even his cats were liberals. In his first month as Pope he gave amnesty to more than a thousand political prisoners and exiles in the papal states, presided at Quirinal garden parties, supported the introduction of the railway to the papal states, something held in horror by his predecessor, and sanctioned gas lighting in Roman streets. He promoted quite a free press, reformed tariffs, endorsed the employment of lay workers in the Vatican, while doing away with his predecessor's insensitive papal state law obliging Jews to attend a Christian lecture (talk) once a week, all of which made him a very popular newcomer Pope in Italy. In March, 1847, Rome Constituent Assembly members voted by 121 votes to 10, with 12 abstentions, to end the Vatican's temporal power and set up a Rome Republic, the moving figure in all of this being Giuseppe Garibaldi who had come with his volunteer army to Rome on hearing of Pio Nono's flight to Gaeta in the Kingdom of Naples, proposing that Rome from now on should be an independent republic. The Pope appealed to France, Austria, Spain, Naples, to help overthrow the Rome Assembly. In the event it was the papacy-supportive French forces who made it possible for Pio Nono's return, having taken his time, on April 12, 1850, going straight to the Vatican, rather than the Quirinal Palace, where all his successors would thereafter reside. By 1860 Italian unification had become a forgone conclusion, the papal army totally overcome at Ancona, there being no hostilities thereafter, or anything much of a papal army. It was Count Camillo Cavour, Victor Emmanuel's chief minister from 1852, who, while accepting that the papacy must relinquish its temporal power, resolutely maintained that papal independence must be guaranteed and respected as: "...a free Church in a free state".

The Pope who Jules Chevalier, happily and boostingly, met more than once, was an affable personality of engaging charm, warmth, humour, but there was another side to him shaped by the events which had overtaken the Vatican in the turbulent years which preceded Italian unification, and above all by his predictable reaction to the Catholic Congress under the auspices of Count Charles de Montalambert, which took place at Malines, Belgium, in September 1862, Montalambert making a rallying call for a needed fresh approach from the Church on a whole range of Church-State issues but, particularly, a riddance of the throne – altar – alliance, together with a Church acceptance of democratic principles, greater openness to free

debate, and a consequent downgrading, if not riddance, of the Index (of forbidden books) and anything inquisitorial. The Pope, as was to be expected, wrote reproving letters to Montalambert and the Archbishop of Malines, while the Encyclical which logically followed was accompanied by the Syllabus of Errors, the Encyclical having nothing like the same impact as the eighty condemnatory propositions of the Syllabus. Was it possible or likely that non-Catholics in Catholic countries would be forbidden to practise their religion? Was the otherwise genial Pope really serious that the Roman Pontiff cannot and should not reconcile himself with progress, liberalism and recent civilization?

In Pio Nono's thinking the Papal States were held for, and on behalf of, the Catholic world, and it was his duty and concern to hand them on to his successor. The new Kingdom of Italy, meanwhile, committed itself to defend papal territory in the event of its being attacked. This same year of the portentous Encyclical and Syllabus, the strictly political course of events, particularly the Franco-Prussian War, led to Victor Emmanuel's army's forcible entry to Rome, September 20, 1870, the Papal soldiers, as was to be expected, unable to cope in the skirmish at the Porta Pia. The Pio Nono who Chevalier met and admired, felt at ease with, was in company relaxed, easy-going, charming of manner, due to his readily present sense of humour. The Syllabus, however, reflected what his aides and he himself felt about the rule and prestige of Rome, the Vatican, and its beneficial alliance with and support for one of the most intolerant, reactionary movements within the Church in recent centuries: Ultramontanism. It represented an unyielding emphasis on Papal Sovereignty, the absoluteness and unquestionable guidance, control, of the Vatican, and little or no appreciation for openness, freedom of thought (not superficially so, but well considered, concerned), and in relation to which the future Cardinal Newman wrote that "*...we are shrinking into ourselves, narrowing the lines of communication, trembling at freedom of thought...*". Pio Nono's thinking did not envisage liberal Catholicism since it was permeated with the Ultramontanism to which the Syllabus bore excellent witness. It came as no surprise that the document was banned in France, publicly burnt in Naples, while the liberal Bishop Dupanloup of Orleans was scathing in his riposte: "*If we do not succeed in checking this senseless Romanism, the Church will be outlawed in Europe for half a century.*" But Pio Nono would remain both unyielding and confrontational, going on to call the First Vatican Council to meet on December 8, 1868, at St. Peter's, out of which there inevitably came the July 18, 1870 decree on Papal Infallibility.

Otherwise Pio Nono and Jules Chevalier enjoyed each other's company (see below, text, passim), and it was very much in keeping with the Pope's wishes that Chevalier's earliest missionaries went to the South Seas. Besides, he is the Pope of the Immaculate Conception proclamation, a time otherwise identified with the beginning of Chevalier's new Society and he (Pio Nono) equivalently boosted (he certainly didn't hinder) devotion to Our Lady of the Sacred Heart. It was also during his pontificate that the Sacred Heart feast became annual and worldwide in the Church's calendar year. It will certainly be clear to the reader of the Chevalier corpus of writings that Pio Nono and he were greatly at ease with each other.

### Leo XIII: 1878–1903

In June 1902 Emile Combes took over as head of government in France. A provincial politician, he at one time had been a seminarian, before going on to become as bitter an opponent of the Church, and what it represented, as anyone, if not more so; stirring up a harshly unfair political world of Church-State animosity. One thousand Catholic schools would be closed by the end of 1904, while in December 1905 the Napoleonic Concordat of 1801 became formally and definitively abrogated, completing the separation of Church and State in France. The relevant letters and documents of the Chevalier correspondence below bear poignant witness to what Chevalier saw happening all around him at Issoudun and the wider France of the latter years of Leo XIII's papacy. Otherwise, it is to be presumed that, compared with his predecessor Pope, the Issoudun parish priest and founder of a growing Society underwent the obligatory ceremonial procedures which characterized a Leo XIII audience: all visitors obliged to kneel during the audience, those of his entourage alone standing. It was a more stiff and formal papal court than that of his predecessor and, over the 25 years of his papacy, he would not appear to have addressed a single word to his coachman. Yet Leo XIII presented a more positive image of the papacy than his predecessor, or indeed any Pope for well over 100 years. He was rather grand, austere, less open than his more spontaneous predecessor, and he had not been a success at the Belgian nunciature in the early 1840s, the King, Leopold I, requesting that he should be removed. His appointment as Bishop of Perugia followed, where he spent 32 years, before he was given a Rome posting as Camerlengo, the Cardinal responsible for the well-being and smooth running of the Church in the inter-regnum between one Pope and another. Traditionally he who held this post did not become Pope! Not so for Cardinal Gioacchino Vincenzo Pecci, chosen just ten days short of his 68th birthday and thought to be in poor health. He would be at the Vatican for 25 years, 1878–1903. Leopold I had done him, and the wider Church, a favour!

At the time of his election there was no great liking but rather hostility between the Italian State and the Papacy, as exemplified by the refusal of the government to permit the new Pope to give his blessing (*Urbi et Orbi*) to the crowd from the loggia of St. Peter's after the coronation ceremony, everything becoming secluded in the Sistine Chapel. In the early years of the new papacy processions and services out of doors were forbidden, titles held back, clergy conscripted, their involvement in education radically circumscribed. Leo XIII would not in the least, however, compromise his and the Vatican's independence by recognizing the hostile Italian State. Leo XIII approached sensitive issues differently to Pio Nono; there would be nothing, in speech or writing, temperamentally explosive about him after the style and manner of his predecessor, giving expression rather to a sensitive balancing of calm rationality, regretful disappointment in the face of a hostile kingdom of Italy. Leo, however, was not prepared to lower his dignity, and he so acted and reacted to Bismarck and his unsuccessful Prussian anti-clerical policies, that the Chancellor, within two years of the new Pope's reign, by the end of 1886, had rescinded the more callous and outrageous anti-clerical laws, only the ban on the Jesuits remaining – until 1917.

It is quite another story in France during Leo's pontificate, as becomes very obvious in Chevalier's correspondence, and the safeguarding measures he undertook to make his young Society survive as best it could in straitened circumstances. Religious

were deprived of their rights to teach in private and state schools, with primary education becoming wholly secularized and seminarians forced to do military service (an issue returning again and again in the correspondence and Council Acts below). Lay secondary schools for girls were introduced. Divorce became legally approved. The world of the Third Republic was not an easy one for Jules Chevalier to live with, creating as it did a personal dichotomy between his role as parish priest of Issoudun and his responsibility for a young Society now hounded out of France.

Leo XIII experienced little that was normal or smooth-running in the rabidly anti-clerical French Church of the Third Republic, its ingrained embittered hostility, but there was, besides, and not insignificantly, the very resolute right-wing, monarchist hankering, body of Catholics, not uninfluenced by Louis Veuillot (see below). Pope Leo XIII accepted that French Catholics could politically support a Republican politician if he provided guarantees of religious freedom. Imbalance did not characterize Leo as it did so many rabid French politicians during his pontificate. Politically it eased tension when a Catholic Republican party began to take shape. Yet this was more than somewhat counteracted by the anti-Semitic Catholic right, with its narrowly focused support in the campaign against the Jewish Colonel Dreyfus, the *La Croix* newspaper, a publication of the Assumptionists, playing a leading, most intemperate, role. By the time Dreyfus was rightly rehabilitated in 1906, Chevalier's Catholic France was already, in 1902, experiencing the vindictive, totally unfeeling, impact of the former clerical student turned politician Emile Combes, for whom the French Church was an object of distrust and hatred in everything it represented.

Chevalier's correspondence, painfully, harrowingly, captures the heart-rending impact of the expulsion of his own and other 'unauthorized' religious orders. By the end of the following year, 1903, 10,000 and more Catholic schools had been closed, with a corresponding exodus of sisters, religious priests, brothers, in order to avoid harassment and persecution. All of this came to a climax in December 1905 with the total abrogation of the Napoleonic 1801 Concordat and, as of now, a complete separation of Church and State in France; the much-longed for aspiration of anti-clericals and all opponents of the Church in 19th century France, at last becoming a *fait-accompli*. Sadly, Jules Chevalier lived to see this calamitous course of events happening about him. Happily, Leo XIII did not, dying on July 20, 1903, aged 94, remarkably lucid to the end, and ever to be respected for his feeling acknowledgement of the working classes in his ground-breaking encyclical of 1891, *Rerum Novarum*, and its unqualified support of Catholic trade unions. Otherwise, Jules Chevalier would have found him, unlike his quite personable, feeling, predecessor, more formal, stiff, withdrawn, he like all Leo's papal visitors required to kneel throughout an audience, there being no relaxation either for visitors or entourage. In this latter respect Giuseppe Sarti, St. Pius X, was a complete change, but he does not really figure in the latter years of Chevalier's life, when the governance of his Society had passed on to others.

#### **Louis Veuillot, Ultramontanism and Jules Chevalier**

In Jules Chevalier's correspondence, the impact, and influence on him, of Louis Veuillot of the *Universe* newspaper is not unappreciable. Veuillot was born in the Lou  t at Boynes in 1813 into a family with an impoverished background, and if his education was not ideal or as good as he would have liked it to be, he went on to become a journalist, becoming an editor aged twenty of a Perigeux paper, *M  morial de la Dordogne*, in 1833. Veuillot, already conservative politically, was opposed to liberalism and, while continuing to be largely self-taught, began to develop an intellectual thrust and prose style which would make him one of the most formidable and controversial apologists in nineteenth century France. While in Italy, early 1838, he happily became converted to Catholicism, went to Loretto and, on his way home, made a retreat in Switzerland with the Fribourg Jesuits. Back in France he wrote devotional articles for Catholic newspapers, but it was the ailing *Universe*, first set up in 1833, which, above all other publications, claimed his interest as a newly-born Catholic, and which would be animated and dominated journalistically by him in support of the papacy, Veuillot being employed first as an unpaid contributor. Within four years he was editor-in-chief, making the paper into the most unyielding and committed organ in France of the Ultramontane Church. Arising from the influences on him, which need not lengthily detain us here, his reaction to the Gallican Church, to Bossuet, the St. Sulpician influence, through their seminaries, there came about, and logically for him given his mind-set, his life-long insistence on the need for absolute commitment and submission to the papacy.

Veuillot was no ordinary straightforward Catholic convert journalist, being greatly at ease when lampooning opponents of the Church in the most sharp, cruelly chosen, language. The Enlightenment was central to French cultural life, but in Veuillot's cutting words it was nothing more than "...*a wretched period which produced virtually no saints ... and whose coat of arms could well be a guillotine standing on the trash heap of the Encyclopaedia*". (So Veuillot in the *Universe*, July 19, 1852.) Modern science for Veuillot was something of a gigantic confidence trick, particularly so those teachings calculated to threaten religious belief.

Veuillot now began to antagonize Catholic academics and anyone remotely liberal such as Montalambert who, with others, tried to purchase the paper and instal another, more congenial, editor, the inevitable outcome being that Veuillot never really trusted Count Montalambert and French liberals again, describing their outlook as "*a heresy of the rich*". Veuillot's language was unsparing against his opponents, never letting up, like a modern Savonanola, be it philosophy, science, the railway, the telegraph... (Le *Parfum de Rome*, Oeuvres IX, p.500, cited A. Gough, Paris and Rome, Oxford, The Clarendon Press, 1986, p.92.) "*Too much foreign doctrine has come and taken root in France to dominate us,*" he wrote, (so much so) "*that the soil of the patrie does not belong to the true race of the patrie*" (ib. p.224).

This is the Ultramontane thinking which would link, in their respective ways, Veuillot and Jules Chevalier as conservatives, upholders of the true reality of 'patrie', Christian France, as belonging to a supranational bonding Catholic outlook and way of life. Rome, papal rule, for Veuillot meant nothing more or less than theocratic absolutism. This was his 'God charter'; true liberty only comes through Baptism. If and when the Church came to power it would control public life, put down political

institutions, all this and more presented with great verve and in the most captivating style, indeed so acknowledged by his opponents and adversaries.

Like so many others Chevalier was aware that Veuillot could command and dictate the thrust and successful outcome of a debate on anything touching on the vindication and defence of Catholicism better than anyone else in France. *"I read carefully,"* he writes to Jouët on December 5, 1880, *"the Universe... (and) the paper's behaviour, so it seems to me, is irreproachable... Where else in France would we find a paper which has defended the Church more courageously, the Papacy, the rights of bishops and the Catholic interests... so convincingly? We do not have one. It is the only one which is always into the breach for a good cause and never allows itself to be gagged either by money, promises, or threats, the teaching is genuine, theological, strong like the truth. Its principles are those of the Holy See, its faith that of the Roman Church, and its light the word of the Pope which it accepts with as much respect as submission. What more than it has contributed to the attachment of the episcopacy to the Holy See, and towards drawing the faithful towards Peter's Chair? The French Church under the Empire was but two fingers away from schism (and this seems to be forgotten). Very well! I don't know any paper which contributed so much as the Universe to avoid this happening. Indeed! I quite understand the hate which hell and the irreligious harbour against the paper... No, the Universe does not merit the harshness to which it is subjected. Its bitter enemies nowadays are those praised at the Vatican Council (1870) an opposition as absurd as it was scandalous. It (the paper) greatly piques the liberal section which is bent on its destruction and would be happy to see it disappear. May God save us from this calamity... I know the feelings which motivate Eugène Veuillot and his staff to be able to say that they are ready to do anything the Holy Father asks of them. Use your influence, Fr., to prevent any severe measures being taken against the Universe! Support it, and defend it if necessary; it deserves this."*

To the less enthused, however, among them the bishops, it was a source of regret and concern that Veuillot's Universe had, as with Chevalier in the sentiments expressed above, become the compelling, accepted Catholic viewpoint, all the more so because, as with Chevalier, what Veuillot said and wrote was enthusiastically received by the parish clergy. There was no need to cower before Godless critics from the scientific and philosophic worlds, so many very pleased, like Chevalier, with Veuillot's putting down of intellectuals, his irritating militancy towards them. The Abbé Gary wrote in gratitude to Veuillot in 1877 (July 18): *"God alone knows how much good you have done for me, the support, the consolation, the holy joys your words brought me."* (cited Gough, op.cit. p.95) The Universe also had an impact on the content of sermons and it was not uncommon for priests to read Veuillot's editorials either as their homily or before it. Sevrin intriguingly noted that two priests had trained their dogs to carry rolled up copies of Veuillot's cherished Universe from one presbytery to the other. (Sevrin, Clausel de Montals, vol.11, p.415, cited A. Gough, Paris and Rome, Oxford, 1986, p.95) Its pertinent significance rested on its being the first daily newspaper in France to convey all Catholic news and events in a very well-informed journalistic presentation.

Not all Catholics agreed with Veuillot's writing and subject-matter and there were dioceses where the Universe was not recommended reading, but its circulation was such that a good half of the clergy read it already in the late 1840s, and it would take forward positively their understanding of the Church, ecclesiology, as against what had been presented in the Sulpician seminaries. (See below, Epilogue, for this last in relation to Chevalier.) Veuillot was constantly at war against ideas and practices he didn't consider quite Catholic enough, be these from Bossuet, Pascal, the Sulpician seminaries. Gallicanism, whether in bishops or clergy, must give way to complete Rome submissiveness, what is otherwise called Ultramontanism, and its episcopal upholders were continually praised in the L'Univers as the only bishops worthy of respect, their pastoral letters prominently featured in Veuillot's paper as the truly authentic representation of the true Catholic state of affairs in France. Jules Chevalier's seminary years were influenced by the developing impact of Ultramontanism in seminaries, Veuillot's Universe influencing and endorsing his and other seminarians' stance against Gallican bishops and clergy. A letter to Jouët on December 5, 1880, perfectly expresses the continuity between the young seminarian, already drawn to Veuillot's thinking, crusade, and the latter ever-supportive parish priest, life-long admirer and enthusiastic supporter of Veuillot's Universe, and the challenging thinking to which it gave forthright expression. On July 15, 1884, Chevalier wrote a celebratory letter to Jouët in Rome which would have boosted the spirits of L. Veuillot: *"Like yourself I love justice, truth, and blind, absolute obedience to the Holy See."* (See full text below.) Later that same year he expressed concern to Fr. Piperon in Tilburg, October 17, writing that *"...it would appear that Fathers Vandel and Meyer have a deplorable critical spirit, etc., and since these two are due to leave Rome next year there will be a better attitude about"*. (Meyer would go on to become the formidable, long-standing, future General, 1905-1920, and Vandel the recipient of many appreciative, supportive, letters in the last years of Chevalier's life when he was a very significant figure in the establishment of the Australian Province.) On October 27, this same year, 1884, Chevalier wrote reprovingly to Jouët in Rome about the same duo, Meyer and Vandel. *"It would appear that the young priests Meyer and Vandel are lacking in piety, and besides have a deplorably critical outlook as well as liberal ideas... this freedom and indiscipline which is so damaging to your scholastics."*

Three years earlier Chevalier, in his Spiritual Testament dated January 25, 1881, had, not unexpectedly, written: *"Gallicanism and liberalism, so detrimental to the faith and the well-being of the faithful, drew from me in my most tender years an instinctive horror."* In two July letters, 1888, to Jean Vaudon in Rome, Chevalier's Ultramontanism is very much to the fore. The July 26 letter wholeheartedly endorses Morel's Somme (Summa) against Liberal Catholicism (1872), and the stance of Fr. Ramière (S.J.), Bishops Sigur and Pie (the future Cardinal). *"So it is,"* Chevalier points out to Vaudon, *"that according to your article the basic difference between the Ultramontanes and Liberal Catholics comes to this, that the first-named reject modern freedoms, while their opponents make use of it to the advantage of Christian freedom. Consequently, we should draw the conclusion that the Encyclical Libertas flails the Ultramontanes, that's to say the authentic defenders of the Church's rights and the Papacy, and gives the advantage to liberal Catholics who alone had up to now an understanding of the truth and the needs of the time. Happily the pontifical document states the very opposite. Liberal Catholics have always invoked not simply as tolerance but as right modern freedoms as expressed in the immoral principles of 1789, so dear to the establishment, that is to say freedom of conscience, freedom of worship, freedom of the press, separation of Church*

*and State, etc. There you have freedoms which Leo XIII challenged without pity and which the Ultramontanes (like Chevalier himself) have always combated. Has not one of the ring-leaders of Catholic Liberalism spoken these ungodly words, that the Church should also have its own 89 (French Revolution) and another, if it's not the same individual, has proclaimed a free church in a free state? Leo XIII has indeed... in his latest Encyclical presented teaching on tolerance for these pretentious freedoms which he condemns; ...one may tolerate them for a greater good just as God himself tolerates the evil he condemns... It will soon be 40 years since I began to consider all these questions, and I was never other than persuaded that the Ultramontanes held and taught a doctrine other than that of the Popes Gregory XVI, Pius IX and Leo XIII."*

On the last day of this same month, July 31, 1888, Chevalier wrote to Vaudon in the most uncompromising terms. "You would do no harm, perhaps, to complete your work on the Encyclical along these lines:

"1. Establish that the Catholic Church founded both by Our Lord Jesus Christ and by God Himself, is the flame of truth which must shine everywhere, that no power has the right to dim its light, change it, or, still less, to extinguish it. In Catholic Kingdoms where she (sic) finds herself established, she has the right to demand that any other Church, daughter of error, should not be allowed to establish herself by her side, share her influence, and attempt to supplant her. If, despite these protestations of hers, she is forcefully imposed upon, she will submit to, and tolerate, the situation in order to avoid a greater evil. It is the reality of modern freedom against which she protests; it's her right and duty... but before which she tolerantly submits. Such is the Church's situation in France and in other Catholic countries.

"2. In pagan lands, heretical, schismatic countries, etc., the Catholic Church alone has the right to demand tolerance for its worship (something the other religious cannot demand), because she alone comes from God and must lead all peoples to God by her divine doctrine. She alone has the right to instruct children according to her principles, etc., etc. This thesis as developed by you will not be without interest and it will give the final blow to Liberalism."

Jules Chevalier remained a life-long disciple and admirer of Eugène Veuillot, his debt to, and admiration for, him tersely expressed in a December 22, 1885, letter to Jouët: "But what holds most certainly for you, as for myself, is an unshakeable fidelity to the Church, blind obedience to the Sovereign Pontiff..." The previous day, December 21, he had also written defensively to Jouët: "You say that I am too assertive in my views against Liberalism. I am only repeating what Pius IX said in his briefs and encyclicals, and the Provincial Councils, approved by Rome." In the latter part of his life he continues to be consistent in his Ultramontane principles when he writes to Jean Vaudon, the Director of the Scholasticate (later to leave the Society), on January 23, 1895. Chevalier writes in a concerned, mental supervisory manner: "I am not in the least favourable to placing in the hands of our young men the *Correspondent* (magazine) which has always been, and still is, the voice of the liberal school of thought which has caused so much harm to the Church and led astray so many."

Writing to Fr. Delaporte in Paris on December 13, 1885, (for Delaporte, see a variety of references below) Chevalier observed that "...our liberals are authoritarian and cannot be checked". In the same letter his older self continues to be enamoured of Veuillot's paper: "The Universe is always held in suspicion and very threatened, so Fr. Jouët writes to me. I wrote him a strong letter in support (of the Universe) and sent a copy to Mr. Eugène Veuillot (the editor) who thanked me. I very much fear for it. What a wretched time! What intrigues! Yes indeed! Our liberals!"

Nine days later, in the letter to Jouët of December 22, 1885, Chevalier enthusiastically endorses both his own and Jouët's principled lasting outlook in this respect: "But what holds most certainly for you, as for myself, is an unshakeable fidelity to the Church: blind obedience to the Sovereign Pontiff."

This same letter, however, finds Chevalier taking more than slight umbrage in face of Jouët's query, concern perhaps, about the inappropriateness of Chevalier's strongly assertive Ultramontanism. "You say that I am too assertive in my views against Liberalism. I am only repeating what Pius IX said in his briefs and encyclicals, and the Provincial Councils approved by Rome."

The previous year, on November 27, 1884, Chevalier had challenged Jouët's concern about the scale and impact of his (Chevalier's) Ultramontanism, defensively observing: "I am amazed, my friend, that you charge me with being Ultramontane in word and liberal in action."

Otherwise, pastorally, it remains to be said that Jules Chevalier, and those others like him in reconstituted parishes, following the 1789 Revolution and its lasting consequences, created, such as it was, a cohesive and fervent Catholicism in those toiling years of demanding parish ministry and responsibility in Issoudun, while at the same time overseeing the development of his Society in France and beyond. As will be clear from the variety of texts given below, inspired and stimulated by challenging issues in the face of which he represented and defended the faithful, his parishioners, it was and remained his constant concern to shield them from what he perceived to be inimical and hostile to their Catholic, and indeed human, well-being. Jules Chevalier's pastoral ideal envisaged a Christianity of strong, personal, devotional, commitment to the Sacred Heart. This ideal can, could, exist side by side with the Ultramontane thrust of his thought as it merged with the heartfelt devotion and feeling concern so identified by him with the Sacred Heart and Our Lady of the Sacred Heart, what Charles Taylor querulously but aptly identifies as "...a Church tightly held together by a strong hierarchical authority, which will nevertheless be filled with practitioners of heartfelt devotion." (A Secular Age; The Belcamp Harvard University Press, 2007, p.466)

As will be clear from a variety of texts given below, inspired and stimulated by challenging issues in the face of which he represented and defended the faithful, his parishioners, as well as the well-being of his Society, his constant concern was to shield his parishioners from what he perceived to be inimical and hostile to their Catholic well-being and, resolutely, safeguard the growth of his Society, in effect challenge socialism of the more rabid kind, liberalism, free-thinking. All of this

had to coalesce advantageously with his absorbing role as founder of a religious order, with an empathetic emotional appeal through its spirituality of the Heart, and corresponding forms of dedication and service in priestly, brotherly, sisterly vocations.

Ultramontane Catholicism had a predilection, a focused feeling, for a festive, celebratory Catholicism, and this became for Chevalier already from his earliest Issoudun years, the September 8 pilgrimage, drawing together devotees of Our Lady of the Sacred Heart from all over France and beyond. What Ralph Gibson wrote in his *A Social History of French Catholicism* very much applies to Jules Chevalier's Issoudun: *"The clergy tried to redirect the characteristic localism of popular religion in a more universalist direction."* (London, Routledge, 1989, p.144.)

Chevalier's Issoudun would, in popular French, indeed European, Catholic consciousness, lastingly imply feast, pilgrimage, something other, more, than the parish, as a specific Our Lady of the Sacred Heart bonding ritual for devotees from France itself and other nations, creating a vibrant Issoudun-gathered community, boosted, uplifted, all thanks to one man's ideals and aspirations. The special Marian festivity of Issoudun continues long after him, remaining happily expressive of a necessary, ever so important, festive dimension of Christian and religious life, never likely to depart from the Christian consciousness of a high percentage of French Catholics, and those of other nations who, each year on September 8, continue what Jules Chevalier began in the very often traumatic world of Issoudun and the wider beleaguered 19th century Catholic France.

Chevalier, still very conscious of the a-religious French state in which he was distraughtedly living out his final, very burdensome, years was very uplifted by the thought and promise of Australia, so free of religious shackles, unlike France. In an August 22, 1907, letter, one of his very last, he wrote to Fr. Pietro Benedetti, Procurator General in Rome: *"I saw Fr. Tréand (ever a favourite) some days ago. The Australian work goes forward wonderfully well. It is greatly consoling in the midst of all trials and concerns."*

# MSC SOURCES

## Collection: Studies of the Founder and Traditions of the Society

### The Correspondence of Father Chevalier: 1859-1907

### Together with the Decrees (Acts) of the General Council, 1869-1901

**NB:** Italicised text is additional information, as well as further comment, explanation, made by Dr. Henry Twohig, the translator into English (during 2005-2011) of the original text and author of the extensive history of the MSC, *'Late But Not Too Late'*, published in 2005, referred to throughout this translation as a source of further information.

Excluding records of Council Meetings, each article is headed with a search reference number on the right hand side. This reference also applies to the original French language archives. The prefix alpha reference describes the type of article, i.e. L letter; D document other than a letter; T telegram; B normal mail. The suffix alpha indicates more than one article written on the same day, except X which indicates notes covering Council Meetings.



## 1850

**Article 1**

B 18500131

*To the parish priest of Richelieu, Chevalier's parish.  
See Twohig, Late But Not Too Late, pages 39, 40.*

*Undated, likely January, February, 1850*

Dear Father,

The good Lord, in his infinite mercy, makes it known through the mouth of my superiors, that I have been chosen to become, one day, one of His ministers and, accordingly, I must prepare myself to receive the subdiaconate. You know the importance of this first step. I do not have to say more!!! The subdiaconate, O My God! At last I abandon myself to the divine goodness. I beseech you then, dear Father, not to forget me in your fervent prayers. You are aware that I greatly need grace to support me. As the ordination is due to take place on the fourth Saturday in Lent (*February 23*), I presume to ask you to publish my three bans at this time. Please accept, Father, and be assured of the deepest respect with which I have the honour to be your very honourable and obedient servant.

*The reference, request, to publish bans concerns the notification in public within the parish of the forthcoming ordination. Chevalier, in fact, was ordained sub-deacon by Bishop Dupanloup of Orléans on April 8, 1850, in the chapel at Bourges major seminary, Monday of Holy Week.*

**Article 2**

B 18500131a

*To a gentleman confidant.*

*No address, undated,  
likely January, February, 1850*

Sir,

During the all too brief occasions when I had the pleasure of being in your company, you inspired me with so much self-esteem and confidence that I could not stop myself from unburdening myself to the rector, who, for his part, expressed the same supportive sentiments.

Yes! I am so happy to have so close to me such a generous-hearted and supportive friend whose heart conveys the warmth of someone very dear to me. I have only one regret, that of not being able to meet you more often and speaking at greater length during our poor exile. I hope that divine Providence will enhance the pleasure of knowing you. In no way do I wish to presume on your goodness in requesting you to forward with your letter some few lines for good Orésime. I am aware of your kind feelings for him. The warmth you show to him is sufficient to assure me that you will be pleased to convey to him corresponding sentiments from me. As for yourself, be assured that I would only be too pleased if I could be of any help to you in some way. I shall try at least through my poor prayers to make heaven favour you. If I do not on this occasion presume on your goodness, I would beg you not to forget me before the good Lord.

It must be acknowledged that both of us need God in our different ways, I myself in order to fulfil in saintly fashion the awesome functions soon to be laid upon me, and yourself in wholehearted service without reserve.

I mentioned our meeting to Mr. Petit. He remembers you very well and greatly wishes to have the pleasure of renewing his former acquaintance with you. He asked me...

*Letter abruptly ends here.*

**Article 3**

B 18500522

*To a future major seminarian of the Bourges Archdiocese.*

*Undated, likely late May, 1850*

I don't know what to think. It is now all of fifteen days since I wrote to you about the matter which engages you so much. I haven't had a reply from one way or the other. What then is the explanation for this long delay? It can only be that you were not handed the letter that I sent to you on the 29th of October. That's the only explanation I can see. For I cannot believe that you decided, when the moment came to go ahead, to abandon a project which you gave the impression of pursuing very eagerly. For the rest, you could at least have written a couple of words to set my mind at rest. Everything draws me into believing that you didn't receive my letter. Here are its contents.

*The letter ends here.*

**Article 4**

B 18500522

*To a future major seminarian.*

*Undated, most likely May 22, 1850*

Let us praise the Lord!

We thank the good God, and especially the most holy Virgin, for the protective concern experienced in your undertaking. What a good Mother! Confidence! I can at last provide you with something positive. His Lordship came to the seminary yesterday to preside over the splendid ceremonies.

Monsieur Gasnier (*otherwise, in English-speaking Catholic countries, Fr., in this instance the seminary rector*), took advantage of this propitious occasion to discuss with him your concerns. The Archbishop showed himself to be inflexible. The favourable report commending you, and the entreaties of the rector who was very supportive of you, could not sway the Archbishop to break with the strict regulation laid down since the beginning of the year. Here then are four young outsiders, two of whom had to run away from the diocese for which they were candidates in order to enter the major seminary. His Lordship (*the Cardinal Archbishop*) refused all four individually, as he would even if they were a Fénelon or a Vincent de Paul.

*Fénelon, otherwise François de Salignac de la Mothe, 1652-1715, was a French prelate who benefited from the patronage of his equally well-known contemporary, Bishop Bossuet of Meaux. Fénelon engaged greatly in prayer and writing with the idea of spiritual communion with God, and was much drawn to the practice of quietism. Fénelon was also distinguished for his membership of the Academie Française, his political prose anticipating Rousseau. Vincent de Paul, 1576-1660, began his mission apostolate to the poor of the French countryside in 1613. Founder of the Sisters of Charity and the Vincentians, he established a Vincentian house at Richelieu, Chevalier's home town.*

*The Archbishop of Bourges was Cardinal Marie Antoine Célestin, 1841-1859, but was also wont to write his name arbitrarily as Bishop [Monseigneur] Dupont, Du Pont.*

Nothing could make him change his mind. However, given the support for you from all sides, and the favourable report made about you, he would be willing to accept you in his major seminary with your Bishop's approval. But nothing in writing: he doesn't want to hear of it. You must, dear friend, remain buoyed up in your expectations. You will not have to make the sacrifice of leaving your diocese for which one's heart always beats more or less forcefully, or of being separated from your family. Moreover, you will no longer have to convince yourself of the goodwill of the Archbishop of Bourges to accept you in his diocese once you are ordained priest at Bourges. If the designs of God do not call you elsewhere, it seems to me that he cannot refuse you. The depth of knowledge and noteworthy piety of the Bourges major seminary directors should be a sure guarantee of the worthwhile value you offer him. Ask some noteworthy person who is interested in you, such as Madame Molman, for example, or your director, to intervene once more with Bishop Marlot. The fee is 500 francs (*roughly 2000 euros*) and the Bruges seminary is not wealthy, unable to make great sacrifices for someone who is not obliged to work in the diocese. But since these gentlemen, especially having heard all that has been said about you, are genuinely interested in your case, they would like to favour you with a reduction of 100 francs on your fee. Accordingly four hundred francs would be your fee for nine months. But since two months have already gone by, you can bear in mind that 300 francs will suffice for this year. On entry one pays the instalment for the first three months. When the Rector returns, perhaps he will deduct another fifty francs.

#### Article 5

B 18500630

*To a future seminarian of the Bourges major seminary.*

*Undated, likely end-June, 1850*

*Written in pencil*

For Brother... (*the name is illegible*) it is his (*an unidentified interested party*) wish that on coming to the seminary you bring with you a letter from Monsieur Mol asking the rector of the Bourges major seminary to be willing to accept you in his seminary to evaluate your vocation, without any mention at all of...

He has informed me that when you have spent some time at the Bourges seminary, he would hope to have you attached to the diocese, or if you prefer, you could arrive with an 'exeat', permission, to join any diocese, and he in turn would oversee entry to a diocese of your choice. If the Archbishop of Bourges does not wish to accept you in the seminary, it is only right to inform you that he has not given up hope of accepting you after spending some time in the seminary. However it may be, come anyway. He will take you under his patronage. He will expect you within a couple of days. When you arrive, let me know so that I can meet you. The porter has been notified.

# 1856

## Article 6

D 18561023

*Formula accompanying the installation of the Stations of the Cross in the Sacred Heart Chapel of the Missionaries of the Sacred Heart at Issoudun*

*This year the Feast of the Sacred Heart became liturgically extended to the Universal Church.*

Today, October 23, 1856, we, Jules Chevalier, Missionary of the Sacred Heart of Jesus, at our request in virtue of a Pontifical rescript dated March 4, 1842, addressed to Cardinal Du Pont, Archbishop of Bourges, and following authorization in writing by his Eminence dated September 10, 1856, and in the presence of Fr. Piperon ("monsieur l'Abbé"), chaplain to the old people's homes, Issoudun, and the curates of St. Cyr, Lelot and Mallet, and a large gathering of faithful, erected solemnly, according to the prescribed prayers, blessings, ceremonies, fourteen Stations of the Cross in the community chapel of the Missionaries of the Sacred Heart at Issoudun. There is, moreover, the accompanying granting in perpetuity of all the indulgences which the Sovereign Pontiffs have associated with the pious devotion of the Way of the Cross.

Issoudun, October 23, 1856

Lelot L.M. Mallet  
Issoudun curate

J. Chevalier  
Issoudun curate MSC

*Jean-Charles Piperon, b. Vierzon 26.7.1828, held many offices in the young Society and always remained a close confidant of Chevalier. He will feature prominently in these pages.*

## 1858

## Article 7

L 18581111

*To Madame du Quesne.*

*The recipient of the following letter, Suzanne Blanche Heurtault du Mez, Viscountess du Quesne, born 1823, was the daughter of a medical doctor and member of parliament, Heurtault du Mez, who died in 1852. Suzanne married Lazare du Quesne, 1804-1854, and a year after his death, from 1855, became a benefactress of Chevalier's young Society, the "generous soul", Chevalier's words, who made available each year 1,000 francs. Her daughter, Marie, married Viscount Fernand de Bonneval in 1871 and it was he who would provide a house for Fr. Chevalier, towards the end of the latter's life, when he was expelled from the Issoudun presbytery.*

+  
J M J

Issoudun, November 11, 1858

Most Good and Honourable Madame,

We can no longer count on the wife of Marshal de Saint-Arnaud to present our requests to the Emperor and Empress (*Louis Napoléon Bonaparte, Napoleon III, and his wife Eugenia. J. Chevalier sought financial support in high places for the construction of his Church of the Sacred Heart at Issoudun.*) Knowing the lively interest you have shown in our work, and at impoverished Issoudun, I make bold to ask you to interest yourself in these two requests for financial support. I would like to think that among your distinguished acquaintances in the upper regions of power you may find some charitable soul who would make available to us the aid we are seeking.

No doubt Their Majesties, who are acknowledged by the whole of France for their generosity, would be interested in our situation if our request was put before them. We are also appealing to the Minister for Culture (*Religious Affairs*). If it is possible for you, Madame, to say a word in our favour with his Excellency we would be most grateful.

Staying with this issue, we cannot hide from you that our foundation has not up to now been favoured with a legal status. It cannot call on government aid except for reasons of usefulness, the hopes to which it gives rise and the good it has already accomplished. We are as if in those favoured situations opening out, but without support, and consequently, hélas, likely to founder if supportive and sympathetic, efficacious aid, does not become available. As for the idea of preaching a sermon in Paris, which you were kind enough to suggest to me, for all that it is an excellent idea, how would one put it into practice? The main problem would be that of obtaining the approval of the Archbishop of Paris. It appears that nowadays such permissions are not granted, and only with difficulty, curtailment, if they are.

We need patronage and to be taken under somebody's wing, something which, in all probability, is not very likely. The Archbishop of Bourges does not wish to offer any concrete help; he leaves us to get by on our own and will never take the lead. It is left to hope, then, that the Sacred Heart of Jesus will smooth out all the obstacles in our way.

Be so good, then, gracious and honourable lady, to accept this token of our warm gratitude and the homage of these respectful sentiments with which I have the honour to be your humble and obedient servant.

Abbé Chevalier, MSC.

## 1859

**Article 8**  
*To Madame the Marchioness of Meloizes.*

L 18590503

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 J M J

Issoudun, May 3, 1859

Most Honourable Lady,

I am very much aware of the efforts you have made in support of our work. The Minister for Religion has definitively replied to the request we made to him, but he is not in a position to support our chapel, since we do not enjoy legal status. The Empress, to whom Mr. Tourangis forwarded our appeal, has sent me a letter through her secretary. Here is her reply, the equivalent of a refusal:

"Dear Father,

In conformity with the wishes of the Empress, the appeal you made to Her Majesty in favour of a church opened at Issoudun in 1855 (*the reference is to the temporary church where, on September 12, 1855, the original MSC community was set up*), has been referred to the favourable attention of the Minister for Worship and I have the honour to inform you..."

Now that we know the 'favourable attention' of the Minister, we are certain that nothing is going to come our way. If men are not with us, God, we hope, He for whom we work, will be on our side. We shall continue with our work without allowing ourselves to be despondent.

We hope to bless with great pomp, towards the end of this month or in early June, the laying of the first stone of our chapel (at this moment the foundations are under way).

If Your Excellency is passing through Issoudun around this time or a little later, we invite her to participate in this ceremony, something which would be very desirable, but, otherwise, Fr. J.F.X. Caillaud (*1799-1866, Vicar General of the Bourges Archdiocese from 1840 to his death*), will be good enough, I hope, to preside over the event.

*The Meloizes family was closely linked to J. Chevalier and correspondence with him has been preserved in the family archives, Bourges-Thizay. There are about fifty letters dating from 1859 to 1870.*

**Article 9**  
*Notes on the Third Order of the Sacred Heart.*

D 18590601

Third Order of the Sacred Heart  
 Its excellence, its advantages

COR UNUM ET ANIMA UNA

Early Christian life - associated in prayer and community holiness. In the Middle Ages piety took on a new expansiveness. Religious orders were multiplying and thousands of the faithful enrolled under their banners.

Choice souls compelled to stay in the world gave witness to their desire to follow a rule which approximated as much as possible to the religious life.

It was at this time that St. Francis of Assisi, St. Dominic and several other saints founded Third Orders to meet people's wishes. The name, Third Order of Penance, was chosen so that, through a life of mortification, the disorders which were so prevalent might be expiated.

Each century had its particular institutions which met the needs of the time.

In the 17th century, an age when a rampant Protestantism created havoc and separated half of Europe from the Church, Our Lord provided a remedy for these great evils, devotion to His Heart, made known by St. John and St. Gertrude. Behold this Heart which has loved men so much. It contains all the resources of grace needed to draw people back from the abyss of perdition into which they were plunging themselves. It is a plank of salvation which I offer to modern society. Today devotion to the Sacred Heart, approved by the Church, is becoming more and more popular.

In 1854, on the day the dogma of the Immaculate Conception was promulgated, there came into existence, in the very heart of France, a society of priests whose aim was to spread a revitalizing devotion to the Saviour's adorable Heart, source of every grace and blessing. They chose the beautiful title of Our Lady of the Sacred Heart which the Holy See ratified.

To help their apostolate, they also founded a community of religious sisters called Daughters of Our Lady of the Sacred Heart.

Then, anxious to have lay-helpers, they established a Third Order of the Sacred Heart to make available "the benefits of this devotion" (*les avantages de cette devotion - not in original text*) to all who would have neither the possibility or the vocation to enter the religious life (*the latter words are an appropriate modern rendition of 'convent'*). This institute was approved by the Holy See and enriched with Indulgences. It is a fraternity within which the Heart of Jesus is the bond and source of every blessing. This work expands more and more, and the pious souls who have made it their own work wholeheartedly at their own sanctification and that of their neighbour. They make it a duty to give to the Divine Heart the homage He merits, the reparation called for, in spreading about them a salutary devotion to the Heart of Jesus, etc.

**Article 10**

L 18590620

To Madame de Verneuil.

+  
J M J

Issoudun, June 20, 1859

Most Honoured Lady,

I gather with very great pleasure that you are about to become a novice of the Dominican Third Order. I did not forget you on the 3rd of June and if God hears, as I hope, my prayers, you will be a worthy child of St. Dominic. I couldn't find any subscription; I shall take one for Issoudun. You can forward it in my name. I hope the 'Dominican Year' can quickly establish itself and have a widespread circulation. Berry (*the Department area in France of which Issoudun is part*) will never provide many subscribers. A tight hold is kept on money in our diocese; there is little generosity of heart. I was in Bourges for the Cardinal's funeral. (*Célestin Du Pont died at Bourges on 26 May 1859, having been Archbishop since 1842, promoted there from the diocese of Avignon. Made Cardinal in 1857, Senator in 1851.*) I met Rev. Fr. Lécuyer; his minor seminary is progressing very well. Public gossip names different bishops for the archdiocese of Bourges, but I am persuaded that the real candidate is not yet known. When you become aware of it, since you are close to sources (*of information*), you will greatly please me if you are kind enough to let me know.

On Sunday next we hope to have the ceremony of blessing the first stone of our new chapel. Fr. Caillaud, the Vicar General, will preside. While the work actively goes forward, the financial resources are not arriving that quickly. The parish priest (*Fr. Crozat*) is quite well; he wishes to be remembered to you. I have the honour, Madam, to be, with deep regards, your very humble and devoted servant,

J. Chevalier

*Chevalier became a member of the Dominican Third Order when he was a young curate at Châtillon, October 13, 1853. Père Lacordaire, the Dominican Provincial, noted preacher, was involved in the event, giving Chevalier the fore-name of Dominic, and authorizing Chevalier himself to give the habit of the Third Order to those meriting it.*

**Article 11**

L 18590623

To Mr. Théophile Baptiste, Issoudun.

Issoudun, June 23, 1859

My Dear Théophile.

The blessing of the foundation stone for our church will take place next Sunday at 5pm. Fr. Caillaud, the Vicar General of Bourges, performing the ceremony. We very much hope that you will favour us with your presence.

Devotedly yours,

J. Chevalier

*Théophile was the father of teacher Louise Baptiste; she will prominently feature on the occasion of the foundation of the Daughters of Our Lady of the Sacred Heart in 1874, and thereafter.*

**Article 12**

D 18590626

For the blessing of the foundation stone of the chapel of the Sacred Heart.

First Canticle  
Choir

Heart of Jesus what is needed for your glory?  
A holy Temple in acknowledgement of your Love;  
Deign to bless this humble sanctuary  
Which your children raise up to you this day.

## Soloist

Salvation.  
 Greetings, Greetings, O Sacred Heart  
 On this day consecrated to you  
 Accept, accept, our most sincere homage;  
 This endeavour is your work  
 Enrich it with your love's gifts  
 How our hearts will be happy (twice)  
 If you care to satisfy our wishes.  
 Greetings, etc.

## Another Canticle (the same)

Christians, sing of the Sacred Heart  
 The glory and the power  
 Lay claim to his favour  
 He is of those in need  
 The divine protector.

Far from us sadness  
 And shallow terror  
 May we live joyfully  
 Our hearts taken over  
 Everything speaks today  
 Of hope and love.

May the Eternal One  
 From the heights of heaven  
 Look with love  
 On the stones of this temple,  
 Bless and sustain our efforts  
 Soon the canopy of heaven  
 Will resound to our accord.

## Words inscribed under the foundation stone:

Woe betide him who would destroy this church  
 And if he wishes to escape the vengeful arm of God  
 He must take care to build anew  
 Imposingly, majestically, on the same spot.

J. Chevalier

## Titles of New Hymns

1. I am at Thy Service, O Heart of Jesus.
2. Sacred Heart adored on earth.
3. Jesus in His adorable Heart.
4. Heaven is my heritage.
5. Sacred Heart, you who I adore.
6. O Sacred Heart in this life.
7. Heart of Jesus in thy love.
8. Sacred Heart of the Saviour.
9. Celebrating together in unison.
10. O Jesus our hope.
11. To you afflicted by sorrow.
12. Heart of Jesus source of all delights.
13. Our Lady of the Sacred Heart.
14. Heart of Jesus deserted by man's ingratitude.
15. Go away for good; I detest you..
16. This is the hour which tolls.
17. Adorable Heart of Jesus in which the Lord lives.
18. Adorable Heart - air of the Virgin Mary.
19. Open our hearts to happiness.
20. Here below no fruit (*enjoyment*) is lasting.

To Madame de Verneuil.

+  
J M J

Issoudun, June 27, 1859

Most Kind and Honourable Lady,

A woman from Châtillon-sur-Indre (*Chevalier was a curate there from January 1852 to October 1853*), most charitable but not well circumstanced, would like you, if it is possible, to do her a little favour. If you do so, it will be to the advantage of your work. Mr. Cloquemin de Buzançais, whom you must know, often goes to Paris. This gentleman has in his possession a cheque for one thousand francs (*3,600 euros*) in the name of Lemoine and in favour of this poor lady; she has been trying for a long time to get hold of her money [without] being able to do so. Once this year goes by the cheque will no longer be valid. She believes that Mr. Cloquemin, who is in charge of these matters, is either culpably negligent or ill-willed. Do the best you can and I shall be extremely grateful to you.

I must tell you that yesterday the foundation stone of our chapel was blessed by Father Caillaud. It was thronged. The vice-prefect, the mayor, the president (*of the Council*) all took part in the ceremony. This gesture of support from these gentlemen greatly pleased us. When we shall have the blessing of the whole, completed, church, only God knows. We hope, nevertheless, it will be soon.

Please, Madame, accept my good wishes and kindest regards.

J. Chevalier

**Article 14**

*Letter to Marchioness Méloizes at Bourges.*

L 18590627A

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J M J

June 27, 1859

Most Kind and Honourable Lady,

I very much regret that I couldn't meet you during my last trip; leaving your residence I went to Saint-Célestin to pay a visit to Fr. de Lutho, and under the impression that I would find you there. You left as I came away from meeting the senior curate. Thank you for informing me about your blessing. I understand, following your letter, its appropriateness, and I note that it was performed in a suitably ceremonious fashion. You can now live with a great sense of security in your new home. Yesterday we had the blessing of our chapel's foundation stone; large numbers turned up and it was a triumphant occasion. All the authorities of the town were there, the vice-prefect, the mayor, the chairman of the council, the imperial procurator, etc. What do you think of this turn-about? There's mankind for you! When it comes to taking on a good work they stay put or at best remain icily indifferent. If the work is going ahead they applaud and want to be involved... pathetic humanity!

In order to make these gentlemen even more well disposed to us, that evening, after the ceremony, we invited them to a little dinner and they accepted with pleasure. Mr. de Linetière also honoured us with his presence. What a distinguished father, you have, Madame.

How much would I not give that he might be once more as I should like him to be... Today, more than ever, I hope so. Madame de Linetière was kind enough to be present at the blessing. May the adorable Heart of Jesus pour out his favour on this tiny beginning! It gives me great pleasure to have news of your imminent arrival. I fear I shall not have the pleasure of meeting you on your first appearance in Issoudun as I shall be away from next Monday until July 15. I shall be staying in Issoudun on the 15th and 16th until the evening on the 17th. It is likely that I shall be away from the town, after that, until the 4th of August. I promise you that I shall then be sedentary.

J. Chevalier



1860

**Article 15***To the Marchioness of Méloizes at Bourges.*

L 18600130

+  
J M J

Issoudun, January 30, 1860

Most Dear and Gracious Lady,

Your kind letter so full of concern greatly moved me. I thank you most profusely for the great interest and your concern about the state of my health and everything else. I am getting better; I no longer have a fever or headaches. The hoarseness has gone and the rheumatism draws to an end. Altogether, I feel well and someone less sensitive might even say very well without departing from the truth.

I regret that I didn't have the pleasure of meeting you before I left. (*Chevalier had been to Bourges where he preached.*) Mr. and Mrs. De Linetière (*parents of the Marchioness*) would have so informed you. I am overcome by your mother's kind attention. I owe my speedy recovery to her as she advised me and provided me with a remedy before I left. Be so good as to convey to her my grateful thanks. The observation you make about the words (*homily*) I delivered to the pious people of Bourges is very kind. You only permit your heart to speak! I appreciate your judicious comment; I noted well what you yourself said during the delivery of the document; as a result I greatly shortened it. I am very grateful to you for letting me have some news of Fr. Lécuyer. I should have liked to see him before I left, but the good Lord did not have it so. Be so kind, Madame, to accept my good wishes.

J. Chevalier

**Article 16***To the Marchioness Méloizes at Bourges.*

L 18600405

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J M J

Issoudun, April 5, 1860

Most Honourable Lady,

Do not worry about me; you are too kind. I keep well; the worst is over. Now I can give myself over to some rest; but excuse me, I forget that rest for the Christian, and especially for a priest, can only be had in heaven. During the Lenten Sundays, at seven in the evening, we had talks for men only; they made a marvellous impact. The gathering was enormous; the enthusiasm all one could wish for. Such an unexpected number is significant. The Archbishop will be here at Issoudun to administer the sacrament of Confirmation on the 29th of this month. (*The reference is to Merjand Alexis - Basile, 1859-1861.*) The parish priest, very likely, will be resigning. He spoke about it to Fr. Lamblin (*the Vicar General*) when he was visiting Issoudun about six weeks ago. The Vicar General thought the Archbishop would not be unfavourable. The parish priest has been careful about mentioning this to me, but I am aware of his expectations and the thinking of the authorities. He dreams of nothing else at the moment except retirement at Madame du Quesne's.

What's going to happen? It's known only to Providence. Let's pray! God changes when he wishes to have available men's ideas. I haven't yet received your pictures as the developer has been ill, but they are promised for this weekend. I hope there is no further delay! I cannot as yet give you the exact date of my trip to Bourges: it appears that the Archbishop is starting on his round of Confirmations from next week.

J. Chevalier

**Article 17***To Marchioness de Méloizes at Bourges.*

L 18600415

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J M J

Issoudun, April 15, 1860

Madame,

I thank you very much for the information which you have been so good to let me have. I hope to be in Bourges on Thursday next. I have some prints to hand out. (*Representations of the Sacred Heart promoting his church of the Sacred Heart, Issoudun.*) Mr. Chauveau-Lagarde is due to bring me several thousand from Paris today. It greatly pleases me to tell you that the parish priest has suddenly changed his mind; he no longer wishes to be chaplain but to continue as parish priest of Issoudun. May heaven keep him feeling like this! Deign to accept, Madame, my good wishes for your family, and together with my lively sense of gratitude, please accept my respectful good wishes in the Lord.

J. Chevalier

**Article 18**

L 18600617

*To the Marchioness Méloizes at Bourges.*+  
J M J

Issoudun, June 17, 1860

Madame,

I am happy to see that God has rewarded your efforts; your zeal has achieved wonderful success. The Sacred Heart, Issoudun, can never adequately acknowledge your efforts. I shall pray to the Lord to honour our indebtedness in bestowing upon you, and all the members of your family, the most choice favours. I impatiently await, Madame, your return, to thank you for all your kindness. I leave tomorrow for Fontgombault (*Chevalier is referring to the abbey on the Creuse, a few miles north west of Le Blanc, a Trappist monastery in 1860, but latterly Benedictine.*) I go there to spend some days in retreat. I shall return towards the end of the week. I commend myself to your prayers. The parish priest is completely rid of his tiredness. We celebrated the Feast of the Sacred Heart on Friday. The Triduum was well patronised. Fr. Damourette preached. Friday night's sermon was delivered by Fr. Moulinet, parish priest of Notre Dame at Châteauroux. The crowds were enormous. We missed Fr. Prior. (*A Dominican who was the director of the minor seminary, St. Célestin, of the Bourges archdiocese and who would leave his posting in August 1860.*)

With good wishes,

J. Chevalier

**Article 19**

C 18600630

*Appeal for funds to meet the costs of the new chapel of the Sacred Heart.*

May the Sacred Heart of Jesus be everywhere loved!

(Indre) Issoudun  
*No date given, likely the summer of 1860*

M.....:

Devotion to the Sacred Heart is a need in our time as a challenge to the two great evils which create havoc in society, INDIFFERENCE AND EGOISM, offering the sovereign remedies of LOVE AND SACRIFICE. Working to spread these is to accomplish a task as agreeable in heaven as it is advantageous on earth. One of the most efficacious means to bring this about is to raise up caring and family-like sanctuaries. We Missionaries of this adorable Heart, the rich source of all the graces flowing to humanity, have thought about building a shrine where He can bestow His favours and draw His disciples within that sacred fire of His love which must spread to all peoples.

Supported by contributions from the pious faithful, we were able to begin work on the building. The lack of financial resources led us to discontinue work already well advanced. Anxious to begin again we make a charitable appeal and for that purpose we look for no more than a contribution of 20 centimes (*something less than what is four euros today, 2010*), and in return we offer a very beautiful engraving of the Sacred Heart; in addition we promise a perpetual Mass every first Friday of the month, approved by the Archbishop of Bourges, and special prayers each day.

A father, mother, children, brother, sister, parent, friend, even the dead, can share advantageously in all this when one contributes the minimal offering of twenty centimes. Consequently we quietly confidently expect all the members in each family will contribute towards such a worthy cause.

An offering of twenty centimes guarantees one an unframed picture of the Sacred Heart, twenty-five centimes a framed one and fifty centimes a coloured one. Anybody offering a cent will be rewarded with a picture in colour and share in the spiritual advantages being offered. We count greatly on your zeal and devotion to promote yourself, or through others, these pictures and collect the contributions you will be kind enough to send to us. Our appreciation will be lasting.

With all good wishes in the Sacred Heart of Jesus,

J. Chevalier,  
MSC.**Article 20**

L 18600903

*To Madame Méloizes.*+  
J M J

Rome, September 3, 1860

Aware of the interest you and your good family show towards me, I hasten to give you my news. I begin by saying that I had a pleasant journey, and experienced no sea-sickness. (*Chevalier went by boat from Genoa to Livorno [Leghorn], and, from the letter, by boat also to Civitavecchia.*) All went marvellously; extremes of Italian heat were not experienced.

The Romans have not experienced warmer sunshine for years. Everybody is moaning about it; fever is rife, especially among visitors. I myself hope that by the grace of God and support of your fervent prayers, I shall not be laid low. I have only been in Rome since Saturday September 1. My travelling companion (Fr. Urban, parish priest of Ondainville) wanted to pass through Turin; I did not wish to go against him. From Lyons we went to Geneva and then to Chambrey, Turin, Milan and Genoa whence we embarked on the 27th of August for Livorno. Because I wrote about the different cities in the letter to the parish priest, I shall not repeat myself. On the crossing from Genoa to Livorno there were some forty followers of Garibaldi on board on their way to the Kingdom of Naples. Two officers, noticing a French priest, accosted me, saying: "We hope the Papal Palace at Avignon will soon be ready since in a little while we are going to take (Pope) Pius the Ninth there; it would be desirable to get a move on because within three weeks or a month this issue will be settled." They proceeded to make known with devilish 'sang-froid' (*calmness*) their plans for an offensive; it is appalling. One of the officers, a Roman by birth, headed the 1848 revolutionary uprising in Rome. When taken prisoner he was exiled by Pius IX and afterwards released. This is how he makes use of his freedom!

We are due at Livorno [Leghorn] at 7am, Tuesday. We hoped to get a ship for Civitavecchia the same day. There was nothing. We had to wait until 5pm Tuesday. To use the time advantageously we went by rail in thirty minutes to Pisa. Pisa is virtually empty, having lost much of its past splendour. It only lives in the present through its university which continues to enjoy a certain fame, and from its past through its four celebrated works of art: the Cathedral; the Baptistry; the Leaning Tower; and the Cemetery. The Cathedral is wonderful, especially the Dome (*tower*). What strikes one in particular are the infinite variety of detail on this marble mountain, chiselling out over four centuries all the fantasies of the Christian idea. The interior has seventy-four columns distributed among five naves. Most of the sculpture is by Michaelangelo and the paintings by Raphael.

We left Pisa at 2pm having received a special blessing from His Eminence the Cardinal (*Cosimo Corsi*), and by 4pm we were in Florence. One feels when approaching that one is arriving at the city of masterpieces. Florence, despite its uprising, still inspires respect for its palaces, and due recollection of the great personalities who built, decorated, lived in them. One is overwhelmed with admiration in the miracle of silent ruins, in those marble sites where art shines out in all its splendour. But if the genius which galvanized Florence is now no more than history's echo, the corpse remains in all the glory of its proportions and grace of detail. So people eagerly come from all over the world to experience Florence, still beautiful following its demise, laying there in its magnificent tomb. Today in this marble city, where everything consists of grandeur and magnificence, who would say that it is inhabited by a lazy and frivolous population who run after resurrections (*risings*) and pleasures. Florence Cathedral is one of the most remarkable constructions in Europe. Only the dome of St. Peter's is higher than that of Florence, but it is not its equal in grace and lightness. This basilica on the outside is wholly encrusted in black and white marble. The paving stones are enriched with such a wonderful variety of colours as if studded with flowers. The Cathedral is very rich both in paintings and sculptures.

Holy Cross Church (*Santa Croce*), original in style, is also very beautiful; it contains the tombs of Michaelangelo, Machiavelli and Galileo.

With regret I left Florence for Siena, an old town with imposing buildings. There are thirteen churches, and its thirteenth century Cathedral is magnificent, the façade of a dazzling richness. The huge building is covered in marble, both within and without. What I most admire in this city with an unspeakable joy is the room where St. Catherine of Siena was born, the cell where she lived and the planks on which she slept, etc.

On Thursday night we slept in Livorno. This town of 80,000 inhabitants has nothing remarkable other than its harbour. It struck me as bustling and commercial; the lower classes are unbearable as they are all over Tuscany, irksome in the way they bother one, and as if this is not enough, boringly so; one can only rid oneself of them by beating them off. At last Friday evening August 31 has arrived, and we embarked at 5pm for Civitavecchia; we shall not get there until 10am tomorrow, and at 4pm we leave for Rome on the last train, setting foot on the promised land at 7pm.

On Sunday I went to St. Peter's to hear the canons' mass; the music was wonderful. I also visited other churches, all full of people. The churches are better looked after than in France; one is aware of the silence and greater recollection. At every street corner one finds Madonnas, wayside shrines every twenty steps, churches and chapels every second.

This morning I went to see his Eminence Cardinal Villecourt, former Bishop of La Rochelle, who very graciously received me, bringing to my attention ways and means for obtaining different privileges from the Sovereign Pontiff. Very likely on Thursday or Friday morning I shall have a Papal audience. Cardinal Barnabó, Prefect of the Propagation of Faith, has already furnished me with my title of missionary apostolic. Monsignor Lacroix, pronotary apostolic, to whom I was recommended by the Archbishop of Bourges, received me very graciously. It is he who will introduce me to His Holiness.

As for the relics, too many are being requested each day. There is no inclination to provide me with all I want and, moreover, I cannot take away all those laid aside for me because it takes more than 15 days to get them ready. I haven't yet visited Father Jandel (*Master General of the Dominicans*). I intend to call on him very soon. I do not forget you in any way, especially all that is dear to you, in the churches I can visit. Pray also for me. I hope to arrive on the 20th or 21st of this month.

Please convey my regards to your good and esteemed family, and be kind enough, Madame, to receive my most respectful good wishes in the Lord.

J. Chevalier

**Article 21**

L 18600920

*To Pope Pius the 9th.**Requesting an Indulgence by Invocation. Original in the MSC General Archives, Rome.*

On the 8th of December, 1854, a Society of priests bearing the title Missionaries of the Sacred Heart, was founded on a never-to-be-forgotten day at Issoudun in the Archdiocese of Bourges with the approval of His Grace the Archbishop. Their principal aim is to spread devotion to the divine Heart of Jesus and to offer themselves as Victims in reparation for the insults to which His love is subjected. In the name of these priests devoted to the Holy See, their humble superior, Jules Chevalier, petitions the Holy See to bless this burgeoning work and to favour it with a gesture indicative of Your Holiness's support.

If Your Holiness, Most Holy Father, should deign to add to this request 100 days' indulgence for all those who formulate this invocation: May the Sacred Heart of Jesus be everywhere loved; by placing at the end of this supplication your gracious signature, to which we attach the greatest honour, we shall be eternally grateful.

Dated 20 September, 1860.  
For the favour of Pope Pius IX.

I the undersigned Cardinal Prefect of the Congregation of Faith declare that the present rescript was signed by the Holy Father.

Given at Rome from the Headquarters of the Sacred Congregation, September 1860.

Signed: A.L. Cardinal Barnabó, Prefect

Seen and Acknowledged

At the request of  
Fr. du Peyroux  
Archbishop's Secretary

Signed: C.A. Archbishop of Bourges

The present Rescript drawn up by the hand of His Holiness was vouched for in the Secretariat of the Congregation for Indulgences. By approval granted Rome at the Secretariat of the same Congregation, February 17, 1860.

Signed: Sarra P. Substitute

**Article 22**

L 18601015

To Mr. Lobin Léopold,  
rue des Ursulines (*Ursuline St.*)  
Tours.

+  
J M J

Issoudun, October 15, 1860  
*This letter was sent to Fr. Jouët  
by Mr. Lobin on January 7, 1889*

Dear Sir,

You haven't forgotten, I hope, the proposal I made to you last July. You are aware that you promised to have the stained-glass ready for the large window in the middle of the sanctuary. The centrepiece is Our Lord's apparition to the venerable (*now Saint*) Margaret-Mary Alacoque, the Visitation religious on her knees holding His Heart in her hands as in the copy I left with you, He saying to her: 'Behold this Heart which has loved mankind so much.' These words would be in normal, easily readable, lettering which anybody could read without difficulty. This window, as you can see from the model you have, is spaced with Our Lord on the Gospel side, and the saint on the epistle side.

The lower part of the window, as you are aware, comprises four arches, in each of which there are two medallions for which the following is the subject matter: in the first and on the gospel side the first medallion depicts, below Our Lord, Jesus in the garden of olives praying to his Father for the salvation of the world, His Sacred Heart, sweating blood, accepting the chalice, an angel appears to comfort Him.

In the second medallion Jesus gives himself up to his torturers.

In the second arc the first medallion portrays the Crucifixion, while the second presents Jesus on the Cross pardoning His torturers and promising Paradise to the good thief.

Within the third arc the first medallion presents the soldiers piercing the Heart of Jesus on the Cross.

The second medallion depicts the Church and Sacraments issuing from the Heart of Jesus in this sublime moment (the word is St. Augustine's).

The first medallion on the fourth arc depicts the Blessed Virgin holding the dead Jesus in her arms and putting her hand or her lips on his heart which she and the woman with her worship. The second medallion represents the Heart of Jesus releasing from Limbo the souls of the Just.

In each of these representations one must reproduce in a striking manner the Heart of Jesus since all is due to His love. In the upper part of the window you will depict the Institution of the Holy Eucharist, depicting a small heart shape above the chalice or on the chest of Jesus. Reproduce Leonardo da Vinc's Last Supper.

If you need anything explained, you can write to me. You also need to deliver at the same time two small pieces of stained-glass for the windows on the side in the two chapels of the Blessed Virgin and St Joseph. Mr. Goujon has taken the measurements. The first window to be placed on the epistle side of the chapel will depict the Immaculate Virgin in ordinary posture lowering her hands and looking at the child Jesus who stands before her, and he will have on his chest a little heart surrounded by rays which he will with his finger bring to the attention of worshippers. Mr. Hallez is the source (*for Chevalier*) of this suggestion; it finds such expression, for all practical purposes, in his Sacred Heart album, in that section where he depicts the Holy family; be kind enough to look it up there.

*L.J. Hallez was the author of Album of the Sacred Heart of Jesus, published by H. Casterman, Paris, 1859. The work comprised novena prayers, pious devotional exercises for each of the nine days preceding the Feast of the Sacred Heart.*

Above the Virgin's head, or below, these words will be written: 'Our Lady of the Sacred Heart, pray for us'. (*This would appear to be the first explicit reference to the Virgin by Chevalier as Our Lady of the Sacred Heart.*) On the other small stained-glass window you will depict St. Joseph holding the infant Jesus in his arms, with his little heart either in his hand or on his chest. Be kind enough to let me have the price of these small stained-glass windows. Two benefactors would like to know. If they decide on purchasing them you can put their names and titles at the bottom.

*The window on the epistle side of the chapel was the gift of the Méloizes family; see earlier letters. It became the first artistic presentation of Our Lady of the Sacred Heart inspired by Chevalier. The other window, that of St. Joseph, was the gift of Mademoiselle de la Châtre du Breuil.*

I await your reply. When you have finished the stained-glass window for the Mans sisters of the Sacred Heart, depicting Our Lord's apparition to the venerable Margaret-Mary Alacoque (*to be beatified just under four years from the date of this letter on September 18, 1864, and canonized by Pius XI, May 13, 1920*), you could, if it is feasible for you, do another one for our chapel. We would like to think that the stained-glass commissions you are carrying out for us would be masterfully finished; give them all your attention. You will not fail in having them ready for Easter; it is absolutely necessary that they are installed by then. I hope to pay you in cash, or as good as makes no difference. If we are happy with your work, as I expect to be the case, you will have further, and numerous, pieces of stained-glass commissioned.

*Payment was made through Léopold Lobin on May 25, 1861. So Lobin wrote to Père Victor Jouët, January 7, 1889. Letter extant, MSC General Archives.*

### Article 23

L 18601225

*To Madame Viscountess du Quesne, Issoudun.*

+  
J M J

Issoudun, December 25, 1860

Dear Madame,

I have been deeply affected by greatly upsetting news of what has occasioned the deepest sorrow for you. I know what the void can be like following the loss of someone so dear at this time. Your kind heart must be weighed down from such pained sadness. I share all the more my feelings for you because I knew your uncle; to know him was to appreciate and respect him. How sorry I feel for Madame Cottereau! How heart-breaking! Be kind enough to offer her my sincere sympathy and deepest regards. One thought will sustain you both in this time of sadness and tears, and God does not wish it otherwise: the life of your dear departed one was so full of merit and his end so Christian. It is to be hoped that he enjoys the heavenly happiness of the just and that you will meet him again one day in Glory, never to be separated; this will be a support to you in the sacrificial walk on which you are now setting out.

I have the honour to remain, Madame, with deepest respect, your very humble and devoted servant.

J. Chevalier

Mis. Ap. Of the Sacred Heart

**NB:** My confrère, Father Piperon, asks me to convey to you his sympathy on your and Madame Cottereau's loss; he extends to you his deepest sympathy. My many engagements at the present time prevented me from writing earlier, which I very much regret, Madame; please forgive me.

*Original at Châteauroux, Indre, archives.*

**Article 24**

L 18601231

*To Mr. Léopold Lobin, Master Stained-Glass Artist at Tours.*

+  
J M J

*Undated, latter end of 1860*

In the midst of numerous chores, I am not sure if I haven't forgotten to answer your last letter. If that is so, I hasten to inform you that the two people who wished to present us with the two stained glass windows of the Blessed Virgin and St. Joseph are agreed on your latest proposals. But, like ourselves, they await the arrival of the finished product from your workshop.

The person who is offering the window for the Virgin chapel wishes you to place at the bottom these two (*French*) words only: 'Given by a family'. (*The gift, that is, of the Marchioness Pauline des Méloizes, on behalf of her family.*) The other, who has given us the St. Joseph window, wishes only to have the coat of arms shown; I shall send it to you as soon as I get it. (*This window was gifted by Mademoiselle de la Châtre du Breuil.*)

I await your designs; do not, I beseech you, design a head for our Virgin like that which I saw in the Chapel of the Sisters of Charity at Bourges. I do not find it sufficiently dignified, worthy, and there is a lack of richness both in the colour and cloth. Before you complete our Sacred Heart window, I should like to see the one you are working on for the Mans Sacred Heart Sisters. Be kind enough, as you have already promised me, to let me know when it is convenient to visit you and I shall then go to Tours. I have, Sir, with deepest respect, the honour to be your very humble and devoted servant.

J. Chevalier  
Mis. Ap. du S.C.

Do not forget that your undertaking must be ready by Easter, 1861.

## 1861

**Article 25***To Madame Méloizes.*

L 18610218

+  
J M J

Issoudun, February 18, 1861

Madame,

I am very much obliged to you for the information you have been so good to share with me. I cannot tell you what effect Mr. Linetière's letter had on me about Mr. C. and Mr. K. These gentlemen up to this moment have made no contact with me. They are wrapped in absolute silence. I remain expectant all the time.

My latest journey turned out to be quite worthwhile. I placed some more hundreds of those pictures of the Sacred Heart in those little apostolic circulars. The first printing is completely sold out; I eagerly await the second to meet the requests which continue to reach me. (*The pictures were being sold to meet the cost of building the Issoudun Church.*)

Yesterday we began again to have talks for men in our chapel, and we hope to continue with them during the Sundays in Lent. (*The chapel referred to here is the early small one, opened in November 1855.*) We are quite happy about it. We never thought that this town would contain within itself, where men are concerned, so much that is positively helpful. Pray especially for the success of our preaching.

With my sincere good wishes,

J. Chevalier

**Article 26***To Viscountess du Quesne at Hyères.*

L 18610325

Issoudun, March 25, 1861

Madame,

You provide me with so much indicative of your interest that I cannot even for a second doubt your goodness to me. In the presence of such devotedness, excuse becomes irrelevant! And if your scrupulous conscience needs a forgiving word, as you appear to suggest, I pray to the Heart of Jesus to grant it to you during this great week when everything speaks of indulgences and forgiveness. But, I insist, you are not needy in this respect.

I am really overcome, Madame, by all you have done for our undertaking and the trouble you have gone to installing our prints (*of the Sacred Heart*). I can never adequately thank you.

It is with very great pleasure that I forward the thousand engravings you requested. As Mélanie's father doesn't go to Hyères until Easter Monday, I cannot wait until then. I spend each day hoping for a speedy and complete return to health for you and also for the continuing good health of Mademoiselle Marie (*Madame du Quesne's daughter, born 1851, later Madame Fernand de Bonneval, dying tragically in Paris when the shop, Bazaar de la Charité, caught fire, May 31, 1897.*) Madame, you are assured of my prayers for a long time now. The parish priest and the good Sisters (*of Charity*), confrères and curates send you our deepest regards. (*Madame du Quesne had sponsored the Sisters' orphanage at Issoudun.*) The Archbishop of Bourges in a circular about his forthcoming visitations has confirmed that he will bless your chapel (*private*) on May 30, and on the 31st he will be at Issoudun for Confirmation.

*The Archbishop, Menjaud, will be blessing the du Quesne family chapel, recently built to accommodate the remains of her husband, Admiral Joseph-Marie Lazare, Viscount du Quesne, who died at sea in Antibes July 1854, but whose body was returned to France on August 24 the following year.*

Sister Julie (*Julie-Françoise Gaillard, Superior of the Sisters of Charity convent founded in Issoudun by Madame du Quesne*) has at last decided to ask Madame D'Aussigny (*the Issoudun Assistant Administrator's wife*) to collect for the poor on Easter Sunday at all the Masses and she is pleased to do so. I was certain she would. The Assistant Administrator shall go with her. Here already is a great step forward! Let's hope for the rest! I am sending Miss Zélie the 200 prints she requested; she should receive three hundred in a day or two, with forty hymns. (*Zélie Larochère was Madame du Quesne's secretary and lady-in-waiting.*) Be kind enough to convey my respects to these ladies and also to Canon Fosset (*1801-1890, formerly prefect of Studies at Saint-Célestin Seminary, Bourges, chaplain to and frequent guest at the du Quesne family home*) and Fr. Mussy also.

Please accept, Madame, my deeply respectful regards, having the honour in  
Our Lord to be your humble and devoted servant,

J. Chevalier

**Article 27**

L 18610406

*To Madame de Méloizes.*+  
J M J

Issoudun, April 6, 1861

Dear Madame,

I greatly thank you for being so interested in our work and for the valuable advice you gave me. I hope to go to Bourges next Monday: I shall arrive at 4pm. and return that night or next morning. I shall have the pleasure of seeing you on Monday at the soirée. I should like to do so before visiting my Lord and Mr. de Champgrand. Possibly I shall go to your house on leaving the railway station at 3.30pm.

I know already about the rumours which have been circulating about the use to which the money from the sale of the pictures (*Sacred Heart*) has been put. It has been stated that I amassed not 409 but 100,000 francs which I forwarded to the Holy Father (*one franc in 1861 would be roughly 3 euros today*). This type of gossip, which can only come from the mouth of an evil-wishing irreligious character without faith, leaves me wholly unmoved. It gives me great pleasure to bring you up to date with our expenses and our receipts.

As of January 29, 1861, Mr. Tarlier (*Bourges' diocesan architect and also for the Issoudun basilica*) has confirmed that the overall outlay for our project has risen to 31,300.09 francs. One adds to this sum: the architect's fees, 1,863 francs; the paving of the sanctuary, 500 francs; lesser expenditure, 200 francs; chairs, 250 francs; the two small altars of the Virgin and St Joseph, 700 francs; the purchase of ground adjoining the chapel, 1,200 francs; the larger stained-glass large window in the centre, 2,000 francs. The total comes to 38,013.09 francs.

Here are the takings, the revenue:

Subscriptions for the chapel:

Offerings in honour of the Sacred Heart = 18,000 francs

Sale of (holy) pictures: 18,350 francs

Money made over to me personally, roughly 3,500 francs

Left over: 38,850 francs

All the money from the sale of the pictures is not yet entered. I am still counting on some thousands of francs, a little more, a little less.

More details on Monday.

I have the honour, Madame, to be with deepest regards your humble and devoted servant,

J. Chevalier

**Article 28**

L 18610407

*To Mr. Léopold Lobin, Master Glass Artist, Tours.*+  
J M J

Issoudun, April 7, 1861

The central subject of the window you speak to me about is not St. Dominic but Our Lady of the Rosary, that is to say the Blessed Virgin, giving the holy Rosary to St. Dominic; accordingly he has only a secondary role in the circumstances. This window is situated in the Lady Chapel, that nearest the apse. You are aware that this chapel contains three windows, the apse window and two others. The window which will receive Our Lady of the Holy Rosary is one metre wide and 2.55 metres in height, the borders not included. At the bottom of this glass you will inscribe: "Our Lady of the Holy Rosary, pray for us". And in the corner these words: "The gift of an Issoudun Christian family". At the bottom of the apse window you will inscribe: "Our Lady of the Sacred Heart pray for us" and, in a corner, these words alone: "The gift of a family". At the bottom of the large window representing Our Lord's apparition to the Venerable Margaret-Mary Alacoque, you will inscribe: "Behold this Heart which has loved men so much", and in a corner these words, very legible like all the rest: "Presented by the people of Issoudun". You will inscribe at the bottom of the St. Joseph window in the apse: "St. Joseph, friend of the Sacred Heart of Jesus, pray for us", and in the corner whatever Miss Lachâtre will tell you when she sees you about this.

I was in Bourges yesterday and saw the Archbishop. The blessing of our chapel is definitively arranged for June 7, the Feast of the Sacred Heart. This means in effect that we are confidently expecting you to have your commission ready, and you should have it in place one or two days beforehand.

We expect a masterpiece...

I have the honour to be, with the utmost respect, your humble and devoted servant.

J. Chevalier



**Article 29**

L 18610701

*To a priest of the Bourges Archdiocese, a confidant of the Archbishop.*

*Letter from Fr. Crozat (1787-1864), Archpriest of Issoudun, 1829-1861, requesting that one of us (MSC) take over the parish.*

*No date, likely July 1861*

Dear Father,

You inspire me with so much confidence that I am unhesitatingly open-hearted with you. Everything here is confidential excepting the Archbishop.

Issoudun, as you know, is all my concern, and how could it be otherwise? I am thirty years in this parish. Consequently, I actively engage myself with everything which contributes towards its well-being. This town, so difficult to lead, has always caused me concerned anxiety. I have often moaned about its indifference, asking the good Lord for its enlightenment and that it be led to the truth. Such a moment seems to be arriving, if I am not deluding myself. The project which has engaged my thoughts for quite some time will seem extraordinary to you. I present it to you for your consideration also.

If one were to choose a parish priest from the missionaries (*of the Sacred Heart*), and they will undoubtedly increase in number, it seems to me that these gentlemen, through unity of action, in their togetherness (*entente cordiale*), in the employment of their focused forces intelligently put to use, invaluable resources for the well-being [of the parish] would be made available. That's what I think. I foresee many problems, but the grace of God can overcome many obstacles. From another perspective, the "Sacred Heart" (*parish*) would be greatly advantaged by this coming together. It would be securely based and would no longer be apprehensive about eventualities. It would inspire greater confidence, and zealous priests would more wholeheartedly commit themselves to the place. Moreover, this posting would no longer present a [frightening] challenge for a new parish priest. Here then, in so far as I have given it thought, is what I submit to your wisdom and judgment. I for my part will accept his Lordship's decision trustingly and without complaint. Such are the feelings which at this moment motivate me and which, I am quietly confident, will remain constant.

With respectful good wishes, Father, your very humble and devoted servant,

Crozat Guil

I have informed Fr. Chevalier about my views.

**Article 30**

L 18610729

*To Madame Méloizes, Bourges.*

+  
J M J

Issoudun, Monday, July 29, 1861

Dear Madame,

Aware of the keen interest you have in our work, I hasten to let you know about an important decision. Father Maugenest, priest in charge at the Cathedral, is coming back to us. The parish priest of Issoudun has resigned to favour our position and Fr. Maugenest will have the title (*Archpriest*) representing the archdiocese. Be so good as to share this important news-item with your good and kind family who are so devoted to us. This is a secret shared by us alone. The two who have resigned have already left for Paris. I greatly regret that I cannot go myself to share all this with Mr. de Linetière; through you I ask him to excuse me.

I have the honour to be, Madame,

J. Chevalier

*Émile Sébastian Maugenest, 1829-1918, was involved with Chevalier when he founded the MSCs at Issoudun from 1854 to 1858. He became Archpriest at Bourges Cathedral on January 11, 1858, leaving in September 1861 to become archpriest of Issoudun, where he would remain until December 31, 1872, when he entered the Dominican novitiate.*

1862

**Article 31***To Madame Méloizes at Bourges.*

L 18620125

+  
J M J*No address; presumably Issoudun*  
January 25, 1862

Dear Madame,

I thank you for all the kind things expressed to me through Mademoiselles Louise and Henriette. (*The two daughters of the Marchioness des Méloizes, otherwise Madame Pauline Tharaud de Linetière.*) It gives me pleasure to hear that the good people of Bourges continue to support their plan. I hope it will work out. Father Maugenest will be very pleased and the Sacred Heart delighted. Since Father Maugenest no longer lives in Bourges, I doubt if the gift of this stained-glass window will make certain people take umbrage. If his Lordship is still in Paris next week, I shall try to see him. As you show great interest in Issoudun, Madame, I shall say something about the latest happenings here.

Putting it like this anticipates something important, doesn't it? Yes, something very important. It concerns Issoudun's vineyard owners. Some days before their celebrated Feast of St. Vincent, the leading members of the group arrived at the Sacred Heart asking for a Mass on the 22nd, something they never had before. "We want a deacon, a sub-deacon, a substantial sermon and the organ playing to our liking." What do you mean, the organ playing to your liking? What do you mean by that? "We are saying that we want the organ to play the air of our song." Have you got the song? "Yes, Father, here it is." I glanced at it out of curiosity, but quickly. What does it contain? Unspeakable immorality or coarse vulgarity? My friends, the organ will play your St. Vincent (*the patron of vineyard owners*) if you allow me to compose a new song which I shall send out to all the vineyard owners. My proposal was enthusiastically received and they all went off satisfied.

To cheer you up for a moment, I am forwarding copies of the song, 2,500 of which have been printed at our expense and then distributed to all the good vineyard owners of Issoudun. It is impossible to describe their delight to you. For the past four days the song is heard everywhere. I am sure the old one is dead and buried. On the Feast of St. Vincent the St. Cyr church was tightly packed. Father Maugenest preached a fine sermon very much to their liking. Today these awkward characters, these wild types, are mightily pleased, talking only of their new parish priest and your very humble servant (*Chevalier*) whom they place on a pedestal higher than the greatest poets... I leave on Monday next for Paris, hoping to be back by Thursday.

Please remember me fondly to your splendid family and please accept, Madame, my deepest regards in the Lord.

J. Chevalier

**Article 32***To Madame Méloizes, Bourges.*L 18620326  
Issoudun, March 26, 1862

Dear Madame,

I do not expect to leave Issoudun this year except for three or four days. Fathers Maugenest and Piperon will take responsibility for raising money elsewhere, Fr. Maugenest only agreeing to do so with extreme reluctance, since collecting is not congenial to him, even if he has agreed to do it. I have been asking him for quite some time, having provided him with the requisite ideas, to draw up a circular letter for the approval of his Lordship. He confessed that I was asking something from him beyond his capabilities and felt it was impossible for him to draw up a document for which he had neither ideas or inclination... Aware of Mr. de Linetière's intellectual qualities, I thought of asking him to be kind enough to come to our aid. Could he not draft this little document more appropriately than myself and without too much bother?

Here is what we are looking for: to fund-raise in the Berry (*French department*) among the clergy, the laity, and in the suffragan dioceses (*those attached to Bourges*).

Justification. Berry has for quite sometime been consecrated to the Sacred Heart of Jesus. (*In 1834 Archbishop de Villèle introduced the Feast of the Sacred Heart to the diocese in order to counteract "the lack of faith". There is no commemorating monument in the diocese recalling this consecration of 1834.*) Bourges, as an ecclesiastical province, was publicly and solemnly consecrated to the heart of Jesus at the last Council of Clermont (*1850*). It would be desirable if the metropolitan diocese built a sanctuary to perpetuate the memory (*of this consecration*). Mr. de Linetière will shape his letter as he understands it, having recourse to all the means, vibrating all the chords, which he will consider appropriate.

Mr. Tarlier (*diocesan architect of the Bourges archdiocese*) presently here in Issoudun, tells me that the Archbishop, I believe, intends to make a diocesan charitable appeal to fund the construction of a chapel at Saint-Célestin (*Bourges, the diocesan minor seminary*). If this is so, it becomes necessary for us to move earlier. Time is running out. Already the foundations have been laid down, twenty feet in depth. They are being filled at this moment. I shall be pleased if the Archbishop (*Charles-Aimable de La Tour d'Auvergne*) shares the feelings of Messrs. de Linetière and de Méloizes for our work. If he actively wishes us well, it would greatly help us in every respect.

J. Chevalier

**Article 33**

B 18620403

*To His Eminence Charles-Aimable de la Tour d'Auvergne Lauraguais, Archbishop of Bourges, 1861-1879.*+  
J M J*No address or date**Likely late March, early April, 1862*

Your Grace,

The support you have shown for the founding of the diocesan Missionaries of the Sacred Heart at Issoudun encourages us to think that you will be kind enough to receive a summary of their position and their requirements. Eight years ago there was only one church in Issoudun to meet the spiritual needs of a population of 14,000. This meant an absolute need for another. It was at that moment a good, well-wishing, clear-sighted man, whom you know (*the Sulpician priest Ferdinand de Champgrand, 1813-1881*), provided financially for the acquisition of a site to meet the religious aim one had in view. (*On this see also Late But Not Too Late, pages 56, 57.*) The vocation of the two Issoudun curates drew them to this undertaking. They were granted the necessary authorization by Cardinal Du Pont, together with his paternal encouragement.

A barn was transformed into a chapel; the faithful began to flock there, and the new foundation was straightaway dedicated to the Sacred Heart of Jesus, having in mind the solemn undertaking of the Clermont Provincial Council which, on the proposal of His Eminence, placed the whole ecclesiastical province under this glorious patronage. At the same time that Cardinal Du Pont gave us a name, he was also kind enough to confer on us the title of Diocesan Missionaries. Earlier Archbishop de Villele had placed the diocese of Bourges under the protection, and invocation, of the Sacred Heart by decree, dated May 18, 1834. Our historical genealogy, short though it is, goes back to the Clermont Council, to which we attach, naturally, the greatest significance while striving to make ourselves worthy of such a prestigious beginning. Meanwhile, the provisional chapel was lacking as a solid construction and, impelled by this very necessity, the first stage of a new church is now above ground through quite providential support, and under the supervision and planning of Mr. Tarlier, the diocesan architect, who brings to it that elegant simplicity which embellishes all his work.

The foundation stone of the new building was blessed by Fr. Caillaud, Vicar General of the diocese, on June 26, 1859 (*the Sunday within the octave of Corpus Christi*). On the 7th of June, 1861, Fr. Lamblin, the Vicar General, blessed the sanctuary, representing Archbishop Menjaud whose health prevented him from coming in person. Archbishop Menjaud had kindly, paternally, supported the work undertaken and the Missionaries. Already Your Grace, one of us (*Chevalier himself, see above L 18600 903*) has had the pleasure of making a devout trip to Rome, being there favoured with blessings, and the most warm encouragement of the Holy Father for the new church and Missionaries, together with the authorization of a privileged altar, while the pilgrim himself, having been graciously received by the Sovereign Pontiff on the recommendation of Bishop Menjaud, had the title of Missionary Apostolic bestowed upon him. This, then, Your Grace, is the situation at present. The private resources, which have been adequate up to now, have dried up at the moment and the half-constructed new church looks like being in the hands of people who will finish it in the future. It is because we are seeking support, Your Grace, that we come asking you to widen the circle of appeals we are sending out in the name of our dear foundation in order to benefit from the charitable faithful. We have hopes of reaching our target, or closely approximating to it, if Your Grace would kindly approve the accompanying letter (*a circular, dated April 3*).

The Missionaries of the Sacred Heart of Issoudun serve the only shrine of this name in the whole ecclesiastical province; it seems to us that because of this circumstance, and the sacred title involved, we might be specifically supported by the bishops, the clergy and the faithful.

*The letter breaks off here.***Article 34**

C 18620403A

*To the Bishops of the Province.**(Indre) Issoudun, April 3, 1862*

Your Grace,

At the last Council of Clermont, held in 1850, Cardinal Du Pont and the Suffragan Bishops consecrated to the divine Heart of Jesus the ecclesiastical province of Bourges in order to draw upon it sovereign mercy. Since then no sanctuary has been raised to recall this precious occasion. The diocesan Missionaries of the Sacred Heart of Jesus, founded at Issoudun, have formulated a plan to install in that town, at the centre of Berry (*the department*), a memorial commemorating that moving consecration. In order to take forward this work, already well-advanced, we thought of drawing on the charity of clergy and faithful throughout the dioceses of Bourges, Clermont, Tulle, Limoges, Saint-Flour and Le-Puy.

We are quietly confident that everybody will be keen to contribute towards a memorial of such elevated and general interest. We venture to hope, Your Grace, that you will bless and encourage us in this undertaking. The prestigious approval of Your Grace conveyed to the bishops, the clergy and faithful, will be a most compelling recommendation and a gauge of a most successful outcome.

With deepest respect, we are honoured to be your very humble and devoted servants.

*While the ideas in this letter represent Chevalier's known thinking, the letter was most likely written by Mr. Linetière, Madame des Méloizes' father. It jointly accompanied a letter from the Archbishop of Bourges, de la Tour d'Auvergne, April 5, 1861, supporting the appeal, and about which he wrote to Chevalier, immediately following here.*

For the Missionaries of the Sacred Heart,  
J. Chevalier,  
Missionary Apostolic of the Sacred Heart,  
Bourges, April 5, 1862

The Archbishop of Bourges

My Dear Father,

I can only encourage your initiative and bless your work. The results already realised due to your tireless zeal draw me to be assured about its success. Very soon, I should like to think that, due to the promotion you have initiated already and what you are yet to receive, you will be on the way towards completing your church of the Sacred Heart, the only one honoured with that name in the ecclesiastical province of Bourges. You will in this way give permanent expression to remembrance of the solemn act whereby our whole province became dedicated to the Sacred Heart of Jesus at the last Clermont Council. At the same time you provide the town of Issoudun with a precious memorial as stylish in its simplicity as it will be useful for the religious resources made available to a huge parish of fourteen thousand people. I offer you, then, my wholehearted good wishes for the success of your enterprise. It will have, I have no doubt, a most propitious impact on the religious and moral future of one of the most important parishes of the diocese. And, following on from my venerable predecessor who exhibited such a fatherly concern for you, I, from the bottom of my heart, call down all God's blessings on your worthy project, on all you have undertaken up to now, and on those you are yet to undertake.

Kindly accept, reverend Father, my warmest greetings in the Lord.

+  
C A  
Archbishop of Bourges

**NB:** This letter preceded by that which you sent to me will represent approval of your work. The contributions can be forwarded to Bourges, at the Archbishop's office, or to the Missionaries of the Sacred Heart, Issoudun (Indre). On the first Friday of each month there is a foundation mass in perpetuity for this work's benefactors. Please pass on this circular.

**Article 35**  
*To Madame des Méloizes, Bourges.*

L 18620719

+  
J M J

Saturday, July 19, 1862

Dear Madame,

Fr. Crozat will definitely be going to Madame du Quesne's, very likely in September, and, given the weakened condition of the dear old man, and all you yourself are aware of, I am not sure if we shouldn't be saddened by it... The Archbishop is due to come for confirmation at Issoudun on the 6th of August. As you were anxious to have news of my health, I may tell you that it is excellent. Nothing new otherwise.

J. Chevalier

**Article 36**  
*To Madame des Méloizes, Bourges.*

L 18620731

Issoudun, July 31, 1862

Dear Madame,

There's nothing new from Issoudun: the Sacred Heart chapel actively goes ahead. I received the latest pictures. I am sending you some of them, both as remembrance card and sample. We are expecting His Grace next Tuesday. He is coming specifically, so he says, to look over the Sacred Heart church. He will only stay for a couple of hours, but is due to return at the end of October for confirmation. I expect to be away for only four of five days during the last fortnight in August.

With all good wishes...

J. Chevalier

**Article 36A**

C 186208001

*Circular letter concerning the new church.**Undated, possibly August 1862*

May the Sacred Heart of Jesus be everywhere loved!

M.....

Devotion to the Sacred Heart of Jesus is a need in our time. It presents two sovereign remedies, love and dedication, which challenge the two great disorders which play havoc with society: indifference and egoism.

Working to spread these virtues is to accomplish something as acceptable in heaven as on earth. One of the most efficacious ways of bringing this about is to build sanctuaries which would be at the heart of this initiative. As Missionaries of this adorable Heart, source of all the graces poured out on humanity, we considered, therefore, building a church in his name where he could bestow his favours and influence his disciples with the sacred fire of his love which he wishes to be spread among all peoples.

Supported by the contributions of some fervent worshippers, we began work on the Church. Lack of resources forced us to suspend the already well-advanced work. Anxious to begin again, we are making a charitable appeal, asking no more than a twenty-centime offering against which we are presenting a very beautiful print of the Sacred Heart. In addition we guarantee a perpetual mass each first Friday of the month, approved by the Archbishop of Bourges, and also special prayers every day. Everyone can share in the advantages, father, mother, children, a brother, a sister, parent, friend, even the departed when one offers a minimal contribution of twenty centimes. We have, thereby, the quiet confidence that all the members of each family share in this worthy work. A twenty-centimes offering entitles one to an unframed picture of the Sacred Heart, and twenty-five a framed one, while forty centimes guarantees a colour picture.

Anybody who contributes a cent will receive without cost an engraved print and share in the benefits we offer. We particularly count on your zeal and piety to distribute, either by yourself or through others, these pictures and collect the proceeds which you will kindly send on to us. We shall be eternally grateful.

Please accept my respectful greetings in the Heart of Jesus,

J. Chevalier  
Mis. of the Sacred Heart

**Article 37**

L 18621201

*To Father Leblanc, SJ, Paris.**(Indre) Issoudun, December 1, 1862*

Very Reverend Father,

Father Piperon passed on to me your so kind and caring letter. Many thanks for the interest you show in our work: the divine Heart of Jesus will reward you. You are probably the means he wishes to avail of for consolidating our work. Thanks be to God! I have always held to the belief that God in his goodness had merciful plans for our little house. That conviction is enforced today with your unforeseen contact. Our origins have nothing human characterizing them, and to explain the success of an undertaking which to you appears advanced, permit me, very reverend Father to speak quite frankly to you and let you into the secret of our foundation.

Long since the thought of devoting ourselves to spreading devotion to the Sacred Heart greatly engaged us. We wanted this Heart, unique source of grace, so richly merciful, to have its Missionaries. Nine days before the promulgation of the dogma of the Immaculate Conception in 1854, we addressed the most holy Virgin, asking her to bless the Church, as a first fruit of her wonderful prerogative, with a Society of priests dedicated to the Heart of her divine Son, etc. And on December 8, 1854, we received a miracle-like promise that a charitable benefactor would place such a sum of money at our disposal that we could begin our project. Again it was Mary Immaculate who was responsible for all the approval we needed from Cardinal du Pont (Bourges). Since then all hell has broken loose, with extreme violence directed against this little grain of mustard-seed. Humanly speaking, it should have been rooted up a hundred times by the fierce storms sweeping against it from all directions. Yet, not so! Fruitful and supported by the Heart of Jesus, it has resisted all the storms.

Two years ago, September 28, I knelt before the Holy Father and spoke to him of our Sacred Heart initiative such as it had been heavenly inspired. Pius the Ninth raised his eyes and appeared joyful in the midst of his sorrows. He said to me that the Sacred Heart of Jesus would be the salvation of the world and the Church, that our Society fulfilled a need in our age, that he would like all priests to become part of it, and that every effort be made on our part to spread it. He then gave it his blessing, adding that he would be pleased to acknowledge and approve it canonically.

Might not yourself, Very Reverend Father, help us to pioneer this sweet consolation for the distressed heart of our beloved Holy Father! His Grace de la Tour d'Auvergne, Archbishop of Bourges, is very supportive. In order to promote our apostolate, which greatly engages him, he has, as you are aware, given us responsibility for the parish of Issoudun (there is

only the one). The parish priest is, and always will be, a member of our Society. This is very helpful. Our residence is very good and in excellent repair. Our foundation, beside the railway and in the centre of France, is very advantageously situated.

Now, Most Reverend Father, with reference to three priests who have shared with you their projects, we are happy to be one with them, their thoughts and aims coincide with ours. Like you, I see in this coming together divine Providence at work. Several priests for the Lyons diocese, having heard about our work focused on the Sacred Heart, have also expressed the wish to be associated with us. Three of them came to visit us and are presently engaged with their venerable Archbishop to obtain his consent. I see in all these happenings the laying down of bricks by the Divine Architect in the new Sacred Heart building. Let us hope that very soon we shall all be working towards one structure only. If you think it opportune, I could send you an abridged version of our Rules (*Constitution*) which are still only at the preparatory stage. For the benefit of our work you could let me know what you think.

Please accept, Most Reverend Father, with my esteemed acknowledgement, my deepest regards in the Sacred Heart of Jesus and Mary.

J. Chevalier  
Miss. Ap. of the Sacred Heart

**Article 38**

To Father Ramière, SJ, Editor of the 'Messenger of the Sacred Heart'.

L 18621209

Issoudun, December 9, 1862

+  
J M J

Very Reverend Father,

In 1854 I had as a colleague at Issoudun a priest who, like myself, bemoaned the present state of Christianity. Seeing our century so ill-stricken and the Church so cunningly and hypocritically persecuted, we implored heaven to make available an officious remedy. We came to see the Heart of Jesus as the unique source of every grace. It is necessary, so we judged, to have a Society of priests consecrated to the Heart of the Saviour, whose aim it would be to propagate this devotion and make known the riches it contains and have poured out on souls its love and mercy.

But what could two poor priests, bereft of everything, do in a town which was prey to indifference? Correspondingly, it was the sought-after moment of the proclamation of the Immaculate Conception dogma. We were persuaded, my colleague and I, that the moment could not be more propitious to obtain the heavenly favour we were looking for. We addressed ourselves to Mary Immaculate over the nine days which preceded December 8, 1854, and beseeched her through her special prerogative to hear our prayers if they were in accord with the designs of Providence and give the Church, as an initial reward following from the glory enveloping her, a new Society consecrated to the Heart of Jesus. On the last day of the novena we were miraculously promised that a well-wishing person would make available to us the sum of money needed to commence the undertaking. When problems not likely to be easily overcome were raised by the diocesan authorities, it was Mary Immaculate once more, following on another novena (*January, 1855*), who secured the approval of Cardinal Du Pont.

Providence ordained also that in Issoudun, where we are in charge of the parish, a house would be made available which is perfectly satisfactory for carrying out our projects. We are setting up a sanctuary in honour of the Sacred Heart, transforming a barn and stable into a chapel. The crowd, driven by I know not what mysterious impetus, crammed into the new place. The envious devil caused it to collapse. Fresh misunderstanding made His Grace ill-disposed, and we were inconsolable when an interdict was served on the use of the chapel. This sore trial did not last long, however. His Grace, the Archbishop, when better counselled, began to support us again. We are now appealing to public good-will in support of a project to build a new church to the glory of the divine Heart on the foundation of our sanctuary. God is coming to our support; soon, thanks to the tangible help of the Sacred Heart, we shall be opening the new building for worship.

On top of all this, heaven brought us another crisis. The companion who began the work with me, despite his tears and unwillingness, was appointed parish priest at Bourges Cathedral by the Cardinal. He is only twenty-eight years old. The appointment amazed everyone. On hearing about it I went quickly to the Cardinal in an attempt to make him change his mind, but to no avail. There are still two of us, as a third priest (*Charles Piperon*) has recently arrived. Remaining fully confident in the protective care of the divine Heart of Jesus, we continued to pray for the return of our dear confrère and, following a three-year absence, heaven returned him to us. And, no doubt as a reward for our sacrifice, he (*Fr. E.S. Maugenes*) right at the beginning of his ministry, prompted Archbishop de la Tour d'Auvergne to place the important parish of Issoudun (*15,000 population*) in charge of the Sacred Heart foundation, and it is then the former arch-priest of the Metropolitan house (*the Cathedral*) who, while not being a Missionary of the Sacred Heart himself (*but see below*), has the title Archpriest of Issoudun.

*Maugenes, 1829-1918, had been canon parish priest at Bourges Cathedral from January 11, 1858, and became archpriest of Issoudun September 16, 1862.*

Our work at the moment, after eight painful years of suffering, difficulties of all kinds, appears to be stabilized; the Heart of Jesus appears to be favouring it. Some priests from the Berry (*department, province*) have already joined us. Others, from another diocese (*Moulins*), having heard about our aims, want to enter the Society and we have well-based hopes of seeing the numbers of priests increase as soon as our Society becomes well known to all who are drawn to work like ourselves. This

Society is needed in our century; that is the view of Pius the Ninth. Two years ago I was in Rome, and when commending to the Holy Apostles (*Peter, Paul*) our little Congregation, I had the signal honour of prostrating myself at the feet of the Holy Father. I spoke of our work for the Sacred Heart, the aim we set ourselves, etc. Having listened to me with great good-will and with an attentiveness that surprised me, he remarked: "Courage, my son, the work about which you speak to me meets a need in our time. I would like to see all priests becoming part of it. Only in the Heart of Jesus is there hope for Church and Society. It is the Sacred Heart who will cure all our ills. Preach this devotion everywhere; it will be the world's salvation. Hurry to set yourselves up; I shall approve you and provide you with the canonical status you are lacking."

I came away happy on hearing these blessed words and with the blessing of the immortal Pontiff on the work that is springing up. Since then the little grain of mustard seed, which seemed to be choking in the brambles and thorns of our little town, has germinated under heaven's favour and advances day by day. Where shall it end? That's the secret of the Heart of Jesus. Archbishop de la Tour d'Auvergne favours us most kindly; he would like to see our new Society flourishing. We can count on his support and it is quite considerable, not only within the diocese but also outside it, and at Rome in particular.

*Highly regarded in Vatican circles, Archbishop de la Tour d'Auvergne worked there at the Rota as auditor for France from 1855 to 1861.*

On the occasion of the first novena in December 1854 we made a promise to the Blessed Virgin that if our prayers were heard we would take for ourselves the title of Missionaries of the Sacred Heart of Jesus and would endeavour to embody its beautifully deep significance. In addition we promised, as a further token of our gratitude, that we would do our utmost to make her known and loved. This divine Mother came to our aid, inspiring us to call her OUR LADY OF THE SACRED HEART, and to have her honoured in the Church by this lovely title. In this way we proclaim her Sovereign Mistress of the Heart of Jesus! What is more glorious!

I happily take occasion, Very Reverend Father, to let you know how to find the Messenger of the Sacred Heart publication. You realize what I have always dreamed about. You make the Heart of our divine Master the centre where all converges, both in the Old and New Testament, the pivot in Catholicism on which everything turns, the Church's sun, the soul of our souls, the hearth of our love, our religion's cradle, the source of our mysteries, the origin of the sacraments, the pledge of our reconciliation, the world's salvation, the remedy for all our ills, and the Christian's reservoir. This is how I understand devotion to the Sacred Heart of Jesus; it enfolds everything, answers to everything. (*These considerations will be developed later on by Fr. Chevalier in his books on the Sacred Heart of Jesus.*) You can see for yourself, Most Reverend Father, the links which join our work with yours; you can gather, as well, what our mission will be like if our Society is set up. I greatly count on your prayers and your support.

I am presenting you with a little collection of hymns in honour of the Sacred Heart which I composed to popular airs to be made available to those who frequent our church. It had been suggested to me that I put them into circulation and this is the fifth edition in fifteen months; I am getting ready for a sixth.

J. Chevalier  
Miss. Ap. of the Sacred Heart

*Ramière would write an article in his magazine, The Sacred Heart of Jesus Messenger, for July 1863, which mentions Chevalier's young Society among others in France, the Eudists, the Picpus Fathers, the Priests of the Sacred Heart, Bétharam, founded by Michel Garicoïts:*

"...but perhaps no other one carries right from its foundation such providential features as the Congregation of the Missionaries of the Sacred Heart recently founded in one of the least promising provinces of France for work of this nature, at Issoudun in the [arch]diocese of Bourges".

**Article 39**

*To Father Henri Leblanc, SJ, Paris.*

L 18621226

+  
J M J

Issoudun, December 26, 1862

Dear Reverend Father,

I had to wait until today before I could write to you and send on all the information you needed for your important business. My colleague (*Fr. Charles Piperon*) was unable to go on the journey about which I spoke to you. No doubt you will have written to him at Fr. Boiteux's address as I suggested. I greatly regret this misunderstanding. I made known to the Archbishop of Bourges the extensive plans (*for Chevalier's young Society*) which we discussed and based on your admirable Constitutions. His Grace happily approved the whole enterprise. He sees in it what will be for the betterment of the Church and the clergy, and thinks the time could not be more propitious to take the initiative. Like yourself, he believes that one must expedite matters, and as soon as possible since the circumstances are so favourable.

If, in his Memorandum to the French Bishops, Father de Clorivière (*SJ, 1735-1820, who in 1814 re-established the Jesuits in France*) pointed out the need of the Society (*SJ*) to combat certain evils likely to challenge religion in the near future, what are we to think of, we witnesses to so much impiety, injustice, infamy, whose ear already hears the crack of the whip on the Church and world? Our worthy Archbishop is convinced that the Holy Father will look with great satisfaction upon this new Society which answers so well the needs of our time. For my part, I had assurance of this from the lips of the Holy Father

himself, as I was pleased to inform you in my first letter. Archbishop de la Tour d'Auvergne, who understands and sympathizes so well with things, will make himself available to us in what concerns the success of an undertaking which he regards as being of the utmost importance. We can count on his support. I also informed him that your Very Reverend Provincial (*Michel Fessard, SJ, 1802-1893, Provincial at the time Chevalier is writing, 1857-1864*), both for the welfare of the Church and the divine Heart of Jesus, greatly wishes to see this Society set up and he, for his part, will do his utmost to bring this about. Moreover, I requested him to get more of his priests to draw up a blueprint for Constitutions and keep us informed about this important undertaking. He was himself pleased about this and thought that the work should be done as soon as possible so that the Society based on these Constitutions could become a proper religious order, approved by the Holy See. While awaiting this approval, which, as far as can be gathered, is granted fairly easily, we shall be under the immediate jurisdiction of the bishops.

Like yourselves and like us he appreciates, in the interest of the Institute, how necessary it is to have a communal house which would be a centre of animation for this great body, like a hearth of divine love imbuing all the members with warmth and hope, a centre to which all converge as a rallying point for dispersed members living on their own or in community, either with vows or promises. In this fashion we observably live the religious life so long as the law of the State permits it. Then, if the storm comes to break things up, we would take refuge in silence. As for those other priests who live apart and separately, they should not be left unaware as to who they are and that what they contribute is needed if something worthwhile is to be accomplished. The Society accepts all forms of ministry which promote the glory of God, the divine Heart and the salvation of souls. The motto would be: FOR THE GLORY OF GOD AND THE MOST SACRED HEART OF JESUS.

This Society, a daughter of yours, would be its radiance and expansion. We would look upon the great St. Ignatius as our Founder, united to him by the closest and most sacred of bonds. It would be our glory and our strength to be enriched from your enlightenment and experience. This Society of the Heart of Jesus, supported by yours and drawing upon it, is extending its work out to the heart of the countryside and among the clergy at every level, would resist diabolical forces and be of tremendous service both to Church and Society. As with Father de Clorivière, it would be our intention to share the advantages of this Society with lay people living in the world who would have the desire and likelihood of sharing it, although remaining within the different institutions in which they have been placed by Providence and from which they cannot disengage. I would see, therein, a very great advantage, complementing, I believe, the work. Addressing this very issue, I know several lay people who would gladly enter this Society. My Issoudun confrères were delighted when I told them, following my visit to Paris. Anticipatedly, they accept appreciatively the new constitutions you are working on for us. They are delighted to know that you are engaged on this undertaking and that you work with as much zeal as intelligence to ensure that it has solid foundations. Greatly interested, they read Father de Clorivière's association (*of membership*) plan. That's what we want also... Many priests in the Berry and elsewhere impatiently await this new organization. If, in the interests of our dear work of the Sacred Heart, we should take ourselves to the College of the Immaculate Conception at Vaugirard, you have only to let me know in advance.

Be so kind as to convey my humble respects and lively gratitude to your Very Reverend Father Provincial and my good wishes also to the Rector and kind Father Bieuville. Tell the latter, always so good to us, that I shall be writing to him shortly.

I have the honour to remain, my Most Reverend Father, with the greatest respect and most gracious feeling, your obedient servant in the Hearts of Jesus and Mary.

J. Chevalier  
Miss. Ap. of the Sacred Heart.

PS: I commend myself to your good and fervent prayers. Pray as much as possible for the success of our important undertaking. I have sent you several parcels with pictures and some hymns to the Sacred Heart. I also take occasion to return the key I forgot to give you when coming away. Pardon me! Write to me soon and let me know what you think and what the Reverend Father Provincial also thinks of our project.



## 1863

**Article 40***To Father Pierre-Michel Fessard, SJ.*

D 18630103

Issoudun, January 3, 1863

Most Reverend Father, how kind you are. Thanks a thousand for kindly remembering us and the sincere good wishes you extend for the success of a work which is so dear to us all. May the divine Heart of Jesus, which holds for you in particular a very special place in promoting worship and creating a Society specifically devoted to that aim, answer your wishes and ours! My fateful trip to Vaugirard, my being honoured with your confidences, the intimate and precious sharing with your Fathers, the agreement in feelings and outlook on which I commented as being characteristic of our discussions, convinced me that God wanted to use your Society, and particularly yourself, to lay a solid and lasting foundation for this work of the Sacred Heart which seems to answer so well to the wishes of Our Lord and the needs of Church and Society. My confrères, with whom I shared my thoughts, think the same as myself. We looked at Father de Clorivière's plan for the Society; it is exactly what we ourselves have always wanted to do. What a coincidence! In order, Very Reverend Father, to meet the needs of divine Providence, we would like to be docile-like instruments in your hands, founding with you and through you a solid enterprise, with your Constitution and spirit a basis for it. This new Society would be the daughter of yours, remaining united to it by the most close and sacred ties...

*As regards this letter, see also P.X. Pouplard, SJ, Vie Du R.P. Pierre-Michel Fessard, SJ, Paris, R. Haton, 1896, P.129,130.*

**Article 41***To Madame des Méloizes.*

L 18630104

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J M J

January 4, 1863

I have no news from the Archbishop. At Issoudun life goes on normally.

*Framgeded copy sent by the family to the MSC general archives, Rome.*

**Article 42***To Father Henri Leblanc, SJ, Paris.*

L 18630108

Issoudun, January 8, 1863

Very Reverend Father,

The more we study the work of the Sacred Heart in Father de Clorivière's valued writings, the more we sense our opportunity. It is an absolute need for our century, likely to be greatly helpful to the clergy and the Church. Moreover, Pius the Ninth, the greatest saint of our time, this man inspired by God, would have it so and wholeheartedly calls for it. It becomes then for us a duty to work towards establishing and placing it on a solid foundation. And as you wrote to me one time, there is a need to get going. The Archbishop of Bourges, whom I saw again recently, greatly wishes it. He wants us to become definitively organized, and all the procedures should be in readiness for the beatification of the Venerable Margaret-Mary (*Alacoque*) which, in his view, will not be long in taking place. He informed me that this particular time would favour our recognition and approval by the Holy Father. He himself would authorize it. Is not this powerful patronage providential? His Grace lays great store on yourself also for the advancement of this work. Going on all I have said to him, he thinks, like us, that this new Society shall be a daughter of yours, and that it should find its sap and its life in your Constitutions, in your organization, spirit, assistance, and in that holy bonding which should unite us. We shall be an expansion, another radiance (*glow*) of the Society of Jesus, of whom the venerable Margaret-Mary said that it was clearly revealed to her that through the ministry of the Jesuits, devotion to the Sacred Heart would be everywhere established.

*Copy of this Chevalier letter, incomplete, in the former Jesuit archives at Chantilly.*

**Article 43***To Father Pierre-Michel Fessard, SJ.*

D 18630110

January 10, 1863

How thankful I am for the concern you have for us, the fervent prayer you bring to Our Lord for our spiritual well-being, the hope you articulate for our work's success and the reign of the Sacred Heart in all hearts. Yes, may He be loved by all everywhere, especially by His Missionaries. Indeed I petition for us this embracing love, this love which makes the greatest sacrifices pleasant, and draws us to give ourselves unceasingly for the glory of the Divine Master. In a word, ask for your new-born children the spirit and virtues of your incomparable Order. Kind Father Leblanc (*de Lespinasse*) has just written a very interesting and warm letter to us, also Father Ramière, that very committed apostle of the Heart of Jesus. This holy religious, like you Reverend Father, sees this new apostolate for the Sacred Heart as meeting a need of our time and, as well, a powerful source of holiness for the clergy...

*Original in Pouplard's Life of P.M. Fessard, p.129-130, see above.*

**Article 44**

L 18630116

*To Madame du Quesne, Hyères, (Var).*

Issoudun, January 16, 1863

Dear Countess,

I should have very much liked to share with you much earlier at the beginning of the new year my good wishes for you and your darling child, but each day a heavy work-load became an obstacle from which my heart was weighed down. I should like you to forgive me. If the Heart of Jesus, source of so much goodness and mercy, is willing to be sensitive to my wishes, and about which I am confident, you will have whatever constitutes true happiness.

Aware, Madame Countess, of the great interest you have in our work, I should like to inform you that we are very likely about to welcome new recruits. I commend this matter to your prayers. Once you suggested to me that I should consider preaching a Charity sermon in Paris. When I proposed this to the Archbishop he very much approved it. But would the new Archbishop approve? Next, what parish in Paris should one choose? Who would one have as preacher? Who are the fund-raising women? I need your help and enlightenment. The Archbishop of Bourges is well disposed; he is prepared to write a letter recommending us to the Capitular Vicars or even to the new Archbishop himself, to the parish priest of the parish named by us, or the preacher who is acceptable.

Since I have to go to Paris to pursue negotiations about this issue, could you not forward to me a commendatory letter for Father Surat, the Vicar General, whom you know? Having the ear of the Archbishop, he could be very helpful to us. What do you think? What parish should we decide on, the richest, the most generous, that where we might have the opportunity to be successful. Would St. Sulpice be suitable? Be so kind as to let me know. Whom should we choose among the fund-raising women? You who know high society, who are those who would best promote our cause? How many should be involved? We have considered Bishop Dupanloup as preacher. (*Félix Dupanloup, 1802-1878, Bishop of Orléans from 1849, a leading proponent of liberal Catholicism who was opposed to the proclamation of Papal Infallibility as not being opportune. A member of the Senate from 1876.*) We hope he will accept the invitation. I expect to go to Orléans early in February to make this request. Could you, yourself, in some way help me in this delicate task? We still need 20,000 francs (*one franc is roughly 350 euros*) to complete our chapel, and at this moment we need 10,000 francs without any idea as to where we might get it. This, in effect, means that we need to find 30,000 francs. There are days when I am very heavy-hearted. God alone knows the extent of my concerns. For all that, I give myself to Divine Providence, hoping that we shall not be embarrassed. If we could organise this (*financial*) appeal, with Bishop Dupanloup as preacher, we could, perhaps, benefit by 10,000 francs.

Dear Father Crozat, whose feast (*St. William*) we celebrate today, remains calm and rational, despite the noticeable impoverishment of his ideas. Let's hope he can keep on like this. Your good and fervent Vincentian Sisters are well. The storm which made my sister Julie shaken, and about which she spoke to you, has passed over: all is now calm. (*Julie Gaillard, 1824-1900, had come with two other sisters to open a Sisters of Charity convent at Issoudun in November 1859 at the request and, presumably, financial support of Countess du Quesne.*) God reserves great disillusionment for those who set a family at logger-heads; keep calm and all will work out. I hope to have more news for you in a couple of months. The lovely and wonderful thought of setting up an orphanage, which was your idea, has won over Issoudun's municipal council. The approval of these gentlemen and the yearly aid they provide, however little, is, in my opinion, very significant. The break through is made. That's what is important. Now it will not take long before it succumbs to assault. Sister Gaillard very likely has forwarded the council deliberations.

I was in Bourges the other day. I saw Mr. Fosset in his new apartment and his health was quite good, appearing happy and contented. But is he really so? I doubt it somewhat if one contrasts his life today and the way it used to be. Nevertheless, since to all appearances his words are being confirmed, one must accept what he says.

*Having travelled in England, Scotland, Lorraine, Switzerland, Savoie, Father Fosset was appointed Prefect of Studies at Saint-Célestin minor seminary in his native town of Bourges. A family friend of the du Quesne family from childhood, he was a frequent visitor at the Visitation chateau. On becoming an honorary canon from 1869, he spent a long retirement at Issoudun as the du Quesne's family chaplain until his death.*

Be so good as to offer my good wishes and regards to Madame Cottureau and Madame de Larochère, and remember me to Mademoiselle Marie (*the twelve-year-old daughter of Madame du Quesne*).

Please accept, Countess, this expression of my regards as I have the honour to be, in the Lord, your very humble and most obedient servant,

J. Chevalier

I am beholden to your discretion for all I have shared with you. Madame Moreau, who works for Father Crozat, would be very grateful to you if you could help to get her into the navy as a ship's boy.

**Article 45**

L 18630128

To Father Leblanc, SJ, Vaugirard, Paris.

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MJM

January 28, 1863

Dear Reverend Father,

I have just received in the post the little parcel you promised me. How kind of you! I don't know how to express my thanks. These two books are worth more than their weight in gold. A thousand thanks.

1. As the proceedings of the Paris meeting (*that of the Orléans diocesan priests, August 26-27, 1862*) are somewhat lengthy and in respects uninteresting, I am sending on to you an authentic summary. If, however, you would like to have it complete, I could send you a copy.
2. I appreciate your advice (*to be cautious, to weigh matters*), we shall not be hurrying up our amalgamation. As I have to go to Orléans next Tuesday, I shall have a chat with these gentlemen; then I shall inform you about the trip. (*Leblanc had advised Chevalier to move forward cautiously as there was still much to do on his side for the shaping of his structures. This would hold particularly for any relationship with diocesan clergy.*) The general president (*of a group of interested clergy*) lived in Orléans. This good priest wrote to say that he was delighted to hear of our enterprise and he was convinced that for them it was Providence's final word.
3. So far as the laity are concerned, your advice is too wise not to follow it. It is better to wait than to leave oneself open to questionable action by moving too precipitately. On this issue, as well as all the others, we shall abide by your enlightening counsel and experience. You understand so well our work, the needs of the time, and the wishes of the Heart of Jesus.
4. One of our aims is to spread devotion to the Sacred Heart of Jesus and make reparation by a saintly life for the outrages to which he is subjected. To this end, every first Friday of the month we have pious exercises with the participation of the faithful. These gatherings are very edifying. When we encounter fervent souls we strive to make them adorers and victims of Jesus' Divine Heart. Reparation to the Sacred Heart of Jesus is also a need in our century; the iniquities characterizing our age are so distressing! For the rest, it is meeting the wishes of the Sacred Heart. (*Leblanc was supporting: "Yes, hold fast to your aim to honour and make reparation to the Divine Heart."*)
5. Like you, I think that the vow of stability becomes pointless with perpetual vows. If you think it opportune, you could replace it with that of submission to the wishes of the Holy Father. As you say, the stability vow could have its place among the annual vows and would even be necessary.
6. Yes, what becomes most important is the setting up of an organization of vowed priests and an abridged plan of the Institute which could be presented for approval to the Holy Father. Most Reverend Father, this Sacred Heart enterprise is greatly indebted to you; it really will be your Society's daughter. How wonderful are the designs of God!

*There were three Jesuits, led by Leblanc, engaged with Chevalier in providing him with a well thought out blue-print for a new Society, Joseph Bertrand, and the already-mentioned Provincial P.M. Fessard. At this particular time they wanted Chevalier to be content with an abridged plan, "...un plan abrégé...", which should be presented for approval to the Pope. Later, little by little, the Constitutions would take shape. Meanwhile the three Jesuits were working on the abridged plan which would be critically looked over by Chevalier before taking counsel with the Archbishop of Bourges about the next, and best, course of action when getting the Holy See involved.*

It may well happen that I shall be going to Paris at the beginning of Lent to deal with issues concerning our church (here). I could take advantage of this trip to call on you. It is likely that by Trinity Sunday we shall have two or three more priests with us. If this is so, we would like your Very Reverend Father Provincial to send one of his priests to give us a retreat and stay with us for sometime to train us well in the religious life. Be so kind as to convey my sincere good wishes to dear Father Bieuville.

*Stanislaus Bieuville, SJ, 1824-1876, was associated with Chevalier's Issoudun from 1862 when, in August that year, he came to live at Bourges. Many of the pioneer MSCs advantageously used his book on the Spiritual Exercises of St. Ignatius.*

We begin, today, the 29th (*January*), a novena for the advancement of our work. All the Visitation convents ("*monastères*" *Chevalier writes*) to which I have written are doing it (*the novena*) with us. You might like to join in with them.

Please accept, most kind and reverend Father, my sincere good wishes and deepest,  
respectful, gratitude in the Sacred Hearts of Jesus and Mary.

J. Chevalier

**Article 46**

To Father Henri Leblanc, SJ, Vaugirard, Paris.

L 18630208

J M J

Issoudun, February 8, 1863

I did travel to Orléans (*likely date February 3, 186*) and I talked for quite a while to Bishop Dupanloup who is very taken by our work, saying more than once that it met a pressing challenge in our time and needed to be taken forward committedly, and God, most certainly, would bless it. He mentioned something I was already aware of, that a number of his priests intended to join us. "If your Sacred Heart Society," he went on, "is solidly and widely structured, it will be a strong force for the episcopacy and the Church's salvation. Take heart! You may count on my help and support."

I also met the President of the Sacred Heart Society (*Father Victor-Emmanuel Lebeurier*) of whom I have spoken to you, together with another influential priest who was with him. We spoke a lot about the project, its organization, etc. We agreed that in laying down solid and lasting foundations, making it significantly important to the Church, helpful to believers and contributing to the glory of the Heart of Jesus, a strong and trustworthy Constitution with the religious vows was needed, modelled on the way they are practised in your Institute. One would also accept a number of associated or affiliated members who would only make promises. The big problem as we saw it is the understanding of the vows of obedience and poverty for those religious living outside their community, what their duties, obligations, would be, what requirements were called for with regard to these two virtues. How far can one go? What are the limits within which one must operate, etc.? Reconciling the Ordinary's (*Bishop's*) rights and those of the Society's Superiors over the subjects. We are dependent entirely (*here*) on your work and we very much hope that you will smooth out all these problems.

Clergy opposition (*pencilled in*).

Every effort must be made to have the Society's members living two together. Only in the case of need can living in isolation be accepted, and where it is so the individual who lives on his own must have frequent contact with the Superior, keeping close to his confrères and often visiting them. With regard to church revenue, should all proceeds go to the titular parish? Or might not the Society have a share, and what amount? A fifth, perhaps. For those future members who will be immovable parish priests, should it be like the way it is in Issoudun? It is a requirement on being appointed that they write and hand to their Superior the foregoing of their entitlements so that the Bishop, also the Superior, is more free to act as he sees fit. I also met Fr. Gaduel. (*A Marseilles-born priest who favoured priest associations among diocesan priests. He was a professor at the Orléans major seminary and Bishop Dupanloup made him his Vicar General.*) This saintly priest prefers purely diocesan societies without vows, needing no outside Superior.

After much discussion, drawing on experience as well as reason, he understood that a parallel undertaking would have no future, like laying a foundation on moving sand; he has now come to share our view. When with these priests at Orléans we arranged that during the upcoming holidays all those priests from different dioceses interested in joining the new Society could gather at Issoudun in our house of the Sacred Heart, perhaps forty in number, and make a retreat together which one of your Fathers, chosen by Father Fessard (*the Provincial*), would preach, and there, in recollection, under the impact of grace and the light of the Holy Spirit, we would give consideration to the Constitutions which you have prepared for us. We would have our elections and the Society would be definitively founded. The retreat would begin on the Monday which follows the feast of the Holy Virgin's Assumption.

*This gathering was presided over by Father Bertrand, SJ, see immediately previous letter, and did not have the hoped-for impact since many priests who were expected did not turn up.*

You can see then, Very Reverend Father, that the Providential designs on this work are more and more coming to light. I am sure that we are close to that significant moment for the work to be placed on a solid and lasting foundation. Let it be so! Let it be so! For God's greater glory and that of the Sacred Heart of Jesus.

Be so kind as to convey my regards to good Father Bieuville and recommend me to his prayers. I venture to ask for yours also, most worthy and honoured Father, and together with our gratitude please accept my kindest regards in the Lord.

J. Chevalier  
Mis. Ap. of the Sacred Heart

**Article 47**  
*To Madame des Méloizes.*

L 18630217

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J M J

Issoudun, February 17, 1863

Dear Madame,

I feel ashamed to have waited so long without replying to you. A thousand things arrived to leave me without any leisure; please pardon me and I lay great store by your indulgence.

From what you tell me, I am struck by your zeal, your recommendation and your insight. Everything has been set up just as you had so kindly informed me and it looks like being a complete success. I have had no letter so far from Fr. Lamblin (*the Bourges Vicar General*); he hasn't time because he has so much to do. I am going to him about something else and this may move him. On reflection, it is better to act on ones own initiative and keep extraneous matters separate from our work; you

are absolutely right. Mr. de Linetière is so kind in engaging himself with our interests. How good-hearted! How highly intelligent! Convey to him my deep respect and warm regards.

Mr. Borget, as you bring out very well, could also be somewhat useful to us. Let us hope that giving ourselves time and being patient we shall end up successfully overcoming all the obstacles which come in the way of achieving our aims. I must tell you that Father de Champgrand has been staying with us since Sunday. I haven't the words to describe his happiness. He is enraptured. The chapel, the house, the gathering of worshippers at the Sacred Heart (*chapel*) have moved him to tears. It was he who preached at the reunion we had at the Sacred Heart yesterday (it rained a lot), and he couldn't prevent himself in his sermon from letting it be known what joy he was experiencing. In paying a most marvellous tribute to our work he went on to predict a wonderful future, etc., etc. "Coming to pray in this new chapel for the first time," he declared, "I am overcome by a sense of happiness such as I could never share with you. I underwent one of those joyous experiences which are only associated with Heaven. For a moment I thought I was on Thabor and, like St. Peter, experiencing such ineffable delight, I (too) cried out: 'Lord how good it is to be here'." The saintly man leaves this morning, taking away with him from the Sacred Heart the most favourable impression, promising to return when the weather is better.

*F. de Champgrand was the original benefactor in December 1854 of the new Chevalier-Maugenest foundation; the immediate circumstances are described in Late But Not Too Late, pages 52-60,63. This visit to Issoudun, almost nine years later, led this year, August 24 1863, to the legal transfer of the Sacred Heart property at Issoudun to Chevalier. Again as mentioned in Late But Not Too Late, the Sulpician de Champgrand had been a professor at the Sulpicians' major seminary at Bordeaux from 1837 to 1860 when ill-health led him into retirement at the family home in Bourges and from there he gave courses at Bourges major seminary in Liturgy and Homiletics.*

With kindest regards, and commend me to the prayers of Madame Linetière, Mesdemoiselles Louise and Henriette, also Madame de Verneuil.

*The latter was very much a promoter of Chevalier's work; Mr. and Mrs. De Linetière were the parents of Pauline des Méloizes, Louise and Henriette the latter's daughters.*

**Article 48**

L 18630402

*To Madame des Méloizes.*

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J M J

Issoudun, April 2, 1863

Dear Madame,

Like you, I also hope that divine Providence, aware of our objectives and the circumstances in which we find ourselves, will powerfully come to our aid. The past and the present bring us a little of the future. When making the appeal, I did not in any way mention the number and cost of the tickets, the amount and cost of the lottery, or the place and time of the draw. (*The occasion being the completion of the Church of the Sacred Heart, Issoudun.*) A letter has been sent from the Town Hall to the Mayor of Issoudun asking about the lottery details. What does your good and devout family, to whom I send respectful greetings, think about all this? I shall not reply until I get your letter. Thanks for letting me know the day the Archbishop leaves because I would have availed of this worthwhile notification if I needed to contact him. My health, despite the tiredness, holds up well. I pray earnestly that you and all those near to you remain buoyantly happy.

Together with my good wishes, please accept, Madame, my deep regard in Our Lord.

J. Chevalier

**Article 49**

L 18630409

*To Father Henri Leblanc, SJ, Vaugirard, Paris.*

+  
J M J

Issoudun, April 9, 1863

Very Reverend Father,

I was so happy to hear from you as I thought you might have been laid up. Many thanks for the keen interest you bring to our work and for your efforts to provide some resources for us. The sanctuary in honour of the Sacred Heart is all but finished; it is truly a shrine. The spire of the building will be topped by a statue of the Sacred Heart which is being worked on at the present time. Jesus will be there, exhibiting to France, the world, his divine Heart so rightly merciful. There is something marvellous, providential, about this edifice at the centre of France, being raised through public contributions, the offerings of rich and poor. What would this Sacred Heart not give in return as the source of all grace? We would like to have the general consecration this coming August, but I am not sure if we shall be ready... Just recently I received a letter from the President of the Orléans priests of the Sacred Heart (*Father Victor Emmanuel Lebeurier, Sulpician*) informing me that these priests, most of them involved in ministry, could not stay in Issoudun more than four or five days. The Retreat begins on the evening of August 17 and is due to end on the evening of the 21st. I want Reverend Father Provincial to know about this change, and I am obliged to you for letting me know the day he arrives in Paris. Very Reverend Father I am much obliged to you for sending on the rules (*regulations*) which you had been working on as soon as they were ready. We shall have great pleasure

in making ourselves conversant with them. I entreat you: see to it that the Institute, while fostering the common life among the clergy, is essentially focused on the Sacred Heart of Jesus and charged with spreading this devotion everywhere. This is absolutely essential. Both Apostles and Victims are in debt to the Heart of Jesus. From all sides I get letters asking if we have a Sacred Heart Third Order for laity, like those of St. Francis and St. Dominic. Does not this common thrust of hearts towards the Heart of our dear Master not prove that the reign of the Sacred Heart has arrived! Let it be so! Let it be so!

To calm down the impatient devotees of the Heart of Jesus, I forwarded provisional regulations and the plan of the association itself, a copy of which I am forwarding to you (*Chevalier's Third Order plan*). Many young people from all classes of society, and mainly from the well-to-do class, write asking if we have not also a community for women dedicated to the Sacred Heart, a counterpart of ours. Over ten years I have also considered this possibility; you are the only one to whom I have mentioned this. What do you think? And what does Fr. Provincial think? It is the distribution of the Sacred Heart pictures which has drawn attention to our work... On the forthcoming feast of Trinity two new priests will be joining us. My respectful good wishes to the fathers. I commend myself to your prayers, also our work of the Sacred Heart.

With appreciative thanks, my deepest regards in the Hearts of Jesus and Mary.

J. Chevalier

#### Article 49 A

D 18630409 A

*Plan of the Sacred Heart Third Order; and provisional Regulations.*

#### The aim of the Sacred Heart Third Order

Those who enrol should aim to:

1. work more advantageously at their perfection through very powerful means of sanctification made available in the Heart of Jesus;
2. have a particular devotion to the Sacred Heart and a widespread propagation of this devotion;
3. make reparation for the insults to which the Heart of Jesus is subjected by living an edifying and pious life, and to this end accepting all the hardships, problems, privations, strain, all one's work and achievements.

#### General Regulations

1. Those who enter the Third Order are expected to be pious and of good repute. They must be presented to the priest director and to the president (*this last meaning a lady for women, a man for men*) on the recommendation of three tertiaries and the advice of their confessors.
2. After a one- or two-month interval as aspirants, the priest director admits them as novices in a special ceremony by blessing a pencil-thin ribbon of white and red wool, taking the place of the religious habit, to be worn under one's clothes night and day so far as this is possible.
3. Each novice adds to the baptismal name that of the Sacred Heart, e.g., "Louise of the Sacred Heart".
4. Profession does not take place until a year after this (*induction*) ceremony.
5. Sacred Heart Tertiaries, while remaining in the world, can, if supported by their confessor, take the vows of poverty, chastity, obedience.
6. It is the Superior of the Missionaries of the Sacred Heart who will also be the Third Order's Superior. It is he who will authorize diocesan priests to admit candidates into the Sacred Heart Third Order.
7. All members, whether female or male, if they can conveniently do so, will write every three or four months to the Superior making him aware in a general way of their public life style.

#### Each Day

1. Members, in so far as it is possible, should rise and retire at regular hours, 7am in winter, 8 in summer, and sleep for no more than eight hours.
2. Morning and evening they will say a communal prayer which will be sent to all of them, and each day they will give themselves to meditation for half an hour, or, at the least, a quarter of an hour.
3. Go to Mass each day in so far as this is possible. Begin and end one's work and meals with a prayer, preceded by this invocation: "May the Sacred Heart of Jesus be everywhere loved," followed by this one: "Sacred Heart of Jesus, have pity on us."
4. At all hours of the day, if one thinks of it, say: "Divine Heart of Jesus make me love you more and more."
5. Say each day the little office of the Sacred Heart if one is able to read; if not say thirty-three times "Our Father" and "I hail you Mary", honouring those thirty-three years this divine Heart of Jesus drew breath on earth.
6. Make a visit to the Blessed Sacrament every day, if possible lasting a half hour, and engage in spiritual reading, also for half an hour.
7. Each day for an hour, from 2pm to 3pm, for example, lay aside a time for silence in order to associate oneself with the sufferings of the Heart of Jesus during His Passion.
8. Carry out one's responsibilities committedly, edifyingly and punctually.
9. Apply oneself to the practise of all the virtues, especially those of kindness and humility, favourites of the Heart of Jesus and the Association.
10. Try to teach uneducated youngsters and aid the poor, visit the sick, provide solace for the unhappy and edify the neighbours.

11. Avoid being conceited and the boisterous experience of pleasure; keep only to necessary contact with the world.
  12. Avoid gatherings, encounters, questionable or frivolous talks.
  13. Recite every day at least ten decades of the Rosary.
  14. Be tenderly devoted to the divine Heart of Mary.
  15. Insofar as it is possible, prepare the morning's meditation the previous evening and do not go to bed later than 10pm.
- Go to sleep with good thoughts and give oneself over to the merciful Heart of Jesus who always watches over us.

#### Each Week

1. Regularly attend all the parish services.
2. Try to communicate each Sunday and more often if your confessor allows it.
3. Each Friday impose upon yourself some little privation at meals.
4. On Sunday, if there is nothing to the contrary, the Tertiaries should get together if there are a number in the same area, one of whom will be chosen as president by the priest-director, and over an hour and a half they will edify themselves in sharing, or through uplifting readings.

#### Each Month

1. The Sacred Heart Tertiaries will go to Confession at least once a month and take Communion according to the recommendation of their Director.
2. If it's not detrimental to their health they will fast on the first Friday of the month.
3. Once each month they will meet, preferably the first Friday or the following Sunday, under the supervision of the priest-director. He will inform himself about the Third Order and how it fares, encourage perseverance and stimulate morale among the members, etc. and end with a little talk on devotion to the Sacred Heart.
4. The Tertiaries will do their utmost to give themselves to recollection, as if on Retreat, each monthly first Friday so long as it isn't in conflict with their work.

#### Each Year

1. The Sacred Heart Tertiaries will try to make a little retreat of two or three days' duration. The director will take charge of the exercise if the numbers are sufficiently large.
2. Each member of the Third Order will have one Mass offered each year for all Associated members, living and dead.

AMD and SC, JC.

#### Article 50

To Father Joseph Bertrand, SJ, Paris.

L 18630420

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J M J

Issoudun, April 20, 1863

Dear Reverend Father,

I greatly regret that I have waited so long, too long, to write to you. It became quite impossible to do so until now; I should, very much, like you to forgive me. I was away. I received the Association Plan to which you refer in your letter. (*Otherwise, the blue-print plan of the Missionaries of the Sacred Heart, on which the Jesuits at Rue de Vaugirard, Paris, during the years 1862-1865 had co-operated with Chevalier, hence the name 'Plan Vaugirard'.*) We have considered it with great interest. Thanks, thanks a thousand times. It expresses perfectly the aim we had in mind for ourselves. You have done so well in knowing how to reconcile the practise of the vows of poverty and obedience with the different obligations of the members. It is an overwhelming issue which you have ironed out.

Allow me, Reverend Father, to speak candidly and share our views with you. I can well believe they are lacking substance, but you will evaluate them, and take no notice, I suggest, of those which are not worthwhile. We had hoped that this plan (*blue print*) would be more comprehensive, or perhaps we had been expecting more than a plan. I understood that dear Father Leblanc, with whom I shared my views, had discussed them with you. We were agreed that the new Society should have:

1. The same internal organization as that of St. Ignatius and the same Constitutions, and that you would provide positive and detailed regulations: a) for the general and constitutive administration of the Society; b) for those of its members living in community since we acknowledged their absolute need; c) for those who would be living on their own; d) for those affiliated, but without vows, that is to say a Third Order.
2. Requirements for entry, the form and length of the novitiate, the different types of vows: annual, perpetual; vows of stability; all of this needed to be evaluated.
3. This Society, sooner or later, would need to submit itself for Rome's approval, its sanction derived from the Holy Father alone. It is in this context that the Constitutions were formulated.
4. There has to be present unity of purpose, interests, administration, a mother house to which all the others relate, making allowances for a certain autonomy and, as well, respecting the rights of their lordships the bishops.

This is how the Archbishop of Bourges and my confrères understand the new Society's organizational framework. All those small Sacred Heart organizations which are found in different dioceses form between them one confederation, but the participants do not find the linkage satisfactory. They want a basis of more solid unity. It is to achieve this, having felt the need, that the leaders among them are due to meet at Issoudun, August 17. The plan, which you have been so kind to send me, will not satisfy, or meet the aims of that which is being suggested, or so I fear. It leaves too much still to be undertaken by those who expect to find everything ready and needing only to be underwritten after some discussion. This is the frame of mind in which, quite recently, the President of all those different associations wrote to me.

These little diocesan associations which like to preserve their autonomy, expressing their own particular life style for all that they have the same aim and name and are united in the bond of wholehearted love, nevertheless are conscious of a compelling need to become only one body and one society if important and solidly lasting work is to be achieved. Is not the experience you seek there already? To wait any longer would perhaps jeopardise the work. When each group has its own particular spirit, preconceived ideas, prejudices, internal splits, the attempt to unite them creates inextricable problems. If the issues are insurmountable, these societies, and rightly so, will remain specifically diocesan. But what is the future for diocesan societies? Experience shows that they have no future. Sooner or later they end up by disappearing when they have become part of more or less scandalous in-fighting. Moreover, these associations, only answerable to themselves, are entirely in the control of the bishops, that is to say a Vicar who may have more or less of a religious spirit, etc., etc. It is he who animates and is the mainspring, but may well give way to another who is either hostile or favourable, who adds, changes, holds back, retrenches. Do you not see that such a state of affairs constitutes a grave problem? On the other hand, establishing a work on a sound basis with approved Constitutions for an organization that is uniformly widespread, while safeguarding all the bishops' rights, creates a special family atmosphere fostering in all its members warmth and vitality, with a common centre of convergence which promotes common, shared, action. Do you not recognize here much greater possibilities? The regulations governing this Society, when sanctioned by the Holy See, would become fixed, unchangeable, impervious to whim. Nothing, for all that, should prevent such a society when setting itself up in a diocese from being responsive to the particular regulations, customs, needs which are a feature of the area. I can see an essential difference between the independent monastic houses, to which you refer, and diocesan associations.

1. The former have a common rule approved by Rome which cannot be changed.
2. They have enclosure which safeguards against many worries and is the basis of the common life for all the members.
3. They do not come under direct episcopal jurisdiction.
4. The activities to which they give themselves do not lead to a slackening of discipline or to dissipation.
5. Discipline is stricter, the means of control more forceful.

If, later on, when the Society's spirit has made an impact, and the Constitutions are being well kept, the well-being of the enterprise called for the separation of the different diocesan houses, it would be carried out. We are also of the view, Reverend Father, that for the good of the work it might be necessary to set up, like yours, independent novitiates which could draw on those young men whom the bishops would easily let go, especially if the training had to be paid for. In this way the Society could best expand in the different diocese. The houses established for itself would become diocesan centres for those priests in the diocese who wanted to become part of this work. For, without the latter, how can there be any training of newcomers for the religious life? These houses would be novitiates, something to be foreseen in the Constitutions. As for the plan, and discretion, it should only be withheld where absolutely necessary; otherwise one does well to commend it. If you think you should take into account these observations, also shared by the Archbishop of Bourges. I would ask you, then, Reverend Father, to provide us with a new detailed Plan and the same for the Constitutions. Meanwhile, since the matter is very important, having a bearing on the future of our undertaking which could be very beneficial to the Church, I wonder if it would be possible for you to come and preach the preparatory Retreat for the feast of the Sacred Heart which is a normal occurrence each year in our chapel for the good Issoudun faithful, they shall be greatly pleased if you can do so. Be so kind as to speak about this to Father Provincial. When here we can discuss and hear each other's point of view.

Since the month of the Sacred Heart is celebrated in our chapel and there is a big attendance, and it is agreeable to you to stay with us until the end of June, we shall have still more time to explain our views to each other. You will have no more to give than a little talk each evening over the course of the month.

Like yourself, I also think that four days is not enough for the Retreat beginning on the 19th of August. I am going to write to these people and ask that it be prolonged. (*Joseph Bertrand, SJ, the recipient of this letter was due to give the Retreat from the evening of August 17 until the evening of the 21st.*) According to the notification I have got, we shall be a good thirty at this Retreat. You could well stretch it to eight days. Those who are most caught for time, and I shouldn't imagine there will be many of them, will leave, and that's it. (*According to Father Piperon, Chevalier's close colleague, Chevalier's aim was to 'reunite', gather, all the Sacred Heart associations of priests into unity and affiliate them to the Society, MSC, by means of one common rule.*) We are formally accepted in the Archdiocese of Bourges, both by the Archbishop and the clergy. What is more, Archbishop de la Tour d'Auvergne, has approved of our work, its aim, and it is his wish to see priests engaged in the ministry joining it... (*There is a significant difference between entire support for the Society's aims and becoming a canonical member.*) There is, then, nothing objectionable about coming to Issoudun's Sacred Heart. The situation is all the more favourable for the fact that the parish, something special, given its population of 14,000, has been handed over to our little Society, and it is one of ours who is parish priest. (*Fr. Maugenest, Chevalier's earliest colleague, was at the St. Cyr presbytery from September 17, 1861, with two diocesan centres, but he did not remain with the Society, see above, Maugenest, also below and Late But Not Too Late, pages 52-60,63.*)

*Further clarification of the foregoing letter.*



*The Jesuit archives in the dossier dealing with Issoudun contain the personal comments of Father Leblanc (de Lespinasse) for the dates April 14, 22, 1863, and of which there is another copy, June 4, the same year. These comments suggest that the author is not altogether happy and suggest the need for greater prudence from the side of the Vaugirard Jesuits. The opinions expressed on the 22nd of April were approved by the Provincial (Fessard):*

I fear the Company may be seriously compromised if we are to become involved with these gentlemen. Here there is little likelihood of anything real and solid. The Reverend Father recommends us to disengage. They must be either stopped if they are accepting (and it's already an advanced situation), or we must disengage. Considering the overall plan (*blue print*), it is sensible, in order to smooth the way, to eliminate what are in principle basic problems. As for the Rule, all work on the details should be left to the founders, wisely reflecting in the sight of God. The foundation of a new Order presupposes the inspiration of the Holy Spirit and special divine intervention; and who more than the founders have the right to hope for such help? Father Chevalier seeks to have detailed, positive, regulations for: a) General Administrative purposes; b) for those members living in community; c) for those living on their own; d) for the Third Order; e) for the entry requirements, the manner and length of the novitiate, the question of the vows, etc.

It is a fact that the Jesuit Constitutions are there already and could be made applicable to the new Society, but this is neither wise or possible because a religious Constitution, to be lasting, should be perfectly appropriate to the nature of the society being set up and to its aim. It is also a requirement that the Constitutions should adapt to, suit, people. But our, the Company's, Constitutions in this instance cannot be right for this new society.

1. The strong centralization and total dependence of all the members is an essential necessity for the Company, something impossible in what is under discussion here since the priests come under the jurisdiction of the bishops as to role and placing. In consequence, there is the likelihood of hurt feelings, internal dissent, which will de-rail the machine.
2. And there is the likelihood, moreover, especially in regard to the secular clergy, of hurt feelings with regard to these latter, distrust leading to sharp misunderstandings, the onset of harassment more or less acknowledged (and from three it goes to scandals), all of which makes it impossible to achieve the Society's aim, that of working towards the sanctification of the clergy through gentle impact. This state of affairs runs contrary to the nature and purpose of the Society.

**Article 51**

*To Madame Méloizes.*

L 18630512

+  
J M J

Issoudun, May 12, 1863

Dear Madame,

You are so kind, thank you, a thousand times! I have written a couple of words to Fr. Lamblin who is so interested in us. He wrote to me about the Archbishop's arrangements, his letter full of good-will and support. Father de Linetière, whom I had the pleasure of meeting last Sunday, has kept you well up to date about everything which concerns the Sacred Heart. What do you wish, God allows these trials for our greater well-being; may His adorable and holy will be done!

I received most gratefully the two earlier letters you so kindly wrote to me. Yesterday I went to Châteauroux to find if my request still lay there untouched in the prefecture office (*administrative headquarters*) as Mr. Delaveau had written to Fr. Linetière. The secretary confirmed that the dossier had been sent to Paris on the 17th or 18th of April. Is there not an ink-bottle about? In any event, let us hope the good Lord will help us. (*The letter had to do with a draw for the church being built in Issoudun.*)

With all good wishes, Madame,

JC.

**Article 52**

*To Father Henri Leblanc, SJ, Paris.*

L 18630609

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J M J

Issoudun, June 9, 1863

Very Reverend Father,

It was with pleasure and gratitude I received your letter and its accompanying offering. Thanks a thousand times for the great interest you take in us. I did indeed think that since you had not replied earlier you had a reason for not doing so; I am sorry that it was illness. Very Reverend Father, we have only one wish in all that engages us, that of carrying out the most holy and adorable will of God. *Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificaverunt eam.* (Ps. 127, 1) (*Unless the Lord builds the house, those who are working on it are labouring in vain.*) It would be foolishness to substitute our ideas for those of divine Providence. May the Heart of Jesus preserve us from a like extravagance! From the moment you think the new plan relates better to the circumstances and offers more likely success for the project, we shall happily take it up. We are too small, too weak, too ill-informed, to impose our views. For people of no great consequence like us, and whose thinking is

child-like, without experience and sterile-ridden, the best way forward is to allow ourselves to be led and guided by enlightened, experienced men, to whom God relates, because of their virtues, their wisdom and designs.

Before your kind letter arrived I forwarded the Association Plan to the Orléans priests (*two Sulpicians, Lebeurier and Gaduel*). There will most likely be thirty for the Retreat. (*Planned for Issoudun in August, it didn't have the hoped-for success in the event.*)

Be so kind as to convey our humble regards to the Fathers who are so kindly interested in our welfare.

Please accept, dear Father, my good wishes and deepest regards in the Hearts of Jesus and Mary.

J. Chevalier

**Article 53**

*To Madame Méloizes.*

L 18630618

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J M J

Issoudun, June 18, 1863

Dear Madame,

I await impatiently Fr. Lamblin's return (*the Bourges Vicar-General*) in order to discuss with him Fr. Champgrand's arrangement. (*The Sulpician was still the official owner of both house and grounds made available to Chevalier in 1855 and 1860.*) I do believe that this year, 1863, will bring an end to our anxieties. The arrangements for either side would appear to be favourable. With regard to the request made about a draw (*lottery*), I have written a new one which I shall be sending on to the Archbishop on the 26th of this month. Like yourself I am happy about the success of our collection. The divine Heart of Jesus will not abandon us.

Madame, I have the honour to be...

J. Chevalier

**Article 54**

*Excerpt from the Messenger of the Sacred Heart, p.12-20.*

D 18630701

July 1, 1863

## WORK OF THE SACRED HEART

### The priests of the Sacred Heart of Jesus

To understand well the Sacred Heart devotion is to make one convinced that it contains within it the world's salvation. Yes, the world will be saved once it brings itself to understand the love of this divine Heart and then answers with mutual love. Devotion to the Sacred Heart is directed towards this twofold aim. In order to bring this about and spread throughout the world all the graces of which it is the source, this needs the energetic support of all those who are privileged to be aware of it. Making it a complete reality in themselves in order to spread it out from themselves, such is the challenge undertaken by all who wish to see the promises fulfilled. To bring this about, would some specific practises be enough, or if some confraternities made public homage to the Heart of Jesus? Not so, clearly no. These are worthy practises, but they are not enough for the renewal of society. To bring about a like result, it is imperative in the first place that devotion to the Sacred Heart pervades more deeply the souls of those who are drawn to it, and that they model themselves entirely after the image of this divine Heart, and make their souls such perfect instruments that they can bring about the designs of this love in all its wide-ranging extent.

*Chevalier at this point notes that a work of his, entitled 'The Apostle of the Sacred Heart of Jesus', deals with these issues, now about to have a second edition.*

More than this is needed, nevertheless. However great the dynamic-force may be, even among the most humble whenever they entirely submit themselves to the impact of the Heart of Jesus, this force is nevertheless not to be compared with that which is in those who are the saviours and torch-bearers of the world and who no longer live their lives other than in the divine Heart. One can then state unreservedly that the realization of the promises made concerning devotion to the Sacred Heart is, in particular, the responsibility of priests. There is nothing one could better hope for if sisters of priests in the Church, both secular and religious, were to become more closely united in glorifying this divine Heart, within themselves first of all and then with the faithful among whom they work, seeking nowhere else but in Him the ordering of their feelings, their behaviour, the direction of their lives, and

having no other aim than to become as perfectly like Him as possible, making of all those they lead living images of his virtues, priests, in our world that is, who in their whole life will be deserving of the lovely name Priests of the Sacred Heart of Jesus.

I. Should one, in order to merit this beautiful title, leave the diocesan priesthood and enter the religious life? Surely not: being dedicated to the Heart of Jesus, true, is not separable from the virtues of poverty, chastity, obedience, and moreover cannot be wanting in high esteem for that way of life in which these virtues are reinforced by the protectiveness of the vows. But how could it be queried that the Heart of Jesus does not call those who become fathers of souls to the most intimate relationship with Him? Do not all priests have the key to this divine Heart in order to share out opportunely its divine treasures? It would be an erroneous interpretation of this way of thinking to be under the impression that the devotees of the Sacred Heart devotion are not to be found outside the ranks of the regular clergy. He (the Sacred Heart) sees to it that there are propagandists of His love within the Hierarchy, and one can say with certainty that such are not wanting. There is no country in Europe, scarcely a diocese, where the impact of this divine Heart is not felt every day. Everywhere there are priests who wish to bring about for themselves the consoling promises made about those who would engage themselves in spreading this salutary devotion. We ourselves can declare in all candour that one of the most touching rewards for our efforts in the attainment of this aim has been the boosting impact of finding ourselves associated with a great number of devoted confrères whose hearts throb with the love of the Heart of Jesus.

How happy would we be if the Apostolate of Prayer and the Sacred Heart Messenger could link externally with those priests and apostles (*of the devotion*) among whom the Heart of Jesus has brought about such a perfect sense of unity. It is especially with respect to this devotion, that the psalmist's words are realised: How good, how sweet it is for brothers to come (live) together in perfect unity! This unity is the dwelling-place of all those who taste true joy, following on here with another statement from the royal prophet, and what is it if it is not this divine Heart, tabernacle of the Spirit of love, the bonding of all hearts who truly love, who is source of the very joys of heaven itself? If the Saints themselves draw from this adorable Heart the love which unites them, why should it be surprising that here on earth the hearts most closely one with Him are not most closely one among themselves?

But it is in particular the hearts of his ministers, those to whom he daily comes down to shape them all in his likeness, and these latter, especially, he wishes to bring together and create among them the closest understanding. If allowed full freedom of action, you will notice a marvellous likeness brought about in them and a total sharing of concerns (*interests*). From these truly priestly and apostolic souls harmful influences will be removed, which all too often give rise to divisiveness in people who, otherwise, are very dedicated. Assuredly a priest can be saintly without specifically honouring the Sacred Heart, and nor will he become a saint by the very fact that he takes on this devotion. Yet one can say that a sincere and intelligent affiliation to this devotion will help to avoid many of the principal obstacles which impede his sanctification, and he will have available the most stimulating, efficacious and powerful aids to holiness. And, finally, there will come about between him and a great number of holy priests the most intimate and sanctifying bonding. If two priests fully drawing on the spirit of the Sacred Heart are fully to understand each other and help each other in every way, then one more thing is needed: a way to get to know each other and support each other. Whatever about the rest, their status, their country, their ministry, whether they are secular or religious priests, or whatever the banner in which they are enrolled, the love of Christ's Heart will create a common purpose among them before which all other concerns will be put in their place.

II. However powerful the love of the Sacred Heart of Jesus in bringing about the closest unity among his ministers, even if not united to each other by any outside bond, it is not impossible, just the same, where circumstances are favourable, for a certain number of their adherents to express in their lives the close union brought about in them by this divine Heart. We must wait and see if the propagation of devotion to the Sacred Heart among the clergy leads to several associations, groupings, of priests placing themselves under the patronage of the Sacred Heart and pledging themselves to imitate His virtues. This in effect is what we see happening before our very eyes, and due to the increase of these pious societies we are thereby drawn to acknowledge one of the most heartening present-day realities. It indicates the onset of a very heartening renewal of the clerical spirit. Already we see, besides the Eudists and the Picpus Congregations, who were here pioneers, that several diocesan Congregations have also chosen the Heart of Jesus as their emblem. The dioceses of Toulouse and Bayonne are pleased to have similar associations, but, perhaps, nothing more from its very beginning, represents such providential significance as the Congregation of the Missionaries of the Sacred Heart, recently funded at Issoudun, Bourges Archdiocese, in one of the least promising provinces of France for this kind of undertaking.

We shall leave it to Father Chevalier himself to tell us about the work he founded.

"In 1854 I had with me as a colleague at Issoudun, a priest who, like myself, deplored the present state of Christian society. Having in mind the sorry state of our century, and the Church so skilfully

and hypocritically persecuted, we supplicated heaven to provide an efficacious remedy. We believed we would see in the Heart of Jesus a unique source of all graces. There should be, we said, a society of priests consecrated to our Saviour's Heart, whose mission it would be to spread this devotion, to make known the riches therein contained and pour out on souls His love and mercy. But what could two impoverished priests do in a town racked by indifference...? It was the occasion, at this time, of the Proclamation of the Dogma of the Immaculate Conception. We persuaded ourselves, my colleague and I, that there could not be a more favourable moment to obtain from heaven the favour we were seeking. We presented ourselves to Mary Immaculate during the nine days preceding the 8th of December, 1854, and petitioned through her special prerogative to grant our wishes if in accord with what Providence decreed, and give to the Church, as a first offering from the glory surrounding her, a new society consecrated to the Heart of Jesus. On the last day of the Novena, we were miraculously promised that a charitable benefactor was prepared to advance us the money necessary to begin our work. Then some overwhelming difficulties arose from the side of the diocesan authorities and once again it was Mary Immaculate who, following another Novena, helped us to get Cardinal Du Pont's (*Bourges*) approval.

"Providence also ensured that at Issoudun, where we were curates, there was a house perfectly adequate to carry out our plans. We set up a sanctuary in honour of the Sacred Heart by transforming a barn and a stable into a chapel. The people, under the impetus of I know not what mysterious impulse, crowded into the new place. But the envious devil made it collapse. More, and new, misunderstandings, made his Grace ill-disposed and the placing of an interdict on the chapel's use made us sad-hearted. This trial, nevertheless, was not long-lasting. The Archbishop, when better advised, supported us once more. We appealed to the public to aid us so that we could build on the ruins of the chapel a new church to the glory of the divine Heart. God has come to our aid and soon, thanks to the evident protectiveness of the Sacred Heart, we shall be opening the new building for worship. In addition to these events, heaven found another trial for us to bear. The confrère who began with me was appointed, despite his unwillingness and tears, parish priest at the Cathedral by the Cardinal, an appointment which amazed everybody as he was only twenty-eight years of age. On hearing the news I went straight away to the Cardinal to try and get him to change his mind, but to no avail. There were only two of us now as already a third priest had come to join us. Whereupon, fully confident in the care of the divine Heart of Jesus, we prayed that our dear confrère would come back, and, having been three months away, heaven returned him to us. And, no doubt to reward us for our sacrifice, Archbishop de La Tour d'Auvergne was moved, at the beginning of his episcopacy, to make our house of the Sacred Heart the important presbytery of Issoudun, population 15,000, and it is the former arch-priest of the metropolitan See who, in our name, as a Missionary of the Sacred Heart, is the parish priest.

"Our work at the present moment, after eight painful years of suffering and difficulties of all kinds, would appear to be stabilized; the Heart of Jesus it would appear, looks favourable on it. Some Berry (*the local French province*) priests have already joined us. Others from another diocese, having heard about the aim we are promoting, have asked to join our Society, and we have well-founded hopes of securing an increase in the number of candidates as soon as our Institute is sufficiently well known to those many priests who are drawn towards the setting up of a work such as this. A society like this is needed in our century; this is the view of Pius IX. Two years ago I was in Rome. Having recommended our little Society to the holy Apostles, I had the signal favour of prostrating myself at the Holy Father's feet. I informed him about our work of the Sacred Heart, the aim we were setting ourselves, etc. Having listened to me with such kind attentiveness that I was taken aback, he said to me: Courage, my son, the project of which you speak answers to a need of our time. I would like to see all priests becoming part of it; the hope for Church and society relies on the Heart of Jesus. It is he who will cure all our ills. Preach this devotion everywhere as it will be the world's salvation. Hurry and set yourselves up; I shall be pleased to give my approval to you and the canonical status which you are presently without.

"I happily came away with these blessed words in my ear and the immortal Pontiff's blessing for the burgeoning work. Since then the little grain of mustard seed which seemed to be choking among the brambles and thorns of our poor town has flourished in the sight of heaven and thrives each day. What will its future be? That's the secret of the Heart of Jesus. Archbishop de La Tour d'Auvergne wishes us well; he is very kind to us, and would like to see our little Society flourish. We can count on his support, and it is considerable, not only within the diocese, but also outside it and, especially, in Rome.

"At the time of the first Novena on December 1854 we promised the Holy Virgin that if she granted our wish, we would take the title of Missionaries of the Sacred Heart of Jesus and would do our utmost to draw out as fully as possible the deep and beautiful meaning of the words. As well, by way of expressing our gratitude, we would do our utmost to make her also known and loved. This divine Mother came to our aid, inspiring us to call her Our Lady of the Sacred Heart and have her honoured in the Church with this beautiful title. In this way we acknowledge her as sovereign mistress of the Heart of Jesus. What is more glorious!

J. Chevalier  
Apostolic Missionary of the Sacred Heart"

Nothing, in effect, is more glorious for Mary and nothing is more useful for a priest than worship of Mary's Heart in the context of the Heart of Jesus, and relating to the Heart of Jesus through Mary's Heart as intermediary. Here we find two priestly supports, his two reservoirs, the inexhaustible sources of the vitality and fruitfulness of his work: the Heart of Jesus which contains within itself the fullness of grace, and the Heart of Mary who has at her willing and full disposal all the riches of Jesus' Heart. The Heart of Jesus, primary repository of all heavenly gifts, the Heart of Mary that special channel through which the life-giving waters pour forth on men's hearts. Let the priest be united to these two Hearts and he can fill, and satisfy, the hunger of those impoverished souls who come to him parched with thirst and in the throes of hunger. May he choose his home in these two Hearts, where he will link up with a throng of fervent confrères among whom he will be amazed to find the same feelings, attitudes, the same joys and sorrows, which he experiences in his own heart. United with all these committed servants of the Heart of Jesus, relying on the all-powerful quality of this love, he will find himself much more strengthened to raise up this society which is more and more debased by the cult of materialism and eradicate those baneful influences which distance souls from heaven.

**Article 55**

L 18630812

*To Madame Méloizes.*

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J M J

August 12, 1863

Dear Madame,

Nothing new here at the Sacred Heart. When you return the statue will be placed on its pedestal, the church's spire. Remember me in your prayers.

Please accept...

J. Chevalier

**Article 56**

L 18630825

*To Madame de Méloizes.*

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J M J

August 25 - Saint Louis

Dear Madame,

Father du Champgrand could not have been more generous. It's like as if he were selling me money cheaply when he values the whole property at 15,000 francs. (*The 1863 franc, roughly 3.50 euros in today's - 2005 - France, would mean that the selling price of 15,000 francs would in today's currency be 52,500 euros, a remarkably low sum.*) This day I signed the deed with the solicitor (*Maître Blinet, an Issoudun solicitor*). Now I am anxious that the registering process does not give rise to any complaints that the price was not high enough. Let's hope that there will be nothing more about it.

I remain your esteemed...

J. Chevalier

*There were two preceding legal acquisitions, both involving the proprietor, Father de Champgrand, one with Maître Dufour, a Paris solicitor, September 1, 1855, the other with Maître Brinet at Issoudun, March 14, 1860. It was the property relating to these two transactions which became part of the autonomous Chevalier deal with Brinet, August 24, 1863 about which he wrote to Madame Méloizes.*

**Article 57**

L 18630826

*To Fr. Henri Leblanc, SJ, Paris.*

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J M J

Issoudun, August 25, 1863

Dear Father,

Thanks a thousand for the keen interest you continue to have in our work. After the Feast of the Assumption we had our planned reunion here at Issoudun. It didn't result in a complete union, but in a tightening-up process. Just the same, the priests approved of the common plan I put before them. I shall send it on to you later. This is all we can do, so I think, for the time being. Two dioceses, Moulins, Blois, nevertheless, are keen to become one with us through vow. Whether the Society

makes or does not make vows, it must have a centre of action, a common family-life centre. Without this, it will stagnate. That's my belief. I am sending on the 12 little brochures on our Lady of the Sacred Heart that you wanted. My good wishes to dear Father Bieuville.

With deepest regards in the Hearts of Jesus and Mary,

J. Chevalier

*The above letter is an incomplete copy of the original in the Jesuit Archives. A very engaged participant at the gathering of priests in Issoudun, Fr. Piperon, very close to Chevalier, gave his impressions of what was going on at this time. Chevalier, he noted, wishes to associate diocesan priests, whether in parishes, minor or major seminaries, with the religious life and, specifically, his new Society, his aim to unite all to his Congregation through a common Constitution consecrated to the Sacred Heart. The immediate foregoing was the mind-cast influencing the Issoudun August gathering. Among those who attended, and the number was lower than expected, were a Grenoble seminary professor, diocesan priests from Orléans, Chartres, Blois, dioceses, among whom Guyot, then parish priest at St. Paul, Montluçon, would later become an MSC. Father Bertrand, SJ, director of Blois major seminary, preached and presided over the gathering. At best a large, loose, federation was favoured, within which each specific group, area, safeguarded its autonomy within an overall Sacred Heart fraternity. The meeting, otherwise, was far from being fruitless, drawing Chevalier to lay down a more solid and relevant basis for the diocesan priests of the Sacred Heart, a group in existence for a number of years. Further details available, C.F. Fontes MSC, Series 2, Col. 1/A: Charles Piperon, p.63-64.*

*Chevalier added in pencil the names of the associated centres:*

Coutances, 30, Bourges; Blois; Orleans; Grenoble 50; Moulins 12; Orléans, Chartres.

*The figures may well represent the associate members.*

**Article 58**

L 18631103

*To Father Henri Leblanc, SJ, Paris.*

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J M J

Issoudun, November 3, 1863

Dear Reverend Father,

I must seem very nonchalant to you when you have had to wait so long for a reply. The explanation for this delay lies with my being away a great deal and having an increased work-load. I am very much obliged to you for the latest contribution you have so kindly forwarded for our chapel. Just recently I heard that kind Father Bieuville is presently in Bourges, something for which I rejoice in the Lord. I haven't as yet had the pleasure of meeting him; I hope to do so as soon as possible. Our dear work is at the same stage as it was when dear Father Bertrand left. I have received no fresh message, which, if I had, it would have been my duty and pleasure to send on to you. The onset of a heavy work-load has not yet made it possible to reduce fees for the affiliated members. I hope to get myself ready for this soon and let you know about it. The Archbishop of Bourges continues, as ever, to be well-disposed. Like you, if rightly understood as God's will, he would like to revive Father de Clorivière's work with the associate members, those who do not want to take vows. Priests from Paris and elsewhere, whom you mentioned to me and are drawn to the work of Father de Clorivière, are not any longer, perhaps, of the same mentality. I earnestly commend myself to your prayers, and as well our Sacred Heart project which is always being sorely tried. (*Chevalier would appear to be subdued, disappointed at the August turn-out in Issoudun for the priests' congress.*) Do not forget to greet Fr. Bertrand on our behalf, he who left us with such happy memories.

With all good wishes and my deepest regard in the Sacred Hearts of Jesus and Mary.

J. Chevalier

*The original is in the Jesuit archives, Vanves; photocopy MSC General Archives, Rome.*

*Chevalier adds, by way of an after-thought in this Leblanc letter:*

The house is secured for our work (*in Issoudun*), the decision taken that the sale be in the favour of one person alone, J. Chevalier.

*This confirms what was written to Madame Méloizes, August 25, see above.*

**Article 59**

D 18631231

*Notes, undated, maybe 1863 in the view of expert archivist J. Bertolini, about a trip to Tours, Indre et Loire.*

To meet Bishop Baudichon; Mr. Brisacier, St. Anne's sculpture workshop, St. Stephen Street, on the left going towards the Archbishop's Square. Enquire from him where the Bishop and Mr. Lobin live. The latter lives at Ursuline Street, at St. Pierre-

des-Corps, fifty steps away from the minor seminary. Ask Mr. Lobin about the readiness of the stained glass for the sanctuary and insist on its being installed for the 8th of December. Inform him that those for the sanctuary must be installed before those of the nave. The Archbishop thinks that it is taking too long to do the work for Bourges (*cathedral?*). Ask Mr. Brisacier about the size of the interior niche's opening. Should it go as high in original form as the vault, or what distance? Should it have the shape of a house-door or a window, which I do not believe is right; it seems to me, rather, that the opening should be ogival? To present an explanatory design, inform him that his presence, as I see it, is required.

## 1864

**Article 59 -a-** (for some reason, this entry has also been numbered 59)  
To Fr. Michel Fessard, SJ, Provincial, Paris.

L 18640110

Issoudun, January 10, 1864

How much I need to thank you for the great interest you have in us, the fervent prayers you direct towards Our Lord for our sanctification and the good wishes you express for our work's success and the reign of the Heart of Jesus in all hearts. Yes, may he be loved everywhere and by everyone, especially by His Missionaries. Oh petition for us that love which accepts, finds agreeable, the greatest sacrifices, and draws to give oneself increasingly for the glory of the divine Master! In a word, ask for your new children, the spirit and virtues of your matchless Order. Dear Fr. Leblanc has written a letter full of interest and good-will, likewise Father Ramière, that very zealous apostle of the Heart of Jesus. This holy religious, like yourself, sees a need of the time in this new Work of the Sacred Heart, and a powerful means for the clergy's sanctification...

**Article 60**  
To Father Ramière, SJ.

D 18640401

From the "Sacred Heart Messenger", 1864, Vol. 5, p.278.

## OUR LADY OF THE SACRED HEART

Last year in its May edition, the Messenger made its readers aware of a devotion which brings together most happily the two devotions most cherished by fervent Christians, and in which they are invited to honour Mary under the beautiful title of Our Lady of the Sacred Heart.

This invitation is not pointless. From every country where the Messenger has its readers, warm expressions of support and generous offerings have been sent to the Issoudun missionaries who are the first to honour Mary under this new title. The respected Superior of these missionaries wrote recently to us:

"Our Lady of the Sacred Heart owes to you, in great part, her publicity. It is you who have made her known. You publicize the Association; you look for followers of this all-powerful patron, this advocate of difficult and hopeless cases of which there are so many today. If you do so much on her behalf, she will do so much for us and your admirable work of which she is the patron."

We are very pleased to merit this praise and to see its promises take effect. As well, we take it upon ourselves to make our readers aware of new developments which have made an impact on devotion to Our Lady of the Sacred Heart, and the ways offered for the practice of this moving devotion. Henceforth, it will not be a private devotion only. The Archbishop of Bourges has given it public status by canonically validating the Association of Our Lady of the Sacred Heart in the Sacred Heart Church of the Missionaries of the Sacred Heart at Issoudun. And approaches have been made to obtain from the Holy See recognition of this Association as an Archconfraternity. The following notification forwarded to us by Rev. Fr. Chevalier, will suffice to make our readers aware of the aim, the requirements and advantages of this Association which will be united to the Apostolate of Prayer.

### ASSOCIATION IN HONOUR OF OUR LADY OF THE SACRED HEART

Established canonically in the Issoudun (Indre) chapel of  
the Missionaries of the Sacred Heart, to obtain,  
through Her powerful intercession, the success in difficult and  
hopeless cases in the spiritual as well as temporal order.  
She is spes desperantium (St. Ephrem).  
She is the hope of the hopeless.

Father Chevalier adds in this same letter:

The sanctuary of Our Lady of the Sacred Heart and that of the divine Heart of Jesus, which we are building despite the many problems, needs the help and support of your kind and charitable offerings. I recommend it to your good-will. WE OURSELVES WOULD BE CONCERNED ABOUT BEING TIRESOME WITH RESPECT TO OUR READERS' KINDNESS THROUGH THESE CONSTANT APPEALS IF WE WERE NOT AWARE THAT CHARITY IS INDEFATIGABLE.



**Article 61**

L 18640419

*To Monsignor LaGrange, Vicar-General of Orléans diocese.*+  
J M J

Issoudun, April 19, 1864

Dear Vicar-General,

I am aware of the great interest you have in our work at Issoudun. It pleases me greatly then, to inform you that the consecration of our church of the Sacred Heart will take place at the end of July, Feast of the Visitation. I very much hope that you will honour us with your presence. The ceremony will be wonderful: we are expecting several bishops. The Archbishop of Bourges would like very much to see Bishop Dupanloup there. (*Felix Dupanloup, 1802-1878, Bishop of Orléans since 1849. Although it was so announced in the press, the Bishop did not come to Issoudun.*) I wrote to him and expected our Archbishop would do so likewise. I would ask you to argue our case and obtain a 'Yes' for us. At all costs it is a requirement that our unfortunate diocese becomes rid of the disrespect in which it is held. We are about to set up in our chapel a new Association in honour of Our Lady of the Sacred Heart which has already achieved very satisfactory results. (*The letter from the Archbishop of Bourges establishing canonically the Association of Our Lady of the Sacred Heart is dated January 29, 1864, the Feast of St. Francis de Sales.*) It gives me pleasure to send you a little book which you will find interesting reading.

*The booklet referred to is Chevalier's 'Our Lady of the Sacred Heart', Bourges, Pigelet, November 1862, reproduced in the Messenger of the Sacred Heart, May 1863, p.216 and following. Piperon would later say that some pages of what Chevalier had shared with us were, with his approval, copied and the substance of which became the November publication.*

Your devoted servant,

J. Chevalier  
Miss. of the Sacred Heart

I have also written to Bishop Dupanloup.

**Article 62**

L 18640420

*To Father Henri Leblanc, SJ, Paris.*+  
J M J

Issoudun, April 20, 1864

Dear Reverend Father,

I received with grateful acknowledgement the excellent book which you kindly forwarded to me. I didn't know about it, but on looking through it, it seems very impressive and, particularly so, very topical. Today I am sending a message to you about the Association in honour of Our Lady of the Sacred Heart set up here in our church for a successful outcome in difficult and despairing situations, both in the spiritual and temporal spheres. This work has already had very good results. If you feel the need to publicize this for the glory of our divine Mother, I can send you printed copies which you can either hand out or have distributed. (*The Statutes of the Association had been approved by Archbishop de la Tour d'Auvergne, January 29, 1864, and formally constituted the same day, having its first session on April 7; the former Bishop of Toronto, F.A. de Charbonsel, preached.*) The work of the Sacred Heart priests which you like, and to which you are so committed, goes forward, but somewhat slowly. Dear Father Bieuville is very supportive. I hope shortly to go to Bourges and have a long chat with him. Some new recruits are in training. I beg you to pray wholeheartedly for us. (*Bieuville recently became part of the Bourges SJ community.*) The Archbishop of Bourges is keenly interested in the development of our work which he looks upon as indispensable and which he considers will greatly benefit the clergy. His Grace is committed at a level beyond words.

Kindly, most Reverend Father, accept my thanks and deepest regard  
in the divine Hearts of Jesus and Mary.

J. Chevalier  
MSC**Article 63**

L18640426

*To Mademoiselle Louise-Thérèse Montaignac, Montluçon, President of the Sacred Heart Third Order at Montluçon and founder of the union, Oblates of the Sacred Heart of Jesus.*

*Original at the MSC General Archives, Rome, relating, in particular, to the years 1864-1874, the years of association with Issoudun. There were other Chevalier-Montaignac letters besides the twenty preserved, but they were not, unfortunately, kept by Chevalier.*

+  
J M J

Montluçon, Tuesday, April 26, 1864

Dear Mademoiselle,

I am so pleased to hear of your tender devotion for the divine Heart of Jesus, whose unworthy missionary I am. If the very busy activities involving the first communion retreat which I am preaching in St. Paul's parish (*Montluçon*) didn't take up all my time, I would have paid you a visit, expressing my regards and appreciation. Apostles of the Sacred Heart, we are delighted to spread this wonderful devotion which must be the world's salvation and support all who are devotees of the devotion. Today the Heart of Jesus spreads His kingdom of love and mercy everywhere in the world, but in this kingdom there must be a Queen. We have found her in Our Lady of the Sacred Heart. This is a new title which we have given to Mary, approved of by all the French bishops, and which has already produced the most beautiful print. Conscious of the many graces which the Blessed Virgin is disposed to grant those who call upon her under this beautiful title of Our Lady of the Sacred Heart, we set up an Association in her honour dealing with difficult and desperate situations. It is quite impossible to describe all the marvellous things which have come about in the special Confraternity and at the foot of Our Lady of the Sacred Heart altars. I am sending you a print about this Association and other different imprints which you can look at in order to know about it. Nothing is obligatory except to say once, morning and evening: "Our Lady of the Sacred Heart, pray for us, and give your name for inscription." That's all; no money whatsoever is sought. So far as the advantages are concerned, they are remarkably worthwhile as you will see in the accompanying note. We shall be happy then to receive all the names you can send us or have addressed to us. I am sending you also a collection of hymns honouring the Sacred Heart (*first edition of Chevalier's 'Collection of Canticles', May 15, 1863, with the authorization of Archbishop de la Tour d'Auvergne of Bourges*), several prints and some medals and medallions of the Sacred Heart and Our Lady of the Sacred Heart, as well as the entry formula to the Association of Our Lady of the Sacred Heart. And you may mention to people who might like to join that it is not at all necessary to do so in order to share in the benefits. To give one's name and make the invocation, that's what is essential.

I commend myself and our work to your good prayers. Please accept, Mademoiselle, my deepest regards in the divine Hearts of Jesus and Mary.

J. Chevalier, MSC

At the St. Paul presbytery, Montluçon, until Wednesday evening, the 27th.

*Jean-Baptiste Guyot, 1827-1914, with whom Chevalier stayed, during a retreat preached in Bourges by Fr. Bieuville, the Jesuit, became professed in the young Society, January 21, 1865, and four years later he became the first ever MSC Novice Master at Montluçon.*

**Article 64**

L 18640619

To Madame du Quesne.

+  
J M J

Issoudun, June 19, 1864

Dear Countess,

I hurry to reply to the telegram which I am greatly honoured to receive from you.

The parish monstrance in height from the bottom to the top of the cross is 78 centimetres and in breadth 35 centimetres. I have just come from Thizay (*a little village seven kilometres from Issoudun, with roughly 250 inhabitants nowadays*). I had a long conversation with His Grace who is very pleased with the invitation you sent to him. He knows from experience your kind-heartedness and lavish hospitality, and would like you to invite also the Archbishop of Tours (*Joseph Guibert*) and the Archbishop of Symrna (*Vincenzo Scappapietra, a Vincentian*), a friend of his. He gave me to understand that the Archbishop of Tours would be greatly pleased to be invited by you. The Archbishop of Bourges said to me that he thought it best to have the dinner, to which you so kindly invited their lordships, the bishops, and their vicar generals, on Saturday evening, July 2. The meal can be served hot; I go into all these details because I know you like to have things under control. Following my reply, His Grace has written a warm letter to the Bishop of Orléans inviting him to preach. On the other hand, the president of the Issoudun court, a close friend of the Bishop of Tulle, only keeping his own counsel, wrote and invited him to the ceremony. When I informed the Archbishop of Bourges about this he was very annoyed. This confidence about a misunderstanding is for yourself alone.

Together with my warm appreciation, Madame Countess, please accept my kindest regards.

J. Chevalier

**Article 65**

L 18640802

To Madame Méloizes.

+  
J M J

Richelieu, August 2, 1864

Dear Madame,

Since Sunday evening I am here at Richelieu, staying until Monday morning, the 8th of this month. If you need to write, here's my address:

Rue du Cygne, Richelieu, Indre et Loire.

I wrote to Madame de Bryas in the conventional way. (*Born Catherine Robin de la Crotardière, she married Eugene de Bryas and settled in the Berry; he died at Tours in 1858.*) My trip to Bourges went very well. The Archbishop was not at home having gone to St. Florent for confirmation. I left Bourges at 6.30 on Monday morning. Apart from Fr. Appé I met nobody. Everything went very well. My regards to all your excellent and devoted family.

J. Chevalier

**Article 66**

L 18640824

To Father Jean-Marie Vandel.

+  
J M J

Issoudun (*Indre*), August 24, 1864

Dear Father and very distinguished Confrère,

Reverend Father Leblanc, of the Society of Jesus, just recently sent me a book entitled 'Work of the Countryside' (*Oeuvre des Campagnes*) which I read with the keenest interest. You have put your finger on the wound and pointed out the sovereign remedy for its healing. Reading your book and hearing what Father Leblanc said about you, drew me to discuss our own work with you which would appear to correspond with your wishes. I cannot do better, when introducing you to our little Society, than present the Chapter which deals with the Society's aim.

*Jean-Marie Vandel was born at Nernier on November 22, 1808, became a diocesan priest, joined the MSCs on September 28, 1869, founded with Chevalier the Petite Oeuvre; below, passim.*

*What is given here is, substantially, the plan, or programme, which first appeared in 1864. Details, otherwise, MSC archives.*

**I - General Aim**

1. To make available for priests, and the faithful who wish to become more perfect, the most powerful means of salvation.
2. To introduce religious and community life to the diocesan clergy.
3. To offer more fervent and devoted ministers to the Church and the Holy See.
4. To make available hardened battle soldiers to the bishops and most docile instruments in carrying out their wishes.
5. To provide a living embodiment of the evangelical virtues to the faithful.

**II**

1. Besides the general aim, all the Society's members must undertake to spread devotion to the Sacred Heart in every possible way.
2. To make reparation, through holiness of life, for the outages inflicted on Him by offering, with this in mind, their religious actions, their good works, their labour, their mortification, their suffering and pain.
3. Work for the sanctification of their confrères:
  - a. by attempting to draw them into this Society;
  - b. by giving witness to all the priestly virtues and in particular that of submission to the Sovereign Pontiff, whose words, decisions, actions, will be always particularly sacred, and to the wishes of their bishop who will be looked upon as their father and primary Superior. In striving for this aim the Society is accepting of the varied ministry which the Church offers, no one excluded. The Society accepts all the diocesan priests who would like to be involved with it. It follows that they can remain in the different postings to which they have been assigned by their bishops. They will always come under the immediate jurisdiction of their Ordinaries, submitting to their authority in every respect. The Society's Superiors may never ask anything of them which is in conflict with their duties, the diocesan ordinances and the bishops' wishes.

Our little Society is made up of:

1. Religious who live in community, or outside it, who take vows.
2. Church groupings who virtually follow the same Rule without taking vows.
3. Lay Tertiaries.

The Society is under the patronage of the Sacred Heart; its religious bear the title of Missionaries of the Sacred Heart, associate Priests of the Sacred Heart and lay Tertiaries of the Sacred Heart. Eight years ago our project began. It is not possible to relate all the trials we experienced. Since it received the Holy Father's blessing (*approval*), it has seemed to come out of its obscurity. We have perhaps forty priests associated with us who come from different dioceses. (*This last observation is more wishful thinking than reality at this time, August 1864; it's a linking of associates rather than actual canonical membership, of which the three at Issoudun would come closest to this last, while Guyot and Durin worked elsewhere in parishes.*) Some are religious and the others only associates. A number of bishops are already aware of it and much appreciate what is developing. In their supportive letters, they think it meets a need of the times, and go so far as to say

that it is destined, with God's blessing, to offer the greatest service to Church and Society. The Archbishop of Bourges is particularly interested in its welfare, suggesting that the rules be printed for submission to the Holy Father so as to obtain a brief of approval; shortly, I hope, we shall be so greatly favoured.

The Archbishop of Bourges, to demonstrate his wholehearted support, has made our house the Issoudun parish presbytery and it is one of us who is parish priest. We are but three in the community (*Chevalier, Piperon, Mousseaux; Maugenest lived at the Saint-Cyr presbytery with two diocesan curates*), and for apostolic work, missions, this is a hundred times over insufficient. Our preference is for the countryside; otherwise this is our motto: "Evangelizare pauperibus misit me." (*"He sent me to evangelize the poor."* Chevalier is influenced here by Fr. Vandel's work of this year, 1864, "Oeuvre des Campagnes", see below.)

One of the features characterizing our rule is that we are committed as much as possible to give missions and retreats free, without looking for payment, but that our journeys be paid for and also the expenses incurred by the clergy arising from the missionaries' presence. Since we are not well off at this time, we take the cost of our journey where it can be afforded.

If I am not mistaken, I believe that our little Society seems to be in accord with your wishes. If you believe that it can meet the splendid aim which you are projecting, we would place it at your service. Your experience and your enlightened views could prove to be very helpful. Your co-operation, if it were possible to make yourself available, would be very much appreciated. Our work needs wholehearted and devoted men. I leave this thought with you for our adorable master's Heart and for the greater glory of God. We have given a title to the Blessed Virgin: Our Lady of the Sacred Heart. Noting the many, multiplied, precious graces which can be granted when invoking Mary under this lovely name, we have founded an Association in honour of Our Lady of the Sacred Heart for a successful outcome in difficult and desperate situations, both in the spiritual as well as the temporal order. The Sovereign Pontiff has sanctioned all this with his approval. In the three years since we began, we have 40,000 Associates. I take the liberty of offering two little booklets to you (*Our Lady of the Sacred Heart, J. Chevalier, 1862; and Directions on the Association of Our Lady of the Sacred Heart, 1862*), which will keep you up to date about this Association, and send out several circular letters promoting its expansion.

I have with deepest regards, the honour of being your very humble  
and devoted servant in the divine Hearts of Jesus and Mary,

J. Chevalier, MSC

*This was the first letter Chevalier wrote to Vandel who was the founder of a work focusing its concern on the countryside, bringing there what he called "country missionaries", hoping, as he saw it, to face and find an answer to a serious issue, priest isolation, loneliness, throughout the vast countryside of 19th century France, about which he wrote in the already-mentioned 'Oeuvre des Compagnes', 1864, very influential on Chevalier at this time, hoping [see below] that Vandel would see his way to be a member of Chevalier's group and maybe become associated with Chevalier's colleagues, the "countryside missionaries" of the Blois diocese who were to become animated by Vandel. See also below, Vandel, passim.*

**Article 67**

To Father Henri Leblanc, SJ, Paris.

L 18640826

+  
J M J

Issoudun, August 26, 1864

Dear Reverend Father,

How kind of you to engage yourself with our Sacred Heart work! I do not know how to thank you enough. I wrote to Fr. Vandel yesterday at the address you gave me (*a Parisian one at that moment*). If one is to go by his book, he must be a man of exceptional quality. If God in His goodness has destined him to join us, we would offer him, with great pleasure, an important role in our work's development. Each day we ask the divine Heart of Jesus to send us someone of His choosing to take us over. The more we go forward, the greater our understanding of the needs associated with this work, our inability, the feebleness of the means at our disposal. Oh! do pray for us, I beg you, and especially for myself. We cannot sufficiently express our thanks to Father Fessard (*Provincial*) for appointing Fr. Bieuville to Bourges. This saintly religious makes an immense contribution and he is, effectively, the one who organizes things. We have made the decision only to accept as candidate priests those who have done retreats under his direction or with another of your priests. Many of your priests know about our work and show great interest in it. I believe that one of our aims coheres with what Fr. Vandel is proposing. It should create no great problem for him to understand us. I await his reply before I write to the worthy churchmen you mention. (*Vandel's missionary priests in the countryside, see previous article.*)

Next week we are expecting two priests who are seriously thinking about joining us while staying in their posts; they want to familiarize themselves with the rules. We should really have two or three more priests in the house; there are only three of us. (*Chevalier, Piperon, Mousseaux, the last-named arriving immediately after he was ordained priest at Bourges, May 30, 1863.*) If you know some worthy priests who would like to come and share our community life, they will be happily welcomed. The Superior of the young clerics' association, Chartres, is an associate member of our Sacred Heart association. He was present at the meeting last year, presided over by Fr. Bertrand, SJ.

The Archbishop of Bourges has founded an association along the lines of the Propagation of the Faith to encourage vocations in our minor seminaries which are virtually empty. It is working quite well, providing enough this year to pay for eight or ten

fees. His Grace is very interested, and it could be a way of increasing the number of priests in our poor diocese. The Archbishop remains as always closely supportive of our Sacred Heart ministry. He is well aware how important it is! Now more than ever we can count on his support. Very Reverend Father, with my kind regards, yours respectfully in the divine Hearts of Jesus and Mary.

J. Chevalier, MSC

The Pope has approved the Association of Our Lady of the Sacred Heart, which has such a supporting impact. We are exercising this ministry with a number of the laity.

**Article 68**

L 18640828

*To Madame Meloizes.*

+  
J M J

Richelieu, August 28, 1864

Dear Madame,

I was greatly thrilled to have your kind letter.

I do not believe, Madame, I received the letter to which you refer, alluding to a Havre curate who wishes well to our apostolate. I only received at the end of July the letter you so kindly wrote to me and which I answered from Richelieu at the beginning of August. The Holy See, as you are aware, has given its approval to the Association of Our Lady of the Sacred Heart, and has granted several indulgences, both plenary and partial. It is perhaps this last which draws the curate in question to find out more about the work (*Society*). I believe I made you aware of the changes which have taken place at the Sacred Heart and hospices. Please pardon me...

J. Chevalier  
Mis.SC.

**Article 69**

L 18640926

*To Fr. Henri Leblanc, SJ, Paris.*

+  
J M J

Issoudun, September 26, 1864

Very Reverend Father,

Last Wednesday I was delighted to meet Father Gautrelet and speak at length about our cherished work of the Sacred Heart.

*Francis Xavier Gautrelet, 1807-1886, founder of the Apostolate of Prayer at Vals, December 3, 1844. A famous spiritual counsellor, he was at this time, after an African sojourn, visiting France and about to take charge from October 13, 1864, of the Middle East mission in Syria and Beirut.*

He was very much taken by it. His approval of the plan presented to him and of its general organization was greatly encouraging. There are significant problems to be faced, he told us, but the arrangements, such as I understand it, being made now seem to be the least problematic and the best guarantee of success. I shall forward, Father, to you the printed plan for our little Society (4 copies), accompanying this letter. The regulations for those joining are being printed at the moment. We are pleased to note that our work already receives appreciative approval, good-will. I commend it at this moment to your fervent prayers. We count on your enthusiasm and support as this work is your Society's daughter, yours more than ours since we are only frail instruments. If it can be solidly founded, as we hope, you will have provided immense service to the Church and Society. Fr. Vandel has replied most warmly to me. He hopes to come to Issoudun shortly and chat with us. I believe that this meeting could be a valuable winning-over. Let's pray!

Please accept, Father, my good wishes and kind regards in the divine Hearts of Jesus and Mary.

*Before he came to Issoudun, Vandel would meet Chevalier at the Mont-Dore spa, Puy-le-Dôme, on the morning of July 14, 1865. Vandel stayed at Issoudun from the 2nd to the 26th of February 1866. Next month, March, following eight months of correspondence with Chevalier, he decided to enter his young Society, having first been released by his Bishop, Meriley of Lausanne, Switzerland. Vandel was a 'savoyard' who, in 1860, had been appointed parish priest of Nyon, Switzerland. He would begin his novitiate on March 19, 1866. Earlier that month he had stayed with Chevalier at Amélie-les-Bains in the Eastern Pyrenees, where Chevalier was taking the waters. Whether both discussed it or not, Vandel at this time began to visualize a new enterprise with exciting projects, an Apostolic School (Petite Oeuvre) of the Sacred Heart which would concentrate specifically on education from a young age with a view to joining the Society and thereby ensuring numerical growth. It is very likely that Vandel, at Amélie-les-Bains, convinced Chevalier that this was the way forward educationally, and it would appear that, on 19th March this year, 1866, the day Vandel began his novitiate, Chevalier endorsed Vandel's suggestion of the name 'Petite-Oeuvre du Sacré-Coeur', the first college opening at Chezal-Benoît, sited between Issoudun and Lignières, October 10, 1867. J.M. Vandel, appropriately, was its first Director for the next ten years until his death on the night of April 25-26, 1877. Since 1907 his remains lie beside Chevalier's in the crypt of the basilica of the Sacred Heart at Issoudun.*

*I am greatly indebted here to Eric Mension-Rigau's *Le Donjon et le Clochen, Paris, Perrine, 2003*, who virtually provides a biography of Vandel and his countryside apostolate, "Oeuvres des Campagnes", both before and after he became an MSC. Eric Mension-Rigau writes that "...J.M. Vandel found his own preoccupation also in Chevalier: help priests living in isolation and encourage co-ordinated pastoral work..." (op.cit. p.99. My translation.) On entering the MSCs, Vandel did not disengage from his pioneering earlier involvement in the 'Oeuvre'. He journeyed in its support as before, visited the country clergy, wrote articles to boost morale. At the end of December 1878, within six months of his death, he attended a great reunion of the 'Oeuvre' at the Jesuit church in Poitiers. It may well be that his suggestion to Chevalier about a minor seminary, to be called 'Petite Oeuvre', Little Work, was influenced by what he had earlier named 'L' Oeuvre' - hence the large 'Work', the 'little Work'. For a full appreciation of J.M. Vandel, Mension-Rigau's work is indispensable.*

**Article 70**

L 18641012

To Father Jean-Marie Vandel.

JM J

Issoudun, October 12, 1864

Most Honoured Confrère,

Knowing the great interest you have shown in our Work of the Sacred Heart, which is also yours, I am forwarding to you Our Little Society's plan (*blue print*) and the regulations for those who join. Be good enough to look through them and tell me, candidly, what you think. We shall be delighted to have your judicious comments made available for the next edition as this one is only provisory.

The great encouragement we have experienced and the warm regard with which our Work has been favoured encourages us to be positively hopeful. There are already a number of diocesan Sacred Heart religious who greatly impress us. We shall be delighted to meet and chat with you. I am sure that you can do a great deal for our young project.

Recommending myself to your prayers, and assuring you of my deepest regards in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 71**

D 18641030

*Contract between Father Chevalier and Mr. Raffl, Sculptor.*

I, the undersigned, confer on Mr. Raffl, sculptor, rue Bonaparte, 59, Paris, the right to sculpt statues of Our Lady of the Sacred Heart according to the design of which I have the ownership.

I grant him, so I declare this right, accompanied by the sum of two thousand and five hundred francs (*roughly 7,737 euros*), which he can either repay me or pay the interest on if he so wishes on my having the right to be reimbursed at five per cent at the same time beginning next year.

Since I lay it down that these statues be exactly like the design and all of them in complete uniformity, I likewise demand of him that he forbid any reproductions or likenesses of whatever size in France or abroad.

Issoudun, October 30, 1864

J. Chevalier,

Superior of the Missionaries of  
The Sacred Heart, IssoudunApproved  
J. Chevalier  
1864Approved  
Raffl, Sculptor  
Paris, rue Bonaparte, 59

In addition, Mr. Raffl commits himself to provide us every year with two statues of Our Lady of the Sacred Heart, not less than one metre in height.

J. Chevalier. Raffl

**Article 72**

L 18641109

*To Viscountess du Quesne.*+  
J M J

Issoudun, November 9, 1864

Dear Countess,

I write expressly to let you know straightaway the result of my enquiries. The information which I was able to come by about the young man is excellent. The highest praise was bestowed on his character and qualities. Meanwhile, how is he getting on

in Paris? One presumes that he is living a normal life there. His salary is about 14 or 1,500 francs (*between 5,030 and 5,390 euros*). I am pleased to provide you with this information and hope it will be helpful to you.

With deep respect, your humble and obedient servant.

J. Chevalier  
Mis.SC.

**Article 73**

To Fr. Henri Leblanc, SJ, Paris.

L 18641230

+  
J M J

Issoudun, December 30, 1864

Dear Reverend Father,

I am well aware of the interest you have in our Sacred Heart work which, rightly understood, is also yours. We are very pleased that while it is slowly and judiciously moving forward, and that is a fact, it has its moments of triumph. We have two new priests from Caen (*in the diocese of Bayeux and Lisieux*) who have eagerly joined us. A saintly Marseilles priest is greatly attracted and wants to spread the (*Work*) in the diocese. We had recent recruits in Moulins. I entreat you to pray keenly for us.

*The Caen priest, Louis Hayacinthe Bazire, although professed September 27, 1869, and elected Assistant General the previous day(!), didn't stay very long; he left on November 20, 1876. The young Fr. Victor Jouët came from Marseilles to Issoudun on December 28, 1864, sent there by his bishop to familiarize himself with the Work of the Sacred Heart. From Moulins diocese, following Jean-Baptiste Guyot, Fathers Fern and Durin came on July 2, 1864, and remaining a parish priest, Guyot would be professed on July 2, 1865. Earlier he had written to Issoudun titling himself 'Secular priest of the Sacred Heart'.*

You should have received a couple of months ago a copy of our little Society's programme. Since it is no more than provisional, we would be very pleased to receive your wise comments so that we can take them into consideration for the next printing. Father Vandel appears to be very well motivated. I am sure that he will blend in perfectly with our Work of the Sacred Heart. We would not hesitate to make him our Superior. When you see him, be so kind as to sound out his thoughts.

Please accept my good wishes for the New Year; your humble and obedient servant in the Sacred Hearts of Jesus and Mary.

J. Chevalier, Mis.SC.

## 1865

**Article 74***To Father Victor Jouët, Marseilles.*

L 18650117

*Jouët had visited Issoudun for the first time just before Christmas, 1864, an unforgettable visit which would shortly lead him to leave Marseilles diocese and join the MSCs. He would go to Rome in 1875 as the Superior of the pioneer MSC house in the city, first near the St. John Lateran basilica and then in Piazza Navona. He held the important post of Procurator for the Society and its interests from 1875 for many years until a distancing arose, but right to the end he remained close to his friend Jules Chevalier. Jouët died on September 13, 1912.*

+  
J M J

Issoudun, January 17, 1865

Beloved Confrère,

It is unnecessary to let you know what pleasure your letter, so eagerly awaited, brought us. Many thanks for your interesting observations and the expectations which you share with us about our cherished Work of the Sacred Heart. The good-will expressed towards us by the Bishop of Marseilles greatly moves us and confirms in us the conviction that the divine Heart of Jesus had all this in waiting in order to fulfil his designs. I read with keen interest Bishop Cruice's statement on reparation communion. Many thanks for the copies from Marseilles' Liturgical Week which you have so kindly forwarded. I look forward with much pleasure to reading your article on Our Lady of the Sacred Heart. I am posting the different articles you were looking for. The bookshop where I am placing the order will make twenty or twenty-five per cent profit. I shall be delighted to have any further observations you would like to share with us. For the past two years our confrères in different diocese associated with us shared a common aim which was only hand-written. Now we are having it printed under the title: Annals of the Priests of the Sacred Heart. Within a day or two I shall send you the first printing. Let me know what you think. If you come across some priests who would like to discuss some of the proposed questions, we would be greatly obliged. We already have 150 confrères who subscribe to this little publication. It is a very powerful new leverage which the divine Heart of Jesus has made available to us. Many use it advantageously for the well-being of our dear confrères in the priesthood!

My confrères send you their good wishes.

Be assured, dear, beloved, confrère, of my regards and warm fraternal greetings  
in the SS, CC.

J M J  
J. Chevalier  
Mis.SC.

Be assured of our being discreet.

**Article 75***To Father Jean-Marie Vandel.*

L 18650120

+  
J M J

Issoudun, January 20, 1865

Dear Confrère,

I received with great appreciation the new edition of Countryside Work (*Oeuvre des Campagnes*) which you so kindly forwarded to me. I read it with the keenest interest. It is a book which I would like to see in the hands of all parish priests. Thanks a thousand. I am forwarding to you a copy of the Annals of the Priests of the Sacred Heart who are associated with us. (*It was published every two months with the imprimatur of the Archbishop of Bourges, the first copies dating to 1865.*) This publication, to which a large number subscribe, would appear to please many. It is an excellent way of increasing and sharing their zeal and piety. We would hope that the Countryside Work will receive mention in it. If you could come to our aid with your expert help in the production of the magazine, we shall be greatly obliged to you.

Looking forward to the pleasure of meeting you, please accept my deepest regards  
in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 76***To Father Victor Jouët, Marseilles.*

L 18650128

+  
J M J



Issoudun, January 28, 1865

My Dear Confrère,

Your being somewhat taken-aback does not surprise me. (*The shattering news of Bishop Cruice's illness from which he would die next year, 1866.*)

As you so rightly say, it is necessary that in everything which comes from God we must brace ourselves to be tested. There are other disappointments in store but, heavenly aided, we shall overcome all obstacles. Let us thank the Lord for the greatly caring ministration made available to the Bishop of Marseilles. We fervently pray for the restoration of his health. We read your article on Our Lady of the Sacred Heart with great interest. I am sorry that it hasn't appeared yet. In order to make this splendid devotion known, you might, perhaps, ask the editors of the Liturgical Week to print the two works in instalments, beginning with Our Lady of the Sacred Heart (*J. Chevalier, Bourges, 1862*) and then with the Notice, Observation on the Association of Our Lady of the Sacred Heart (*J. Chevalier, Issoudun, 1864*). They cannot be unwilling since these two little booklets have episcopal approval. I greatly approve your extensive work on Our Lady of the Sacred Heart. You are doing something very worthwhile for so many members. I shall be favoured if you get in touch with me before the printing. (*Chevalier is writing about 'The Month of Our Lady of the Sacred Heart, which came out this year under the title 'Thirty-One Considerations on Our Lady of the Sacred Heart', with the imprimatur of the Archbishop of Bourges, April 28, 1865. Later, when revised and expanded, it became the first-named title immediately above.*)

I would be delighted if, during your spare time, you were to compose a number of hymns on Our Lady of the Sacred Heart. The monthly bulletins are not yet printed. You can sell the Association's tickets for 0.2 centimes rather than 0.28 (*roughly 0.70 euros*). Courage, dearly loved confrère, the divine Heart of Jesus will reward your efforts. Pray for us at Issoudun who do not forget you.

Wholly yours in SS.CC.JMJ.  
J. Chevalier, Mis.SC.

*Next month, February 18, 1865, Chevalier approved of:*

Annals of the Priests of the Sacred Heart - three-monthly - two copies each year to Rev. Canon Ychard, Superior of the Chartres minor seminary. Father Devaux, chaplain to Benedictine Sisters, Chantelle (Allier).

*Bishop Patrice Cruice, Irish-born, 1815, arrived in Paris as a young student and, after ordination, became Director of the Carmelite College in Paris - Ecole des Carmes. He came to know, and became friendly with, J.M. Vandel around this time, and in 1861 he became Bishop of Marseilles. Three years later, October 1864, he founded the College of St. Louis, appointing Victor Jouët to the staff as prefect of discipline and teacher. He was also very friendly with such families as the Du Quesne and de Verneuil, with whom Chevalier was also friendly and corresponded as indicated here. It is not a surprise, then, that Cruice encouraged Jouët to visit Issoudun and come by information on the Work of the Sacred Heart which he had heard about very likely from the du Quesne and Verneuil families. An observation from 1859 reads: "Father Cruice, Superior of the Carmelite House Higher Studies, is interested in the work and in becoming an associate; he would even like to work there during the holidays...". Bishop Cruice died in 1866 aged 51.*

**Article 77**

L 18650219

To Father Victor Jouët, Marseilles.

+  
J M J

Issoudun, February 19, 1865

Dear Brother,

I am pleased to note that the Devil is not pleased with our Work and would appear to be bent on opposing it. Deo Gratias! Deo Gratias! Do not worry in the least; let them say and do what they like. Since the Sacred Heart is on our side what have we to be afraid of? Do not write anything to the Bishop of Marseilles: wait until he returns. This little storm is nothing. There will be many more of them. We would be very pleased and honoured to welcome his Lordship to our beloved house in the solitude of Issoudun.

I read with great interest your general plan for the month of Our Lady of the Sacred Heart. It's very good; fill it out, and your book will make the children of Our Lady of the Sacred Heart very happy. We pray earnestly, then, that the Father of light will enlighten and help you, and that it will be printed and circulated by the end of April for the month of Our Lady of the Sacred Heart. You could follow each reflection with something historical or allegorical, or with a little prayer, maybe all three. But, if possible, it might be better to leave out the prayer and allegory and leave in the history. I think, however, that it will be easy for you to put in all three. We shall provide you with the histories. Look after your health, avoid anything foolish. Farewell for the present, dearly loved brother. My confrères extend their friendship to you.

Totus tibi in SS.CC.JMJ.  
(Wholly yours)

Do not forget us in your good prayers.

J. Chevalier, Mis.SC.

**Article 78**

L 18650225

*To Marchioness Méloizes, Bourges.*+  
J M J

Issoudun, February 25, 1865

Dear Madame,

I wish to thank you for all the interesting details which you were so good to let me have about the moving ceremony on the 20th. (*Madame's daughter, Henriette, married her cousin, Albert Renaud d'Avène, Marquis of Méloizes, with the Archbishop of Bourges, de la Tour d'Auvergne, officiating.*) I was present there in spirit and heart, accompanying the newly-weds to the foot of the altar with my prayers and warmest good-wishes. All you say about the Archbishop in no way surprises me. I know how much esteem and respect His Grace has for your family. The news brought to me, otherwise, in your kind letter this morning is very uplifting. Together with your effective intervention and the help of the Archbishop, I hope that we shall eventually overcome the problems which seem to multiply about our money-raising. I have just written to Madame de Bourbon Lignières who has already turned down Madame de Verneuill. I await her reply.

On March the 25th, Annunciation Day, the Charity sermon is due to take place at 2pm. I went to Orléans last Thursday, but I didn't meet the Bishop. (*Chevalier was very anxious to have Dupanloup as preacher of the Paris Charity sermon in aid of the Sacred Heart Church, Issoudun.*) He had left for Nice or Monaco, so it appears, and he will be about fifteen days away. I regret this complication. I saw Madame de Bryas who sends her best wishes. I hope to go to Bourges shortly (next week very likely) and we shall discuss in more detail the issues engaging us. I shall not forget to thank His Grace for all his kindness.

Please accept my respectful good wishes...

J. Chevalier, Mis.SC.

**Article 79**

L 18650308

*To Marchioness Méloizes, Bourges.*+  
J M J

Issoudun, March 8, 1865

Dear Madame,

I regret very much that I couldn't have a longer chat with you on Monday. Your nice letter this morning compensates me for that privation. Many, many, thanks for the content of the letter. What concern you have for us! What dedication! Convey as well my gratitude to Mr. and Mrs. De Linetière, to Mrs. Henriette and Mademoiselle Louise (*de Linetière daughters, Henriette being Albert des Méloizes' wife*), and I thank you for everything forwarded on Monday. Oh! May the divine Heart of Jesus bestow an abundance of blessings on all of you. I was very pleased to meet Mr. Albert. I found him easy and charming in manner. I was delighted to read the Archbishop's sermon and the description of the ceremony; all that involves yourself is of interest to me also, even to the details. I found nothing over-stated; everything said is perfectly correct... I have written to all the ladies involved with the collection, whose addresses you kindly forwarded, and also to Countess Masson de Montolivet, Countesses de Tillières, de Bonneval, Benoît d'Azy. Let's hope. (*These women were being lined up to collect at the Charity Sermon in Paris, see above.*)

I have had some new pictures of the Sacred Heart printed at a very good price, costing no more than 0.20 centimes (*about 0.7 euros*), like those I am sending you. I am only looking for 10,000. We shall easily dispose of them. They are no more than 0.20 centimes and the spiritual advantages are very worthwhile. I am sending you some of the first lot as a little souvenir.

With good wishes, Madame...

J. Chevalier, Mis.SC.

**Article 80**

L 18650321

*To Fr. Fosset, with the du Quesne family.*+  
J M J

Issoudun, March 21, 1865

Dear Reverend Father,

A trip prevented me from answering your kind letter sooner. I greatly regret this. We have commended the sick child to Our lady of the Sacred Heart, and with more solemnity next Thursday. The mass requested will be offered on Friday next. I understand that the Marquis of Costa (*Beauregard, 1806-1864*), who died in Savoie, was the owner of the lovely Chateau Champigny in Touraine and of Richelieu Park. I knew him. We shall not forget you in our prayers, and also the very religious

family with whom you live. I congratulate Mademoiselle Mary on her marvellous success; I am not in the least surprised. I know her determination. Convey to her my compliments.

Please accept, most worthy father, my respectful good wishes in SS.CC.JMJ.

J. Chevalier

**Article 81**

*To Father Victor Jouët, Marseilles.*

L 18650323

+

J M J

Issoudun, March 23, 1865

My Dear Brother,

I am delighted to gather that your work on Our Lady of the Sacred Heart is near completion. Make sure to send it on to me as quickly as you can. I shall take responsibility for printing it, correcting the proofs, writing the preface, and the Archbishop of Bourges' approval, etc. This charming little book meets a need. I hope it will be well received and read with pleasure during Mary's month, from now on the Month of Our Lady of the Sacred Heart. Look after your health; do not try to do any more than you are able for. You will try to fulfil the promise you made about the 600 francs (*roughly 2,156 euros*). As you say, another time and you will be more careful. I am pleased to gather that the health of the Bishop of Marseilles has improved. We shall continue to pray for him. Some weeks ago I sent you little pages to be checked each day and at the end of every month. I hope they arrived as you didn't say anything about them!

Pray especially for us; we do not forget you.

Goodbye, dearly beloved brother.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

NB: Send your manuscript by post. You can put with the address: business papers. The postage should not be more than 0.50 centimes (*2 euros, roughly*).

**Article 82**

*To Father Victor Jouët, Marseilles.*

L 18650403

+

J M J

April 3, 1865

Dearly Beloved Brother,

I read your work with pleasure; it is good. I believe it will engage people. You must finish day eight as you have only dealt with the first point. I await the remainder; time is short. Since I want my letter to go today, I shall say goodbye in Christ Jesus.

J. Chevalier, Mis.SC.

**Article 83**

*To Fr. Victor Jouët, Marseilles.*

L 18650409

+

J M J

Issoudun, April 9, 1865

Dearly Beloved Brother,

I received your second section, to which I make the same criticism as with the previous one: you do not sufficiently emphasize that Mary is the Sovereign Mistress of the Heart of Jesus, that is to say Our Lady of the Sacred Heart. Likewise for the Annunciation..., the Visitation, the Nativity of Our Lord, the Presentation of Jesus Christ in the temple, the flight into Egypt, etc., you could have established this truth wonderfully well and brought it to our attention. You speak more of Mary and Our Lord. You are not, perhaps, sufficiently focused in all your deliberations on demonstrating the influence which Mary has always exercised over the Heart of her Son to warrant the conclusion that she rightly merits the title of Our Lady of the Sacred Heart.

If you can probe better, and more deeply, your subject-matter in what's left for you to send me, it will be great. The first section is already at the printers. I now await the arrival as soon as possible of the remainder of your work.

Cheerio, dear beloved brother. Please be assured more than ever of my brotherly regard in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 84**

L 18650425

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.**This letter accompanied the first edition of Victor Jouët's work 'Trente-et-une Considerations', 1865. It is not likely that the Archbishop read the work the day Chevalier presented it to him for an imprimatur.*

+

Issoudun, April 25, 1865, Feast of St. Mark

Your Grace,

The world is indebted to you, after God, for the rich treasure it has today in Our Lady of the Sacred Heart. When this new title for the Mother of God was spoken of for the first time in your Grace's presence, your fervent soul thrilled with joy. Then being highly intelligent, and with characteristic sharpness, you evaluated the title, and there, conscious that it represented what was glorious in Mary and comforting for her children, you deigned to approve it and give it your blessing. Conscious of the wonders performed each day, you understood, Your Grace, that there was here a rich treasury to be drawn on for the enrichment of the world. Casting a glance on Church and world, you saw the abyss becoming more hollow, immediate problems becoming obvious issues, and difficult, despairing, issues growing apace. To you as well as the immortal Pius IX, the Heart of Jesus, unique source of all grace, seemed to be the remedy for all our woes. But since in the designs of the Most High everything comes through Mary, Your Grace considered that she who commands the Heart of God, should have such significant concerns identified with her, and with this in mind you set up, on April 11, 1864, an Association in honour of Our Lady of the Sacred Heart to deal successfully with difficult and desperate issues, both in the spiritual and temporal order.

*On the Feast of St. Frances de Sales, January 29, 1864, the Archbishop's letter formally approved the Our Lady of the Sacred Heart Association. When at Issoudun for Confirmation in April, the 6th, he himself read out the Association's Statutes in the Sacred Heart Church.*

Jesus Christ's Vicar (*the Pope*), at Your Grace's request, deigned to approve and enrich with special indulgences this work, the impact of which becomes more and more wonderful. To meet the wishes of these associate members, we undertook this unpretentious work aimed at making better known Our Lady of the Sacred Heart's glory, power and mercy. The increasing impact of the glorious Sovereignty of Jesus' Heart, the miracles and favours beyond enumeration obtained before His picture, or through invoking His name, draw us to hope that these considerations are not inopportune.

*Chevalier's "unpretentious work" was that written by Jouët, see letter immediately above, and yet, see below, Chevalier insisted that Jouët should not identify himself as the author of the work! Jouët could not but be lastingly nettled, miffed.*

The foregoing, Your Grace, are the factors which motivated the production of this book which we are pleased, and honoured, to present to Your Grace. By placing it under your gracious protection, may we ask that your blessing become an assurance of the good it will bring about.

With deep regards, I am, Your Grace, your humble and devoted Son in the Hearts of Joseph, Mary, Jesus.

J. Chevalier, Mis. du SC.

We have examined the work entitled: Month of Our Lady of the Sacred Heart, or Thirty-Two Considerations on Mary, Queen of Jesus' Heart, followed by anecdotes which demonstrate her power. In keeping with the favourable testimony we have received, not only do we authorize the publication but, no less so, we recommend straight away that it be read by pious believers, and we express the hope that it will also have a widespread impact among the faithful, and even in religious communities.

Given at Bourges, April 25, 1865,  
Feast of St. Mark.

+ C.A. Archbishop of Bourges

**Article 85**

D 18650425A

*Preface to the book, Thirty-Two Considerations on Our Lady of the Sacred Heart.*

Heaven is always pleased over the course of time to create institutions in keeping with its plans and the needs of souls. Our century began under the auspices of Mary. The disastrous havoc which the Revolution (*French*) had, a pervasive impact everywhere on minds and hearts, urgently calling for the efficacious intervention of Her who is called the Réparatrix of humanity's evils. Moreover, the cult of the Holy Virgin has made a lively impact throughout France and the world, and the promulgation of the dogma of the Immaculate Conception has given to this devotion its final crowning achievement by associating the Mother of God with incomparable splendour, ushering in a new era of greatness and regeneration. Since then,

a new sun arises more radiantly from this resplendent dawn, warming more and more with its heat, suffusing spirits and hearts.

This new sun, already raised above the world in the 17th century, is the Heart of Jesus, source of all grace, hearth of authentic love and every worthy feeling, soul of our souls, life of our life. Since December 8, 1854, a never to be forgotten day, devotion to the Sacred Heart has greatly advanced. It has spread everywhere and today its saving impact reaches to all corners of the globe. The hour of the Divine Heart's reign, proclaimed by Our Lord Himself, predicted by Saint John and St. Gertrude, has been sounded. The beatification of the venerable Margaret-Mary Alacoque, lover par excellence of the Sacred Heart and revealer of this devotion, will give it a new thrust and have a powerful impact in spreading it. And the ineffable Virgin Mary, who has opened for us this inexhaustible source of blessings, comes again under a new title to be poured out on the world. The title of Our Lady of the Sacred Heart, with which she is dignified, and which the immortal Pius the 9th approved of, sufficiently speaks to us of the sublime role she exercises for this generation, and for society, through the Heart of her Son. And the end of the 19th century, while belonging in particular to the Sacred Heart, will also belong to Her who is its mother, the Sovereign one.

To meet the wishes of the many devotees of Our Lady of the Sacred Heart, we felt the need to write this work. The thirty-two sections of which it consists have as their aim a better understanding of the glories of Our Lady of the Sacred Heart, the unlimited power which she exercises over the Heart of her Son, and the insatiable desire she has to share among us all those treasures of love and mercy which she dispenses. This book, eagerly sought and patiently waited on, can be very helpfully used during the month of May. The reflections to which it gives rise can highlight the Mother of God's wonderful prerogatives, and instruct us to go to the Heart of Jesus through Her who is our Lady, drawing us to celebrate more profitably the Month of the Sacred Heart of which that of Mary is no more than preparatory and its dawn. Each reflection ends with an allegory which is full of interest and a story demonstrating the impact and goodness of Our Lady of the Sacred Heart.

If these lines, dear readers, draw from you good thoughts, reassure you in your concerns, boost your confidence, bring joy to your troubled hearts, and stimulate your love for Our Lady of the Sacred Heart, be so good as to pray for us also and we, for our part, promise that we shall not forget you before the all-powerful Queen of the Heart of Jesus.

Conforming to Pope Urbain the Eighth's decree, we state that nothing more than purely human faith is supportive of the graces, revelations, miraculous facts referred to in this work, except for what has been confirmed by the holy, catholic, apostolic, Roman Catholic Church, and submitting everything to the Holy See's judgment, to which alone belongs the decision in such matters, and before which I am, and wish to be in every respect, a most submissive son.

J.C., Mis. du SC.

(To grasp more fully the significance of this title, Our Lady of the Sacred Heart, its appropriateness, impact, etc., one may read the following works:

1. Our Lady of the Sacred Heart, 8th edition, 1 volume in 18, 25 cents.
2. A note on the Our Lady of the Sacred Heart Association, 8th edition, 1 volume in 18, 25 cents.
3. The Impact of Our Lady of the Sacred Heart, Missionaries of the Sacred Heart, Issoudun, Indre.)

#### Article 86

L 18650501

*To Father Victor Jouët, Marseilles.*

*Undated; the content suggests early May 1865 as the printed work with accompanying letter to the Archbishop of Bourges, see above, is dated April 25, 1865. Very likely May 1, 1865.*

+  
J M J

My Dear Brother,

I am sending on to you by train the parcel containing 'The Month of Our Lady of the Sacred Heart'. Give them (*the copies*) to those you wish. You can do the best you can with the rest. If you need any more, I have some available for you. This production, coming a little late for the month of May, will not be greatly sought after this year, but it can, nevertheless, be availed of for the month of the Sacred Heart. Generally speaking, it has been well received and is much appreciated. For the next edition, which is not likely before nine or ten months, corrections, changes, additions, which I already mentioned to you, will have to be made. You must re-write the second point, left out at page 22. I would ask you when making the changes to refer more prominently to Our Lady of the Sacred Heart, and not to pass over any opportunity, any phrase, when emphasizing this wonderful title... The vein is open, one must take advantage. As well, you must add a preliminary consideration which will be relevant to the beginning of the month of Our Lady of the Sacred Heart, which always starts on April 30. This will make it have thirty-two considerations. I think that you do well not to speak about your involvement in this work to the curates or to others. The Virgin herself kept the most deep silence relating to her participation in the Incarnation when she received her title of Our Lady of the Sacred Heart. Take pattern from her.

*There are here two reasons for this cautionary silence: one directly concerns Jouët himself who still requires the approval of the Marseilles diocesan authorities to join the MSCs; and the other is dictated by Chevalier's continuing concern to associate every publication with the MSC Issoudun community. Something similar happened a few years previously, 1862, when*

*Piperon was largely identified with the first printed work of Our Lady of the Sacred Heart. It is much the same now with Jouët's 'Month of Our Lady of the Sacred Heart'.*

We have for the time-being printed one thousand copies at 40 centimes each (1.44 euros). Given the expense involved in trips to Bourges, correspondence, etc., the cost will easily come to 50 centimes (1.80 euros). I doubt if we shall dispose of the thousand during the current year. I do not give up however. I am still hopeful about the month of June. Do not send any money to cover the initial expenses. Our Lady of the Sacred Heart will look after that. You need only send me, that is if you consider it opportune however, the proceeds of the titles you sold... As for the statue, you can only have forwarded a plastic one, 0.60 centimetres in dimension since it costs 30 francs in Paris (roughly 108 euros). Sending it, from there, given the cost of postage, would bring the price to 40 francs (about 143 euros).

We are praying for your sister and for the Bishop of Marseilles. (*Jouët had six sisters; nothing is clear about which one it was or what was wrong.*) Take good care of yourself and return to full health... We would be very happy to have you with us at the Sacred Heart, Issoudun. Your presence here is greatly needed. Together with us, you could do so much for the glory of God and the triumph of the Sacred Heart. We shall be making a novena to Blessed Margaret-Mary Alacoque for this intention. St. Joseph has sent us a good priest who wishes to be a missionary of the Sacred Heart and live with us; he is, besides, well educated, having been a chaplain at a sisters' mother house in Paris (*Chevalier does not name the Congregation*). Fifty years of age, he has been with us for the past fifteen days, and we are very pleased.

*Chevalier is writing about Paulin Georgelin, 1810-1879, then fifty-five, not fifty as Chevalier writes. Cultured, a former teacher, he had spent fifteen years as chaplain to the FCJ sisters, Faithful Companions of Jesus, first at rue de la Santé, then at Chantilly. His sisters were educated by the foundress herself, Marie-Madeleine de Bengy, from the Berry, and through her Georgelin became aware of Chevalier's Issoudun community where he arrived on April 23, 1865, and would go on to become Chevalier's 'Latinist' and 'literary critic', as well as being close to the first English-speaking MSC, J.M. Neenan, see Late But Not Too Late: under J.M. Neenan.*

**Article 87**

L 18650525

To Father Victor Jouët, Marseilles.

+  
J M J

Issoudun, May 25, 1865

My Dear Brother,

I was delighted to get your letter. While engaging yourself with external matters, do not neglect looking after your soul and the pursuit of perfection. The copies for the month of Our Lady of the Sacred Heart did not go beyond 500. I didn't have time to introduce changes to the second printing. You could opportunely re-set the Month of Our Lady of the Sacred Heart and finish up with a better result. Otherwise, if you are definitely coming to stay with us, we can come to an understanding with each other. We shall be so happy if the divine Heart of Jesus makes possible this togetherness under the same roof. Let's hope and pray.

The Bishop of Marseilles' health worries us greatly. We commend wholeheartedly His Lordship to Our Lady of the Sacred Heart. I sincerely hope that the Lord will favour you so that you can have your ceremony at Château-Gombert (*a Marseilles suburb where the parish priest Anselme Jauvat would, on June 5 of this year, set up in the parish a Confraternity of Our Lady of the Sacred Heart, and for the following five years until his death, February 1870, he was actively involved with his young friend Jouët in spreading the devotion*). Devotion to Our Lady of the Sacred Heart will greatly benefit. Don't worry, this good Mother will be your inspiration.

Do not forget that Wednesday, the 31st, is the Feast of Our Lady of the Sacred Heart, with a plenary indulgence. I am sending you some more pamphlets for the Month of Our Lady of the Sacred Heart. The second printing is almost sold out and I am arranging for a third. You might give the individual who sells our different publications, etc., ten or fifteen per cent of the profits. By giving ten per cent, she should have 0.10 centimes (about 1.52 euros) for herself from each monthly issue of Our Lady of the Sacred Heart. With regards to the statues, you should contact Mr. Raffl in Paris. The Liturgical Week is interesting, but I haven't scarcely the time to read it and, accordingly, it's better that you benefit from it. My confrères send you greetings.

Dearly loved brother, cheerio. Be always assured of my warm regards in SS.CC.JMJ.,

J. Chevalier, Mis.SC.

We have gained a good priest from the diocese of Paris who has relinquished a good post to come to us. He is fifty-two or fifty-three years of age; well educated. (*Chevalier is referring to P. Georgelin, see previous letter.*) A forty-eight-year-old priest has also asked to come to us. I commend the foregoing to your prayers.

**Article 88**

L 18650602

To Mademoiselle de Montagnac, Louise-Thérèse.

+  
J M J

Issoudun, June 2, 1865

My Dearest Sister in Jesus Christ,

I am delighted to gather that your indifferent health has improved. I hope that you will find at Blessed Margaret-Mary's (*Alacoque*) shrine the resources for soul and body of which you are in need to carry out your lovely apostolate. Do not forget me in any way, I plead, on your cherished pilgrimage. (*M. de Montaignac went to Paray-le-Monial in June 1865; following the beatification, April 24, 1864, the number of pilgrims greatly increased.*) We pray especially for you. I did so in particular on the Feast of Our Lady of the Sacred Heart. From now on, from morning to evening, you are associated with our prayers. I am delighted with the structures you are preparing at Montluçon for the Third Order. I shall be at Paray-le-Monial for the Feast of the Sacred Heart. It will be our dear confrère Guyot who will receive your good novices.

*Jean-Baptiste Guyot, born July 12, 1827, temporally professed January 20, 1863, finally on October 20, 1869, went from being parish priest of St. Paul, Montluçon, to the novitiate as Novice-Master in 1869, and adviser, assistant, to Chevalier. Following many postings, he died on April 22, 1914 at Vichy where he had lived from 1887.*

I have just received a letter from Mademoiselle de Ribains (*who had founded at Puy a house of the Third Order similar to that of Chevalier's correspondent at Montluçon*) and from Father Ramière (*SJ*) telling me about the success of the Puy venture. I am invited to go there also for the Feast of the Sacred Heart. I'm afraid not; quite impossible! Father Pipéron has got over his exhaustion; thank you for your concern. I shall tell off the parish priest of St. Paul. I shall not forget the cook business... it is awkward. (*Chevalier provides no further details about his sense of vexation.*) We receive more mass offerings than we can say; many thanks for your sensitive and kind offer. Through the intermediary of Mademoiselle Clémentine (*Pirot*) I sent the Sacred Heart hymns on to Mademoiselle Waldegg.

*The latter was one of M. de Montaignac's pioneer companions. Both would be at Issoudun four years later, September 8, for the crowning of the Our Lady of the Sacred Heart statue where, during a visit lasting three weeks, and encouraged by Chevalier, they bought, at Place Vouët, a house for conversion to a hostel for pilgrims to Issoudun, of which Mademoiselle de Waldegg took charge. Five years later, 1874, they left Issoudun, the house now purchased through funding from J.M. Vandel's 'Little Work', 'Petite Oeuvre du Sacré-Coeur', already mentioned above. (See Late But Not Too Late, passim.) It now became the foundation house of the Daughters of Our Lady of the Sacred Heart, about whom more below.*

As for your bank account, you should contact the director general; that would be quite in order for you. Otherwise, since it has to do with the setting-up of a process, be good enough to consult Rev. Father Ramière.

With deepest regards, please accept my good wishes, dear Sister.

J. Chevalier, Mis.SC.

#### Article 90

P 18650607

To His Grace Archbishop de la Tour d'Auvergne, Bourges.

Issoudun, June 7, 1865

AMP and SCJC

The Missionaries of the Sacred Heart entreat your Grace, the Archbishop of Bourges, to obtain from Rome the following favours for them:

1. A plenary indulgence for the Feasts of the Association of Prayer in honour of Our Lady of the Sacred Heart: (*Christmas, Epiphany, Purification, Annunciation, Visitation, Assumption, Mary's Nativity, the Immaculate Conception – that for the Feast of Our Lady of the Sacred Heart had already been obtained*); for St. Francis de Sales, St. Joseph, St. Catherine of Siena; the Feasts of the Sacred Heart, the Precious Blood, the Sacred Heart of Mary, Sts. Bonaventure, Vincent de Paul, Mary Magdalen, Anne, Alphonsus de Liguori, Joachim, Bernard, Augustine, Gertrude, John the Evangelist, Ignatius of Loyola, Teresa (*of Avila*), Francis (*of Assisi*), blessed Margaret-Mary Alacoque; the first Thursday of the month. The right to choose the day when one can take communion before entering the Association.
2. An indulgence of 500 days for the Thursday Mass and the Association's other public exercises (*of devotion*).
3. An indulgence of 100 days for each act supporting and propagating devotion to the Sacred Heart of Jesus and Our Lady of the Sacred Heart. A hundred days' Indulgence for each of the following invocations, to be gained by all the faithful, including those outside the Association: Cor Jesu Sacratissimum, miserere nobis (*Most Sacred Heart of Jesus, have mercy on us*). Cor Mariae Immaculatum, ora pro nobis (*Immaculate Heart of Mary, pray for us*). Cor Joseph fidelissimum, intercede pro nobis (*Most faithful Heart of Joseph, intercede for us*).

*There is no paragraph number 4.*

5. An indulgence of 100 days for the invocation: Our Lady of the Sacred Heart, pray for us.
6. Confirmation of the 100 days' indulgence granted by our Holy Father, Pius IX, on September 20, 1860, for the invocation; Ametur ubique terrarum Cor Jesu Sacratissimum (*May the Sacred Heart of Jesus be everywhere loved*).
7. An indulgence for the Sacred Heart scapular.

The missionaries of the Sacred Heart again ask permission:

1. To say the office and mass of Blessed Margaret-Mary Alacoque on her feast day, and her votive mass on days of choice.
2. To say the mass of the Sacred Heart every Friday, and the mass de Beata of the Immaculate Conception each Saturday at the Our Lady of the Sacred Heart altar if there is no solemn feast.
3. Indulgences for crucifixes, medals, rosary beads.
4. Granting the Our Lady of Mount Carmel scapular.
5. Granting the Sacred Heart scapular, with the formula recited as given below. This scapular is dark red in colour with a heart surrounded by a crown of thorns in the centre. One reads on the heart's large wound: Charitas (*love*).
6. Finally, the Superior of the Missionaries of the Sacred Heart asks for the faculty to delegate every priest to favour anyone with the scapular of the Sacred Heart.
7. A plenary indulgence for the Sacred Heart scapular when approved, granted either on the day one receives it, or the first day one receives communion which follows; each Friday of the year on the days appointed for the Arch-Confraternity of the Sacred Heart of Jesus at the Issoudun chapel of the Missionaries of the Sacred Heart. A 500 days' indulgence for the mass each Friday, and for other public devotions in honour of the Sacred Heart of Jesus; an indulgence of 100 days for all other masses, and of 60 days for every good undertaking.

The formula for the Sacred Heart scapular:

Adjutorium... Dominus vobiscum... Oremus. Domine Jesu Christe, qui charitate perpetua nos dilexisti, Te supplices deprecamur, ut hoc scapulare, in honorem sacratissimi Cordis tui gestandum, bene + dicare digneris, ut qui (vel qua) illud gestaverit, in amore tuo et in protectione tua semper maneat. Amen.

Sacerdos aspergit scapulare aqua benedicta et imponit illud, dicens: Accipe hoc scapulare sacratissimi Cordis Jesu, tamquam scutum inviolabile, ut cum eo tela ignea inimici repellere, et te immaculatum (vel immaculatam) servare valeas, per Christum Dominum nostrum. Amen.

Deinde dicit: Et ego ex facultate mihi concepta, te recipio ad participationem omnium bonorum spiritualium, quae per Sanctae Sedis Apostolicae privilegium, huic sancto scapulari, in gratiam Missionariorum sacratissimi Cordis Jesu concepta sunt, in nomine Patris + et Filii et Spiritus Sancti. Amen.

Ter dicit. Cor Jesu sacratissimum, miserere nobis. Demum aspergit aqua benedicta indutum (vel indutam), dicens: Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super te et maneat semper. Amen.

**Article 91**

*To Father Victor Jouët, MSC, Marseilles.*

L 18650618

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June 18, 1865

My Dear Brother,

I am leaving straightaway for Paray-le-Monial where I shall stay until the 25th. I shall sincerely pray for you and your work at the saint's tomb. Many thanks for your kind and interesting letter. Our Lady of the Sacred Heart triumphs. Deo Gratias. I have only time to say cheerio.

Totus tibi in SS.CC.JMJ.

Pray for me.

J. Chevalier, Mis.SC.

**Article 92**

*To Father Victor Jouët, Marseilles.*

L 18650703

+

J M J

July 3, 1865

My Dear Brother,



The trip to Paray-le-Monial prevented me from replying earlier to your kind letter. Please forgive me. I leave shortly to take the thermal waters at Mont-Dore (*near Puy-de-Dôme in the Massif Central*) for three weeks. It's from there I shall be writing to you. Patience!

Cheerio. Totus tibi in SS.CC.JMJ.

J. Chevalier, MisSC.

**Article 93**

*To Mademoiselle Louise-Thérèse de Montaignac.*

L 18650709

+  
J M J

Mont-Dore  
July 9, 1865  
At Mr. Brugière, Senior  
Puy-de-Dôme

My Dear Sister in Jesus Christ,

The length of time it has taken me to answer your letter must have surprised you. Your kind letter arrived the very moment I left for Le Puy and Mont-Dore. I arrived at Le Puy on Wednesday at 3pm and I left next day at 11pm. I met Father Ramière who has been exceptionally kind to me. Both of us paid a visit to the Bishop (*Pierre-Marc Le Breton, Bishop of Puy since September 1863*) who seems to be very interested in the Third Order's work and the priestly apostolate.

Mademoiselle de Ribains, although in pain, managed to get together ten of her colleagues who seemed very impressive to me, and very well disposed. The children in the convent sewing room were delightful. Altogether, I believe that Le Puy offers the best of resources for our Work. On my way here from Paray-le-Monial I called on the Bishop of Moulins at Bishop's House since I did not meet him at Paray (*de Dreux-Brézé*). It was 10am. The porter informed me that his Lordship and Father Gibert (*his Vicar General*) would not be available until 1pm. Since I had to leave Moulins at mid-day, I was sorry I couldn't see them. The Archbishop of Bourges had a long conversation with the Bishop of Moulins at Paray about the Priests' 'Work' (*see earlier letters on Chevalier's plan, 'work', to incorporate diocesan priests*) and the Third Order. It appears that your good Bishop is very taken by Archbishop de la Tour d'Auvergne's supportive words and is now himself very much in favour of our undertakings... Deo Gratias. The Bishop of Moulins would like to meet me and have a chat. I hope to meet him when returning from Mont-Dore on the 25th or 26th.

I read with keen interest your report for the months of May and June. By making the effort and being a little more focused you will turn out to be a worthy child of the Sacred Heart of Jesus. I forgot to mention Canon Alliandi when I was chatting with Father Ramière. (*Alliandi was the diocesan director of the Apostolate of Prayer at Moutiers, Savoy, Tarentaise diocese, and he had been suggested as Director of the Tertiaries of the Sacred Heart for this new centre.*) Your idea is excellent: be good enough to write to him and delegate in my name the necessary authority, which I do most wholeheartedly. Yes, we must set up as many centres as possible. It would be good if you could spend a fortnight in Lyons if you are well enough. Your presence in that city would do a lot of good. Everything you tell me about our dear, kind, workers at Montluçon greatly pleases me. I am not in the least surprised; the spirit of the Sacred Heart is with them. On my way back from Mont-Dore I shall be very pleased if I can pass through Montluçon. In any event, I shall not have to wait very long to make that little trip. I wish to be remembered in the sisters' prayers.

The parish priest is a great loss as he involved himself so much in your work. (*Father Antoine Guilhomet, parish priest of Notre Dame, the main Montluçon parish, had just been appointed parish priest at Moulins Cathedral.*) Let's hope that his replacement will follow in his footsteps. I am pleased to hear that you continue to find Louise Lévêque satisfactory. I only met Mademoiselle Clémentine at Issoudun. I believe she was at Tours with the Victims of the Sacred Heart Sisters when Father Bieuville (*SJ*) preached a retreat there. Did she stay? I doubt it. What you tell me about Mademoiselle Captier doesn't in the least surprise me; I had come to that conclusion from her letters. (*Captier would later advise her brother, Jean, an eccentric mystic and frequent seeker of advice from the Curé of Ars, to contact Chevalier about getting a teaching post at the MSC Chezal-Benoît College - Petite Oeuvre.*) I know the name and reputation of Mademoiselle de Beuvray. Madame de Verneuil often spoke of her as a very pious person. The Archbishop of Bourges will savour her overtures, but she would do herself a favour to contact the Jesuit Fathers or, better still, Canon Pélicat who is given greatly to the Confessional and very highly regarded in society. But, particularly at Bourges, one must be very circumspect. There are a number of women in the Third Order of St. Dominic and St. Francis with whom one should exercise great discretion.

I hope to send a young Issoudun girl to you at Montluçon for two or three days. She is very drawn to the Sacred Heart and could become a nun; she comes from the working class, her parents living from their earnings.

*The girl was Anna Marchand, 1830-1927, who became a Tertiary (Third Order) Novice in 1866 and was professed in 1867. When Chevalier formed his own Third Order group at Issoudun, disengaging from that at Montluçon, the Society of those vowed to the Cult of the Sacred Heart, Anna was the first to be chosen, going on to contribute greatly to the organization and recruitment of this new Third Order, also becoming a very involved secretary of the Pilgrimages and supporter of the 'Petite Oeuvre', dying at the age of 97.*

I am also looking at a girl of quality from the upper class in Bourges, only 26 years old. I shall speak to you about her later. As for yourself, my dear sister, be always submissive to the holy and adorable Will of God. He will help you in all you need to carry out your responsibility; do not worry. By responding to the graces made available to you, you will become saint. Pray for me just as I pray for you.

Wholly yours in the divine Heart of Jesus.

J. Chevalier, Mis.SC.

NB: I met Father de Nolhac at Paray (*a Jesuit of the Lyons Province who, from October 1860, was director of the Moulins minor seminary*). We chatted for a bit. Coming through Moulins I visited the Superior of the Sacred Heart Convent who was very kind and thoughtful.

**Article 94**

L 18650711

*To Madame du Quesne.*

+  
J M J

Mont-Dore, July 11, 1865

Dear Countess,

I am very sorry that your early departure made it impossible for me to thank you for the lovely and graceful cruets you presented to us. This gift will be all the more appreciated because it comes from you, always there to remind me of the deeply grateful feelings which overcame me. I would like to think, Countess, that the spa waters you have been taking have, or will have, an unailing effect. I am now five days at Mont-Dore (*he met J.M. Vandel there two days earlier, July 9*). I am following a demanding and regular course of treatment which the doctor considers to be beneficial. Every day I take a big bath, with water sprayed on the neck and throat. I spend three or four hours in the spray room and breathing room: I drink, gargle, etc. If I am not cured, at least I know I have neglected nothing to bring this about. The Mont Dore's climate, which maybe you know, is very changeable. We pass all of a sudden from intense heat to winter-like cold. Despite this, people are in good health and there are very many visitors.

Give my regards to those ladies, and commend me to Mademoiselle Marie's prayers, while I for my part will not forget her.

Be pleased, Countess, to accept my kindest good wishes in Our Lord.

J. Chevalier, Mis.SC.

**Article 95**

L 18650711A

*To Father Anselme Jauvat, parish priest, Château-Gombert, Marseilles.*

Mont-Dore, Puy-de-Dôme  
At Mr. Brugière's, Senior  
July 11, 1865

I am very sorry for the delay in writing to you. I have been away from Issoudun for three weeks, here in Mont-Dore for the past three days, where I am taking the waters for my throat infection. I was delighted to hear about the enthusiastic way you fêted Our Lady of the Sacred Heart in your fervent parish and the enthusiasm with which this new devotion is received in your area. God will bless you and your undertakings. You cannot have a canonical association in honour of Our Lady of the Sacred Heart in your church until it becomes an Arch-Confraternity; the request has already been forwarded to Rome.

You do well to organize a pilgrimage to Our Lady of the Sacred Heart, carrying out all the advice you have been given and, while waiting the setting-up of your Association, you could forward us the names of those who wish to join so that they can share in the benefits. If you need medals, printed sheets, etc., get in touch with Fr. Bazire, the Association's assistant director at Issoudun, because I shall not be returning there until the end of the month. The gift of that property which you mention is truly providential. God has His reasons! Our mutual friend, Fr. Jouët, will be talking to you about our work, I hope. If you see him, tell him I was asking for him.

Please accept, Father, and confrère, my deepest good wishes in SS.CC.JMJ.

J. Chevalier, Mis.SC.

*On June 5, 1885, at Pentecost, the Vicar General, Guiol, blessed the Our Lady of the Sacred Heart statue, and established the first Confraternity outside Issoudun. This explains Chevalier's July 11 letter here. Jauvat died in February 1870.*

*Fr. Louis Bazire was secretary of the Our Lady of the Sacred Heart Association. He was expelled from the Congregation on November 20, 1876.*

**Article 96***To Father Victor Jouët, Marseilles.*

L 18650713

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J M JMont-Dore, July 13, 1865  
At Mr. Brugièrè's Senior,  
Puy de Dome

May the Sacred Heart of Jesus be everywhere loved!

*This is the first-ever use of the invocation in the correspondence at the Rome archives.*

I am very sorry I couldn't reply earlier. Since I returned from Paray-le-Monial I have been away from Issoudun all the time. Now I hope to leave Mont-Dore on the 26th of the month.

1. All you tell me about Our Lady of the Sacred Heart delights and boosts me. I am so pleased that there is an Association foundation at Château-Gombert. While waiting for our Arch-Confraternity status, not likely to take very long, the parish priest would do well to send on the names of those people who want to join, and then he could have a church meeting once a week in honour of Our Lady of the Sacred Heart, read the notices which he will have received, say the thanksgiving prayers. We can make tickets, pictures, medals, books on Our Lady of the Sacred Heart available to the priest at the cheapest price.

2. You are right not getting too preoccupied: the Sacred Heart of Jesus will do more than us. I am very pleased with what you have to tell me. One can see in all this the wonderful working out of Providence. Very soon there will be many confrères of the Sacred Heart at Marseilles. Everything which has taken place is only preparatory. Our dear priestly 'Work' of the Sacred Heart quite obviously meets a need of the time. You could speak at your meeting on July 19 and bring the good priest you mention, also those who are sympathetic. I believe that the parish priest of Château-Gombert could well be one of us. Let me know about your reunion.

3. Yes, I agree with you, your friend could become one of us; he is too much a devotee of Our Lady of the Sacred Heart himself not to become one of us.

*Chevalier refers here, for the first time, to Fr. Xavier Deidier, 1836-1900, a Marseilles diocesan priest since 1859 who became an MSC on 13 May 1878. He became the founder of Madeley College. See Late But Not Too Late. At this time he was working on his 'Devotion to Our Lady of the Sacred Heart', Bourges, Issoudun, 1867.*

I am certain that the Reign of the Heart of Jesus, whose glories he extols, will reward him by making him part of our little Society. Sound out his attitudes. I have no doubt that they are favourable, and he can be introduced to our cherished Work (*the Society*). We shall take responsibility for the printing of his work on Our Lady of the Sacred Heart and give him as many copies as he wishes. I shall write to Father Guiol (*Vicar General of Marseilles*) along the lines you have pointed out to me. Like yourself, I see the advantages, and nothing which is off-putting. You are doing the right thing going to see your parents in Paris. We shall be delighted to see you in Issoudun. You could always stay there! From the first of August I shall be free, but I must go away from Issoudun again from August the third until the thirteenth. We shall settle our accounts at Issoudun. There is now a third edition of 'The Month of the Sacred Heart', 500 copies only. Ask Fr. Piperon to send you as many as you want. Ask him also for pictures and medals, etc. Eight days ago, when I was at Puy, Bishop Le Breton was very favourable to our priestly Work, and also the Bishop of Moulins (*De Dreux-Brézé*) when I saw him recently.

Cheerio, dear brother. Pray for him who does not at all forget you in SS.CC.JMJ.

J. Chevalier, Mis.MSC.

**Article 97***To Fr. Henri Leblanc, SJ, Paris.*

L 18650716

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J M JMont-Dore, Puy-de-Dôme  
At Mr. Brugièrè's, Senior  
July 16, 1865

Dear Father,

I am here at Mont-Dore undergoing treatment for my strained throat.

Last week the ways of Divine Providence brought me into contact in this area with Father Vandel who, as you know, is so greatly respected. For some time I have been keen on meeting him and discussing our dear Work of the Sacred Heart, since I had persuaded myself that there was a shared outlook and attitude between him and us, etc. Over four days we were able to meet and share our thoughts. His ideas effectively correspond with ours and I can say that ours are his. The following

resulted from our talk: "Since we pursue the same aim, and unity is conducive to strength, let us join together for the successful outcome of the worthy work which calls upon the commitment of us all." We reached unanimity on the changes needed for our little Society's Plan (*blue print*). No doubt he will be talking to you about this since he told me that he would be going to see you in the near future. (*Vandel, on his journey to Paris, stopped off at Issoudun for a couple of hours between trains.*) Fr. Vandel is a man of God, a very special man. His insights and advice will greatly help us. It is our one wish that he take charge of the undertaking which he leads, I am sure, both wisely and prudently. The more I move about, dear Father, the more convinced I am that this apostolate answers a need of the time. It is already active in five or six diocese. The priests involved are particularly edifying.

The Bishop of Marseilles is very favourable and supportive. His Lordship, before he became ill, sent one of his best priests to study our rules and be admitted. (*Chevalier here refers to Jouët's Christmas-time visit, 1864, at the time a teacher in the Saint-Louis College, Marseilles.*) Two or three others are now co-joined with him. The Bishop of Moulins is aware of it since he sees it functioning in his diocese, and is very pleased with it. His Lordship, through the intermediary of the Archbishop of Bourges (the latter, as ever, very supportive), sent a message that he wanted to meet me to consider greater expansion for the work. On my way from Mont-Dore I hope to stop-off around the 26th of the month at Moulins. The Bishop of Puy, whom I saw recently, is particularly appreciative and is about to recommend it to some of his best priests. If Fr. Vandel joins us, it will be easy to draw his missionary priests to our work. If resident in Issoudun Fr. Vandel could easily look after the admirable Country Work (*see above, biographical note on Vandel*) and go to Paris when required. That which sustains our isolated priests in their fervour and steady consistency is the daily evaluation and monthly appraisal. I am sending you a copy of each. Kindly let me know what you think, if it needs to be expanded or shortened.

With good wishes and deep respect in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 98**

*To Father Jean-Marie Vandel.*

L 18650720

+

J M J

May the Sacred Heart of Jesus be everywhere loved!

Mont-Dore  
July 20, 1865

Dear Confrère,

Thanks a thousand for so kindly letting me have your cheering news. My Issoudun confrères have already spoken to me of your all-too-short visit to the Sacred Heart (*on the way from Mont-Dore to Paris, what was his first Issoudun visit on the morning of July 14, 1865, met by Father Piperon. He went on to Paris that afternoon*). They were very pleased to meet you... Father Georgelin was at Argenton (*sur Creuse*) for perpetual adoration. It means that he had not yet arrived back. Another time, he will be more fortunate, I hope.

*Georgelin and Vandel had already met in Savoy. Paulin Louis Georgelin was born at St. Etienne, June 22, 1810; he would be fifty-nine years of age when he became an MSC, September 27, 1869. He died at St. Cyr parish, Issoudun, in April 1872.*

Like you I look forward to our coming together. The more I think about it the more I consider it to be part of God's plans, and that it will all turn out for His glory. Let us pray and await the hour set out by Providence. Nevertheless, let us hope that it will not be long in coming. I have arranged for the young woman in question to go on retreat from August 24. I hope that nothing will come in her way.

*Vandel, beginning on the evening of August 24, attended the retreat in Paris for his 'Teachers (female), of the Countryside'. Chevalier had suggested that Mademoiselle Pirot, at the moment assistant in charge of the Issoudun boarding-school next to St. Cyr, should take part in this retreat with a view to her becoming actively involved in the schools under the patronage of the 'Work of the Countryside'.*

Many thanks for passing on to me Fr. Leblanc's appreciated regards; it is only to be expected.

I conveyed your message to the kind people with whom you stayed. It is impossible for one to describe how happy they were. They were all at home. They have asked me to thank you on their behalf and express their gratitude. The priests at the presbytery likewise send you their kindest regards. The parish priest is very grateful to you for the prompt manner in which you looked after his books as well as the library itself.

*A concern for 'The Countryside Work' was the supervising of parish libraries, and Vandel, as in this instance, took supervisory charge, together with lay members of the 'Work'.*

I commend myself to your prayers; I for my part will not forget you.

With all good wishes, Father, and deepest regards in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 99**

L 18650730

*To Mademoiselle de Montaignac, Montluçon.*

Issoudun, July 30, 1865

Mademoiselle,

I hasten to send you some of the Association's tickets; we are running out of them for the moment. I add with this posting some scapulars of the Sacred Heart. I met yesterday the young lady who went with Countess du Quesne to Nérís (*Nérís-les-Bains, Allier, a spa*). The Bishop of Moulins had told her about our Sacred Heart Third Order and suggested that she should speak to me about her interest. Her disposition is excellent. Tomorrow I shall receive her as a novice and she can then write to you for instructions. I think that she could do a great deal for our work at Toulon.

Mademoiselle Louise de Méloizes, about whom I have spoken to you, is leaving for Nérís with her mother this week. I pressed her to make every effort to meet you. But since she doesn't want Madame des Méloizes to know about it, I doubt if she will [*be able to meet you*]. I go away for ten days on Wednesday morning. I am going to relax a little with my elderly mother at Richelieu in Touraine (*see here also, Late But Not Too Late*). Pray for me and I shall pray for you. Father Barret, an ex-Jesuit, is here with us all the time, feeling perfectly at ease with us. So far we ourselves are really quite pleased. Pray...

*Barret, whatever Chevalier might have hoped, no more than passed through Issoudun.*

With respectful and kind regards Mademoiselle, in SS.CC.JMJ.

J. Chevalier, Mis.SC.

Next week 25 copies of the abridged Constitutions of the Third Order will reach you. I shall send the same number to Mademoiselle de Ribains (*at Puy-en-Velay*) and ten to Father Ramière.

*This Jesuit, Ramière, on meeting Father Piperon in 1862, became very supportive of Chevalier's project, and on becoming aware of Mademoiselle de Montaignac's association with Issoudun, encouraged her to become a supporter of the 'Issoudun Work' (l'Oeuvre d'Issoudun), hence the forwarding of copies also to the supportive Ramière.*

**Article 100**

L 18650807

*To Father Jean-Marie Vandel.*

+  
J M J

Richelieu, August 7, 1865

Dear Father and Confrère,

I have been away from Issoudun for eight days and I am not returning there until the end of next week. Many thanks for your kind letter, the confidence it instils and the hope it generates. We earnestly pray for your intentions. Our coming together, I am convinced, will be owed to Our Lady of the Sacred Heart. I hope your health has improved a little. I feel no improvement so far since I returned from Mont-Dore. It seems that these waters (*spa*) do not have an effect until two months later. Our priestly 'Work' is progressing. The Bishop of Moulins, whom I met twelve days ago, is very well disposed. We have great hopes, too, for the diocese of Beauvois... Deo Gratias! I am sending you two or three copies of the new edition. I believe that it offers enough for the time being and that it will be generally well accepted. If you have any comments, don't hesitate to let me know.

*Chevalier is, no doubt, referring to the plan, blue print, of the Society of the Missionaries of the Sacred Heart, established at Issoudun, Indre, with the support and blessing of Pius IX and the approval of the Archbishop of Bourges. Printed by E. Pigelet, Bourges.*

I enclose also in this envelope some directives about the Sacred Heart Third Order and I give you full authorization to admit those you consider suitable. (*The booklet referred to is 'The Third Order of the Sacred Heart of Jesus', approved and canonically established by the Archbishop of Bourges. Printed by E. Pigelet, Bourges, 1865.*) The general president lives at Montluçon, Mademoiselle Louise de Montaignac. You will receive the 'Month of Our Lady of the Sacred Heart' in Paris on the 24th. These publications are only available in Issoudun. This is not right, we should be making them available in Paris. The teacher about whom I contacted you (*Clémentine Pirot, Issoudun*) is about to write to you. She is going to make herself available for the work (*Vandel's apostolate to the Countryside*). She is a great acquisition.

I commend myself to your prayers and look forward with pleasure, Father, to our next meeting.

With deep regards in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 101**  
To Madame Méloizes.

L 18650810

+  
J M J

Richelieu, August 10, 1865

Dear Madame,

My health is not worse, and I hope in time to get completely better. I follow the wise advice given to me, prolonging my eight-day visit. I am not returning to Issoudun until next Friday. I am leaving Richelieu today, however, to make some minor journeys in Touraine and the surrounding areas, to our little Society's advantage.

J. Chevalier, Mis.SC.

**Article 102**  
To Madame Méloizes.

L 18650819

+  
J M J

Issoudun, August 19, 1865

Dear Madame,

The trip I have just made was worthwhile. My health seems to be greatly improved.

J. Chevalier, Mis.SC.

**Article 103**  
To Father Victor Jouët, in the Paris area.

L 18650820

JMJ

Issoudun, August 20, 1865  
Dear Brother,

I have just returned from a fairly long trip. I received your letter, but I was unable to reply. This evening I merely wish to greet you and wish you well. I shall write at length to you this coming week. Perpetual Adoration will take place in our chapel on the 1st, 2nd and 3rd of September. We have no preacher. Come and preach. We shall expect you on the 30th or 31st of this month.

*Jouët, on holiday in the Paris area at this time, accepted Chevalier's invitation and preached on September 8. On the 7th he wrote to the parish priest of Château-Gombert, Marseilles, see above, informing him that he had read the proofs for the fourth edition of 'The Month of Our Lady of the Sacred Heart'.*

Cheerio. Totus tibi in SS.CC.JMJ.

J. Chevalier, MisSC.

**Article 104**  
To Mademoiselle Louise de Montaignac, Montluçon.

L 18650826

+  
J M J

Issoudun, August 26, 1865

My Dear Sister in Jesus Christ,

Thanks for your concern. My health is improving. I hope it is also the case with yours. I beg you to take care of yourself. Your reports from Chambéry seemed very worthwhile. You did very well to send on a copy summarizing the ideas. If needed I can send you several copies. I have not yet heard from Father Ramière following his visit to Beauvois; I cannot, then, tell you anything. Madame Méloizes is still at Nérès, but suffering greatly. I am amazed that our associate in Toulon has not written to us; his name, momentarily, escapes me. I can only forward his address, then. I believe I have set up in Tours some candidates for the Third Order. I left a copy of the manual with Father d'Outremont, an honorary arch-priest, very influential.

Richelieu (*in Touraine*) contains choice souls. The parish priest, to whom I spoke about the Third Order, is very well disposed. I believe that Chinon will also provide recruits. I shall shortly go to Bourges and see the canon in question. If the doctor prescribes the air of the South (*Midi*) for you during the winter, blindly obey. I understand the need you are experiencing to unite yourself to Our Lord Jesus Christ through the closest bonds. I support this desire and suggest you commit yourself to bring it about as soon as possible. You could, in effect, make use of our formula; I think that is enough. To accompany the vows present a little summary which would be explanatory for lay women, and we shall examine it. I shall speak about it to Father Ramière. Write and ask him if it is all right for you to travel to Lyon in fifteen days. We could, in a

forthcoming edition, bring together the Rule prayers and the little office of the Sacred Heart which you mentioned. Be kind enough to give it to Father Piperon who is going to Montluçon on Tuesday. To help me, write on a sheet of paper all the prayers of the Rule, which would need to be printed.

I commend myself to your good prayers. Be kind enough to offer my respects to Mademoiselle Waldegg.

My kindest regards, dear sister, in SS.CC.JMJ.

J. Chevalier, Mis.MSC.

*An Alsatian, Félicité de Klokler de Waldegg, from Altkirch, Upper Alsace, born 23.11.1827, into a noble family, educated by the Dames of the Sacred Heart, she was advised by Mother Sophie Barat to see Fr. Doix who then put her in touch with Mademoiselle de Montaignac at Néris-les-Bains, July 1860, and the close association of de Waldegg and Louise de Montaignac and her work began at this time. De Waldegg, for family reasons, deferred her entry until June 1, 1861. She would go on to open the Third Order house at Issoudun, playing an important role beside de Montaignac. Having supervised several houses, she died at Toulouse, May 5, 1900.*

**Article 105**

L 18650904

To Mademoiselle Louise Montaignac, Montluçon.

+  
J M J

Issoudun, September 4, 1865

My Dear Sister,

You do well to look after yourself. Health is a treasure which the good Lord has bestowed upon us and, like everything else, we must render an account. I, together with yourself, thank the Lord also for your being spared the journey to the Midi. (*South of France, towards and along the coast.*) I am, however, pleased that you made the trip to Lyons. I hope that the divine Heart will reward you. I freely send you all the necessary faculties for Fr. Monnot or anyone else. (*Ambrose Monnot, SJ, presided at the profession of M. de Montaignac on September 8, Chevalier, most likely, held up at Issoudun by his work and state of health.*) I am aware that when founding a work, it can happen sometimes that one has to work outside the Novitiate regulations, etc. (*De Montaignac was not, canonically, a novice and Chevalier did not require from her the entrance procedure set down in the Rule.*) I have not, moreover, yet received Father Ramière's letters. Health permitting, it would be good to visit our Puy sisters. Mademoiselle Beauvais de Lorient, Vannes diocese, whom I admitted as a Third Order novice a few days ago, intends to write to you. She is very religious. She came to visit Madame du Quesne who is in charge of the guest house and about thirty-three years of age. Thanks for your summary of the situation. Stay close always to Our Lord Jesus Christ.

With kindest regards in the Lord, dear Sister.

J. Chevalier, Mis.SC.

**Article 106**

L 18650907

To Fr. Jean-Marie Vandel.

+  
J M J

Issoudun, September 7, 1865

Dear Father,

I was greatly pleased to receive your kind letter. Like yourself I am sorry that Mademoiselle Pirot didn't take part in the retreat. In any case you will see her at Issoudun and have a chat with her. You might come to visit us when your work allows it. We shall be delighted to have you. I shall not be away from Issoudun for the time being. If you would like to meet Fr. Piperon at the Sacred Heart, come next Wednesday or Thursday as he leaves to give a retreat on the 10th and will not return until the 20th of this month. He will then be staying at the house until November. (*It was Piperon who met Vandel on his brief first visit when travelling on July 14th, 1865, from Mont-Dore to Paris.*)

The devout people whose names you have written in the register of the Association of Our Lady of the Sacred Heart can gain a plenary indulgence on Christmas Day. Thank you for your zeal and dedication. We have no more association cards. Fr. Boiteux from Saint-Sulpice had been promising them from one day to the next. (*Otherwise he had been supplying pictures and religious articles to Issoudun.*) I am forwarding some circulars... Be so kind as to tell Madame de Fresne, if you see her, that I forwarded to Mademoiselle Pirot the letter she sent to me for her. This lady is currently at Vierzon, but she will come to Issoudun as soon as you arrive here. I hope that Our Lady of the Sacred Heart will draw us together for the greater glory of his divine Son. As always I commend myself to your prayers.

With my deepest regards in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 107**

L 18650910

*To Father Jean-Marie Vandel.*

Issoudun, September 10, 1865

Dear Father,

May the holy Will of God be done! Heaven will reward you for your charitable act at this moment. (*Vandel stayed on as chaplain to the Villeneuve-Bargemon family at Courcelles, Maine Department, when, because of a cholera outbreak, they could not return to the Midi.*) I think that Mademoiselle Pirot will make herself available to Madame de Fresne; she is a valuable acquisition. Come to Issoudun as soon as you can; we shall all be so delighted to see you, chat with you and plan together... I believe that the good Lord has his plans for the 'Work' of the Sacred Heart. I am not in the least surprised by the views of Fathers Leblanc and Pététot. (*The Jesuit Leblanc is already a familiar figure; Pététot was at this time the Oratorians' Superior General, following his 1852 re-founding of the group in France.*) We share their thinking also since you have stated that there will be no imposition of vows on priests who work in the pastoral apostolate, and not even for those who would like to come and share our precious solitude with us at Issoudun. We leave them their freedom; it's a work of the Holy Spirit.

I am very pleased to be made aware of the good-will your missionary parish priests (*see above, on Vandel's apostolate*) have for our Society. Let us hope the number grows. Do not worry about the small amount of money which you have to send on to us. We can settle that little account when you come to Issoudun. We pray to Our Lady of the Sacred Heart for you, for our plans. I hope that you from your side do not forget us.

Kindest regards and good wishes in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 108**

L 18651001

*To Mademoiselle Louise Montaignac, Montluçon.*

+  
J M J

Issoudun, October 1, 1865

My Dear Sister,

I read your letter with great interest. I thank the Lord for the strength which made this journey possible and for the success with which he crowned your efforts. The divine Heart of Jesus wishes to extend his kingdom. May he be blessed forever! (*Chevalier is referring to his correspondent's trip to Lyons lasting eight days and returning through Le Puy where she met Mademoiselle de Ribains.*) I didn't know Mademoiselles Guignonet and Beauvais until Madame du Quesne told me about them. But from what you tell me, I do not think they are in any way suitable for the Third Order of the Sacred Heart. I share your viewpoint; great care is necessary if the undertaking is not to be compromised. I hope to go to Montluçon during the month of November. My health is slowly picking up; the bronchitis I brought back from Mont-Dore is still there... I commend myself to your prayers. We had to get rid of the unfortunate Father Barret (*also, as here written Barré, the ex-Jesuit who had been staying in Issoudun*). He is well on the way towards a state of delusion.

A new priest has come to join us. Who is he? I don't know yet; I am asking for particulars about him. It appears that dear Father Bieuville has been appointed to Vannes (*from Bourges*). I shall send on the little leaflets you wanted together with one or two little pamphlets. I myself shall bring the scapulars. Be so good and make me remember this. I am delighted to hear that Mademoiselle de Ribains is very well. (*She founded at Puy-en-Velay a house of the Sacred Heart Third Order.*) Now that you have returned to your cherished solitude, it will be easier for you to follow your own regulations. Continue as always to be guided by the feelings and concern of the divine Heart of Jesus.

With all good wishes, dear Sister, and my deepest regards in SS.CC.JM.

J. Chevalier, Mis.SC.

**Article 109**

L 18651005

*To Mademoiselle Louise Montaignac, Montluçon.*

+  
J M J

Issoudun, October 5, 1865

My Dear Sister,

You are a child of suffering and trial! Deo Gratias. It is the fate of every soul who rests in the Heart of Jesus and becomes consecrated to his love. St. John, until the Last Supper, lived out his days bathed in peace, rest, and, I would even say, in happiness, the sky unclouded for him. But when he comes to lean on His Saviour's chest, penetrates the secrets of his Heart, all is changed. It is the agony of the garden, the Praetorium, the scourging, the Cross, Calvary... death. Privileged soul! Happy! Should I be sorry for you? No, but I pray greatly for you. You see how good Our Lord is; he will give you back your health when you need it.



I shall take myself, then, to Montluçon on the 27th arriving at 1.30, if nothing gets in the way. I very much hope that the divine Heart will bless the visit of Mademoiselle Ribains to Lyon.

We must expect the greatest problems... Everything will conspire against us. But it is when we think all is lost and we are wholly convinced of our frailty, that success awaits us. We throw a little grain into the earth and it must decompose before shooting up. The problems at Chambéry do not surprise me in the least; I am expecting anything. (*The Chambéry centre was in the charge of Madame Céline de Buttet and, until the end of the following year, 1855, Monsignor François Gros who then became Bishop of Tarentaise.*) From Mademoiselle Beauvais' letter I can clearly gather that in no way has she understood the whole thrust of the Sacred Heart Third Order. Following my reply, I am sure that she will stay quiet for the moment. I am pleased that our dear Father Guyot is well. My own health, however, leaves much to be desired.

Mademoiselle Clémentine is assistant in charge of a boarding school near St. Cyr. (*Julie Piro's sister, a novice of the Sacred Heart Third Order, Issoudun, 1866-1867, when she was professed.*) For the time being she wants to occupy herself in the schools of the 'Countryside Work'. (*Vandel's special apostolate, see above, passim.*) You will shortly receive the leaflets for the Sacred Heart scapular. It seems that the Jesuit, Father Barthaud (*more correctly, Barthod*), who is attached to the college at St. Etienne (*Loire*), has a great regard for the Sacred Heart Third Order and would like to have the authority to admit applicants. I informed him that I would willingly meet his wishes and asked him to write to you.

Greetings to the sisters. I commend myself to your prayers. The priest who wanted to come to us was not suitable...

Assuring you of my regards and good wishes,

J. Chevalier, Mis.SC.

**Article 110**

To Father Victor Jouët, Marseilles.

L 18651008

+  
J M J

Ambraut, Nr. Issoudun  
October 8, 1865

Dear Father,

I was away from Issoudun for three days and this explains the delay in replying to you; please excuse me. Your kind letter, so eagerly awaited, made us all very happy. Thank you for giving us so much good news and letting us know about the marvellous happenings at Château-Gombert. It's wonderful. Long live Our Lady of the Sacred Heart! May her name be on all lips and her kindness recalled in the hearts of all! We haven't yet received the books you had printed in Tours (*The Month of Our Lady of the Sacred Heart, titled 'Thirty-One Considerations', Victor Jouët, and 'The Power of Our Lady of the Sacred Heart demonstrated by the facts', Charles Piperon, both works printed by J. Bouserez, Tours, 1865*), and accordingly it is impossible to forward what you wanted... patience. We shall send them on to your address as soon as we get them.

Everything you say about the feelings of the Château-Gombert parish priest and Father Deidier greatly heartens me. (*For Deidier see also Late But Not Too Late: Madeley, and passim.*) Try to organize something worthwhile. We could make available a priest and brother from Issoudun. (*For the first time there is here mentioned a brother member of the Society, possibly Henri Dechâtre, later to accompany Fr. Georgelin to a school at Rimont in the diocese of Autun at the end of December, 1866. Both of them would leave for Canada, Toronto, July 31, 1873. Deidier was a Marseilles diocesan priest. Ordained in 1859, he became an MSC May 31, 1878. This year, 1865. He began work on 'Devotion to Our Lady of the Sacred Heart', published in February, 1867.*)

Pray for all of us, especially for me. We do not forget you. I am pleased to hear that Fr. Deidier's book on Our Lady of the Sacred Heart is already well advanced. I shall be keen to see it appearing soon. It will do great good. You are very much missed at Issoudun. The parishioners are making novenas for you to return...

Cheerio, Father. Please look after yourself.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 111**

To Father Victor Jouët, Marseilles.

L 18651014

+  
J M J

Issoudun, October 14, 1865

Dear Father,

Having been away I couldn't answer your kind letter any sooner. I am very sorry; please excuse me.

1. I got your cheque for 65 francs. (*Roughly 234 euros.*) Thank you; the ex-voto is purchased.
2. The snapshot is a good one, but it isn't a faithful representation of the stained-glass window as the Virgin's head and the posture of the child leave something to be desired. Our Lord is placed much too low. I am sending you the original. (*The window is that to the right of the main altar in the Our Lady Chapel, Sacred Heart Church, Issoudun.*) We are having engraved at the moment in Düsseldorf a very beautiful wooden statue of Our Lady of the Sacred Heart. You are aware that we are agreed on having a common price for all reproductions of Our Lady of the Sacred Heart, and we offer you pictures at a very reduced price which would make it possible for the parish priest of Château-Gombert to make the pictures available in Marseilles and the surrounding areas only.
3. We shall not forget tomorrow your heartfelt appreciation among our supportive associates who love you so much.
4. I doubt if it is likely that you can improvise a sanctuary of Our Lady of the Sacred Heart for the 22nd of October. In any case we can pray for it. I fully authorize you to be one of the stakeholders of the ground made available. I think that four will be enough. (*This last authorization indicates that Jouët had already taken vows in September of this year, 1865.*) Normally only three are required. Do not forget that you must pay for the signing-over of the contract and the registration fees, which are still likely to rise quite high. I am already too much involved in business issues. I would ask you to relieve me of them.
5. The translation does not fully deliver the meaning of the litanies. I am sending on to you a more faithful translation. In any event we cannot change public prayers without the Sacred Congregation's permission. Let us set an example of fidelity to the liturgical regulations. (*Litanies of the Sacred Heart were the issue here.*)
6. I am delighted to know that you are so close to Fr. Deidier whom I respect and like, without, however, knowing him otherwise than through you. Look after your health.
7. Do not hand out, except in Marseilles, your photograph with the 'Remember' (*Our Lady of the Sacred Heart*) on the back.
8. I am delighted with all you tell me about the Château-Gombert fire. (*August 23, 1865.*) *Digitus Dei est hic.* (*The finger, hand, of God is in this.*) The statue of Our Lady of the Sacred Heart was saved.
9. It was really marvellous to escape the cholera at Château-Gombert.
10. Yes, I bless you wholeheartedly, and wish you all the blessings of the Heart of Jesus and Our Lady of the Sacred Heart. My confrères and yours salute you in the Lord.

Cheerio, dear Father.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 112**  
To Father J.M. Vandel.

L 18651017

+  
J M J

Issoudun, October 17 (1865)  
Feast of Blessed Margaret-Mary

Dear Father,

I understand why you have to stay so long: it is normal. When you can come to Issoudun, kindly let me know beforehand. I am away from the 15th to the 20th of November. I am going to be with Father Ramière at Montluçon where he is preaching a retreat to the Sacred Heart Tertiaries. Your work on the dangers of isolation will be much appreciated... It's all there..., taking up a large part of your work, and so understandably important... (*This work in MSS is in the Vandel collection, MSC archives, Rome.*) The teachers (*female*) can provide a wonderful service; your work will do a great deal of good as well as being very pertinent. (*This work of Vandel's is his 'Les Institutrices à la Campagne, by a Missionary of the Sacred Heart', Issoudun, 1867.*) It would be very easy for us to meet the worthy parish priest missionaries of the Blois diocese and cement a union.

*Chevalier refers here to the Missionary parish priests' Association founded by Vandel to combat "the dangers of isolation for the countryside parish priest". What is here in inverted comas is the title of an unpublished MSS which Vandel considered inserting in the fourth edition of his book 'The Countryside Work' - Oeuvre des Campagnes - which he was preparing for publication when he died in April 1877.*

We commend this undertaking to Our Lady of the Sacred Heart. Many thanks for your zeal for the Association (*of Our Lady of the Sacred Heart*). We haven't received anything from Madame de Fresne. We shall be having the Novena.

Pray earnestly for me, Father; with my good wishes.

*The page at the end with Chevalier's signature is missing.*

**Article 113**

L 18651023

*To Madame des Méloizes.*

+  
J M J

At Château Beauvois  
By Clion (*Indre*)  
October 23, 1865

Dear Madame,

Aware of your concern for me I bring you some news of my health. I do not know whether it is because of the time of year or the general state of my health, but I am not aware of any improvement. In order to avoid self-blame in this respect, I am prolonging my visit in these parts until this coming Friday. I hope to arrive in Issoudun at 9.30 that evening. I shall be at Saint-Cyran visiting Madame de Bryas until Friday morning. She didn't make her intended trip to the Indre. The bad weather put her off, and since she was aware that I was in the neighbourhood of Châtillon-sur-Indre, she invited me to Saint-Cyran. (*Saint-Cyran is close to Châtillon-sur-Indre where Chevalier had been a curate from January 1852 to October 1853.*) I could not do other than accept her invitation. I hope Mademoiselle L's health is somewhat better. (*Louise des Méloizes, who much later will transcribe, at the request of the Issoudun fathers, part of the correspondence between her mother and Chevalier.*)

J. Chevalier, Mis.SC.

**Article 114**

L 18651025

*To Madame Méloizes.*

+  
J M J

Clion, October 25, 1865

Dear Madame,

Over the past two days I have noticed some improvement in my health. I believe that rest is the most efficacious remedy at my disposal. Everybody here advises me to stay on for a few more days to counteract the extreme tiredness following confessions on All Saints Eve (1865). Fr. Piperon is of the same opinion. I shall not, then, to avoid all adverse comment, return to Issoudun on Friday, but rather on the following Tuesday instead. By doing so, I shall miss confessions on All Saints Eve, but I intend to celebrate mass at the Sacred Heart on All Saints Day. If Our Lady of the Sacred Heart listens to my prayers, all who live in Château de Thizay will enjoy perfect health. (*Château Thizay was the country home of the Méloizes family outside Issoudun.*)

With all good wishes...

J. Chevalier, Mis.MSC.

**Article 115**

L 18651026

*To Madame Méloizes.*

+  
J M J

Château de Saint-Cyran  
October 26, 1865

Dear Madame,

I received your nice letter just now. How disappointed I am that I cannot accept your kind and gracious invitation! Please apologize for me to the curator and convey to him my good wishes.

*The context is the blessing of the chapel of Our Lady of the Sacred Heart in the Thizay church. The stained-glass window by Lobin of Tours is a copy of the Our Lady of the Sacred Heart stained-glass window in the Issoudun Sacred Heart Church, the original window being a gift from the Méloizes family.*

As I wrote in yesterday's letter, I am not returning to Issoudun until Tuesday, 9.30pm. The improvement in health which I thought I was experiencing seems to have halted. I spent a sleepless night with a temperature and coughing. This chest, at least so I think, finds an explanation in the excessive talking I engaged in last night. Otherwise, I always do what is laid down.

I do believe that if I am to get better I must maintain virtually absolute silence. I have decided on this quite definitively. Not even hearing confessions over several months, if necessary. I feel that besides the throat, my chest is also under strain. When I return I shall see Mr. (*Dr.*) Moulin and decide on something positive. Pray for me; for my part I do not forget you and your family. I am so disappointed that I cannot be present at your beautiful and touching ceremony. I shall be pained by my

absence; it is a great sacrifice for me. Madame Byas asks me to send you her regards. I return alone tomorrow from Beauvois, near Clois. Greetings, and good wishes to the parish priest of Thizay.

With all good wishes, Madame...

**Article 116**

To Father Victor Jouët, Marseilles.

L 18651028

+  
J M J

Saturday, October 28, 1865  
(From Château de Beauvois  
Nr. Clion)

Dear Father,

Your kind letter both pleased me and did me good. And although I am returning to Issoudun tomorrow, I do not want to wait any longer in replying to you. If there are a thousand reasons for being late, it is involuntary.

1. One must acknowledge that Our Lady of the Sacred Heart treats as her own those who acknowledge her, experience her power and make known her merits. May the Bishop of Castellamare (*southern Italy*) be blessed a thousand times! May Château-Gombert (*Marseilles*) and its worthy parish priest be drenched with favours from Our Lady of the Sacred Heart! May her dear missionary priest be ever the recipient of her favours and carry out with her powerful support all the worthy plans of the Sacred Heart! Caught up in this activity, I beseech you to look after your health.
2. Leave the Devil alone; he will succumb when attacked... It is not in vain that Our Lady of the Sacred Heart holds and crushes his head under her feet.
3. I congratulate you on having nothing to do with the gift offering. I hope the new bishop will be supportive and approve of everything.

*It would be as far off as June 22 next year, 1866, before the new bishop was appointed, Charles-Philippe Place, Parisian born, 1814, formerly head of the Orléans and Paris minor seminaries. Chevalier and Jouët were made aware very soon that the new bishop was not supportive and "would approve nothing", being so opposed to the extent of denouncing Chevalier's 'work' to Rome.*

4. I shall be wholeheartedly united to you when the blessing of your little oratory takes place.

*The blessing of the first stone was held up until August 5, 1866. The change of bishop obviously had an impact.*

5. The little piece on Our Lady of the Sacred Heart has not yet appeared, so far as I am aware, although it was sent to several publications. On my return, I shall look into it.
6. The Archbishop of Bourges, when I saw him, approved the prospectus, the publication of the Annals, or a bulletin. What I fear is that, when taking on work like this, we may not be able to keep it going. I shall get involved myself also.

*What Chevalier writes here strongly suggests that the idea of a publication such as the future Annales was Jouët's not his. Píperon would appear to support this view and Jouët, significantly, was its first editor in chief.*

7. I am sure that the 31 'considerations' have been printed. On my return to Issoudun I shall find out.
8. We must not forget to thank Our Lady of the Sacred Heart for the soldier's return.
9. The parish priest of Mazargues (*a Marseilles suburb*) will be an Our Lady of the Sacred Heart acquisition. We shall promote this matter as something of the utmost importance for our work. We do not forget you; it's just not possible. Pray a great deal for us also, especially for myself.

Cheerio, dear Father.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 117**

To Father J.M. Vandel.

L 18651101

+  
J M J

Issoudun, November 1865

Dear Father,

I received your nice letter. Many thanks. We are very sorry about the problems which prevent you from coming to Issoudun. (*Heavy involvement in the Paris area with his 'Work of the Countryside'.*) At the very least I hope we shall help you to make up for it when you are here with us. It will be extremely difficult to give you one of our priests for Lent at Chauvigny; the two who are on the mission are already engaged. (*Piperon and Georgelin.*)

*In mid-November Vandel went to Chauvigny, in the diocese of Blois, for a meeting of his 'Missionary Priests' at which he spoke of an association with Chevalier's Issoudun; he then went to Versailles for a meeting with the 'Work of the Countryside' committee.*

When you come to Issoudun we shall see [*what can be done*]. We shall try to do something as I am aware of its importance. All mail addressed to you will be speedily dispatched to you in Paris. Your trip to the Blois diocese must have been helpful. Our two Works by becoming united would complement each other. I believe Our Lord wants it to be so for His greater glory. We continue to pray for this intention. I am sending on a small parcel with pictures, of two kinds; if you tell me which you want, I can send them on to you straightaway.

Mademoiselle Pirot is a splendid young girl, her soul strongly steeled. I strongly support her. From her letters I gather that she is committed to the work. Her father is not very well at times and I fear that his illness may be fatal. The doctor doesn't know what to think. Our little foundation is, for all practical purposes, the work of the Jesuit Fathers. I am not at all surprised by their keen interest in it. We depend greatly on their contribution and their insights.

*This observation logically follows from the correspondence of Chevalier with the Jesuits, about Rules and Constitutions - see earlier letters - especially with the Vaugirard community.*

With warm good wishes in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 118**

*To Father Victor Jouët, Marseilles.*

L 18651110

+  
J M J

Issoudun, November 10, 1865

Dear Father,

The last letter I had from you is dated October the 23rd. I replied immediately, even though I was away from Issoudun. I received no other letters and I am sorry you did not receive the reply which I have just mentioned, or, maybe, your second letter went astray. Within two or three days you will receive 2,000 copies of the Annals of Our Lady of the Sacred Heart which you will dispatch or have sent out. If you need more they are available. I had 8,000 printed, 2,000 for you, 6,000 for us. When you have swamped Marseilles and the surrounding area with copies you can ask me for more. You can get your students to write the addresses, or your sister's students (*the youngest of Jouët's six sisters (!), Alexandrine*). Time is short; quickly to work. We can bring out a sample copy, if you wish, for the 8th of December. But the publication is for and from the first of January.

The Bourges printer, bringing out 3,000 copies each month, wants 0.07 centimes for every copy against the printing, the posting to subscribers, the wrapping and carriage. He is charging 0.22 centimes for the carriage of each copy, which would bring the cost of each to 0.05 centimes (0.04 euros). He says that in order to break even on the work at these prices, he would need to print at least 3,000 copies every month. And to achieve that we would need 3,000 subscribers, so we hope. The Annals would comprise 16 pages in 8 (*dimension*), consisting of 60,000 words. (*The first copy in January 1866, consisted of 24 pages, excluding the cover.*)

Could you have the Annals printed more economically at Marseilles? Do you think that the picture of Our Lady of the Sacred Heart should be on the cover? It would be much better, but also more costly. Confer with a Marseilles printer and let me know.

*The first issue, dated January 1866, of 24 pages, came out in December 1865 and had a picture of Our Lady of the Sacred Heart on the cover.*

Father Bazire has asked me to let you know that he is sending on to your aunt (*in the Parisian region*) the copy of 'Considerations' she wanted. (*See above, 'Thirty-One Considerations', Piperon's 'Month of Our Lady of the Sacred Heart'*.) He will shortly have this arranged. Fathers Piperon and Georgelin are giving a mission. All our confrères send you their good wishes.

Cheerio. Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

What was the outcome of your meeting with the la Salette priest? With regard to La Salette, Father Amédée Nicolas from Marseilles has written to me with a proposal that we take on ministry in Valence diocese at a centre of pilgrimage consecrated to Our Lady of Salette, saying that the Sacred Heart Fathers would, very likely, one day establish themselves on the holy mountain, etc. I shall tell him in my reply that there are as yet not enough of us to consider such a foundation. Oremus pro invicem. (*Nicolas may be an Oblate, OMI, ordained in 1843.*)

**Article 119**

L 18651126

To Father Victor Jouët, Marseilles.

+  
J M J

Issoudun, November 26, 1865

Dear Father,

Mr. Pigelet, a Bourges printer, is willing to print the picture of Our Lady of the Sacred Heart on the cover at a cost of ten francs (*roughly 36 euros*) for every thousand. Consequently, I am giving him first preference so long as his reproduction is satisfactory. If the first printing is not to our liking, we shall make enquiries from the Marseilles printer. I think it will be difficult finding enough subscribers to cover our costs. Nevertheless, it is a devotional enterprise and Our Lady of the Sacred Heart will know well how to help us. Could you kindly forward the names of subscribers and their addresses, in so far as you remember them, so that I can have the wrapping strips printed. I am sure that we can put on the cover the picture first of all, in the centre, and underneath it:

May the Sacred Heart of Jesus be everywhere loved, etc.  
Our Lady of the Sacred Heart pray for us.  
The Annals of Our Lady of the Sacred Heart  
Published each month  
With the approval of the Archbishop of Bourges  
Under the direction of the Missionaries of the Sacred Heart

Subscription price: Two francs yearly (*about 7.18 euros*)  
The subscription is made to the Missionaries of the Sacred Heart, Issoudun, AMSCJG  
(*This proposal of Chevalier's was accepted.*)

If you think of anything else to be added let me know... Our confrères kindly wish you well. Cheerio, dear father.

Wholly yours, and warmest good wishes in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 120**

L 18651205

To Father Victor Jouët, Marseilles.

+  
J M J

Issoudun, December 5, 1865

Dear Father,

We are getting near the first of January. If you can send me your interesting work, I can adapt it to ours. The printer is caught for time at the moment because of the extra work at the end of the year. Be good enough to forward the addresses of the subscribers you know so that I can print them out. How many copies should be sent to you? For the time being it is impossible to accept the offer of a pilgrims' hotel at Valence; we are too few in numbers at Issoudun. (*It was the pilgrim hotel of Our Lady of Salette, Valence - see above letter 18651110.*) Try to find a worthy priest in Marseilles who might go there (*Valence*) with one of ours.

Here's the price of the different articles sent on:

- |     |                                       |                                       |
|-----|---------------------------------------|---------------------------------------|
| 1.  | Considerations ( <i>Reflections</i> ) | 0.70 ( <i>roughly 0.04 euros</i> )    |
| 2.  | Membership Tickets                    | 0.15 centimes                         |
| 3.  | Our Lady of the Sacred Heart          | 0.15 centimes                         |
| 4.  | Notification                          | 0.15 centimes                         |
| 5.  | Hymns with musical annotation         | 0.40 centimes (without 0.20 centimes) |
| 6.  | Propaganda leaflets                   | No charge                             |
| 7.  | Novena                                | 0.10 centimes                         |
| 8.  | The Week                              | Nothing                               |
| 9.  | Small medallions in bulk              | 0.45 centimes                         |
|     | Large medallions in bulk              | 2 francs                              |
| 10. | Large silver piece                    | 0.45 centimes                         |
|     | Small silver piece                    | 0.12 centimes                         |

Large leather piece

0.20 centimes

Mr. Raffl is here at Issoudun. As several sculptors have made the most shocking reproductions of Our Lady of the Sacred Heart I am going to sell him the rights so that he alone has authorization in the future. Let the Marseilles sculptor know then that he should no longer use his casting because Mr. Raffl could serve a writ on him.

My ailing health has changed for the better. I commend myself to your prayers. All my confrères wish to be remembered to you. Good-bye, dear brother.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 121**

L 18651212

*To Father Victor Jouët, Marseilles.*+  
J M J

Issoudun, December 12, 1865

Dear Father,

Yesterday I got your notebooks, followed this morning by your kind letter and the accompanying observations of Father Guiol (*the Marseilles Vicar General*), which are well made and will be taken note of. The 'Power of Our Lady of the Sacred Heart' has not yet been printed. The printer (*J. Bonserez, Tours*) hasn't finished it yet. I am sending on one of the proofs to you from the first part, the doctrinal section. I do not need it as the other has been proof read. Oh! How we would love it if you could live with us in Issoudun! We look forward so expectantly to such a moment. The good Lord, no doubt, has his own reasons for keeping you on in Marseilles, wishing the 'Work' of the Sacred Heart to be set up there, and also that of Our Lady of the Sacred Heart. I beg you to take good care of your health and look after yourself. The Lord would not wish you to perish through over-work. You know that motto 'Otiare quo melius labores' (*Rest, take it easy, so that you can work all the better.*) You must put it into practise. All the confrères send warm greetings.

Cheerio, Father.

With warm greetings in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 122**

L 18651215

*To Mademoiselle Louise de Montaignac, Montluçon.*

Issoudun, December 15 1865

My Dear Sister in Christ,

I am delighted to appoint Fr. Guyot as the local Third Order Director, and I shall be writing soon to the Bishop of Moulins proposing him also as the diocesan director. I am sure your prayers have helped to bring about further improvement in my health. I really do feel better and shortly I shall return to the confessional which I had given up. Sparing my vocal chords was much the best cure I could undertake. I am greatly pleased with all the good news you have for me. The lady who wants to enter the Third Order is called Anna Marchand. (*She was always attached to Chevalier and the Issoudun community, after acting as secretary from 1866. She died at Issoudun, aged 97, January 16, 1927.*) Mademoiselle Cl. Pirot's sister is also keen to enter, a kind and excellent person called Julie. (*1825-1882, professed 1867, her sister Clémentine was the assistant in charge of the little lodging house near St. Cyr.*) Madame Duchaut de Châteauroux has a cousin who would also be very pleased to join and, as you know, she lives in Issoudun, Madame Julia Vacher. And I would also recommend Madame Jeanne Mandereau and Marie Voisin, a widow. (*The latter's husband, a carpenter/joiner, helped Chevalier to acquire the property when setting up his first MSC community in Issoudun.*) Both are of sound piety. The Virgin has sent us a new young novice from Brittany who has finished his theological studies at Rennes major seminary. He is only tonsured. (*Having received no other orders, that is.*) He seems promising and very intelligent. (*When Vandell arrived at Issoudun February, 1860, there were two seminarians or novices.*)

Pray fervently for us; I do not forget you.

With kindest regards and respectful good wishes in SS.CC.JMJ.

J. Chevalier, Mis.SC.

We have paper with a smaller envelope. How much would you like us to send on?

**Article 123**

D 18651231

*List of all those who contributed towards the building of the Sacred Heart Church.*

To be retained privately.

Diocesan Sacred Heart Priests

Mesdames

David Proteau  
 Proteau  
 Julie Pinoteau  
 Vasson  
 Moulins  
 De La Jolinière  
 Delguet  
 Baronne de Negré du Clat  
 Bou  
 Letourneur  
 Fougères  
 Fayet  
 Petro  
 Deséglise  
 Deséglise de Fr.

Mesdemoiselles

Marchand  
 Laure Périgault

Mesdames

Périgault  
 Julia Perrault  
 Julia Pirot  
 Vaillant  
 Baptiste

*List of Issoudun Ladies who have received an invitation by letter about the Committee.*

To be replied to, SVP.

Mesdames

Viscountess du Quesne  
 Viscountess de Bonneval  
 De Verneuil  
 Victor Barré  
 Bané de l'Epinière  
 Vacher  
 Rousseau  
 Albert Rousseau  
 Dardy  
 Guignard  
 Chapelle  
 Nivard  
 Gérard  
 Piquet  
 Poujade  
 Deséglise Léger  
 Lemor  
 Ledoux  
 Sabourain  
 Lebon  
 Penault Jarreau  
 Petit  
 Albert Petit  
 De Roo  
 Penasson  
 Poulain  
 Moreau  
 Dardeau



*List of all those who contributed towards the building of the Sacred Heart Chapel.*

Glory to the Sacred Heart of Jesus!

### SUBSCRIPTION

Towards the construction of the Missionaries of the Sacred Heart Chapel, Issoudun.

The subscription can be drawn on through one or more instalments according to the wishes of the subscribers.

### Benefits

A mass will be offered in perpetuity each month in the chapel on the first Friday for the subscribers and their living or dead relatives.

The subscribers in addition will have a special share in the prayers, masses, good works of the missionaries.

The following have subscribed:	The First Subscriptions	
M. Daussigny, the Mayor, paid	50	francs
The Parish Priest, paid	100	
De Linetière, paid	300	
M.X.	400	
Louis Toubanc, paid	100	
Brinet, Notary, paid	100	
Mr. De Porceville, paid	100	
Mr. X.	100	
Madame Barré, née Charlemagne, paid	100	
An Outsider, paid	100	
A Domestic, paid	100	
Somebody who wishes to remain anonymous, paid	1000	
A Bourges diocesan priest, paid	100	
Desvaix Dumoutier, paid	100	
C.B. Chauveau, paid	150	
M.P. Laparant, paid	200	
M. d'Aubilly, paid 100	200	
Mr. Lepetit	100	
Mr. de Ch., paid	500	
Mr. Leclerc d'Aubigny, paid 100+100	200	
Madame Hachette, paid	100	
Madame de Galles, paid	15	
Mlle. Dupré de St. Maur, paid	100	
Madames et Mrs. Barré, paid	150	
Mr. Urban, paid	500	
Mr. Chauveau Lagarde, 100 francs, paid	100	
Mr. de Verneuil, paid	100	
Mlle. Imbert, gave 50+50, 28-11-1860	200	
Mlle. De St. Christophe, paid	200	
Mr. de Letang de Fins, paid	100	
Mr. and Mme. E. Montet, paid	100	
Mr. and Madame Berthault, paid	150	
Mme. Pr., paid	300	
Mr. Tourangis Vict, paid	100	
Mr. Legal (d) Legat, paid	150	
Madame Countess, paid	500	
Mme. Bl., paid	100	
Mr. Montenil, paid	100	
Mr and Mme. B.P., paid	100	
Mme. Deséglise de Paris, paid	100	
Mr. Desjobert, paid	100	
Mme. Courlet, paid	100	
Mme. Dufour de Paris, paid	125	
Mr. de la Chastre, paid	100	
Fr. Maugenest, parish priest, paid	100	
Mr. Cousin, vinegar dealer	100	
Mr. Petit Michau	10	
Anonymous, Issoudun, paid	100	
Anonymous, Issoudun, paid	100	
Mme. Perrault, paid	100	

Mme. Piquet, paid	100
Mr. Piquet, in memory of his son's marriage	<u>500</u>
Subscription in total	<u>9065</u>
Mr. Bonnet, paid	50
Mr. Martin, tax collector, paid	50
Mme. Deshoulières, paid	50
Mme. Fontenelle, paid	50
Mr. Ponroy, paid	50
Mr. Pimgault, paid	50
Mr. X	100
Following the 1862 appeal	
Mr. Daussigny, Mayor	100
Mr. Clément Chauveau, paid	100
Mr. Perrault	100
Mr. Ed. Montet, junior, paid	75
Mr. V.	200
Mr. Piquet, father, paid	100
Mr. Piquet, son, paid	100
Mr. Dervaux, post office administrator, paid	100
Mr. Cousin, vinegar dealer, paid	100
Mr. Brinet, notary, paid	100
Mr. Rey, paid	210
Mr. Crozat, paid	40
Mr. Périgault, paid	45
Mr. Deséglise Léger, paid	20
Mother Robussier, paid	5
Mother Mayet Ermence, paid	5
Mr. Deséglise Mouet, paid	10
Mr. Bottin, paid	5
Mr. Chaumereau, father, paid	5
The Little Orphelines, paid	2.50
The Vice Prefect, paid	25
Mr. Guerrin Bonnivière, paid	10
Mr. Semon, paid	50
Mr. Jarry, paid	20
Mr. Balloire, paid	10
Mme. De Marsillac, paid	10
Mlle. Julia Mayet, paid	10
Mme. Barré, mother, paid	40
Mr. Deshoulières, paid	40
Mme. Bonnet, paid	90
Mme. Piquet, paid	50
Mme. Ledoux, paid	12
Mlle. Baptiste, paid	5
Mr. Martinet, justice of the peace	50
Mlle. Chenechat, paid	3
Mr. Degalle, paid	5
Mr. Adolphe Lareignière, paid	10
Mr. Lefevre, capit, paid	20
Mr. Marache, paid	10
Mlle. Virginie Marquat, paid	10
Mother Moulins, paid	5
Mme. Pruniers, paid	60
Mr. Berthaud	50
Mr. Roche, paid	5
Mr. Chédeau, paid	5
Mme. Feuillet, paid	20
Mr. Delorme, notary, aid	20
Mr. Mandereau Nivet, paid	40
Mr. Pigelet Octave, paid	20
Lescolier Degalle, paid	5
Mr. Victor Blandin	10
The widow Mounoury, paid	5
Mr. Blandin, senior, paid	20
Mme. Pinoteau, paid	10
Mme. Piperon	15

Mme. Ponroy, paid	100
Fr. Busseroles, parish priest, paid	20

1866

**Article 125***To Father Victor Jouët, MSC, Marseilles.*

L 18660101

+  
J M J

Issoudun, January 1, 1866

Dear Father,

On this day one wishes a happy New Year; be the recipient then of my good wishes; you understand... you well know how they are sincere. The Archbishop of Bourges was pleased to accept last Friday Fr. Deidier's book. His Grace said that he would look at it and give it wholehearted approval. (*'Devotion to Our Lady of the Sacred Heart', by Fr. Deidier, Printer E. Pigelet, Bourges, 1867.*) In order to advance matters it would be helpful if Fr. Deidier wrote to the Archbishop of Bourges. Everything is in readiness and a letter, therefore, would be well received and lead to an excellent result. You mention sending on 200 francs by registered post three or four days ago. I haven't received anything apart from your letter this morning. The postman handed me an unstamped envelope today containing two unsigned cheques! The address does not appear to be in your hand-writing. I am returning the envelope to you. If it is not yours, I would ask you to send me your postal receipt and I shall make a complaint. You should have received several issues of *The Annals*; they are not very well printed, and the text is too small, don't you think? You should receive your fifty copies tomorrow or after. The doctor thought I was fatigued and absolutely wants me to go and spend two or three months at Hyères. (*The Isle of Hyères, where Madame du Quesne was a seasonal visitor.*) I shall be leaving in eight or ten days. It will not be easy for me to take myself away from our dear Sacred Heart. (*The Issoudun house.*) However, if it's necessary, I shall accept it. I shall let you know beforehand and meet you when passing through Marseilles. Cheerio, dear Father.

Pray for him who does not forget you in the Lord.

J. Chevalier, MSC.

**Article 126***To Father Jean-Marie Vandel, Paris.*

L 18660101a

+  
J M J

Issoudun, January 1, 1866

Dear Father,

We greatly regret the delays which prevent you from coming to see us. We were expecting you so keenly that your letter really disappointed us. Nevertheless, in this as in everything else: *Fiat voluntas Dei!* (*Let God's will be done.*) Thanks a thousand for your good wishes. God, I hope, will confirm them. Please accept, in return, our own good wishes which are truly sincere; I entrust them to Our Lady of the Sacred Heart.

My health, effectively, is at a low ebb. Over the past three weeks I am more exhausted than ever because of an attack of bronchitis which continues to affect me. The Issoudun doctor is adamant that I should spend two or three months at Hyères in the Midi (*South of France*). And I must go this coming week! But before that, I must go to Paris and see Doctor Fauvel, rue Richelieu, 66 (*also J.M. Vandel's consultant*). He is, one gathers, a distinguished specialist for throat maladies. If I am not too unwell, I shall be in Paris at the hotel Fénelon, rue Féron, 11, near the Saint Sulpice Seminary, next Wednesday morning. This street opens on to the church square. I am hoping to meet you and chat with you about our concerns.

Father Ramière would like very much to undertake the work you promised him. (*A manuscript on the Priests of the Sacred Heart.*) He recently wrote that he was waiting impatiently, and if he had your address would have asked long since for the text. He is staying at Vals near Le Puy (*Upper Loire*). Until next time.

With respectful good wishes in Our Lord,  
J. Chevalier, Mis.SC.I am forwarding the first issue of *The Annals of Our Lady of the Sacred Heart*.**Article 127***To Father Jean-Marie Vandel, Paris.*

L 18660106

+  
J M J

Issoudun, January 6, 1866

My very dear Father,

*The French greeting "my very dear Father" can be interpreted to mean that the meeting with Vandel arranged in Chevalier's previous letter above was a success and helped to facilitate Vandel's arrival shortly at the Sacred Heart, Issoudun, to become a member of the Society.*

I spent such a bad night and felt so exhausted that I thought it wise to come away. I very much regret having done so as I would have been so pleased to see you again and discuss our concerns, visit Madame de Fresne and go and meet dear Father Leblanc, but I was totally exhausted.

*The widow, Saucetz de Fresne, was, from the beginning, involved with Vandel's Countryside Work, became President of the Country Teachers' Association and a very supportive benefactress of Vandel's. Her Paris home was at 28 rue de la Varenne near the Countryside Work offices, 2 rue de la Planche.*

Today I feel somewhat better. It is the end of the novena to Our Lady of the Sacred Heart. Let us hope that this good Mother will succeed in what she has begun. In any event, whether or not I am in Issoudun, come to the Sacred Heart as soon as you are free. You can stay as long as you like; you will always be welcome and I can assure you that you will be very happy there.

Tell me, why do you not make it (*Issoudun*) your permanent address? You would have an important role to engage you from there, believe me. You would be in contact with all the priests of our Work. Those from Blois whom you know would come to see you there; we shall be happy to have them. The amalgamation would certainly be advantageous as the changes you mentioned to me are quite easy to make happen. (*Among other issues, there was the question of Vows.*) And then you could go to Paris as often as the needs of The Countryside Work demanded it. Who can say that if our little Society, blessed by the Good God, might not become the soul of the Countryside Work: *misit me evangelizare pauperibus. (He sent me to evangelize the poor.)* But for that to take place, I maintain that you should be domiciled at Issoudun which is in the centre of France. Our confrères send good wishes.

My respectful good wishes in SS.CC.JMJ,

J. Chevalier, Mis.SC.

NB: I read your notebook with the keenest interest. It seemed to me fully gracious and truthful. Sister Clémentine Pirot will make a copy of it. (*She concentrated, however, on Isolated Country Priests.*)

**Article 128**

L 18660112

*To Mademoiselle Louise de Montaignac, Montluçon.*

+  
J M J

Issoudun, January 12, 1866

Dear Sister,

I was very pleased to see your delegate at Issoudun. The news I had from Mademoiselle de Waldegg about your health was not very reassuring. You would also need to spend a little time in the South (*Midi*). Come, then to Hyères. My health has improved a little but, nevertheless, it is strongly recommended that I go away from Issoudun. On Monday next I leave for Hyères under the care of the Divine Heart of Jesus and Our Lady of the Sacred Heart. (*The departure was, in fact, delayed a day or two.*) How long will I stay there? As little as possible. This trip annoys me intensely and it is only because I have been ordered to do so that I am making it. Pray for me; I shall not forget you in my prayers. We had the little ceremony. Our good novices were delighted. One of them will, very likely, shortly write to you. The visit of the parish priest of St. Paul greatly pleased me. I am making my Will to his benefit. If I die preceding him, it is he who will have the Sacred Heart, Issoudun. (*Fr. Jean-Baptiste Guyot, parish priest of St. Paul, Montluçon, at this time Director of the Montluçon Third Order.*)

With my regards and respectful good wishes,

J. Chevalier, Mis.SC.

**Article 129**

L 18660121

*To Countess du Quesne, Issoudun.*

+  
J M J

Hyères, January 21, 1866

Dear Countess,

I am here at Hyères only since yesterday. I stayed two days in Marseilles. Thanks to Providence, my trip, if not without adventure, took place without a mishap. I say without adventure – even I missed the train at Vierzon. I cannot explain to myself this heedlessness because my eyes were wide open and my ears were hearing perfectly. It was midnight when I realized my misfortune. My embarrassment was at its lowest point. Mother Larcher (*Marianne, former housekeeper to Fr. Crozat, parish priest, and to Madame du Quesne with whom she retired, had been made available as cook to Chevalier by the Countess while he was at Hyères and then at Amélie-les-Bains*) had left. Think of it... I stayed in the station until 8.30

next morning and would not reach Lyons until 10pm. I contacted Mother Larcher by telegram to rid her of any anxiety. God has allowed this embarrassment and I cannot complain.

On arriving at Hyères I met Mr. Castueil, the chemist's brother, who awaited me. This fine gentleman has been extraordinarily kind and attentive to me. He brought me to the parish priest, to Mr. Hope-Scott and Dr. Allègre. (*Chevalier stayed with Dr. Allègre who, over a number of years, was host to Countess du Quesne and her companion.*) Everyone regrets that you are not here and expresses most explicitly the wish to see you here very shortly. Everything is in readiness to draw you here: warm-hearted friends close to you; a splendid house, salubrious, perfectly sited, a delightful climate, completely free of cholera, etc., etc. (*Over the previous twelve months, 1865-1866, cholera had devastated the South of France.*) All who know you here seriously believe that you will come next week. If I cast some doubt on this, the hopes are not diminished. Fiat! (*Be it so!*)

I am lodged like a Lord, looked after like a Prince, peaceful like a recluse. Is there any better way to get me back to myself in a short time? When passing through Marseilles I called on Fr. Muzi... and he seemed pleased; he is very well. Give my regards, Countess, to Madame Cottreau, Fr. Fosset and commend me to Mademoiselle Zélie (*de Larochère, du Quesne's secretary-companion*) and Mademoiselle Marie (*daughter of the Countess*), also to the dear St. Vincent Sisters.

Deepest regards and good wishes in the Lord.

J. Chevalier, Mis.SC.

Remember me to Mélanie, Julie and Jeanne.  
(*Personnel at Visitation House, Issoudun.*)

**Article 130**

To Father Victor Jouët, MSC, Marseilles.

L 18660128

+  
J M J

Hyères, Maison Castueil  
Place de la Rade (Var)

January 28, 1866

Dear Father,

Well then, how are you? Are you ridding yourself a little of your tiredness? For myself, I am feeling much the better for my visit to Hyères. The climate, the rest, the cure, do so much good for me. Would you not like to pay me a little visit, or must I instead go again to inconvenience you at Marseilles? I wrote to Fr. Deidier in reply to his letter and conveyed to him the result of my conversation with the parish priest of Château Gombert (*Fr. Jauvet*). I found this saintly man very well disposed and he was due to begin work on the projected sanctuary the following Monday. Our Lady of the Sacred Heart will have there a lovely and magnificent setting. ("I raise my eyes to the Lord whence shalt come my help", Psalm 121, 1.) The February Annals are due to come out shortly. I am doing some promoting here. You should have received the 'Power of Our Lady of the Sacred Heart'. This little book will be of interest to many. (*This was Piperon's work, with the imprimatur of the Archbishop of Bourges, November 24, 1865.*)

No doubt you have nothing new about your own situation? Monsignor Guiol (*the Marseilles Vicar General*) cannot give you any decision, can he? Following the Archbishop of Bourges' approval for 'The Power of Our Lady of the Sacred Heart', I hope that the protests of certain people will stop. In any case, these protesters should not scare us... It is enough that the devil protests. The Issoudun priests are well. Fr. Grelet is fully convalescent.

Cheerio, Father. If you see the parish priest of Château Gombert, give him my regards.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 131**

To Madame Méloizes, Bourges.

L 18660201

+  
J M J

Hyères, February 1, 1866

I was pleased to send on to you yesterday 'The Power of Our Lady of the Sacred Heart attested by the facts'. It is a becoming little monument raised up to the glory of our good Mother. (*As in previous letters, he is referring to the publication of Piperon's book.*) I always find myself the better for experiencing the Hyères climate but, despite that, the doctor here also wants me to go on to Amélie-les-Bains. I am hoping to undertake this additional trip at the end of this month or the beginning

of March. As always I commend myself to your prayers and also to those of your family circle. It seems that a storm is being stirred up because our new building is going to cost 80,000 francs or so. (*Today about 287,450 euros.*) If it comes to 40,000 that will be well and truly the limit. You can let that be known if you have to. You are aware that we no longer have any debt to pay on the chapel. We are well and truly grateful to divine Providence.

Will my good wishes, Madame...

J. Chevalier, Mis.MSC.

**Article 132**

*To Viscountess du Quesne.*

L 18660203

+  
J M J

Hyères, February 3, 1866

Dear Viscountess,

I am very appreciative of the letter you kindly wrote to me and the very interesting items of news you wished to share with me. I sent on Dr. Duval's letter to the doctor in charge of the Amélie-les-Bains military hospital. (*Duval worked at Hyères, Chevalier his patient over the past month.*) I am waiting for his reply and hasten to let you know. I was happy to offer mass for your intentions on the 2nd of February when I united my prayers with yours to Our Lady of the Sacred Heart. Each day at the altar I remember you and all who are dear to you, to Our Lord. I hope he will answer your needs through the intercession of His most holy Mother. Dr. Allègre, when I saw him last Thursday, thought I was very much better, but he thinks that I should go as soon as possible to Amélie-les-Bains. For the past three days I haven't, so to say, slept a wink and the perspiration is coming on again. It is probably caused by the climate since presently the temperature is 18 degrees. (*February!*) The weather is wonderful.

Bishop Dupanloup (*Orléans*) arrived here yesterday and leaves tomorrow. A pity. My Sister Superior (*Sister Julie Gaillard, Daughter of Charity of St. Vincent de Paul, Superior of the Issoudun Orphanage founded by Countess du Quesne*) had arranged to speak about Bishop de Basilite and the du Quesne fortress in the Marquises Islands, and about Mother Larcher. She, the last named, is very sorry that I haven't invited the bishop of my home area, as she describes it (*de mon pays*). She would have been so honoured to wait on him and so delighted to have him taste one of her little sweet dishes. I have to say that she faithfully followed the instructions (*cooking*) you so kindly gave her. When I tell her to prepare a dish which may come within the category of those she was instructed to prepare, she says straightaway, "Madame has forbidden me." I give way and insist no further.

You tell me, Madame, that your own health gets worse and worse. If I may, I want to say: "but, I beg you to look after yourself"! Why not come to breathe the good air at Hyères, which is so healthy for you? The two or three months which you could again spend here would do you a great deal of good. Do not forget that your family, friends, the poor, need you.

My regards to your very good and virtuous family. Greetings to your good sisters. I shall write to my Sister Superior tomorrow and I shall thank her for her kind letter. To cheer up Andrew I shall take him some flowers. (*The gardener at the Visitation Convent, Issoudun .*)

With my respectful good wishes in the Lord, Countess,

J. Chevalier, Mis.SC.

**Article 133**

*To Countess du Quesne.*

L 18660208

+  
J M J

Hyères, February 8, 1866

I got a reply yesterday from the chief medical officer at Amélie-les-Bains. He has found furnished lodgings (the only one to be had, he says) with the Mayor of Amélie. There are two rooms, a kitchen and dining room. The apartments face north and south (*Nord and Midi*). It should not be inconvenient. Before replying I went to seek Dr. Allègre's advice. He said that the moment I felt no improvement in my general health, I should not hesitate then and there to go as quickly as possible to Amélie. As a result I wrote to the chief medical officer today asking him to book lodgings for me from the 15th of this month.

I shall leave Hyères then on Wednesday morning at 8 o'clock. Mother Larcher is happy at the thought of seeing new countryside. Dr. Allègre said to me: "Your insomnia, perspiration, nervous excitability and weak blood-count are due to over-work, tense preoccupations and annoying frustration." He put his finger on the pulse. God alone knows all I have to suffer over what will soon be two years, pained in mind and heart. That's the main reason for my breakdown in health. Will it go away? The elderly doctor is convinced it will and believes that the sulphurous waters at Amélie will do me a great deal of good. Let's hope so... This confiding is for you alone. I must disengage from this issue as I begin to feel the tears coming on when reflecting on the past and, even, the present! I commend myself to your fervent prayers.

*Chevalier does not fully share the stresses and strains of his very tensely focused life in these particular years, months, with his correspondent, but it is certain that the disengagement of his earliest supporter, indeed fellow idealist, Fr. Maugenest, from any active participation with Chevalier's 'Work' would have lowered Chevalier's morale. Maugenest was parish priest of Saint Cyr, Issoudun, and, with the growing influence of the Sacred Heart Church on the town, he could well have resented such a, perhaps, foreseen development – a lessening of prestige, impact, for Saint Cyr parish. The Archpriest Maugenest is no longer, as before, identified as a member of the MSC community in the 1866 Archdiocesan Ordo.*

God, who places me in a state of material powerlessness so that I can witness and acknowledge your support, places at my disposal the prayer and infinite merits of His divine Son with which I associate you daily.

With all good wishes and kindest regards in the Lord,

J. Chevalier, Mis.SC.

**Article 134**

L 18660212

*To Father Victor Jouët, Marseilles.*

+  
J M J

Hyères, February 12, 1866

Dear Father,

Not having found at Hyères that total improvement in health I had been hoping for, on the doctor's advice I am going to Amélie-les-Bains. Next Wednesday I shall be arriving at Marseilles late in the evening at 6.30pm. I shall stop over on Thursday and Friday. At 7am on Saturday I go off again. See you soon. All good wishes.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 135**

18660214

*To Countess du Quesne.*

+  
J M J

Hyères, February 14, 1866, 10am

Madame Countess,

Thanks a thousand for your splendid letter and all the very good things it conveys. I shall never forget your devotedness and the noteworthy concern you have for me. I shall try to put your advice into practice and thrust all the sadness, preoccupations and uncertainties of life to the protectiveness of divine goodness. I shall even try to go further and, like St. Paul, rejoice in trials and find consolation in the Cross. I am aware that all God's works are based in Calvary and suffering. This thought strengthens me.

I am really touched and very thankful for the sweet little flower you sent on to me, its freshness bringing me all the sanctuary's fragrance, a thousand times blessed Our Lady of the Sacred Heart. How eloquent her language! What things she communicates! What marvels are enumerated! I am sending you one of your Hyères flowers; it has neither the sparkle or freshness yours should have, seemingly saddened by your absence.

I find that my health is slightly improved for the past two days. I do believe it's beginning to get better. Nevertheless, Dr. Allègre advises me to leave. I go along with him and I am leaving Hyères this very day. I shall stop over for a little while at Marseilles, Narbonne, and, accordingly, I shall not be at Amélie-les-Bains before Monday. If Dr. Duval arrives at Amélie at the end of March or the beginning of April I shall very likely see him. Mr. Hoppe-Scott has asked me to let you know that, with regard to your concern, he was advised in England to wait longer. Mother Larcher carried out your bidding; the renting of the chairs was very satisfactory. This marvellous lady is very grateful to you and sends her regards; she is very well. Be so kind as to inform my Mother Superior (*at the orphanage*) that for Lent she (*Sister Gaillard*), and her sisters, should follow conscientiously what the doctor prescribes for them.

With respectful good wishes, Countess,

J. Chevalier, Mis.SC.

Many thanks, Mademoiselle Marie, for your kind greetings, I do not forget you in my prayers. Always remember with Our Lord this poor exile who sends you his blessing.

**Article 136**

L 18660214 A

*To Viscountess du Quesne.*



+  
J M JHyères, February 14, 1866  
*Added letter of above date,  
written at night-time*

Dear Countess,

For the past two days I have been besieged. It was an attempt to change all my plans. Up to mid-day yesterday I held out, resisted vigorously, fought like a gallant Chevalier. But sadly at one o'clock a breach was opened and at 2pm I was overcome by the number of assailants: 14. (*This number is crossed out in the original text.*) I shall remain eight more days at Hyères. I have been advised to make the most of the advantages likely to come my way here. I have written to the chief medical officer at the Amélie-les-Bains military hospital advising him of this delay. Marianne (*Larcher, otherwise in the foregoing letters titled Mother, and presently Chevalier's travelling cook*), who thought we were leaving, is out of the house just now; she is bringing a blessed candle and says she carries you in her heart, and there is no place, then, for Mademoiselle Marie because Countess du Quesne must be at the centre of everything: "But the dear little girl is inseparable from her mother!"

With respectful good wishes, Viscountess, in Our Lord,

J. Chevalier, Mis.SC.

**Article 137***To Viscountess du Quesne.*

L 18660228

+  
J M JFebruary 28, 1866  
Amélie-les-Bains  
At the Mayor's House  
(*Eastern Pyrenees*)

Dear Countess,

I heard regretfully of the tragic occurrence which has devastated your family and what a sorrowful experience you have been through in these circumstances. I sincerely share it with you. (*Chevalier is reacting to the death of the Countess's uncle, Mr. Cottereau de Mazière.*) What consoles is the hope that such a fervent Christian is in Heaven. He was so good, his faith so alive.

I am at Amélie since last Sunday. The journey went very well. If I am to go by what I notice, the temperature does not match that of Hyères. Yesterday we had a violent storm and today there's wind and fairly cold rain. Having been sent to Dr. Artigues, the chief medical officer at the military hospital, by Dr. Duval, and since Dr. Artigues engaged himself with a great deal of urgency and good-will to find lodgings for me, I cannot do otherwise than choose him as my doctor in place of Dr. Genyès (*the latter in charge of the Amélie-les-Bains spa*) and as advised by Dr. Bouchardat. I believe that I shall get on alright as he seems to be quite well experienced. He tells me that the best time for the baths is autumn or winter, up to the end of February, but the months of March and April are not good because of atmospheric variations.

Having examined me very thoroughly this morning, he said that there was congestion of mucus in the breathing and a serious inflammation of the lungs. From that, he suggests, comes the anaemia or the blood-thinning, the continuous fever and insomnia. The chest is satisfactory and the general state of health is neither dangerous or disturbing. He is certain that the treatment at Amélie will restore me to flourishing good health. Let's hope so with the help of God. All the Amélie hotels are full. There are many foreigners. I commend myself to your prayers; do not forget to remember me to your good family,

With respectful good wishes in the Lord, Countess.

J. Chevalier, Mis.SC.

**Article 138***To Father Victor Jouët, MSC, Marseilles.*

L 18660305

+  
J M JAmélie-les-Bains  
Eastern Pyrenees  
At the Mayor's  
*No date; context, because of  
J.M. Vandel's arrival, March 1,  
suggests early March, 1866*

Dear Father,

I am at Amélie. I have started my treatment, but a bout of rheumatism forced me to give it up. I received the March Annals today; it's very interesting. You are thinking about the month of Our Lady of the Sacred Heart, isn't that so? The time is getting a little short. The printers haven't finished. Fr. Vandel has come here to see me. We are with each other. My good wishes to Fr. Deidier. Again thank him from me for all his kindness. I notice that I have only half a page left; pardon me.

Cheerio, Father.

Pray for him who is wholly yours in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 139**

L 18660307

*To Mademoiselle de Montaignac, Montluçon.*

+  
J M J

Amélie-les-Bains  
March 7, 1866

Dear Sister,

I was very pleased to have your news and come to know things somewhat better. My health is no longer bad; perhaps there is a little improvement, but I wouldn't dare to think this for fear of deceiving oneself. Pray for him who doesn't forget you. What you tell me about Chambéry fills my soul with gentle joy. May the reign of the Heart of Jesus spread over all the earth! The remarks of Madame Travernay about the local director seem to me to be valid: this number of the Rule must be changed.

If your health permits, you are doing the right thing in going to Lyons on the 10th of May. I hope to see you before you leave. I am expecting to leave Amélie on the 24th of this month. I shall be going to Montluçon, therefore, during the first week of May. (*His departure from Amélie was put back until April.*) I pray that God will provide you with all the help you need. My affectionate regards and good wishes to all the dear sisters. I think you would do well to put at the end of your report: that those regulations lawfully broken for legitimate reasons are considered as carried out. I am pleased to note that your transgressions do not bear upon any other issues than what your health does not permit you to fulfil.

With respectful regards, in the Lord, dear Sister,

J. Chevalier, Mis.SC.

**Article 140**

L 18660315

*To Mademoiselle de Montaignac, Montluçon.*

+  
J M J

Amélie-les-Bains  
March 15, 1866

Dear Sister,

Yes, I am aware that you also have been on the Cross. I wrote to you, 10 or 12 days ago, and is it possible that you didn't get my letter? My health is not improving at all. A new cold I caught made me cough continuously. I had to discontinue the baths with the result that I cannot return to Issoudun until the end of April.

I can only hope to go and see you then during the month of May. You should, therefore, ask Fr. Guyot to perform the ceremony which you spoke to me about. I wrote to Fr. Ramière, but our letters crossed. He will be sending on the work he has done on our 'Work'. I would very much like it if he came to Lyons. *Fiat voluntas Dei!* (*God's will be done!*) I am happy to have good news from you. I thank the Lord with you, and I am delighted to know that you are well. Pray for me, I do not at all forget you.

With respectful good wishes in the Lord, my dear Sister,

J. Chevalier

NB: In your weakened state, you, obviously, cannot do all the exercises. Offer up your sufferings. God loves good-will. Do not worry in the least.

**Article 141**

L 18660324

*To Countess du Quesne.*

+  
J M J

Amélie-les-Bains  
March 24, 1866

Dear Countess,

I heard with great regret that you were quite seriously laid-up and that your dignified house had become like a proper hospital. I pray specially for you and all those who live under your hospitable roof. I am delighted to hear that there is a marked improvement. I thank particularly the Lord and her who reigns over His divine Heart. I also gather most happily that Commandant Dubout (*name uncertain*) has been, so to say, the beneficiary of a miracle on the Feast of St. Joseph. Deo Gratias. I am pleased, anyway, to observe that, while the good Lord leaves me on the Cross, he disengages from it those souls in whom I am particularly interested. My health is not getting any better. I am almost drawn to believe that the thermal waters are not in the least helpful to me. A heavy cold and a strong fever made me suspend treatment. As I am a little better, I began again yesterday.

*Unfavourable weather conditions on March 24, the Saturday before Palm Sunday, made it impossible for Chevalier and Vandel to go out.*

Amélie has become the locale for a very striking miracle. Mr. and Mrs. Jarphanide (*he the Archbishop of Albi's nephew*) had with them their three-year-old child on the point of death. This poor little thing's body was already putrefying, his body black as coal. Dr. Genieys himself said to me: the child is no more than a corpse, with no hope of restoration to life in the normal manner. "Therefore," he said, "I regard his recovery as a genuine miracle." Here is what happened: conscious of the heartbroken family, I quickly sent them a medal of Our Lady of the Sacred Heart with a series of litanies, etc. One fervently prayed.

The father, for his part, sent a telegram to Rome asking for the Holy Father's blessing. Then some lady sent another telegram to a holy person, with the same plea. In short, suddenly, the crisis was over... the child completely recovered. Who is the agent of this miracle? Is it Our Lady of the Sacred Heart, the Pope, the pious individual who prayed? Only God knows! However explained, the father sent 9 thanksgiving masses (*stipends*) to Our Lady of the Sacred Heart.

Kindly, Countess, commend me to the prayers of the good people about you.

With deep, appreciative regards in the Lord.

J. Chevalier, Mis.SC.

**Article 142**

*To Father Victor Jouët, MSC, Marseilles.*

L 18660325

+  
J M J

Amélie-les-Bains  
March 25, 1866

Dear Father,

Thank you for your brief word. I am very sorry that you have been laid up. It's a trial! Take care and look after yourself. I am speaking to you in all seriousness, as I do not think you take sufficient care of your health. You know that your health does not belong to you. Build it up and hold on to it.

The parish priest of Paray (*le-Monial*) has re-engaged us for next year. It is, therefore, only an adjournment for you. I hope you will be with us on that occasion. Be patient! Send me here at Amélie-les-Bains your new work on the month of Our Lady of the Sacred Heart with corrections. Then I myself will send it to the printer.

*Chevalier is referring to Jouët's revised edition of 'Thirty-One Considerations', now with the new title: 'Thirty-Two Considerations on Our Lady of the Sacred Heart', by a Missionary of the Sacred Heart, Pigelet, Bourges, 1866, 6th edition.*

Leave the title as it is. Do not add or take away anything. (*Chevalier even asked Jouët not to put his name to the book!*) The Sacred Heart loves humility. For the rest, the book is not yours. It is clearly the work of St. Joseph and Our Lady of the Sacred Heart. You will agree. Its success is due to the fact that it has appeared without the name of an author. Do not paralyze the divine action!

*The initiative was wholly Jouët's, yet Chevalier's letter to the Archbishop of Bourges in this new edition uses the plural, as well as in the introduction: "...we thought that we should write this work..."*

It carries the title: By a Missionary of the Sacred Heart. Indeed! This Missionary of the Sacred Heart is St. Joseph and Our Lady...

*The initiative and work on this book came from Jouët. Years later the accommodation on his part to Chevalier at this time gave way to his assertion of author's rights, especially from 1893 onwards. From 1886 any anonymity in earlier works by Jouët and Piperon was eliminated through the intervention of Fathers Delaporte and Vaudon, and rightly so.*

Good wishes to Father Deidier. Father Vandel is now altogether one of us, a priceless acquisition. (*He would begin his Novitiate year at Amélie-les-Bains on the Feast of St. Joseph, March 19, 1866.*) As for the circumstances which will

determine your arrival at Issoudun, do not worry about it. The Lord will bring it about and I am certain that 1866 will not end without your being with us. (*Indeed! Jouët had, as it happened, four more years to wait.*) For some days now I have felt a little better.

Cheerio, dear Father. Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 143**

To Father Victor Jouët, MSC, Marseilles.

L 18660401

+  
J M J

Amélie-les-Bains, Easter Sunday  
April 1, 1866

Dear Father,

I received your letter and corrections. I sent your picture to Issoudun for the views of our dear confrères. Father Vandel and I, having closely considered things, think:

1. That the verses, while excellent in their own right, are not rightly placed at the back of this picture. They would be better placed at the front of a statue in a pilgrims' centre.
2. The changes introduced to "Remember" (*Souvenez-vous*) are not sufficiently justified.
3. That it be explained why the Association of Our Lady of the Sacred Heart was set up (for the resolution of difficult and desperate cases). This is forgotten!
4. You could leave in the appeal for the Château-Gombert sanctuary as it's very good.
5. We shall take 4,000 of your prints, but with the text which I am about to formulate for you, that is to say: a) the original "Remember" without changes; b) without the verse; c) stating the objective of the Association to Our Lady; d) leaving in the little appeal for Château-Gombert; and e) leaving more white paper at either side of the picture to bind with the book.
6. Since you didn't include a little prayer after each consideration, it is best not to add anything because these recommendations and prayers would not be carried out. It is too much to ask of the faithful.
7. Your corrections are very good.
8. Your preparatory meditation is delightful.
9. What you have achieved with the April Annals is wonderful. Your presentation of Our Lady of the Sacred Heart taking the form of a dialogue is exquisite; this must continue.
10. I forgot to say that the summary with which you preface each consideration is very good.

*All the foregoing Chevalier observations relate to the revised new edition of The Month of Our Lady of the Sacred Heart under a new heading, 'Thirty Two Considerations', 1866 edition.*

Cheerio, dear Father. Pray for him who never forgets you in the Lord and is wholly yours.

J. Chevalier, Mis.SC.

**Article 144**

To Father Victor Jouët, MSC, Marseilles.

L 18660406

+  
J M J

Amélie-les-Bains  
Friday, April 6, 1866

Dear Father,

I received your latest corrections and they are very good. (*The new edition of the Month of Our Lady of the Sacred Heart referred to in the previous letter.*) I think that you are somewhat too querulous about the titles of Queen, Sovereign, Mistress of the Heart of Jesus. These titles, as you are aware, have been approved by the whole French episcopate. This is enough to overlook the misgivings which have no credible validity. You have forgotten, dear Father, to place at the head of the summary the three points which comprise the 11th meditation, the flight into Egypt, and the 13th's, the loss of Jesus in the Temple. Be kind enough to forward these two summaries with the rest of your corrections. It's getting on and I beg you to hurry up with your corrections and send them on to me straightaway.

Dear Father, our Issoudun confrères have sent on to me their observations: 1. They do not want the ancient formula "Remember", everywhere known and accepted, to be in any way changed. (*Jouët, later when procurator in 1883, had to change the text in order to avoid condemnation by the Holy Office!*) 2. No representation of Our Lady of the Sacred Heart can be printed or spread except through ourselves. The same holds for medals. This procedure has been adopted to preserve our Work's unity, uniformity, which is so essential to it. Permission was already sought in several French, German, American, towns... and we refused them all. In any event you can, without difficulty, understand the wisdom of this prohibition. If each important town saw itself as the centre of the 'work' of Our Lady of the Sacred Heart, modified the prayers, the representations, statues, medals, of Our Lady of the Sacred Heart, and printed on its own initiative everything

which concerned the Association, then the latter would be threatened in its essence, its unity, and we ourselves would be threatened in our very existence itself and in the success of our works, etc. You can, then, let off the 10,000 pictures of Our Lady of the Sacred Heart which you have had printed, though not advantageously. If you have asked for 4,000 pictures of Our Lady of the Sacred Heart with respect to the Month of Our Lady of the Sacred Heart, you can forward them to me. If, later on, the parish priest of Château-Gombert needs some, he can ask us and we shall be pleased to forward whatever he wants at the current price.

Cheerio, dear Father; pray earnestly for me, I do not forget you.

Wholly yours in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 145**

*To Father Victor Jouët, MSC, Marseilles.*

L 18660407

+  
J M J

Amélie-les-Bains  
April 7, 1866

Dear Father,

Yesterday I forgot to tell you that the 31st of May is the Feast of Our Lady of the Sacred Heart, the patronal feast of the Association. (*Plenary Indulgence*) If you could write a little article about this lovely feast, that would be marvellous. And it would be placed in the next number. (*The article, however, written by Fr. Xavier Deidier, Marseilles, May 1886, p.98-101.*)

Cheerio Father. I am patiently waiting your corrections.

Totus tibi in SS.CC.JMJ.  
J. Chevalier, Mis.SC.

**Article 146**

*To Countess du Quesne.*

L 18660409

+  
J M J

Amélie-les-Bains  
April 9, 1866

Dear Countess,

I am really thrown by your good-heartedness. I shall willingly agree to the proposal you make if our confrères at the Sacred Heart do not find it inconvenient. It would indeed be good if I were to spend two or three days with them prior to accepting the hospitality and regimen of your devout convent. But if the public become aware of such a pleasant environment (and I believe that it will), what is going to be said? How will it be interpreted? Should it all be faced? I leave these considerations to your wise judgment. As for myself, I leave aside my own wishes. I only hold on to the feeling of gratitude.

Father Vandel, whose quality and merit you have greatly appreciated, leaves Amélie next Wednesday and will be at Issoudun Friday or Saturday, staying there until 11am on Sunday. He has to go to Paris, but returns to Issoudun on the 15th of May. (*Vandel's plans were altered. He did not leave Amélie until Thursday, April 19, arriving in Toulouse on the 20th, Dax on the 22nd and Paris on the 24th, where he dined with Bishop Ségur. He only arrived at Issoudun on the 8th of June for the Feast of the Sacred Heart.*) I spoke to him (*Vandel*) about your wonderful work and all that's being done in your good sisters' convent. The whole ensemble (*set-up*) greatly attracts him, and he would be pleased to accept your chaplaincy if you cannot find someone better.

*It is the orphanage of the St. Vincent de Paul Sisters near the Visitation Chateau. By June 27 the weekly religious paper of the Bourges Archdiocese, p.306, noted that Fr. Vandel, originally from the Lausanne diocese, had been appointed by the Archbishop of Bourges as chaplain to the chapel and orphanage founded by Countess du Quesne, confirmed by the Archbishop in a letter to the Countess June 17, 1866, meeting thereby her request for Vandel.*

Since Father Vandel is definitively attached to us, he does not want to stay for more than two or three months outside a Sacred Heart house. Meanwhile, he could live in lodgings with some supportive people in the town, or, if you prefer, he could be Mother Larcher's guest in Fr. Crozat's house. (*The latter had died just over two years previously, January 9, 1864.*) In any event he (*Vandel*) will go to see you accompanied by Father Piperon. I hope to arrive at Issoudun on Thursday at 3pm if the pox which is prevalent at Amélie (*several adults have already succumbed to it*) does not make me leave earlier. Amélie has only 12,000 people. Otherwise just now we are experiencing very bad weather here, rain, wind, hail-storms and, sometimes, lovely sunshine.

I have just arrived back from Spain. We (*Vandel also*) went to see the nearest town to the frontier, being absent for ten hours only. What faith, piety, in the Spanish countryside! (*Vandel and Chevalier had gone to La Junquera, and in a letter to*

*Madam de Fresne Vandel describes how Chevalier and himself gave medals to children on the day of their visit, April 9.) I think that Fr. Vandel's health has improved a little. As for my own, it is pretty much the same as usual. I am very grateful for all your good wishes. I do not forget you for my part. Give everybody my kind regards.*

With good wishes and deepest regards in the Lord.

J. Chevalier, Mis.SC.

*Chevalier in this and other letters from Amélie-les-Bains makes no reference to Vandel's proposal about an apostolic school as a prerequisite for the Society's growth, what Vandel named for the present and future as the "Little Work of the Sacred Heart - petite oeuvre du Sacré-Coeur". Vandel's visit to La Junquera with Chevalier was, he thought, the Petite Oeuvre's baptism. Vandel's thoughts at this time envisioned growth for the Society with the introduction of a 'little work', Petite Oeuvre, school.*

**Article 147**

L 18660411

*To Father Victor Jouët, MSC, Marseilles.*

+  
J M J

Amélie-les-Bains, April 11, 1866

Dear Father,

You do well to compose a Consecration to Our Lady of the Sacred Heart. You would do well also to present a lively and appealing article like those you have done for the feast. Since the "remember you" to Our Lady of the Sacred Heart is to be found at the end of the book, it is pointless to place it at the other side of the picture. Print, then, 4,000 pictures without a text at the back. As for the shape of the picture, that of the 31 Considerations should guide you. The size of a normal sheet of writing paper should be enough. I shall let you know the printer to whom you must send these pictures.

Cheerio, dear Father. This little "Month of Our Lady of the Sacred Heart" will be wonderful. Your corrections were necessary. I wholeheartedly greet you.

Totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

**Article 148**

L 18660521

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, Pentecost Monday,  
May 21, 1866

Dear Father,

We received today your attractive work on Mary's Bible together with your kind letter. You mention nothing at all on this occasion about the Imitation of Our Lady of the Sacred Heart. What a pity! It is absolutely imperative that our dear common friend, Fr. Deidier, send us his observations on Archbishop Manning's letter. Hurry him on; he has time on his hands. If he had got in touch with us sooner, we could have done something about it; now it's too late. The poetry is wonderful.

Our Lady of the Sacred Heart works marvels in America, in the United States. On the 31st of May a huge statue of Our Lady of the Sacred Heart will be raised in the centre of the Americas, the crown costing 7,000 francs (*slightly more than 25,000 euros.*) will be placed on her head by the Archbishop. The Sovereign Pontiff, Pius the Ninth, blessed the diadem. Eight bishops have already intimated that they will be present at this imposing ceremony. Isn't it marvellous? Permission has been sought to publish the Annals of Our Lady of the Sacred Heart in American (sic!). If it is at all possible, dear Father, send us your work by the 15th of each month at the latest since it is absolutely necessary to avoid any delay. Begin a little sooner. My health is a bit improved.

Cheerio, Father dear. When are you going to be with us? Your presence here is absolutely imperative.

Cheerio, totus tibi in SS.CC.JMJ.

J. Chevalier, Mis.SC.

Have you received copies of the new edition of the 32 Considerations? If you want more, let us know.

**Article 149**

L 18660521A

*To Mademoiselle de Montaignac, Montluçon.*

+  
J M J

Issoudun, May 21, 1866

Dear Sister in Christ,

Thanks for the good news you have shared with me. The divine Heart of Jesus, obviously, guides your little vessel. With such a pilot you can only experience a happy journey. You experience consolation and difficulties. Nothing better! It's the thorn with the flower, the soldier's lance and the Heart of Christ. I am forwarding what is being requested. Yesterday I received a letter from Fr. Gros, the Vicar General at Chambéry. (*He would become Bishop of Tarentaise next year, February 22.*) He seems to be delighted with the little Society of the Sacred Heart of which he is the director. This promises well for the future. Pray continuously for the most unworthy but most devoted of your Fathers in the Lord. I give you my blessing.

J. Chevalier, Mis.SC.

**Article 150**

L 18660528

*To Father Jean-Marie Vandel.*

+  
J M J

Issoudun, May 28, 1866

Dear Father,

You have often heard it said that the best is the enemy of the good for most of the time. Have we not been given proof of this at Rimont? (*Following a meeting in Paris of the 'Country Work' - Oeuvre des Campagnes - Vandel went to Rimont, diocese of Autun, to deal with the 'Country Work' teachers.*) How? The doctor advised you to spare your voice completely over several months, and you take off once your treatment is over, on a missionary life-style, jeopardising, and perhaps destroying, the efficacy of the waters. Truly, you deserve a telling off. Your zeal has not been prudent. As well, I think it would be much better if you didn't go to Bois-d'Arcy (*in the Versailles diocese*). The good Lord does not ask of us more than we can do, and still less do people. If your presence at Bois-d'Arcy is necessary, you can go there a little later.

Yes, yes, Madame du Quesne has always the same purpose in mind; she is expecting you. (*What is clearly implied here is du Quesne's wish to have Vandel as chaplain, a post which would be his officially from June.*) Tuesday, June 5, is the Feast of Our Lady of the Sacred Heart, and the following Friday that of the Sacred Heart. A Jesuit begins the preparatory exercises next Thursday. You must be here for the double solemnity, making it an uplifting experience for you. You must be present at it. We expect you on Wednesday, the 30th, then, at 3.20 in the afternoon. If you would like to stay with us, we, likewise, feel happy about being with you.

Cheerio, Father; accept all our good wishes in the Lord.

J. Chevalier, Mis.SC.

**Article 151**

L 18660610

*To Madame du Fresne, Country Work Teachers.*

Issoudun, June 10, 1866

Dear Madame,

You will excuse me if I am a little late in thanking you for the lovely ornament you so kindly sent us. Our being so actively engaged was the reason. I crave to be indulgently overlooked in your gracious kindness, to which I abandon myself. This elegant and precious chasuble is a special souvenir. How many ties link you to the Sacred Heart, Issoudun! How could we forget you? Rightly so, your name is associated with all our prayers. What can I say to you about dear Fr. Vandel, Madame? You know him better than I do. He is truly a treasure for our house and our work. We can never be sufficiently grateful to the Heart of Jesus for having given him to us. Our appreciation is all the greater because Fr. Vandel associates us with the 'Country Work' and thereby it becomes ours also. May God be praised!

With my deepest respect in the Lord, Madame.

J. Chevalier, Mis.SC.

Fr. Vandel sends you his respectful regards.

**Article 152**

L 18660625

*To Madame du Fresne, Country Work Teachers.*

+  
J M J

Issoudun, June 25, 1866

Dear Madame,

No, dear Fr. Vandel is not lost to your Work. He is, in fact, more deeply attached to it. And he will not be at all wanting in trying to do everything he can to make it flourish more. You can then, as up to now, count on his zeal and commitment.

With my deepest regards in the Lord, Madame.

J. Chevalier, Mis.SC.

Fr. Vandel sends you good news which will please you.

*Chevalier refers to a letter from Vandel that same day informing Madame du Fresne that the Bishop of Fribourg, the diocese to which he belonged, had given him permission to enter the MSCs. Fresne dossier, 96.*

**Article 153**

L 18660629

*To Countess du Quesne, Issoudun.*

+

Issoudun,  
June 29, 1866

Dear Countess,

I would have accepted your kind invitation with much pleasure if my health had not been a problem. I greatly regret this inopportuneness. Fr. Vandel asked me to inform you that he is pleased to accept your invitation.

Please accept, Madame Countess, my respectful good wishes and kind regards.

J. Chevalier, Mis.SC.

**Article 154**

L 18660630

*To Countess du Quesne, Issoudun.*

+

Issoudun, June 30, 1866

Dear Countess,

Since, Fr. Vandel is away, we shall provide mass for you tomorrow and each day of the week. Do me the favour of letting me know the time which is most convenient for you. Your good chaplain left this morning. The sweet, consoling memories which he took away with him of your chapel and the delightful orphans, as well as all the kindness shown to him, makes his sojourn with the Villeneuves a veritable exile.

*Vandel was chaplain to Countess du Quesne's orphanage, a ministry and title he discharged while at Issoudun until his death. On this day, June 30, 1866, he left Issoudun for Château Courcelles, Maine, to perform chaplaincy duties for the Villeneuve-Bargemon family.*

Respectfully in the Lord, Countess,

J. Chevalier, Mis.SC.

**Article 155**

L 18660725

*To Father Victor Jouët, MSC, Marseilles.*

+

J M J

Montluçon, July 25, 1866

Dear Father,

I am here since yesterday among our Montluçon priests, and it's from there I write to you.

*Chevalier writes in the plural, Fr. Guyot was the parish priest of St. Paul and local director of the Sacred Heart Third Order, of which Mademoiselle - Sister - de Montaignac was president.*

What you have to say about Fr. D. pains me greatly, without, for all that, being surprised. From a character who is over-bearing, demanding, somewhat forceful, one must expect a lot of problems. Let us pray to Our Lady of the Sacred Heart to help out; do not despair. What you tell me about Château-Gombert greatly pleases me. *Digitus Dei est hic. (The finger of God is here.)* Let us hope that soon you will have your pilgrimage to Our Lady of the Sacred Heart. For the time being I think you would do well to consider a less expensive chapel. For 5 or 6,000 francs (*roughly 18,000 euros*) you could have a suitable sanctuary. We shall be delighted to provide you with another stone. We are eagerly awaiting you here. Come to Issoudun as soon as you are on holiday. We need to see and chat with you, and you need to rest. The Archbishop of Bourges is due to come to Issoudun during the last fortnight of August, and it is absolutely necessary that you meet him. I hope that His Grace will be accepting and that Bishop Place (*Marseilles*) will agree that you remain with us, at least for one year.



*Chevalier's projected plans for a Jouët residency in Issoudun came to nothing at this time because Place, the Bishop of Marseilles, would not release Jouët to the Issoudun community. Only in 1870 would Chevalier's expectations be met - see below.*

I must tell you that we have, over the last couple of days, a new missionary priest with us. He appears to be pious, very kind and very talented, preaches very well and is no more than thirty year old.

*This may be Pierre-Paul Malabat who left in September 1869 on the occasion of an MSC General Council.*

Cheerio; I warmly greet you.

Totus tibi in SS.CC.JMJ.

I am returning to Issoudun.

J. Chevalier, Mis.SC.

**Article 156**

*To Father Victor Jouët, MSC, Marseilles.*

L 18660911

+  
J M J

Issoudun, September 11, 1866

Dear Father,

I have just now arrived back from the Synod and hasten to answer your kind letters. 1. All you tell us about Pondichéry is wonderful a thousand times over. We shall pray. 2. We are about to begin a new novena for Bishop Cruice. Let us hope! 3. We shall freely accept the ex Oblate of Mary, given good recommendations. He could come to try things out. (*Forty years old, a companion of Jouët in secondary school, then a chemist before presenting himself, unsuccessfully, to the Oblates as a candidate for the priesthood.*) 4. Invite Bishop Place (*Marseilles*) to come to Bourges or Issoudun. It's an excellent thought. 5. Yes, dear Father, renew, if you wish, your vows for three years. (*He made first vows at Issoudun, September 1865, and would now renew them for a further three years.*) 6. You could contact Fr. Dupont (*the Tours 'holy man' from whom Jouët received a letter*) and make him an apostle of the Sacred Heart and Our Lady of the Sacred Heart. 7. I have heard no mention of the Château-Gombert parish priest or of Father Deidier. I have a lot of letters left over to attend to.

Cheerio, please excuse me. All the brothers wish you well and greet you.

Totus tibi in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 157**

*To Father Victor Jouët, MSC, Marseilles.*

L 18660918

18th September, 1866

Dear Father,

I immediately sent the letter to the Archbishop of Bourges. Let us hope! All you tell me is very comforting. I am going to write to the Bishop of Marseilles thanking him and inviting him. I am sending to His Grace (*at Bourges*) all the information as noted. Send me straightaway the content for the next Annals; there's little time left.

Cheerio, Father. I warmly greet you.

J. Chevalier, Mis.SC.

*In the event, following a September 19, 1866, letter from Chevalier to Place, the Bishop of Marseilles, requesting his permission for Jouët to enter the young Issoudun Society, there was yet another negative reply.*

**Article 158**

*To Father Boiteux at the Saint-Sulpice Seminary, Paris.*

L 18660930

+  
J M J

Issoudun, September 30, 1855

Dear Father,

We are anxious to know if you arrived in Paris and how you got there? Were you involved in an accident? My God! What worry and concern you caused us! Forgive us, I beg you. The pleasure you brought us by having you here in our dear solitariness has been greatly overshadowed by this hitch. Yesterday I forwarded two head photographs of the Virgin and Child Jesus, that of the Child particularly good. I am very sorry that I didn't do this earlier. If Mr. David cannot change the

Child's head, leave it as it is. We shall use this plate; then we shall make another copy from the stained-glass. I want to make sure this letter goes tonight.

Cheerio, dear Confrère, our kindest good wishes, our apologies, regards, most warmly in the Lord.

J. Chevalier, Mis.SC.

*Fr. Boiteux was very up-to-date on religious art and in contact with artists, printers, sculptors. This visit, it would seem, was his first to Issoudun.*

**Article 159**

L 18661003

*To Father Boiteux at the Saint Sulpice Seminary, Paris.*

+  
J M J

Issoudun, October 3, 1866

Dear Father,

I received your kind letter. Many thanks for putting us at ease. We are delighted to hear that you didn't have an accident!

You can print 4,000 large copies, a thousand only on Chinese paper, and three thousand on white paper. If you could underline a little the letters surrounding the title of Our Lady of the Sacred Heart, etc., they would stand out much better. What do you think? I am pleased to hear that Mr. David will remake the Child's head based on the snapshot. We shall willingly wait the 8 days. You can get the rolls of paper at the price, 0.03 centimes and a half (*about 0.04 euros*). It is thick enough for the larger printing and two centimes and a half for the heliographs. You can trim to the size required. The rolls for the smaller (*lithographs*) will naturally be shorter. Send half the heliographs as quickly as possible, the rest for later.

Mr. Daniel, a picture editor at 76 Rue Bonaparte, would like to sell them (*the lithographs*) and I replied that he could have those on China paper at two francs and on white paper at 1 franc 50 centimes, payment on delivery. I asked him to get in touch with you. The heliographs are being offered to him at 25 francs and in black and brown at 30 francs. (*25 would be roughly 90 euros, 30 francs = 107 euros.*) If you think this is too much, do the best you can. If he doesn't want to pay, except in respect to what he sells, we shall agree with that.

With all good wishes, Father, and warmest regards in the Lord.

J. Chevalier, Mis.SC.

**Article 160**

L 18661014

*To Father Victor Jouët, MSC, Marseilles.*

*This letter is undated. Archivist J. Bertolini thinks it might be October, 1866, possibly the second Sunday of the month.*

+  
J M J

Dear Father,

We received your kind letter. Since Father Bazire only arrived yesterday from a long journey, I am taking his place for correspondence. I am sending you an enclosed letter from Fr. Bauley with 12 francs, 50 towards nine masses and a subscription. I am unable to ascertain the postage, but I should think it is about 3 francs, and altogether coming to 16 francs, 50. He was also forwarded a hundred wood-cuts, and I don't know if they have been paid for. This would be an additional ten francs, making, in all, 26 francs, 50.

Courage, then! Our Lady of the Sacred Heart will do her work. Let us plunge ourselves, head lowered, into the middle of it. Let us shout at the top of our voice that she must be loved, that we must be devoted to her and then we can live as true children without a care. Then we shall have accomplished all we can do. Things are going well. There is always plenty of work. I end here. Do not leave your articles until the 25th. The latest issue must be scrupulously looked after. Finis coronat opus (*the end rounds off the work*). Cheerio; three proofs have been made of the supplement number presently coming off the press.

Humbly yours,

Ch. Piperon

All goes well. Everything is full up, not even a little corner available. The Lord be thanked! Fr. Bauley's novena commences on the 16th of this month.

J. Chevalier

*This latter letter of Chevalier's accompanied Piperon's letter to Jouët. Deidier had just written his book on Our Lady of the Sacred Heart.*

**Article 161**

L 18661022

*To Father Victor Jouët, MSC, Marseilles.*

+  
J M J

Clion, October 22, 1866

Dear Father,

I am away from Issoudun. (*Chevalier was staying at Château de Beauvais, near Clion, Indre.*) I do not want to wait over until I return to reply to you, although that will be quite soon. Thank you for your kind letter. I am not at all surprised by all you tell me. We must expect all these storms and many more yet to come. The Devil who does not like our Lady of the Sacred Heart cannot like her apostles either. He intrigues against us, but let's not be too worried; she who so evidently protects and blesses us will not forsake us. I am pleased to know that you are a little less occupied. You should have received the English language issue of the Ave Maria. May you become proficient in that language!

*Chevalier refers here to the Holy Cross Fathers' publication, Ave Maria, from the University of Notre Dame, South Bend, Indiana, the first magazine from the other side of the Atlantic to publish articles on Our Lady of the Sacred Heart.*

I have requested that the medium-sized lithographs be sent on to you; the large ones will not be ready before the end of the month. We shall make Fr. Deidier happy: his book on Our Lady of the Sacred Heart will be coming out shortly; kindly remember me to him. Cheerio, Father.

From your best friend in the Lord,

J. Chevalier, Mis.SC.

**Article 162**

L 18661114

*To Countess du Quesne, Issoudun.*

Issoudun, November 14, 1866

Dear Countess,

I am pleased to send you Father Pigelet's letter. We continually pray for you and your delightful family.

J. Chevalier, Mis.SC.

**Article 163**

L 18661121

*To Countess du Quesne, Issoudun.*

Issoudun, November 21, 1866

Dear Countess,

I hasten to forward another letter from Fr. Pigelet: it is full of good wishes. (*Pigelet was the Bourges printer already mentioned more than once in this correspondence.*) I have been making enquiries about your health and I am pleased to hear that it has been much improved.

J. Chevalier, Mis.SC.

**Article 164**

L 18661126

*To Father Victor Jouët, MSC, Marseilles.*

+ JM J

Issoudun, November 26, 1866

Dear Father,

I received your welcomed letters. Many thanks for all the interesting details you have given me. The article on Bishop Cruice will please. (*Article by Jouët in the Annals for November, 1866, p.274-282.*) It is to be hoped that Bishop Place will follow in his predecessor's footsteps and promote devotion to Our Lady of the Sacred Heart!

*The Parisian-born Place became Bishop of Marseilles, June 22, 1866, and would far from favour devotion to Our Lady of the Sacred Heart, protesting, indeed, against certain features of the devotion, even at the Vatican.*

I am leaving this very moment for Montluçon, returning on Friday. We have a new priest confrère, aged forty-three, from the Pierre-qui Vire monastery. Laporte by name.

*He does not appear to have been a monk at the monastery. Isidore Célestin Laporte came from Chinon, Tours diocese, where he was born on April 17, 1823, and would appear to be related to Chevalier. He studied like Chevalier at the Bourges Archdiocesan Seminary. He would appear to have left and moved to work in Paris during 1870.*

All our confrères greet you in osculo sancto.

Totus tibi in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 165**

L 18661206

*To Father Boiteux, Saint Sulpice Seminary, Paris.*

+  
J M J

Issoudun, December 6, 1866

Dear Father,

Back from a trip, I hasten to reply to your kind letters.

1. By preference the pictures in Chinese paper are requested, and there must be more, then, of the latter than the others. You are, accordingly, right to print three-quarters in Chinese paper and a quarter in white paper.
2. I shall send you the empty boxes.
3. I shall wait before asking Mr. Chevron for a new plate. All my colleagues send you their best wishes.
4. Yours respectfully, gratefully, in the Lord.

J. Chevalier, Mis.SC.

**Article 166**

L 18661208

*To Countess du Quesne, Issoudun.*

+

Issoudun, December 8, 1866

Dear Countess,

It is impossible to express to you how annoyed I am. I received your letter in time and replied immediately, but the domestic didn't carry out my instructions... and Father Georgelin, notified the evening before, forgot my instruction. Consequently, I was unable to go this morning to Sainte-Lizaigne. (*A little town of 1,000 or so inhabitants on the Théols River, seven kilometres from Issoudun, associated with a cast-iron foundry.*) I asked him (*Georgelin*) to go and give you Holy Communion, and also Madame Cottreau.

Please accept, Countess, my sincere regrets and kindest regards in the Lord.

J. Chevalier, Mis.SC.

1867

**Article 167***To Sister De Montaignac, Montluçon.*

L 18670106

+  
J M J

Issoudun, January 6, 1867

Dear Sister,

I need to be excused for the long delay in replying to you. A journey to Bourges and a thousand preoccupying issues prevented me from writing sooner. If my hand did not trace the lines as soon as I would have liked, my heart has not forgotten you at all and has declared itself very forcefully about you to Our Lord and His holy Mother. And if our requests are heard, nothing will be wanting either for your well-being or the success of your devoted Work of the Sacred Heart Third Order. I am pleased to see that the good Lord blesses it so demonstrably. Remember me to your dear sisters and extend to them my sincere good wishes. I am sending you the latest presentation of the plan for our little Society of the Sacred Heart. I believe that this work is adequately satisfactory. I am writing so to dear Father Ramière. Our associates at Issoudun are truly impressed. They have indeed prayed for you and for your work. Sister de Ribains has written me an interesting letter. I am pleased to see that the work at Puy goes very well. Deo Gratias! All our confrères who have the honour of knowing you send their good wishes.

Please accept, dear Sister in the Lord, my respectful good wishes in Corde Jesu.

J. Chevalier, Mis.SC.

NB: Our good Father Georgelin has left for the Autun diocese to found a little community of the Missionaries of the Sacred Heart. I commend this foundation to your prayers.

*Georgelin, accompanied by a lay brother, went to Rimont to teach.*

**Article 168***To Father Victor Jouët, MSC, Marseilles.*

L 18670120

+  
J M JAt the Sisters, Amélie-les-Bains,  
Eastern Pyrénées,  
January 20, 1867

Well then, dear Father, how are you? It is an age since I had word from you as well as not writing to you myself. Here I am exiled once again from our dear Sacred Heart at Issoudun. I have been here at Amélie six days and after fifteen I hope to return. (*Chevalier was staying with the Religious of the Blessed Sacrament; hence the address.*) Like last year I am benefiting well from the Amélie waters, and I have returned for three weeks to consolidate my present state of well-being. And how are things getting on in Marseilles? Are problems and trials still as rife as ever? Is the new Bishop (*Charles Philippe Place, 1814-1893, Bishop of Marseilles from 1866*) and his administration supportive of Our Lady of the Sacred Heart?

And how is the work getting on at Château-Gombert, Marseilles? Have you, yourself, dear Father, a well-founded hope of coming soon to Issoudun? Hurry up, then. Father Deidier's book will soon be due out. The final proofs have been corrected. This work, I hope, will do good.

I am sending you a new copy of the plan for our little Society. (*The first had appeared, see above, in 1864.*) It is more complete than the previous one; let me know what you think. (*The Jesuit Henri Ramière and J.M. Vandel were closely involved with Chevalier.*) The Archbishop of Bourges becomes more and more supportive. His Grace has given us the responsibility for the direction of the church college at Chezal-Benoît, situated about seventeen kilometres from Issoudun. It's a magnificent establishment.

*The building had been a Benedictine monastery until the French Revolution. Later, in 1860, the archdiocese took it over and made it into a college. In 1867, October 10, the first students of the "apostolic school", the "Petite Oeuvre", Little Work of the Sacred Heart, entered. At the date of this letter Chevalier was anticipating things, therefore.*

The Head of the School and his assistant are at one with us, now acting in the name of our little Society. As soon as possible we shall have our own teachers there. (*Chevalier may have Jouët himself in mind as one of "our own teachers".*) Pray. Cheerio, dear Father.

Wholly yours in the Lord,

J. Chevalier, Mis.SC.

**Article 169***To Madame Méloizes, Bourges.*

L 18670130

+  
J M JAmélie-les-Bains  
January 30, 1867

Dear Madame,

I am leaving Amélie on Friday morning and I hope to be at Issoudun next day, Saturday, at 11p.m. Since I have taken well to the treatment, the doctor thought that this was sufficient.

J. Chevalier, Mis.SC.

**Article 170***To Father Boiteux, Saint Sulpice Seminary, Paris.*

L 18670211

+  
J M J

Issoudun, February 11, 1867

Dear Father,

I have returned after being away three weeks. I am sorry that I couldn't reply to you earlier. I like very much the improvement you made to the head of the Child Jesus you so kindly sent on to me. We scarcely have any more lace pictures of Our Lady of the Sacred Heart. We would need a good twenty thousand. Would you be so kind as to send me on the reverse side the changed text here enclosed. Then, if you can, you might print at the top in small letters the "Remember you" to Our Lady of the Sacred Heart; that would be marvellous. With regard to the large pictures of Our Lady of the Sacred Heart, you could consult Mr. Daniel, the editor, he left the engraving in the store. You will make whatever arrangements with him which you consider appropriate. He alone in Paris has the copyright. The debit has eased; for the present we do not need anything. When you are carrying out the new printings, so that they may seem less lengthy given the size, you would do well not to put in a Chinese tint the little encirclement surrounding "Our Lady of the Sacred Heart, pray for us." And maybe it might be better if this little encirclement was not there at all. See and decide for yourself.

With all good wishes, Father, in the Lord.

J. Chevalier, Mis.SC.

Would you be so kind as to pay these two bills and keep the invoice.

**Article 171***To Father Boiteux, Saint Sulpice Seminary, Paris.*

L 18670213

+  
J M J

Issoudun, February 13, 1867

Dear Father,

The reason for my silence is that I was away for four weeks (at Amélie-les-Bains). Please forgive me. 1. At the back of the lace pictures, you might put a price of 0.20 centimes (*roughly 0.72 euros*). Then if you think that you should leave out the five lines at the top to accommodate the "You Remember" of Our Lady of the Sacred Heart, I leave it to you to forego one or the other because the two cannot stay. It is more advantageous to continue with the printing of the text in Paris. 2. Fr. Piperon is looking for four or five thousand further pictures in lace, with the three prayers at the back, to be presented as mementoes. 3. You can galvanize the plate which has been touched up by Mr. Ceroni and use it for the prints. 4. You can print another 20 or 30 thousand association leaflets. 5. My colleagues here would like to have four or five thousand leaflets of the Association of Our Lady of the Sacred Heart with the text in German. 6. Then four or five thousand association leaflets for our Archconfraternity of the Sacred Heart, the others having run out. 7. You can get Mr. Ceroni to engrave a picture of Our Lady of the Sacred Heart. (*The price 700 francs, or about 2,515 euros.*) Fr. Piperon is ready to send your empty containers. All our confrères send you their kindest regards.

Please accept my respectful good wishes in the Lord.

J. Chevalier, Mis.SC.

**Article 172***To Father Victor Jouët, MSC, Marseilles.*

L 18670218

+  
J M J

Issoudun, February 18, 1867

Dear Father,

Deo Gratias for surviving all your trials. It is a blessing for your Work (*at Our Lady of the Sacred Heart, Château-Gombert, Marseilles*). Our Lady of the Sacred Heart will take some glory from it: Her sovereign power is being, no doubt, overlooked. Keep up heart! After some time it will all have died down. I have been thinking... write a letter to the Archbishop of Bourges expressing your wish to come to us. Then ask him to write himself to the Bishop of Marseilles. In this way, success is guaranteed.

*The Bishop of Marseilles, Place, was placing obstacles in the way of the young teacher Jouët to keep him from joining the MSC Issoudun community, see below article 175.*

We are expecting your contribution to the Annals. All the Fathers would like to see and welcome you.

Cheerio, dear Father.

Totus tibi in Corde Jesu,

J. Chevalier, Mis.SC.

**Article 173**

*To Father Boiteux, Saint Sulpice Seminary, Paris.*

L 18670228

*Letter undated  
February/March, 1867*

Dear Father,

I received this a.m. the little parcel with the Association tickets, but none of the expected large pictures. We are greatly in need of them. What is the reason for this delay since I gathered from your letter that I could expect them to be here this morning? Given that they were not meant to come late, it will be unfortunate if it is so. Some more must be sent on straightaway.

With all good wishes, respectfully yours in the Lord,

J. Chevalier, Mis.SC.

**Article 174**

*To Father Boiteux, Saint Sulpice Seminary, Paris.*

L 18670228a

+  
J M J

*Letter undated  
February/March, 1867*

Dear Father,

Do what you are suggesting about the price and the address, whatever is the less expensive. We would like to put a nice picture of Our Lady of the Sacred Heart on the cover of the Annals of Our Lady of the Sacred Heart, and the Düsseldorf plate could perhaps be used in a reproduction; what do you think? If so, it would be perhaps better, and easier, to print the covers in Paris. We haven't yet received the large pictures of Our Lady of the Sacred Heart, the second size.

With my respectful good wishes,

J. Chevalier, Mis.SC.

**Article 175**

*To Father Victor Jouët, MSC, Marseilles.*

L 18670405

+  
J M J

Issoudun, April 5, 1867

Dear Father,

Your welcome letter brought us all unspeakable joy. Thanks a million. 1. I sent your letter to the Archbishop of Bourges, I myself interceding on your behalf. Let's hope. My God, how happy we shall be! Let us pray earnestly!

*As noted above, with reference to Chevalier's February 18, 1867, letter, Chevalier considered that it was the best course of action to use the good offices of the Archbishop of Bourges to bring Jouët from Marseilles to Issoudun.*

2. All our confrères see no problem if Father Baulez wishes to be a missionary of the Sacred Heart since he does not belong to a religious order.

*Baulez was formerly a Marseilles seminarian with Jouët and had gone to cook at Pondicherry, India as a member of the Paris Foreign Missions, Missions Etrangères de Paris, and several letters he wrote to his friend Jouët were published in the Annals from 1866, as well as being one of the first and most fervent apostles of the devotion to Our lady of the Sacred Heart in India, together with some of his confrères.*

He could then, staying where he is as a missionary, belong to us and be with us. Convey this heartening news to him and send on to him the last little pamphlet which presents a summary of our rules. For the rest, I say this. 3. Let Hell unleash itself against Our Lady of the Sacred Heart, if it must... She will be triumphant in the face of all hostility and ill-will. Patience, prudence. (*Chevalier has in mind the difficulties raised, the hostility directed at devotion to Our Lady of the Sacred Heart in Marseilles – the Château-Gombert 'Work'.*) Dear friend, you are free. If the pilgrimage to La Salette draws you, go on it. But is the route a practical one? Is not the weather still too inclement? See you give it consideration. You have my wholehearted approval. (*Clearly Jouët saw himself, though working in the Marseilles diocese, as a religious in his relations with Chevalier.*) On the occasion of the great mysteries soon about to take place (*the Easter ceremonies*), let yourself be renewed in a spirit of fervour and love of the good Lord.

Cheerio, Father. All our confrères embrace you in osculo sancto, and wholeheartedly wish you well, as also your devoted and unworthy Father in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 176**

L 18670412

*To Sister de Montaignac, Montluçon.*

+  
J M J

Issoudun, April 12, 1867

Dear Sister in Christ,

I am sending back to you Sister R's letter. (*Fanny de Ribains, the Puy Third Order Superior.*) It is deplorable, pitiable. What is she complaining about! (*Being misunderstood?*) Fr. Ramière wrote to me this a.m. to tell me that things were improving. Deo Gratias!

If you think that I myself should write to this distraught sister, I shall gladly do so, but you must let me know how I should go about it. If ever a Superior should intervene or exercise authority with dignity and fatherliness, these circumstances call for it, for such a one, more than anybody else, is the upholder of the rule and the spirit. Since the Lord seems agreeable to give me back my health, I shall try to go to Montluçon after Easter. You will advise about the different Third Order groups and I hope I can engage with such important work more seriously and actively. Fr. Vandel was delighted with his trip (*to Paris in March*). The approach you have taken (*with Sister de Ribains*) is the wisest, but move cautiously, delicately, and leave Fr. Ramière to judge the appropriateness of any decision.

My respectful good wishes in the Lord, dear Sister.

J. Chevalier, Mis.SC.

*The Third Order was not smooth-running at this time. The MSCs, among them Chevalier and Guyot, were not providing all the help hoped for, Chevalier leaving virtually everything to Father Ramière as to intervention, suggestions, taking decisions. In this letter Chevalier thinks about exercising control and involving himself more actively with the Third Order, although retaining confidence in Ramière. But see below.*

**Article 177**

L 18670415

*To Father Victor Jouët, MSC, Marseilles.*

+  
J M J

Issoudun, April 15, 1867

Dear Father,

I am forwarding the letter written about you by the Bishop of Marseilles. (*Letter from Place to Chevalier, April 8, 1867, the Bishop erroneously, or carelessly, writing 'Jouve' instead of Jouët!*) Let us not give up hoping since we have on our side the Patroness of difficult and desperate cases. Let us pray. Let us pray and we shall succeed. A St. Louis (*Marseilles*) teacher who is at the same college as yourself has written to me recommending his health and vocation to the religious life. Perhaps he has the makings of a Missionary of the Sacred Heart. He is a Mr. A. Nevières (*Chevalier may have spelt the name, or read it, incorrectly, because the writer's own writing of his name was difficult to decipher.*)

We await keenly your work for the May Annals... the month so dear to Our Lady of the Sacred Heart. Hurry up, dear Father. (*In fact the May 1867 issue had at least two Jouët articles - no wonder he was delayed!*) All my confrères send good wishes and I warmly greet and bless you in the Lord.



J. Chevalier, Mis.SC.

The Bishop of Marseilles commends himself to the prayers of the Association; that's very odd...

**Article 178**

D 18670607

*To Pope Pius the Ninth.*

Alla santità del Nostro Signor Pio Papa nono.

Beatissime Pater,

Julius Chevalier, presbyter diocesis Bituricensis, superior Missionariorum a Sacratissimo Corde Jesu dictorum, vulgo : Missionnaires du Sacré-Coeur, ad pedes Sanctitatis Vestrae humiliter provolutus, supplex orat ut libeat Sanctitati Vestrae : In Archisodalitatem erigere Confraternitatem vulgo dictam de Notre-Dame du Sacré-Cœur; quae quidem a reverendissimo Domino Carolo Amabili de La Tour d'Auvergne Lauraguais, Archiepiscopo Bituricensi, canonicè erecta, quarto Kalendas Februarii anno Domini MDCCCLXIV, in ecclesia Sacratissimo Cordi Jesu dicata Exolduni, et ab ipsa Sanctitate Vestra jam approbata est per litteras Romae datas die septima Junii ejusdem anni MDCCCLXIV.

Ex quo enim caepit apud nos Beatissima Virgo Maria invocari sub hoc titulo: Notre-Dame du Sacré-Cœur, tot et tam mirabiles effectus eluxerunt omnipotentiae illius qua pollet apud Cor Filii sui, ut vix sufficere possimus colligere innumeras petitiones et gratiarum actiones quae ad hoc sanctuarium affluunt, tum ex Gallia, tum ex aliis regionibus, etiam remotissimis; et exinde numerus Fidelium huic Sodalitati mancipatorum jam excedat decies centena millia.

Unde etiam plurimi, duobus abhinc annis, saepe saepius postularunt ut dicta Confraternitas in Archisodalitatem erigatur; imo jam erectam putant, ut patet ex quotidianis et innumeris epistolis, quibus de precibus Archisodalitatis, ut aiunt, commendant. Quae quidem bona immensum augebuntur, si libeat Sanctitati vestrae dictam Confraternitatem in Archisodalitatem erigere et novis Indulgentiis ditare, quas per organum Sacrae Congregationis Indulgentiis praepositae efflagitamus.

Exolduni, Bituricen., die septima Junii, anno Domini MDCCCLXVII.

Sanctitatis Vestrae,  
Beatissime Pater,  
humillimus ac devotissimus servus et filius,

J. Chevalier, Mis.SC.

**Article 179**

L 18670620

*To Countess du Quesne.*

+  
J M J

Rome, June 20, 1867  
St. Bridget's Convent,  
Piazza Farnèse

Dear Countess,

Fr. Piperon would have sent you good wishes and informed you that I arrived safe and well in Rome on Saturday the 15th, together with the Archbishop with whom I joined up at La-Guerche. Despite the fatigue, my health stood up very well. Outsiders flock in from every direction, mostly French, and, especially, ecclesiastics. France alone, up to this moment, has provided 2,000 priests, and there are 350 bishops in Rome from all over the world. But even here the French preponderate.

Since my arrival I have been truly making myself available. On the Feast of the Holy Trinity I saw the Pope when he officiated in the Sistine Chapel. The following day, the anniversary of his election, he again officiated in the same chapel with all the bishops and cardinals present. He gave a splendid talk on current issues: it had a deep impact. Then His Holiness, following consultations with the hierarchy, spoke about a General Council from December 8, 1868.

Today, Thursday, the Feast of Corpus Christi, the Pope presided at a procession around St. Peter's Square. All the religious, the parish clergy, in Rome, all the generals of Orders, all the prelates, bishops, cardinals, the Roman senators, were present at this wonderful ceremony. Next to our divine Saviour, the attention of all hearts and spirits was focused on the very gentle, fatherly, almost super-human presence of Pius the Ninth. It was he who carried the Blessed Sacrament. The ceremony began at 8am and didn't finish until midday. I am exhausted since I had to stand up. It does me good to present you with all these details.

The health situation is excellent. The temperature is high but still bearable. 100,000 pilgrims are already accounted for. Rooms are few and far between and very dear: five francs a day (*close to 18 euros*); this is the cheapest price. It is pointless to tell you that I have prayed much for you and your family, already. Convey my regards to Madame Cottreau, to Mademoiselle Marie to whom I send this little flower, to Mr. Dubois, Mademoiselle Zélie, Mr. Fosset, the sisters, etc., etc. I commend myself to your prayers. I hope to leave Rome on the first of July.

With my respectful good wishes, Madame,

J. Chevalier, Mis.SC.

**Article 180**

*To Madame des Méloizes.*

L 18670707

+  
J M J

Issoudun, July 7, 1867

Dear Madame,

I am back since Thursday. I am in good health. I bring all kinds of blessings for you and your family. I prayed particularly for your interests and whatever preoccupies you. I hope my prayers will be heard.

Thanks for your kind letter which I received in Rome, bringing me much pleasure. I met and shared more than I thought I would. Despite the vast numbers of bishops, I was able to see the Holy Father, give him my offering, make my requests, and get his Apostolic Blessing for ourselves and all the Our Lady of the Sacred Heart associates.

I also received from His Holiness one hundred days' indulgence for these invocations:

1. Our Lady of the Sacred Heart pray for us.
2. Sacred Heart of Jesus, have pity on us.
3. Immaculate Heart of Mary, pray for us.

As for the crowning (*of Our Lady, Issoudun*) I think that it would be wise to postpone the request; the time is not rightly favourable. And, anyway, we cannot carry out this ceremony until the new chapel is built. And this undertaking cannot be finished for another two years.

J. Chevalier, Mis.SC.

**Article 181**

*To the Association of Our Lady of the Sacred Heart Members.*

D 18670715

July 15, 1867

Dear Associates,

We are drawn to speak to you of Rome, our beloved Pope, Pius the Ninth, and the favours it has pleased him to bestow on the Association of Our Lady of the Sacred Heart, and the blessings with which he favours his many children.

On Tuesday, June 11, we left my cherished Issoudun community and the venerable shrine of the Queen of Jesus' Heart, and on the following Saturday, at day-break, we set foot on papal territory... We acknowledge our inability to describe the dear sentiments which engulfed our spirit; our hearts palpitated with joy, dilating within us. Our sense of happiness was like that of a child who, after some long days' absence, falls upon the feet of his dearly loved father.

Everything which took place before our eyes had a lasting attraction for us. Some hours had scarcely gone by when we were already striving to make out the dome of St. Peter's in the distance. Heads were appearing in succession at the door; soon a shout went out from all throats: "Rome!... Rome!" Yes, we are arriving in Rome, Rome the hearth of Christianity, the centre of Catholicism; Rome, the light of the world, the centre of the world, the sacred dwelling place of the Church's universal head.

Our first visit was made to St. Peter's; having worshipped the God of mercy of which Pius the Ninth is the worthy representative here on earth, we genuflected at the tombs of the apostles, Peter and Paul. There, dearly loved Associates, our heads in our hands, our hearts deeply moved, we prayed at length for our dear Work of the Sacred Heart and for you in particular. May the Lord grant our requests! On the Monday following our arrival, we had the pleasure of seeing Pius the Ninth in the Sistine Chapel; it was the anniversary of his election. Never did the face of a man, so it seemed to us, represent so much divinity. Everything was resplendent, with the impact of the supernatural, he being for everybody a living representation of Jesus Christ, the fullest embodiment of His glorious majesty and unfathomable goodness.

Some days later we were introduced by the Archbishop of Bourges, His Grace de la Tour d'Auvergne, to the Holy Father (*June 26, 1867*). Pius the Ninth, as always, was remarkably kind. Due to a happy turn of events, we were able to speak with him, kiss his feet, make our requests, receive his blessing. But not expecting such good fortune, we forgot to bring with us the gift intended for the Holy Father, and which we wished to present to him. Ten times, without success, we attempted to place at the Holy Father's feet our request and the Association gift, and each time in vain. Then God was good to His children in the person of Monsignor Mercurelli, secretary for Latin language letters, who would be the means by which the purpose of the visit would be achieved when undertaking this long journey. We went to see this worthy prelate to explain what we were looking for, the difficulties we faced and our problem in overcoming them.

We were received with that exquisite kindness which characterizes Monsignor Mercurelli. The worthy and pious prelate promised to do everything he could to obtain the favours we were looking for. But he added: "The circumstances are not at all favourable. The Holy Father is so busy! I have here more than two hundred requests from bishops to present to him. If I had six weeks ahead of me, I might, perhaps, succeed, but you only leave me a few days; to speak truthfully, it is impossible." We replied: "Monsignor, the situation is impossible, even hopeless, we agree, but, nevertheless, allow us to hope more assuredly (*than that*)". "Why so?" replied the prelate. "Because we have on our side the Patron of problematic and despairing causes, Our Lady of the Sacred Heart: we shall pray to her..." "You would need to," the prelate added, smiling. "Come back tomorrow and we shall see. Meanwhile, remain resigned."

This meeting took place on the 26th of June. We did not return to meet Monsignor Mercurelli until the 28th, the Feast of the Sacred Heart of Jesus. We thought that you would be praying with us, dearly loved Associates, and that your prayers would flatten every obstacle. We were not mistaken. The Holy Father on the 26th acknowledged our request and was delighted to accept the 3,000 francs (*about 10,780 euros*) which we were pleased to present to him in our own name and that of all Our Lady of the Sacred Heart's children. When he met us, Monsignor Mercurelli observed: "You have a good advocate. Our Lady of the Sacred Heart has carried off a victory." And His Excellency handed us our appeal signed in the Holy Father's hand. We happily kiss this venerable signature, and we shall thank from the depths of our soul our Mother to whom we are indebted for this new favour. We transcribe our supplication to the Holy Father for your benefit.

Supplication addressed to His Holiness, Pius the Ninth.

Most Holy Father,

Jules Chevalier, Superior of the Missionaries of the Sacred Heart of Jesus, Issoudun, diocese of Bourges, humbly kneeling at the feet of Your Holiness supplicantly asks that the Apostolic Blessing be granted:

1. To all the members of the little Society of the Missionaries of the Sacred Heart and to the Association of Our Lady of the Sacred Heart;
2. The favour of a privileged altar three times weekly for all the priests of our little Society;
3. A hundred days' indulgence for the invocation:  
"Our Lady of the Sacred Heart, pray for us!"
4. A hundred days' indulgence for each of the following invocations:  
"Sacred Heart of Jesus, have pity on us!"  
"Immaculate Heart of Mary, pray for us!"

Your Holiness, Most Holy Father,

Your very humble and devoted servant and son,

J. Chevalier, Miss. du S.C., Sup.

Issoudun Bourges diocese, June 10, 1867

Vidimus et recognovimus

Die, 30 junii 1867

+ C.A. Archiep. Bituricen

Die 26 junii 1867

Pro gratia in forma

Ecclesiae consueta

Pius P.P. IX

You see then, dearly beloved Associates, that the Holy Father blesses you in a special way and, as well, grants one hundred days' indulgence for each of the following invocations: "Our Lady of the Sacred Heart, pray for us." "Sacred Heart of Jesus have mercy on us." "Immaculate Heart of Mary, pray for us."

One can gain these indulgences each time one recites these invocations, a hundred times a day if one wishes. What wonderful benefits!... The Archbishop of Bourges, who is keenly interested in the Association of Our Lady of the Sacred Heart and its advancement, asked our dearly loved Holy Father, Pius the Ninth, that the Association be made into an Archconfraternity. The Sovereign Pontiff will shortly, we hope, favour the brief requested. We shall proceed to make it public as soon as we receive it. As for the coronation of Our Lady of the Sacred Heart, this will take place when the new sanctuary is completed.

Let us through our prayers and offerings quicken the arrival of this joyful moment. Meanwhile, His Holiness has graciously blessed the little diadem which crowns the temporary statue of Our Lady of the Sacred Heart.

J.C.  
Sup. des Miss.

**Article 182**

*To Father Victor Jouët, MSC.*

L 18670825

+  
J M J

Issoudun, August 25, 1867

Dear Father,

I am returning your letter to the Bishop with one or two sentences taken out. You can send it under the protection of Our Lady of the Sacred Heart. I hope it will succeed in its aims. I am going to pray for all this. He who was due to preach for the Adoration has written to me and he can only come on Sunday evening. You and he share fatigue. You will have to preach at Sunday's 9 o'clock mass. If you were to arrive by Wednesday, the 28th, the Feast of St. Augustine, you could say a word at the Christian mothers' mass at 8.15.

Cheerio, dear brother. See you soon.

Yours wholeheartedly,

J. Chevalier, Mis.SC.

The little prayer for the Pope is an excellent idea.

**Article 183**

L 18670909

*To Father Victor Jouët, MSC, at Ville d'Avray.*+  
J M J

Issoudun, September 9, 1867

Dear Father,

You cannot go against the wishes of your Bishop (*Place of Marseilles*); but do not be downhearted since it's a postponement... Our Lady of the Sacred Heart will successfully look after this in keeping with Her wishes. Let us wait and pray. I hope tomorrow, Tuesday, to be in Paris at 4pm with Mr. Daniel, the editor, 76 Rue Bonaparte, Place Saint Sulpice, examining the model of the Our Lady of the Sacred Heart statue. It would be marvellous if you could be there.

Cheerio, Father. All our confrères greet you in Corde Jesu.

J. Chevalier, Mis.SC.

My good wishes to Madame Barbier.

*Jouët was staying with the Barbier-Jouët family at Ville d'Avray.***Article 184**

L 18670907

*To Madame des Méloizes.*+  
J M JAmélie-les-Bains  
September 17, 1867

Dear Madame,

My trip to Amélie went very well. Up to now, I feel better with the treatment. Over the past three days we have had terrible weather: snow and ice...

J. Chevalier, Mis.SC.

**Article 185**

L 18671001

*To Father Anselm Jauvet, parish priest, Chateau Gombert, Marseilles.*

Issoudun, October 1, 1867

Dear Confrère,

Your kind letter arrived in the middle our retreat, and then a number of different things prevented me from replying. You will pardonably understand how it would have pleased me to reply earlier. The blessed joy which your love for Our Lady of the Sacred Heart has made you experience at your sanctuary has been truly shared here also. This dear Mother cannot do other than embrace one of her longest and most devoted servants. She continues to bless your excellent parish, I have no doubt. Be kind enough then to pray, and especially your pious groups, for our dear Congregation. We are of the view here, Father, that you have not said your last word to Issoudun. (*Chevalier here expresses the hope that Jauvet might join the Issoudun community.*) Please extend to father Deidier my warmest good wishes, and be supportive of our good confrère (*Jouët*) in the latest trial with which he has been inflicted again this year. Please accept Father, and appreciated confrère, my good wishes with which I am pleased to associate myself in SS.CC. of J and M (*Jesus and Mary*).

Your humble servant,

J. Chevalier, MSC.

**Article 186**

*To Countess du Quesne.*

L 18671002

+  
J M J

Issoudun, October 2, 1867

Dear Countess,

I am very sorry that I could not reply earlier to your questions.

1. The Religious week is uncertain: Father Bardin is staying on at Chezal-Benoît.
2. Father Chaumereau remains Superior at Chezal-Benoît.  
*The latter, a great friend of the MSCs, was born at Issoudun, 1820, and died there, 1898.*
3. Fathers Georgelin, Mousseaux, Ledoux, are going to Chezal-Benoît as teachers.

*Mousseaux left the Society in 1871; at the time of his death, in 1896, he was a diocesan priest of the Sacred Heart. Ledoux, Issoudun-born, 1842, became director of the 'Petite-Oeuvre', at Chezal-Benoît in 1867, and two years later became Assistant Novice Master at Montluçon, before returning as Superior to Chezal-Benoît. In September 1873 he took charge at Saint-Gérand-le-Puy. The following year, September 29, he left the Society.*

Pardon me, Countess, for the delay in forwarding you these different postings.

Please accept my respectful good wishes,

J. Chevalier, Mis.SC.

**Article 187**

*To Father Victor Jouët, MSC, Marseilles.*

L 18671014

+  
J M J

Issoudun, October 14, 1867

Dear Father,

Thank you for your kind letter... I am concerned that you are indisposed. Forward me promptly your good news. On several occasions now the *Rosier de Marie* (a *Marin* magazine) has distorted the devotion to Our Lady of the Sacred Heart. Could you consider, then, sending on to it a little article about new favours received and my journey to Rome?

The business with Mr. Raffl (a *Parisian sculptor, 64 rue Bonaparte*) can be, as you say, very well agreed on (a *statue for Marseilles*). I have heard nothing about the Autumn issue, or of Father Clerc. We await your article for the November Annals. It would greatly please us if you could let us have a piece of poetry for the next issue since we have nothing.

Look after your health, dear friend. Take needed rest, and avoid those devotional practices which you cannot opportunely perform. The good Lord takes your good intentions into account. All our dear confrères warmly greet you. Fathers Georgelin, Mousseaux, Ledoux, Mr. Lobet and Mr. Cramail, are at Chezal-Benoît for the past eight days.

*Lobet and Cramail were not priests; the latter professed in 1871, and became part of the pioneer missionary group in 1881, 1882.*

Father Georgelin teaches rhetoric, Father Mousseaux the third and Father Ledoux the fourth, the other two supervise. The 'Little Work' (*Petite Oeuvre*) of the Sacred Heart has twelve pupils at Chezal-Benoît. Pray for us all.

Cheerio, dear Father.

Totus tibi in Corde Jesu  
J. Chevalier, Mis.SC.

**Article 188**

*To Father Victor Jouët, MSC, Marseilles.*

L 18671026

+  
J M J

Issoudun, October 26, 1867

Dear Beloved Confrère,

Nothing surprises me in anything which happens to you. There has to be problems with the works of God... You will find that Our Lady of the Sacred Heart will draw her own purpose from this regrettable occurrence. The Bishop will eventually have his eyes opened. (*Place of Marseilles, no supporter of the devotion to Our Lady of the Sacred Heart, see above.*) A

partisan attitude will not always blind him. He has a measured spirit and solid piety and will come eventually to accept that the universal glory of Mary has more validity than a particular glory. He will very shortly bid you farewell on your departure for Issoudun. Yes, dear little Father, you will be with us very soon at the very cradle of the kingdom of the Heart of Jesus. Perseverance! You did very well in your reply to the Bishop, your letter a very dignified one.

We have bought ground at Montluçon for 16,000 francs (57,493 euros); the Bishop of Moulins (*de Dreux-Brézé*) will pay the most of it. We would like to set up there our Novitiate under the direction of Father Guyot, parish priest of St. Paul, and his curate whom you know. They would also at the same time undertake to teach philosophy and theology for the time being to the novices who would need these courses. We would like to have this property entitled with the names of four of us. I thought of you, Father Piperon, the parish priest of St. Paul and his curate.

Would you send your power of attorney to Father Vandel (*Swiss-born but French following the annexation of Savoy to France*). See a solicitor. If the title of an outsider, as with Fr. Vandel, causes difficulty, let me have your authorization in my name: Jules Jean Chevalier, native of Richelieu (*Indre-et-Loire*) and auxiliary priest of the Bourges diocese. (*Chevalier here provides his baptismal names, Jules Jean. In the civil register he is named Jean Jules.*) Otherwise we can send you the document to be signed. The time is short; send me quickly your authorization by express letter.

Your marvellous, devout, work on Our Lady of the Sacred Heart and La-Salette will not appear until the December number (*of the Annals*) since, otherwise, it would have to be broken up into separate parts, which would be a pity. You could also do a little article on Our Lady of the Sacred Heart and Exposition (*of the Blessed Sacrament*); thank the Associates and the enthusiastic supporters. You will know very well how to do so... Cheerio, dear Father. Everybody here sends you best wishes. Until very soon, I hope. Totus tibi in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 189**

To Father Victor Jouët, MSC, Marseilles.

L 18671123

+  
J M J

Issoudun, November 23, 1867

Dear Father,

A thousand thanks for all your kind letters and your wonderful thoughts for the zouaves (*Papal soldiers*). What a heart, what zeal... May the Lord be blessed! I read with great interest this morning your article in the Rosier of Mary (*magazine*). You have really been very clever dealing with Our Lady of the Sacred Heart. I am sending you an authorization copy document sent on to me by Fr. Guyot, Montluçon. Have it drawn up on signed paper by your solicitor and send it on immediately to the parish priest of St. Paul's, Montluçon. Do not refer to your status as a priest on the authorization form; that's important.

*Guyot had made it easy for Jouët in his example wording accompanying Chevalier's letter, and Jouët would merely write his name and Marseilles domicile to accompany those of Guyot, Roffat, and Piperon, as legally tendering for the Montluçon property.*

Do not preoccupy yourself in any way, dear Father, with the Rule of the Sacred Heart: Ama Deum et fac quod vis! Do what you can, your obligations as teacher coming before everything else; do not in the least over-burden yourself; avoid any work which makes you tired. In your situation, you are exempt from obligation. Look after yourself and keep well.

Cheerio, dear Father. All here send you good wishes, and your poor servant blesses you in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 190**

To Father Victor Jouët, MSC, Marseilles.

L 18671217

+  
J M J

Issoudun, December 17, 1867

Dear Father,

1. I understand your commitments. They are immense. You cannot do the impossible. Do not preoccupy yourself, then, do the best you can and the good Lord will be satisfied. Give primacy before everything else to the obligations arising from your position.
2. Finding your old teacher gives me also indescribable pleasure.
3. I would have very much liked the Bishop of Marseilles to grant you permission to come here. My God, how helpful you would be to us! Patience!

4. The parish priest of Montluçon received your authorization (*to become part of the purchase*); Father Piperon arrived; all is complete. (*With regard to the purchase of land in order to build a novitiate.*)
5. Always continue to be buoyant.
6. I fully approve your sister's becoming a member of the Sacred Heart Third Order (*Victorine, Jouët's second sister, who was at the Montluçon convent run by Sister de Montaignac, in charge of the Sacred Heart Third Order, between 1869 and 1871, leaving this latter year.*) Write a word about it to Sister Louise de Montaignac. I grant you all the necessary provisions to receive her, also anything which you deem appropriate. Cheerio, dear Father.

Wholly yours in Corde Jesu.

J. Chevalier, Mis.SC.

## 1868

**Article 191**

L 18680108

*To Sister Louise-Thérèse de Montaignac, Montluçon.*+  
J M J

Issoudun, January 8, 1868

Dear Sister in Christ,

Many thanks for your good wishes; I extend mine to you. If the Good Lord responds, nothing will be wanting to your happiness. When I go to Montluçon I shall set aside the time to discuss with you all that interests us. We freely dispose of ourselves in regard to everything which can help towards the spreading of the Third Order. I think, like dear Father Ramière, that several parts of the Third Order regulations need to be changed. Fathers Piperon and Vandel send you their good wishes. Convey all our good wishes to our dear Montluçon sisters.

Please accept, dear Sister, my good wishes and regards in the Lord.

J. Chevalier, Mis.SC.

**Article 192**

L 18680113

*To Father Victor Jouët, MSC, Marseilles.*+  
J M J

Issoudun, January 13, 1868

Dear Father,

I received your kind letter with the greatest delight. Thanks for your good wishes, and we extend you ours also since everybody here wishes you a good New Year, as well as an imminent arrival at the Sacred Heart, Issoudun. Bishop Place is not as fearsome as he appears. Persevere and you will succeed. Do not be preoccupied once again about the regulations; do what you can. I am in a great hurry; overwhelmed by work. Cheerio, dear Father. Wholly yours in Corde Jesu.

Your brother J. Chevalier, Mis.SC.

And the Annals' contribution; have you thought about it?

**Article 193**

L 18680120

*To Mother Nys (Nijs), Superior of the Sittard Ursuline Convent,  
Sittard, Holland.*

Issoudun, January 20, 1868

Dear Reverend Mother,

I cannot congratulate you sufficiently for the zeal which has characterized your work up to now towards the glorification of Our Lady of the Sacred Heart. The success you have had in this uplifting apostolate surpasses everything done already. Permit me, then, to congratulate and thank you. Devotion to Our Lady of the Sacred Heart is, it seems to me, the most beautiful homage paid to Our Lord and His Blessed Mother. It expresses so well all the tenderness of Jesus for Mary and, in consequence, for mankind. It expresses so eloquently the glory and power of Mary!

Let us thank God, Reverend Mother, that he has reserved for our times this new form of devotion to our august Mother. I am confident that Our Lady of the Sacred Heart will do so much, not to say even more, for our poor, stricken, society. You ask a definite date for my departure to Rome. Following many obstacles which delayed me, I think I can leave on the 3rd of February. You make me very happy promising me the prayers of your fervent community and all the children. Be kind enough to inform your very reverend Mother that we shall make every effort to obtain the favours she requests. Kindly extend to her our thanks for the lively interest she has shown in our works.

I could send to you several books on Our Lady of the Sacred Heart for the Dutch bishops if you think it worthwhile. Be kind to offer one in my name to the parish priest of Roermond of whom I have a happy memory. We were delighted to hear about the Dutch publication of the Annals which could do a lot of good. Fr. Bazire told me about your work in Westphalia. I support you for, to be frank, separating from Issoudun would deprive, by that very fact, the faithful of those spiritual favours granted to the Association, and whatever about success elsewhere, it is unfortunate. Fr. Raffl on his return from Holland gave us a long list of names, further evidence of your zeal.

Please accept, Reverend Mother, my good wishes, and I am in the Lord your humble servant.

J. Chevalier  
Superior, MSC.



**Article 194**

L 18680202

*To Madame des Méloizes.*+  
J M J

Issoudun, February 2, 1868

Dear Madame,

My trip was a very happy one. My aged mother is very much improved. (*Chevalier had gone to Richelieu, Touraine, to spend some time with his mother.*) I fully authorize you to say to Fr. Lécuyer whatever you think opportune. I forget the names of the Dominican priests who are due to come to Issoudun. I am forwarding to you Fr. Lécuyer's short letter; once again many thanks for all your kindness.

J. Chevalier, Mis.SC.

**Article 195**

L 18680208

*To Sister Caterina Volpicelli, Naples.*+  
J M J

Issoudun, February 8, 1868

Dear Sister in Christ,

It is with much joy I came to know that you are engaged in founding at Naples the Society of the Third Order of the Sacred Heart. May God reward your efforts and make prosper more and more this new undertaking!

It pleases me to send all the appropriate permissions to the Barnabite priest you have chosen as director. Such delegating as this is in fact required, since the authorization of the Bishop of Naples is not sufficient; in this respect the Third Order of the Sacred Heart is under the control of our Society of the Missionaries of the Sacred Heart.

I also authorize you to make your chapel the centre of the Association of the Sacred Heart in Naples. While waiting for your establishment as an archconfraternity you will collect the names of the associates and forward them to me at Issoudun (*Indre*), France.

I am happy, dear Sister, to bless you and your fervent companions, and call down upon you all the blessings of the Sacred Heart of Jesus and his blessed Mother.

J. Chevalier  
Superior of the Missionaries of the Sacred Heart

**Article 196**

L 18680208A

*To Sister Louise-Thérèse de Montaignac, Montluçon.*+  
J M J

Issoudun, February 8, 1868

Dear Sister in Christ,

May the grace of Our Lord be always with you! I hope to go to Montluçon next Monday with dear Fr. Vandel. We shall discuss everything which interests us. The changes Father Ramière speaks about are only about details. I wrote to Sister Volpicelli. Her address seemed very incomplete to me. Naples is very big and a letter which provides neither the street or number is very much at risk. Consequently, I leave it to Providence. In her letter she said that she had handed over to a Barnabite priest the direction of this Work in Naples and that, according to Father Ramière, it was no longer necessary for authorization to contact the Issoudun Missionaries of the Sacred Heart, and that the permission of the local bishop sufficed.

*Chevalier is referring to is the well-known Neapolitan Barnabite priest Leonardo Matera (1811-1891). A doctor in law, he joined the Barnabites in 1835 and became Provincial in 1850, Visitor General 1856-1865. He worked wisely and helpfully with Caterina Volpicelli.*

But if so, this is total separation! It is to take from the Third Order its centre, its soul and life. The moment the Third Order, with its present organization, is approved by the Archbishop of Bourges, no radical change can take place without the involvement of Archbishop de la Tour d'Auvergne.

Until we meet. Please accept, dear Sister, my sincere good wishes.

J. Chevalier, Mis.SC.

**Article 197**

C 18680223

*Circular Letter, No. 2, to the associate priests of the Sacred Heart.*

+  
J M J

May the Sacred Heart of Jesus be everywhere loved. (*One hundred days' indulgence.*)

House of the Sacred Heart, Issoudun  
February 23, 1868

Dear Brothers,

We have chosen the rule as the concern of our first discussions. But before we discuss what is accepted by our priestly Association, we must deal with some preliminary issues which it is desirable to set out as fundamental principles. The first which presents itself is obviously the following: Is a regulation necessary for us? In reply let us look at it from three perspectives, that of the Association, the ministry, personal perfection.

1. An Association cannot be understood without a rule which would always be the bond and life-style of its members. The Church and Society have equally grasped the indispensable need of a rule for those who constitute these Societies. Our Holy Mother has her rules and regulations which govern her children, the faithful throughout the world. Right from the early centuries, those who have left the world to work in common for their perfection or to extend by their common efforts the Kingdom of God, the contemplative Orders and the active Orders, have equally focused on a rule adapted to the end they set themselves; that which would guarantee order, security, vitality, perseverance, appropriate components of success. So long as the rule has been upheld and is witness to, these flourishing Societies have a positive impact; where there has been an easing off the results have become less obvious; once the Rule is no more than a dead letter, the most powerful Orders begin to fade.

The same need and the same results are frequently obvious in the less significant work undertaken by the Church for the benefit of the faithful. Confraternities and simple pious associations can neither be founded nor continue other than through regulations which vitalize and guarantee their well-being and fervour. The nature of our work as an association is essentially linked to these different institutions. Just like Religious we belong to the Lord by our choice, our promises, and Ordination seal. Like the ordinary lay people we remain in the world, where we need help to uphold our dignity and protect ourselves from a host of dangers. The help which is rarely found elsewhere is guaranteed by the Rule.

The prudence of the secular world does not in his respect give the advantage to the children of light. Nations have their codes and laws, all administrations their regulations; corporate organizations never organize without setting down prescriptions which reciprocally oblige those who are part of them; commercial or industrial societies set up conventions to maintain and promote their interests. And then, let us declare that Hell itself expresses, and is subject to, inexorable necessity; those who are set on evil do not constitute a society without ensuring obligations often linked by fearsome pledges.

2. But the need of a rule becomes yet more urgent and demanding if we consider the demands of the ministry, this complex and difficult priestly ministry which makes us available to everybody: *Omnia omnibus factus sum (I am available to everybody in every way)*. All those who have been confided by Providence to our care have the right to come and knock at our door; we are drawn in every way and we can refuse no-one: *Omnibus debitor sum (I am in everybody's debt)*. Someone comes looking for important, enlightened, advice, another for the strength of which he is bereft; that one, material aid, the other moral support, help, the protectiveness which he does not hope to find elsewhere; all these divine enlightenments meet respective needs and requirements. The priest is the first to be called on; he stays with him who holds on to him; he leaves with him who takes him off; his life is often chaotic. Both in finding himself and giving himself to others, he needs order, and, consequently a rule, because the latter is order. It counteracts all the shocks, gives a sense of direction in unexpected circumstances, anticipates needs of all kinds. The rule is the rudder in the pilot's hands, the competent worker's tool, the abundance for him who dispenses. The rule prolongs the hours and multiplies the means; it provides time for prayer and spiritual exercises, for the study of a variety of issues in which the priest must be competent, but more for the enrichment of others than self-enrichment. He is available for the rich, penitents, the poor, and given to the minute details of Administration, maintenance, sometimes building, or repairing, his Church; presiding over dignified ceremonies, and, also, being available for the requisite and legitimate requirements of social life.

Led, supported, by the rule, even if it seems in some respects practically impossible, the priest fosters that peace which is a prerequisite of the interior life; providing it for others he cannot leave aside its acquisition for himself, and if sometimes human frailty becomes a painful experience; the rule, drawing him gently to himself and God, will very soon open up new treasures.

3. The rule is also necessary for the priest's personal perfection. More than anything else, we shall develop this more fully in what follows. It is the priest's responsibility to concern himself very particularly with his own sanctification, being particularly careful not to preach more than he practises, finding himself, thereby, among those who talk and do not act. He is obliged by his vocation to pass on to the faithful this favoured teaching of the Heart of Jesus: *Perfecti estote, sicut Pater vester caelestis perfectus est (you then must be perfect as your heavenly Father is perfect)*. After the great Apostle's (Paul) example, who understood so well this mission, they must lift up their desires to better things, that is: Aemulamini charismata mellora, and present, after his example, a model which being imitated will bring about in them a likeness to the Sacred Heart: *Imitatores mei estote sicut et ego Christi (imitate me as I myself imitate Christ) (1 Cor. 11,1)*.

But how can one travel the way of perfection without a rule of life? It is the universally accepted point of departure. You will never be mistaken, dearly loved confrères, when God addresses you as a soul drawn by His grace, and then ordains a pattern of behaviour which must be faithfully followed. The explanation for your life-style is quite simply the Master's principle: Si quis vult venire post me, abneget semetipsum... (*If anyone wishes to follow me, let him renounce himself. Matt. 16.24.*) Nobody will be perfect unless he renounces himself; but to renounce oneself is voluntarily to curtail one's freedom. Hereabouts speculation and words serve no purpose; it is the practicality of the issue we are searching for. Are we not saying that there must be a rule which restrains freedom and directs us to the will of God for whose love we have accepted this burden which in reality is full of grace and sweetness? A well known experience supports every day this assertion.

What priest has not encountered in the course of his ministry people well disposed to all appearances who voluntarily engage in works of practical piety, pray at length, are distinguished for their support of the Church and frequenting of the sacraments? Aware of what is happening, and to his great surprise, he who oversees these people notices no improvement in those individuals who are attached above all to their own ideas and who try above all to lead their guide rather than apply themselves to follow his teaching. Do not be in any doubt, this confusion comes from the absence of a rule which such souls are quite incapable of accepting and carrying out, however advised and solid in virtue, because they do not know how to renounce their will.

Since it provides entry and keeps us in the precious way of renunciation, the rule enjoys the privilege of offering support and encouragement so often advantageous to those who have undertaken to sanctify themselves. Despite our best hopes, our painful work, there remains for us those hours of foreboding, darkness, sickness of heart, deep boredom.

The rule then presents itself as a good reassuring star leading us happily towards the harbour, while conscience, echoing the ways of authority, assures that... "qui regulae vivit, Dei vivit" (*"he who lives according to the rule lives in God"*). It is sometimes good to offer self-witness and be able to say to oneself, without being influenced by self-love, that one will do something, for, as an ancient writer very experienced in spirituality puts it, that gives one heart to do even more.

Yes, dear confrères, it is quite something to be constrained even by a rule which is relatively easy. We have more than experienced this, and faithful observance can require constraint, but such forcefulness is salutary, uplifting us towards more spontaneous and rewarding action by enabling us to overcome ourselves. It is pointless to look elsewhere, since it is there alone, in gaining ascendancy over oneself, that one finds the basis and measure of serious progress: *Tantum procedelis, quantum tibi ipsi vim intuleris*, declares the author of the Imitation. (*Of Christ - You will not advance except to the extent that you do yourself violence. Book 1, chapter 25, 4.11.*) Frankly speaking, if one only accepts a little of the rule, is it not because of the drastic demands it imposes? For us, fully alive to the need of glorifying God, our final end, we only see in these sacrifices the means of sanctifying ourselves and, thereby, attain with greater assurance the rest which comes with eternal glory.

Dear confrères, I am your humble and devoted servant in the Heart of Christ.

J. Chevalier, Mis.SC.Sup.

*Two of these circulars were sent by Father Chevalier to Father Jouët with a post-script in his own hand.*

a) Dear Father,

Thanks for your kind letters and the nice things you say... Oh! May you soon be with us. Totus tibi in Corde Jesu.

b) Dear Father,

Thanks for all the good news, we shall be delighted to see you at Easter. If only you could stay with us! The little favourite is marked off for the "Little Work" (*Petite Oeuvre*). His time will come. Cheerio, Totus tibi.

J.C.

Look after yourself, built yourself up and do not fast.

#### Article 198

*To Father Victor Jouët, MSC, Marseilles.*

L 18680601

+

Dear Father,

Your overwhelming activities make me feel concerned about your health. Take care and look after yourself. I received a nice letter from our dear confrère Father Baulez (*Jean-Marie Baulez was a Marseilles friend of Jouët's who was working at Pondichéry in India, where he keenly promoted devotion to Our Lady of the Sacred Heart.*) I replied and sent the latest circular at the same time; as I do not have his address, send (*the reply*) on to him. Cheerio, Father, we regret not seeing you more often, not now for a long time. You had a visit from dear Father Vandel. (*Part of a long trip, May, June, 1868, being at Marseilles over several days from May 20.*)

All our confrères greet you and your servant (*Chevalier*) also. Again, cheerio.

Wholly yours in CJ.

J. Chevalier, Mis.SC.

**Article 199**

*To Mademoiselle Marie du Quesne.*

L 18680801

*Undated*

*Reply to du Quesne's 23 May, 1868, letter*

To Mademoiselle Marie,

I regret very much that I could not be present at the raffle draw which your zeal made you undertake for Our Lady of the Sacred Heart. But if absent in body, my spirit and heart were there. On the 16th you could then count me as one of the spectators, and even listeners if you gave a little introduction. If I won any prizes please put them aside. But in the depths of my silence I hear your voice as you scold me for forgetting to leave you some prizes. It's true; I acknowledge my mistake. In addition, would you ask Father Píperon, or better Father Bazire, to give you, according to your needs, the large and small pictures of Our lady of the Sacred Heart, and order from Paris the little statues you are looking for.

On my return I shall send you 30 or 40 engravings by Mr. d'Affry of the Sacred Heart chapel. You can see that I am seriously making up for my failure, atoning for all the inconvenience I am giving you, I shall earnestly pray for you, especially on the 15th of this month, a day which is particularly special to you. I shall share my good wishes with the rest in addressing myself to you. May your blessed patron bless you in accordance with my wishes. I ask you to say a little prayer for me.

J. Chevalier, MSC.

**Article 200**

*Circular No. 4 to associate priests of the Sacred Heart.*

C 18680801A

+  
J M J

May the Sacred Heart of Jesus be everywhere loved!  
*(100 day's indulgence.)*

House of the Sacred Heart,  
the 18th  
*possibly August 1868*

Dear Confrères,

We consider today the different aspects of the specific regulations which relate to us and which, with the help of God, will enable us to follow that way of perfection to which we aspire. Understanding, piety, those spiritual exercises which nourish it, such as spiritual reflection that is solid and nourishing, become a primary consideration. In this perspective, everything which preoccupies the children of this generation in terms of health and bodily needs, is paralleled by us in relation to strength of soul and its fruitful outcome: regularity, judicious choice of substantial foods, delicate seasoning, with nothing left out which is conducive to a perfect régime, and all of these elements are more important than one thinks for the spiritual life.

1. Regularity, with its fixed, periodic intervals, does not leave our spirits languishing; it anticipates our weaknesses and prevents us from being over-burdened by forestalling an accumulation of tasks. Such regularity, up to a certain point, is possible even in the most engaged ministry. All it needs is a certain taking care and energetic will. Everything hinges on the early hours of the day or, better, a fixed rising-time, and taking care to arrange things so that there is nothing to be done before meditation. Once this first exercise is performed everything else follows as a matter of course, and why not say so? It is a special grace which is the reward for a faithfulness whose value each one can appreciate because it is demanding in the beginning.

We accept without regret that it is impossible to carry out always at the same time the other spiritual exercises. Nevertheless, there is one which still calls for the most perfect punctuality: the holy Mass. A specific piety and the well-being of the faithful are here particularly involved. Not having a fixed hour for the holy Mass represents a considerable loss of time; saying it distractedly deprives it of impact, as does placing obstacles in the way of frequent communion, leaving the church unattended during the week, to the great disappointment of truly pious people, or those who might become so. All too often we cannot ignore the complaints and whispering provoked by this lack of regularity. Many (*priests*) put forward as an excuse the parishioners' customs at funerals; but experience has many times shown that the most demanding (*parishioners*) are capable of submission, and in a short time, and without too much difficulty, changed the most ingrained habits to the approval of the majority.

Faithful then to our principle, and leaving it with each one of our confrères to adapt his life-style to the needs of his office, we do not lay a time upon him for any of these exercises; but to all we say: have a fixed prayer-time before attending to anything else, and have another hour for the holy Mass. A priest will regularly follow up with the little hours (*of the office*) as soon as he can do so during the morning. After mid-day he will arrange his time to recite vespers and compline, matins and

lauds, then his Rosary, and pay a visit to the Blessed Sacrament at a convenient time. The regularity in the foregoing eliminates those delays which make one liable to omissions or pose a threat to one's health in postponing bed-time. Here then is what can be done regularly; there will be exceptions, but they confirm the rule rather than jeopardize it.

2. Regular habits are not alone in being called upon for the promotion of the spiritual temperament. The choice of ingredients has a significance which does not elude any of our confrères. They have all too often seen the faithful whom they guide take the wrong route; they will well know how to avoid this unfortunate state of affairs themselves. In this respect, we are rightly privileged: the Church and best established practice come together to set out by way of sacred obligations, or a choice of practical means, those values which foster solid and enlightening piety. The holy Mass, preceded by appropriate preparation and followed by thanksgiving; the breviary, meditation; examination of conscience; the rosary; visits to the Blessed Sacrament and spiritual reading: these are the priest's main spiritual exercises. He who is faithful to these different practises will certainly make himself holy.

When the Society began we consulted a religious, distinguished for his knowledge, experience, holiness, about those practises of piety which we thought of offering to those of our confrères who would associate with us. He hesitated: we thought we should present him with one of our bulletins which was like a blue-print of what we were aiming at. He took it away, examined it seriously, attentively, withdrew within himself to look for the Spirit's enlightenment, and then returned the document to us with this simple statement: "This is enough." We know quite well, dear confrères, that what is appropriate for a regulation is not enough for your spiritual life. The love you have for Our Lord will draw you more often to prayer. You are imbued with His spirit and you have made His teaching your own. With Him, you say to the faithful: "Vigilate et orate... Oportet semper orare et non deficere...". After the example of the great apostle, you urgently look for the carrying out of these recommendations of the Master: "Volo ergo viros orare in omni loco" and, having in mind the right to lead others, you yourselves will multiply your fervent aspirations. The priest, for the rest, witnesses every day to his need for divine grace; he prays, therefore, and prays often. But these prayers are not imposed on him; they are the fruit of his own personal initiative, and it is good to have something like this in the spiritual life as an exercise of generosity. This freedom, which follows from the Spirit of our rule, is good to a certain extent.

A well, do we not think that our dear confrères should lay upon themselves a host of practises and vocal prayers outside the normal exercises? On certain days they will be more engaged or, perhaps, unwell; they will think themselves bound by all those vocal prayers, feel bored and say them with wearied nonchalance to the great detriment of piety. Pray a lot, pray continuously, because it is the Master's wish, but pray freely and be aware of the actual situation of both mind and body, on your knees, seated, walking, in the church, the house, the garden, or in the middle of the fields, doing so with the help of words or familiar formulas, or simply through heart-felt feelings; it matters not. Choose the method which gives greater ease in uplifting ourselves to God and obtaining that which we hope for.

3. Prayer must be experienced as enhancing. The best ingredients are not ordinarily present such as are found in nature. They need to undergo preparation and are not to be consumed on their own, needing accompaniment by some other ingredient. Such is characteristic of a meal. It is, likewise, with spiritual refreshment. In order to provide the flavour one is looking for, the Holy Spirit in the first instance calls for careful preparation: Ante orationem praepara animam tuam. This preparation, drawing the soul towards that wished for activity, is no other than an appreciative thrust inherent to that very activity itself being undertaken, and whose impact makes for a richer experience and embodies the virtue which becomes its fruit. In passing, let it be said that this preparation is carried out without ever abruptly leaving aside prayer, being preceded by a period of restfulness of spirit, during which we consider the present exercise and the end we set ourselves in carrying it out. It is that recollection whose purpose it is to provide sustenance for the soul, just as fire is necessarily used to prepare food for bodily nourishment.

We hope to pursue this topic in a forthcoming circular, dealing with details concerning this preparation, but which very much go beyond the limits we have set ourselves today.

It suffices to add, in order to establish more fully what is necessary, that it is very much according to the mind of the Church to make preparation before Mass and public functions, and the practice of pious priests has led to the common custom of private prayer preparatory to the private recitation of the breviary. Being attentive in this respect, extending even to those exercises which are most ordinary and brief, will certainly bring about satisfying results.

The exercises prepared in this manner will, consequently, feature humility, confidence, devotion, making for what is both attractive and meritorious. God is not pleased if we are on the side of those who honour Him with their lips, but permit their hearts to be far from him. Praise, prayer, in these circumstances would be dry and boring, our relationship with God painful and almost unbearable, whereas we should be like the tree planted by the water. There is nothing better than well-formulated prayer to refresh the spirit. The prophet King had experienced this when composing his devout canticle: "Quam dilecta tabernacula tua, Domine virtutum; concupiscit et deficit anima mea in atria Domini."

How I love your palace, Yahweh Sabaoth

How my soul yearns and pines for Yahweh's courts!

My heart and my flesh sing for joy to the living God... (Ps.84,1-2).

A single day in your courts is worth more than a thousand elsewhere..." (Ps. 84,10; Jerusalem Bible, Translation).

May it be like this for us, dear confrères, and like all internally devoted to the worship of Jesus' divine Heart, we move in this place from the wonderful tabernacle to the house of God where the sweet sound of feasting is heard accompanied with the songs of true joy and holy praise.

Please be assured, very dear confrères, of my respectful good wishes in Corde Jesu.

J. Chevalier, Mis.SC.

NB: The annual retreat for all the priests of the Sacred Heart will open on the evening of... September and end... We invite you to assist at it if possible. *(This last sentence is in italics.)*

**Article 201**

C 18680831

*To the Associate priests of the Sacred Heart.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun

*No date. Possibly August 1868*

Society of Diocesan Priests of the Sacred Heart.

Very Dear Confrère,

Your wish to enter the Society of Sacred Heart secular priests has grown. We ourselves share it with great joy, and do not wish to delay any longer the granting of your wishes by making known your acceptance. According to the instructions in the manual your entry to the Association should take the form of an **ad hoc** consecration which you will find in the first chapter of the third section, and which you will make in accordance with the instructions contained in this chapter. If you are fortunate to have Confrères nearby, you could arrange with them to make your consecration in their presence in conformity with the subscribed formula. When this is done you will complete the enclosed document and return it to us. We shall retain it in our archives as proof of your association with our Congregation.

Please accept dear and respected Confrère our sincere and respectful good wishes in SSmo Corde Jesu.

The Superior General of the Missionaries of the Sacred Heart

May the Sacred Heart of Jesus be everywhere loved!

**ACT OF CONSECRATION TO THE SACRED HEART**

I the undersigned .....

Priest .....

Having made myself aware of the regulations for the secular priests of the Sacred Heart, associated with the Missionaries of the Sacred Heart, Issoudun,

Having given mature reflection to the prescriptions contained therein, to the means of sanctification put forward and the spiritual advantages on offer,

Drawn by the wish to devote myself to the worship of the Sacred Heart, to honour and make it honoured, in working at my self-sanctification and that of those in my care,

Having received the acceptance letters from the Very Reverend Father Superior General of the said Society,

I promise to accept the foresaid regulations and consecrate myself perpetually to the service of the Divine Heart in the Company of the Missionaries and Priests to which I am happy to belong.

Made at ..... the ..... 18.....

Signature .....

**Article 201A**

*Rough draft of a contract with Fr. Chammereau, Chezal-Benoît.*

The following is the basis on which Fr. Chammereau agreed on a definitive arrangement between Chezal-Benoît and the Missionaries of the Sacred Heart.

Little Work (*Petite Oeuvre*).

The fixed fee whether in term-time or holidays will be thirty-two francs monthly. *(1 franc at this date would be the equivalent of roughly 3.25 euros today.)*

The fee would include laundry, medical expenses, heating, lighting.

In order to avoid any dispute the Superior wishes to pay an indemnity equivalent to the cost of heating and lighting and met by what the Little Work (*Petite Oeuvre*) charges.

The prefect and other priests exclusively associated with the Little Work (*Petite Oeuvre*) will pay a rent of forty francs a month, laundry included, but without lighting or heating. For the year under way, and since the cost of living has increased, the students' fees will carry a supplement of two francs each month.

**Article 201B**

D 18680908A

*Contract with Fr. Chammereau, Chezal-Benoît.*

Issoudun, September 8, 1868

As between the Reverend Father Chevalier, Superior of the Missionaries of the Sacred Heart, and Father Chammereau, Superior of the Diocesan Institute at Chezal-Benoît, agreement has been reached on what follows:

- Article 1. The boarding fee due to be paid to the college for each pupil of the Little Work (*Petite Oeuvre*) is fixed at 32 francs each month whether during the school year or holidays. (*As noted in the copy letter above, the euro current day value of the franc would be roughly 3.25.*) The fee comprises laundry, bedding, hair cut and medical expenses during term time only, as well as heating. During term time, and when the cost of living increases, the Sacred Heart will pay a supplement of two francs a month for each pupil. The fee begins to be charged from the moment each student enters.
- Article 2. As stated above, lighting and heating are the responsibility of the college, but to avoid any misunderstanding the college will pay yearly to the bursary office of the Little Work a sum (*amount not stated*) for each student whereby he will be released from this obligation.
- Article 3. There is a fixed arrangement for the teachers who are members of the Congregation of the Missionaries of the Sacred Heart: excluding fee and laundry, the priest teachers who are specifically associated with the college receive 460 francs, the teachers or priests 260 francs. The college does not meet the cost of lighting or heating for the teachers.
- Article 4. The fee paid to the college by the Little Work (*Petite Oeuvre*) for those teachers exclusively in charge of youngsters is fixed at forty francs a month. This amount includes laundry, bedding, care of the room, medical care.

Agreed as a binding twofold document, Issoudun, December 8, 1868.

J. Chevalier, Mis.SC.

**Article 202**

L 18681017

*To Father Victor Jouët, MSC, Marseilles.*

+

Issoudun, October 17, 1868

Feast of Blessed Margaret-Mary Alacoque

I went myself to Bourges with your letter and spoke to the Bishop about your problems. His Grace greatly regrets what has happened, and advises you to say nothing, to blame nobody, and avoid showing any disappointment. Divine Providence will soon make it possible for you to be free of this unhappy situation. Patience and prayer! The Our Lady of the Sacred Heart statue only left three days ago; we had forgotten about it. Father Piperon has been away for three weeks and comes back this evening. I am collapsing under the work-load.

Cheerio, dear Father. How we sympathize with you, pray for you, would like to see you! I warmly greet you. Wholly yours,

J. Chevalier, Mis.SC.

**Article 203**

D 18681018

*To Pope Pius the Ninth.*

(Original aux archives générales MSC de Rome. Registre XI/B - Diocèse de Bourges – 1868.)

*October 18, 1868*

*Feast of the Maternity of the Most Holy Virgin*

*May the Sacred Heart of Jesus be everywhere loved!  
(100 days' indulgence, Pius IX, September 20, 1860)  
Our Lady of the Sacred Heart, pray for us.  
(100 days' indulgence, Pius IX, June 26, 1867)*

**J M J**

Issoudun (Indre), le 18 octobre 1868

(Fête de la Maternité de la très sainte Vierge)

Aimé soit partout le Sacré-Cœur de Jésus !  
(100 jours d'ind. Pie IX, 20 septembre 1860.)

Notre-Dame du Sacré-Cœur, priez pour nous !  
(100 jours d'ind. Pie IX, 26 juin 1867.)

Beatissime Pater,

Julius Chevalier, Superior Missionariorum Sacratissimi Cordis Jesu, Exolduni, dioecesis Bituricensis, in Gallia, et Director piae ac devotae utriusque sexus Christifidelium Confraternitatis sub titulo B.M.V. imm. Vulgo Notre-Dame du Sacré-Cœur nuncupatae, canonicè erectae in Ecclesia dictorum Missionariorum quae nuper aedificata fuit in honorem sanctissimi Cordis Jesu, cujus Confratres et Consorores quam plurima pietatis et charitatis opera exercere consueverunt,

Ad pedes SANCTITATIS VESTRAE devotissime procumbens humiliter exponit Confraternitatis hujusmodi Confratres et Consorores utriusque sexus Christifideles per totum orbem esse diffusos et erga B.M.V. imm. Vulgo Notre-Dame du Sacré-Cœur jam pie affectos;

Declarat insuper pietatem illorum magis ac magis augeri, dictamque Confraternitatem ita in dies suscepisse incrementa ut, tribus annis vix elapsis, jam nomina 2,400.000 in tabulis numerentur inscripta; 1,982.231 preces pro diversis animae et corporis necessitatibus sublevandis fuerint postulatae in Ecclesia Confraternitatis; gratiarum vero 20.300 actiones repensae fuerint; et tandem ubique terrarum Confratres et Consorores, beneficiorum memores, gemmas sponte donarint ad efformandam B.M.V. imm. Vulgo Notre-Dame du Sacré-Cœur coronam, quam hodie benedicendam offert.

Quapropter, a BEATITUDINE VESTRA, suppliciter efflagitat :

- 1° Ut Confraternitas erigatur ad dignitatem Archiconfraternitatis cum praerogativis sive facultatibus ;
- 2° Ut coronae sollemnis impositio concedatur.

Quales etiam concessionones et praesertim erectionem Confraternitatis in Archiconfraternitatem, parochi non pauci et innumerabiles Christifideles innixe postulant.

### SANCTITATIS VESTRAE

BEATISSIME PATER

Missionariorum Sacratissimi Cordis Jesu  
et Director Humillimus ac devotissimus servus

J. CHEVALIER

Superior Confraternitatis.

*There follows in his own hand-writing the supportive text of the Archbishop of Bourges, Charles Amable de la Tour d'Auvergne.*

(Suit, écrit de sa propre main, le texte de recommandation de l'Archevêque de Bourges, monseigneur Charles Amable de La Tour d'Auvergne.)

His precibus, eo libentius quo majori instantia, in nostra Relatione ad S. Apostolicam Sedem, anno proximo elapso, exhibita, nostras etiam preces admovimus, ut pia illa Confraternitas sub nomine vulgo Notre-Dame du Sacré-Cœur nuncupata, Archiconfraternitatis titulo ac privilegiis insigneretur. Ita etenim crevit, Benedicente Domino, ut hodie in toto pene orbe terrarum diffusa videatur, et nomina Sociorum, in tabulis inscripta plusquam 2.400.000 numerentur. Quapropter sanctitatem Suam enixe rogamus ut non solum huic piae Confraternitati optatum Archisodalitatis titulum, sed etiam Imagini beatae Mariae Virginis sub nomine N.D. du Sacré-Coeur, in splendidissimo Sacello, frequentissimo concursu onorato, Solemnem coronationem velit impertiri.

Biturigibus, die 8<sup>o</sup> nov. 1868,  
In festa S. Ursini, primi Bituricen. Episcopi.  
+ C.A. Archiep. Bituricen.

**Article 204**  
*To Father Victor Jouët, MSC, Marseilles.*

L 18681026

+

Issoudun, October 26, 1868  
*(May also be October 20)*

Dear Father,



Since there is so much opposition in Marseilles, both against you and Our Lady of the Sacred Heart, stay calm for the time being. Make no more moves and wait for the Providential moment. It will strike - awakening the dead!

I am preparing a little work on Our Lady of the Sacred Heart which I shall be sending to all the Bishops, and to the Bishop of Marseilles also. (*Chevalier writes about his Our Lady of the Sacred Heart, a new edition of the work approved by the Archbishop of Bourges; a deluxe edition.*) Confidence, patience, dear friend. It must be that your involvement in our work is so worthwhile that the Devil is trying to hinder it also. We pray a lot for you; all my confrères have warm regards for you and wholeheartedly send you greetings, myself also.

Wholly yours in the Sacred Heart.

J. Chevalier, MSC.

**Article 205**

L 18681109

*To Father Paulin Georgelin, MSC, Tournus.*

+

November 9, 1868

Dear Father Georgelin,

Thanks for your kind little letter and the news you so agreeably provide for me about our Tournus confrères. I am pleased to hear that all goes as well as possible. Do your utmost to live as excellent Missionaries of the Sacred Heart. All our confrères wish you well. Fr. Mousseaux goes to Paris on Thursday to take his baccalaureate degree, and may he be successful!

Cheerio, Father.

Wholly yours in the Lord.

J. Chevalier, Mis.SC.

*Antoine Mousseaux, born at Nouzelines, Limoges diocese, February 12, 1838, was ordained at Bourges, May 30, 1863. A year later, July 1864, he succeeded Piperon as chaplain at the hospice and the prison, Issoudun. At this time he endorsed and supported the son of a poor Issoudun family, Arthur Lanctin, presenting him to Fr. Vandel as a likely candidate for the Petite Oeuvre in 1867. Lanctin went on to become the Society's General, succeeding Chevalier. Mousseaux left the Society, dying on April 18, 1896.*

**Article 206**

C 18681131

*Circular to a number of Bishops.*

+

J M J

May the Sacred Heart of Jesus be everywhere loved!

*(10 days' indulgence, Pius IX, September 20, 1860)*

Our Lady of the Sacred Heart, pray for us!

*(100 days' indulgence, Pius IX, June 26, 1867)*

My Lord,

A blessing, if you please.

We are both pleased and hopeful in forwarding this printed notice about the title and Association of Our Lady of the Sacred Heart. Your evident piety and devotion to the Most Holy Virgin Mary, Mother of Jesus Christ, will dispose you to welcome our Work more and more favourably.

We add to our little appeal two others, short but important notices. The first is a summary of the Association from its beginning in June 1864 up to the present moment, and the second is an appeal to Our Holy Father, the Pope, to make the Confraternity an Archconfraternity and have Our Lady of the Sacred Heart crowned.

Before going to Rome to prostrate ourselves at the feet of His Holiness, Pius the Ninth, and petition this twofold favour, we have thought it to be our duty and in our interest to present to your Lordship these different documents and humbly seek from you some words of approval for our Association which would aid our undertakings. We are emboldened to say that His Grace de la Tour d'Auvergne, our distinguished and beloved Archbishop of Bourges, has already given us appreciable and marked support. As well, more than forty other bishops, French archbishops and bishops, Belgian and English also, have, otherwise, by letters or messages of approval, indicated their good-will and wholehearted support.

Having become aware of the judiciousness, the opportuneness, the depth of this devotion, having studied its aim and impact, that is to say its wonderful expansion, the graces sought, the favours obtained, they forwarded to us their keen approval, confirming by their signatures of support our appeal. We entreat you, my Lord, to grant us the same support and to encourage and support our Work with your praise and endorsement. It is for the glory of the Sacred Heart of Jesus, the honour and love of the Most Holy Virgin, and the salvation of souls.

I have the honour to be, your Lordship and Excellency, your very humble and devoted servant.

Issoudun (*Indre*)  
Sacred Heart; the ..... November 1868

J. Chevalier  
Mis.SC.

**Article 207**  
*To Father Paulin Georgelin, MSC, Tournus.*

L 18681210

+  
J M J

Issoudun, December 10, 1868

Thank you for your letter, dear Father, which gave me much pleasure. The news you send about our dear Tournus confrères fills me with joy. May Our Lord continue to bless you all and make you go forward with regularity and in His holy Love. May the spirit of simplicity, humility and love characterize you always. All good wishes from my side to our dear Tournus fathers. I am forwarding to you, dear Father, the little collection of Our Lady of the Sacred Heart hymns, the words of which you might so kindly revise; there are some which are not appropriate, neither practical, or elegant. Correct, modify, change, and send me as soon as possible your alterations.

Cheerio, dear Father; all our confrères greet you, as does your humble servant, wholly yours in Our Lord.

J. Chevalier, Mis.SC.

**Article 208**  
*To Father Victor Jouët, MSC, Marseilles.*

L 18681215

+  
J M J

Issoudun, December 15, 1868

Dear Father,

A thousand thanks for your kind letter. Your tiredness of body and spirit greatly concerns me. Look after yourself well, I beg you, and do not be imprudent. We are praying a lot for you. Wait for an opportune moment before repeating your requests to come to Issoudun. Discuss it with Fr. Guiol before taking it up with the Bishop of Marseilles. If His Lordship is not very agreeable, wait. An approach which is too precipitate could only delay things further. Patience, dear friend, the hour of your deliverance will soon sound.

Bishop Place has written to me that "it is not within" his competence to approve our Constitutions and recommend them to Rome, that this was the province of the Archbishop of Bourges, and that he was taking advantage of the occasion (*his letter*) to inform me that he greatly regretted seeing in the Annals of Our Lady of the Sacred Heart "novelties" (*views*) which should not be there. I replied straight away thanking him for his remarks, stating that my greatest wish was to accommodate myself to him, and that on knowing that he found exaggerated the phrase which says that the title of Our Lady of the Sacred Heart is, after that of the Mother of God, the most beautiful of all, etc. I hastened to change it by putting in "one of the most beautiful" (*titles*) etc., and that I would be very grateful if His Lordship would indicate to me the novelties which so displeased him because they were not at all in praise of Mary, and that I would take it upon myself to make them (*the novelties*) disappear. It's four weeks since I wrote the above and I haven't had a reply so far. The new book on Our Lady of the Sacred Heart is due to come out at the end of this week; it is very powerful. The Archbishop of Bourges is delighted with it... His approval is wonderfully heartening. I must hurry and send it to you so that you can translate it into Latin.

Cheerio, dear Father.

Yours as ever, I assure you, in Corde Jesu.

J. Chevalier, Mis.SC.

**Article 209**  
*To Pope Pius IX.*  
*Original in MSC archives, Rome.*

D 18681225

Ametur ubique terrarum Cor Jesu sacratissimum !

Beatissime Pater,

Julius Chevalier, praesbyter Archidiocesis Bituricensis, in Gallia, Superior generalis Missionariorum a Sacratissimo Corde Jesu dictorum, vulgo Missionnaires du Sacré-Coeur, ad pedes Sanctitatis Vestrae humiliter provolutus, supplex orat ut libeat

Sanctitati Vestrae hujusmodi Societatem des Missionnaires du Sacré-Coeur, jam Apostolica benedictione ditatam vigesima die septembris MDCCCLX, approbare atque datis epistolis confirmare.

Haec nostra minima Societas, post preces per novem dies B.M.V. Imm. impensas et ostento signo divinae Voluntatis, ortum habuit, ipsa die octava decembris MDCCCLIV, qua Sanctitas Vestra solemniter definivit Imm. B.M.V. Conceptionem. Lugendorum praesentis oevi malorum remedium est hauriendum est ipso Veritatis et Charitatis fonte quem indicavit Ipse Dominus Noster Jesus Christus B. Mariae Marguaritae Alacoque, revelando thesauros Misericordiae in Corde suo repositos! Quomodo autem salvabit nos Cor Jesu nisi audierint homines de illo? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur? Necesse est ergo ut mittantur qui praedicent Cor Jesu et ostendant in saeculis supervenientibus abundantes divitias gratiae in bonitate super nos.

Quapropter instituti sunt Missionarii ejusdem Sacratissimi Cordis Jesu.

Propter excellentiam hujus devotionis, et ad sananda tot et tanta mala magis ac magis ingravescentia, interest ut sacerdotes quidam ad hanc speciatim vocationem informentur, et tam efficax remedium notum faciant et adhibendum curent.

Statim ab exordio ab Eminentissimo Cardinali Du Pont, Archiepiscopo Bituricensi, Societas Exolduni vulgo Issoudun adunata erectaque, fuit laudata approbata et canonice solemniterque instituta. Et nunc ab illustrissimo et amatissimo Archiepiscopo Le Prince de La Tour d'Auvergne, benedictione et suffragio amplificatur.

Triplici religionis voto simplici obstricti perseverant Missionarii a SS. Corde Jesu non solum omnibus apostolicis muneribus gratis et pro Deo indesinenter operam navant, sive per pia exercitia praesbyteris et fidelibus subministranda, sive per educationem christianam puerorum in Collegiis, et sapientem ac piam Clericorum directionem et institutionem in Seminariis, sive etiam per officia parochialia aliquando sub Ordinariorum regimine explenda, si Sanctitati Vestrae placuerit, sed adhuc solemne habent, ad populorum aedificationem, austerioris vitae et religiosae perfectionis exemplum praebere.

Et jam habet Societas multa signa protectionis Sacratissimi Cordis Jesu, necnon et B.M.V. Immaculatae. Etenim quinque domos possidet Societas.

In domo principali, quae est caput totius Societatis, Exolduni vulgo Issoudun, quindecim sunt sacerdotes, voto ad sacerdotium vocati, et tres fratres laici coadjutores.

In noviciatu Montisludi vulgo Montluçon, in dioecesi Molinensi, decem sunt alumni.

Et ad diversas regiones, praesertim in Bituricensi, in Molinensi et Augustodunensi dioecesis, radices ac ramos jam extendit Societas, annuentibus imo et petentibus Episcopis.

In Bituricensi enim Archidioecesi (praeter domum principalem ubi sunt decem Religiosi professi Missionibus et variis exercitiis spiritualibus intra et extra Galliam vacantes), in Collegio Casa Sti Benedicti vulgo Chezal-Benoît, novem vivunt Nostrae Societatis sacerdotes educationi christianae centum et viginti puerorum intenti.

In Molinensi dioecesi, in civitate Montislucii vulgo Montluçon, (Praeter Noviciatum), tres sunt adhuc Religiosi Missionibus et Exercitiis parochialibus sese adhibentes.

Et in dioecesi Augustidunensi, in civitate vulgo Tournus, sex sunt ejusdem Societatis Sacerdotes exercitiis parochialibus, missionibus et educationi christianae puerorum operam praestantes.

Neque profecto ex viginti et octo et ultra datis aliunde testimonialibus litteris ambigi potest quin apud fere omnes sive Gallia sive aliarum gentium Antistites benevolentiam et approbationem eximiam in laudibus obtinuerit nostrum Institutum.

Cum ingenti gaudio Missionarii a Corde Jesu missionibus, exercitiis spiritualibus educationi christianae puerorum in Collegiis, et sapienti ac piae Clericorum directioni et institutioni vacant.

Praesbyteros saeculares, scientia et pietate conspicuos in variis provinciis aggregatos habent.

Per talem Associationem prosequatur renovatu Cleri saecularis, et gloria, cultus ardens, amor vehementissimus Sacratissimi Cordis Jesu, necnon et honor B.M.V. Imm.

Tandem, scholam clericalem, benedicente Deo optimo maximo, instauravit Casa Sti Benedicti vulgi Chezal-Benoît, in dioecesi Bituricensi, nostra minima Societas. Ibi viginti et ultra Alumni quotannis ingressum habent, et ad Vocationem nostram accurate informantur, ita ut numerus membrorum Societatis sic certissime crescat de anno in annum. Tale Seminarium est pro nobis principium et fons multiplicationis, Deo providente.

Quidam vero sint sensus Missionariorum a SS. Corde Jesu erga S. Apostolicam Sedem, satis superque demonstrant Antistitum littera testimonialia in volumine collectae, et caritativa illa tributa quae quotannis, in sublevandis Ecclesiae necessitatibus, ultro impendunt. Illam quam ex intimo Corde erga Petri Sedem sentiunt devotionem atque reverentiam operibus et factis significare volunt, Deo adjuvante. Quoad doctrinam, omnia tenemus quae tenet S. Romana Ecclesia, semper et in omnibus Pontifici infallibili credentes et obedientes.

Quoad autem bona temporalia in Dei providentia confidat Societas.

Attamen, in Domino quasdam habet possessiones, scilicet quinque centena millia francorum, et ex redditibus necnon et ex eleemosynis Christifidelium vivunt ejus membra.

Idecirco plurimi Galliarum Episcopi (30) per litteras authenticas, praefatam Societatis nostrae Approbationem a sanctitate Vestra humiliter petunt.

Eamdem R.R. Archiepiscopus Bituricensis, le Prince de La Tour d'Auvergne instanter postulat

Et nos suppliciter et enixe efflagitamus

**Sanctitatis Vestrae  
Beatissime Pater**

Humillimus ac devotissimus servus ac filius

**J. Chevalier**

Superior generalis Missionariorum Sacratissimi Coris Jesu.

Exolduni, Bituricen.

In domo Sacratissimi Cordis Jesu,

vulgo Issoudun, diocèse de Bourges, maison du Sacré-Coeur

die vigesima quinta decembris MDCCCLXVIII,

in festivitate Nativitatis Domini Nostri Jesu Christi.

De mandato

**P.P. Malabat**  
Secret. Gen.

**Article 210**

*To Pope Pius IX.*

*Original in MSC archives, Rome.*

D 18681225A

Ametur ubique terrarum Cor Jesu sacratissimum !

Beatissime Pater,

Julius Chevalier, presbyter archidioecesis Bituricensis, superior Societatis Missionariorum a Sacratissimo Corde Jesu dictorum (vulgo: Missionnaires du Sacré-Cœur), Exolduni (vulgo Issoudun) erecta, una cum Sociis infrascriptis patribus, ad pedes Sanctitatis Vestrae humiliter provolutus, supplex orat ut hanc Societatem.

A principio jam laudatam, approbatam et canonicè solemnerque institutam ab Eminentissimo Cardinale Du Pont, Archiepiscopo Bituricensi,

Nunc vero ab Illustrissimo amatissimoque Archiepiscopo Le Prince de La Tour d'Auvergne benedictionibus suffragiisque amplificatam,

Apostolica Benedictione die 20<sup>a</sup> septembris 1860 ditatam,

Multis demum ab Episcopis Galiae aliarumve gentium litteris commendatam benevolentissimis;

Libeat Sanctitati Vestrae approbare atque datis epistolis confirmare praedictam Societatem et constitutiones.

Sanctitatis Vestrae

**Beatissime Pater**

Humillimus ac devotissimus servus et filius

J. Chevalier  
mis. SC. sup.

Exolduni, Bituricen.

In domo Sacratissimi Cordis Jesu,  
vulgo Issoudun, diocèse de Bourges  
Maison du Sacré-Cœur.

Die vigesima quinta decembris MDCCCLXVIII

In festivitate Nativitatis Domini Nostri Jesu Christi.

*Basic personal details of the named supporting group requesting the Society's ratification.*

*A. Mousseaux has already been noted, article 205 above.*

*François Miniot born May 26, 1830, at Charost, a priest since June 1854, an MSC since September 1889. He had been Jouët's assistant in Rome, likewise with Fr. Ramot at Saint-Gérand. Went to Barcelona in 1882 where he became Superior. In August 1886 he went to Paris. He became Procurator for the Missions at Marseilles and Superior in 1895. He died on January 4, 1903.*

*Ledoux Rémy was born at Issoudun, October 3, 1842. Left the Society in 1874; died in Belgium, June 6, 1909.*

*Pierre-Paul Delabat, was born December 29, 1832, but there's nothing available about his background; intelligent, he excelled as a preacher; left in 1869 after the election of the Superior General*

*J.F. Vigenat was never professed, but he was ordained priest on December 22, 1855. He became bursar at Chezal-Benoît and then at the Sacred Heart, Issoudun, before he broke off links with the Society from the autumn of 1877.*

*Marie Jean Charles, born 1835, was Superior of the Chezal-Benoît college until 1875, and then Superior of the Petite Oeuvre until 1878 when he became director of the Issoudun scholasticate, He went to Watertown on Visitation, Autumn 1979. After the expulsions he went to Spain where he died on April 26, 1883.*

*Jean-François Hamel was born at Montjoie April 14, 1828, and ordained priest June 2, 1860. He was a curate in Issoudun at the time of his death, November 27, 1800, following a serious accident.*

*Joseph Adolphe Moreau, born November 1, 1822, at La Chartre, was ordained to the priesthood in 1847, entered the Novitiate in October 1868; in 1869 he became supervisor of studies at the Chezal-Benoît college. He returned to the diocesan clergy in 1870, dying at Saumur, February 24, 1909.*

*Albert Désiré, born September 30, 1831, became a priest in 1866, December 22. Head of discipline at Chezal-Benoît and then military chaplain in the 1870 Franco-Prussian War; from Arles he left the Society in 1878.*

**Article 211**

L 18681227

*To Father Jean-Marie Vandel at Lavagnac.*

+

Issoudun, December 27, 1868  
St. John

Yes, dear Father, stay until Easter and return to us refreshed by thirty years.

*Vandel was the guest of Madame de Puységur at Château de Lavagnac, his sixth visit, and had been there since the end of October, remaining until the Feast of St. Joseph, March 23, 1869. Less than a fortnight later, Madame de Puységur died on April 4.*

We shall be pleased to accept in the Petite Oeuvre the boy you are getting ready.

*Pierre Allary de Lavagnac, arrived with Vandel when he returned on March 23. He would leave the school, Chezal-Benoît, three years later, October 17, 1872.*

I am very busy.

Cheerio, dear Father.  
J. Chevalier, Mis.SC.

I wish you a happy St. John feast day and a good New Year.

**Article 212**

L 18681228

*To Father Victor Jouët, MSC, Marseilles.*

+

J M J

Issoudun, December 28, 1868

Dear Father,

Do not get worked up... all your problems are a good portent. The Devil never unchains himself against what is insignificant. Our Lady of the Sacred Heart will win out, and you will be a zealous missionary. As for the challenge which you fear, it will be no more than absurd... If it ever comes to pass, you will have just one thing to do: disengage and come straightaway to Issoudun. You are within your rights. Fear nothing, therefore, dear Father, all this fuss will turn to your advantage and facilitate your release from fretful exile. Bishop d'Anagni's letter is splendid (*see below, Article 220*). I shall pass on your messages to dear Fr. Vandel. All our confrères here send you good wishes. I wish you a happy New Year and an imminent arrival among us.

Cheerio dear Father.  
J. Chevalier, Mis.SC.

My regards to Father Deidier.

## 1869

**Article 213**

To Father Paulin Georgelin, MSC, Tournus.

L 18690103

+

Issoudun,  
January 3, 1869

Dear Father Georgelin,

Many thanks for your good wishes and all the interesting details you provide for me. I really am very pleased with our little Tournus community; I entreat the Lord to bless you more and more. It is through forgetfulness that I didn't inform your new confrère that I was accepting him as a novice. Indeed, yes, most certainly! Let him know how happy I am with his intention.

Be kind enough to inform our venerable confrère, the parish priest, that Fr. Malabat will go to Tournus and open the mission on Quinquagesima Sunday, February 7; from there he will go to Paraya-le-Montal; it is impossible to arrange things otherwise.

*It would appear that Pierre-Paul Malabat, born December 29, 1832, birthplace unknown, had joined the young community in 1868 most likely. He would appear to have left after September 1869 following the election of the General and his assistants.*

My regards to all our dear confrères, and very sincere good wishes to Fathers Chaumont, Gornn, Petit, Guillemain, etc. (*These are no more than 'affiliated' members of the Society.*) I shall be pleased to receive the revision (*correction*) of the canticles. (*Our Lady of the Sacred Heart, referred to in Chevalier's previous letter, December 10, 1868, to Georgelin.*)

Cheerio, dear Father. With all my heart I, the most unworthy of all your brothers, bless you.

J. Chevalier, MSC.

All the confrères warmly greet you.

**Article 214**

To Father Paulin Georgelin, MSC, Tournus.

L 18690202

+

J M J

Issoudun, February 2, 1869

Dear Father,

I leave for Rome tomorrow morning: you have received my latest letter and my last message.

Here is my address: St. Brigit's Convent, Piazza Farnese, Rome. I gave Fr. Piperon the Latin manuscript to be sent on to Fr. Pigelet. Pray earnestly for me. I shall write to you; I am in a great hurry.

Cheerio, Father.

Always yours,  
J. Chevalier, MSC.

**Article 215**

To Pope Pius the Ninth.

L 18690202a

Beatissime Pater,

Julius Chevalier, Superior Missionaaroirum SS Cordis Jesu, Exolauri vulgo Issoudun, diocesis Biturichensis in Gallia, a Sanctitate Vestra suppliciter efflagitatut libeat Paternitate Vestrae concedere et imperfiri indulgentiam centum dierum infra scripta invocations. (*Chevalier requests an indulgenc of one hundrd days for the following memorium prayers.*)

Remember, Our Lady of the Sacred Heart, the limitless power your divine Son has granted you over His adorable Heart! Full of confidence in your merits, we come to implore your protection.

O Sovereign Queen of the Heart of Jesus, that heart which is the inexhaustible source of all graces, and which you can open according to your wishes in order to pour out upon mankind all the riches of love and mercy, of light and salvation therein contained, bestow on us, we beseech you, the favours we ask for... No, we cannot suffer a refusal and since you, Our Lady of the Sacred Heart, are our Mother, favourably receive our prayers and graciously grant our requests. So be it.

Sacritatis Vestrae,  
Beatissime pater,  
Humillimus ac devotissimus servus et fillius

J. Chevalier, Mis.SC.

**Article 216**

*To Father Victor Jouët, MSC, Marseilles.*

L 18680210

+  
J M J

Santa Birgitta  
Piazza Farnese  
Rome

February 10 1869

Dear Father,

Good day... How are you? For myself, I am in very good health. I am in Rome since Saturday last. I am busily engaging myself with our interests: the setting up of the archconfraternity and the solemn coronation will only be achieved with great difficulty. As for the approval of our little Society, it would seem that this can be achieved rather easily thanks to the marked support of the Archbishop of Bourges, and the twenty-eight letters from other bishops supporting our distinguished Archbishop.

Pray earnestly for me and enlist others to do the same. Tell me how are things with you? What is happening in your relationship with Bishop Place? What shall I do in Rome in this respect? My regards to the parish priest of Château-Gombert and to Fr. Deidier. Next week I shall have an audience with the Holy Father. I shall present him with 5,000 francs (*roughly 1800 euros*) and a bronze statue, 0.60 centimetres, of Our Lady of the Sacred Heart. I have brought the two diadems to be blessed. They are lovely.

Cheerio, dear friend. Always, believe me, wholly yours in Our Lord.

J. Chevalier, MSC.

**Article 217**

*To the Fathers of the Sacred Heart, Issoudun.*

L 18690212

+  
J M J

Santa Brigitta  
Piazza Farnese  
Rome, Italy  
*Undated, but Papal  
audience took place on  
Friday, February 12*

Dear Sacred Heart Fathers,

I have been in Rome for the past eight days. Today, following varied procedures, I was able to present the complete dossier of our undertaking to the Sacred Congregation. We have been given the most hopeful assurances about the approval of our little Society. Pray earnestly and have prayers said. I am due to meet the Holy Father today and ask him to give his apostolic blessing to us all. I hope to leave Rome within fifteen days.

Good wishes, dear Father, everywhere I kneel down I pray for you and your work. Do not forget me.

Devotedly yours in the Lord.

J. Chevalier, MisSC.

**Article 218**

*To the Sacred Heart priests, Issoudun.*

L 18690214

+  
J M J

Rome, February 14, 1869

These few words in haste, dear friends,

Yesterday I had my audience. The Holy Father was exceptionally kind. The presentation of the statue very greatly pleased him; he found it quite charming. The two crowns drew his appreciation. I had to exhibit them to all the Vatican Cardinals, Bishops, Prelates and other distinguished Vatican personages: Cardinal Antonelli, General Kanzler, the Army Minister, Monsignor de Mérode, Monsignor Pacca, Monsignor Ricci, etc. etc. They all thought they were delightful.

The Holy Father freely grants the privilege of a solemn coronation in his name; he read with interest the "Remember" (prayer) to Our Lady of the Sacred Heart; he grants a 100 days' indulgence for its recitation, but only within the diocese of Bourges for the time being; otherwise we must contact the Congregation to obtain general indulgences. The Holy Father was very pleased when the title of Our Lady of the Sacred Heart was explained to him; wishing to become a member of the Association, he offered his name and I gave him his entry form. I enrolled in the enterprise all the Vatican bishops and prelates. I must return these with their Association membership forms. (*The Rome archives have two copies of Chevalier's letter, in both of which "association forms" become "admission forms".*) Send me immediately twelve large pictures of Our Lady of the Sacred Heart.

The Holy Father gave me as a souvenir the pen he wrote with; we shall hold on to it like a relic. (*It is now part of the Chevalier Museum, Issoudun.*) He listened intently to the history of our little Society; he informed me that he will be pleased to give it his approval as soon as the Congregation makes its report. I left our complete dossier with the Congregation on Friday. The gentlemen there gave me every reason to be optimistic. The result seems assured, but it will take a long time and I shall not wait over for it. I hope to be back within fifteen days. To begin with, the Association will be raised to Archconfraternity status within the diocese alone, and then the rest will follow later. My regards to our dear confrères, Bazire, Albert, Moreau, Gaffino, Hamel, Penasson (*lay brother*), Henri, Laprade, Jean; and André, Silvain, Louis. I pray very much for you all; wholly yours in the Lord.

J. Chevalier, Mis.SC.

I shall send you on this week for the Annals an account of my audience.

**Article 219**

L 18690214a

*To Mademoiselle Marie du Quesne, Issoudun.*

+  
J M J

Santa Birgitta Convent,  
Piazza Farnese,  
Rome,  
February 14, 1869

I would like to think, my child, that you are restored to health. (*Marie was in her 18th year.*) I remembered you in all the sanctuaries I visited. I prayed for you and your mother at the tombs of the Holy Apostles, at St. Paul's (*outside the Walls*), at St. Mary Major, at St. John Lateran, at the Holy Cross of Jerusalem, at St. Sebastian's, at the Mamertine prison, at the Coliseum, etc. etc. I saw the Holy Father yesterday and asked him, naming you, for a special blessing. His Holiness was pleased to do so and I forward it to you straightaway. The Holy Father has been incredibly kind. Presenting the statue of Our Lady of the Sacred Heart made him greatly pleased, and he placed it on his desk. The two crowns delighted him and attracted the admiration of everyone in the Vatican.

Devotion to Our Lady of the Sacred Heart particularly pleased the Sovereign Pontiff; he asked me a lot about Issoudun and looks upon it as very fortunate to be chosen as the centre of this new devotion.

*The letter addressed to the Associates, February 22, 1869, published in the Annals, March 1869, together with other letters in April, May, conveys the same message.*

The Pope was so approving of this new Marian title that he favoured it with the privilege of a solemn coronation in his name and '100 days' indulgence when accompanied by the recitation of "Remember" Our Lady of the Sacred Heart, and then he wanted to become a member of the Association; whereupon I made out his association membership. I enrolled all the Vatican Cardinals, Bishops and Prelate, even the Army Minister General Kanzler who was in attendance. The Holy Father gave me his writing pen as a souvenir. I shall be showing it to you. (*See above, article 218*)

My regards to Madames du Quesne, Cottereau (*the latter du Quesne's aunt*), Father Fosset (*1803-1890, Regent of Studies at Chezal-Benoît College, guest presently of du Quesne at Issoudun*), to Sister Zélie, to the kind Sisters of St. Vincent, etc. etc.

Cheerio, dear child; pray especially for me.

Until very soon, wholly yours in the Lord.

J. Chevalier, Mis.SC.

**Article 220**

L 18690220

*To Father Victor Jouët, MSC, Marseilles.*



+  
J M JRome, Santa Birgitta, Piazza Farnese  
February 20, 1868

Dear Father,

Thank you for your kind letter and the enclosed medal. I received today the new official communication that the Holy Father endorses the solemn coronation in his name of Our Lady of the Sacred Heart, and the setting up of the Association as an Archconfraternity for the diocese of Bourges alone; I am told that we shall have it next year for France and then for the rest of the world. The Sovereign Pontiff has granted 100 days' indulgence for the "Remember" (*Our Lady*), but once more only for the Bourges diocese.

I don't know who the French bishops are who sent a petition to Rome against the devotion to Our Lady of the Sacred Heart; they failed to succeed. The Congregation of the Index (*sic! The Holy Office, latterly of the Doctrine of the Faith*) has intervened and is seriously looking into this devotion. It has been found orthodox and beyond reproach, but certain isolated phrases found in the Annals were considered to be (*doctrinally*) excessive. The Congregation, therefore, paid no attention to the complaints of these bishops. We do well to weigh our words in the Annals and give no cause for surveillance.

The Pope was delighted with the statue, placing it on his desk. He liked the two crowns and blessed them wholeheartedly. He became enrolled in the Association, and I gave him his entry formula, he giving me his writing pen as a souvenir, a souvenir we shall hold on to. His Holiness again blessed all Missionaries of the Sacred Heart, the Association of Our Lady and all the associate members.

The Bishop of Anagni in the Pontifical States is setting up canonically in his diocese, through decree, the Our Lady of the Sacred Heart Association, and he has published in Italian a little brochure on Our Lady of the Sacred Heart which I have and will let you see.

I have broached here the delicate situation in regard to your bishop. I have been advised to ask you to be very prudent, to bear up patiently and await the providential moment. "If Fr. Jouët," it has been stated, "leaves his diocese impetuously, his bishop, almost certainly, will write to Rome against the Missionaries of the Sacred Heart, and his complaint will hinder your approval."

Accordingly, dear Father, stay calm; say nothing about Our Lady of the Sacred Heart in the diocese because your bishop is opposed (*to this devotion*), and wait until the good Lord breaks the chains of your captivity. Bishop Place will become weary and grace will move his heart. We shall pray fervently for this; I ask this favour from the holy Apostles (*Peter and Paul*). As for the official approval of our little Society, I do not know when this will come about as everything moves slowly in Rome. I return to Issoudun in fifteen days' time.

Cheerio, dear friend; I wholeheartedly greet you.

J. Chevalier, MSC.

#### Article 221

D 18690222

*To the Associates of Our Lady of the Sacred Heart.*

Rome, February 22, 1869

Dear Associates,

We are in Rome for the past two weeks, your prayers accompanying us; blessings upon you. Eight days after our arrival it became possible for us to kneel before our beloved Holy Father, Pius the Ninth, placing at his feet, as a token of our profound respect, a bronze statue, gifts and two crowns.

1. The statue is a faithful reproduction of the magnificent marble statue of Our Lady of the Sacred Heart expertly reproduced by one of the most distinguished artists in Paris, sixty centimetres in height. The Holy Father admired the elegant shape, the finesse of the work, its sublime expressiveness. The onyx pedestal adorned with the Papal arms also engaged his attention. The statue was placed on his desk under the gaze of the great Pope of Mary. That is its proper location: certainly it is a worthy setting, and we can also say that it is appropriate. In effect, Our Lady of the Sacred Heart expresses the two great devotions of Pius the Ninth. Everyone knows that the Holy Father has placed all his hopes in the Heart of Jesus. It is He, as he said, who will heal all our afflictions. It is from this divine source of all graces that he (*the Pope*) finds the help he needs, the light, strength and courage needed in the difficult times we are passing through. Everyone knows also that Pius the Ninth expects everything from Mary; with the Church he acknowledges her as the Treasury of Heaven, the Mediatrix of God's gifts, the Deliverer from our evils. Contemplating then the picture of Our Lady of the Sacred Heart, what does she say to you? It means that Jesus has given to Mary the empire of his heart, confided to her the key to his divine blessings, and one must address oneself in confidence to His incomparable Mother to obtain these favours. Accordingly these thoughts captivated the heart of Pius the Ninth, and such a well-loved Pontiff was delighted to accept the statue presented to him, and he charged us, pious associates, to convey to you his wholehearted acknowledgement.

2. The gifts. We would like to have all the world's riches and place them at the feet of Jesus Christ's Vicar. Where would one find a more worthy subject of concern, greater distress, and more deserving of attention? If the gifts did not quite

meet our wishes, they were, to say the least, expressive of the most wholehearted devotedness and the most profound regard. Five thousand francs (*about 18,000 euros*) is not that much, but for all that it is a great deal if one thinks of the way it was collected. This sum is indicative of heroic sacrifices, perspiration, concern, privations of every kind. God has counted the cost of it all and weighed the merits. Since it is Our Lady of the Sacred Heart who has made possible these contributions, it is she who should be asked to present them. In the base of the statue there is an artistically executed drawer which a mechanism opens and closes. The 5,000 francs were placed within, and with the lightest touch the offerings were displayed before the amazed gaze of the Venerable Pontiff.

"Oh, how wonderfully good Our Lady of the Sacred Heart is," Pius the Ninth exclaimed.

"Most Holy Father, we hope she will be like this always."

"Where, then, is this miraculous Virgin?"

"In Issoudun, at the very centre of France, in the diocese of Bourges."

"Your town is blessed; I bless it together with all your confrères and associates."

"Most Holy Father, there is something else to bless."

3. The diadems: We then uncovered the two diadems. Pius the Ninth was both surprised and amazed, surprised by so much splendour, amazed by so much generosity. He looked over for a long time this artistic masterpiece, and the good taste exhibited in designing these precious stones. He greatly appreciated the artist's idea to leave what was offered in its original form so that the donors could recognize their gifts. The explanation we offered the Holy Father about the origin of these two diadems moved him to tears. "Our Lady of the Sacred Heart must be very much loved," he declared, "for the associates to have adorned her with such a lovely crown! I am delighted to bless it and grant the privilege which you are looking for. For the rest, you will go to his Eminence Cardinal Clarelli and ask him to write you an instruction so that the coronation of Our Lady of the Sacred Heart can take place in my name. I delegate your distinguished and pious archbishop for this ceremony."

We have the brief in our hands. The diadems attracted the admiration of all the Vatican; His Eminence Cardinal Antonelli, Monsignors Pacca and Ricci, etc., etc. found them delightful. His Excellency, the Army Minister, General Kanzler and the Noble Guards could not take themselves away from admiring them.

The Holy Father, thanks to the supportive letters of His Grace the Archbishop of Bourges, received us with the most exquisite courtesy. Since we were continuously kneeling at his feet, Pius the Ninth took us by the hand saying: "Rise up and give us news about your work... How many associates have you?"

"Most Holy Father the number exceeds two millions and the confraternity is only four years in existence. It is remarkable! – Here are the Annals of Our Lady of the Sacred Heart which we are pleased to present to your Holiness in asking you to bless them. You will read most assuredly in this publication what the Association does."

Pius the Ninth remarked as he opened and looked through the Annals: "Indeed! I wholeheartedly bless the enterprise. And the other book, what does it treat of?"

"Holy Father, it deals with devotion to Our Lady of the Sacred Heart from the point of view of theology and tradition, and includes letters from bishops who offer support."

The Pope opened the book, looked at the document which authorized the association, beginning with the words: Pope Pius the Ninth (*Pius PP IX*)... "Do you know this Pius the Ninth?" he asked, laughing.

"Yes, most Holy Father, we know him, we love him, we honour him. May Heaven keep him with us for a long time to come in our love!"

"What is the specific aim of this Association?"

"Most Holy Father, it is to confide to Our Lady of the Sacred Heart a successful outcome for difficult and desperate situations in both the spiritual and temporal order. The members of this confraternity, spread throughout the world, would be greatly pleased if your Holiness became part of the Association."

"With pleasure," His Holiness replied, "but what must one do?"

"Most Holy Father, give your name and say twice daily: Our Lady of the Sacred Heart pray for us."

"It's easy," he added.

Then our beloved Pope wrote on a sheet of paper he handed to us: 'Pius the Ninth who wishes to love the Blessed Virgin Mary'. What humility! Who has done more for Mary than Pius the Ninth? Who has ever shown to her so many loving gestures? And it is this great Pope, who promulgated the dogma of the Immaculate Conception, who is proclaimed by all to be the Pope of Mary, who dares to write like this.

Next we presented him with his entry form and the letters of Archbishop de la Tour d'Auvergne petitioning the making of the Association into an Archconfraternity. His Holiness granted this favour for the Bourges diocese only; a little later this privilege will be extended to France and then made worldwide. He presented us with the pen which he usually used and with which he gave his signature to the requests asked of him.

The Holy Father blessed us once more, we kissing his venerated hand, full of God's gifts, that hand raised towards heaven disarmingly and favourably, that hand which only opens in order to bless and spread what is beneficial. We withdrew; our hearts uplifted and overcome with joyful emotions which we shall be happy to share with you.

J.C.

Missionary of the Sacred Heart

**Article 222**

L 18690303

*To Caterina Volpicelli, Naples.*+  
J M J

March 3, 1869

La vostra cara e piccola casa, egli dice, ove si respira la piet  o si gusta la gioia pura di Dio,   stata per me il vestibolo del Cielo. Oh! come son felice del mio viaggio! Quanto ringrazio il Signore nostro delle sante emozioni ch'egli mi vi ha fatto provare! Il loro ricordo rester  scolpito sempre nel mio spirito. Io m'ho avuto le pi  dolci consolazioni dalle vostre opere, dalle vostre piccole riunioni, dalle nostre piccole conferenze, dalle nostre conversazioni. Il terz'Ordine del Sacro Cuore ha un bello avvenire nella vostra cara citt : il nostro Divin Salvatore vuol servirsene per ritemperare le pie anime nel suo amore e condurle alla pi  alta perfezione.

E il Cuore adorabile di Ges  vuol servirsi di voi, figliuola mia, per stabilire il suo regno nelle anime generose che vogliono donarsi a Lui. Pur custodendo il senso della vostra debolezza ed indegnit , siate per  piena di confidenza e di abbandono. Voi non sarete affatto sola per sostenere il compito laborioso: Nostra Signora vi conforter  con la sua grazia, i suoi lumi ed il suo divino amore. Voi sarete lo strumento di cui egli si servir  per agire e fare il bene.

*See the immediate following letter to Caterina Volpicelli, Article 223, encapsulating what is above.*

**Article 223**

L 18690311

*To Sister Caterina Volpicelli, Naples.*+  
J M J  
May the Sacred Heart of Jesus be everywhere loved!Santa Birgitta,  
Piazza Farnese, Rome  
March 11, 1869

My dearly beloved daughter in Christ,

I am indebted to you for all the details presented to me; they have greatly interested me. The development of the Our Lady of the Sacred Heart association doesn't in the least surprise me; Naples remains a city of faith. Devotion to the most holy Virgin and to the Sacred Heart will be its salvation.

I am forwarding what will stir the zeal of the associates. I am sending on to you by post three parcels, one containing two large reproductions of Our Lady of the Sacred Heart; the other contains four photographs of Our Lady of the Sacred Heart which I had developed in Rome. Do as you wish with them. You could, perhaps, give one to the Amati Sisters as a reward for their zeal. The same parcel contains, in addition, many of the Association's circulars which I had printed in Italy with the "Remember" (*Our Lady of the Sacred Heart*). The third parcel contains only those circular letters and the "Remember Our Lady of the Sacred Heart" prayer sheets. You have therefore in all this enough for propaganda purposes. I have written to Issoudun asking the Association's sub-director to forward immediately a certain number of large Our Lady of the Sacred Heart reproductions, and of St. Joseph, together with Association forms and the prospectus of the "Little Work".

I pray earnestly for all your intentions, my child. I hope the Sacred Heart of Jesus will bless your devout expectations and lead you towards the perfection to which you aspire. Courage and confidence! I see in you devoted work which could become very worthwhile for Naples. I pray for a unity drawn from other work of the same kind, or close to being so, which you have mentioned to me. Keep me well informed about all that's happening to our well-loved daughter. If you feel drawn to open the depths of your heart to me, dear child, you may do so in total discretion. I should be very pleased to aid you with any advice and help you as much as possible. You may count on my devotedness and support; they are unlimited. I am replying briefly to dear Sister John of the Sacred Heart's letter. As for Sister Marie, tell her not to worry too much, and that I pray continuously for her. Remember me to all your dear companions and all the sisters. I always have them in mind before the good Lord. I think it likely that I shall not be leaving before Holy Week. My work is not advancing as quickly as I expected. Pray then that there will be a successful outcome. If my presence in Naples was needed, I would wholeheartedly return next week for two or three days, but at this moment I do not see the purpose of such a journey, unless you see things otherwise. If within three years I shall be returning to Rome for the definitive approval of our little Society, I shall not fail to go and see you. My regards to Very Reverend Father Matera and Father Caprioli (*chaplain to Caterina Volpicelli and private tutor to Countess Fresco's children*).

Cheerio, my very dear Daughter in the Lord. I commend myself most especially to your fervent prayers. Your father in the Lord blesses you and all your sisters.

J. Chevalier, MisSC.

**Article 224**

L 18690312

*To Father Victor Jou t, MSC, Marseilles.*+  
J M J*Undated; likely early March, 1869*

Dear Friend,

I have left Rome. I bring with me our decree of approval; it is splendid. The Sacred Congregation is very pleased with our little Society. Within three years we should have definitive approval. May God and Our Lady of the Sacred Heart be praised!

In the interests of our little Society, you are advised, despite our support, not to leave your diocese given your bishop's attitude. That which you can and must do is to continue making it known that you want to enter the Missionaries of the Sacred Heart. Are you coming to see us over Easter? I shall have some interesting news for you to hear. From the 19th of this month I shall be in Issoudun. I am not going to Marseilles. See you soon. My regards to Fathers Juvat, Deidier, Jourdan, etc.

Cheerio, wholly yours,  
J. Chevalier, MisSC.

**Article 225**

*To Father Paulin Georgelin, MSC, Tournus.*

L 18690312 A

+  
J M J

*Undated, possibly the same  
date as that addressed to  
Jouët above*

Dear Father Georgelin,

I have left Rome bringing the decree of approval for our dear Society of the Sacred Heart. The Sacred Congregation was very pleased with our Constitutions and the spirit which animated them. In three years we shall have the final approval... How we must thank the good Lord! I shall be in Issoudun from the 19th of this month. I wrote to you from Rome as soon as I arrived, and did not get a reply; this forgetfulness on your part disappointed me. My regards to the parish priest. Cardinal Dom Pitra asked to be remembered to him. He is very supportive of us. Our regards to all our dear confrères.

Cheerio, dear Father.

Wholly yours in CJ,

J. Chevalier, MisSC.

Father Gonon wants a blessing. When does his novitiate begin?  
The picture of St. Joseph for his feast.  
A visit from Father Superior and Fr. Vandel.

**Article 226**

*To the Our Lady of the Sacred Heart Associates.*

D 18690325

On Returning from Rome

I

A Word of Thanks

Issoudun, March 25, 1869

Feast of the  
Annunciation

Dear Associates,

The letter which we were pleased to write from Rome to you, following the very kind audience with our Holy Father the Pope, will have made you aware of the recent, wonderful, privileges granted to the Our Lady of the Sacred Heart Association. The setting up of an Archconfraternity in the diocese of Bourges, the solemn crowning of Our Lady of the Sacred Heart at Issoudun, Pius the Ninth himself adding his signature to the list of associates, all of this was necessarily a source of rejoicing for your fervent souls, and we are in no way surprised that everywhere this news was waited on with expected impatience or heard with very great rejoicing.

We still have interesting things to add about this thousand times blest journey; the impact of your prayers, dear associates, was as fully effective and as speedy as we dared hope for, knowing from your experience and our own the impact most wonderfully brought each day by Our Lady of the Sacred Heart, in serious and difficult concerns. Each of us justifiably observed in Rome that the diverse issues, the many and varied activities of the Rome Congregations with the Council about to take place (1870), the very importance of our own undertakings, would have made us expect long delays. In fact it was not like that at all, and it was our duty to acknowledge publicly our appreciation of the kind welcome of which we were the recipients everywhere, and in particular, dear associates, we cannot thank you warmly enough for all those prayers of yours which so forcefully helped us in our undertaking.

II

Approval of Our Constitutions

The second reason which drew us to the Eternal City was that of having our Society of the Missionaries of the Sacred Heart of Jesus approved canonically. Thirty-two cardinals, archbishops and bishops wished to be associated with the distinguished Archbishop of Bourges, His Grace de la Tour d'Auvergne, to petition forthwith this estimable favour from the Holy See. The

Sacred Congregation of Bishops and Religious, commissioned by Pius the Ninth to examine carefully our Constitutions, set itself immediately to work, displaying a zeal which we shall forever remember, and, following the favourable verdict on our Rule, we received from His Holiness the decree (*of approval*) we had been expecting. This decree, so full of compliments, the most delightful appreciation we could have from the Holy Father, is drawn up with such tactful care and touching piety that we were moved to tears; it is stated among other things and right from the beginning that this new religious Society began on the 8th of December, 1854, the very day the dogma of the Immaculate Conception was proclaimed... This is to say that therein one finds the role of Mary, who later we would proclaim Our Lady of the Sacred Heart.

Nine years ago when for the first time we found ourselves at the feet of Pius the Ninth, explaining bashfully the emergence of our youthful congregation, the august Vicar of Jesus Christ remarked with warmth: "I would like many priests to become associated with your work..." and he added: "quickly increase your numbers and I shall give you the approval you presently lack...". These words became prophetic for us and are being fulfilled today. Our joy cannot be put into words, and our most express thanks are directed towards all who have contributed by their influence and insight to such an important undertaking, now crowned with such a wonderful success.

All our expectations were for the most part fulfilled following a few short weeks' sojourn in Rome, and we went and placed ourselves at the feet of the Holy Father to thank him from the bottom of our hearts for his particular kindness to us, and assure him that our personal development, that of all those who are associated with our work, and especially the numerous Our Lady of the Sacred Heart associates, would increase yet more in numbers day by day.

In this respect our little Annals will be, as hitherto, financially worthwhile for the Holy Father. The contributions which the pious generosity of our subscribers makes available, will be, as normal, mentioned in these pages sent directly to the Vatican, where a distinguished Roman prelate is voluntarily engaged to hand them on, himself, each month to Pius the Ninth, together with the copy of the Annals which our immortal Pontiff regularly receives.

In this second audience, our beloved Pius the Ninth provided further proof of his kindness, simplicity, and that paternal warmth of which he alone seems to have the secret. For the second time he wished to bestow his apostolic blessing on all the members of the Association of Our Lady of the Sacred Heart spread over the face of the earth.

May this renewed blessing of Peter's successor bring to pass all that is implied! Our minds will be more and more enlightened, our hearts filled with joy and our steps made firm in virtue.

### III

Right from the beginning following our arrival in Rome, we were eager to go and celebrate the sacred mysteries at the tomb of the holy Apostles so that they might be supportive. After our thanksgiving we saw, kneeling before the altar on a pre-Dieu, a young woman simply, modestly, dressed, but deeply recollected. A burning prayer, no doubt expressing all her present needs and future hopes, rose from her noble heart. Because of the presence of a bishop, the respect paid to her, and the accompanying entourage, we felt drawn to ask her name: "It is Pius the Ninth's niece, we were informed, Princess Marie-Pie, the King of Naples' sister, deprived of his states by the Revolution. On the eve of any important occasion she comes to pray to the holy Apostles." Taking from our breviary a blessed picture of Our Lady of the Sacred Heart and a note about the Association, we handed the printed card to the lady-in-waiting to be given by her to her Highness. The worthy princess was delighted to receive this little gift, looked attentively at the picture, placed it beside her book intending to look at it more closely on leaving the church, while continuing to pray fervently before the Lord. We ourselves soon left the tomb of the Apostles, and this little event was forgotten... But the picture of Our Lady of the Sacred Heart finished up in good hands. The royal princess cannot control her emotions when considering Mary's sovereignty over the Heart of Jesus. The royalty of this world who are so envied, who bring about so many imposed persecutions, and whom a breath of wind could destroy from one moment to the next, count very little for her before this irremovable Marian title, Queen of the Sacred Heart... She wanted to have a fuller explanation about this devotion which so attracted her, and seemed so significantly relevant. She wanted to find the priest who gave her the picture, and some days later, we heard, not surprisingly, that Our Lady of the Sacred Heart had chosen a new and devoted follower. Princess Pie wanted to know everything about the Association, each new detail making clear how this great soul was sensitive to Mary's glories. The two diadems which we had brought with us to Rome excited the admiration of the whole royal family, but on hearing that we were made Associates of Our Lady of the Sacred Heart, the rich as well as the poor, the princess became piously jealous... taking from her gown a brooch on which shone with royal-like splendour three very dear diamonds, humbly asking that we find a place for them in the diadem.

We were, for our part, moved by someone, herself affected by violence and injustice, interesting herself so expressly in the crown of a Marian statue, these royal hands joined so prayerfully in petitioning the privilege to be a devout follower of Our Lady of the Sacred Heart. The three diamonds have been encased in the crown and it is easy to pick them out because of their exceptional thickness and brilliance.

J.C.

Superior, Missionaries of the Sacred Heart

Riguardo a quello che voi provate, mia cara figliuola, non ve ne tormentate punto: ei non vi ha in esso alcun peccato. Le vostre antipatie, le vostre avversioni, le vostre ripugnanze interne, le vostre rivolte dell'animo e dello spirito, lo sconvolgimento intero della vostra natura, tutto questo è opera del demonio. Questo nemico della nostra salute vuol turbarvi, rendervi inquieta, strapparvi la pace, gettarvi anche nella disperazione, per forzarvi ad abbandonare la via della perfezione, nella quale camminate ed in seguito staccarvi dal Signor Nostro, che è la via, la verità e la vita. ...

Il divin Cuore di Gesù, satollo di oltraggi per l'indifferenza e l'empietà dei suoi figliuoli, ha scelto voi per vittima, affinché ripariate le ingiurie che si fanno al suo amore oltraggiato. Il calice che Gesù vi presenta è amaro ...; ma bevete lo coraggiosamente. Io posso affermarvi con tutta verità che in questo stato men che offendere Iddio, voi meravigliosamente meritate ...

Mia cara figliuola, io ve ne prego assai: non vogliate di più tormentarvi. Io prendo tutte le vostre miserie su di me: io ne rispondo innanzi a Dio. Credetemi; io ho troppa affezione per voi, per non dirvi la verità. Scrivetemi sovente e lungamente; ditemi tutte le miserie della cara vostra anima, poi che io ne sono il Padre. Non vi preoccupate punto; parlatemi con tutta semplicità, con effusione di cuore ed abbandono completo: voi riacquisterete la pace di cui avete sì gran bisogno ed io ringrazierò mille volte il Signor Nostro d'avermi condotto a Napoli per farmi conoscere.

**Article 228**

*To Father Paulin Georgelin, MSC, Tournus.*

L 18690416

Issoudun  
April 16, 1869

Dear Father,

Thank you for your kind letters and good wishes; I do not forget you either. I am pleased to hear that your health is good and the Tournus work gets on well. Father, I never said that your mass stipends were for you, that's to say they are for our house (*Issoudun*)...

*There is a line, or lines, missing here in this letter.*

Here are the arrangements relating to your presence in Tournus. The Tournus house feeds you, clothes you, pays for your journeys. Your mass stipends are for our Issoudun house. As for little contributions from different quarters, if they are not large I give you permission to use them according to your wishes and needs. You can make the promise mentioned in the Messenger (*magazine, Messenger of the Heart of Jesus*); I fully authorize you. My regards to all our dear Tournus confrères.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MisSC.

**Article 229**

*To Father Victor Jouët, MSC, Marseilles.*

L 18690419

Issoudun, April 19, 1869

Dear Father,

Your letter saddens me; I had not thought your bishop would so behave. The good God allows it. May His Holy Name be blessed! In order to make clear to Bishop Place that your vocation is neither imaginary nor of a day's duration, return from time to time to the issue...

Father Piperon takes the view that you should write a letter to the Holy Father asking him to give you permission to enter the Missionaries of the Sacred Heart, stating that you have had a vocation over five years, and that your bishop is opposed... etc. You could, if you think it worthwhile, address your letter to Monsignor Mercurelli, secretary for Latin letters, Via Mazzarino, N.22, beside the Quirinal. He knows French. You might request him to send it to the Holy Father and let you have the reply.

I await the end of the article about my trip to Rome. You have all the notes; be good enough to send them on to me. We do not want to be late for the Annals. There is also a little article to be prepared for the feast of Our Lady of the Sacred Heart, May 31 – and on the crowning.

Everybody here shares your troubles and longs for your arrival.

Cheerio, dear friend – I weep for you, but I like you so much. I have written to your dear sister, Mademoiselle Victorine.

I greet you most wholeheartedly. Wholly yours,

J. Chevalier, MisSC.

**Article 230**

*To The Our Lady of the Sacred Heart Association.*

D 18690426

Back from Rome  
(sequel)

Issoudun, April 26, 1869

On the devotion of the Romans to Our Lady of the Sacred Heart

Dear Associates,

These few days which we were so pleased to spend in the Eternal City would have been well spent if we only had the happy outcome mentioned in our last letter, but Our Lady of the Sacred Heart has wished to grant us further good evidence of her favours, a very full measure, and so much in keeping with her generous outpourings. Each day brings us fresh surprises, ever more pleasant, Rome presenting itself to us as the best tilled field of the Family's Father, as the well prepared ground where the Association of Our Lady of the Sacred Heart has put down, almost without our knowing it, strong and deep roots. It is for this reason that we were obliged, given the numerous appeals addressed to us from all sides, to have a little note in Italian on the Association, running to several thousand copies, immediately translated and printed in Rome itself.

But we were not the first to do this, and we could not have been more happy to find at the Civiltà Cattolica printing press a fascinating little Italian brochure on Our Lady of the Sacred Heart. (*The Civiltà Cattolica is the authoritative Jesuit monthly.*) This work, which presents the issue exceptionally well, was undertaken by His Lordship Pagliari, Bishop of Anagni, and benefited from two other Roman approvals. We already knew from the well-wishing relationship the good and learned Bishop had with us that the Association had been set up in his Pontifical State's diocese, but now we were pleased to gather that he had a pastoral instruction published in the same vein recommending this moving devotion to the faithful, honouring Mary's Sovereignty over the Sacred Heart as the Empress of the most sweet Heart of Jesus, Imperatricis dulcissimi Cordis Jesu. (*Official letter of the Bishop of Anagni authorizing the canonical setting-up of the Association in his episcopal See, February 2, 1869.*)

His Eminence Cardinal dom Pitra, the learned Benedictine, has happily welcomed this beautiful devotion which, dear associates, is your work, because the many graces obtained by your prayers have made known its sublimity, and calls to mind the greatly appreciated diocese of Autun where it experienced its first years of life, the diocese par excellence of the Sacred Heart of Jesus, and one of the most committed to Our Lady of the Sacred Heart. Many other cardinals, several bishops and many prelates have enrolled in the Association's registers following on Our Holy Father, the Pope. Monsignor Bastide has made himself promoter of our work and has placed all the Papal zouaves under the protection of Our Lady of the Sacred Heart.

We cannot forget either the Roman religious houses who, despite our short stay, made it possible to extend to us so much concern and interest. Let us name at least the French College whose distinguished Rector made himself the propagandist with respect to everything which has to do with our dear devotion; then the six houses of the Sisters of St. Vincent de Paul, who came to know of their association with our confraternity following a letter from their Superior General, and who were so happy to have been made daughters of Our Lady of the Sacred Heart; the convent of the Sisters of the Cross of St. Andrew (*Via dell'Arancio, 65*), whose mother-house is at La Puye, Poitiers diocese, and whose esteemed superior is one of our most devoted supporters.

But this is not all. To meet the fervent wishes of many faithful and in response to the pleas of several bishops, we undertook the pleasant task of creating centres where one can find focused all that concerns the association. One of the centres has been set up with the secretary of Bishop Ricci, dom Filippo Pirri, under the eyes of the Sovereign Pontiff within the Vatican itself; another with Signora (*Mrs.*) Carlotta Antonelli (who for twenty years has undergone very strange sufferings offered up for the well-being of the Holy Father and in whose room Pius the IX himself granted us the privilege of saying Mass and distributing holy communion); a third centre at Mr. Mercurelli's, via Santa Chiara, 44, and a fourth at Mr. Antonelli's, via del Corso, Piazza Sciarra, 228. One finds at these two latter addresses pictures, snapshots, paintings, statues and reproductions of Our Lady of the Sacred Heart. Among the attractive Madonnas which the Romans know how to paint so well, Our Lady of the Sacred Heart has not been overlooked, and several times on our walks we have come across this picture which, painted by an Italian, takes on an added charm. Devotion to Our Lady of the Sacred Heart is, therefore, well known in Rome from our Holy Father the Pope and cardinals to the people, and this must stimulate us to spread zealously about us by way of tender piety the worship of our dear Mother. We have brought more than two thousand names from Rome for inscription in the Association of Our Lady of the Sacred Heart registers.

V

The Remember You to our Lady of the Sacred Heart examined and approved by Pius IX

Pius IX, as one is aware, freely consented in 1867 to grant 100 days' indulgence to this invocation: Our Lady of the Sacred Heart, pray for us, and extend this favour to the universal Church. Consequently, any Catholic who invokes: Our Lady of the Sacred Heart, pray for us, can receive a hundred days' indulgence. But if all the faithful, even prior to becoming members of the Association, can receive these benefits, the members proper of the confraternity, our two million associates, and together with them all who will be received, have a share equally significant in the Church's spiritual benefits. Besides the indulgences proper to the Association, our associates enjoy all those granted by the Prima Primaria (*first of first*) of Rome.

If there is a basically legitimate difference between associated Catholics and non-associated, there has also to be a difference between the associates from all over the world and those from Issoudun and Berry who are at the very heart of the

Association. Pius IX, then, wished to add something more, other, than the title of archconfraternity and the solemn coronation. Our Holy Father the Pope has deigned to examine himself the Remember (you) which every priest recites out loud at the foot of the Our Lady of the Sacred Heart altar in the sanctuary at Issoudun before celebrating holy Mass. The words of this prayer which sum up clearly the spirit of our dear devotion, have been savoured by the Holy Father who has praised their pious sentiments and enriched them with a hundred days' indulgence for the whole diocese of Bourges. Since this prayer, so well known, has had several differing versions, we give here the authentic text examined and approved by Pius IX.

Efficacious Prayer or Remember Our Lady of the Sacred Heart

Remember, Our Lady of the Sacred Heart, the efficacy without limits which your divine Son has granted you over his adorable Heart. Full of confidence in your merits, we come to implore your protection, O Sovereign Mistress of the Heart of Jesus, of that Heart which is the inexhaustible source of all graces, and which you can draw on at your bidding to pour out on mankind all the riches of love and mercy, of light and salvation, which are stored within it, grant us, we beseech you, the favours we seek...

No, we cannot suffer a refusal, and since you are our Mother, Our Lady of the Sacred Heart, favourably hear and answer our prayers. So be it done.

VI

Three Days at Naples

Our pious and devoted Neapolitan supporters, knowing that we were in Rome, sent us very appealing letters inviting us to come and speak on Our Lady of the Sacred Heart. We answered their plea and one can imagine how pleasantly surprised we were to find in the city a charming chapel dedicated to the Queen of Jesus' Heart, and a large number of the most keen devotees in this chapel. They engaged with us for three days, and it became necessary to describe in detail the marvels wrought by Our Lady of the Sacred Heart.

His Eminence, Cardinal Sporza, Archbishop of Naples, was pleased to tell us himself about the interest he had in this devotion which is dear to him and which, under his patronage, spreads more and more every day in his large diocese. The Neapolitan supporters are many; moreover, due to their pious and intelligent co-operation, the work greatly prospers. We are pleased to acknowledge here all our indebtedness.

Here, then, dear associates, are some details about our trip which your prayers and the protection of our well-loved Queen have made a thousand times blessed.

J.C., Miss. ou SC.

**Article 231**

L 18690430

*To Fr. Victor Jouët, MSC, Marseilles.*

+  
J M J

Dear Father,

Bear up, Our Lady of the Sacred Heart will come to meet your wishes. Persevere in prayer and reiterate often your request. (*To the Bishop, Place, about leaving his diocese to join the MSC community at Issoudun.*) At present, that is to say for the on-coming holidays, there are two assistant mistresses needed at the Issoudun school drawn to the spirit of the enterprise and by the desire to consecrate themselves to Our Lady of the Sacred Heart.

You will bring along your dear sister when you finally arrive in Issoudun; we shall then set up a house to receive ladies who arrive on pilgrimage.

*The reference here is to Jouët's second sister, Victorine. The "House of Pilgrimage" to which Chevalier refers will be opened by the Montluçon Third Order under Sister de Montaignac at Place Vouët in 1870. Four years later Chevalier will acquisition it for the Daughters of Our Lady of the Sacred Heart, very greatly supported financially by Signora Felicita Pirinoli, Turin.*

All our good confrères warmly greet you.

I am very busy. So long, Father dear. Wholly yours in Corde Jesus

MisSC, J. Chevalier

**Article 232**

L 18690503

Giungo ora da Montluçon, mia buona figliuola: vi ho visto la nostra cara sorella, madamigella de Montaignac; ella mi ha mostrato la vostra lettera, ed assai abbiamo parlato di voi, delle vostre opere, delle vostre compagne, di Napoli.



La ripulsione che voi provate per il vostro confessore non è che una prova, credete pure a me. Lo stato di desolazione, nel quale trovasi l'animo vostro, i vostri scontentamenti interiori, le vostre aridità, i vostri disgusti spirituali sono opera del demonio.

Questo nemico di ogni bene e della nostra salute vorrebbe scoraggiarvi; ma, ve ne supplico, figlia mia, non ve ne sgomentate punto. Sopportate pazientemente questa croce, unitela a quella del nostro Signore, di cui la vita intera non fu che tutto un martirio. Non è invano che voi siete Vittima del Sacro Cuore!

Soffrite senza scoraggiamento, cara figliuola, offrite a Dio codesta crocifissione perpetua e n'avrete assai merito. Voi avete una bella missione da compiere: essa è la missione della riparazione e della espiazione. Coraggio e confidenza! Gesù Cristo è con voi, io ne ho la certezza. Nel correr di questo mese che è consacrato a Nostra Signora del Sacro Cuore, io vo pregando anche più particolarmente per voi, poiché la premura che vi ho avanza ogni espressione.

Riguardo alle penitenze non ne fate alcuna senza la licenza del vostro confessore. Dormite durante la notte, poiché il sonno vi è indispensabile. Io vi proibisco di starvene a pregare nelle ore del riposo: il sonno offerto a Dio è una preghiera. Mia buona figliuola, perché tormentarvi, come voi fate? ...

Voi dite di non pregare; ed io v'affermo che voi pregate sempre nelle vostre azioni, nelle vostre angosce, nelle vostre pene e sofferenze. Voi mi crederete certamente e m'obbedirete, non è così? Voi siete mia figliuola ed io il padre vostro; e con ciò s'è detto ogni cosa. Voi poi non siete affatto obbligata di parlare del vostro stato interiore alla de Montaignac, anzi io ve li proibisco...

*The original cannot be traced, but the foregoing letter appears in Michele Jetti's three-volume work, Di Caterina Volpicelli, Istituttrice delle Ancelle del Sacro Cuore, Naples, 1900, 1901, 1907.*

**Article 232A**

B 18690512

*An Order to Mr. Hurtrel, Artist-Editor.*

Georges Hurtrel  
Artist Editor, N11, Place St. André-des Arts, Paris

May 12, 1869

2000 copies in 4 colours at 80 francs a thousand  
6000 copies in two colours, black and tinted, at 40 francs a thousand  
For the expenses of the design in chrome 50 francs  
For the black, 50 francs.

Total 550 francs

The Little Work (Petit-Oeuvre) of the Sacred Heart  
Founder's Diploma  
To Mr. .... benefactor named  
With the appreciation of the Directors  
And pupils of The Little Work,  
Issoudun, (Indre), the .....

J. Chevalier, Sup. Des Miss.  
Vandel, directeur

**Article 233**

L 18690518

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, May 18, 1869  
*Or possibly May 28*

Dear Father,

How I sympathize with all your problems! It is I, through my unworthiness, who is responsible; pray that I may be more worthy so that all will go well; I shall try to make a better effort to serve Our Lord. Be patient and say nothing... Your appeal to the Holy Father is perfect. (*A supplication suggested by Chevalier himself; see above April 15 1869 letter, influenced by Fr. Piperon.*) Since you mention that your bishop will perhaps give you the sought-after permission in the month of August, wait until then to send your plea to the Holy Father, or go there with it yourself which would be even better. Please forward the work for next month's Annals: time is running out. All our confrères here wish you well.

Cheerio, dear Father.

Wholly yours in Corde Jesu,

J. Chevalier, Mis.SC.

**Article 234**

L 18690613

*To Caterina Volpicelli, Naples.*

+  
J M J

Issoudun, June 13, 1869

The Feast of Our Lady of the Sacred Heart, dear child, and that of the Sacred Heart, have greatly preoccupied me, but I have prayed much for you and all your cherished undertakings. The latest trial of which you speak must have been difficult and I share it, but do not worry too much. The good Lord has his plans. You are a victim of the Sacred Heart, making reparation for his outraged glory, and that's all there is to say...

I engaged greatly with Our Lady of the Sacred Heart and the Sacred Heart on their feast days about our dear sisters in Naples, and all their spiritual and temporal needs. I want the spirit of unity, charity, piety, zeal, devotedness to reign in our dear Third Order. The sanctuary of Our Lady of the Sacred Heart is a very appropriate name. I approve of it wholeheartedly.

I wait, dear child, a detailed letter from you. Speak to me open-heartedly of your spirit which is so dear to me and which I love as my own... your interior sorrows, your difficulties, your trials, your joy and your success.

Cheerio, dear, admirable daughter; I bless you and all your sisters as I commend myself to your prayers.

Your father in the Lord.  
J. Chevalier, Mis.SC.

I am expecting you to come and see us on the 8th of September.

**Article 235**

*To Madame B. de Grandmaison.*

B 18690624

Issoudun, June 24, 1869

Madame,

The sanctuary of the Sacred Heart is envious of that of Our Lady of the Sacred Heart. It maintains that one must not ignore its right of seniority, and if Our Lady of the Sacred Heart has a tapestry, so also the sanctuary of the Sacred Heart, source of all spiritual riches, should equally so have its carpet. Our order for the carpet of Our Lady of the Sacred Heart having been virtually identified with one area of the country, we have a great many people who cannot forego the pleasure of working for a sanctuary which, for quite some time now, very strongly attracts their support. I am engaged in starting the second tapestry. Many things have prevented this issue from going forward speedily.

Again over the past few days our main helper here was laid up in bed. Not wishing to hold up much longer our keen Nogent workers, this is what I have done, having taken advice from Sister Clémentine whom you well know. I sent a length of the tapestry to be worked on to Mr. Fragerolles and, always following the advice of Sister Clémentine, I told him to send you on a good ball of wool to make the pieces and of which I am sending you a sample. Since it hasn't been begun as yet, one can bring about in this sample those changes one judges advantageous.

I do not wish to imply that the design you are about to receive cannot be criticized; just the same in my view it is not without credit and will produce a positive impact if it can be realized. I say this last because its realization presents difficulties since the piece you will receive is only a quarter of the whole. It follows then that the four pieces which form the complete square need not all be started from the same place, something you will readily understand on seeing the individual piece. As well, it is my advice that these pieces should not be worked upon except in doing all four and where four people could do likewise. My sister Clémentine having informed me that you have arranged for 10 squares to be carried out, I hope that you can arrange 2 more, though not because they are needed arising from the work-scheme undertaken by you, and, accordingly, any danger of these two pieces not being adequate does not arise.

You will shortly receive, then, the square in question and the wool to go with it. The wool will not be parcelled out; it will reach you in bulk. It is you yourself who will apportion the wool in requisite quantity. My sister Clémentine informs me that asking you to undertake this work will not take advantage of your devotedness, or that at the very least you will not regard this task as excessive. Seeing our Issoudun helpers overburdened, I leave myself so persuaded.

Not only do you undertake responsibility for this work, and as well for Nogent, you can, if you consider it necessary, change the colour selection. I particularly favour the part where there is a white foundation, and I would like if nothing is changed there, but I would like where red has been chosen as a basis if one added a lovely gentle green; I have several designs for that. One can put in red the leaves which at the moment lie on the red base. It is true that there are already red leaves on the white foundation; I think just the same that one does not exclude the other. For all that, I do not hold absolutely to this. The two things on which I do insist are that the part with the base in white should not be changed, and that the other base be in gentle green. In the little motif with a green base could not one have a blue base? Arrange the colours, leaving aside my recommendations, as you wish. The tapestry is intended to adorn the Sacred Heart sanctuary and to accompany, in certain situations, a tapestry with a green base. It is for this reason that I want a green base for what I am sending you.

Not having advised the merchant about a change of colours you will be getting a lot of red and only little green. You will, accordingly, write and tell him to send you on more green. If the green he sends you does not look right, and you have a good sample, ask him for what seems to you the most suitable, and tell him to send the bill to us.

I am very pleased to send my regards to Madame Dubois de Grandmaison, and also to our dear girls Antoine-Marie and Antoinette. My dear sister Clémentine is very well. I am taking good care of her. I wait on you. Until next time.

J. Chevalier, MisduSC.

**Article 236**

*To Father Victor Jouët, MSC, Marseilles.*

L 18690628

+  
J M J

Issoudun, June 28, 1869

Dear Friend,

The Good Lord leaves you a long time on the cross... (*Chevalier refers once more to the intransigence of the bishop, his continuing refusal to allow Jouët to join the MSCs.*) When will you be disengaged to come and bury yourself in your dear Issoudun solitude, in the very sanctuary of the Heart of Jesus...? Only God knows; let us pray and hope. It's all we can do. The kind parish priest of Chateau-Gombert has his trials also. Convey to him our good wishes. I hope he will come with Fr. Deidier to our great feast day on the 8th of September. (*J.A. Jauvet was greatly enthusiastic about devotion to Our Lady of the Sacred Heart, and Jouët's close friend. He died next year, 1870.*)

Farewell, dear Father,

Wholly yours in Corde Jesu,  
J. Chevalier, MisSC.

**Article 237**

*To the Editor of a Catholic paper.*

P 18691815

Issoudun, August 15, 1869

Dear Editor,

I write to request you, if it is possible, to reproduce this notification which will arrive with the latest issue of the Annals, containing the pastoral letter of the Archbishop of Bourges and details about the feast day (September 8). If you would be so kind as to forward us a copy of your paper referring to the coronation of Our Lady of the Sacred Heart, it would greatly please us, and we send our most sincere thanks.

Please accept our respectful good wishes,

J. Chevalier, Miss.SC.Sup.

Issoudun  
August 7, 1869

His Grace de la Tour d'Auvergne, Archbishop of Bourges, has published a notable pastoral letter on the great religious feasts which are due to take place at Issoudun (Indre) on the 8th of September next on the occasion of the solemn coronation of Our Lady of the Sacred Heart under the patronage of His Holiness, Pius IX. A large number of bishops have been invited by the Archbishop of Bourges to enhance this important ceremony by their presence. The eloquent Bishop Bertaut of Tulle has kindly agreed to preach on the feast day and acclaim the glories of Our Lady of the Sacred Heart, together with the distinguished Bishop Pie of Poitiers. A great number of pilgrims are expected at Issoudun where active preparations have been going on for the past three months.

One is aware that the moving devotion to Our Lady of the Sacred Heart which began in this town five years ago has rapidly spread with a profusion of blessings in the whole Catholic world, so much so that thirty thousand testimonies of acknowledgement and many letters from bishops have arrived from all over the world in tribute to the sovereign supplication to the Heart of Jesus, the champion of hopeless causes.

Pius IX is granting from September 8 a plenary indulgence over 8 days to all who come on pilgrimage to Issoudun for the feast and who pray before the crowned statue in keeping with the requisite conditions. Ten confessors chosen from religious of different orders will be available to the faithful.

Those who would wish to reserve seating in the church interior, and in the reserved enclosure, Sacred Heart Square, should immediately contact the Missionaries of the Sacred Heart, Issoudun.

*In pencil, last page:*

Mr. Charles Lemoine, 4 rue Poste Neuve, ironmonger...

A month's work. The most extended diameter: 2 metres, 85; height 2 metres, 55; the smallest diameter: 2 metres. 120lbs weight. Price of the zinc: 60 francs.

**Article 238**

L 18690815A

*To Caterina Volpicelli, Naples.*

Issoudun, August 15, 1869

I immediately, dear child, began your Novena, and I followed your counsel. I hope that Our Lady of the Sacred Heart will answer your requests. Is it that something has happened to you? Some trial? I should like to think not. In the meantime I shall not be at ease until I have had a letter from you giving me all the details. I very much hope that you can come to Issoudun with Madame de Fusco for the great celebration of the coronation (*Our Lady*) on September 8. It is likely that I shall be returning to Rome at the beginning of November. If that is the case I shall go down to Naples. Kindly remember me to our dear sister Jeanne of the Sacred Heart. I pray earnestly for her and for yourself. I like to think that you are not worrying yourself any longer, and that everything, spiritually and in normal day-to-day life, goes forward in keeping with your wishes. Convey my regards to Father de Matera and Mr. Caprioli. Mention to Madame de Fusco that I shall be writing to her shortly. I leave for Montluçon tomorrow. The Archbishop of Bourges and the Bishop of Moulins are going there to bless our Novitiate. Pray earnestly for me. Farewell, dear child. I bless you together with all the Naples sisters, all your undertakings and your dear children.

Your father in the Lord,  
J. Chevalier, MisSC.

**Article 239**

P 18690815B

*To different priests of the Bourges Archdiocese and surrounding areas.*

+  
J M J

Issoudun, August 15, 1869

Dear Reverend Confrère,

Together with the Archbishop's general invitation in his pastoral for the **coronation of Our Lady of the Sacred Heart**, permit us to add our own; we shall be delighted to see you on this solemn occasion. The Pontifical Eucharist will begin at 10am and evening prayer at 2pm. Lunch will be at midday and we shall be very happy if you can be present. Be kind enough to favour us with a reply.

Please accept, kind and regarded confrère, our esteemed good wishes.

J. Chevalier, MisduSC.

NB: Be so good as to bring your choir-dress. The Orleans rail administration are reducing tickets to half price from Vièrzon and Chateauroux on the 7th, 8th and 9th of September.

**Article 240**

L 18690820

*To Madame Marianna Fornararo, Countess de Fosco.*

Issoudun, August 20, 1869

How I must seem guilty in your eyes, dear child, to have waited such a long time without writing to you. Do not be vexed with me for I have in no way forgotten you. I wholeheartedly pray for you and your edifying family. Until September 8 I shall be very busy. I am sorry that you cannot come to our lovely coronation feast day. I still hope to see you there. Be so good as to convey to Sister Catherine (*Volpicelli*) our regards. I received her letter together with yours and also the postal orders. I am most grateful to you. Our Lady of the Sacred Heart will reward you for your zeal. Give my good wishes to your aunt, to your dear children, to all our Sacred Heart sisters and the pious Amati family. It is very likely that I shall be going back to Rome during November. If I do so, I shall go to see you in Naples.

I am sorry that you have been downcast and that your heart and spirit are not at all happy... Let me be the recipient of your concerns. I beseech you not to torment yourself; I answer for you before the good Lord.

Farewell, dear child, I am wholly at your disposal. Your father who blesses you in the Lord together with all your dear family.

J. Chevalier, MisSC.

Please forward this little letter to the addressee. The Annals and pictures will be forwarded to you.

**Article 241**

*To Countess du Quesne.*

L 18690901  
Saturday, 7pm

I have just arrived from Bourges and I found your kind letter awaiting me, to which I hasten to reply. Renewed thanks for all your kindness and all you wish for on our behalf. I would look upon this moment's entry of Father Riffard to the Sacred Heart as a blessing, or a Providential intervention. But we do not merit such a favour. The Archbishop asked me to come to Bourges to discuss Chezal-Benoît with him. His Grace would like us to take over the place from next October. But are we in a position to accept? This request is wholly confidential. One does not know anything yet about the appointment of the Vicar General. The Archbishop is greatly anticipating our September 8 feast. It is by way of exception and out of consideration for you, Countess, that I allow good Father Marie to accept the invitation with which you wish him to be favoured. Your judicious regard for Father Marie affords me much pleasure.

Please accept, Countess, my respectful regards.

J. Chevalier, MisSC.

*This undated letter belongs, it would seem, to the year 1869 pre-October. Fr. Marie did not join the MSCs until 1868 and the reference to Chezal-Benoît and the MSCs suggests 1869. Marie became director of Chezal-Benoît as an MSC enterprise in October 1869.*

**18690912X**

Council Meeting, September 12, 1869

Opening of Novitiate

The Missionaries of the Sacred Heart Novitiate has been erected at Montluçon, opened on the 12th of September this year, 1869. On that day the Church celebrates the feast of the Holy Name of Mary, a feast particularly dear to the Missionaries of the Sacred Heart because it brings to mind the day their first chapel was blessed, and on which they were acknowledged as Missionaries of the Sacred Heart by His Grace the Archbishop of Bourges, Cardinal du Pont, in 1855.

Fr. Guyot has been elected Novice Master and Director of the Novitiate. Fr. Ledoux has been assigned to help him in carrying out his tasks. The following entered the Novitiate, Brothers Henri, minor orders, Captier, tonsurate, Cramaille, Batard, Paillancy, Victor, Durin.

J. Chevalier, MSC.

**19680919X**

Council Meeting, September 19, 1869

Election of Superior General and 4 Counsellors.

1869 Retreat

The Missionaries of the Sacred Heart made their annual retreat for the year 1869 under the direction of Father Ramière of the Society of Jesus. The retreat opened on the 19th of September. Those taking part were Fr. Chevalier, the Superior, Fathers Piperon, Vandel, Morisseau, Bazire, Georgelin, Malabat, Vigérat, Albert, Marie, Moreau and Hamel. Fr. Guillemain (*diocesan priest*), one of the directors of the work at Tournus (*the 'little Work' - 'Petite Oeuvre', see above, passim*), also attended all the exercises during the retreat.

On September 26, the eve of the retreat's closure, the election of the Superior General and the members of his general council took place. Father Ramière presided over the election of the Superior General. Those taking part were Fathers Chevalier, Piperon, Vandel, Morisseau, Bazire, Georgelin and Malabat. Fr. Guyot, parish priest of Montluçon, Fr. Durin, parish priest of Nocq, Fr. Minot, assistant director of the 'Little Work', Fr. Pion (*diocesan priest*) and Fr. Ledoux, although not present, also took part in the election by forwarding a note naming those fathers they wanted to elect.

Fathers Piperon and Vandel were chosen unanimously. Father Guyot received ten votes, Fr. Bazire eleven. Father Chevalier, founder of the Congregation, was unanimously elected Superior General. Frs. Piperon, Vandel, Guyot, Bazire were elected members of the Council. Fr. Chevalier chose Fr. Piperon as his first assistant and Fr. Vandel as his second. Fr. Piperon, as well, was chosen as the Society's General Bursar, and Fr. Vandel as the member who could grant normal permissions hitherto reserved to Fr. Chevalier. The Council made clear through examples the kind of restricted powers granted to Fr. Vandel under his title of minister.

Closure of the retreat: the taking of Perpetual Vows.

Monday morning, 5 o'clock, Fr. Ramière celebrated Holy Mass in the presence of the whole community. It was during the Mass, following on the celebrants' communion, that the priests pronounced their perpetual vows of poverty, chastity and obedience, together with stability in the Society of the Missionaries of the Sacred Heart established at Issoudun, and according to the Constitution approved by the Holy Father in his March 8, 1869, decree.

Here is the formula used by the priests when declaring these vows. The following, whose names follow that of Fr. Chevalier, made perpetual vows in the order indicated: Very Reverend Father Chevalier, Frs. Piperon, Vandel, Morisseau, Bazire, Georgelin and Albert. Frs. Guyot and Ledoux did so some time later, on October 20, at the Montluçon Novitiate of the Missionaries of the Sacred Heart, the ceremony presided over by Fr. Chevalier, Superior General of the Congregation.

J. Chevalier, MSC.

**Article 242**

D 18690925

*Elections to the General Chapter, September 1869.*

I name Reverend Father Piperon as Superior General of the Society of the Missionaries of the Sacred Heart of Jesus. And as Counsellors: Reverend Father Guyot, parish priest of St. Paul and Missionary of the Sacred Heart, Reverend Father Vandel, Missionary of the Sacred Heart, Reverend Father Bazire, Missionary of the Sacred Heart, Reverend Father Miniot, Missionary of the Sacred Heart.

J. Chevalier, Mis.SC.

*Paulin Georgelin, who took part in the election, would write that the first canonical election was presided over by Fr. Ramière, SJ, on Saturday, September 27, 1869. Fr. Chevalier was re-elected Superior General by an unanimity of votes, save his own... Fr. Piperon was also named Assistant and Procurator General, Vandel, spiritual ministry (responsibility), Fr. Bazire secretary of the Administration. When Georgelin died at Issoudun, June 21, 1879, the immediate foregoing was found among his papers by Fr. Pierre Barral, becoming part of his dossier which became the patrimony of the Society in 1928 through the initiative of Pi rre Barral's classmate, the distinguished Dutch MSC Henri Peeters.*

**Article 243**

L 18691001

*To Father Victor Jou t, MSC, Marseilles.*

+

*October 1, 1869*

My Dear Friend,

I saw the Archbishop of Bourges yesterday. His Grace is very drawn to you and told me that he had replied to your letter; he hopes that everything can be arranged advantageously in Rome. Perhaps you could come with me? I shall leave on the 3rd or 4th of November. I shall be there until the 9th of December, and at the very least you could come and join me there during the last fortnight of November. The Archbishop of Bourges will be arriving there at the same time. It seems certain that His Grace will be going to Lyon; I am very upset about it.

On the occasion of my visit to Rome, do you think that you could revise, dear friend, the texts of the large brochure Our Lady of the Sacred Heart; the litanies of Our Lady of the Sacred Heart for submission to Rome? This double undertaking is very urgent. Everybody here is well.

Cheerio, dear father.

Wholly yours in Our Lord,

J. Chevalier, MisSC.

**Article 244**

L 18691001a

*To Monsignor Nina, Assessor at the Holy Office.*

*Undated*

Monsignor,

Our distinguished and pious Archbishop was greatly saddened on hearing that a French bishop has, without notifying him, and for reasons which I am pleased to make known to you, denounced to the Holy See, devotion to Our Lady of the Sacred Heart and its little Annals which is so loyal to the Church.

Archbishop de la Tour d'Auvergne was all the more surprised because this new title is no more than an expression of the belief of the Church and Tradition in the intercessory power of Mary. It is the meaning of the texts: "Omnipotencia supplex - Ab omnipotente Filis, omnipotens Mater facta est", St. Bernard." (*Through the power of her Son, Mary herself has become all powerful.*) St. Bernard has it that God did not want to grant anything except through Mary; in the same manner you present yourself at the golden altar of reconciliation not merely petitioning but demanding, a Queen, not a hand-maid. "Voluit (Deus) nihil dare nisi per Marian; idem accedis enim ante illud aureum reconciliationis altare non solemn rogans, sed

imperans, Domina, non ancilla. Sts. Fulbert ou Damian." (*Who is more worthy than you, blessed Mary, to speak for us to the Heart of your Son Our Lord Jesus Christ?*) "Quis tam idoneus quam tu, felix Maria, ut loquatur pro nobis ad Cor Filii tui DNJC." St. Bernard, etc. etc.

In order to be reassured about this, the Sacred Congregation can peruse the book which we have written with the approval of the Ordinary (*bishop*), entitled: "Our Lady of the Sacred Heart". Here are found all the justifying supporting arguments.

His Grace the Archbishop of Bourges, in order to honour Our Lady of the Sacred Heart and in reply to the attacks directed against her, has written a quite remarkable pastoral which I attach to these documents. His Grace, influenced by the most in-depth knowledge of the issue, puts paid to all the objections in this doctrinal letter, setting out in a most convincing way the legitimacy of the devotion, and of the tender, beautiful, consoling title of Our Lady of the Sacred Heart.

Archbishop de la Tour d'Auvergne, in addition, engages himself with the posture of the Child Jesus in relation to His Mother, the finger pointed as if to say to believers: "If you wish to have the blessings enclosed in my Heart, have recourse to Mary. I have made her *Dispensatrix*." The Archbishop demonstrates that this posture of the Child is essentially traditional and according to the mind of the Church, since one can find exactly the same in the Rome catacombs (see the pastoral, p.16).

It is also asserted that we give Mary much too powerful a role placing her above Jesus, her Son, when naming her Queen of the Sacred Heart... To be convinced of the contrary, let the pastoral letter of the Archbishop of Bourges be read, and our book entitled: Our Lady of the Sacred Heart. If one takes the trouble to read the texts of the holy (*Church*) Fathers which are cited in these two works, one will note that we are far from exceeding the holy Doctors and our Mother the Church in the praise and privilege that they attribute to the august Virgin. Is not Mary called in the Sacred Liturgy: Porta coeli, Fons Vitae, Mater Misericordiae, Mater gratiae, Fons et taberna gratiarum, Area coelestium thesaurorum (St. Augustine); Mater sanctae spei, Via vitae, Vitae portus, salus orbis (St. Bonaventure); Virgo regia, Regis Christum (idem); Mediatrix mundi totius, Inventrix gratiarum (St. Bernard) etc. etc.?

*Gate of heaven, Fountain of life, Mother of mercy, Mother of grace, Fountain and tabernacle of graces, Source of Heavenly treasures, Mother of Hope, Gateway to life, Door of life, Salvation of the world, Regal virgin mother of Christ the King, Mediation of the whole world, Source of grace.*

It is also stated that people deficient in theological knowledge could misunderstand this devotion. It is a fanciful fear; there are two million five hundred thousand of the faithful who belong to the association, and if we are to go by the 200,000 letters we have already received, they understand very well that the power of Mary over her Son's Heart is intercessory power alone. Let there be no misunderstanding on this issue. For the rest, the "Remember" to Our Lady of the Sacred Heart which the Holy Father has kindly approved, and the majority of members recite, is proof enough.

One can add that the heretics will be distanced from our holy religion by the devotion to Our Lady of the Sacred Heart, and the publicizing of so many favours granted when praying to Mary under this new title. It is the opposite which is the case. Among the three million petitions which we have made to Our Lady of the Sacred Heart, sent to us from all over the world, are to be found a striking number for heretics (*sic!*), many of whom have become converts. To our knowledge, the Association of Our Lady of the Sacred Heart has occasioned more than a hundred conversions. His Grace, the Archbishop of Bourges, last year in our Issoudun chapel, received two Protestants converted through Our Lady of the Sacred Heart. There is not a week goes by, in all probability, when a corresponding number of conversions are not received either in England, America, Germany; Archbishop Manning, a very great devotee of Our Lady of the Sacred Heart can confirm this.

During the five years of the Association's existence, we have already registered 32,652 favours obtained through the intercession of Our Lady of the Sacred Heart, such as conversions, cures, and so on. The letters preserved in our archives confirm this. It is true that in our Annals we have not always, when detailing these favours, as we should have, preceded them with the decree of Pope Urban VIII. This was through forgetfulness. But as soon as the Sacred Congregation drew it to our attention, we did so and will always continue to do so.

The litanies of Our Lady of the Sacred Heart which are no other than the translated texts of Church Fathers, and approved by the Archbishop of Bourges, have never been recited in public and never will be. They are for the private use of the associates, also the "Remember You" of Our Lady of the Sacred Heart and its "Sub Tuum". We seek the right to retain these.

We promise from now on to exercise the greatest care in the production of the Annals, to scrutinize scrupulously the doctrine, not to speak of the blessings obtained, with that prudent reserve looked for by the Church, before which, and always so, we would wish to be submissive sons, presenting ourselves as always committed to the Holy See. The Annals of Our Lady of the Sacred Heart has never failed to promote the interests of the Holy Father, and over the last four years, it has already obtained for him more than 14,000 francs. (*Roughly 50,385 euros.*)

The festivals for the coronation of Our Lady of the Sacred Heart, which drew more than 30,000 pilgrims, were splendid: fifteen bishops took part in this moving ceremony on the 8th of September last. Bishop Bertaut of Tulle gave an eloquent talk on Our Lady of the Sacred Heart. Bishop Pie of Poitiers gave a splendid homily at the Mass on devotion to Our Lady of the Sacred Heart which we printed in the last number of the Annals. His Lordship, concluding, observed: "It is not presumptuous to say, my Lords and brothers, that the invocation of Mary under the title of Our Lady of the Sacred Heart will be one of the loveliest shoots in that spray of honour offered by our age to the blessed Mother of God."

I am emboldened, then, Monsignor, to seek your blessing on the role of Our Lady of the Sacred Heart which we consider to be the work of God answering to the needs of our time.

Please accept, Monsignor, my respectful and appreciative regards.

J. Chevalier, MisSC.

**Article 245**

*To Caterina Volpicelli, Naples.*

L 18691006

Issoudun, October 6, 1869

I begin to draw breath, a little, my dear child; the feasts of the crowning took up so much of my time. They were marvellous. You can judge for yourself from the Annals which you are about to receive. I am sending you those for Sister Caracciolo also; give her my good wishes, and also our other dear sisters. The description of your ceremonies in honour of Our Lady of the Sacred Heart brought me much pleasure. I can see that the reign of the Heart of Jesus is well honoured in Naples. I am very sorry that you couldn't come to Issoudun. This journey would have done you a lot of good! I do not forget you in my prayers; I always pray for you and all your undertakings. I shall send you on all the things you are looking for. I am still intent on going to see you during the last fortnight of November. We commend the work of your dear seminarians. Kindly remember me to dear Father Matera and Mr. Caprioli. Farewell, dear child; I bless you and all your undertakings which greatly interest me.

Your Father.

J. Chevalier, MisSC.

**Article 246**

*To Father Victor Jouët, MSC, Marseilles.*

L 18691010

Issoudun, October 10, 1869

My Dear Father,

Many thanks for your two kind letters; that which they relate greatly saddens us. Let us pray and hold our peace. I shall be pleased if you forward me a copy of the decree. The Archbishop of Bourges has seen your two letters. His Grace deploras this ill-founded opposition. Everything goes as planned at Rome. I shall be there in the first days of November. If you were to make it a possibility, I could at least meet up with you there!

The Poitiers religious weekly presents today Bishop Pie's lovely talk; I shall send it on to you, and you for your part can send on the work for the Annals. We could, perhaps, in the forthcoming issue open a subscription for the Holy Father to help him meet the Council's expenses (*Vatican I*). Everybody here is well. The other fathers have returned to Chezal-Benoît.

Farewell, dear friend; totus tibi in Corde Jesu.

J. Chevalier

**Article 247**

*To Father Xavier Deidier, Marseilles.*

L 18691010A

October 10, 1869

Dear Father Deidier,

Thanks for your brief letter. It did me good. Why did you not come to see us this year? Indeed, that which is happening at Marseilles is sad. (*The relationship between the bishop and Jouët.*) Let us hope and pray. The Archbishop of Bourges assured me yesterday that he will not be going to Lyons. It is a Gallican bishop who has been appointed there, but it is a good decision. (*'Gallican' in the context of 19th century French Catholicism presents an outlook which favours a certain independence from the Holy See.*) I cannot add any more that is worthwhile.

Farewell, dear Father. When will you be with us permanently?

Wholly yours,

J. Chevalier, MisSC.

**Article 248**

*To Pope Pius IX.*

L 18691010b

October 10, 1869



Most Holy Father,

Jules Chevalier, Superior of the Missionaries of the Sacred Heart of Jesus, and Director of the Archconfraternity of Our Lady of the Sacred Heart approved by Your Holiness, humbly prostrates himself at the feet of Your Grace supplicating you to bless the Associates who will soon number three million spread all over the world and very devoted to the Holy See. Over five years they have contributed 14,500 francs to the St. Peter's collection, and today again they are delighted to place 1,500 francs at your feet, Most Holy Father, collected only over a few weeks. (*The first sum is equivalent to about 52,102 euros; the second 5,390 euros.*) Last March Your Holiness was pleased to grant 100 days' indulgence for the accompanying prayers only in the diocese of Bourges. But since this prayer, Most Holy Father, is recited by all the members of the confraternity of Our Lady of the Sacred Heart scattered throughout the world, I make bold to ask you, Your Holiness, once more to widen this favour to all the Associates. We shall be lastingly grateful,

Your Holiness  
Most Holy Father,  
Your most humble and devoted servant and son,

J. Chevalier, Mis.SC.Sup.

*There follows the "Remember You" prayer to Our Lady of the Sacred Heart, presented already above when Chevalier was on his prolonged Rome visit. He concludes his letter to the Pope:*

Most Holy Father, deign to grant one hundred days' indulgence to this prayer which Your Holiness has already ratified for the faithful of the Bourges Archdiocese. We keenly desire that all the Associates spread throughout the whole world should gain this hundred days' indulgence.

**Article 249**

L 18691122

*To Father Paulin Georgelin, MSC, Tournus.*

+  
J M J

Rome, Piazza Farnese,  
St. Brigit's,  
November 22, 1869

Dear Father,

At last I am in Rome; but not without difficulties; the Devil has sought to test me in visiting me with ill-health which delayed my trip. My hand and arm became swollen, and I had to halt on the way. I am getting better, but the recovery is not yet complete.

I find here such appreciation of our undertakings. Continue to pray for me. I do not in any way forget our dear Tournus confrères whom I hope to see on my return journey. I am pleased to accept the good wishes of all who wish to do so, and say this to the parish priest also.

Cheerio, dear Father; my warmest regards to all our dear confrères.

Wholly yours in Our Lord.

J. Chevalier, MisSC.

**Article 250**

L 18691126

*To Sister Marie du Quesne.*

+  
J M J

Rome, November 36, 1869

I thank you, dear child, for your letter; it is so good of you to be concerned about my health. The hand is in fact healed, but the throat is holding out. Last Sunday it was swollen and getting worse all the time, forced to keep to my bed Tuesday and Wednesday. Yesterday, then, it was impossible for me to reply to you, but today I am much better. O, dear child, how I feel for those who are laid up far from home, alone in a room in the midst of strangers, and not knowing the language. Happily the Good Lord is there. Your concerns, dear little one, worry me. You worry too much. Things are not, believe me, as you think they are. No, it's not yourself who is responsible for all this. Be at ease and give yourself totally to the good Lord. I pray a great deal for you. In all the sanctuaries I visit I say a little prayer for you. There is much concern about the Bishop of Orléans' letter; it had a very bad impact. The preparations for the Council are splendid. If you could only be present for the opening – at least!

Please extend my regards to Madame du Quesne, Madame Cottereau, Mademoiselle Zélie (*Larochère, secretary, lady-in-waiting, to Madame du Quesne*), to Fr. Fosset and to all the dear sisters. Commend me to everybody's prayers. Cheerio, dear child.

With my respectful good wishes in the Lord.

J. Chevalier, Mis.SC.

**Article 251**

*To Sister Louise-Thérèse, Montluçon.*

L 18691127

+  
J M J

Rome, November 27, 1869

My dear Sister in the Lord,

The good Lord has tried me greatly during this trip; together with my swollen hand there is an accompanying terribly sore throat which for the past eight days has confined me to my room and to bed. I am getting better and can take advantage of this improvement to go to Naples. I hope to go there tomorrow and stay for eight days. Our dear sisters are very well and keenly awaiting my arrival. I fear that I shall not be able to meet all their fervent expectations. At any rate I shall do what I can. (*Chevalier is here referring to the Sisters of the Third Order in charge of Caterina Volpicelli, this being his second visit when he would stay seven days from November 28 to December 4.*)

I saw the Bishop of Moulins who is also well disposed. The Naples Cardinal would like to meet the Archbishop (*of Bourges*) to discuss the Third Order with him. I shall inform the Archbishop. Mademoiselle Cagiano in Rome, a cardinal's niece, would very much like to be a member of the Third Order. (*Countess Cagiano de Azevedo, niece of Cardinal Anton Maria Cagiano de Azevedo, Bishop of Frascati, Cardinal since 1844.*)

The Congregation of Bishops is aware of Fr. Marie's problems (*Charles Marie Thorey, MSC*). His retraction has not been considered sufficiently explicit. I continue to concern myself with this matter. It is too much at the one time. For all that, the good Lord so arranges things that his name may be blessed! Pray earnestly for me. Give my regards to our sisters and in particular to Sister Waldegg. I pray much for you and all your undertakings. I offered all the masses in Rome for that intention.

Please accept, my dear sister in the Lord, my appreciative regards.

J. Chevalier, Mis.SC.

**Article 252**

*To Father Victor Jouët, MSC, Marseilles.*

L 18691206

Rome, December 6, 1869

Dear Father,

Two words: the storm stirred up in Rome against Our Lady of the Sacred Heart by the Bishop of Marseilles was of tremendous proportions. Everything has been smoothed out to our advantage. We have been asked only to avoid the inscription and to precede the favours (*listed*) with the statement of Pope Urban VIII... The rest stays as it is. "In agreement with the decision of Pope Urban VIII, we wish to repeat once more that all favours or extraordinary events reported in the Annals do not enjoy other than purely human authorization, except for those which have been approved and confirmed by the holy Catholic and apostolic Roman Church, to whose infallible judgement we always submit our person, our words, our writings, without reserve." It is wise not to speak about these issues. Do not say anything. The Archbishop of Bourges, very unhappy with Bishop Place, is holding himself in reserve to tell him (*Place*) a number of things face to face. I leave Thursday. More details on my return.

*Chevalier waited until Friday evening, anticipating an audience with the Pope on Friday morning, December 10 - see the next letter.*

My warmest good wishes to Fr. Deidier, and my thanks, and also to the parish priest of Château Gombert.

Cheerio, dear friend. Wholly yours in the Lord.

J. Chevalier, Mis.SC.

I mentioned your situation, your wish to come to us. You are within your rights, but it is suggested that you should not take action until after the Council. Patience and prayers.

**Article 253**

*To Caterina Volpicelli, Naples.*

L 18691208

+  
J M J

Rome, December 8, 1869

I am answering straightaway your kind letter, my dear child. Thanks for your daughterly concern; my health is good... I shall not leave Rome until Friday night; I have been led to hope for an audience with the Holy Father on Friday morning. Pray. I was pleased to meet Mademoiselle Cagiano, but I do not believe she is sufficiently prepared yet, and, furthermore, I have no books left on the Third Order. That will be for some other time. Fr. Ramière is in Rome, staying for the duration of the Council: he could prepare and receive your good lady (*Cagiano*) and others perhaps... He is at the Gesu (*the community house of that name in central Rome*). Tell Sister Cagiano to go and look for him there. I give Father Ramière all the necessary faculties for her reception in the Third Order. Tell her so. As for yourself, my dear child, kind Father Matera could quite readily accept you for profession, also Madame de Fusco and those you will have considered well suited. I am sorry that this decision was not taken while I was at Naples. I would be so pleased to receive you.

I am not in the least surprised, dear child, that Satan continues to worry you, but remember what I told you. That should be your way of acting. I take responsibility for your state of soul. Before God I take on the responsibility for that. Do not any longer trouble yourself. I beseech you to remain relaxed. Yes, very relaxed... Satan sows trouble. But you will not listen to him.

Warm greetings to Madame de Fusco, that is to say my special and most dear child. Tell her so. Do not forget mentioning me to the Amati ladies, to our dear Sister Jeanne and your kind companions. I brought Mr. Caprioli to Madame de Courbelay, Fr. Ramière and the Archbishop of Bourges. Yesterday I met the Naples Cardinal and he was very pleasant.

Farewell, dear kind daughter, and you also are my particular and most beloved daughter. I bless you and all the sisters.

Your father, J. Chevalier, Mis.SC.

**Article 254**

To Father Victor Jouët, MSC, Marseilles.

L 18691222

Issoudun

(No date, but the context indicates that it is a pre-Christmas letter.)

This particular chapel is particularly venerated in the country. Many extraordinary graces have been received in this chapel. The pious lady Countess of Elva was present at the crowing celebration. She is related to the Archbishop of Bourges. I commend this letter to Father Jouët. A thousand good wishes from everybody to the dearly loved and greatly regarded Father Jouët. A Happy Christmas and New Year, 1870.

*The immediate above is a letter to Jouët from Fr. Louis Bazire, to which Chevalier added:*

Good day, my dear Father. How I regret not meeting you in Marseilles! Eventually the good Lord will arrange it. All our affairs are in good order; let us thank Our Lady of the Sacred Heart. Patience and prayer.

Wholly yours in the Lord.

**Article 255**

To Father Paulin Georgelin, MSC, Tournus.

L 18691227

Issoudun, December 27, 1869

My Dear Father,

My hope, my plan, was to take in Tournus, but Mont-Cenis was impassable because of the snow. I had to take another route. I arrived back terribly exhausted. I have scarcely begun to put things in order. As for our own affairs, my trip to Rome was a very helpful occasion. Let us be grateful to Our Lady of the Sacred Heart. I shall go and see you in Tournus as soon as I can.

I agree that the setting of a retreat is the most suitable for the proclamation of vows; otherwise I commend our dear and beloved brothers. Extend my regards to all of them together with my good wishes for the New Year.

Cheerio, dear kind Father; I bless you in the Lord.

J. Chevalier, MisSC.

We are fervently praying for your dear sister's soul.

## 1870

**Article 256***To Father Victor Jouët, MSC, Marseilles.*

L 18700108

+  
J M JIssoudun  
January 8, 1870

Good day, dear Father,

How are you? Quickly with your news; we are getting worried. Father Gazan of Marseilles who wished to come to us is hesitating; he says that other religious would like to attract him to Fréjus; he asks for our Constitutions so that he can study them. I replied that it is not permissible for us to hand them over. I told him to go and see you and that in conversation you would explain the content (*of the Constitutions*) since you have them with you. But do not give them to him.

Cheerio, dear little Father. I wish you a very good year in the Lord.

J. Chevalier, Mis.SC.

**Article 257***To Caterina Volpicelli, Naples.*

L 18700125

January 25, 1870

Io mi aspettavo la tempesta di cui mi parlate.

Pur tenendovi sempre buona e dolce, siate ferma e difendete la regola e l'unità della direzione.

*I have been waiting for the storm which you spoke to me about. Nevertheless while remaining good and kind, remain firm and defend the rule as well as consistency in direction.*

*This letter comes from Michele Jetti's Life of Caterina Volpicelli, Naples, 1900, 1901, 1907. Chevalier's sentence is in Italian only.*

**Article 258***To an unnamed priest.*

L 18700127

Issoudun  
January 27, 1870

Dear Father,

It is impossible for me to accede to your wishes. You would do much better to go with the Bishop who wishes you to go with him. We are praying earnestly for you. Do not forget me.

Please accept my respectful regards.

J. Chevalier, MSC.

**Article 259***To Father Victor Jouët, MSC, Marseilles.*

L 158700131

Issoudun  
January 31, 1870

Dear Father,

Before accepting novices at Montluçon, we want to be fully informed from their side. Be so good, then, as to inform the Marseilles postulant to provide himself with all the necessary certificates:

1. from his parish priest; 2. from the Dominicans with whom he spent some time. One must know exactly the reason(s) for his departure, how long he was with them, etc.

We shall follow your advice. We are making it known that the book on the feasts will not be coming out; we can include some pages from it in the Annals. We shall try to obtain a plenary indulgence for the anniversary of the crowning (*of Our Lady of the Sacred Heart - see above ad hoc*). And then we shall mention this in the Annals; this will counteract the harmful impact of the observation made at the Marseilles liturgical week. The ill-wishing observations have fallen upon us; it is no longer an issue of no great consequence. The Association of Our Lady of the Sacred Heart is getting by very well. I believe that it's better at least to try it again. I have asked Mr. Pigelet to send you a copy immediately.

Everybody here is well. Fr. Bazire has returned after being away a long time; he has come back to the Order, and is both very zealous and very edifying. May it go on like this! My regards to the parish priest of Chateau-Gombert and to Fr. Deidier, also Fr. Pin, etc.

Cheerio, dear friend; awaiting your permanent installation at the Sacred Heart, Issoudun. I clasp you wholeheartedly.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 260**

*To Father Victor Jouët, MSC, College of St. Louis, near Marseilles.*

L 18700201

*Undated letter,  
maybe February 1870*

Dear Father,

Mr. Blanchard, the sculptor of Our Lady of the Sacred Heart, claims that he has the right of ownership over it and that I never reserved it to myself. I draw upon your support. You know that, in your presence, I made that reservation. And I did the same, also in your presence, with regard to Mr. Daniel. You must remember it. Be kind enough to send straightaway this double attestation to Fr. Boiteux, director of the St. Sulpice Major Seminary, Place Saint-Sulpice, Paris. Send the double attestation to me at Issoudun. This is a serious issue. Mr. Daniel and Mr. Blanchard want to play games with us. Mr. Raffl has promised me 30,000 francs (*99,380 or so euros*) if I can make over to him for ten years only the right to sell the statues of the new copy (*model*). It is a worthwhile arrangement.

Goodbye dear friend; send on immediately your double document to Mr. Boiteux and to me.

J. Chevalier

*Jouët had kept a copy of the document dated February 24, 1870, in his own signature.*

Certifications:

I, the undersigned, Victor Jouët, priest, teacher at the Catholic college of St. Louis, near Marseilles (*Bouches du Rhône*), state that in two different circumstances, in the presence of Mr. Blanchard etc.... the second in the presence of Mr. Daniel, Very Reverend Father Chevalier, Superior of the Missionaries of the Sacred Heart, Issoudun, reserved to himself proprietary rights to make the new model statues of Our Lady of the Sacred Heart. I can add these arguments in support:

1. the well stated intention of Fr. Chevalier, which he shared with me in this matter, while I accompanied him to the studios of Mr. Blanchard; 2. the proprietary role of Fr. Chevalier on the completion of the model, when he ordered Mr. Chertier to create an exact copy, leaving aside the discussions, in bronze, and to which Mr. Blanchard and Mr. Daniel, both present, made no objection; 3. the conversation which on this occasion took place, and where there was mention of the giving up by Father Chevalier of his right to the first copy to Mr. Raffl, but there was no such concession in the latter case because it would have been made with conditions (attached); 4. if the image which Mr. Blanchard has used for the original idea of the statue was really, as I believe, a ticket of admission to the Association, Mr. Blanchard could then see in all the lettering: "Property of Fr. Chevalier"; whatever the undeniable merit of Mr. Blanchard's work, it is not because of the reproduction that it will be sought after, but because of the idea expressed, and of which the Association, through Fr. Chevalier, is the main (*principal*) author.

St. Louis, February 24, 1970.

Victor Jouët, MSC.

**Article 261**

*Contract between Fr. Chevalier and Mr. Daniel and Company.*

D 18700226

The undersigned, Reverend Father Chevalier, Missionary of the Sacred Heart and Superior at Issoudun, on one side, and Mr. Daniel and Company, editor, residing in Paris, 76 Rue Bonaparte, on the other side, are agreed on and formulate that which follows:

Article 1

Reverend Father Chevalier is the owner of a statue of Our Lady of the Sacred Heart which he had made by Mr. Blanchard; for the time-being he grants to Mr. Daniel and Company the exclusive right to publish, make, sell or promote copies of this statue in all sizes in whatever material. All these manufactured copies will carry this notification: Property of the Missionaries of the Sacred Heart, Issoudun, save for those copies which have appeared up to now.

Article 2

This agreement is binding for ten years, dating from the first of April next (*1870*). It will be negotiable without compensation for either party, according to the wishes of Mr. Daniel and Company, at the end of two years, with the proviso, nonetheless, to inform Father Chevalier, or his successor, three months in advance.

## Article 3

In the case of renegotiation Fr. Chevalier must buy back from Mr. Daniel and Company the plaster casts made by them, the value of which will be decided by experts.

## Article 4

Daniel and Company undertake to pay a lump sum to Fr. Chevalier, irrespective of the number of copies sold, two thousand francs for each of the first two years and three thousand for each of the eight following years. The first payment shall be made on the first of April, 1871, the second in 1872 and then each year until the final payment in 1880. In the event where the agreement is renegotiated by Mr. Daniel and Company at the end of the second year, the 40,000 owed for those two years will be paid on the first of April 1872. In addition, Daniel and Company must provide Fr. Chevalier from the first of April 1871 with two decorated copies of the Our Lady of the Sacred Heart statue, one metre in size and in stone.

## Article 5

Father Chevalier agrees to have Our Lady of the Sacred Heart medals made by Mr. Daniel and Company with the Sacred Heart crown, of which he is the owner, and this in accordance with the conditions laid down in the February 14 letter, 1870. Mr. Daniel, however, is not authorized to make these medals commercially available or sell to the public without the approval of Fr. Chevalier.

## Article 6

Reverend Father Chevalier approves only of Mr. Daniel and Company as authorized agent and editor of Our Lady of the Sacred Heart medals and statues. That approval will appear in each issue of the Our Lady of the Sacred Heart Annals over the duration of the present agreement and beginning from the first of April next.

## Article 7

In the event of claims, in the event unfounded, by Mr. Raffl placing obstacles in the way of the present agreement, no compensation or interest can, under these headings, be claimed by Daniel and Company from Father Chevalier.

## Article 8

All authorization granted by Father Chevalier to Daniel and Company is undertaken with awareness on their part of whatever risks are involved.

## Article 9

Fr. Chevalier commits himself to confirm the present undertaking through those religious who would succeed him if he disengaged from the leadership before the expiry date agreed upon (with Daniel and Co.).

Duplicated in Paris, February 26, 1870.

Approved as written above

On each side.

Signed:

M. Daniel and Company

Approved as written above

On each side.

Signed:

J. Chevalier  
Mis.SC.Sup.

18700322

Council Meeting, March 22, 1870

## Admission of Novices

This Council meeting was attended by Very Rev. Father Chevalier, Superior General, Frs. Piperon, Vandel, Guyot and Albert. The latter was named in place of Fr. Bazire, secretary, elected September 26, 1869, but dismissed from the Council on February 9, 1870, following a prolonged absence.

Mr. Joseph Gerzan from Opio, Maritime Alps, put forward by Fr. Jouët, was conditionally accepted. Mr. Lhuillier, an alumnus of the Tours Major Seminary, put forward by Monsignor Bazilite, was accepted with the promise of meeting the fee. Mr. M.M. Brouard from Vie-sur-Seille, Metz diocese, and Calmat des Vosges, diocese of Saint-Dié, were not accepted.

## Pupils of the Petite Oeuvre - 'Little Work'.

The 'Little Work' is responsible for these students until they are ready to undertake philosophical studies when they finally make a choice on their vocation. If they decide to join the Society of the Missionaries of the Sacred Heart, the 'Little Work' undertakes all the expenses up to their ordination to the priesthood. The financial account of the 'Little Work' is different from that of the Society of the Missionaries of the Sacred Heart.

## Budget.

The budget should be presented every six months by the Society's three houses.

## Remuneration in the case of uncertain candidates.

The Council reserves the right to demand remuneration from any uncertain postulant. This remuneration cannot be more than 400 francs.

The Council and Postulants.

No postulant will be accepted as a novice without the agreement of the Council, paragraph 7, article 12 of the Constitutions.

Novitiate Cellar. The Novice Master is authorized to build a little cellar for the Novitiate.

J. Chevalier MSC.

**Article 262**

*To Father Victor Jouët, Marseilles.*

L 18700328

+  
J M J

Issoudun, March 28 1870

Dear Father,

Trials are not wanting to you, but happily the Lord is on your side. (*Chevalier, as always when writing to Jouët, is aware of, and sympathetic to, his difficulties with the Bishop of Marseilles – see above, passim.*) You did well to hold firmly to your rights. The reaction you provoked does not in the least surprise me. As for yourself stay calm and be prudent. The issue of the statue has been settled. (*See above, the Daniel agreement, February 26, 1870.*) You have in no way on this issue compromised on anything. We keep the proprietorial rights. We cede them to Mr. Daniel for five years at 2,000 francs each year (*roughly 6,625 euros*). He alone has the rights of reproduction. We must promote him alone in the Annals. Mr. Raffl keeps the old model.

The Annals are now being printed at Issoudun and no longer in Bourges, being sent out by Mr. Gaignault. A good riddance for us (*forsaking the Bourges printing*). I made an agreement with him lasting two years which is very advantageous for us, and I shall discuss it with you. Everybody here is well. Father Piperon is preaching a very important mission at Reuilly (*near Issoudun*), with Father Albert.

Cheerio, dear friend,

Wholly yours,  
J. Chevalier

**Article 263**

*To Caterina Volpicelli, Naples.*

L 18700331

Issoudun, March 31, 1870

Very Dear Child,

What do you make of your Issoudun Father? Do you think that he has forgotten you... that he doesn't think of you any longer? Oh, no, you are in my prayers every day, your image stays in my mind, you are not forgotten, and, if the good Lord meets my wishes, today you should be at peace and joyous in spirit. I am greatly delighted, dear child, with your new acquisition; when I go to Naples I shall be delighted to visit you in your nice convent... Sister de Montaignac has bought a house in Issoudun near the Sacred Heart to accommodate those ladies coming on pilgrimage to Our Lady of the Sacred Heart and who might like to make a retreat. This house will be looked after by our Sisters of the Sacred Heart Third Order. It will be habitable by May. When are you coming to see us? You should do so this year. I was very happy to gather that our dear Sister de Fusco will be staying with you. I gladly offer myself as your chaplain if you want me.

I have been to Montluçon, and spoke at length of the need of a rule for Naples, and, consequently, I hope you will shortly have it and be pleased with it. My regards to dear Father Matera, Mr. Caprioli, the Amati ladies, to our dear Sister Jeanne and to Mademoiselle Victorine, etc. Let me know how you feel, dear child, both body and soul. You will recall that I forbade you all privation, all extraordinary penance; it is imperative that you do everything to safeguard your health. Do not in any way worry in conscience; remember what I said to you, and do not forget that I answer for you and take your troubles upon me. Cheerio, good, kind, daughter. I bless you and all your good companions.

Your father who is very supportive and close to you in the Lord.

J. Chevalier, Mis.SC.

**Article 264**

*To Madame Marianna Fornararo, Countess de Fusco, Naples.*

L 18700331A

Issoudun, March 31, 1870

What is to be thought, dear daughter, of your father's silence? Perhaps you are thinking that I am dead or laid up. Indeed not! I am very much alive and keep well. I am away a great deal, and I have had a lot to do: therein lies the reason for my

neglecting to answer you. But I have prayed a lot for you and your dear children to Our Lady of the Sacred Heart and St. Joseph.

I notice regretfully, dear child, that you are continually tormenting yourself. Why this preoccupation? Our self-loathing, our temptations are no more than trials. Not so, you do not offend the good Lord in all of this, believe me. Your soul is always wholesome and very acceptable to Our Lord. Let the Devil, then, let himself loose against you. You know that I take responsibility for you and associate myself with all your problems. Trust me and put your mind at rest. Write and tell me how you are both in body and spirit. Look after your health. I hope that you can come to Issoudun this year and bring along two of your boys to be enrolled in our college.

I wrote about some things of interest to our beloved Sister Catherine (*Caterina Volpicelli, see previous letter*). She will pass them on to you. My regards to your aunt, of whom I have very happy memories. All good wishes to my dear little Jeanne whom I do not forget before the good Lord. I hope she prays well for me. My good wishes to your dear young people whom I like so much. And good wishes, as well, to your good servants who were so helpful. Goodbye, dear child, *mia figlia particolare e carissima sempre (always my special and most dear daughter)*.

I bless you. Your father who is close to you in the Lord.

J. Chevalier, Mis.SC.

**Article 265**

B 18700520

*To Pope Pius the Ninth petitioning the definition of Infallibility.*

Ametur ubique terrarum cor Jesu Sacratissimum!

France,  
Issoudun,  
Archdiocese of Bourges.

Petition from the Missionaries of the Sacred Heart to the Most Holy Father.

Dear Holy Father,

The Congregation of the Missionaries of the Sacred Heart of Jesus, founded at Issoudun, Bourges diocese, however so recent and so lowly in the Church, prostrates itself with joy at the feet of your Holiness to express its love and filial devotedness.

All its members, dear Holy Father, are honoured to believe and teach as true doctrine that which the Holy Roman Church believes and teaches, all acknowledging in your Holiness the infallible Doctor, Peter's successor, who has received from Christ the power to tend the lambs and the sheep, and who must confirm his brothers in the faith. It is for this reason, most Holy Father, confident in the grace promised through sincere submission and likewise, the protection of the Blessed Virgin Mary, dispensatrix of the treasures of the Heart of Jesus, her divine Son, they (*all members*) promise wholehearted obedience and total fidelity to the decrees and ordinances of your Holiness and those of your successors in the chair of Peter, against which the gates of Hell cannot prevail, since they are convinced that where Peter is there the Church is also. In all this, one is only putting into practise that which is expressly demanded of us in those directives which your Holiness deigned to confirm in a praiseworthy decree in the course of the past year. According to this holy regulation, one is committed to avoid always anything in word, writing, publicly, privately, which is detrimental to that perfect obedience due to the supreme head of the Church and its infallible decrees.

Consequently, we have been deeply saddened on coming to know that the enemies of your august See have written against these most affirmative prerogatives, and we have sought to unite our humble words with those of our distinguished Archbishop, His Grace de la Tour d'Auvergne, the Vatican Council Fathers, and those millions of Catholics who have protested and continue to protest against those doctrines opposed to those of the divine Founder of the Church and his holy Gospel. Every day we petition the Sacred Heart of Jesus, through the powerful intercession of Her whom we like to invoke under the title of Our Lady of the Sacred Heart, whose glorious statue your Holiness was pleased to crown on the 8th of December last, for the Council to proclaim by a solemn definition that the Roman Pontiff is infallible when he teaches ex cathedra. It is not only in our name, most Holy Father, but also in the name of the three million associates of the Confraternity of Our Lady of the Sacred Heart, so devoted to the Holy See for the manner in which it seeks offerings for it, and whose centre is the church at our head house, that we come to place at the feet of your Holiness this testimony of our filial attachment to the doctrines of our Holy Mother, the Church, and its Sovereign Pontiff, petitioning both for them and ourselves a new and paternal blessing.

All of us, most Holy Father, are delighted to offer our homage to your heart so detrimentally affected by the spirit of error and lying raised up against it in these days to halt the victory of truth, this homage betokening our veneration and love for your august person and the See of Peter who is the unshakeable Rock on which the Church of Jesus Christ is founded.

J. Chevalier, MSC.

*The foregoing letter is not dated, but it would appear to be written in the latter part of May 1870.*



(The italicised text in the following two articles is from the original copy.)

Article 266

D 18700524

Au Pape Pie IX

Adresse des missionnaires du Sacré-Cœur au Saint-Père.  
et du Bref de S. S. Pie IX en réponse.

Exolduni in Gallia, Bituricen. Missionarii S.S. Cordis Jesu,  
ad sanctissimum Dominum Nostrum Pium IX.

**Ametur ubique terrarum cor Jesu sacratissimum !**

( 100 j. d'ind. Pie IX 1860.)

Beatissime Pater.

Missionariorum sacratissimi Cordis Jesu Congregatio, Exolduni, diœcesis Bituricensis, canonicè instituta, novissima quidam et totius Ecclesiae minima, alacris tamen ad pedes Sanctitatis Vestrae provoluta, filialem affectum et omnimodam testatur devotionem.

Omnes et singuli ad hanc Societatem pertinentes, Beatissime Pater, eadem credere et docere gloriantur quae credit et docet sancta Romana Ecclesia, geminae doctrinae magistra et tutrix; omnes in Beatitudine vestra venerantur infallibilem Doctorem, utpote Petro successorem, cui Christus Jesus *agnos et oves pascendi* curam demandavit, praecipiens ut fratres suos in fide confirmet.

Habentes igitur fiduciam in gratia vere subjectis promissa, nec non et in protectione Beatae Mariae Virginis Immaculatae cujus est thesaurus sacratissimi Cordis Jesu filii sui, dispensare, pollicentur, Sanctissime Pater, plena se obedientia et immota firmitate servaturos decreta et mandata quaecumque Sanctitatis Vestrae sicut et successorum vestrorum in Sede Petri, contra quam portae inferi non praevalebunt; hoc enim pro certo habent: *ubi Petrus, ibi Ecclesia*.

In quod, quid aliud exercent nisi quod sibi districte praecipiunt Regulae quas Beatitudo Vestra laudare dignata est decreto superioris anni; quarum vi diligenter cavere tenentur ne unquam *verbis aut scriptis, publice aut privatim, ab hac perfecta obedientia discedant quae supremo Ecclesiae Capiti ejusque infallibilibus decretis debetur* (§II. N.5.)

Vehementer igitur doluimus cum Sanctitate Vestra audientes quanta scripserint inimici venerandae sedis vestrae contra firmissimas ejus praerogativas; ideoque et nos vocem nostram, licet exiguam, subjungere voluimus suffragio illustrissimi ac Reverendissimi Domini nostri Bituricensis Archiepiscopi, simul et venerabilium Concilii Patrum, tot denique millibus millium catholicorum indignanter protestantium contra hujusmodi deliramenta, divini Ecclesiae Fondatoris doctrinae sanctoque adversantia Evangelio.

Per singulos dies, supplicem Mariae omnipotentiam invocantes, titulo Dominae Sacratissimi Cordis Jesu, cujus gloriosam imaginem coronare dignata est sanctitas Vestra, VI<sup>o</sup> idus septembris nuper elapsi, ab eodem sacratissimo Corde Jesu enixe precamur, ut sacrosancta Vaticana Synodus solemniter decernat Infallibilem esse Romanum Pontificem *ex cathedra* docentem.

Nec nostro tantum nomine, beatissime Pater, sed etiam pro terdecies centenis sodalium millibus e confraternitate, vulgo dicta *de Notre-Dame du Sacré-Cœur*, cujus centrum in ecclesia primariae Domus nostrae residet, qui omnes tanto affectu Sanctam Sedem venerantur, tantoque studio eidem Sedi donaria congregant, ut ex hujus sodalitates annalibus constat quorum omnium nomine, ad pedes Beatitudinis Vestrae deponimus testimonium hoc filialis obsequii si quid inde solatii, quod vehementer optamus cordi vestro afflictissimo proveniat.

Unde etiam, et nobis et illis omnibus, novam et paternam benedictionem a Sanctitate Vestra humillime flagitamus.

BEATITUDINIS VESTRAE,  
Sanctissime Pater,  
pro amantissimis et devotissimis filiis,

J. CHEVALIER  
M.S.C. SUP.

Exolduni IX Kal junii, anno Dom. 1870, in festo B.M.V. titulo Auxilii christianorum, quae Sanctitatem Vestram ultra Petri annos, diu sospitet ac tueatur.

(Bref de S.S. Pie IX en réponse en réponse à l'adresse des Missionnaires du Sacré-Cœur.

Dilecto Filio Julio Chevalier rectori Sodalitatis a Domina nostra Sacri Cordis nuncupatae et moderatori Missionariorum Sacratissimi Cordis Jesu, à Issoudun.

Pius P.P. JX

Dilecte Fili, salutem et Apostolicam benedictionem. Libentissime excepimus, Dilecte Fili, officia tua et sodalium tuorum; vobisque gratulamur, quod evangelico ministerio addicti tanta fide, ac adeo firmiter adhaereatis huic Petri cathedrae veritatis magistrae, cujus documenta sectantes, *doctrinam certe omnis, expertem erroris* populo tradetis. Nec minus gratulamur vobis, quod sodalitas a Domina nostra Sacratissimi Cordis apud vos instituta propagetur quotidie magis, uti ipsa testantur oblata Nobis munera, et plures semper arctiore filialis obsequii nexu devinciat amantissimae huic fidelium omnium Matri. Si quidem id dum in praecipuum vergit singulorum propectum, Validiora quoque auxilia ejus, multiplicatis precibus,

comparabit Ecclesiae. Itaque piae hujus Societatis incremento, et laborum vestrarum successui propitium adprecamur Deum, ejusque favoris auspiciem et paternae benevolentiae Nostrae pignus Apostolicam Benedictionem tibi, Dilecte Fili, Congregationi tuae et universae Marianae Sodalitati peramanter impertimus.  
Datum Romae apud Sanctum Petrum die 13 junii. Anno 1870. Pontificatus nostri anno Vigesimo quarto.

PIUS P.P. JX.)

**Article 267**

*Petition to the Holy Father requesting the definition of the doctrine of Papal Infallibility.*

D 18700524A

May the Sacred Heart of Jesus be everywhere loved!

Issoudun diocese of Bourges

From the Missionaries of the Sacred Heart to our Holy Father, Pope Pius IX.

Most Holy Father,

The Society of the Missionaries of the Sacred Heart, Issoudun, diocese of Bourges, canonically instituted, even if it is the latest and least of all those (*Societies*) which already are part of the Church, comes to prostrate itself in rapturous joy at the feet of Your Holiness in order to express its filial regards and unlimited commitment. All the Society's members, without exception, Most Holy Father, make it a point of honour to believe and teach only that which the holy Roman Church believes and teaches in what appertains to the presentation and defence of right doctrine; accordingly all acknowledge Your Holiness as the Infallible Teacher, Peter's successor, to whom Jesus Christ confided the responsibility of looking after his lambs and sheep, he laying it down that his brothers be confirmed in their faith.

It is for this reason that, full of confidence in the grace promised to those who commit themselves in sincerity of heart and under the protection of the Immaculate Virgin Mary, whose role it is to dispense the treasury of Jesus' divine Heart, the Missionaries of the Sacred Heart commit themselves, most Holy Father, to observe in total obedience and unshakeable tenacity all the decrees and commands of Your Holiness, as also those of your successors in Peter's See, against which the gates of hell will not ever prevail, since they hold for certain this declaration: Where Peter is, there is the Church. In this the Missionaries of the Sacred Heart of Jesus are doing no more than putting into practice what is formally laid down for them in their Regulations which Your Holiness was kind enough to favour last year with a decree of approval. According to these Regulations "they must give all their attention to avoidance in any way, either in words or in writings, publicly or privately, of what would take from that perfect obedience which is owed to the supreme Heart of the Church and its infallible decrees".

So it is that we share the tremendous sorrow of Your Holiness when becoming aware of the many regrettable writings of the enemies of your See, itself so worthy of respect, and which are directed against its unassailable prerogatives. We, accordingly, have made it our concern to add our much less feeble support to that of our very distinguished and venerable Archbishop of Bourges, as well as that of the distinguished Council Fathers, together with those millions of Catholics who have indignantly protested against the insensitive blows directed against the teaching of the Church's divine Founder and His holy Gospel. Every day we pray to the all powerful suppliant Mary, under the title of Our Lady of the Sacred Heart whose statue Your Holiness was pleased to have crowned on the 8th of September last. We also appeal to and invoke the divine Heart of Jesus to make it possible for the most holy Vatican Council to define in solemn decree that the Roman Pontiff is infallible when he teaches *ex cathedra*.

It is not only in our own name most Holy Father, that we direct to you this solemn profession, of our faith and veneration, but equally so in the name of the three million associates of the Our Lady of the Sacred Heart Confraternity whose centre is in the church at our Issoudun mother house. As the Annals of the Association offer in evidence, they take delight in accepting prescriptions which meet the needs of your Holy See, pleased that this indication of their devotedness for you, and which they lay at Your Holiness's feet, may, as we very much hope, provide some consolation for your sorely tried heart.

We most humbly request Your Holiness to grant all the Associations of Our Lady of the Sacred Heart, and ourselves, a fresh and paternal blessing.

From your most attached and devoted sons, most Holy Father.

J. Chevalier, MSC.

Issoudun, May 24, 1870, feast of Our Lady, Help of Christians. May this good Mother be pleased to watch over and protect, as it is our wish, Your Holiness beyond the years of Peter.

(Texte latin et français publié dans les Annales de 1870, pp. 146-149 et 169-172. Notre adresse, datée du 24 mai (1870) n'a pu partir pour Rome que vers le commencement de juin, et, quelques jours après, le 13 de ce moi... Probablement l'Adresse fut portée à Rome par le père Piperon.)

BREF DU SAINT-PERE EN REponse A CETTE ADRESSE.

(A notre fils bien-aimé Jules Chevalier, Directeur de l'Association de Notre-Dame du Sacré-Cœur de Jésus, à Issoudun, et Supérieur des Missionnaires du Sacré-Cœur, Pie IX.)

Bien aimé fils, salut et bénédiction apostolique.

Nous avons reçu avec la plus grande joie, fils bien aimé, vos devoirs et ceux de vos confrères et nous vous félicitons de vous appliquer à l'exercice du Ministère Evangélique avec une foi si vive et de vous tenir si fermement attaché à cette chaire de Pierre, maîtresse de la vérité, car en suivant ses enseignements vous donnerez au peuple une doctrine certainement *exempte de toute erreur* ; Nous ne vous félicitons pas moins en voyant l'Association de Notre-Dame du Sacré-Cœur établie dans votre église, prendre de jour en jour de plus grands accroissements, comme le témoignent les souscriptions à nous offertes et attacher par les liens de la plus filiale et de la plus étroite affection à cette mère si aimante de tous les fidèles, un nombre d'âmes qui va toujours en augmentant. Certes, il doit résulter de là pour chacun, un bien immense, mais l'Eglise doit aussi y puiser par le moyen de ces prières multipliées de plus puissants secours. C'est pourquoi nous conjurons Dieu de favoriser l'accroissement de votre pieuse Congrégation et de donner le succès à vos travaux, et pour attirer sur vous cette grâce et comme gage de notre paternelle bienveillance, nous vous accordons avec le plus vif amour la Bénédiction Apostolique, à vous, fils bien-aimé, à votre Société et à toute la Confrérie de Notre-Dame du Sacré-Cœur. Donnée à Rome, près Saint-Pierre, le 13 juin 1870, la vingt-quatrième de notre pontificat.

Pie IX, pape

*Brief of the Holy Father in reply to J. Chevalier's message of support.*

To our beloved son, Jules Chevalier, Director of the Association of Our Lady of the Sacred Heart, Issoudun, and Superior of the Missionaries of the Sacred Heart, Pius IX.

Beloved Son, greetings and the apostolic blessing.

We received with the greatest pleasure, dearly loved son, your respectful wishes and those of your confrères and we congratulate you on your commitment with such a vibrant faith to the Gospel Ministry and on your firm attachment to the chair of Peter, teacher of the truth, since in following its teachings you will present to people teaching certain to be free of all error. We do not compliment you any the less on becoming aware that the Association of Our Lady of the Sacred Heart established in your Church, greatly increases day by day as made evident in the contributions offered to us, and those in that association who have the most filial and close regard for such a loving Mother of all the faithful, their numbers continually growing. Certainly the gain for each is great, but the Church itself profits from these multiple prayers, being indeed powerfully helped. That is why we ask the Lord to favour your worthy Congregation's growth, and favour your work with success, and to draw upon you this grace and as a token of our paternal good-will, we grant you the Apostolic Blessing with warmest regards, to yourself, beloved son, to your Society and the whole Confraternity of Our Lady of the Sacred Heart. Given at Rome, near St. Peter's, June 13, 1870, the twenty-fourth year of our pontificate.

*The Latin and French of the above text was published in the 1870 Annals, p.148-149; 169-172. Chevalier's May 24 text reached Rome in the earlier part of June, possibly the 13th, taken to Rome, most likely, by Father Piperon.*

**Article 268**

*To Caterina Volpicelli, Naples.*

L 18700606

Issoudun, June 6, 1870

I received your letter, dear child, with great pleasure; I had been anxious to know how you were getting on, but Sister de Waldegg told me that you had been suffering a great deal and that your health still left a great deal to be desired. I plead with you to take good care of yourself and not to undertake any mortification. I am pleased to gather that you are in your new house. You went in with the blessings of heaven and Our Lady of the Sacred Heart. Sister de Waldegg is presently at Issoudun in the Third Order house. When will you come? I hope you will receive the rule shortly; it is nearly finished. Your companions will, I hope, be pleased. Follow the advice I gave you, dear child, and don't torment yourself yet further. Leave all your problems with the Heart of Our Lord. You know that I take them all on myself and respond to them. Confidence and courage, then. My regards to the dear sisters, to kind Father Matera and to Mr. Caprioli. I pray earnestly for them. I leave very soon for Belgium and Holland to preach on Our Lady of the Sacred Heart. I shall stay only 8 days away from here. Give my good wishes to Madame de Fusco, mia figlia carissima et particolare (*my most dear, special, daughter*); she has experienced a great sadness recently. I pray especially for her and for you. Do not in any way forget me. I do not have your new address.

Cheerio, dear child; I bless you in the Lord.

Your father,  
J. Chevalier, MSC.

**Article 269**

*To Fr. Victor Jouët, ill at Marseilles.*

L 18700618

Issoudun, June 18, 1870

Dear Father,

We received your kind letter and the contribution (*for the Annals*) yesterday. Many thanks, many thanks. We can see that your health is continuously a cause of concern. We are very worried about it. We keep well ourselves, but we must keep on praying.

Farewell. I shall write to you from Rome.

Yours in the Lord,  
Ch. Piperon

*A letter which was found in the loft unopened:*

If I had the time I would give you the history of a waistcoat.

Dear kind Father,

We are late in greeting you to ask how you are!

We pray a lot for you.

Cheerio, wholly yours, J. Chevalier.

**Article 270**

*To Father Victor Jouët, MSC, Marseilles.*

L 18700622

Issoudun, June 22, 1870

Dear Father,

Many thanks for the nice letter you wrote to me. It continuously conveys the tender regard in which you hold your Issoudun brothers, who themselves eagerly read it. These dear little words refresh the spirit and uplift the children of God in their frank and tender expressivity.

Many thanks for your dependability in sending what news you have. We would like to be more reassured in the sense that we shall not be happy until the day arrives when you can make bold to say: I am completely cured. We shall entreat Our Lady of the Sacred Heart to bring about the situation whereby you can give us this happy information.

I have taken care of your suggestions and documentation about the Annals and the sum of 79 francs 50 that Father Piperon owes you. The good man has left for Rome, and it is not without constraining himself that he decided to take a route which would not make it possible to visit our dear brother, Father Jouët. At this time Father Vandel is at Montluçon replacing Father Ledoux who is preaching to good effect the Sacred Heart Novena. He carries out his charge as a true missionary of the Sacred Heart for all his talks have the Sacred Heart as their concern, or are considerations presented with reference to the Sacred Heart.

Oh! You surely are aware of the great favours, which came our way yesterday, that is to say:

1. a brief from the Holy Father in reply to the address sent to him by the Superior (*Chevalier*) in the name of all Missionaries of the Sacred heart;
2. an indulgence of 100 days attached to the (*prayer*) Remember Our Lady of the Sacred Heart for all associates in whatever country.

Think how pleased we are! For yourself give us your own impression of the impact this news had on you. It shall be all the more reason for you to be pleased given that you, significantly, contributed to the development and growth of the cult of our dear Mother.

I think that the Superior (*Chevalier*) will send you a copy of these invaluable documents so that you may be favoured with the first fruits. You are aware that we are only happy when you are sharing in our joy. And our hearts are in St. Louis with yours so long as there is the need to share our feelings with the heart of a friend.

Wholly yours, with all our heart,

L. Bazire, MSC.

Fr. Elzéard speaks very warmly of you. He assures you that he will importune Our Lady of the Sacred Heart until she has restored you to full health. Otherwise he is like all the other Fathers, taken up at this moment with the work assigned by

obedience to them in different places. I shall say a novena of masses for the intentions you mention beginning on the 1st of August. We are not able to send you the pictures at 25 centimes each.

L. Bazire, MSC.

*Chevalier himself rounds off Bazire's letter.*

Good day, dear friend,

Fr. Bazire forgot to say that the brief (*Papal - see above*) which is wonderful is also addressed to the Associates of Our Lady of the Sacred Heart.

Wholly yours. Until next time.  
J. Chevalier

**Article 271**

*To Father Victor Jouët, MSC, Marseilles.*

L 18700630

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*Undated letter,  
possibly before July 1870*

Dear Father,

I am in accord about the trip which you wish for. But might not a session of good spa waters be better for you than the Swiss air? Consider it. Come back cured and leave Marseilles for good. One wishes that certain interesting acts of thanksgiving were more detailed. They are too concise.

Cheerio, dear friend. You have all the news. Bishop Place's position is no longer credible at Marseilles.

Wholly yours,  
J. Chevalier, MSC.

Warmest regards to Father Deidier.

**Article 272**

*To Caterina Volpicelli, Naples.*

L 18700702

July 2, 1870

Your latest letter, my dear child, expresses such great sadness, bringing about a quite painful reaction in myself.

A long trip which I have just made to Belgium, Holland, Germany, involving the interests of Our Lady of the Sacred Heart, prevented me from replying to you.

I very much wish that your strength becomes restored and I hope that the divine Heart will accede to our wishes.

You must remain in charge of the group; that is your role. Do not forget that God likes to make use of feeble instruments and in this way he manifests his power. From whom comes this storm raised against the Sacred Heart Third Order? You need to take this into consideration and I forewarned you about it. The cross characterizes all the works of the Sacred Heart and it is not in vain that the divine Saviour has demonstrated His Heart with a crown of thorns, a large issue of blood and a cross.

But to console and support us this Heart presents itself bathed in light and surmounted by the flame of love. Do not fear in any way, then, dear daughter; remain steadfast from the promise of the Heart of Jesus and the cloud over you will disappear. I can assure you of this. What does the opposition want?... The Sacred Heart Third Order, united to our little Society, enjoys the approval granted to it by the Holy See; moreover, it is canonically established by our most worthy Archbishop of Bourges, as well as being approved by a great number of bishops and particularly so by the Cardinal Archbishop of Naples. Accordingly all that outspoken opposition is without any foundation.

*The above is to be found in the work of M. Jetti, Caterina Volpicelli, Naples, 1900, 1901, but no longer extant.*

**Article 273**

*To Father Victor Jouët, MSC, Marseilles.*

L 18700708

Issoudun, July 8, 1870

Dear Father,

Many thanks for your kind letter. How delighted we are to have news of you! Hurry and get well. We are praying so much for this. I am sending you on the copy of the Annals in which our note to the Gazette du Midi can be read. You should have

received your copies. I forwarded to Father Piperon your letters to the Pope requesting him to pass them on to the Archbishop of Bourges and let us hope the time is ripe. Father Piperon is staying at St. Bridget's, Piazza Farnese, Rome, and the Archbishop of Bourges at number 8, Via Condotti. Wait with regard to Château-Gombert for the time-being, and then you can speak out... Res clamat Domino. Father Vandel suggests that you should go to Neuvecelle, near Evian on the shores of Lake Geneva to the kind and excellent Cachat family (*Cachin in original letter*) who are so devoted to Our Lady of the Sacred Heart.

Sister Marchand from Issoudun is there for the past two days, and expects to stay a month. You will be in a family atmosphere and chaplain to the house which has a lovely oratory dedicated to Our Lady of the Sacred Heart. The mountain air is very good there, and these ladies will look after you like a little chicken. From there you can go wherever you wish in Switzerland. If you go to Fribourg, which would also be a possibility for you, you could call and see on behalf of Fr. Vandel, Fr. Moelhing, the Rector of the Major Seminary. Send me on as soon as possible before you leave for Switzerland your work for the Annals.

All our dear confrères love you, greet you and await your arrival. Try to bring us also Fr. Pin and Fr. Deidier, etc.

Cheerio, dear Father,  
Wholly yours in Corde Jesu.  
J. Chevalier, MSC.

18700803X

Council Meeting

August 3, 1870

The novices Mr. Batard and Mr. Cramaille have been admitted to vows. *Because of the circumstances this did not take place until July 14, 1871 in the Our Lady of the Sacred Heart chapel at 5.45am.* Sent forward for ordination by the Society these two candidates underwent an examination with the Vicar General. Mr. Batard received minor orders. But Mr. Cramaille, not having received dismissorial letters from his bishop, could not be tonsured.

**Article 274**

*To Fr. Victor Jouët, MSC, in Savoy.*

L 18700806

*Undated letter, but likely  
early August following  
Sister Anna Marchand's  
return to Issoudun*

Dear Father,

Your request to Bishop Place (*Marseilles*) is very reasonable and proper. The Archbishop of Bourges thinks that if he (*Place*) refuses your request you would be entitled to stay in Issoudun...

Your little contribution for the Annals arrived too late. Everybody is well and greets you. Sister Marchand has arrived.  
Cheerio, dear Father.

Wholly yours,  
J. Chevalier, MSC.

**Article 275**

*To Fr. Victor Jouët in Savoy.*

L 18700808

Issoudun, August 8, 1870

Dear Father,

I am succumbing to the pressure of work; I have been exhausted for the past fortnight. The pleasure of writing to you is being forsaken, and the thought of having you here with us soon fills me with joy. Look after yourself carefully! We are all of the view that you must come to Issoudun for good. Once here with us you can write to your bishop to let him know and we shall let him proceed from there.

Cheerio, dear Father.  
Wholly yours in the Lord.  
J. Chevalier

**Article 276**

*To the Assistant Prefect, Issoudun.*

L 18700818

*No date, likely before  
August 20, 1870*

Dear Assistant Prefect,

Unable to succour the dying on the battlefield because the number of chaplains is complete, we hasten to place at their disposal our Issoudun property to accommodate the wounded soldiers. We would be happy to nurse and care for these French heroes. May I presume to hope that our wishes will be met.

Yours...

*The above letter was written during the 1870 Franco-Prussian War. It letter appeared in the paper Echo des Marches, August 20, 1870. The same paper, a fortnight later, September 3, 1870, noted that Fr. Chevalier was providing a dozen beds for the wounded, and four days later, September 7, confirmed that the "Sacred Heart" had provided ten furnished beds. By October 1, Saturday, the paper let it be known that the Sacred Heart had made available a part of the house for a military hospital. The paper would note on the 7th of January, 1871, that the town council had provisionally decided, at a meeting, December 8, 1870, to take over the churches... The "Sacred Heart" would precede St. Cyr. In the June bombardment, 1940, the Sacred Heart church was again taken over, the Red Cross occupying the 3rd floor of what is now the pilgrims' hostel, and surgery was carried out in a first floor room. The bombardment led to a hundred deaths. The military were encamped in the school courtyard. Military aid was available for the priests and any laid-up pupils.*

18700905X

Council Meeting

September 5, 1870

As a result of recent events (*the Franco-Prussian War*) the Society is forced to send away the novices, some to Chezal-Benoît and others to their families.

**Article 277**

*To Caterina Volpicelli, Naples.*

L 18700908

Issoudun, September 8, 1870

What a sad coronation anniversary, dear child. Our poor France is in total desolation. Everything is ravaged by this barbaric war, the Republic creating terror in all our hearts: that's the situation we are in. At this very moment, the Prussians are at the gates of Paris. What is going to become of our country? We are in mortal danger. We ourselves are devastated to see our dear Issoudun invaded by the enemy. For the time being our resources have dried up; we no longer get anything at the Sacred Heart. We have already sent away half the novices and soon the other half. (*The Montluçon Novitiate had been provisionally closed.*) We have sent back to their families those pupils at the Petite Oeuvre (*Little Work*) who come from nearby. There are twenty more left who come from a distance. We do not know what to do about nourishing them and ourselves. Perhaps Our Lady of the Sacred Heart will take pity on us. Just now Issoudun is quiet; no matter what happens, I shall stay here. Pray.

I share all your problems, dear child: the good Lord will watch over you. The divine Heart of Our Lord will enfold you in his powerful protectiveness. The Naples work is called to a splendid outcome. My regards to dear Father Matera and Mr. Caprioli. Kindly remember me to Madame Amati (*aged forty-four and whose eldest of four daughters, Julie, was a fervent devotee of the Sacred Heart and Our Lady of the Sacred Heart*) and the good sisters. I shall pray earnestly for Miss Julie. I hope that her marriage will be blessed in heaven. I shall drop a line to our dear sister, Madame de Fusco. Farewell, dear child; I commend myself to your good prayers and those of your pious associates. My regards to all our sisters.

I bless you in the Lord.

J. Chevalier, MSC.

In small parcels you will receive what you requested; altogether there will be a selection of medals at three francs 50; two more at 2 francs 50; and another at 1 franc.<sup>75</sup>. (*This would be equivalent today to 11 euros 50; 8 euros 28; 5 euros 8.*)

**Article 278**

*To Sister Marie du Quesne.*

L 18700916

Issoudun, September 16, 1870

Your letter, dear child, gave me much pleasure, but I gather from it something which greatly worries me, and it is that you are unwell. First of all we shall begin a novena for you and all the intentions you have in mind. I hope that you will be already better by the time this letter reaches you. I also await a further letter from you which will reassure me. I shall be very ill at ease until I receive it. My Sister Superior has carried out all your requests, so do not worry. Father Bazire will begin tomorrow the novena of masses requested by your mother. Do not worry too much. Your exile will not be long lasting, at least so I hope. Issoudun, because of friction and the organizing of the National Guard, is motivated by a very hostile attitude to priests, shouting loudly: down with priests, the Sacred Heart, Chevalier, Maugenest, etc. But the good Lord will watch over us and that which he watches is well looked after. May Our Lady of the Sacred Heart be the living hope of all who are without hope. My regards to Madame du Quesne and to your pious entourage.

Farewell, dear child. I give you my blessing.

Wholly yours in the Lord.

J. Chevalier, MSC.

**Article 279***To Caterina Volpicelli, Naples.*

L 18700927

Issoudun, September 25, 1870

I received just now your letter, dear child, which brought me great pleasure. I also got your dispatch. We subsequently prayed for all your intentions. I hope your requests will be granted.

Our situation does not improve. This war, more and more disastrous, continues all the time. The Prussians are about 100 kilometres from Issoudun. One supposes they will come here if only in search of the living. All work is suspended in France; the drought is increasing and hardship is already being experienced. What is going to become of us? We await fearsome punishment from God because France has made itself quite blameworthy. Mischievous types have twice come during the night, creating commotion at our door, wanting to loot, but the patrol got rid of them.

We are beginning to disperse, but for myself I shall not leave the house; I shall stay here, even if I have to die. I am very thankful to you for your offer, but I couldn't accept it. With regard to the money which you are sending on, I would fear that the communications are not reliable since Italy itself is very much in turmoil also. It would be better to wait, therefore; you can deal with this later when the war is over and France is calmer. And our dear Holy Father, what's going to happen to him? We are unaware because we do not get news any longer. It appears that Italian troops have invaded Rome. But where is Pius IX?

*Five days before Chevalier wrote his concerned letter, Victor Emmanuel's troops took over Rome, September 20, 1870. Pius IX left the Quirinal Palace for the greater privacy and peace of the Vatican.*

Do not forget us in your prayers. I pray all the time for you and your dear companions. Cheerio, dear child. We are at the foot of the Cross; let us stay there, and we shall find Jesus and Mary, our Mother. A thousand best wishes from me to my most dear daughter de Fusco.

I bless you in the Lord.  
J. Chevalier, MSC.

My regards to dear Father Matera and Mr. Caprioli.

**Article 280***To All the French Hierarchy.*

P 18701002

MAY THE SACRED HEART OF JESUS BE EVERYWHERE LOVED!

Issoudun, October 2, 1870

From all over our dear France, so sorrowfully shaken, millions of voices are raised petitioning a solemn public expression of Christian piety which would favour our unhappy country with the treasures of divine mercy. Some suggest a nationwide resolve to build a new temple to the Queen of Heaven at a location where a decisive victory led to a glorious, lasting peace. Others, fervent followers of Blessed Margaret Mary Alacoque, worthy imitators of Belzunce, would favour a general consecration of France to the Sacred Heart of Jesus, the supreme resource disposed of by divine Providence in these latter times to foster courage in the faint-hearted and love where it has been dying out. Such praiseworthy considerations give rise to an accompanying sense of support: according to the moving wish of Louis XIII, consecrating in 1638 his kingdom to the Mother of God, Mary is involved in all our Fatherland's religious activities. For the rest, in France's act of consecration to the Sacred Heart of Jesus such as has been generally accepted since 1820, we find this august Virgin called Herself to be our sublime intercessor with the Sacred Heart of Jesus.

"O Holy Virgin", it is there written, "the hearts of all France's children are now in your hands!... Offer them to the Heart of Jesus! Indeed! If presented by you, he will accept them! He will pardon them, sanctify them, save them... And he will save the whole of France!... He will establish peace, promote piety and morality, make it revitalize its holy religion."

*Chevalier goes on to observe that this text is commonly used in several dioceses, being approved in the Bourges Archdiocese by Jean-Marie Cliquet de Fontenay, Archbishop, 1820-1824.*

It is, therefore, through the tender mediation of His Divine Mother that we must go to the Heart of the Good Master, and it is to Our Lady of the Sacred Heart that the pleas of a whole people in distress should be directed, and it is to the feet of that welcoming treasury of the Heart we can bring ourselves with assured confidence in a final effort to have the mercy of God bestowed on us.

Our Lady of the Sacred Heart is now known, invoked and loved throughout the world. Pius the Ninth, our immortal Pontiff, has agreed that she should be solemnly crowned under this new glorious title. Ninety-five bishops, to our personal knowledge, have expressly proclaimed her in the five quarters of the world as the champion of difficult, desperate, problems.



In 1866 six bishops, led by the distinguished Archbishop of Baltimore, set up in Indiana devotion to Our Lady of the Sacred Heart in the USA. In 1869, His Grace, Archbishop de la Tour d'Auvergne, of Bourges, accompanied by fourteen archbishops, bishops, prelates, solemnly crowned in the name of the Sovereign Pontiff the statue of Our Lady of the of the Sacred Heart at our blessed Issoudun sanctuary, twenty-five thousand pilgrims consecrating themselves and their families to this powerful and heavenly Queen. Bishop Pagliari of Agnani (*in the Pontifical States*), Archbishop Ricciardi of Reggio (*Italy*) mandated their dioceses, the one on February 4, 1869, the other in 1870, to recommend the Our Lady of the Sacred Heart devotion to their flocks. The bishops of distant lands have with great success consecrated their most demanding missions, and we are privileged witnesses to more than forty-three thousand acts of thanksgiving tendered to this caring Mother from all over the world, and so for our part we cannot do other than make it our most ardent wish to consecrate our beloved France, so devastated and still so harshly menaced by the enemy, to Our Lady of the Sacred Heart. So that this pious aspiration, encouraged and approved by His Grace the Archbishop of Bourges, can be realized, a public novena of prayer will begin on Sunday, October 9, the Feast of the Maternity of the Blessed Virgin Mary, in the Our Lady of the Sacred Heart sanctuary, Issoudun. The devotion will end each night with a solemn act of consecration to Mary, the hope of desperate and difficult cases, in the name of the whole of France, particularly its invaded Provinces, and in the name of their Lordships, the bishops who, through their supporting words, have made known their wish to be specifically mentioned, as well as their dioceses. Pius the Ninth, Father to us all, presently so unworthily besieged, will be the first mentioned in this consecration, together with the Papal States. We cannot do better than sing, following on, that touching hymn of the Immaculate Conception (*Maria conceptur*) approved by the Sacred Congregation of Rites, a hymn in which one appeals to Mary to lead us, to make victorious those dedicated to her, and open for us as our refuge the Heart of Jesus. Marie duc agminis, da tuis victoriam et Jesu Cor aperi (Verse 8)...

Please accept, Your Lordship, this expression of my deep regards, and I have the honour to be, Your Grace, your very humble and obedient servant.

J. Chevalier, Miss.SC.Sup.

Seen and approved  
+ C.A., Archbishop of Bourges

**Article 281**

L 18701015

*To His Grace de La Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, 15 October, 1870

Your Grace,

Reverend Father Chevalier, our worthy Superior, detained by the many confessions arising from the preparatory Novena for our great celebration next Monday, October 17, has asked me to forward to Your Grace immediately these recent replies on the occasion of France's consecration to Our Lady of the Sacred Heart at Issoudun. These replies are those of His Grace the Cardinal of Besançon, the Archbishops of Cambrai and Avignon, the Bishops of Amiens, Moulins, Mans, Blois, Tarentaise, Nîmes, Rodez, Arras and Tarbes. There are in sum, then, twenty-three dioceses which have come together and are associated with Bourges (*archdiocese*) at the feet of Our Lady of the Sacred Heart.

This prayerful unity, which is so moving, imposes on us the pleasant task of petitioning Your Grace, if the circumstances are favourable and considered opportune, to come and preside at this prestigious ceremony. The Issoudun public, which has attended in great numbers and in a very impressive way at the prayerful nightly gatherings, would be delighted to see their fervour rewarded by the presence of our pastoral leader.

For ourselves, if you may permit us to say so, Your Grace, we repeat once more what we had to say a few days ago, thanking you once more for your very hospitable welcome, and in expressing our filial regards once again we are favoured, Your Excellency, in being your most humble and obedient servants.

V. Jouët, Mis.SC.

The little community offers its respects to Your Grace and appeals to you to come and preside yourself at this moving and impressive ceremony taking place on Monday, October 17, the Feast of Blessed Margaret-Mary Alacoque.

May nothing come in the way of this wish, so justifiable in the circumstances, on the part of the people and your missionaries.

J. Chevalier, MSC.

**Article 282**

L 18701026

*To Mademoiselle Marie du Quesne.*

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Issoudun  
October 26, 1870

Do not worry, dear child; your letter has been sent on to me. Everything you say does not surprise me... For some time I foresaw all this. I am sorry for you and pray for you, and I would like to soften your sufferings. Turn your tearful gaze on her

whom you love so much, on Our Lady of the Sacred Heart. Let her know about your anxieties... your hopes. She will come to your help. Since you seek only the good Lord's will, she will make it known to you. Pray and have confidence.

Poor Mrs. d'Affry; she is to be pitied! I am informed that her little one is without hope, but let us, nevertheless, keep hoping. My regards to Madame du Quesne and to Madame Cottureau. Cheerio, dear child.

I bless you in the Lord.  
J.C.

**Article 283**

L 18701110

*To Mademoiselle Marie du Quesne.*

Issoudun, October 10, 1870

I was pleased to get your letter, dear child. I read it attentively and understood all you were saying. I shall carry out your request when the occasion arrives, which I hope will be soon.

Give yourself over to God's will; it is he who orders all things... Only that happens which he permits; have confidence. Pray and you will be enlightened. Each day I pray for what you wish. Just now I received your little note. Be assured, I shall take note point by point of your thoughts and wishes. Cheerio, dear child; my regards to the ladies.

Please accept my good wishes.

I bless you in the Lord.  
J. Chevalier, MSC.

**Article 284**

L 18701202

*To Father Paulin Georgelin, Carouge, Geneva, CH.*

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Issoudun, December 2, 1870

Dear Father,

We were very pleased to hear from you. All is well here. I thank you for the 100 francs in favour of the 'Petite Oeuvre' (*Little Work*). Do not worry. Our Lady of the Sacred Heart will look after our beloved Berry. Bourges and Issoudun have nothing to fear. The Prussians have been repulsed at the other side of the Loire. They have sustained a serious set-back before Paris. Our troops are going on the offensive everywhere and I hope that very soon (*December 8*) we shall be masters of the Prussians. Fiat! Willingly, I authorize you to print whatever you wish. We need your good prayers, those of your loyal companions and the pupils.

Cheerio, dear kind, Father.  
Wholly yours in Corde Jesu.  
J. Chevalier, MSC.

*Fr. Georgelin taught at the Tournus school from 1868 and left there on the occasion of the Garibaldi invasion, going to the hostel of The Faithful Companions of Jesus at Carouge, Geneva, CH. He stayed there until the spring of 1872 when he was recalled as second curate at Issoudun's St. Cyr parish, where Chevalier had been appointed arch-priest.*

**Article 285**

L 18701210

*To Father Jean-Marie Vandel, MSC at Fontenay.*

December 10, 1870

One fears that the Prussians will soon be arriving in Issoudun if Our Lady of the Sacred Heart does not stop them. I very much hope that she will save us from them! Lanctin is getting on well; I saw him several times while I was ill. I end my letter, Father, commending myself to your worthy prayers.

Wholly yours in the Sacred Heart of Jesus.

Claude Hériault

I say good day to worthy and dear Fr. Vandel; I received your 60 francs (*about 200 euros*) cheque. The Prussians, after the capture of Orleans, came as far as Vierzon, about 3,000 of them. Issoudun began to fear for itself. But no more than that. Vierzon was evacuated and we are delighted. All goes well at Chezal-Benoît and here. So long, dear Father. Totus tibi.

J. Chevalier

**Article 286**

L 18701214

*To Mademoiselle Marie du Quesne.*

Issoudun, 14-12-1870

It is with great assiduity, dear child, that we have begun all your novenas and make your petitions to Our Lady of the Sacred Heart. I hope that this good Mother will grant your wishes and mine. I detect all your concerns deep in your heart. I place them confidently in the Heart of Jesus... I was pleased to read about your new living arrangements; it would appear that you are very happy there if you are beginning to forget Issoudun. Poor Issoudun! It was in a desperate plight on Immaculate Conception Day when a part of the shattered Loire army arrived following the Orleans defeat; it was feared that the Prussians would enter the town with those fleeing. As well, many of the population (the most courageous) fled towards the Creuse, upper Vierne, etc. Men, or more especially women, of little faith; why did you fear? O, because you doubted: we hope more than ever that we shall be spared.

Farewell, dear child. My regards to Madame du Quesne, Madame Cottereau and Madame d'Affry. Tell the latter that I am about to reply to her last letter.

Wholly yours in the Lord.  
J. Chevalier, MSC.

**Article 287**

L 18701226

*To Madame des Meloizes.*

Issoudun, December 26, 1870

Dear Madame,

I was very happy to have news of you both from Madame Verneuil and from your kind letter. I note with pleasure that your health is good and that you cope quite well with the problems of these times. When shall we be able to get away from the misfortunes which have overtaken us? We pray continuously each day for the end of these misfortunes. I hope they will end soon. Bourges is peaceful, and Issoudun enjoys complete calm. All is normal at the Sacred Heart. Two of our confrères are about to leave as chaplains to the Indre Legion, Frs. Albert and Ledoux, one already at Nevers, the other on the way there.

*Albert Désiré-Alexis was from Vendée, a former member of the Teaching Third Order founded by Father Lacordaire, OP, ordained priest at Grenoble, December 22, 1866. He left the Teaching Third Order and was introduced to Fr. Chevalier by its Superior, Fr. Lécuyer, OP. He had been Assistant General to Chevalier since March of this year, 1870. Remy Ledoux from Issoudun was at Chezal-Benoît when he became military chaplain.*

I hope that this response will draw blessings on our little Society and its undertakings. Pray especially for us all.

With my regards...  
J. Chevalier, Mis.SC.

## 1871

**Article 288***To Caterina Volpicelli, Naples.*

L 18710113

Issoudun, January 13, 1871

What is going on with you, dear child? Over a very long time I have had no news of you or of Madame de Fusco and our other sisters. I am truly anxious. Let me know how you are and how your work is progressing. Our poor France is still very shaken, epidemics decimating it, and famine racking it. What is going to become of us? Up to now Issoudun has been spared by the enemy. We are undisturbed. I hope that Our Lady of the Sacred Heart will continue to watch over us. Ah! Pray and pray earnestly for us. Our trials are always challenging. The bombing of Paris (*artillery*) has begun; it is frightening. It must be that France is justifiably at fault if it is considered guilty of meriting such cruel punishment.

Farewell, dear child; my good wishes to Madame de Fusco and all the sisters.

I bless you all in the Lord.  
Your Father,  
J. Chevalier, MSC.

**Article 288***To Monsignor Pantaleone, Monserrat i Navarro-Barcelona.*

L 18710128

Issoudun, January 28, 1871

My Lord,

One of our Fathers, Missionaries of the Sacred Heart, is shortly due to go to Spain where he will stay for some time in its milder climate because of a chest complaint from which he almost died. I have asked him, on arrival in Barcelona, which he should shortly reach, to visit your Lordship to offer on our behalf a brochure dealing with the devotion to Our Lady of the Sacred Heart of Jesus. Twenty-six French bishops have consecrated our unhappy country to this Immaculate Virgin in our precious Issoudun sanctuary where she is invoked as the patroness of difficult and hopeless cases. There are three hundred different testimonies of prestigious approval from our Holy Father the Pope who has made it his wish that Our Lady of the Sacred Heart should be solemnly crowned in his name, and then, that considerable group of bishops from all parts of the world who, for their part, have given this devotion an extraordinary outreach. We have been pleased to hear, your Lordship, that Our Lady of the Sacred Heart is known and venerated in Barcelona, and that there is in the Convent of the Sisters of the Infant Jesus, otherwise St. Maur, a statue blessed and indulged by your Lordship. It is the first altar dedicated to her in your Catholic Spain. It is, therefore, entirely appropriate that we perform a conscientious task in the name of our dear Mother and in our own in addressing your Lordship directly to seek the requisite advice which should be followed when promoting this devotion among the flock confided to your care.

Reverend Father Jouët, Missionary of the Sacred Heart, furnished with a letter from His Grace the Archbishop of Bourges, will go on the day of his arrival in Barcelona to your episcopal palace and present his respects to your Lordship and ask for your fatherly blessing. He will present for your consideration the names of the five hundred statues at chapels already dedicated throughout the world's five continents to our heavenly protectress, together with all the testimonies of the highest approval in addition to those of our Holy Father, the Pope.

Please accept, in advance, my deepest respect, and regards, as I have the honour to be your very humble and respectful servant.

J. Chevalier, MSC.Sup.Général.

**Article 289***To Madame des Méloizes.*

L 18710130

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Issoudun, January 30, 1871

Madame,

How greatly I wish to thank you for your kind letters and what you have sent for our wounded. (*At the Sacred Heart a military infirmary had been set up.*) Many thanks. I was sorry to hear that almost all of you have been laid up. It is the turn of Mademoiselle Louis, but I hope it will not be serious. Every day I remember you in my prayers. May Our Lady of the Sacred Heart grant them a healing. Are we shortly going to move away from the misery in which we find ourselves? The armistice offered will perhaps be a way forward... May the Lord make it so... At the next elections it is necessary that all who favour stability agree on giving France a worthy government, offering every guarantee of order and true freedom, since otherwise it would be to escape Charybdis only to fall into Scylla. Let us hope that so many prayers will be granted, and that God will permit himself to be favourable. Please accept...

J. Chevalier, Mis.SC.

"...to escape Charybdis only to fall into Scylla": Chevalier here refers to the Greek myth involving Scylla, originally human but turned into a monster by a love rival, having no less than six heads, each with a triple row of teeth, and as many as twelve feet, inhabiting a cave in the Messina Straits, between Sicily and Italy, opposite the whirlpool of Charybdis. Although Scylla dieted on fish she was very partial to sailors if a ship came near enough. Homer writes of Odysseus' ship passing the cave, *Odyssey 12. "Between Scylla and Charybdis"*, then, refers to a situation or predicament when two courses of action are fraught with peril and equally dangerous.

**Article 290**

L 18710205

To Mademoiselle Marie du Quesne.

Issoudun, February 5, 1871

Relax, dear child. I have, I assure you, received all your letters and I am the only one who has read them. I know your hand writing so well that I cannot mistake it. Nevertheless, if it occurs to you, put 'personal' on the envelope. You only owe acts of thanksgiving to Our Lady of the Sacred Heart, dear child, since for myself I might be more likely, when an issue is confided to me, to hinder its outcome, and, accordingly, I do not deserve any thanks. That is the truth. Meanwhile I shall keep praying for you and all your intentions as long as you wish it so.

I am not in the least astonished by Mr. Albert's escape; his medal collection would warrant another. Besides, his mother, who is a saint, prays so much for him... Then so many others commend him to the patron of difficult and hopeless cases. I have taken account of all your masses; your intentions will be kept in mind. You speak of Issoudun, dear child, but when are you going to come here? The circumstances are not favourable to a return in the near future. I fear there will be serious problems... Happily the good Lord is there! The nasty minded people will not have the time to do what they would like... One is deeply humbled when one has to live with these kind of people at a time like this...

My regards to Madames du Quesne and Cottereau. Farewell, dear little one; I bless you in the Lord.

J.C.

**Article 291**

L 18710227

To Mademoiselle Marie du Quesne.

+  
J M J

Issoudun, February 27, 1871

I share your concerns and your boredom, dear child. If you only knew how I sympathize with you! How your heart has suffered! But God who is aware of all your anxieties supported so courageously and resignedly will set aside for you a glowing reward. I hope that the coming days will be better for you. Continually I commend you and all your intentions to Our Lady of the Sacred Heart.

Issoudun is very quiet always. The epidemic eases off greatly. With the armistice signed, I hope that it will not be too long before you return to us.

My regards to the Countess and to Madame Cottereau.

Farewell, dear child; I send you my best blessing.

J. Chevalier, MSC.

**Article 292**

L 18710228

To Caterina Volpicelli, Naples.

Issoudun, February 28, 1871

Your two letters, my dear child, of January and February came a little late, it has to be said, but I did get them. I am sorry that your health is not greatly picking up; I pray a lot that it will. Do not be rash, conserve your strength, of which you have need to promote the work of God. I was pleased to gather that your devotional chapel dedicated to Our Lady of the Sacred Heart will be blessed on the Feast of St. Joseph. I regret very much that I cannot attend this moving ceremony. I shall be there with you, united in spirit. I do not know if our dear Sister de Montaignac received the 300 francs (*about 995 euros*) which you mention in your letter. So far she has said nothing yet to me.

The news you have for me about the consolidation of the Sacred Heart Third Order at Naples and the prospering state of your enterprises gives me great pleasure. Courage, dear child, you will be a means of blessings. Trials have not been wanting to you and they are especially identified with the works of the Sacred Heart.

You will have received from here a few days ago the little brochures you were looking for.

We have peace – may the Lord be blessed! The revolution and war which devastated France are over... Better days are foreseen. Ah! How France suffered! Issoudun, protected very specially by the Sacred Heart and Our Lady of the Sacred Heart, escaped invasion from the Prussians. All the neighbouring departments, except ours, were occupied. The enemy came within twelve kilometres, that is to say to our town gates, but never came inside, although the capture of Issoudun was part of its strategic planning.

*There are two stained glass panels in Our Lady of the Sacred Heart chapel which testify to the acknowledgement from the town of Issoudun and Châteauroux for Mary's protection during the 1870 war.*

His Grace the Archbishop of Bourges promised to come in pilgrimage to the sanctuary of Our Lady of the Sacred Heart with the women of Bourges if his diocese was preserved from the Prussians, which is what happened. After Easter His Grace will fulfil his wish.

Be so kind as to forward this little letter (enclosed) to my dear child, Madame de Fusco, and send the other to Corato authorizing the establishment of Our Lady of the Sacred Heart Association. I wrote to Mr. Tomaso Napoli and sent on all he wanted.

Farewell, my dear child; assuring you more than ever of my warm devotedness.

Your father blesses you in the Lord.

J. Chevalier, MSC.

My regards to dear Father Matera, Mr. Caprioli and all the dear sisters.

**Article 293**

*To Father Francis-Xavier Deidier, Marseilles.*

L 18710312

+  
J M J

Issoudun, March 12, 1871

Dear Confrère and Friend,

How delighted I was to get your news! Your memory stays among us as a brother, a friend. Thank God, we are in good health. Issoudun totally escaped invasion. The Prussians came within twelve kilometres, nevertheless, but Our Lady of the Sacred Heart forced them back not only from Issoudun but the whole of Berry. In addition, the Archbishop of Bourges is coming in a thanksgiving pilgrimage after Easter.

Our dear friend in common, V.J. (*Victor Jouët*) is much better; he is at present in Spain visiting one of his aunts. This is his address: c/o Mr. Cibils, St. Francis Street, 14 - Barcelona (*Spain*). We are all hoping that this dear friend can stay with us and come back soon to us.

I am forwarding to you two copies of the Rules of the Priests of the Sacred Heart who are affiliated to us; these have been submitted to Rome with our Constitutions. I think that very likely these are the Rules you are looking for. If you could get together in Marseilles a serious grouping of well-disposed priests of the Sacred Heart, you would do a great deal for your dear city and much besides for our work which in a little way is also yours. You would be the director of this new family and our association would be indissoluble. I am also sending you a Latin copy of the abbreviated Rules, or rather Constitutions of the Sisters of the Sacred Heart Third Order. If there are women who wish to develop this further, you will be good enough to write to Sister de Montaignac at Montluçon (*Allier*), who is the Superior General of this little Society, to inform her and request of her, together with the Rules which she supervises, all helpful information.

I very much hope that you will come and pay us a little visit this year.

Cheerio, dear confrère. You are so highly regarded at the Issoudun Sacred Heart.

With my best wishes,  
J. Chevalier, MSC.

**Article 294**

*To Mademoiselle Marie du Quesne.*

L 18710313

+  
J M J

Issoudun, March 13, 1871

Do not worry in the least, dear child; nobody will take your place... It goes without saying. You are right to think that you are one of our better girls. You can depend on me. Each day I pray for you and all your intentions I know of and those I do not know.

I like to think that you will shortly be returning to us. Sanitary conditions at Issoudun are quite good. I hope that for Easter you will be able to return from your exile. Take stock and be advised. His Grace the Archbishop of Bourges promised, as you know, to come on pilgrimage to Our Lady of the Sacred Heart if his diocese escaped the invasion (*Prussian*). His Grace is ready to make this trip after Easter. Almost all the women of Bourges, who made the same promise, are due to accompany him. Many men will also be in the group. The Bourges women are making a gift of a large window at a cost of 1500 francs (*4,970 euros or so*). Those of Issoudun are doing the same. The parish priest is very well disposed(!). A group of pilgrims is coming from Chateauroux also.

Madame August is at Issoudun just now. She had very good news of Mr. Albert, telling me much that pleased me greatly. Ah! What a saintly soul is Madame August. What a woman of faith, heart, dedication. May the Lord reward her as she so well merits!

*Madame August, mother of Albert du Quesne, was married to Baron du Quesne. Albert was born in Martinique, August 29, 1847, and entered the naval college in 1863, becoming a Companion of France from 1870 and serving on the Loire with the French Army that year.*

I went to see your chambermaid who has rheumatism of the joints. I came upon her lying down in your room; she is getting much better. I only saw Mademoiselle Zélie from a distance. She always passes by in front of me like a shadow. When by chance I met her in an alleyway and asked, following her return to Issoudun, for news about the fervent Saint Malo colony, she only half-answered me, being, no doubt, afraid to compromise herself.

My regards to Madames du Quesne and Cottereau. Tell Mademoiselle Lucille that I pray earnestly for her and her family, and that I have done what she asked of me. Farewell, dear child.

J.C.

I bless you in the Lord and wish you every happiness. If Madame d'Affry knew that I had written four pages to you, she would be jealous; you for your part keep quiet about it.

**Article 295**

L 18710316

*To Mother Antoine Niys, Ursuline, Sittard, Holland.*

+  
J M J

Issoudun, March 16, 1871

My Dearest Mother,

We are at last over the war and beginning to breathe. May the Lord be thanked, and Our Lady of the Sacred Heart forever praised as it is to her we owe our preservation. The Prussians came within 12 kilometres of Issoudun; our town was planned beforehand to be occupied by them, and also Bourges which is our metropolis. His Grace the Archbishop had promised to come in pilgrimage to Our Lady of the Sacred Heart if his town (*Bourges*) and diocese were untouched by the invading enemy and, thanks be to God, we were wholly spared. Accordingly, His Grace plans to fulfil his promise immediately after Easter.

Four or five weeks ago I sent a large parcel to you with the articles in regard to the Association which you had been looking for; could you let me know if you received them. Within the parcel there was another smaller one for the dear Luxembourg sisters requesting that it be forwarded to them. More recently I sent you different little works which were recently published: 1. The zealous devotee of Our Lady of the Sacred Heart; 2. Our Lady of the Sacred Heart Better Known; 3. The month of St. Joseph for the friends of the Sacred Heart of Jesus. Did you get them?

What future for our dear Association in Holland? I should like to think that it will always go forward given your dynamic support. You could translate, if you so wish, our little works and promote them in Holland and Germany if you think that they would be appreciated. You have the centre. My regards to your Reverend Mother and all the sisters, and all that you would wish for your dear little pupils.

Cheerio, dear, kind, Mother.

I bless you in the Lord.  
J. Chevalier, MSC.

**Article 296**

L 18710406

*To Mademoiselle Marie du Quesne.*

+  
J M J

Issoudun, April 6, 1871

It was high time, dear child, for you to break the silence. I have been thinking that you must be either away or laid up. You are keeping well, and may the Lord be thanked!

Every day I pray for you. I hope that Our Lady of the Sacred Heart grants all your requests. You can rest assured. Mr. A. (*Albert du Quesne, born Martinique, 1857, only son of Baron Auguste du Quesne*) is too intelligent not to have understood the real significance of the letter addressed to him. Living conditions in Issoudun are good. I am amazed that by now you have stayed away for such a length of time. The troubles in Paris are virtually suppressed. Our town is completely calm. My regards to your mother, to Madame Cottereau and Madame d'Affry.

Cheerio, dear child.

I bless you in the Lord.

J. Chevalier, MSC.

The Archbishop is coming on pilgrimage this next Wednesday with most of the Bourges families. Why not be here!

**Article 297**

L 18710421

*To Mother Antoine Niys, Ursuline of Sittard, Holland.*

Issoudun, April 21, 1871

Dearest Mother,

I very much wanted to write sooner to you but Easter and the absence of several confrères didn't leave me with one moment free. I included, as you will have seen, your engaging account in the April issue (*Annals*). What zeal, commitment in your beloved Holland! Sittard is the hearth of it and beyond all praise. I am intent on going to see you during the summer and it will give me great pleasure.

Since Paris continues to be in turmoil we cannot get medals or pictures for the time being. By the end of May I shall, perhaps, have medals to send you... As for the pictures I could send them in the French text (of which I have many), and you could kindly make out a Dutch or German text which you could have printed, and, thereby, be of great service to us. The expenses of what it would cost would be, as is to be expected, met by us. Let me know if you are in agreement with this suggestion and what number of pictures would be needed.

My regards to the dear sisters, and especially to your Mother Superior; also kindly remember me to your dear students. Do not forget me in your worthy prayers. I often pray for you to Our Lady of the Sacred Heart. Cheerio, dear Mother Antoine. (*She was the Superior of the Ursuline Sisters in Sittard.*)

I bless you in the Lord.

J. Chevalier, MSC.

We have found the German tickets.

**Article 298**

L 18710509

*To the Mother Superior of the Sisters of Jesus and Mary, Tarragona, Spain.*

Issoudun, May 9, 1871

Dear Reverend Mother,

I already know from dear Father Jouët about all you have contributed to the Association of Our Lady of the Sacred Heart. (*Jouët at this moment was on his second trip to Spain promoting the Association of Our Lady of the Sacred Heart.*) Now I gather with great joy that you are prepared to do so much more and in consequence I wish to acknowledge straightaway my wholehearted thanks.

Following from what has taken place in your country to the glory of our powerful Mother, I consider that it would be lastingly appropriate to set up a centre of the Association in Spain. Together with yourself we pray then that the divine will makes itself clearly known in this great work. I shall be very pleased if your house were to be chosen for Our Lady of the Sacred Heart; it is deserving of this favour because it is one of the first within which formal devotion was directed to the Queen of the Divine Heart. It seems to me that your Reverend Mother will do no less than encourage your keen desire to help us since she also greatly loves Our Lady of the Sacred Heart.

As for the title of zealatrice, it has already been bestowed on you, and the certificate would be already in Tarragona if left to ourselves. Unfortunately the disturbances in Paris have compelled us to postpone this little issue until later. Your kind Mother Clémentine can also be assured of the certificate in question. Your letter renewing the subscription hasn't arrived, but I undertake to send on the issues you are missing as well as the other material of the Association. I note that Our Lady of the Sacred Heart works marvels in favour of her 'apostle' because he is understood even though his language has nothing in common with that of his audience. (*Jouët preached, spoke, in French, not yet competent in Spanish.*) My very esteemed Mother, I bless you, together with your dear girls and all who are under your care. You can depend on a daily remembrance at Our Lady's feet. Please accept my respectful good wishes in Corde Jesu.

J. Chevalier, MSC.



*Sister Marie St. Eulalie became Superior General of the Sisters of Jesus and Mary in 1885, April 13, and would decline re-election on August 12, 1891. The order was founded at Lyons-Fourvière in 1818 by Claudine Thiveret. Marie Ste. Eulalie died in Spain, October 1, 1910. Mother Clémentine was Superior at Lyons-Fourvière.*

**Article 299**

L 18710513

To Father Victor Jouët, MSC, in Spain.

Issoudun, May 13, 1871

*The following is a double letter, the longer one from Piperon to Jouët, the shorter from Chevalier.*

Dear Father,

Two words in a great hurry. We are sending you a large, very large, container, of Association materials, written in Spanish in the accompanying note. You will arrange, I hope, for the payment. If you wish to send us a copy of the transaction in Spanish currency, correctly assessed, we can exchange it again.

Herewith the picture. One can perhaps paste over the 'Remember You' (*in French*) with a Spanish translation. This would have the advantage of providing the pictures with a Spanish text, which is something we cannot print (*here*).

You will find in the parcel some medals of the coronation (*of Our Lady*) which we sell at 20 centimes. These medals can be availed of for your helpers. There are, besides, large medals which we sell at 25 centimes each. You can see what you can do with them; they could be very useful as recompense for a number of pious associates (*helpers*).

It isn't possible to send you any copper medallions as we have none left. If you would like to have two silver medallions, I could only send you these in two sizes: those of 4 francs, 20 a dozen, and those of 6 francs, 40 a dozen. Father Bazire has worked hard making the container; he likes to think that it will please you. All the Fathers greet you, even he who has just arrived these past day, Father Lavialle, who is almost as likeable as yourself. But when are you going to return? Have you a good article for the June number (*of the Annals*)? Quickly, quickly, time is getting on. Wholly yours in the Lord,

Ch. Piperon, Mis.du.SC.

You will find in the box (*parcel*):

12 reproductions of St Joseph  
 40 large reproductions of Our Lady of the Sacred Heart  
 100 small reproductions of Our Lady of the Sacred Heart  
 140 entry tickets at .025 cents each  
 2,400 Spanish Novenas at 4 francs the hundred  
 3,600 weekly prayers in Spanish at 1 franc, 90, the hundred  
 2,800 litanies at 1 franc, 90, the hundred  
 2,900 of the Memorare at 0.60 the hundred  
 700 Association leaflets  
 112 large medals at 0.20 each  
 8 dozen medals at 0.25 cents each  
 6 dozen rosaries at 0.90 each  
 24 dozen rosaries at 0.25 each  
 24 dozen rosaries at 0.25 each

In your reply let us know if the parcels should be forwarded on the Perpignan or Bayonne (*railway*) line. Does the railway line continue through Perpignan and what transport services are available? (Important.)

*Chevalier adds:*

I received your letter; many thanks for your zeal and commitment. You are Our Lady of the Sacred Heart's Apostle in Spain. This wonderful Queen will reward you. Fr. Piperon sends you all he has available.

If the heat is excessive, come back to Issoudun. That's the place for you to rest. A delightful little priest from Cantal, rich in talent and virtue, has arrived to become a novice. He preaches wonderfully well. You would like him very much.

*Armand Lavialle from Aurillac, born 1840, ordained to the priesthood May 21, 1864, professed September 15, 1873. Died Issoudun, October 15, 1898.*

Cheerio, dear Father. My gratitude goes to all those gentlemen who come to your aid, and to the kind religious.

Wholly yours,  
 J. Chevalier.

Things are still going badly in Paris. (*The Commune Civil War, March-May, 1871.*)

**Article 300**

L 18710530

*To Father Xavier Deidier, Marseilles.*

+  
J M J

Issoudun, May 30, 1871

Dear Confrère,

I thank you for your article, it is very much appreciated by me, but, regrettably, it arrived too late for inclusion in the June number (*of the Annals*) which has already come out. I hope that there will be a place for it in the July number.

The good Jesuit Fathers are sometimes very odd. The pretensions of Father Cros had already been reported to me. I do not know where he got that which he comes out with. It is an outrageous lie. The Paray-le-Monial Religious, on being consulted, have no knowledge of what the Jesuit is trying to say. It is unfortunate that one makes up a story in this way. The source of this beautiful, wonderful name is Issoudun; its cradle is there, not to be found elsewhere.

When are you going to come and see us? We shall be so pleased to have you. Father Jouët is still in Spain where he is doing marvellous work.

Cheerio, dear confrère. All my companions send you good wishes. Wholly yours in the Lord.

J. Chevalier, MSC.

**Article 301**

L 18710609

*To Caterina Volpicelli, Naples.*

+  
J M J

Issoudun, June 9, 1871

I am amazed, dear child, that you haven't yet received my last letter which I certainly wrote not very long ago. Thank you for your caring concern; I am very well, but our dear Sister de Montaignac is still laid up, I was at Montluçon last week and saw her. We are emerging from a frightful crisis and I hope that calm and peace are about to be restored. Unfortunate France, how low it has fallen and been decisively punished! For a long time it has been wicked, blasphemed God, Jesus Christ and our holy religion; having become the rendezvous of all the vices, all the errors, God has chastised it. May we now learn from this episode and return to a more wholesome frame of mind! I greatly fear for Italy also. All that which is happening and being allowed to happen in Rome could have disastrous consequences. Let us pray to the Heart of Jesus, source of every blessing. Soon, on June 16, we shall be celebrating the feast; let us hope for special favours on that day. Our Lady of the Sacred Heart will fully support our concerns. We celebrated her feast on May 31 with very great solemnity. We felt we owed it to her to express our thanks for the evident care with which she watched over us (*during the Franco-Prussian War*).

This year has been bad for us. That is so because events forced us to send away our dear novices, etc. But we are about to bring them back, and I hope, with the blessing of the Sacred Heart and the protection of Our Lady, that everything will be much better.

And how are you, dear child? How does it go with your undertakings? Are your sisters increasing in number? Have you some new companions? My regards to all I know. Is Mademoiselle Julie married? Remember me to this kind family, to dear Father Matera and Mr. Caprioli. Be kind enough to pass on this little letter to our dearly loved sister, Madame de Fusco. My regards to your brother and your sister-in-law. Cheerio, dear child. I bless you.

J. Chevalier, MSC.

Two of our confrères have left for Rome to celebrate the Holy Father's twenty-five years' pontificate on the Feast of the Sacred Heart, June 16.

**Article 302**

L 18710611

*To the Mother Superior of the Sisters of Jesus and Mary, Tarragona.*

Issoudun, June 11, 1871

Dear Reverend Mother (*Eulalie*),

I am awaiting news of your inspiring day, May 31, so wonderful for Our Lady of the Sacred Heart, and so rewarding for her devoted children of Catholic Spain. Here in our privileged sanctuary, the May 31 feast was celebrated with great devotion. Our associates would appear to understand very well their role in representing, at the feet of Our Lady of the Sacred Heart, those millions of Associates from all over the world, and to offer the Queen of the Sacred Heart a homage of love and gratitude.

I was thinking of you very much on that beautiful day when a sacred link-up united your house and ours. When you are writing to your Reverend Mother, do not forget to thank her for all the facilities made available to us to work towards the glory of Mary. One of the priests has been made responsible for your mailing; has everything reached you?

My very esteemed Mother, I forgot to mention in my previous letters that, besides the list of names, I would like to receive each month the list of commendations and thanksgivings presented to you during this time. This is a way of staying close to the Association's centre and having the Spanish Associates remembered in prayers. One of the older pupils could be made responsible for this charge, of which I speak, and thereby it would not come in the way of your many responsibilities. Kind regards to our dear Fr. Jouët when you see him.

Please accept, Very Reverend Mother, my expression of deepest gratitude for your devotedness to our work, and share these sentiments with all those who are engaged with you in this consoling undertaking.

Your servant in Corde Jesu and Our Lady of the Sacred Heart,  
J. Chevalier, MSC.

**Article 303**

L 18710627

*To the Mother Superior of Jesus and Mary, Tarragona.*

Issoudun (*Indre*), June 27, 1871

Reverend Mother,

I read with interest your letter on the 22nd of this month. It contains a number of different requests. I am very appreciative of this interest you so well demonstrate for our undertakings and your zeal in spreading our dear Association. Our Lady of the Sacred Heart will reward you. To work towards making her known and loved makes an efficacious contribution towards the glorifying of the Heart of Jesus and the good of souls. Continue then, Mother, to provide us with your appreciated help, and both you and yours in return will be rewarded with abundant blessings.

Every Sunday at night-time and at the Archconfraternity Mass each Thursday prayer are publicly offered at the feet of the crowned statue in the privileged sanctuary of Our Lady of the Sacred Heart for the intentions you have made known to us.

In addition, three times a day, the Missionaries of the Sacred Heart make it their duty to pray for those same intentions.

Please be assured, Mother, of my kind regards in Corde Jesu.

The Director of the Association  
J. Chevalier, MSC.

To be Noted. What you have asked cannot be sent for some days.

1. The Prayer Novena will begin the day after your letter arrives, or on the day you requested.
2. With regard to the Masses they will be said as soon as possible.

My Dear Mother,

A thousand thanks for the interesting account you have forwarded to me detailing the graces with which it has pleased Our Lady of the Sacred Heart to enrich the fervent children of Spain. I am pleased, very much so, with all this, and I should like to be at one with you in giving thanks to our heavenly Patron. The representations which have been made to us will be passed on to our associates at a forthcoming meeting. I repeat the desirability of having a résumé of each of the acts of thanksgiving and the list of intentions. And in particular for this service I send you my thanks in advance.

Dear Fr. Jouët has sent us an account of what happened at your lovely feast on the 31st of May. We are lost in admiration before the activity of Our Lady in your country, and this heartening news truly compensates for that which arrives from the capital (*Paris*) at the same time. (*Again, Chevalier has the Commune developments in mind, about which he wrote also to Caterina Volpicelli the previous month, and to Jouët on May 13.*) Oh, Reverend Mother, how we need to pray again and again to appease the anger of God who is displeased with us.

J.C.

Would you kindly pass on the enclosed letter to Father Jouët.

**Article 304**

L 18710705

*To Mademoiselle Marie du Quesne.*

+  
J M J

Issoudun, July 5, 1871

I received your letter, dear child, with all your requests. In keeping with your wishes I began the Novena straightaway. Do not worry; confidentiality will be safeguarded. My wish is that you will be able to inform me soon that the favour has been granted and that your Mother enjoys perfect health. Give her and Madame Cottreau my regards. I hope that shortly you will be returning from your long exile. Do not forget me in your prayers; as for yourself, each day, when at the feet of Our Lady of the Sacred Heart, I think of you. The Archbishop has written to me to confirm that he will come on pilgrimage the 17th of this month, arriving on the evening of the 16th. Fiat. (*The August Annals, 1871, describes the pilgrimage, p.176-178.*)

Cheerio, dear child. I bless you in the Lord.

J. Chevalier, MSC.

*Marie du Quesne would marry Viscount Fernand de Bonneval, 1838-1911, on October 24 of this year, 1871.*

18710918X

Council Meeting

September 18, 1871

Fr. Sauret was accepted for vows at this meeting.

Mr. Captier was likewise accepted for temporary vows as a lay brother.

Scholasticate. It is closed until the Novitiate is opened after the Assumption. Nocq-Chambèrat is accepted in principle as a scholastic. The teachers at Chezal-Benoît are subject to the rule of the house and are in dependence on Issoudun.

School. It has been decided that there will be a Master exclusively in charge of the youngsters under the direction of Fr. Albert.

J. Chevalier

**Article 305**

*To Father A. Deschamps, SJ, Toulouse.*

B 18710724

Issoudun, July 24, 1871

Dear Reverend Father,

I am so sorry that the Annals of Our Lady of the Sacred Heart have stopped being sent to you. I am requesting the confrère who is involved with it to send you on at once the numbers you haven't received. I also do not think that it is right that "devotion to Mary under this heading *Our Lady of the Sacred Heart*) was preached from 1846 at Paray-le-Monial". (*Deschamps had written that his Jesuit colleague Fr. Cros had said that devotion to Mary as Our Lady of the Sacred Heart had been preached in Paray-le-Monial since 1846.*) Fr. Saint-Angel, when giving the title of Our Lady of the Sacred Heart of Jesus to Mary, gave it to be understood that what he was expressing had nothing more than a pious significance in his thinking, something in harmony with the chapel consecrated to the Heart of Jesus; he delivered it as an invocation but without associating any doctrinal significance to it.

This title meant no more for him than that of Our Lady of Fourvière (*Lyon*), Our Lady of la Garde Marseilles. He neither gave a discourse or provided any kind of explanation. This is so certain that when I went to Paray-le-Monial for the beatification of Blessed Margaret-Mary (*Alacoque, September 17, 1864*), the sisters, even the elderly, were in a state of total ignorance about devotion to Our Lady of the Sacred Heart. They hadn't even understood the significance of the statue of her sent on to them sometime beforehand. To say then that the devotion to Our Lady of the Sacred Heart had been preached at Paray-le-Monial in 1846 is to say something which is not true. So to write it is falsifying history and leading believers into error!

It is not just because an elderly man, whose ideas were waning (according to the sisters themselves), said something which had no foundation that one can proceed from there to maintain that devotion to Our Lady of the Sacred Heart was begun and preached at Paray-le-Monial.

*Chevalier, as he himself became aware shortly after penning the sentence immediately above, discovered that the thrust of his personalized remark here made no sense because Fr. Saint-Angel was far from being an elderly man in 1846, still less one of scattered ideas, whatever, since he was only forty-one years old, born in 1807.*

The venerable Fr. Saint-Angel, uttering the words Our Lady of the Sacred Heart, was in a haze, maybe, in keeping with your phraseology, but it was still very much enveloped in thick (*obscure*) clouds. I believe, most Reverend Father, that the best thing to do would be to suppress the observation altogether.

*Deschamps had written that "...the great light which shines at Issoudun...loses nothing of its splendour or quality for having had elsewhere, especially at Paray, a dawning already uplifting".*

Many thanks for forwarding Mademoiselle Villemarqué's address. We shall inform her about the Our Lady of the Sacred Heart Association. How appreciative I am, Father, for the great interest you bring to our work. Your Bourges Fathers (*colleagues*) came here on pilgrimage a few weeks ago, on the 31st (*July*). I am going to spend St. Ignatius' Feast Day with them (*at Bourges*). Give my kind regards to dear Father Ramière and tell him that Fr. Vandel continues to suffer from his throat.

*Vandel at this moment was constantly travelling in connection with the "Country Work", see above, as well as his ministry on behalf of the Issoudun community. At the beginning of August he preached a first communion retreat after a meeting at Amiens with diocesan clergy of the Sacred Heart. In Deschamps' 16 July letter, 1871, Chevalier's old confidante and adviser wondered if Vandel might not preach retreats to clergy if his throat was able to take the strain and he would be delighted to recommend him to bishops.*

Please accept, Father, my sincere thanks with all good wishes in Corde Jesu.

J. Chevalier, MSC.

**Article 306**

L 18710731

*Introductory Letter for the Manual of Priests Associated with the MSC Society.*

*Possible date July 1871*

Despite the problems which recent events (*the Franco-Prussian War*) have given rise to in our relations with you, we haven't lost sight of our dear Association which continues to be, in our eyes, a way to holiness for diocesan priests and, concomitantly, for the faithful they look after. We have made use of this break in contact to clarify things with a number from among you who wished to share their views with us; we have acknowledged the justice of their case and experience has shown us that a Rule relating to associated clergy needs certain modifications. Nevertheless, having seriously given thought to this before the Lord, we did not think it necessary to begin from anew this Rule since, so it seems to us, it provides within itself, rightly understood, the answer to virtually all objections and problems, the remedy for all the issues which have been brought to our attention.

So it is that in the introduction to this Rule, we said that the members of this Association, all of whom have the same aim and act in unison with the same spirit, to commit themselves under the same standard, that of the Sacred Heart of Jesus, can and should engage with different aims. Everybody can, then, in this spiritual arsenal, choose what is appropriate in his circumstances, what suits his tastes and inclinations. Accordingly, having argued in the first paragraph for the excellence and advantages of this Association, we stated from the beginning of the following paragraph that nothing obliges us under pain of sin, even venial, and that it is proposal alone rather than imposition of the means of sanctification which can vary in accordance with different persons and situations. And far from wishing to turn aside priests from their ministry and their special calling, we do no more than offer them the means to make the results of their labour as well assured as possible. This same paragraph sums up in 9 paragraphs the principal components of a Rule of life (*règlement de vie*) which suits the majority of priests, but which in every respect might not be agreeable for some; each person will modify the regulations as he judges it necessary or convenient.

The latter part of the paragraph presents ways of promoting the observation of the Rule, what fosters unity of spirit in the associates and adds effectively to unity: a monthly or tri-monthly report, particular or general meetings, etc. But whatever the usefulness of these aids to perfection, they are not being laid down by us; we propose then to those priests who would have the opportunity to put them into practice. The third paragraph cannot be the occasion for the slightest objection because it wholly relates to the Missionaries of the Sacred Heart and their obligations towards the Associate members. Paragraph 4 deals with the direction of the Association. It ensures in the first instance that there should not be any excessive centralization, while acknowledging particular diocesan associations, and the grouping of these into circles and conferences, becoming then whatever coheres best with the Church's spirit and the organizations which already flourish among the diocesan clergy!

But what we stated above, explaining paragraph 2, will apply to those general or particular meetings; they are elective. If they can be held, they will do a lot of good; the clergy who can attend will depart better equipped to meet the requirements of the exercise of ministry. If there are too many issues to cope with, it will always be feasible, dear, worthy, confrères, to make them known to the local or diocesan leaders, or even to the Superior General of the Missionaries of the Sacred Heart who will be happy, either himself or through one of his aides, to clarify these issues, and provide you with all the facilities whereby you can profit from the Association without imposing on you any responsibility either too demanding or incompatible with your situation. In the light of these general considerations you can gather then, dear, venerable, confrères, that there is nothing in this regulation to cause you concern. We add to the text of the Rule, by way of providing you with additional aids, the comments of one of our confrères (*J.M. Vandel*) who has seen for himself on the spot the difficulties entailed. (Perhaps it would be better to give here a résumé of his excellent suggestions rather than a presentation.)

*Unsigned text, but clearly Chevalier's own document.*

**Article 307**

L 18710801

*To Father Henri Ramière, SJ, Toulouse.*

Issoudun

Dear Father,

However many my obligations which can engage me no end, I want to answer myself your kind letter of July 16, thanking you in advance for promising, in accordance with the wishes of Father Cros, to correct in the next edition, the observation relating to Our Lady of the Sacred Heart in his book, The Heart of St. Gertrude.

Having always proceeded with the greatest simplicity in what involves the role of Our Lady of the Sacred Heart, we could not understand why Father Cros, writing these four lines, neither lengthy enough to develop fully his ideas yet substantial enough not to pass unnoticed, did not get in touch directly with us... These historical observations, otherwise, would have greatly interested us and we would have been pleased to read them and consider them as adding to the glory of Our Lady of the Sacred Heart. It was through providential circumstances that the little book on St. Gertrude came into Fr. Jouët's hands and not unexpectedly engaged his interest where it dealt with the issue and his observation (*on Our Lady of the Sacred Heart*). It was Jouët who took the initiative in writing to Father Cros seeking precise details. He had a direct reply from Fr. Cros himself to the effect that the observation had been expressly written challenging us to ask for an explanation. We have kept the letter... We were promised an explanation in the near future in that letter... and that will soon be, I believe, two years ago..., and Reverend Fr. Cros has completely forgotten us...

Meanwhile, his little book was translated, so also the note (*remark*). We have read it, exactly the same, in the Spanish edition where it has an unfortunate impact, particularly so at this moment, when Spain is becoming so attached to Our Lady of the Sacred Heart.

It would have been the accepted thing to write and advise us before this little observation went into print. But all of this can perhaps be rectified and we are convinced that it will contribute towards the glory of Our Lady of the Sacred Heart. If we were to ask, respectfully, a favour from Fr. Cros, it would be that of knowing whether he wishes to print the observation again, or provide another more explanatory comment, and to let us know in advance about it so that everybody in the re-arrangement will be happy with the outcome. We shall be particularly grateful to him and he can be assured that, in this little (!) issue, there is on our part only total simplicity. We love the Heart of Jesus, and it is all for His glory and that of His Mother.

*The foregoing is an archival copy of Chevalier's letter, at the head of which he wrote "Copy of letter to Fr. Ramière". Chevalier had written to Fr. Deschamps on July 24. This Ramière letter was, most likely, written before August 8, 1871. See below, Article 309, letter to Deschamps.*

#### Article 308

B 18710802

*To Reverend Father Deschamps, SJ, Toulouse.*

*Undated*

Your letter, Father, made me seek information. Twenty of my confrères went to Paray-le-Monial recently to meet the older nuns at the convent. They said that the Saint-Angel priest (*Cros*) when preaching one day in the chapel where there was a statue of Our Lady, said to them:

"But in this sanctuary dedicated to the Heart of Jesus, Our Lady should be called Lady of the Sacred Heart of Jesus."

This title pleased him and he repeated it often. But they (*the sisters*) added that he offered no mystical or doctrinal explanation(*of this title*) and never explained or interpreted it, offering no explanation for it. He said Our Lady of the Sacred Heart just as he would say Our Lady of Lourdes, Fourvière, Garde.

Now these good sisters having seen for themselves what is involved, and all the marvels worked by the Our Lady of the Sacred Heart devotion, are of the view that the St. Angel priest, pronouncing the words Our Lady of the Sacred Heart, was speaking prophetically but had no idea himself about the significance of this new title and the depth of doctrine therein contained.

In the light of the foregoing, dear Father, information sought at the best source, I do not think that it can in any way be said that "the devotion to Mary under the title Our Lady of the Sacred Heart was preached at Paray-le-Monial from 1846. For, from the witness of the sisters themselves, the pious religious never spoke of this devotion such as we have it today. In titling Mary Our Lady of the Sacred Heart, he gave it to be understood that in his thinking it had no more than a pious significance which related well to a sanctuary consecrated to the Heart of Jesus.

*No signature; the first and last part of this letter, page 1, page 4, are missing. The letter is in close affinity with the next letter to Deschamps, which immediately follows.*

#### Article 309

L 18710808

*To Fr. Deschamps, SJ, Toulouse.*

Issoudun, August 8, 1871

Dear Father,

It pleases me to answer myself your kind letter of July 16 and thank you in advance for promising in Fr. Cros' name to correct in a forthcoming edition of his book, The Heart of St. Gertrude, the observation relevant to Our Lady of the Sacred Heart.

*What immediately follows repeats, word for word, a section of Article 307 above to Fr. Ramière, followed by a section of Article 308. Article 309 now begins what becomes a specifically different letter. Chevalier thought that Cros, in using the*

*title Our Lady of the Sacred Heart meant no more than that she was Our Lady of a privileged sanctuary to the Sacred Heart of Jesus at Paray-le-Monial. What follows is proper to this letter alone.*

It is also true (*his explanation of Cros' words*) that when I myself went to Paray-le-Monial for the beatification of Blessed Margaret-Mary (*Alacoque*), the good sisters, even the older ones, confessed themselves to be completely ignorant of the devotion to Our Lady of the Sacred Heart; they didn't even understand the meaning of the statue I had sent on to them sometime before this.

Fr. Píperon, my colleague, on going to Paray some years ago, had the very same experience. Can one say, then, that the devotion to Our Lady of the Sacred Heart was preached at Paray-le-Monial in 1846? I leave it to yourself to judge. The worthy Father from Saint-Angel (*Cros*) in using the words, Our Lady of the Sacred Heart, was, according to your reading of it, first-light, dawn-like; let it be so! But first-light is often enveloped by thick cloud...

If it be permitted to express a thought, Reverend Father, it would be that of suppressing the end of the sentence. As for the cult of Mary in this wording of..., or, if one wants to introduce another, let us know in advance before the printing. We shall be particularly indebted to Fr. Cros and to yourself also, Father.

I am very disappointed that the Annals of Our Lady of the Sacred Heart are no longer being sent to you. I am requesting straightaway that one of my confrères who deals with this sends you on the Annals immediately. Many thanks for letting us have Mademoiselle de Villemarqué's address, and for all the interest you have in our undertakings.

Your worthy Bourges fathers came here on pilgrimage to Issoudun some weeks ago, and on the 31st of July I went there to celebrate the feast of St. Ignatius with them. Be kind enough to convey my respects to dear Fr. Ramière and convey the news to him also that dear Fr. Vandel continues to suffer greatly from his throat.

Please, very Rev. Father, accept my sincere gratitude and deepest regards in Corde Jesu.

J. Chevalier, MSC.

**Article 310**

L 18710827

*To Fr. Victor Jouët, MSC, Travelling.*

+  
J M J

Issoudun, August 27, 1871

Dear Father,

I received promptly all your letters, including those from Sittard and Namur, as well as the rest. Your zeal is amazing! You are indeed a born apostle of Our Lady of the Sacred Heart. I understand that the circumstances are not favourable. Consequently, if you deem it necessary, could you not come back to Issoudun? We are keen to see you.

Fr. Liobet has done an eight-day retreat under Fr. Píperon's supervision, but he continues like this all the time, living in the greatest isolation. I fear that he will not begin to get bored. He said to Father Píperon that presently he does not feel in the least attracted to the religious life and experiences, no inclination to become a Missionary of the Sacred Heart. I think that he is missing you a great deal. Try to return as soon as possible. Fr. Píperon has gone to preach an eight-day retreat at Clermont-Ferrand. Everybody here keeps well. We are expecting Frs. Vandel and Georgelin. Cheerio, dear Father.

Wholly yours in Corde Jesu,  
J. Chevalier, MSC.

**Article 311**

L 18710922

*To Sr. Louise-Thérèse de Montaignac, Montluçon.*

Issoudun, 22 September, 1871

My Dear Sister in Christ,

It pleased me to hear that your health has improved a little. May Our Lady of the Sacred Heart meet all your wishes. We are praying very much for you. The pilgrimage centre is beginning to get well under way. I am sorry that the Third Order could not send a little group there who would be permanently resident. By advertising retreat work in our Annals it would have every chance of success.

*The hostel at Place du Sacré Coeur had been agreed on when Sister de Montaignac visited Issoudun, December 8, 1869, but almost two years later Chevalier is disappointed that there is no on-going staffing.*

You have a new parish priest. How does he react to the meetings presided over by Fr. Guyot? If you think he takes exception to this, it might be better to ask him to become the local director. Each month he will preside over the Third Order meetings, and Father Guyot every three months. This arrangement might perhaps suit everyone. What do you think?

Please convey my regards to all the good sisters and accept, dear sisters in the Lord, my appreciative and earnest good wishes in Corde Jesu.

J. Chevalier, MSC.

You mentioned to me the usefulness of revising the Third Order Rule and introducing certain changes. This is my own view also. I am ready to be called upon for this work. Make me aware of your views and I shall also let you know my thinking, and in discussions with you we can go on to give serious consideration to the issues.

J.C.

**Article 312**

B 18710929

*To His Majesty Henri of Artois, Count of Chambord.*

*This letter was written by Jouët; Chevalier signed it and there are some little corrections made by him to the text.*

To His Majesty Henry-Charles-Ferdinand-Marie-Dieudonné of Artois, Duke of Bordeaux, Count of Chambord, the only legitimate heir to the French throne.

Henri Dieudonné, Count of Chambord,

Sire,

On the eve of celebrating the first anniversary of France's solemn consecration to Our Lady of the Sacred Heart in our blessed Issoudun sanctuary, we feel the need to make YOUR MAJESTY become aware of an action at once so religious and so patriotic. In the disappointment of your very prolonged exile, Sire, you might at least be boosted somewhat consolingly, and hopefully becoming to one who has the right of inheritance to the throne of St. Louis, as the lawful head and rightful king of the nation. This time a year ago our unhappy France, so sadly shaken by the horrors of the war, gave itself over to a great cry of distress before Our Lady of the Sacred Heart, the hope of those without any more hope.

Having before our eyes the fate of our dear country about to perish, we, inspired from your thinking, declared: Louis XIII consecrated his kingdom to Our Lady; Louis XII from his prison consecrated it to the Sacred Heart of Jesus, and it is for Henry V then, their august inheritor, to bring together these two consecrations in one alone and thereupon solemnly consecrate our beloved France to Our Lady of the Sacred Heart, patroness of difficult and hopeless causes.

Twenty-six bishops who were not at all under the humiliating yoke of the stranger and could correspond with Issoudun added their signatures to that of His Grace de la Tour d'Auvergne, Archbishop of Berry, this province which is faithful and supportive under more than one heading, and asked that France in their name and that of their unfree confrères (*the bishops in the areas taken by the Germans in their thrust towards Paris and beyond*) and their flocks, be solemnly consecrated to Our Lady of the Sacred Heart in our privileged chapel on October 17, 1870, the feast day of Blessed Margaret-Mary Alacoque, the apostle of devotion to the Heart of Jesus.

Sire, your august name was not at all forgotten in this memorable occasion. If our tongues could have expressed as loftily as our hearts desired it, it would have been proclaimed with love within this sanctuary already enriched with gifts from the pious Duchess of Parma and Madrid, this sanctuary where the fleurs de lys inlaid in the church's aisle, chiselled on the altar, graciously floating under the Virgin's gaze, clearly symbolizes the one whom we have always wanted and whom we petition again for the betterment of France and the victory of Pius the Ninth.

Our Lady of the Sacred Heart was appreciative of this massive witness of confidence which became concentrated from all quarters on her dear province of the Berry; seven times the enemy was on the point of invading, and seven times an invisible hand, but acknowledged and loved as a Mother's hand, providentially held off the enemy. We are entitled to say that the disastrous invasion was stopped there at the gates of the Issoudun pilgrim centre which, besides its other glories, can declare, as it were, that on the day of sadness, France was on its knees within its walls.

The evils which still weigh upon us today, Sire, following such a violent storm, and the civic unrest with which we are becoming more and more threatened, point towards the need to ratify through renewal such becoming activity as would bring a return of God's mercies to our unfortunate country.

Our good wishes for YOUR MAJESTY, SIRE, will be the same this year as for last year, with this difference, that we shall be more close to you and can more expectantly with hope and joy anticipate better things in the near future.

Yes, SIRE, may it be permitted to your children and subjects to promise in the name of their Father and their King, that this church of Our Lady of the Sacred Heart, covered with ex-voto offerings from all over the world, should have reserved within it a chosen place expressive of the acknowledgement we express for Mary, recalling that day when the glorious Queen of Jesus' Heart, you having ascended the throne of your fathers, will make it possible in Your Majesty's name and that of your gracious wife, to consecrate officially, nationally, resoundingly, our dear France to Our Lady of the Sacred Heart in her foremost Issoudun sanctuary.



It is with the hope that this dear Mother will fulfil our expectations that, at her feet, we have the privilege and the consolation of expressing to Your Majesty, Sire, that we are your very humble, obedient and faithful subjects.

Jules Chevalier,  
Superior of the Missionaries of the Sacred Heart  
and Director of the Association of Our Lady of the Sacred Heart.

Issoudun 29 September 1891  
Anniversary of the happy birth of Your Majesty

**Article 313**

*Rough draft of a letter to the French bishops.*

B 18711001

Issoudun, October 1, 1871

My Lord,

On the eve of celebrating the first anniversary of France's solemn consecration to Our Lady of the Sacred Heart in our blessed Issoudun sanctuary, and in the name of thirty-six bishops and archbishops, we are drawn to make directly known to YOUR LORDSHIP the significance of what is virtually a national demonstration of Christian piety. It is a year ago, in the middle of the terrible afflictions which shattered our dearly loved country, since a large number of the faithful made known their wishes to us, petitioning us to suggest respectfully to the whole French hierarchy that there should be a solemn consecration to Our Lady of the Sacred Heart. Our letter, endorsed and supported by His Grace the Archbishop of Bourges, had thirty-six declarations of episcopal support, without, nevertheless, reaching all the free (*of invasion*) dioceses or, especially, getting through to the départements which were invaded. Today, although the horizon is still not without its clouds, the situation is more hopeful, the fear of new problems counteracted by the hope of a happy resolution, particularly so since the town of Issoudun, so marvellously escaping, seven times over, all enemy invasion and being at the very boundary before which the devastating force stopped. Accordingly it seems appropriate to ratify by way of renewal this offering of France to the adorable Heart of Jesus through the gracious intermediary of Mary, and accordingly we humbly ask YOUR LORDSHIP to add your name, if you deem it appropriate, to those of the thirty-six bishops named in the accompanying act of consecration.

Yes, Your Lordship, we greatly wish that the whole of France, most solemnly, most generally and yet most privately, be consecrated to Our Lady of the Sacred Heart. And it is towards the support of the whole French hierarchy that this moving gesture beckons. Accordingly, as we commend this project, representing our love for the Mother of God, to the prayers and blessing of YOUR LORDSHIP. We ask YOUR LORDSHIP to accept this expression of our devotedness and respect from your most humble and devoted servant.

*The foregoing would appear to be a Jouët letter, formulated, edited by him, signed by Chevalier.*

**Article 314**

*Circular to the French Bishops.*

C 18711003

Issoudun, October 3, 1871

My Lord,

On the eve of celebrating the first anniversary of France's solemn consecration to Our Lady of the Sacred Heart in our cherished Issoudun sanctuary, in the name of six archbishops and bishops, we deem it necessary to make YOUR LORDSHIP directly aware of what is virtually a nationwide manifestation of Christian piety. It is a year ago, in the middle of the terrible afflictions which shattered our dearly loved country, since a large number of the faithful made known their wishes to us and we committed ourselves to petition in due humility the French episcopate for a solemn consecration of France to Our Lady of the Sacred Heart.

Our letter, endorsed and supported by His Grace the Archbishop of Bourges, obtained thirty-six episcopal signatures, without, nevertheless, reaching all the dioceses which escaped invasion, and still less the invaded sectors (*départments*). Today, although the horizon is still not without its clouds, the situation appears, nevertheless, to be getting better. If there is concern about new problems, there is an accompanying hope for a happy outcome, particularly as regards the town of Issoudun, chosen for the solemn act of consecration, and which was itself so marvellously preserved, up to seven times, from all enemy invasion, and one of the limits before which the devastating force stopped. Accordingly, it seems appropriate to renew this offering of France to the adorable Heart of Jesus through the gracious intermediary of Mary, and, accordingly, we humbly ask YOUR LORDSHIP to add your name, if you deem it appropriate, to those of the thirty-six bishops named in the accompanying act of consecration.

Yes, Your Lordship, we greatly wish that the whole of France most solemnly, most generally and yet most privately, should be consecrated to Our Lady of the Sacred Heart. And it is towards the support of the whole French hierarchy that this moving gesture beckons. Accordingly, as we commend this project to the prayers and blessing of YOUR LORDSHIP, we ask you to accept this expression of our devotedness and respect from your most humble and devoted servant.

J. Chevalier, MSC.

**Article 315**

L 18711009

*To Sister Caterina Volpicelli, Naples.*

Issoudun, October 9, 1871

It is true, my dear child, that you have been very remiss. I do not know any more what to make of your silence. You know, however, my concern for you and all your undertakings which I look upon as our own. I rejoice that you are in peace. May the divine Heart of Jesus always protect you. I warmly wish what is best for the advancement of your devout house. Convey my good wishes to all the sisters. I do not know if Fr. Bazire sent you the members' certificates. I enclose one in this letter. I would like you to write the associates' names in a register, but if you are to gain the indulgences you must find a way of sending us the register at least once a year.

Pray earnestly for us, our work, and, in particular, for me. You are in my prayers every day.

My regards to dear Father Matera and Mr. Caprioli. Be so good as to give Madame de Fusco the few lines written on a separate page.

Cheerio, dear child. I bless you in the Lord.

J. Chevalier, MSC.

**Article 316**

L 18711015

*To Sister Caterina Volpicelli, Naples.*

Issoudun, October 5, 1871

Sister,

Among the articles sent to you, you will find reproductions of the Sacred Heart which you did not ask for, and an Italian text which I did not mention at all in the letter I was pleased to write to you. I did not send these pictures to you with the intention that you might use them for the purpose of acknowledging contributions to the Sacred Heart. I sent them to you so that you could distribute them about gratuitously. You do not owe us anything then for these pictures. If they are providentially made use of to inspire some pious souls to make an offering to the Sacred Heart, Issoudun, nothing should hinder its acceptance and forwarding to the wished-for destination, but if nothing like this happens, my objective that the picture of the Sacred Heart should be widespread among the faithful will be totally achieved.

Please accept, Sister, my deepest regards.

L. Bazire

I again send on my best wishes to all the dear sisters in Italy, and to yourself in particular, dear child.

**Article 317**

L 18711016

*To Mother Antoine Nijs, Ursuline of Settard, Netherlands.*

Issoudun, October 16, 1871

Dear Reverend Mother,

Father Piperon being away, it is with great pleasure I take occasion to write and tell you how your house is dear to us and how grateful we are to you for the dedication which characterizes your helpfulness.

May Our Lady of the Sacred Heart reward you in giving you the joy of witnessing to the knowledge and love of the Heart of Jesus Christ and his holy Mother such- wise that it takes on significant development among the Dutch people due to zeal with which you have promoted worship of Our Lady of the Sacred Heart.

Shortly we shall send you on everything you asked for. You will only need to wait a couple of days; we await the Our Lady of the Sacred Heart crowns. As soon as they arrive, we shall forward yours, and you should shortly receive them. We are sending on the pictures you asked for; just the same make sure to send us the Dutch text you want printed on the pictures as we can send them to you so printed. Could you let us know when sending on this text how many we must print with or without perforations?

You are aware of the appreciation in which you are held by our Reverend Father (*Chevalier*) and Fr. Jouët, and also your edifying house, and I shall not give myself over to lengthy exposition when assuring you of their regard for the good Sittard Ursulines; do not be in any doubt about it. They assure you of their prayers. Please return the compliment, not overlooking in particular Fr. Bazire who is pleased to be your humble servant.

L. Bazire, MSC.

*Chevalier adds:*

+

Dear Mother Antoine,

I endorse all that you are doing. I am sorry for this mix-up in the post. You should shortly receive all you asked for. I am sending some Sacred Heart medallions which are very beautiful. Let me know if you would like some more. Fr. Versteegen, a Dutch priest from Hoergestel, has written to me about entering our Society; he informed me that he had gone to Sittard and that it was you who advised him. Thanks for your dedication. Let me have, then, all the information available about this priest. Cheerio, most kind Mother. I bless you together with all the sisters and good pupils.

J. Chevalier, MSC.

**Article 318**

*To Madame Taulier, Versailles.*

L 18711018

Issoudun, October 18, 1871

I was delighted, dear child, to have all your news. The heavy cold you mention worries me. Take good care of yourself, especially at the beginning of winter, and do not do anything rash. A good home at Versailles is something. I can understand, just the same, your regret when recalling Issoudun, and your dear Sacred Heart. You will return there. Console yourself; you are on mission, but the missionary always comes back to his house. It is not surprising if you haven't gained any recruit. Take your time about organizing yourself, drawing up your plans and you will have your rewards at the appropriate moment, I promise you.

You will do well in your spare time to return to the sanctuary of Our Lady of the Sacred Heart. You have there an advocate who cares for you and a father who is very devoted and close to you. Every day I pray for you and your concerns.

Here is a little time-table:

Winter. Rise at 7am. Make meditation for a quarter of an hour. Mass. On return deal seriously with the household affairs, domestic duties, etc. Recite, if possible, the Little Hours of the smaller office of the Sacred Heart. At 11.50, or a little later, particular examination (*or self-evaluation, moral self-scrutiny for the modern reader not familiar with 'particular examination'*). In the afternoon, Vespers - Spiritual reading for a quarter of an hour. Work. In the evening - Matins, a visit to the Blessed Sacrament, Rosary, preparing dinner. At 9.30, if feasible, prayer. Examination of conscience before retiring for the night at 10pm. Confession every eight days or every fifteen days or later. Go to Communion every day if you can. Each month a day of recollection on the first Friday. The Stations of the Cross at least once a month. Goodness, sweetness, patience, resignation, charity, piety, etc. Do this and you will live.

J. Chevalier, MSC.

Your dear little Raoul is very well. One is very pleased with him. He works very well. I shall try to make him forget his dear father and mother and sweet little sister. That is to say, I shall be, for this dear child, whom I love greatly, all that your maternal heart would wish.

So long, dear child, I bless you.

Wholly yours in the Lord.  
J. Chevalier, MSC.

*Madame Taulier, wife of Commandant Taulier, lived at Versailles from the autumn of 1871.*

**Article 319**

*To Madame Taulier, Versailles.*

L 18711028

Issoudun, October 28, 1871

I am delighted to gather, dear child, that your health has improved; look after yourself carefully and do not be foolhardy. We are getting into the more harsh season: take great care. If you make yourself ill through your own fault, I shall be furious with you.

In my last letter, dear child, I advised you that you must concern yourself with making your husband happy, making the appropriate sacrifices to ensure this. Do not go to church too often or spend too much time there if you have noticed a contrary wish in Mr. Taulier. Then, let nothing be wanting within your house. Attend, have an eye to everything, be available at all times, and in being like this you will please the good Lord.

I am not in the least surprised that the Lord speaks to your heart and showers on you many consolations. You do well, dear child, to take yourself often to the sanctuary of Our Lady of the Sacred Heart where I see you every day in your usual place, head in hands, praying like an angel. I pray continually for you and yours.

I went to Chezal-Benoît twice this week. I saw your little Raoul there, embraced him and chatted for quite a while with him. He is happy and gets on very well. Don't trust your dreams. He wears a large decoration on his little chest. I said to him as I

congratulated him on his success that he was on the way towards the rosette. They are very pleased with him. Do not have any worries.

Cheerio, dear child. I bless you.

Wholly yours in the Lord.

Your Father, J.C.

**Article 320**

*To Father Victor Jouët in Lyons.*

L 18711030

+

Issoudun, October 30, 1871

Dear Father Jouët,

I write to ask a favour; I am sure, then, that I shall be welcome. You know that I am very taken up with a carpet for our church ever since the coronation of Our Lady of the Sacred Heart. It is at Lyons that the merchant trades who supplied the wool and all that came with it. It is he, likewise, who must piece together the different varieties to serve their purpose. It is already sometime since I forwarded most of the patches to him, and, besides, I wrote two letters to him at two lengthy intervals. I haven't had a word from him, and the absence of contact makes me uneasy. I ask myself if I am dealing with someone somewhat unwell. All the advantages are on his side, such as the money we sent on to him (more than a thousand francs) and the pieces which had been embroidered by our helpers. Does he intend to keep the whole lot? I do not think so, but I should like very much to know what I am supposed to think about all this. Moreover, in the present uncertain circumstances, I very much wish that this gentleman engaged himself with as much preoccupation as possible to the near completion of this commission. I shall not be free of concern until I see the carpet at Issoudun. Would you be good enough, then, to go and see this gentleman. This is his address: Mr. Thiallier – formerly the house of Riboulet – rue de l'Impératrice, Lyons (*the house number is not given*). Would you also be kind enough to place this matter under the supervision of some trustworthy person in Lyons who would follow it up and report to us on the urgency which this merchant brings to the execution of the work.

Moreover, there is a piece with which I couldn't do anything because the design was mis-laid. I sent the material to Mr. Thiallier. It is necessary that you find one of our Lyons helpers who would be prepared to embroider it, and then get in touch with Mr. Thiallier and let him know how it should be embroidered despite the loss of the original design.

I shall be grateful to you, dear Father, beseeching you in the name of Our Lady of the Sacred Heart, to concern yourself in particular with this carpet, an undertaking going back more than two years. You could greatly help me by speeding-up the work's completion. It is on the advice of our Reverend Father (*Chevalier*) that I am writing to you, and that provides me with the more complete assurance that you will give serious consideration to what I have placed before you.

May Our Lady of the Sacred Heart comfort us in your absence as she continues to provide you with her wonderful care and gives you the satisfaction of making new and wonderful conquests for her! We are always at one with you in mind and heart, pleased to gather that you do so much for the glory of Our Lady of the Sacred Heart, and very keen at the same time to have you back in our midst.

Your unworthy and fond confrère,

L. Bazire, MduSC.

Many thanks for your kind letter, dear friend. We pray very much for you! I hope that Our Lady of the Sacred Heart will look after you everywhere. I shall get in touch with you about the Bordeaux blessing. What you say about our dear novices gives me great pleasure.

Farewell. Wholly yours,  
J. Chevalier, MSC.

**Article 321**

*To Madame Taulier, Versailles.*

L 18711115

Issoudun, November 15, 1871

Do not be shy about writing to me, dear child. You are aware that I am at your disposal. Always let me have your heart-felt feelings... There is the need to unburden oneself... I understand all that the heart suffers, is engaged by, in all that it is fearful and hopeful about. It is not without its purpose that the good Lord led you to Issoudun and that I set you up as a Missionary of the Sacred Heart. I hope that for Christmas or Easter you will have your dear husband beside you, and at the holy table; all this I pray for.

Do not worry about what the good curate at Limoges said to you; keep loving and serving the good Lord ever so wholeheartedly. Your dear little Raoul is getting on very well. His teachers are very pleased with him. Is it your wish to visit Issoudun soon? I hope so, and that Our Lady of the Sacred Heart will grant you this favour. I took account of your mass intentions; I shall look after them myself.

Farewell, dear child. Your Father blesses you and declares that he is wholly yours.

J.C.

**Article 322**

*To Father Victor Jouët, MSC, Marseilles.*

L 18711119

+  
J M J

Issoudun, November 19, 1871

Dear Father,

We are very pleased to hear that you are in quite good health. Remain like that... The Lyons associates were delighted with their reunion and I would like if it you have one at Bordeaux also; see to that... Arrange it with the helpers (*supporters*). It would be ideal if you could do the retreat in Lyons at the end of Easter. Get in touch with the good parish priest. What did you say to your bishop? How did the meeting go? I await the contribution for the Annals. I very much regret that we are always late, and that also greatly annoys the subscribers. I am forwarding a letter which informs you that the statue of Our Lady of the Sacred Heart arrived in Perpignan and was sent to Tarragona. We all greet you. Farewell, dear Father.

Wholly yours in the Lord,

J. Chevalier, MSC.

Mr. Régnauld from the Toulouse bookshop, rue des Balances, 28, the editor of Fr. Cros' (*SJ*) book, *The Heart of St. Gertrude*, informs me that the second edition will have the requested correction (*see above Article 302*). He is looking for a copy of the Spanish edition, or the name of the bookshop. Deal with this.

**Article 323**

*To Madame Taulier, Versailles.*

L 187111123

+  
J M J

Issoudun, November 23, 1871

I am leaving straightaway, dear child, for seven days, returning next Wednesday. If I am to go to Versailles it would take me out of my way. Yes, it cannot be this time either. Your turn will come, I hope. I am going on a missionary undertaking to Touraine, blessing a sanctuary consecrated to Our Lady of the Sacred Heart.

*St. Benoit parish, Tours diocese, Chevalier keeping a promise made to Countess Puységur of Beugny Château when the village and château were saved from a Prussian invasion of Touraine.*

Many thanks for your lovely gift, the outcome of your kindness; may you be rewarded. I shall write the names and pray for all your intentions. Keep more and more in the way of virtue, dear child: it is the greatest pleasure you can give to our Lord's Heart.

I am sorry to end here. Farewell dear child. Your little Raoul is getting on marvellously. I bless you. Your Father, wholly yours.

J.C.

My regards to Mr. Taulier.

**Article 324**

*To Sister Caterina Volpicelli, Naples.*

L 18711202

Issoudun, December 2, 1871

I was very pleased, my dear child, to get your letter. I didn't get the letter from our dear Sister Philaberte conveying the news of dear Father Matera's death; it must have got lost on the way. In Italy as well as France, there is so much postal disorganization; it is a service which over some time does itself no credit! We fervently pray that the Lord will choose a director for you after the designs of His Heart. Our Lady of the Sacred Heart will ask this favour for you. I cannot understand the opposition which is being stirred up in Rome against the devotion to Our Lady of the Sacred Heart. This devotion challenged, like that of the Sacred Heart of Jesus in the beginning, will have the same outcome: it will triumph over the opposition from hell.

Two years ago, at this time, I was in Rome. The Sacred Congregation of the Inquisition (*latterly the Holy Office, more recently Doctrine and Faith*) examined with care and in detailed fashion, the title of Our Lady of the Sacred Heart, our Annals, all our books which deal with this important subject, and the conclusion, communicated both to myself and His Grace the Archbishop of Bourges, was that the title Our Lady of the Sacred Heart was irreproachable and that it was a very worthy devotion. We received messages of encouragement and congratulation. It was Monsignor Nina, Assistant at the Holy Office, who in the Sacred Congregation's name, delivered and made known this verdict. The great Pius XI approved of, and indulgenced, both the title of Our Lady of the Sacred Heart and "Remember" (*Our Lady of the Sacred Heart – the specific Marian prayer of the Society*). It was he who in different briefs approved the Association which became an archconfraternity in the diocese of Bourges, and enriched it with many indulgences.

What more is needed?

Jealously is mixed in there and hell is unloosed, that's certain! Over seven years we have already registered 55,000 favours received and millions and millions of recommendations. More than 300 bishops have approved and supported this devotion. Try to ascertain the criticisms raised against it, who are involved, where they come from, etc., and as quickly as possible. Then I can act in tandem with the Archbishop of Bourges. Keep me up to date about everything.

I hope that from all this...

*There is no proper ending, nor signature, with this letter.*

**Article 325**

*To Madame Taulier, Versailles.*

L 18711205

Issoudun, December 5, 1871

Yes, dear child, I am back... despite the frost, snow, ice. (*Chevalier had returned from his visit to the Puységur family at Château de Beugny, Saint Benoît, see above article 324.*) Everything went very well and I myself am very well, thanks be to God. May it be the same for you, and I pray earnestly for this. You have had at least some compensation; if the frost envelopes the outside of your soul, your heart burns with love of God: happy blaze! Sacred fire a thousand times blessed. May it never be extinguished. I pray specially for that. When are you coming to visit us in your dearly loved Issoudun?

You give the impression somewhat of being well settled in at Versailles... Do not forget that you are in exile there; I would like to think that Our Lady of the Sacred Heart will soon recall you here. Your dear little Raoul is always delightful, well behaved and working hard. I am very pleased with my little missionary (*Madame Taulier herself*); I admire her zealous efforts with which she is favoured by the good Lord. Her zeal motivates her to do yet more... She works to the best of her ability and I am very pleased. How can I reward her? I made all your requests to Our Lady of the Sacred Heart. They will be answered, I hope. Farewell, my dear child. I bless you in the Lord.

Your father, wholly yours,

J. Chevalier, MSC.

*The "little missionary", Madame Taulier, was a devoted supporter of Our Lady of the Sacred Heart and as a result was often called "missionary" by Chevalier.*

**Article 326**

*To Madame de Méloizes.*

L 18711206

+  
J M J

Issoudun, December 6, 1871

Madame,

I sent the Bishop nineteen days ago the document which I brought to your attention. I have had no reply. I do not understand at all this way of acting. It wouldn't take a great deal to say yes or no. Is there still reason for hoping? I am beginning more or less to doubt it. Try and gauge the situation.

J. Chevalier, MSC.

**Article 327**

*To Father Victor Jouët, MSC.*

L 18711210

+  
May the Sacred Heart of Jesus be everywhere loved!

*Undated:  
likely after December 8, 1871*

Dear Father,

I am forwarding you a letter from Madame Anais Ségalas accusing us when it is you who are the guilty one. Please pay back what you have laid hold of so that we are not compromised because of you and through you! We are waiting with some little impatience news of your lovely feast day (*December 8, Tarragona*). Your scraps of letters were mouth-watering. Yes indeed! One always prefers to read you when you are not too drawn out. This is said with no malice intended. It is the spirit of poverty which makes us run people down like this. I smashed my scissors and if articles (*contributions*) come in which are too lengthy, I have no option but to acquire a new pair.

We have ice and snow and it's 22 degrees centigrade. It's pleasant enough, isn't it? We poor Berry People, like the dormice, sleep by the corner of the fire and the church is very empty. The pilgrimages have finished. One only travels when business is very, very urgent. Remain in Spain for the moment. I had some very beautiful acts of thanksgiving for this month. A long letter came from Sittard (*Holland*) with a lovely listing of names. All shall be signed, well and truly documented. You will be pleased. We are all well. Very Reverend Father Superior has returned from the Novitiate. (*The Montluçon Third Order of the Sacred Heart under the direction of Louise-Thérèse de Montaignac, 1820-1885, beatified November 4, 1990.*) He was frozen, but this aside he is very well. Fr. Vandel is rejuvenated, but Fr. Georgelin almost died from the cold on Monday; he alarmed us, but he is now over it. Father Albert is wholly taken up with his youngsters. Fathers Bazire, Hamel and Sauret are the same as usual and Brother Barbier remains good-humoured. All send warmest good wishes together with your very humble and devoted servant,

Ch. Piperon, MisSC.

Very warm greetings to Father Liobet.

*Chevalier adds:*

My good wishes, dear friend. Many thanks for your kind letter. Many nice things were said about you at Montluçon. When you are finished in Spain you will go to Italy and from there to Germany. God bless. Wholly yours.

J. Chevalier, MSC.

*Jean-Baptiste Sauret, here mentioned, born 1825, had been a diocesan priest, ordained December 22, 1849, at Clermont-Ferrard, who never enjoyed the best of health. He died at Saint-Gérard aged fifty-one. Brother Nicholas Barbier, born 1814, was a teacher, sacristan, chanter, and mayor's secretary over twenty-two years. After his wife's death he spent seven years with the Institute of the Sacred Hearts of Jesus and Mary, given to strict observance, and was dissolved by the Church authorities. On coming to the MSCs he was finally professed September 28, 1879, becoming door-keeper at St. Cyr parish, 1872-1874 and then sacristan and door-keeper at the Sacred Heart, Issoudun. He died at Issoudun, November 24, 1889.*

**Article 328**

L 18711226

*To Sister Caterina Volpicelli, Naples.*

+  
J M J

Issoudun, December 26, 1871

My Dear Child,

I thank the Lord most animatedly for the blessing he has bestowed on you. The choice of a good director is something of great importance. He who has been appointed will follow in the steps of the worthy Father Matera. He will carefully look after the little Sacred Heart family and help you all to advance on the way of perfection.

Quite willingly I grant him all the necessary faculties to receive candidates in our dear Third Order and to guide you according to the spirit of your holy rules. I am delighted to hear that once again it is a worthy Barnalite Father who will become your director. I pray every day for you, the sisters and all your undertakings.

Cheerio, dear child, I bless you in the Lord.

J. Chevalier, MSC.

My regards to Madame Fusco and her aunt.

**Article 329**

L 18711227

*To Father Victor Jouët, MSC, in Spain.*

Issoudun, December 27, 1871

Dear Father,

1. Your last letter filled us with joy. We thank the divine Heart of Jesus for the evident blessings which accompany your work. 2. We are overcome by the enthusiasm shown by the Vicar Capitular. What he graciously offers is too advantageous to our little Society not to refuse them. I give you full authority to deal with this issue, and with the understanding here presented.

For the time-being try to find a responsible Spanish friend, for example Fr. Liobet, who would like to be associated with you as a Missionary of the Sacred Heart, and come together. We shall send you two or three youngsters from the "Little Work (*Petite Oeuvre*) or perhaps I shall take them myself once you are set up. Rent the house you went to see. If you are short of money, I shall send you some. Then later, when the work gets under way, we hope to send you either Father Georgelin or Father Ledoux. I don't think you can begin anything before mid-Lent or Easter.

We must finish once and for all with the Bishop of Marseilles. I shall write to Rome and we will succeed. Cheerio, my friend. Many thanks to the Vicar Capitular, and greetings to Father Liobet.

Wholly yours in Corde Jesu,  
J. Chevalier, MSC.

**Article 330**

*To Madame Taulier, Versailles.*

L 18711231

+  
J M J

*Undated, either end of 1871  
or beginning of 1872*

Thank you, my dear child, for your nice letter. My health, thank God, is nearly back to normal. I am delighted to gather that your own is quite good. Look after yourself well. I shall be delighted to meet you at Raoul's first communion. Always remain a good little missionary.

Cheerio, dear child. I bless you.  
Wholly yours.  
Your father in the Lord,  
J. Chevalier, MSC.



## 1872

**Article 331**

L 18720112

*To Madame Taulier, Versailles.*+  
J M J

Issoudun, January 12, 1872

Many thanks, dear child, for letting me have your news. Your good wishes made me feel good. I have myself wished you and your family every blessing. I also included the wish that you would visit Issoudun, and better still that you would come there for good. I have always replied to your letters; if you complain that there are so few from me, one must accept what you say. Your dear little Raoul is getting on very well according to all the reports, happy mother! Our midnight Mass was, also, wonderful. Although your heart seems set on Versailles, you have lost out by not being in our chapel on Christmas Day. You would have seen, heard and experienced ineffable things. I hope that the year 1872 will meet all your wishes.

Cheerio, dear missionary. Your father blesses you in the Lord.

Wholly yours,  
J. Chevalier, MSC.

**Article 332**

L 18720129

*To Madame Taulier, Versailles.*

Issoudun, January 29, 1872

After getting your letter, my child, I had hoped from one day to another to go to Chezal-Benoît and bring you news of your dear little Raoul. Here is the explanation for my neglect. May I be forgiven? Your little one is always charming; he is wise, good, works like an angel... Happy Mother! I haven't been laid up, dear child, as you feared, but over the last six weeks my wrist was covered in boils. My over-all health will benefit from the release. Your daughterly concern moves me deeply. And you, dear little missionary, are also suffering. I fear that you do not take enough care of yourself. You are not attentive enough to what you should care about. That is not good! I wish that you would take all necessary and supportive care of yourself. Your programme does not in any way bind you in these circumstances. Your health comes before everything else. Winter is very demanding for you. Take very good care and if not I shall be very upset. I plead with you to look after yourself. Do my bidding. If you only knew, dear child, how I think of you, pray for you, how I want to call you back to Issoudun so that you can stay there permanently. I hope that this will be soon.

Farewell, dear little missionary. Your father blesses you.

Wholly yours in the Lord.  
J. Chevalier

**Article 333**

L 18720213

*To Madame Taulier, Versailles.*+  
J M J

Issoudun, February 13, 1872

I received your letter in time, dear child. I saw the Master of Arms; I found him very helpful. Father Marie brought the conditions to my notice, and they seemed to me too burdensome. Having consulted His Lordship, the Superior of Chezal-Benoît will give a definite answer. I particularly wish to thank Mr. Taulier for the kindness and committedness he invested in this particular issue. I am very saddened that your health is so variable. I earnestly pray to Our Lord of the Sacred Heart to help you, to make you as strong physically as well as morally. Here we are about to begin the holy Lenten season; I very much hope that you will not be unwise in inviting yourself to undertake more than you can cope with. Do not fast, let it be understood; and confine yourself to one fast day, Friday, if otherwise you are not too exhausted. You will not be wanting for interior penances to offer Our Lady by way of compensation...

I have ordered your beloved Annals to be forwarded to you; I was under the impression that they had already been sent on to you. Your little one continues to get on very well.

Cheerio, my dear child; I bless you in the Lord.

J. Chevalier, MSC.

**Article 334**

L 18720226

*To Madame Taulier, Versailles.*

+

Issoudun, February 26, 1872

Maintain your equilibrium, dear child. Do not attempt anything beyond your resources. Never forget, even in the midst of your most fervent experiences, that you are mother and wife. If you find that fasting makes you exhausted, give it up. The good Lord is fatherly, aware before all else of the intention and good-heartedness of his children. In doing penance you are not short of interior mortifications and, besides, there is daily domestic boredom, all of which one tries to make use of. Offer all trials to the Lord and they can advantageously help towards making you a saint.

I am sorry that the Master of Arms is not coming to Chezal-Benoît; I am especially grateful to Mr. Taulier for the trouble he went to in all of this.

Yes, here is Easter almost upon us; do not worry; we shall pray and grace will make an impact; then you will be happy. I hope that you can come and spend your holidays with us at Issoudun with your little Raoul. You will find friends who will be very happy to greet you, I assure you. Say "Yes" and I shall look after everything. Farewell, dear child, in the expectant pleasure of seeing my little missionary.

I bless you; wholly yours in the Lord.

Your father,  
J. Chevalier, MSC.

**Article 335**

L 18720314

*To Madame Taulier, Versailles.*

Issoudun, March 14, 1872

I have been away for a little while, dear child. That's what prevented me from answering your kind letters sooner. I am very appreciative of your zeal and devotedness. If Our Lady of the Sacred Heart blesses you and rewards you in keeping with my wishes, nothing will be lacking in your happiness. I read the letters which you so very kindly sent to me with keen interest. I together with you thank the Queen of the Heart (sic). I am sorry that you are not coming to Issoudun for Easter. I would be pleased to see you again. At least you will have back your little Raoul (*from Chezal-Benoît college*).

Keep going, dear little missionary, you have all the blessings of your Superior and father who is always and more than ever wholly yours in the Lord.

Look after your health.

J. Chevalier, MSC.

**Article 336**

L 18720325

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

+

Letter of thanks for the entrusting of the parish of Issoudun  
to our little Society

March 23, 1872

Your Grace,

Allow me to thank you for your gracious letter in which you make known my appointment as parish priest of Issoudun. This letter is a fresh indication of the lively interest you take in our little Society of which you are the patron under so many headings.

The burden you ask me to undertake is certainly demanding, but I feel encouraged to accept it resolutely, Your Grace, since I am assured that you will always help me to meet the challenge of the task set me. For the rest, I draw support from the special help of the Heart of Jesus to whom, as of now, I consecrate the parish, and it is to the advocate of difficult and desperate situations that I confide this demanding undertaking. Next Wednesday, in keeping with Your Grace's wishes, I shall go to Bourges.

I place myself at your feet, Your Grace, asking you to bless me and our little Society; with my respectful regards.

J. Chevalier, MSC.

*The Archbishop had written on March 23, 1872:*

Dear Father,

I have appointed you parish priest of Issoudun and the appointment has been ratified by the Government. You can gather from this that it is an additional proof of my complete confidence in you, and which, I have no

doubt, will be confirmed by your commitment and zeal for the concerns of this large parish. Come to see me on Wednesday. Yours very devotedly in the Lord.

C.A. Archbishop of Bourges

*This appointment had been in the offing for some time, following the departure from the parish of Fr. Maugenest, Chevalier's early companion (see above, early correspondence). There were discretionary letters from the Archbishop, January 6, February 2, 12, of this year, 1872, sent to Chevalier by the Archbishop at agreed addresses rather than to Issoudun itself.*

**Article 337**

L 18720329

*To Father Victor Jouët, MSC, preaching throughout France.*

Issoudun, Good Friday, 1872

Dear Father,

I replaced you in so far as I could in a gathering of two hundred people, sisters, children, supporters at Rouanne. The great news is that on the Feast of St. Joseph, March 19, Fr. Jules Simon announced that the Very Reverend Fr. Chevalier had been appointed parish priest of Issoudun, and this news came here on the 25th, the feast of the Annunciation. Now we shall be called upon to create miracles of availability.

Father Superior (*Chevalier*) has asked me to inform you that he is giving you permission to take some time off in Marseilles after your demanding but fruitful appointment at St. Anne's. I am tired and very busy. I left the woollen pair of slippers in your room, a present from the Vanves sisters; they are new. Do you want me to send them on to you or give them to you upon your return? I am sending a large picture to the parish priest and curate. I am gratefully acknowledging the warm welcome I had from the priest at Limoges. And also the parish priest for being so friendly and caring. Mr and Mrs. Bourg received me most graciously, notified by the curate of St. Anne's, whom I wish to thank.

United in prayers, suffering, joy, in the Sacred Heart.

All good wishes, dear Father and friend.

Vandel, MDSC

If possible, before you leave, try and see the chaplain of the Crocombette Primitiale.

*Chevalier adds:*

Good day, dear father,

I have only time to greet you and commend myself to your prayers. I would give up if God did not support me. Wholly yours in C.J.

J. Chevalier, MSC.

What good news I have for you about the Association will be available on your return.

**Article 338**

L 18720331

*To the Italian Bishops.*

Issoudun

*No date*

*Likely end-March, 1872*

Eccellenza Reverendissima,

La lettera che abbiamo l'alto onore di dirigere a Vostra Eccellenza Reverendissima è l'adempimento di un dovere di riconoscenza e di amore verso Nostra Signora del Sacro Cuore di Gesù.

Maria invocata provvidenzialmente sotto il glorioso nome di Regina del Cuore di Gesù, da pochi anni, nella chiesa dei missionari del Cuore di Gesù in Issoudun (Indre), diocesi di Bourges, in Francia, ha concesso tal numero di favori speciali a quelli che la invocano sotto questo titolo, che da ogni parte del mondo cattolico ci giungono informazioni di grazie segnalate, il cui numero ascende in questo momento (Marzo 1872) a sessanta mila nello spazio di otto anni.

Il nostro santo Padre Papa Pio IX, il Pontefice di Maria per eccellenza, ha stabilito canonicamente nella nostra chiesa un'Associazione di preghiere a Nostra Signora del Sacro Cuore di Gesù per il buon esito delle cause difficili, estreme e disperate tanto nell'ordine spirituale quanto temporale. Posto che Maria è Regina del Cuore di Gesù per il triplice diritto del suo amore, della sua preghiera e della maternità divina, non era egli giusto darle questa testimonianza sublime di fiducia e invocarla quando le speranze umane ci abbandonano e sorgono dinanzi a noi difficoltà invincibili?

Il santo Vicario di Gesù Cristo non contento di avere stabilito questa Confraternita e di averla arricchita d'indulgenze, si è degnato formarne parte, iscrivendo il suo nome nel Febbraio 1869, e concedendo cento giorni d'indulgenza alla semplice invocazione di Nostra Signora del Sacro Cuore, pregate per noi, non solamente agli associati, ma eziandio a tutti i cattolici anche prima di essere iscritti in questa santa Crociata dei figli di Maria.

Dopo si santa e singolare approvazione e dopo si paterno segno di amore, l'Associazione si è propagata con tanta rapidità nel mondo, ed ha prodotto così gran numero di grazie tanto in Europa, quanto nelle più remote contrade, che Pio IX, a richiesta di molti vescovi francesi decretò (il 23 febbraio 1869), non ostante gli scarsi fondi, di cui potea disporre l'Opera, la solenne Coronazione di Nostra Signora del Sacro Cuore di Gesù, nel suo primo santuario d'Issoudun, delegando sua eccellenza il reverendissimo Arcivescovo di Bourges per collocare il diadema di oro sopra il capo della venerabile Immagine.

Quindici Prelati, ottocento Sacerdoti, venticinque mila pellegrini e stranieri concorsero a questa splendida cerimonia in una città così modesta, come è quella ch'ebbe la fortuna di vederla solennizzata: il che è una prova consolante dell'influenza che ha sulle anime Nostra Signora del Sacro Cuore.

Né qui sta il tutto. In mezzo al terribile flagello che ha desolato la Francia, nostra sventurata nazione, trentasei Arcivescovi e Vescovi dei dipartimenti che, non essendo invasi dai Prussiani hanno potuto tenere corrispondenza con questo pellegrinaggio, hanno scritto chiedendo, che a nome loro e delle loro diocesi si facesse una funzione di preghiere a Nostra Signora del Sacro Cuore in favore della Francia. Questa solennità, compita in mezzo alla generale desolazione, ha incontrato in tutta la popolazione cattolica del paese il più vivo entusiasmo. Essa ebbe luogo il 17 Ottobre 1870, e si è rinnovata il 17 Ottobre 1871 in nome di 47 Vescovi di Francia, nella propria chiesa di Nostra Signora del Sacro Cuore di Gesù, producendo in tutti i cuori la più salutare fiducia. L'Univers (giornale di Luigi Veuillot) fu il periodico religioso che fece eco a questa manifestazione cattolica, la più imponente che abbia avuto luogo in Francia durante la guerra. L'invasione nemica è giunta sette volte alle porte d'Issoudun, e la devastazione si è ivi arrestata.

Come Vostra Eccellenza avrà occasione di vedere nel semplice opuscolo che abbiamo fatto stampare in italiano, e che contiene un sunto del libro francese che fu scritto sotto questo titolo, e che abbiamo l'onore di mandare unito, più di centosettanta Cardinali, Arcivescovi e Vescovi delle cinque parti del mondo hanno contribuito con le loro lettere pastorali, con la loro pietà e patrocinio al movimento ognor crescente di questa nuova gloria di Maria.

Noi ci troviamo nel secolo del Sacro Cuore, e Maria non sarà mai bastantemente conosciuta ed amata sotto il titolo di Nostra Signora del Sacro Cuore di Gesù, titolo che a Lei è molto grato, e ce La presenta come la Tesoriera del Cuore di Gesù, e Guida per eccellenza dei popoli a questo Cuore divino.

Ecco perché, Illustrissimo e Reverendissimo Signore, nel proposito di procurare la più facile diffusione della pratica di questo culto nella cattolica Italia, in un momento, in cui tutto è sì umanamente disperato, e in cui la Chiesa e la Società, come ci diceva il Santo padre Pio IX, non hanno più speranza, che nel Cuore di Gesù, ci rivolgiamo rispettosamente a Vostra Eccellenza Reverendissima, affidando alla sua pietà e prudenza questa associazione, e la devozione che ne forma l'oggetto. La preghiamo in pari tempo, se lo giudica opportuno, che le conceda la sua pastorale benedizione, e la prenda sotto la sua paterna protezione. Se il Cuore di Gesù debb'essere il rimedio della Società, chi meglio di Maria, che è la Tesoriera di quel Sacro Cuore, può applicare questo divino rimedio?

Illustrissimo e Reverendissimo Signore, riceva anticipatamente l'espressione della nostra più profonda riconoscenza, e dall'alta considerazione con cui siamo della stessa Eccellenza Vostra umile e obbediente servitore

GIULIO CHEVALIER

SUPERIORE GENERALE DEI MISSIONARI DEL SACRO CUORE DI GESU'  
IN ISSOUDUN (INDRE) FRANCIA.

La risposta può avere questo indirizzo :

al R.P. Chevalier,  
presso D. Sante Giorgetti Parroco della SS. Trinità in Osimo (Marche)

Nous avons respecté l'italien de 1872.

### Article 339

*Translation of a circular letter to the Italian Bishops, above.*

D 18720331A

+  
J M J  
PMP and SCJG

Issoudun, March 1872  
*Exact date not given*

Most Reverend Excellency,

This letter which we have the signal honour of addressing to your Most Reverend Excellency is the fulfilment of a duty of acknowledgement and love to Our Lady of the Sacred Heart. This tender Mother, providentially addressed for some years under the glorious title Queen and Sovereign Mistress of the Heart of Jesus, in the Church of the Missionaries of the Sacred Heart of Jesus at Issoudun (*Indre*), archdiocese of Bourges in France, has granted a great number of special favours to those who invoke her under this title, and from all over the Catholic world come reports of special favours, and the number at this time (1872) has risen in the space of 8 years to sixty thousand. Our Holy Father, Pope Pius IX, the Marian Pontiff par excellence, has canonically elected an association of prayer to Our Lady of the Sacred Heart of Jesus in our church for a successful outcome in difficult, extreme, desperate cases in both the spiritual and temporal orders.

Since Mary is the Queen of the Heart of Jesus by a three-fold right of love, prayer, divine motherhood, it can only be proper to offer her a special confiding witness as we call upon her when human hope fails us and we are confronted with insurmountable problems. The august Vicar of Christ not only established this confraternity and enriched it with indulgences, but became himself a member, his name enrolled in February 1869, granting a 100 days' indulgence for the simple invocation: Our Lady of the Sacred Heart, pray for us, not only to the associates but, as well, to all Catholics even in advance of their enrolment in this holy crusade of the children of Mary. Following this very auspicious and honorific approbation, this

very paternal manifestation of love (*insigne in French*), the association advanced with great rapidity all over the world and such a great number of favours were granted both in Europe and distant countries that Pius IX, on being asked by several French bishops, decreed on February 23, 1868, despite the lack of resources available for the work, the solemn Coronation of Our Lady of the Sacred Heart of Jesus in her pre-eminent Issoudun sanctuary, delegating His Grace the Archbishop of Bourges to crown the head of the statue with a gold diadem.

Fifteen bishops, eight hundred priests, twenty-five thousand pilgrims and visitors gathered for the splendid ceremony in a town of modest size which nevertheless had the honour of such a solemnity, a heartening demonstration of the impact Our Lady of the Sacred Heart has on the faithful.

And there is more: during the disastrous affliction which overtook our unhappy France (*the Franco-Prussian War, 1870*) thirty-six bishops and archbishops from the departments which escaped the Prussian invasion, could keep in touch with this pilgrimage centre, and wrote asking that their names and that of their diocese become part of the solemn petition to Our Lady of the Sacred Heart, in favour of France's well-being. This solemn event, carried out in the context of general calamity, met with the most lively response from the whole Catholic population of the country. It took place on October 17, 1870, repeated on October 17, 1871, in the name of the 47 bishops of France, in the same sanctuary of the Holy Virgin of the Sacred Heart of Jesus, leading to the most uplifting confidence in all hearts. A religious publication, the Universe (*Louis Venillot's Journal*), carried news of this Catholic event, the most important of its kind to have occurred in France during the war. The invading enemy came seven times to the gates of Issoudun, and there its ravages ceased. A violent storm made itself felt; the first days of calm began to appear, and we availed of this in order to associate ourselves more closely with its significance.

*The Italian 'alla sua causa' in the last sentence is unclear. Is "its significance" identified with France, the Church or the association?*

As your Lordship may see for himself in the accompanying sheet which we have printed in Italian, itself offering a summary of the French book published under this title and which we are pleased to send you accompanying the leaflet, more than one hundred and sixty cardinals, archbishops and bishops from the five corners of the world have supported in pastoral letters, by their devotion and support the continually growing movement of this new Marian glory.

We live in the century of the Sacred Heart. And Mary cannot ever be sufficiently known and loved under the title of Our Lady of the Sacred Heart of Jesus, a title which is so becoming and presents Her as the treasury of the Sacred Heart of Jesus, and as having in particular the role of leading people to this divine heart (*e guida per eccellenza dei popoli a Cuore divino*).

Here is the explanation, Your Lordship, for our having in mind the promotion and advancement of this devotion in Catholic Italy at a time when, humanly speaking, so much is in disarray, when the Church and society, as the Holy Father Pius IX declares, have no hope other than in the Heart of Jesus, and, in consequence, we respectfully address ourselves to Your Lordship, recommending to your good will and solicitude this association and the devotion with which it is identified. We entreat you at the same time, if you deem it opportune, to favour it with your pastoral blessing, taking it under your fatherly protection. If the Heart of Jesus is to be the remedy for society, who better than Mary, herself the treasury of this divine Heart, to apply this divine remedy?

May Your Lordship accept, anticipatedly, the deep regard and respect of your humble and devoted servant,

Jules Chevalier  
Superior General of the Missionaries of the Sacred Heart of Jesus,  
Issoudun (*Indre*), France

**Article 340**

*To Madame Taulier, Versailles.*

L 18720418

+

Issoudun, April 18, 1872  
*Uncertain date, possibly March 25,  
but doubtful*

What must you be thinking of your father, dear child? You congratulated him on his being appointed parish priest of Issoudun when you should, rather, sympathize with him...

Over the past three weeks, I don't know any longer how to live. I have neglected everything, even my best friends. Nevertheless there were moments when I thought of you... I asked betimes my good angel to go to you and say quite a lot! I share your sufferings and privations. Every day I express the wish that you return to our midst. I hope so. I was so pleased to meet Mr. Taulier and your dear little Raoul. It seems that it will be your turn within a couple of months. The Lord be praised! I have forwarded all the little (*religious*) objects you were looking for, asking you a thousand times to pardon the delay in sending this parcel. I am now in residence at the presbytery, and it is there you should address your letters from now on I thank you for your zeal and devotedness. Our Lady of the Sacred Heart will reward you.

So long, dear child; I bless you and all you hold dear. Wholly yours in the Lord.

J.C.

School (*Maîtrise*),

1. Father Albert continues as Director of the school, although parish priest of St. Cyr. The sub-director must be subject to him and decide nothing without reference to him.
2. Maintain discipline, avoid hand-shaking, all familiarity. The students must not enter, without permission, the rooms of any priest, teacher, or assistant, or move freely around the garden or house.
3. The local Superior of the Sacred Heart house will see to it that the pupils of the school serve in the church as before; in unforeseen situations he will himself decide. If introducing new usages, he will discuss this with the Director of the school.
4. Order of Duties. When the office of the Breviary is in the parish (*church*) it will not be in the Sacred Heart, and reciprocally; or at least one will be in the morning, the other in the evening.

Community Personnel

1. Fathers Bazire and Hamel will continue to look after the needs of the parish.
2. The Council has decided that Mr. Bidaut, given his ill-health and inability to contribute much, will be asked to withdraw from the school.
3. Brother Barbier will go to Novitiate to make a month's retreat in preparation for his vows. One will consider Father Sauret later.
4. The Council does not deem it opportune to admit Fr. Batard to the community.

J. Chevalier, MSC.

**Article 341**

*To Madame Taulier, Versailles.*

L 18720609

+  
J M J

Issoudun, June 9, 1872

Many thanks for your kind letter, dear child, but I find that they are all too infrequent. You know what great concern I have for your good self. I am keen to follow you step by step on the way I laid out for you. It seems to me that the Lord, within all our trials, grants you great consolation. I pray for you and for everything which is dear to you. Your dear little Raoul was at Issoudun on Pentecost Sunday (*May 19, 1872*). I greeted this little angel, and thought about the pleasure you would have experienced had you been in my place.

In six weeks from now you will be in Issoudun to meet your dear child (*at the end of the school year and return home*). Do not be discouraged, keep on with your pious exercises. The good Lord loves you, believe me, and Our Lady of the Sacred Heart takes care of you. Be always her missionary.

My new responsibilities and you being at a distance do not, believe me, diminish in any way the concern I have for you. Farewell, dear child; I bless you in the Lord.

Your father,  
J. Chevalier, MSC.

18720617X

Council Meeting, June 17, 1872

Contribution to Mademoiselles Ledoux.

The Council of the Missionaries of the Sacred Heart in consideration of the services rendered to the Association of Our Lady of the Sacred Heart by Mademoiselles Ledoux, voluntarily commits itself to reward them financially in appreciation of their work. It pledges itself to give them in addition fourteen hundred francs over two years, bringing to three thousand francs in all the amount allocated to them for each of the next two years. This sum will contribute towards the necessary expenses incurred while carrying out their duties arising from this work. The Council does not, however, with this arrangement, commit itself to the future, reserving to itself all obligations with respect to what it can and must decide on in subsequent years.

Question: Congregation of Our Lady of the Sacred Heart.

As regards the foundation of a new Congregation under the title Our Lady of the Sacred Heart, the Council does not consider it opportune for the present, to take a decision on this matter.

Approved copy, Issoudun, June 22, 1872  
J. Chevalier, MSC.  
P. Georgelin, Vicar, Missionary Apostolic  
Of the Sacred Heart of Jesus

**Article 342**

L 18720626

*To the Confrères at the Sacred Heart, Issoudun.*+  
J M JRome, Santa Birgitta Convent  
Piazza Farnese, June 26, 1872

Dear Fathers,

I have arrived in Rome accompanied by Fr. Jouët and my primary duty is to write to you. We had a very good journey despite the tropical heat. We went to Osimo from Turin where the Association of Our Lady of the Sacred Heart has been established. The parish priest of the Holy Trinity, its director, welcomed us very warmly. (*Giorgetti Don Santo, who died a little over nine years later, December 22, 1881, aged fifty-nine.*)

Our visit to Osimo was very worthwhile, even necessary. Not being very far from Loretto, less than ten miles, we went there yesterday. I celebrated mass in the holy Nazareth house, and we prayed for three hours, particularly so for yourselves. I hope shortly to go on retreat; pray in particular for me. I would very much like to go away wholly transformed from this sanctuary. Do not say to anybody that I am in Rome.

Cheerio, dear friend. My regards and good wishes to all our dear fathers at the Sacred Heart.

Wholly yours in Corde Jesu.  
J. Chevalier, MSC.

*The two travellers arrived at Osimo from Turin on or about June 23; from Loretto they arrived in Rome on June 26.*

**Article 343**

L 18720626A

*To Madame des Méloizes.*Rome, Santa Birgitta Convent  
Piazza Farnese, June 26, 1872

Dear Madame,

I have arrived in Rome and I hasten to give you all my news. It's good. I went to Osimo to deal with issues concerning the Association, and not being more than ten miles from Loretto I went there yesterday. I celebrated mass in the Sacred House where Our Lord lived. I prayed very much for you and yours. I was very sorry that I couldn't meet you before I left. Extend my good wishes to Madame de Linetière and Mademoiselle Marie-Louise. Outside your worthy and discreet family, do not mention to anyone that I am in Rome.

With my kind regards...  
J. Chevalier, MSC.

**Article 344**

L 18720628

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*Santa Birgitta  
Piazza Farnese, Rome  
June 28, 1872

May the Sacred Heart of Jesus be everywhere loved!

Your Grace,

We arrived in Rome the very day you left. Your Grace can easily imagine the disappointment of Father Chevalier and the humble missionary who writes to you when we heard at the French Seminary that you had left scarcely a half-hour beforehand. It was a great disappointment for us. Our journey was delayed upwards of fifteen days because of the procession and the second communion of the Issoudun children which Fr. Superior had to preside over. We were hoping that your visit to Rome would last for three weeks or a month. We would expect that the suffocating heat, apart from any personal reasons, would have hastened your return to France. As of now, Your Grace, we ask you in your most paternal kindness to pardon our delay, however involuntary, in getting to Rome, specially following your kind assurances that you would do everything possible to help us in our different dealings with the Holy See. We met Bishop de Luca this morning and he was particularly helpful. The Bishop of Marseilles, not having answered the letter sent by the Sacred Congregation about myself, a new letter sent this week requesting an urgent response. What a happy day it will be when I feel myself to be truly a Missionary of the Sacred Heart of Jesus and of Our Lady of the Sacred Heart, as I have been in mind and heart ever since December 28, 1864.

This letter, Your Grace, is being hastily written in the midst of undertakings and appointments which engage all hours of the day, and I beg for it, and for him who writes it, your most gracious pardon.

Please accept, Your Grace, together with all my apologies and regret, my deepest regards and most filial appreciation and I have the honour to be Your Grace's most humble and devoted servant.

Victor Jouët, Miss du SC.

*Chevalier adds:*

Your Grace,

Fr. Jouët having written to you on my behalf, I have only to add one word to express my disappointed feelings and all my apologies. We hope to have an audience one of these days (*it would be over a week later, July 7, coinciding with Jouët's profession as an MSC, properly speaking, at long last.*) We are placing at the feet of the Holy Father a little offering of two thousand francs (*6,625 euros or so*) in the Association's name. Now more than ever we ask for your fatherly blessing.

Your devoted child,  
J. Chevalier, MSC.

We are at Santa Birgitta, Piazza Farnese.

**Article 345**

L 18720630

*To Father Paulin Georgelin, MSC, Curate at Issoudun.*

+

Santa Birgitta, Piazza Farnese (Rome)  
*Undated, likely between end of  
June and July 7, 1872*

Dear Fr. Georgelin,

We are in Rome at last. We saw Pius IX for quite a while on Tuesday, his feast day. It was a marvellous audience and the Pope's speech was wonderful. The Florence newspaper and the Universe will publish all of it. Never was Pius IX, so it is said, more splendid and sublime as in this audience. One would have said that he was scarcely sixty years of age. He keeps very well. Next week, I hope to see him at a special audience. Pray and ask for prayers. You are not forgotten here. Remember me to the kind Sisters of St. Vincent de Paul and of Charity at Bourges. Tell Sister Henriette that I carried out her wishes with regard to Fr. Blot; ask this worthy Father to go and take my place on Sunday at 2.30pm at the reunion of the children of Mary.

I am sending you on some flowers which I picked yesterday in the Pope's garden which I was allowed to enter. Give them to your friends, to Madame Desforges, for whom I pray, etc. Cheerio, dear Father. Wholly yours,

J. Chevalier, MSC.

18720715X

Council Meeting, Monday July 15, 1872

Departure from the Congregation after the taking of Vows.

The Very Reverend Superior gives notice of a decision on this issue about which he petitioned Rome. Dispensation from vows must be sought either by the Very Reverend Father Superior before the departure of the subject, or by the subject himself if he has left before obtaining it.

Priests of the Sacred Heart, living outside the Community.

The Very Reverend Superior is drawing up a regulatory plan for those priests who, staying in their respective postings, would like to belong to the Society. The provisions of this plan are being discussed: the final decision is held over until there has been sufficient time to weigh the advantages and disadvantages.

J. Chevalier, MSC.

**Article 346**

L 18720717

*To Madame Taulier, Versailles.*

+

J M J

Issoudun, July 17, 1872

I have come back from Rome, dear child. I did not forget you, be assured, at the Holy Father's feet, as well as all your family. I sent you many blessings. I thank you for your zeal and devotedness. You are a true missionary, which is marvellous. Keep on like this. I have just come from Chezal-Benoît. Your dear little Raoul is getting on well. I embraced him on your behalf.



You are aware that the Archbishop of Bourges is coming on the 30th of the month to preside at the prize-giving; you will be there...

Farewell, dear child; I give you my blessing.

Your Father,  
J. Chevalier, MSC.

18720722X

Council Meeting, July 22, 1972

Annals Advertisements.

Do not promote activities in the Annals, even the most worthy, unless incidentally or by way of notification.

The Retreat is arranged for September 9.

As for the house purchased by the Ledoux Sisters: our community has nothing to do with this purchase.

Individual issues:

The departure of Fr. Delaporte, Lanctin's admission to the dining-room, the arrival in the Novitiate of a young postulant from Romorantin, and the arrival of a youngster from Carouge and a Spanish boy at the Little Work (*'Petite Oeuvre'*).

**Article 347**

L 18720803

*To Sister Marie-Thérèse de Montaignac, Montluçon.*

Issoudun, August 3, 1872

My most dear Sister in the Lord,

Following my return from Rome, I didn't have a minute to myself. I had scarcely returned when the Archbishop made known the confirmation date and we had to get 900 children ready in 15 days. At last, since Monday, I can breathe and I profit from this to inform you that I did travel to Naples where I saw Sister Volpicelli and the other sisters. The Third Order, which has had its problems, seems to me to get better and better. The spirit is very good and there's no limit to the devotedness. These ladies are very much associated with us and they like the Montluçon house beyond all telling. I gather that you will very soon be visited by a very devoted lady closely associated with the Naples Third Order, Madame Carrelli, a widow. It is Sister Catherine (*Caterina Volpicelli*) who is sending her to you. There is a great future for the Third Order at Naples. I am forwarding in Sister Volpicelli's name a summary of her work. I have a letter for Sister de Waldegg with some money. I shall send it on through Fr. Jouët who will shortly be going to Montluçon.

I was very pleased with my trip to Rome. The Holy Father was very kind. The latest number of the Annals of Our Lady of the Sacred Heart will give an account (*of the trip*). Father Jouët is staying with us. May the Lord be praised!

Please accept, dear sister, my respectful good wishes in the Lord.

J. Chevalier, MSC.

Enclosed, the letter and money for Sister de Waldegg.

**Article 348**

L 18720812

*To Madame Taulier, Versailles.*

Issoudun, August 12, 1872

I am aware, dear child, that our joys are shared by you; consequently I thank you most sincerely for the great interest you have in us. I am disappointed with you, however. I hoped that you would come to Issoudun. I have here a missionary who is not obedient. Tell me when are you going to come, if only to take Raoul home? I am pleased that you are delighted with your dear child; your happiness also pleases me. Do not worry too much about the future; God is there always. Be calm and console yourself. I pray for your dear Protestant. Be assured.

Cheerio, dear daughter.

I bless you in the Lord. Wholly yours.

Your Father,  
J. Chevalier, MSC.

**Article 349**

L 18720823

*To Madame Taulier, Versailles.*

+  
J M J

Issoudun, August 23, 1872

How I pray for your dear little Raoul, the sweet child. My God, how I long for him to get better. Let me quickly have news of him and yourselves. If you only knew how I share your worries. Over three days I had a fever. I am getting better.

Cheerio, dear child.

I bless you and yours,  
J. Chevalier, MSC.

**Article 350**

*To Pope Pius IX.*

P 18720828

+

Issoudun, August 28, 1872

Beatissime Pater,

Julius Chevalier, Presbyter dioecesis Bituricensis et Generalis Praepositus Societatis Missionariorum Sacratissimi Cordis Jesu, ad pedes Sanctitatis Vestrae provolutus, humiliter orat :

- 1° Ut propter penuriam idoneorum ministrorum, liceat sacerdotibus novitiis dictae Societatis, post tres tantum menses in domo probationis consumptos, ad diversa ministeria vocari si Generalis Praepositus de consensu Consilii opportunum duxerit; ita tamen ut necessaria religiosae vitae exercitia non omittant, sed semper habeantur tanquam novitii, et, anno expleto, per secessum praeparentur ad emittenda vota juxta Constitutiones.
- 2° Ut quidam sacerdotes post annum probationis ad vota tantum omnia admittantur, quae Generalis Praepositus quotannis renovanda curabit per quinque aut minus aut amplius annos; cum experientia constet vota perpetua quibusdam praematura esse.
- 3° Ut sacerdotes quidam saeculares, propter eximiam devotionem, erga SS. Cor Jesu Christe, de licentia Ordinarii propter operibus Societatis nostrae vacare possint; in propriis dioecesibus degentes, sub jurisdictione Episcopi, et debita munia obeuntes, nostram vitae normam, quantum valebunt amplectantur et quasi membra Societatis nostrae habeantur.

J. Chevalier  
M.S.C. Sup. Gen.

18720909X

Council Meeting, September 9, 1872  
During retreat

The decision was taken to accept the novices Heriault and Angéleau for first vows at the end of the retreat.

18721022X

Council Meeting, October 22, 1872

Register of Professed.

Present: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Albert, Jouët, Georgelin.

The register of Professed entrusted to Father Jouët.

It was decided that Péponey, a pupil of the 'Little Work', should return to the Novitiate. It was also decided that Fr. Batar d should come from Chezal-Benoît as Assistant Director of the school (*Mâîtrise*) and keep Lanctin there while awaiting the arrival of the Head of Chapel (*Fr. Vernon from the Avignon diocese*).

The pupils of the school (*Mâîtrise*) will be dispensed from those parts of the offices where their presence is not absolutely necessary.

**Article 351**

*To Madame Taulier, Paris.*

L 18721025

Issoudun, October 25, 1872

I am very sorry, dear child, that you didn't come to Issoudun for the 17th as you really missed something because the feast was so beautiful and devotional. So many pilgrims! So many tears! I did not forget you in any way. So here you are in a new setting. (*Madame Taulier had moved to Paris from Versailles with her husband.*) You can yet more profitably demonstrate your missionary zeal there on behalf of Our Lady of the Sacred Heart. How this life of change must be tiring for you! Oh! When are you going to come and relax for a few days at the feet of Our Lady of the Sacred Heart, in the shade of this sanctuary. That is your spot, that is where I want you to be; hasten the day.

I was at Chezal-Benoît on Wednesday where I saw your little Raoul and he is getting on very well. Keep going, dear child, raise your spirits. Look upon the Heart of Jesus, the centre of rest for faithful souls. Enclose yourself within this heavenly retreat where the great world and tumult of Paris cannot follow you. Ask Our Lady of the Sacred Heart herself to lead you within this asylum of peace and salvation; she knows the way, and, anyway, it is her role. Do not forget that I pray for you every day. Mr. Taulier will, I hope, at Easter, make possible the fulfilling of that expectation which you have so long been awaiting from him (*fulfilling his Easter duty*).

Cheerio, dear child. I bless you in the Lord.

Your Father,  
J. Chevalier, MSC.

18721027X

Council Meeting, October 27, 1872

Leadership of the Sacred Heart House (*Issoudun*).

Father Piperon continues as Superior of the Sacred Heart House; he will oversee everywhere, but share the direction with Fr. Jouët; the latter will have for all practical purposes the title of Minister, and will specifically have responsibility for spiritual direction, community conferences, meeting people; Fr. Piperon, accordingly, can give himself more freely to the material and financial well-being of the house, aided by Fr. Chappel.

J. Chevalier, MSC.

**Article 352**

*To Madame Taulier, Paris.*

L 18721030

Issoudun, October 30, 1872

I take it that you, dear child, are in Versailles. It seems to me that you had a good trip... But when are you coming to Issoudun?

I hope that you yourself will come with dear little Raoul. (*Chevalier is referring to Raoul's return to Chezal-Benoît College.*) I am leaving at this moment for Chezal-Benoît. Come along, I have a lot of things to say to you.

Cheerio, dear child. Each day I think of you and pray for you and yours.

I bless you.  
J.C.

18721117X

Council Meeting, September 17, 1872

Fr. Guyot.

The Council willingly indemnifies Father Guyot for 300 francs in stole fees while giving conferences at the Novitiate. The Council leaves it to the Reverend Father Superior to answer certain questions from Fr. Guyot about the community's spiritual quality of life.

J. Chevalier, MSC.

**Article 353**

*To Madame Taulier, Paris.*

L 18721125

Issoudun, November 25, 1872

I know, dear child, that you are suffering a great deal. Life in Paris is not what is best for you. You do not really have the peace and happiness which would be yours if you were always within the shadow of the Our Lady of the Sacred Heart sanctuary.

I hope that your dear little Raoul is getting back to work. Courage! The child is still young. I shall pray earnestly for him just as I pray for you.

Your father blesses you in the Lord.  
J. Ch.

I have arranged for the Annals to be forwarded to your new address.

**Article 354**

*To Madame Taulier, Paris.*

L 18721214

Issoudun, December 14, 1872

No, dear child, I am not laid up; I am in good health, thanks be to God. I am annoyed by all the delays you are experiencing and pardon me if I am at fault. Madame Dudet, as ever, likes you very much; unforeseen issues have prevented her from giving you news of your dear little Raoul who is getting on very well. I continually think of my dear little missionary (*Taulier herself*); her zeal makes me edified; I pray that the good Lord will bless her. Do not forget me before the Lord.

Cheerio, dear child. I bless you in Christ,

Your Father,  
J.C.

*The 'J.C.' was placed within a heart.*

**Article 355**

L 18721220

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, December 20, 1872

Your Grace,

I wish, confidentially, to draw your Grace's attention to the undertakings and behaviour of the Misses (*Mesdemoiselles*) Ledoux. These young women, as your Grace is aware, have over a long time expressed the wish to consecrate themselves to Our Lady of the Sacred Heart through a special form of work which in certain respects, perhaps, would appear to me as willed by heaven, but the day and the hour for which do not seem to me as having yet arrived.

Against my wishes and those of my confrères who are aware of the issue, these Mademoiselles, last July, bought the nearest adjoined house to that in which they are living. The public did not take much notice, ourselves no more so because we understood that they would continue to live devoutly under the guidance of their director, and without adding anything unusual. We were mistaken. These girls immediately dreamed of the religious life, a specific habit, a special chapel of their own, etc. Supported no doubt by my confrère, Fr. Ledoux, they proceeded in the greatest secrecy to buy, without saying a word to us, a second house following on the first. The second house cost them 22,000 francs (*roughly 72,900 euros*) the first 19,000 francs (*roughly 62,942 euros*). In these negotiations more than double their value had been paid (*for the houses*). Straightaway the tenants were dislodged, with no compensation, and the houses have already been transformed into what is virtually a convent, no mistaking the design. The public outcry was heaped upon them. We are all the more taken aback by all that is going on and being said, since everything has been undertaken with no involvement on our part, and it is all contrary to our wishes.

Everybody is saying, it is the Sacred Heart which is involved and paying for all of this... Besides, the proximity of this house, which touches, so to say, our building, impels people to think and say the most outrageous things. This, then, was not the time nor especially the place to pick on to begin this work of Our Lady of the Sacred Heart. It seems to me that, in the light of these circumstances, it is imperative that these young women should halt and cease to take any further their foundation plans, and that it is more than opportune to abandon their project in the present circumstances.

In all this Father Ledoux has played a compromising part. When he came to let me know about the latter acquisition and noticed my astonishment, he made so bold as to say that all this was being done with the approval of Your Grace... but I, knowing things to the contrary, had no hesitation in giving him a formal reprimand, blaming him for encouraging the sisters to become involved in a dangerous undertaking which would lead straightaway to the most serious consequences. In so making use of our Constitutions, he has introduced a regimen where the most absurd spirit of independence, etc., would become rampant for future daughters of Our Lady of the Sacred Heart.

I tried to get him to understand that these sisters cannot be fouduresses as they have the pretension to be, that they have nothing to offer which would fit them to be so, and that if the good Lord wanted this little society of Our Lady to be His chosen instruments, then in accordance with the Bishop's wishes, it should be the Missionaries of the Sacred Heart, and, accordingly, the Misses Ledoux, on being considered suitable, could simply belong without any privilege otherwise. The test has worked: these young girls and their brother loudly cry out: they neither want supervision or dependence.

Over the past year, Your Grace, I have closely observed these girls, especially the eldest. I am convinced that this poor child lives in total delusion and in no way whatsoever has she the ability to take charge of the work in question. Her character is very headstrong and difficult; she is unbalanced of judgement, ambitious, very critical; the only good done comes from herself; she cannot bear to be challenged; if she is queried, or if one is not of her viewpoint, one is blamed for everything.

Since this is a poor family the purchases which have been carried out so light-heartedly have led, I fear, to a scandal. Miss Ledoux (*it is in the singular here*) is dependent on a girl from Melun, the daughter of a former lawyer, for the means of paying. This young society girl came and stayed a month in Issoudun with the Ledoux sisters whom she knew. She did a little retreat with me and, grace working in her, she is nowadays a model of virtue. This girl, profiting from the estate of her dear mother, has upwards of 30,000 francs at her disposal (*roughly 99,380 euros*); she is greatly drawn to Our Lady of the Sacred Heart. Mademoiselle Ledoux takes a leading part in this whole affair for which I find her responsible and wish to clarify; she influences this young girl to take on responsibilities, and goes as far as to make her contribute a regular amount on terms dictated by her. Let Your Grace find the time to read the enclosed letters from this young Melun girl and judge for yourself! For the sake of propriety, I believe, Your Grace, that it is a matter of urgency to halt the activities of these women and make them give up their plans. I speak Your Grace with total openness. I place with you, in the utmost confidence, these specific details to which you bring your paternal warmth of heart in what is for me a question of conscience. I leave to your wisdom the outcome of this issue.

Please accept my respectful good wishes.

J. Chevalier, MSC.

## 1873

### Article 356

D 18730101

Decree of the Sacred Congregation of Bishops and Regulars.

*The following is Chevalier's assessment of the document. He himself gives no date. It is, however, likely to be written at the beginning of the New Year, 1873.*

1. A private letter from the Bishop suffices for testimonial letters.
2. It is not required that the testimonial letter be specific about everything mentioned in the decree. It is enough that general guidelines be given to the Superior, to be completed thereafter by his enquiries.
3. If the Bishop says that he has no knowledge whatsoever of the postulant and cannot provide a testimonial letter, he can, nevertheless, be accepted in the Novitiate if, enquiries having been made and information sought, there is nothing canonically, detrimental to his entering. Under these conditions, he will wait for three months before taking the habit.
4. If the civil authority prevents the Bishop from sending testimonial letters, the postulant can be accepted if nothing, according to the Superior's knowledge, suggests otherwise.
5. If a postulant with a military background presents himself, and a particular bishop cannot supply testimonial letters either because he does not know him or because he cannot otherwise have information provided about him, he can, nevertheless, be accepted if the information which reaches the Superior is supportive.
6. If a bishop refuses to provide testimonial letters for no other reason than his being opposed to the postulant's entry to religious life, it is not within his rights and one must have recourse to the Sacred Congregation of Bishops and Regulars.
7. One must have testimonial letters for lay brothers.
8. Admission to the taking of the habit or to the Novitiate is valid if it takes place without testimonial letters, but it is illicit. Testimonial letters, therefore, must be immediately sought since, otherwise, the novices cannot be admitted to profession.
9. A profession which takes place without a prior testimonial letter remains valid but illicit.

### Article 357

L 18730102

*To Sister Caterina Volpicelli, Naples.*

Issoudun, January 2, 1873

It is very kind of you, dear child, to be so concerned about me as you have been. My health is holding up, thank God, despite my far too numerous bouts of fatigue. I am pleased to hear that you yourself are much better and that your vitality is coming back. May the Lord be praised! Improve yet more, if it is possible; you need to keep well.

I am sending you the Rules for the priests of the Sacred Heart (12 copies). If you want more, I have some for you. If an Italian translation is needed, you might, perhaps, become involved yourself with the matter. I believe that this priestly work is meant to be a great success. It meets a worthwhile need. The bishops and priests who know of it welcome it very wholeheartedly.

As soon as the Sacred Heart Third Order has decided on its aim and regulations, I am quite certain that it will be approved by the Holy See. Its development will then be assured. Let us hasten, in so far as we can, this happy moment.

If I go to Rome during Lent, I shall no doubt try to meet you, but I do not see any possibility of making the trip at the moment. I thank the divine Heart of Jesus most particularly for the peace He has given you. I pray that He will further enhance it and flood your soul with His consolations.

Yes, the Evil One will do his utmost to sow disunion in the work of the Sacred Heart which must be a centre of love, but be confident, nevertheless, and I am sure that Our Lady of the Sacred Heart will always look after you.

Give my regards and New Year good wishes to all the kind sisters and in particular to Madame de Fusco and her devout aunt. Do not forget either to give my regards to Mr. Caprioli and your good directors. Cheerio, dear child. With good wishes of true happiness coming from my heart for you and your little spiritual family, I bless you in the Lord.

J. Chevalier, MSC.

*The signature is enclosed once again in a heart shape.*

**Article 358**

*To Madame Taulier, Paris.*

L 18730103

Issoudun, January 3, 1873

Thank you so appreciatively for your good wishes, my dear child, I offer you in turn my own. I pray earnestly for you and yours. I form a wish for your dear husband which will very much bring joy to your heart. Courage, confidence, dear child (*the reference is to her husband's fulfilling of his Easter duties in the religious terminology of the time*). Your missionary life is difficult, but your reward will be quite wonderful. Each day I think of you and commend you to Our Lady of the Sacred Heart.

Cheerio, dear child. Your father blesses you. Wholly yours,

J.C.

Do not omit to give your address with every letter.

18730112X

Council Meeting, January 12, 1873

The Nocq Affair.

The Council again discussed the parish priest of Nocq-Chamberat's proposal to sell all his possessions to the Society on condition that he will continue with his obligations and continue his work. The Council decided that it would be prudent not to accept his offer for the time being.

Wills.

The Very Reverend Fr. Superior drew attention to the need for every member of the Congregation to make a will.

Status of Personnel.

The need for a register was noted which would contain the names of the Congregation's members and the different information necessarily accompanying each of them.

J. Chevalier, MSC.

18730119X

Council Meeting, January 19, 1873

In attendance: Very Rev. Fr. Superior; Fathers Piperon, Vandiel, Georgelin.

Father Albert, Curacy.

The Very Rev. Superior made known the contents of a letter written to him by Fr. Albert asking to be replaced as curate of St. Cyr. It is impossible at present to meet his request. Father Superior noted that in the case of a change of curate the Bishop's approval is required.

The 'Little Work' (*Petite Oeuvre*) and separation from the College.

The Council was made aware of a letter from Father Miniot, Director of the 'Little Work', outlining several serious drawbacks concerning the relationship between the pupils of the 'Little Work' and the College, particularly at class-time. Two letters from fourth-class pupils were read complaining about disorderly activities during the classes. Fr. Miniot proposes a complete separation, even for the classes, of the 'Little Work' and the College, presenting a plan for a new organization project. The Council agrees in principle that the separation is desirable, but cannot be put in place at present, and that nothing can be arranged without the Archbishop's approval, and, as well, the proposed plan is wanting in offering serious courses to the students: an attempt must be made to lessen the drawbacks and eliminate the disorders.

Uniformity of Dress.

Rev. Fr. Superior expressed the wish that there should be complete uniformity both in quality and style. This is very much to be sought after.

Statements to be signed by each member of the Society.

Finally it was laid down that each member of the Congregation should sign as of now for those already part of the Congregation, and on entry for others, a declaration in which they will acknowledge that they have no right to a reward for services rendered to the Community and are owed nothing accruing from the Society's endowments. One must declare this in a written declaration, a copy of which will be made and signed by each member of the Congregation, priest or brother.

J. Chevalier, MSC.

18730121X

Council Meeting, January 21, 1873

In attendance: Frs. General, Piperon, Vandel, Jouët, Albert.

Dismissal of Brother Pépoucy.

1. The decision was taken, given the inability of Brother Pépoucy to contribute as a brother, and otherwise his natural inclination to sleep excessively, that he should be asked to leave.
2. The work of Fr. Ledoux in Spain.  
Father Ledoux, presently in Barcelona, can spend some further time there in order to study Spanish customs and learn the country's language. He does not need to establish a foundation at the moment, but he will look into the matter and prepare in advance for such a foundation.  
The 'Little Work' (*Petite Oeuvre*) and other countries.
3. Two boys from Ceva, Piedmont (*Italy*) have been put forward for the 'Little Work'. Fr. S. Giorgetti, parish priest of the Holy Trinity, Osimo, has been asked to provide initial information.

It was unanimously decided that the establishment of a 'Little Work' centre should be undertaken in foreign countries where the possibility of vocations would be considered and briefings taken about suggested candidates. Funds for the upkeep of the students admitted from the different countries would be centralized and sent to Issoudun.

J. Chevalier, MSC.

18730126X

Council Meeting, January 26, 1872

In attendance: Rev. Father Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Chezal-Benoît: Fr. Marie and Mr. Bardin wish to have Brother Batard for supervision.

It was decided that Fr. Marie could not have Brother Batard because (a) it would be inconvenient for the College (*Maîtrise*) where he is doing a lot of good; (b) because it is very doubtful if he could be successful at the College. Some thought that he does not have the necessary qualities to cope with older pupils. One shall try and find somebody as an overseer to replace the vacancy.

Responsibility for the chapel: Fr. Vernoux.

All the Council members are of the view that Fr. Vernoux has the necessary qualities to undertake responsibilities of Church Chaplain; many wondered if his personality and southern (*French*) attitudes might not have an effect on his perseverance. It was decided to outline his role in the most demanding aspect so that he would be under no illusion about what he was taking on. It was agreed that the recompense offered him should be raised to 2,900 francs.

18730209X

Council Meeting, February 9, 1873

Reply to Father Vernoux.

Again it was agreed that he should have 2,900 francs as stole fees. 1,000 francs would have to be paid by him and his father towards board and lodging, and 600 francs if he only comes himself. He will reside at the presbytery and follow the time table there. Fr. Ledoux, former parish priest of Chabris, uncle of Fr. Ledoux (*MSC now in Spain, see above*), having just died, it was decided that one of the MSC should attend the funeral replacing the absent nephew.

The Ledoux family.

It was decided that the Ledoux family could be given aid, with attached guarantees, to help them to extricate themselves from the financial embarrassment brought upon themselves through the purchase of houses destined for a future community (*see above, article 355*). This purchase, having been made against the wishes and without the advice of the Society's Council or of the Very Reverend Superior, cannot have anything further done about it.

J. Chevalier, MSC.

*The Ledoux family lived at the corner of Vouët Square, Issoudun, today Sacred Heart Square, facing onto Rue des Champs-d'amour, today Rue Alexandre Le Cherbonnier. In 1870 the family comprised mother, two grown-up daughters, two sons, one Louis an MSC priest, and Alphonse a clerical student in a major seminary. The two girls were the first secretaries to work in the MSC administration offices at Issoudun, the 'Bureau'. Louis was the first Assistant Director of the Chezal-Benoît 'Little Work' from its inception in 1867. Over 1873 and 1874 the situation, described with concern by Chevalier in his 20 December letter to the Archbishop (see above article 355), caused great concern, especially its financial connotations, yet no less so Louise Ledoux's intention to establish a "Society of Daughters of Our Lady of the Sacred Heart", something totally unacceptable to Chevalier, as is clear from his letter to the Archbishop. In an ensuing law-suit the sisters won their case, but it became no disadvantage to Chevalier to be rid thereby of these Ledoux sisters since he was totally free and unimpeded by any restraint when founding the Daughters of Our Lady of the Sacred Heart in August 1874.*

#### Article 359

To Fr. Victor Jouët, MSC, en route to Rome.

L 18730209

Issoudun, February 9, 1873



Dear Father,

Yes, your trip was very much a necessity. I am amazed that Father Scalsi, who had this decree in his possession since the month of December, didn't mention it sooner.

*On his way to Rome in early February, Jouët had written on the 5th enclosing the text under discussion, and he wrote from Rome both on the 6th and 7th of February. These are letters to which Chevalier is now replying, and they deal with the decree 'Null a Datur' by Patrizi, the Cardinal Vicar of Rome, establishing the Roman Confraternity of Our Lady of the Sacred Heart, but requiring a modification of the image of Our Lady of the Sacred Heart, the decree formulated either on December 7 or 8, 1872.*

This decree is from the Cardinal Vicar and not from the Pope; it can then be changed. Not a word is said about Our Lady of the Sacred Heart. It says Our Lady Immaculate of Issoudun twice: "Dominae Nostrae Immaculatae Exiludensis" (and then in parenthesis, commonly, "Our Lady of the Sacred Heart"). One would think that they were afraid to put "Sacratissimi Cordis Jesu". And you will have noticed that the word "Exiludensis" in no way whatsoever means "Issoudun". It should be "Exolduni" or "Exoldunensi".

Write to the Archbishop of Bourges and ask him to get in touch straightaway with Bishop Patrizi since there is still time to act because the Pope has signed nothing yet. What does this picture (*statue*) represent? Nothing. It presents nothing of the devotion, offering no idea of it. It must be changed, therefore. Since the picture has been made, let it be kept with the little child pointing to his Mother with the left hand and to his Heart with the right. These two changes are not a problem, easy to make and relating, appropriately, to the image to the devotion. But the decree makes no mention of the need to change the image, and if one is held to abide by "aliquantum tamen Imagine reformata" one can add "pro Urbe Tantum" or "for Rome". It would be best to say nothing.

Then there is the name given to us in the decree: "In aeae Exiludensi", which should be "exolduni". "Presbyterorum qui sacris expeditionibus, tanto sub patrocinio, se dedicant." We are not priests from just any town, whatever, undertaking our missionary work under the patronage of Our Lady of the Sacred Heart, but very much so, rather, as Missionaries of the Sacred Heart of Jesus.

All your undertakings have been very shrewd. It is necessary that their focus be the reformulation of His Eminence the Cardinal's decree in the sense understood. It is imperative that Issoudun, like Our Lady of Victories, Paris, should always be, for all the other towns of the world, the Association's centre, and there one should find unity of leadership and doctrine: this is absolutely imperative. Do the worthy people in Rome who are supportive of Our Lady of the Sacred Heart understand rightly the devotion? Stay in Rome as long as necessary. If everything has been satisfactorily settled, or if your presence is no longer needed, try to be at Issoudun for Quinquagesima Sunday.

No, one should not give any money to the Holy Father; as I said to you, keep the money for another occasion when I shall be going to Rome on behalf of our Society. It is impossible to go at the moment and meet you there.

Nothing new at Issoudun: all the confrères greet you. Cheerio, dear Father. Wholly yours in Corde Jesu. Pray for me and the needs of our little Society.

J. Chevalier, MSC.

*Signature within a heart.*

**Article 360**

*To Father Victor Jouët, MSC, Rome.*

L 18730210

Issoudun, February 10, 1873

Dear Father,

I wrote to you yesterday. Do your best; stay as long as necessary. Adapt, if you wish, the Trastevere image, appropriating it for the devotion to Our Lady of the Sacred Heart. The child presents His Heart with one hand and points to His Mother with the other. Write immediately to the Archbishop of Bourges asking for a letter from him and you can act upon that. My elderly mother is very ill; pray for her and for me. I shall willingly go to Rome after Easter for the approval of our Constitutions.

Cheerio, dear friend.  
Totus tibi in Corde Jesu.  
J. Chevalier, MSC.

*Jouët, a little over seven years later, in a letter dated March 12, 1879, clarified Chevalier's 'Trastevere' reference above: "At Santa Anastasia, at the high altar of Santa Maria in Trastevere, and at St. Bonaventure's convent near Caesar's palace, copies of a different picture (*painting*), are also revered, older and much better known. It is the work of the celebrated Bathoni. The Child Jesus also (*here*) offers His Heart to His Mother. The original dates beyond 1870 and it is on old canvas of the convent that the picture is produced beside a portrait of Father Angelo di Poggio, to whom it was given, and below one reads the inscription in words which movingly touched me: "Immagine di Maria SS del Sacro-Cuore di Gesù: Image of Mary most holy of the Sacred Heart of Jesus".*

**Article 361***To Father Victor Jouët, MSC, Rome.*

L 18730212

A.s.p. the S.C. of J.

February 12, 1873

Dear Father,

I am sending you our request for ordinations to the Sacred Congregation. Convey it to Bishop de Luca asking him to deal with it straightaway. If you can, bring it with you! Come back as soon as you get a satisfying answer on the subject of Our Lady of the Sacred Heart.

Everybody sends good wishes.  
Cheerio. Wholly yours in CJ.

J. Chevalier.

*Rarely, possibly here, above, for the first time, Chevalier abbreviates the MSC invocation.*

**Article 362***To Madame Taulier, Paris.*

L 18730213

Issoudun, February 13, 1873

It is likewise, dear child, by the corner of my fireside, that I write to you. I am laid up with a heavy bout of rheumatism; I try to look after myself as well as possible, and you should do the same. Avoid getting cold. Do not go out in the morning; deprive yourself of your pious journeys. Our Lady will make sure that you are well compensated. I continue as ever to admire your devotedness despite your indifferent health. I thank you for the outcome. I went to Chezal-Benoît the other week and I saw your dear little Roro (*Raoul*); he is getting by very well, and made me good promises which, I hope, he will keep. Farewell, dear little missionary (*abbreviated in this letter*); I bless you.

Your father who is wholly yours,  
J.C.

**Article 363***To Father Victor Jouët, MSC, Rome.*

L 18730218

Issoudun, February 18, 1873

Dear Father,

The Archbishop returned all the notes with his accompanying letter; see if they can be of any help to you. (*The Archbishop's letter is not in the Bourges' file, General Archives.*) I note that His Grace does not like to put himself out front. I am very surprised by all this. I well believe that His Grace will not send you a letter; it is presupposed by what he encloses here. When you have received a satisfactory answer you can return. Please pay Mr. Vuillaume what I owe him for the cost of the Novitiate which he made available to us for the priests. I think it was either 9 or 19 francs (*30 or 63 euros*); he will let you know.

Cheerio, Father. I am full of rheumatism; pray for me. Father Ledoux has returned bringing a little Spanish boy for the Petite Oeuvre.

*See above, Ledoux in Spain. The young Spaniard he brought with him towards January 15, Antonio-Jimenez, went with J.M. Vandel to Chezal-Benoît three days before Chevalier's February 18 letter, and returned to Spain on May 16 accompanied by Jouët, considered neither "serious or studious" as Fr. Miniot at Chezal-Benoît said to Vandel.*

Cheerio. Wholly yours.  
J. Chevalier, MSC.

**Article 364***To Madame des Meloizes.*

L 18730306

Issoudun, March 6, 1873

Madame,

Many thanks for your very kind letter and all the concern you have for my health. The bronchitis has been afflicting me for four weeks and successive bouts, I can tell you, have exhausted me and made me tired. Then the doctor came again and covered my back in a thapsia plaster, confining me to my room. He ordered me complete rest until Easter. I am, then, kept away from everything which would make me tired: confession, preaching, catechism lessons. It is the (*Lenten*) missionary who will replace me (*Fr. Delpauch, OMI*); he has already taken over my confessional. You can gather that I am at this

moment reasonably well. I hope that by being looked after and taking care I shall shortly be restored to health. My thanks for your item of news. Like you I find that there is no more worthy a mission.

Please convey my regards to all your good and worthy family. With all good wishes Madame.....  
J. Chevalier, MSC.

**Article 365**

L 18730316

*To Madame Ernest Hello, Rue d'Auteuil, 11-Auteuil-Paris.*

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Issoudun, March 16, 1873

Madame,

I have gone over part of your manuscript and changed certain sentences. On thinking it over, it is out of the question that we accept this work which deals with the beginnings of our Society, our difficulties, etc. etc. These pages bring things to the fore and are, as we see it, full of inexactitudes. (*It is to be supposed that Hello had before her, as a source, Chevalier's early MSS: "The Annals of the little Society of the Missionaries of the Sacred Heart", see below.*) Publishing these pages would be both for ourselves and our Society a cause of concern and difficulties which you cannot foresee. Do not forget that this history you are writing is that of devotion to Our Lady of the Sacred Heart, of the Association, the favours granted, the feast, the pilgrimages, not that of the Missionaries of the Sacred Heart.

I know that you must say a word about the beginning (*of the Society*), but it should be brief and discreet. Copy the first four pages of the little book: Our Lady of the Sacred Heart Better Known. That will suffice. I would prefer not to be mentioned and I know that Fr. Maugenest would be very unhappy to see his name in the heading. He recoils from being mentioned in the papers.

When claiming legitimacy for the devotion to Our Lady of the Sacred Heart, provide the authorization text of His Grace the Archbishop of Bourges. (*Presented on the occasion of the coronation of Our Lady of the Sacred Heart, published in the August Annals, p.185-200, and which Madame Hello made use of.*) You cannot do better than this. Provide an explanation of the statue and picture of Our Lady of the Sacred Heart. You will find it in the early numbers of the Annals: The Power of Our Lady of the Sacred Heart, p.18 (*article by Fr. Piperon*).

Do not forget to mention the great coronation ceremony of Our Lady of the Sacred Heart and the consecration of France to Our Lady of the Sacred Heart, October 17, 1870, 1871, in the name of 73 bishops and archbishops. Provide an interesting account of the Sacred Heart chapel and, particularly, the Our Lady of the Sacred Heart sanctuary (*Issoudun*).

I ask you to forgive me, Madame, for speaking to you so forthrightly, but my conscience compels me to do this as a duty. Will you be so kind as to get in touch with us again about your work. It is not required that it should be in print by the month of May. Take your time, but let it be without reproach.

Please be assured, Madame, of my highest esteem.

J. Chevalier, MSC.

*Madame Ernest Hello, neè Zoé Berthier, wrote under the pen name 'Jean Lander'. She married Ernest Hernest, the Catholic publicist, in 1857 at the Auteuil church. She had an aunt in Issoudun and came there particularly after 1872, referring to a dwelling-place in the Sacred Heart Square owned by a Mrs. Chapelin. On these visits she would have come to know Chevalier and the MSCs, visited Viscountess des Quesne at the Visitation chateau and the orphanage where she would have been welcomed by the Superior, Sister Françoise Gaillard. She would also have known Sister Anna Marchand and the Ledoux sisters. With the book in mind she would have consulted and discussed, read the early numbers of the Annals, and familiarized herself with Chevalier's manuscript, 'The Annals of the Little Society of the Missionaries of the Sacred Heart', which presented details about the beginning of the Society. Lander's book was published in 1873: The Issoudun Sanctuary. Our Lady of the Sacred Heart. Paris. Issoudun. 1873. Victor Palmé; 443 pages. Chevalier's letter to Lander is a copy in pencil by Jouët.*

**Article 366**

L 18730316A

*To Sister Caterina Volpicelli, Naples.*

Issoudun, March 16, 1873

I received, dear child, your letter yesterday and I am replying straightaway to reassure you that I have no hard feelings. I direct no reproach whatsoever at you for your delay in writing; it is enough that your own conscience accuses you. We pray earnestly for you and your undertakings. The new blessings you tell me about greatly please me. Let us hope that the day will come when you will have Missionaries of the Sacred Heart in Naples to help you. I have arranged for your requirements to be sent on to you. Your letter will be sent on to Sister de Montaignac. Her health continues to remain delicate. At present she is a little better. For a number of weeks now I myself have been somewhat laid up with a heavy attack of bronchitis. The doctor ordered complete rest for four weeks. The Lord be praised! Pray earnestly for me, for our little Society and all our undertakings.

May it please you, dear child, to convey my good wishes to all the kind sisters and, especially, to Madame de Fusco and her aunt, and all my good wishes in CJ to yourself.

I bless you,  
J. Chevalier.

Our Lady of the Sacred Heart will triumph. Be courageous and confident. If I have to return to Rome, most certainly I shall go and see you. Pray earnestly for me and for our undertakings. Every day I think of you and everything with which you are involved.

I heartily salute you and all our sisters. I bless you all in the Lord.

J. Chevalier, MSC.

*The immediately above would appear to be part of another letter to Caterina Volpicelli, the remainder missing.*

**Article 367**

L 18730316B

*To Madame de Fusco, Naples.*

Issoudun, March 16, 1873

To my very dear daughter, de Fusco,

I was very happy, dear child, to learn that you were getting better and hear indeed from yourself that you are in good health, also your aunt and all your children. I pray a lot for you and yours. Learn French. If I return to Italy, I shall go to see and chat a lot with you. Cheerio, dear child. I bless you and your little family.

Your father in Corde Jesu,  
J. Chevalier, MSC.

**Article 368**

L 18730404

*To His Grace John-Joseph Lynch, Archbishop of Toronto.*

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Amélie-les-Bains, April 4, 1873  
Feast of the Virgin Mary's Compassion

Your Grace,

I do not know how to extend to Your Grace my appreciative thanks for your kind offers as well as all the good wishes you extend to our little Congregation. The letter you kindly wrote to me finds me about 300 miles away from Issoudun. On my return, which will not be until after Easter, I shall consult our Council and straightaway I shall send you its answer which, I very much hope, will be favourable.

Yes, Your Grace, if the carrying out of the project depended on myself alone, I would send a little Sacred Heart colony to Toronto.

I have the honour to be, Your Grace, most respectfully your humble and obedient servant.

J. Chevalier, MSC.

*Original in the Toronto diocesan office, ARCATL, AB 0203.*

**Article 369**

L 18730409

*To Madame Méloizes.*

Amélie-les-Bains  
April 9, 1873

Madame,

I am delighted to be able to tell you that I feel my health has been restored, and that it is my intention, moreover, to leave Amélie on Easter Monday morning for Lourdes and go from there to Issoudun where, please God, I shall arrive towards the end of the coming week. I don't know how to thank you enough for all the concern you have shown for me; I pray earnestly for you and yours. I ask the Lord to bestow on your family the blessings of his divine Heart. His Grace who was given a false impression about the state of my health, asked me not to leave Amélie before Easter; I took his advice, but it has cost me greatly not to be in Issoudun for the consecration of the parish to the Sacred Heart of Jesus.

With my good wishes and regards...

J. Chevalier, MSC.

*On Easter Sunday 1873 the consecration of the Archdiocese of Bourges, and consequently of all the parishes, to the Sacred Heart took place in Issoudun. See Annals 1873, p.98.*

18730416X

Council Meeting, April 16, 1883

Rev. Father Superior, having been for some time laid up and elsewhere, the customary Council meetings were postponed. They commenced on his return.

In attendance there were Fr. Superior, Fathers Piperon, Vandel, Jouët, Albert, Fr. Miniot director of the 'Little Work' and Father Marie, Superior of the College.

It was decided that Fr. Miniot should be released from being in charge of the sixth class at the College and replaced by Fr. Barrière (*diocesan*) who would be responsible for part of disciplinary overseeing at the College.

Status of the 'Little Work' (*Petite Oeuvre*).

The question of separation of the 'Little Work' from the College, having been avoided for some time, again came up for consideration. It was thought that the stage was not yet reached whereby this separation could come about.

The 'Little Work' Fees.

The pupils of the 'Little Work' share the respective classes with the College pupils. They are given places according to this arrangement. The 'Little Work' boys, however, get their prizes separately the evening before the College prize-giving. But they will not be in competition with their fellow (College) students. It will be made known on prize-giving day that the 'Little Work' students were placed outside the competition (for prize-giving).

J. Chevalier, MSC.

18730419X

Council Meeting, April 19, 1873

In attendance: Rev. Fr. Superior, Fathers Vandel, Piperon, Jouët, Albert, Miniot.

Admission of boys: work on grammar, translations.

It was decided that candidates for the 'Little Work' should, before admission: (1) offer a piece of work in French grammar or parsing; (2) present a translation and a topic in keeping with the student's ability.

A boy held back for a fuller report.

The file on little Barlé de la Richerie was then considered.

Further information was requested about the health of this boy.

The Italian youngsters' admission left over until August.

The two small Italian boys accepted at Easter should not be admitted before the Summer holidays. Meanwhile, they will study French and Latin and there will be the opportunity to see how things are progressing.

A young seminarian presents himself to the 'Little Work'.

From the Chartreux (minor) seminary, near Puy, a young seminarian has presented himself to the 'Little Work'. Information will be sought about him.

Lanctin.

It was decided that Lanctin would be accepted in the Novitiate during the summer holidays if he continues to prove satisfactory. One can offer some financial support to his mother.

J. Chevalier, MSC.

18730423X

Council Meeting, April 23, 1873

In attendance: Rev. Father Superior, Fathers Piperon, Vandel, Albert, Jouët, Georgelin.

Brother Lavalie's application for vows.

The Council found no serious reason against admitting the very well regarded Brother Lavalie to vows. Meanwhile, it is best to wait until a Council meeting is attended by the Novice master before reaching a decision in favour of, or against, admission.

The Novitiate Régime.

Father Vandel gave it as his opinion that the Novitiate régime was too harsh, particularly during Lent with respect to meals; he expressed the wish that things should be eased. The Novices' health was at stake. The proposal was unanimously accepted.

The same Father would like to see the Novices' soutanes, while keeping within the strict boundaries of poverty, becoming more obviously neat and tidy.

Youth Work: Renting a house.

Fr. Albert, director of youth work, suggested that a house be rented for this purpose... The Council postponed the proposed acquisition and agreed that a house could be rented (*sic*) to get the work under way.

The possibility of a foundation in the Toronto diocese.

The Archbishop of Toronto (Canada) having written to Fr. Superior requesting the Missionaries to take over a parish in his diocese and other work later, a fairly lengthy discussion followed. The Council thought that it might be best to send a Missionary to Canada to assess the situation and meet the Archbishop of Toronto. Fathers Chappel and Ledoux were suggested for this initiative, but it was left for another Council meeting to deal directly with this project.

J. Chevalier, MSC.

**Article 370**

L 18730427

*To Madame Méloizes.*

Issoudun, April 27, 1873

Madame,

I had a very bad stomach upset the day I was supposed to go to Bourges. Thank God I am now fully recovered. His Grace has written to say that on Ascension Day he will be at Issoudun for Confirmations at 8am. Since he said nothing to me about the previous evening, I presume that His Grace will stay overnight at Thizay (*the Méloizes family château*).

With all good wishes, Madame,

J. Chevalier, MSC.

18730502X

Council Meeting, May 2, 1873

In attendance Rev. Fr. Superior, Fathers Píperon, Vandel, Jouët and Albert.

The American Enterprise.

1. The Council again brought up the American project. It was agreed to expedite matters; that information be sought about the possibility of a free passage (*on a boat*); it was agreed to ask someone to look into the matter.

The Benjamin Grom Affair.

2. As Benjamin Grom, a pupil at the 'Little Work', did not seem to be in good health, the doctors at Issoudun and Chezal-Benoît were consulted. Their reports were somewhat at variance, but taking into consideration Dr. Grandmaison's assessment, and having also in mind the loss entailed in the departure of a youngster of excellent quality, the impact on his family or on the morale of the 'Little Work', it was decided to wait longer before making any decision about the departure of this boy, giving more mature thought to the matter.

J. Chevalier, MSC.

**Article 371**

L 18730510

*To Madame Méloizes.*

Issoudun, May 10, 1873

Madame,

My health is very good at the moment.

Our preacher, in fact, does marvellously well. In living memory, Issoudun has not experienced so complete a religious undertaking.

J. Chevalier, MSC.

**Article 372**

L 18730527

*To Sister Caterina Volpicelli, Naples.*

Montluçon, May 27, 1873

I received with the greatest delight, your letter, dear child. I am pleased to hear that your health has improved; I hope that Our Lady of the Sacred Heart will succeed in restoring it. My own health, thank God, has improved, also that of Sister Louise de Montaignac. I am here, since yesterday, at Montluçon and return to Issoudun tomorrow. Our sisters at Montluçon are well and the Third Order, due to the blessings of the Sacred Heart, is getting on quite well and begins to flourish more and more. I am overjoyed at the peace your soul enjoys. I wish that the good priest to whom you refer, be an emissary of the Sacred Heart for your dear and well regarded group. We continuously pray for you and your undertakings. You mention sending on a

snapshot of Fr. Matera. Nothing has come; you may have forgotten to post it. I very much hope that you can come to France, to Issoudun and Montluçon. You will not regret making this journey which I believe would be greatly worthwhile for you. Try to come.

Remember me to the dear sisters and commend me to their prayers. Give my regards to Madame de Fusco of whom I don't hear anything said anymore. She was, nevertheless, "mia figlia paticolare" (*my special daughter*). Greetings to her aunt and to Mr. Caprioli.

Cheerio, dear child.

I bless you and declare I am wholly yours in Corde Jesu.

J. Chevalier, MSC.

*Signature within a heart.*

I think that the worthy priest who helps you so advantageously would be ideal for the direction of your little family... See if you can do something. Nevertheless, do not ruffle the good Barnabite Fathers.

**Article 373**

L 18730620

*To Madame Méloizes.*

Issoudun, June 20, 1873

Madame,

I wish to thank you most sincerely for all the concern you have for me. I am getting better and say Mass each day. Dr. Moulin (*Chevalier's Issoudun doctor*) wants me to go to Vichy. It is likely that I shall leave at the end of the week or the beginning of next. I greatly regret not being able to go to Paray-le-Monial.

*Chevalier here refers to the June 20, 1873, pilgrimage in honour of the Sacred Heart of Jesus. Bourges Archdiocese had its own pilgrimage three days earlier, June 17.*

With all good wishes, Madame,  
J. Chevalier, MSC.

18730623X

Council Meeting, June 23, 1873

The illness and lengthy absence of Fr. Superior postponed Council meetings.

Present Fr. Superior, Frs. Piperon, Vandel, Jouët, Georgelin.

Entry of Mr. Valois, a seminarian at the Arras Seminary.

A letter was read from Mr. Valois, studying at the Arras Major Seminary, seeking admittance to the house. Following the observations made by Fr. Superior who had known this individual some years previously, and given the good accompanying testimonials, it was decided that he should enter the Novitiate during the holidays.

J. Chevalier, MSC.

**Article 374**

L 18730722

*To Madame Taulier, Paris.*

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Vichy, July 22, 1873

Your letter, dear child, found me at Vichy where I have come for the good of my health. I am much better. Why did you not let me know beforehand of your visit to Issoudun! I would have been so pleased to see you. Yes, I would have been very happy to see my dear little missionary. I do not forget her. I hope that she also prays for me. I would like it if you came and settled permanently at Issoudun; I shall be so thinking. I leave Vichy tomorrow and will be at Chezal-Benoît for the prize-giving (*where Charles Marie Thorey was Superior*).

Madame Dudet has left us. I am very sorry about this as she was so good.

I bless you in the Lord,

Your father.

18730731X

Council Meeting, July 31, 1873

In attendance: Fr. Superior, Fathers Piperon, Guyot, Vandel, Jouët, Albert, Ledoux, Miniot, Bazire, Marie.

The 'Little Work'; the bigger boys moved to Saint-Gérard.

1. The 'Little Work'. Having in mind the decision taken earlier to transfer to the Saint-Gérard Novitiate the older pupils of the 'Little Work', it was now also decided that the second, third and fourth years should leave Chezal-Benoît and finish their education at Saint-Gérard. The question of the professed either at Saint-Gérard or Chezal-Benoît, briefly touched on, was postponed for a more opportune moment.

Uniformity of dress: the Band, the Barrette.

2. Discussions took place as to whether or not the band (*a large belt about the waist*) should continue to be worn, and if so whether always and everywhere. It was decided that in the diocese where it was still customary to wear it the Missionaries should likewise do so, even indoors. In other dioceses one adapts to the diocesan customs.

Barrette: Everyone must have a barrette with three peaks only and use it for Mass. The tufts should be replaced by simple buttons. Careful attention should be paid to uniformity of dress.

Devotion to the Sacred Heart.

3. Since devotion to the adorable Heart of Our Lord is the principal devotion of the Missionaries of the Sacred Heart, it is appropriate that besides the general spirit animating all the Congregation's members, there should also be common exercises in honour of the Sacred Heart.

Perpetual Cult.

It was therefore decided in the first instance that in the different houses of the Congregation a perpetual cult of the Sacred Heart should be set up such as is carried out in the Novitiate. Every weekday there will be adoration in the name of the Congregation within the different communities giving homage to the Sacred Heart through prayers, work and all other activities.

Gracious Reparation.

After shortened evening prayers he who will be chosen as 'adorer', or someone called upon to do so, will read a reparation prayer to the Sacred Heart before the Blessed Sacrament. He will for this ceremony be vested in a surplice and hold a candle. It is agreed that evening prayer should be shortened to make this exercise feasible as often as possible.

Abridged Prayer.

This prayer shall take the form of Adorable Heart of Jesus, inexhaustible source of all graces etc.

Chanting the Ave Verum.

The Ave Verum should be sung as often as it is convenient to do so. After the 'Gracious Reparation' itself, and after its linking with the Cor Jesus Sacratissimum, etc., it is to be omitted only when it cannot be satisfactorily sung.

Examination of conscience and preparation for prayers.

From now on the examination of conscience and prayer preparation will take place in one's room and be a quarter of an hour's duration. The ringing of a bell will coincide with the end of these exercises. The subject-matter of morning prayer will no longer be read in common. The 'Remember You' (*prayer of Our Lady*) will be said before recreation from now on.

Morning prayer will also be abridged, taking the form of the Adorable Heart prayer and the litanies of the Sacred Heart.

The 'Remember You' to Our Lady, recited by the community after midday and evening prayer, will be recited each day before the statue of Our Lady of the Sacred Heart prior to recreation. This prayer will replace the Sub tuum to Our Lady of the Sacred Heart.

The Chapter of Faults.

This will take place each Friday at the appointed time in the community room before the prayer and the Ave Verum, carried out in keeping with the Novitiate regulations and following the Constitutions.

College Personnel.

Fr. Marie at this stage presented his plans for the college personnel over the coming year.

J. Chevalier, MSC.

18730801X

Council Meeting, August 1, 1873

In attendance, Rev. Father Superior, Frs. Piperon, Guyot, Vandel, Jouët and Albert.

Novitiate at Saint-Gérard.

Fr. Guyot, despite his pleas to be discharged from this office, was unanimously confirmed as Novice Master, and the Novitiate will be changed from Montluçon to Saint-Gérard, while following his vows Brother Morisseau will be made available as Socius. Fr. Ledoux will be teaching in that section of the 'Little Work' which will be moved to Saint-Gérard.



Postulants.

Fr. Superior read a letter from Fr. Moreau, a 61-year-old parish priest in the archdiocese of Bourges. It was agreed that this worthy priest should come and spend a few days at the Sacred Heart (Issoudun) the better to make his acquaintance and assess his intentions. Fr. E. Darbon, a young Marseilles teacher, was also discussed. He should also come along and afterwards he will be assessed. The Superior then mentioned Fr. de Mondion who sometime before had enquired about entering. If he renews his request he will be admitted.

The vows of Brothers Lavialle and Morisseau.

Brother Lavialle was again put forward for vows, but did not receive the requisite majority vote and, accordingly, a decision about him was postponed to the September retreat. Brother Morisseau was unanimously admitted to vows. The next retreat is to take place on Monday, September 9.

J. Chevalier, MSC.

**Article 375**

L 18730805

*To Madame Méloizes.*

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August 5, 1873

Madame,

I am pleased to note that everything has been satisfactorily arranged in virtual unanimity. Your ex-voto offering will be both gracious and precious at the same time. May the Lord reward you for all your zeal.

J. Chevalier, MSC.

**Article 376**

L 18730812

*To the Bishop of Auxerre.*

Issoudun, August 12, 1873

My Lord,

Under the patronage of the Archbishop of Bourges who blesses and approves so paternally our plans, we invite Your Lordship to the forthcoming Catholic pilgrimage at Issoudun on September 8. This striking religious exercise, of which Our Lady of the Sacred Heart is the object, could not happen at a more propitious time.

If France at last is projecting itself towards the Sacred Heart of Jesus, is it not Mary who has inspired this trust, and if the Heart of Jesus is being glorified today, does not some of this glory redound on his Mother, on Our Lady of the Sacred Heart?

We attach to this letter, My Lord, the circular from the pilgrimage committee with a petition to Your Lordship to bless, wholeheartedly, this undertaking.

We shall be happy, My Lord, if you can grace with your presence the solemnities of this feast and accept the modest hospitality which we shall make it our pleasure to offer you.

Please accept, My Lord, my deep regards, as I have the honour to be your humble servant.

J. Chevalier, MSC.Sup.

PS: The railway network, Paris-Lyons, in the document forwarded to us, and which we are pleased to send on to you, grants a 50% reduction in the Auxerre-Paris return to a group of 100 to 150 pilgrims. Would you allow us, My Lord, to organize this departure? And if this proposal seems a possibility to Your Lordship, we would willingly and most graciously accept the individual you would commend to us as head of the committee.

**Article 377**

L 18730820

*To Madame Méloizes.*

Richelieu, August 20, 1873

Madame,

Your kind letter found me at Richelieu where I have been for the past two days with my elderly mother. I return to Issoudun tomorrow.

J. Chevalier, MSC.

18730917X

Council Meeting, September 17, 1873

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Albert and Georgelin. Frs. Ledoux and Miniot were admitted as Directors of the 'Little Work' (*Petite Oeuvre*).

'Little Work'. Dismissal of some pupils.

On the advice of Frs. Miniot and Ledoux reporting on the 'Little Work' pupils, it was decided to dismiss several pupils as they gave no guarantee of a likely vocation in the future. These were Guéneq, Estournet, Bonnet, Andrion. It was decided to inform the families of the first-named three, and to await a little longer for a decision about sending Andrion away as his health causes concern. This youngster suffers from an ailment which needs to be checked.

J. Chevalier, MSC.

18730918X

Council Meeting, September 18, 1873

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin and Albert.

The Saint-Gérard-le-Puy House.

The whole of this meeting was given over to the organization of the Saint-Gérard-le-Puy house.

Naming of a Superior.

Fr. Guyot was chosen as Superior of the Saint-Gérard house. It will consist of Novitiate, Scholasticate, and those students of the 'Little Work' moved there from Chezal-Benoît. Fr. Guyot will also be Novice Master.

Assistant: Father Ledoux.

He will have Father Ledoux as his assistant whose role is that of replacing when absent the Superior in the general running of the house, giving permission in normal instances, taking responsibility for the different exercises. His jurisdiction does not extend to the Novitiate where the Father Socius alone exercises authority in the absence of the Novice Master.

The Council (administrative) of the Saint-Gérard house will consist of: (1) Fr. Guyot, the Superior; (2) Fr. Ledoux, his assistant; Fr. Morisseau, the Novice Master's Socius. Fr. Sauret will join the foregoing if circumstances allow for him to stay on at Saint-Gérard. The administration will keep a record of its discussions, deal with the spiritual and material concerns of the house according to the Constitution and report on the more important issues to the Issoudun Council.

Confessors.

The normal confessors at the Novitiate will be the Novice Master and his assistant alone.

Fr. Morisseau, Socius.

Fr. Morisseau is named the Novice Master's Socius. The Superior and the priests in the house will be the confessors in the Scholasticate and 'Little Work'. The Novices will live completely apart from both the Scholastics and the 'Little Work' students except in the dining room and at common exercises in the chapel.

The Scholastics can take their recreation with the 'Little Work' boys and go walking with them. They may also be used as supervisors during study hours.

Bursary.

Fr. Morisseau is the Saint-Gérard house's Bursar.

Studies.

The organization of studies both for the Scholastics and the 'Little Work' pupils is left to the discretion of the Superior and his Council who will draw up a study programme and decide the books to be used by the students. For the forthcoming year there need only be one theology course and one course in the humanities.

Preaching.

The Saint-Gérard Superior may, if he deems it opportune, authorize the priests to give an occasional sermon. But in the case of a preaching sequence he cannot do so without the permission of the Reverend Father Superior General.

Devotion exercises of the Priests.

The professed who live in the Saint-Gérard house must make the exercises laid down by the rules in common, their duties otherwise permitting.

Chapel.

The chapel will be used by the Novices, Scholastics and pupils of the 'Little Work'. The Novices will there undertake the exercises proper to the Novitiate.

Scholastic Spiritual Exercises.

The boys will attend the community Mass and Prayer. The scholastics will take part in those spiritual exercises of the Novitiate which are compatible with their studies.

The Chezal-Benoît 'Little Work'.

At the meeting the Chezal-Benoît 'Little Work' was also discussed, as well as putting forward Brothers Cramaille and Batard for orders, and the Sacred Heart section of the school. The Council decided that the 'Little Work' section of the school should

be entirely separated from the College, even for classes, and that as of now Fr. Miniot and Brother Cramaille would remain in charge of the younger children's classes.

Brother Cramaille called to the sub-diaconate.

The Council agreed to put forward Brother Cramaille for ordination to the sub-diaconate at the forthcoming ordinations.

Brother Batard.

Brother Batard is called to the priesthood. The Council was of the view, given that he should be given the opportunity to prepare himself more seriously and concretely for this sublime ministry, that he should spend a month at Saint-Gérard.

Fr. Chatain: Teacher in the MSC section of the school.

Boys approved of for entry to the MSC section of the school.

Three youngsters, Durand, Ferrager, Paviau, were put forward by Fr. Albert for admission (*to the college - Maîtrise - as distinct from the Petite Oeuvre*). The Council supported this proposal.

18730919X

Council Meeting, September 19, 1873

In attendance Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Financial Proposal (in favour of the MSCs) by the Bishop of Moulins.

The Superior made it known to the Council that the Bishop of Moulins had a plan to come to the financial aid of the Novitiate and the Saint-Gérard house. His Lordship suggests that each priest, or several from the house, should be given by each parish priest a stipend of 300 francs for parish parochial work. Moreover, those so engaged would be obliged at Easter time each year to spend 19 days in the parish where they were engaged. The Council agreed in principle to accept the Bishop of Moulins' magnanimous offer, leaving it to the Saint-Gérard Superior to decide according to the circumstances whether or not to put this proposal into practice.

The Issoudun House.

A lengthy discussion took place about the needs of the Issoudun house, and its lack of personnel. Different suggestions were put forward. A decision was left over until the next meeting.

J. Chevalier, MSC.

18730920X

Council Meeting, September 20, 1873

In attendance Very Rev. Fr. Superior, Frs. Piperon, Vandel, Jouët, Georgelin, Albert.

Following a long discussion of the issues brought up by Father Marie, the admission to vows of Brother Lavielle was considered. After a lengthy discussion it was decided that the good brother be accepted for vows.

J. Chevalier, MSC.

**Article 378**

*To Father Victor Jouët, MSC, Issoudun.*

L 18730928

Guillemoz Hotel  
Vichy, September 29, 1873

Dear Father,

I am amazed that I have had no word from Issoudun. I wrote on Tuesday to Father Piperon to send to Saint-Gérard as many iron beds as there are youngsters at the 'Little Work' who have gone there. Fr. Guyot writes today and informs me that Fr. Piperon is sending nothing on to him because each house must be self-sufficient. In my view there can be only one authority in a society: from the moment a Superior orders something reasonable, it should be obeyed. Fr. Guyot, to whom I wrote saying the beds would be sent on to him, on receipt of Fr. Piperon's letter, said to me: "There are, then, two authorities in your society!" This way of acting is truly very regrettable. Father Piperon must be aware that Fr. Guyot does not have the money and that if he buys beds it is we who must meet the cost. For the rest, I have more than enough problems without having additional ones created for me.

Fr. Albert will make a letter from Fr. Vernoux available for you to read; you will be able to sum up his character. It is likely that I shall return on Friday to welcome the Arras pilgrimage. (*It arrived on Friday, October 3, at 11.40pm.*)

Cheerio, dear friend; take it easy and look after yourself. All good wishes to the kind confrères. Totus tibi in CJ.

J. Chevalier, MSC.

PS: It is to be hoped that the youngsters from the 'Little Work' do not fail to leave Issoudun by train at 7am for Saint-Gérard on Tuesday

18731019X

Council Meeting, October 19, 1873

In attendance the Very Rev. Superior, Fathers Piperon, Vandel, Jouët, Albert and Georgelin.

At this Council meeting the decision was taken that Mr. Maillet should receive as Choir Master or Head of Chapel at St. Cyr and the Sacred Heart a salary of fifteen hundred francs. In addition he will arrange funerals, give classes in chant to the youngsters and teach catechism in accordance with the Superior's wishes.

J. Chevalier, MSC.

**Article 379**

D 18731024

*To Father Victor Jouët at Bourges.*

Croizier – Lawyer  
at Moulins (*Allier*)

Moulins  
October 24, 1873

Dear Father,

I am pleased to inform you that I received today the release of the mortgage arising from the appeal against Madame de Saint-Gérard concerning the property she sold to you. In consequence there is no longer any obstacle which would hold back closure on the price agreed with you by the lady in your acquisition of the property. This transaction, as far as you are concerned, must be signed by one of those involved in the transaction, and I suggest that you nominate Father Jouët, who already signed the required form (*for the sale*), to bring the matter to an end. The document is ready and it only needs to be looked over and all formalities will be completed in no time.

With my good wishes and highest regards.

Croizier G.

*Chevalier writes to Jouët:*

I received this letter. Go to Moulins from Bourges on Monday if it is feasible and then to Saint-Gérard. You will meet Mr. Sam and bring him with you to Issoudun.

J. Chevalier, MSC.

**Article 380**

L 18731025

*To Madame Taulier, Paris.*

Issoudun, October 25, 1873

I am pleased, dear child, to have your letter. News of you is always a joy to me. You do not overlook all that is strong and sacred between father and child, the missionary and the superior. Your being at a distance grieves me. You are a long way from Issoudun to which I am always hoping you will return. I continue to believe so, in spite of everything. The day will come, I like to think, when you will set yourself up near the sanctuary you like so much. Always continue, now more than ever, to be a missionary (a promoter of Our Lady of the Sacred Heart). I greatly regret that your health and that of your dear little Raoul compel you to make such a sacrifice (*the decision to take Raoul away from Chezal-Benoît College*). Better times will come and Raoul, perhaps, will return to Chezal-Benoît.

Cheerio, dear good little missionary. I bless you and am wholly yours in the Lord.

Your father,  
J. Chevalier, MSC.

18731028X

Council Meeting, October 28, 1873

A new cook.

It was decided that John, the cook, should leave and be replaced by Madame Dreuilol, a cook from Saint-Gaultier, with her husband as the domestic help. Both will be given four hundred francs.

The MSC teaching part of the school temporarily moved.

At this same meeting it was decided, given present difficulties and the absence of Brother Batard, that the school should be temporarily housed in the youth quarters.

J. Chevalier, MSC.

**Article 381***To Father Charles Piperon, MSC, on retreat at Saint-Gérard-le-Puy.*

L 18731101

Issoudun

November 1, 1873

Dear Father,

I thank you for your good and agreeably open sharing. You may rest assured about my discretion. The tempted condition in which you find yourself should not be a surprise to you. It is the way things are: St. Anthony, St. Jerome, and so many others have been tempted more than you have. *Quia acceptus eras Deo, necesse fuit ut tentatio probaret te* (Tob. XII, v.13.) - *Accedens ad servitutum Dei, praepara animam tuam ad tentationem* (Eccli. C.2, v.1.) – *Beatus vir qui suffert tentationem (quoniam) cum probatus fuerit, accipiet coronam vitae* (S. Jac. 1, v.12.) – *Qui tentatus non est, qualia scit? – Qui non est tentatus quid scit?* (Eccli. 34, v. 11 & 9.)

*The reader is referred to the appropriate English presentations of these Scriptural passages in the accepted biblical translations.*

What should reassure you is that grace is never wanting to you. The Holy Spirit gives you the assurance: *(Deus) faciet etiam cum tentatione proventum, ut possitis sustinere, (quia) fidelis Deus est, qui non patietur vos tentari supra id quod potestis ...* (1 Cor. X, v.13.) You are wrong to think that you would be more tempted or more precariously placed at the presbytery than at the Sacred Heart. I certainly can provide evidence to the contrary. You have a hundred times more temptations than at the presbytery and less of an armoury to defend yourself. Your life at the Sacred Heart is so much up in the air, so little structured, so pulled this way and that, so self-absorbed that you no longer have any time for prayer, the rule, or for reflection. There you have the real reason for your problems. Your life at the presbytery would be quite different. There is urgent need, in every respect, for you to get away from this environment.

2. You have forgotten, so you say, almost all of your theology and other studies. Nevertheless, you are to the forefront at the Sacred Heart and required to face up to everything. And so it is! At the presbytery you need less knowledge since you are less to the forefront and you would have so much more time to study.

3. Your character, so you go on to say, is not very docile, and so I have noted. In all candour, I can tell you that you haven't always edified me. It is a lack of virtue. You must try to check yourself.

While on retreat I suggest that you meditate on the obedience chapter in our Constitutions and on the spirit which should inspire us. I identify this shortcoming to your much-too-active lifestyle and not being sufficiently recollected. Furthermore, I notice in you a very great sensitivity traceable to that pride which you do not combat nearly enough. From all this come activities or attitudes which the Heart of Jesus would not approve of. Your temptations could very well be the net result of your pride...

Accordingly, in this respect, I do not see how you would have any more to put up with at the presbytery than at the Sacred Heart. The contrary, so it seems evident to me, would be the case since you would have less responsibilities and that itself would mean less blame to encounter.

4. You are wrong in thinking that you will have less community life. Please tell me how much you have at the moment at the Sacred Heart in your present role. From morning to night you are in perpetual motion. Community life is not for you or scarcely so. I speak from experience; at the presbytery you would be in a calmer atmosphere and more by yourself. There will be three of you in ministry, each one with his own week of responsibility under Fr. Mayet who is in overall charge. Spread over three weeks you will have fifteen rest days (!) and during your working week you will live more a community life than at the Sacred Heart, being less subjected to temptation and fewer occasions to succumb. Otherwise, dear friend, if, having had some months' experience, my expectations for you are not being fulfilled, then you will return to the Sacred Heart. At least we shall have done what prudence and the general interest of our work dictated.

In conclusion, I am bound to say to you that I am not imposing my will on you. Pray, think about it, and on your return we shall discuss it all and share our views together.

Cheerio, dear Father. Have a good retreat; you need it. *Totus tibi in CJ.*

J. Chevalier.

*In the margin Chevalier went on to finish his letter.*

If I judge on what has otherwise come to my ears, you have been imprudent, indeed unfair in views expressed to outsiders, and also with words and advice spoken in the Confessional. As for responsibility in the presbytery, you will have none; do not be frightened. You have only to follow the way marked out for you.

**Article 382**

L 18731106

To Father Charles Piperon, MSC, on retreat at Saint-Gérard-le-Puy.

Issoudun  
November 6, 1983

Dear Father,

You attribute to my sentence more importance than it deserves. I beg you to calm down and, faced with my explanation, both uncomplicated and supportive, you will see that your problem is the devil's work.

I wrote: "If I judge on what has otherwise come to my ears..." But, good friend, God is my witness that I made no such judgement. Nowadays I have had more than enough experience of women's spitefulness, distorted judgements, their preening of themselves, their duplicity which the devil makes use of to stir up ill-feeling, not to give credence at first hand to their words.

I mentioned this to you, without associating any significance to it, so that you could gather how vulnerable we are when our words, our feelings, even our actions from the best of motives, are misrepresented, misinterpreted and unfairly judged. You are wrong to complain, dear Father, because I do not accuse you of anything and I never had intention of doing so. The thrust and tone of your letters are especially painful for me, all the more so when I was far from thinking what you presume. I do not blame you because I am aware that it's not at all your fault. It is the devil who alone has stirred up this storm. So I forgive and pardon you most wholeheartedly. The good Lord overwhelms me with all kinds of bitterness and covers me with all kinds of humiliation. Fare from complaining, I bless Him for it.

I pray the divine Heart of Jesus, who knows what it is like to experience suffering, to spread our varied merits, if it is possible, among our dear community, on all its members and its works and give me, at least, a little repose in heaven. Your thinking about the Chartreuse is, you must know, like a two-edged sword. I am not repeating for you here what I have already said to you about this issue. I pray to God that you will be delivered from this temptation. You can without creating any inconvenience prolong your retreat as you wish.

Cheerio, dear friend. Pray for me just as I pray for you and return to us made holy.

Totus tibi in CJ.

J. Chevalier, MSC.

The novena is well attended by and large.

18731112X

Council Meeting, November 12, 1873

In attendance Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin and Albert.

The Superior read a request from Fr. Ledoux seeking authorization to open the boys' correspondence, and also a letter from the Novice Master on the same issue. The Council decided that the youngsters' letters should be handed unsealed by them to their director who will hand them on without sealing them to the Superior of the house. The youngsters have always the right to close letters themselves when sent to the major Superiors such as the Superior General, his assistants, the director of the 'Little Work' and the Superior of the house.

Secondly, it was decided that Fr. Piperon shall, from now on, exercise a curate's role in the parish, and in his absence replace the parish priest for church ceremonies, the different offices and work of the ministry. Fr. Vandel, Assistant General to the Very Reverend Superior, will in his absence preside at all the offices and ceremonies. Fr. Jouët will replace him (*Chevalier*) administratively and granting permission. From now on at the beginning of meals in the presbytery (*parish*) some Scripture passages will be read, and after the meal there will be a reading from the Imitation. Everything possible should be done to have readings for the duration of the meal.

The laundry at the Sacred Heart and presbytery will be done from now on at the presbytery by the domestics.

J. Chevalier, MSC.

18731121X

Council Meeting, November 21, 1873.

In attendance Very Rev. Fr. Superior, Fathers Piperon, Vandel, Georgelin, Albert.

Purpose of the Meeting:

1. Blue Rosary Beads

1. This Council meeting was called to deal effectively with the Misses Ledoux in reference to the item in the November Annals about the so-called blue rosary beads of Our Lady of the Sacred Heart.

2. To consider if there was an obligation to provide Madame Ledoux with a pension, Fr. Ledoux (*her son*) having requested this pension for his mother. Given the pressing appeal of Fr. Ledoux with reference to the notice in the November Annals about the blue rosary beads, something looked upon by the Misses Ledoux as very prejudiced against them, the

Council decided, having listened to the lively pleas of Fr. Ledoux, to place the following notification in the next issue of the Annals: "We made known in the last issue of the Annals that we did not have the blue rosary beads so-called of Our Lady of the Sacred Heart, but they can be purchased for two francs fifty from the Misses Ledoux, Place du Sacré-Coeur, Issoudun, Indre."

It was also agreed to contact the Misses Ledoux and pass on the following recommendation to them: "When naming their house the Misses Ledoux will avoid any wording calculated to cause confusion, and in particular such a name as Pilgrim House. Other than the blue rosaries they cannot sell any thing connected with the Association of Our Lady of the Sacred Heart.

2. The granting of an allowance to Madame Ledoux.

Father Ledoux, having made known to the Rev. Father Superior that his mother badly needed a living allowance, and since neither his brothers or sisters were in a position to provide such an allowance, asked the Superior (*Chevalier*) to make an allowance amounting to 900 francs available to his mother. The Council agreed to make this allowance available, leaving it to the Rev. Father Superior to stipulate the number of years this pension would be forthcoming.

J. Chevalier, MSC.

**Article 383**

L 18731123

To Fr. Victor Jouët, MSC, presently at Paris.

Issoudun, November 23, 1873

Dear Father,

I gather with pleasure that your retreat is going very well. May the Lord be praised! Do not over-tire yourself and look after yourself well. While undertaking those lectures in Paris, and with the meetings you intend to take on, be careful and do not tire yourself out too much. Thank the kind sisters from me for their care of you and total support. Give them our good wishes. While shopping pay a visit to Mr. Vaillant, a Paris bailiff at 68 rue de Rivoli. Ask him to furnish you with details of the Daniel and Raffl transaction which I returned to him (*it had to do with the sale of statues*). Daniel is most pretentious when presenting himself and tries unfairly to put down Raffl. Try to bring this issue to an end without delay in accordance with the solution I intimated to Mr. Vaillant, and, if possible, come back with the answer. Fr. Ledoux is at Issoudun, acting as his sisters' attorney, etc. (*Defending their plan to found a religious community against Chevalier's wishes. See above, Chevalier's revealing letter to the Archbishop of Bourges. Fr. Ledoux would shortly leave the Society.*) He creates serious problems for us. I am sure that he will leave the Society. Pray and have prayers said.

Cheerio, dear friend; until Friday.

Wholly yours in CJ.

J. Chevalier, MSC.

Bring me back a new railway timetable; I must arrange my visit to Holland.

*His Sittard trip in December of this year for the coronation of Our Lady of the Sacred Heart.*

**Article 383**

L 18731123 A

To Countess Marie Bonneval, Thaumiers (Cher).

November 23, 1873

Dear Countess,

I did not see the Montaigu family on the pilgrimage. I do not know them in any way, and my confrères have no knowledge of them either. There is a young girl of my acquaintance who would, perhaps, meet your requirements, Mademoiselle Jeane de Bryas, aged 19 or 20; she is very pleasant and would have at least 500,000 francs (*1,600,000 euros*) as a dowry and, maybe, a million one day. Her brother, the Marquis of Bryas, hasn't yet married; his sister married the Count of Castries.

The private tutor (*obviously a priest*) you mention can undertake 30 Masses at 1 franc 125 centimes, for our intentions, in all 37.50 francs (*120 euros*), which I shall be obliged to you for giving to him and we in turn will repay you.

I have written again to Sister de Montaignac and this time, I hope, with complete success.

I am pleased to gather, Countess, that your health has improved, and the health of your dear little children leaves nothing to be desired. It is a blessing I always call down on you and yours. You are aware that the number of radical counsellors in Issoudun has now become a very large majority. It is to be greatly regretted! Please accept, Madame, my respectful good wishes.

J. Chevalier, MSC.

*Marie du Quesne, married October 24, 1871 – see earlier reference to this above – had already two children by 1873: Germaine, who died at the age of five; and Aliette, her second daughter, born the previous year, 1872, who would die aged fifteen in 1897. Her only son, Bernard, was born this year, 1873.*

**Article 384**

L 18731221

To Fr. Victor Jouët, MSC, Superior of the Sacred Heart house.

Issoudun  
December 21, 1873

Dear Father,

1. I forgot to ask you to have it announced that on Christmas Day both at St. Cyr and the Sacred Heart the collection will be for the women at the maternity hospital.
2. Have it also announced that on Friday at 11.30am there will be a reception for the Children of Mary at the Convent of the Sisters of St. Vincent de Paul.
3. Also make known that on Tuesday from 4pm I shall have Confessions at the Sacred Heart because on the Wednesday I shall be doing so in the parish.
4. Today, the 21st, at midday, we are all going to dine at the Sacred Heart in honour of Fr. Batard (*ordained to the priesthood, Bourges, December 20*). There is a turkey at the presbytery which I am going to take to the cook.

On Christmas Day you will all dine at the presbytery. Totus tibi in CJ.

J. Chevalier, MSC.

18731224X

Council Meeting, December 24, 1873

In attendance: Very Rev. Superior, Fathers Piperon, Vandel, Jouët, Albert, Georgelin and Durin.

Letter from Mademoiselle Ledoux disengaging as the Association's Secretary.

The Very Rev. Superior read a letter from Mademoiselle Ledoux in which she made it known that it was impossible for her to continue working for the Association. She stated that under the present conditions she was not prepared at any price to take up this work again. The Superior intends to write in reply to Mademoiselle Ledoux stating that her proposal was unacceptable because at least three months' notice was needed to make other arrangements. This proposal was agreed.

J. Chevalier, MSC.

18731225X

Meeting, December 25, 1873

In attendance: Very Rev. Superior, Fathers Piperon, Vandel, Jouët, Albert, Georgelin and Durin.

The Ledoux Issue. Our Lady's Secretariat.

Another letter has arrived from Mademoiselle Ledoux in which she continues to persist in her plan. The Superior proposes that these mademoiselles (sic) be asked to stay on working until January 1. This proposal was again agreed on, but with the understanding that it would come to nothing.

J. Chevalier, MSC.

18731227X

Council Meeting, December 1873

The same problem as above.

Another letter from Mademoiselle Ledoux absolutely refusing to continue working, even for one day, but leaving it to be understood that the new requirements will be accepted .(!)

The Secretariat of Our Lady of the Sacred Heart will return to the house (MSC), Frs. Jouët and Durin to become responsible.

Unanimously the Council decided to withdraw the Secretariat work from the Ledoux sisters; a new agreement cannot be entered into with them. In the circumstances, at a more appropriate time, all of this work should be in the charge of the Congregation's priests and under the immediate control of one of them. Frs. Jouët and Durin are to take responsibility for this work.

J. Chevalier, MSC.



18731227XA

A Special Council Meeting  
in Chapter form  
December 27, 1873

A.M.

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Albert, Guyot, Novice Master, Miniot, Durin, Bazire. Fr. Marie, Superior at Chezal-Benoît, was also called to this meeting.

Postulants: The Novitiate priests must seek the necessary informative details.

The object of this meeting was a perusal of the Constitutions.

It was agreed that before the novices are admitted, the Novitiate priests would be responsible for the latest details about the candidates and would acquaint themselves with the dossiers in Issoudun so that the Council would be in a position to consider the postulants' acceptance.

18731228X

Council Meeting, December 28, 1873

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Albert, Guyot, Novice Master, Miniot, Durin, Bazire.

The Novitiate will last two years.

It was decided at this meeting:

1. that from now on the Novitiate would be of two years' duration until such time as the Sacred Congregation will have definitively approved the Constitutions.

Special Habit: white with a red heart.

2. It was agreed also that permission would be sought to wear a religious habit. It would be in white wool with a red heart on the chest. If the Sacred Congregation agrees with this decision, the General Chapter will judge on the opportune time for its introduction.

The College issue (*Chezal-Benoît*): Ending of the Lease.

3. The Chezal-Benoît College issue was then discussed. It was asked if we would benefit from ending the lease agreed on with His Grace for a five-year period, or if we should continue with the present leasing arrangements? It was unanimously agreed, though for different reasons, that the lease be ended this very year because there is the opportunity to do so. It was agreed as well to send a communication to the Archbishop which will bring the following matters to his attention:

1. the occasional hardship for the Congregation when the lease agreed on is too burdensome;
2. the serious issues occasioned on the one side through lack of numbers, and on the other by the demands of the College on the Congregation.

If His Grace wishes to hand over the direction of the College to the Missionaries of the Sacred Heart, a new lease should not be agreed on, and the administration of the College is to be undertaken for one year only.

J. Chevalier, MSC.

## 1874

**Article 385**

L 18740120 A

*To Archbishop John Joseph Lynch, Toronto.*

Issoudun, January 20, 1874

Your Grace,

A trip just recently to Holland in connection with our work made it impossible to write sooner to Your Grace. I beg to be forgiven. We were very pleased to hear from you and hear of your pleasant journey. We are so grateful to Your Grace for the intervention you have made in our favour with the Holy Father and your partial success. I hope to go to Rome after Easter to ask His Holiness to grant final approval to our little Society.

We shall be delighted, Your Grace, to see you again and receive you here in our midst. Your presence will be a source of new blessings for our community. We would like to send several of our members to Toronto, but *messis multa, pauci vero operari!* (*Sic this last! It should be operators: the harvest is great, but the labourers are few.*) Pray especially for us, Your Grace, and for Fr. Captier whom Your Grace wants to ordain at Issoudun.

I have the honour to be Your Grace's humble and devoted servant.

J. Chevalier, MSC.

**Article 386**

B 18740120 B

General Council Deliberations, July 28, 1873

It was agreed to seek approval for the wearing of a religious habit. It would be in white wool with a red heart on the chest. If Rome approves this decision, the General Chapter will consider an opportune time to give effect to this decision. You need not send on the last sentence (above) since it has no necessary bearing on the issue.

Another Deliberation, January 20, 1874

It was, after prolonged debate, decided that the Archbishop of Bourges should not be caused any displeasure through (*our*) refusal to undertake the administration of the Chezal-Benoît College, but that, nevertheless, it should no longer be the Community's responsibility.

18740120X

Council Meeting, January 20, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon Vandel, Jouët, Georgelin and Durin, Bursar at the Sacred Heart.

Charles Bonnot: postulant

1. Charles Bonnot, a former Jesuit brother, asked to be admitted as a brother to the Congregation and, given the good documentation he had on offer, his fine qualities and apparent willingness, all the recommendations required by the Constitutions taken into consideration, he will be accepted if the recommendations correspond with the expectation of this individual.
2. There followed a discussion on the Saint Gérard Novitiate. The Novice Master and Bursar sought authorization to install a pump in the well of the house. Permission was granted.

Lease of land as vineyard

Discussion centred on this house's (*Chezal-Benoît*) vineyard. It was agreed that it would be better to lease out the vineyard for a fixed fee by sharing out half the work during the harvesting.

The Chezal-Benoît College.

3. The issue of the College was also introduced. It was asked whether it would be acceptable if the Archbishop showed a keen desire for the missionaries to remain in charge of the College's administration.

Conditions to be put forward for a new agreement.

After prolonged discussion it was decided not to disappoint His Grace by disengaging from all College administration, but that it should, nevertheless, no longer be the Community's responsibility. His Grace, or more particularly the diocese, should once more undertake responsibility for the financial administration of the College. It would appoint a Bursar to act in its name, and make available teachers needed for the proper direction of studies and for discipline. The Missionaries would be willing to provide His Grace, as proof of their good-will, with those colleagues who are already teaching there. They do not look for any special treatment other than board and lodging for their confrères,

J. Chevalier, MSC.

**Article 387**

L 18740123

To Madame Taulier, Paris.

Issoudun, January 23, 1874

Many thanks for your good wishes. Mine, although late, are no less sincere or extensive. You make me aware of serious decisions. I regret very much that you are so far away from Issoudun. I had hoped that Mr. Taulier, on taking retirement, would have settled in this diocese. (*The family was about to leave Paris for the south or southwest.*) You have truly lived a missionary's life. I shall not forget you. I shall always pray for you and yours. Try to be full of courage and generosity in the middle of your trials. The Good Lord will take this into account. Always continue to be a good supporter of Our Lady of the Sacred Heart and the 'Little Work'. You will find a statue of Our Lady of the Sacred Heart at Mr. Daniel's rue Bonaparte, 76, Place-Sulpice, Paris.

Cheerio, dear missionary. I bless you and commend myself to your prayers.

Wholly yours, your father,  
J.C.

**Article 388**

P 18740128

The Berry Religious Week.

Life of St. Vincent, patron of vineyard owners, taken from the acts of his martyrdom (*AD304*) by Fr. Chevalier, MSC, parish priest of Issoudun. 16 pages in 8.

We thought we should provide from this brochure the dedication and the little chapter entitled: Why is Saint Vincent the patron of vineyard owners?

TO THE VINEYARD OWNERS

I have lived in your midst, my friends for twenty years; I can appreciate your regard for your glorious patron, St. Vincent. As his admirable life is one of the most attractive, I thought that it might please you if I brought it to your attention. You will read it with great interest. I am all the more pleased to place it before you since it can only strengthen the bonds of togetherness which exist between priest and vineyard owner. I don't know, my friends, if it has ever occurred to you that there is between yourselves and us more than one connection which tends to unite us.

You cultivate with care, intelligence and courage the vine of the earth; it is a noble occupation which Providence has confided to you. The Priest himself is called by God to cultivate his vines, that is to say souls created by Him and redeemed by Jesus Christ – ego plantavi te vineam electam, ego elegi vos – Ite et vos in vineam. There is our mission. But what happens to the produce of your vineyard when it is taken into his hands by the priest while at the altar? He takes and consecrates it, and the wine you provide for the holy sacrifice of the Mass is changed into the Saviour's blood. You can gather, my friends, that the priest and vineyard owner are destined to be united and to love each other in Jesus Christ.

Hurrah for St. Vincent!

J. Chevalier, MSC.  
Archpriest of Issoudun.

1874 0211X

Council Meeting, February 11, 1874

In attendance the Very Rev. Father Superior, Fathers Piperon, Vandel, Jouët, Albert and Georgelin.

The Superior placed before the Council Fr. Albert's request to have authorization to be no longer involved in visits to the sick and other duties incumbent on the curate for the week, so that he can devote himself more completely to his Centre for Youth. He is prepared to be confessor for all boys from the age of nine to First Communion, assistant at solemn and semi-solemn funerals, sing in his turn Sunday Mass and also celebrate in his turn the Military Mass. His proposal was unanimously accepted.

J. Chevalier, MSC.

**Article 389**

L 18740301

*A letter to different bishops commending favourably the Institute.*

*Undated - likely  
early March 1874*

My Lord,

Our little Society began on December 8, 1854, a very special day. (*Chevalier has in mind the December 18, 1854 definition of Our Lady's Immaculate Conception.*) In 1860 Pius IX was pleased to bless it. He recognized in it a special orientation towards action, and the splendid Pope said to us at that time: "Yes, apostles of the Sacred Heart of Our Lord are needed;

increase and multiply yourselves. The Church and Society do not have hope other than in the Heart of Jesus. It is He who will cure all our ills. I am happy, before I die, to give your Institute canonical approval."

In 1869, Pius the Ninth's prediction began to be fulfilled; we obtained...;

Last year we were in Rome and the Sacred Congregation of Bishops and Regulars advised us to undertake the necessary measures for definitive approval of our Congregation. Pius IX, whom we had the honour to meet at this time, seemed pleased with this news (*of definitive approval*). He wished to consider our little Society as if it was his own, willing to be considered the founder and first Superior.

We presume to associate ourselves with the Archbishop of Bourges in petitioning Your Lordship to support us with a commendatory letter to the Holy See, an act of kindness for which we are greatly appreciative. May I enclose with this letter, which I am honoured to write to you, a summary of our work and Constitutions.

Please accept my respectful good wishes and kind regards.

J. Chevalier, MSC.

**Article 390**

L 18740315

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, March 15, 1874

Your Grace,

How can we express our appreciation? Your kindness to us has no limits to it. One can see that your great-heartedness shaped by the Heart of Jesus draws thence its inspiration. Your letter of recommendation to the Holy See (*in reply to the commendatory letter in Latin, March 10, 1874*) which Your Grace has forwarded to us is yet another instance. It is full of warmth, devotedness, and of a truly sublime delicacy. Indeed! Allow me, Your Grace, to acknowledge you also with the Holy Father as our founder and dearly loved Superior. Our Society owes everything to you. It is with your support, wholehearted good-will and fruitful impact that, benefiting from your wise and enlightening advice, the Society came out of its shell, so to say, when a thousand obstacles seemed likely to snuff it out, and began life in earnest, so pitching its roots in the sacred soil of the Church that it is now about to become a credible Institution.

The Institution has every right to acknowledge you, not only as benefactor but also as Father. This thought will remain both consoling and inspiring in the middle of its trials. May its children, who are yours also, merit by their virtues to be your glory, joy and crown.

We have already received 15 commendatory letters. I do not think I can go to Rome before the end of Easter. I have the honour to send a copy to Your Grace of the letter (*see above*) I sent to the bishops. Before I visit Rome I shall go to Bourges for your special blessing and any requests you might wish to ask.

With my most humble and respectful regards.

J. Chevalier, MSC.

18740324X

Council Meeting, March, 24, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Plan to buy a house of Pilgrimage

It was suggested to the Council that the pilgrim house owned by the Sisters of the Third Order, Montluçon, should be bought. The purchase of this house for a sum of twenty-five thousand francs was agreed. It was agreed that no more could be paid.

J. Chevalier, MSC.

18740406X

Council Meeting, April 6, 1874

In attendance: Very Rev. Father Superior, Fathers Piperon, Vandel, Jouët, Durin, Georgelin and Albert.

The admission of Fr. Denis to the Novitiate

Fr. Denis, parish priest of Palin, aged 70, was proposed for the Novitiate and accepted by the Council.

J. Chevalier, MSC.

**Article 391**

L 18740411

*To Madame Taulier.*

I was delighted, dear child, to get your news. You are, then, definitively settled down, and a long way from Issoudun! I would never have believed it. Accordingly may Our Lady of the Sacred Heart bless and protect you and all yours. Always be a good missionary. It pleases me to note that your zeal is not sterile. And Mr. Taulier, has he done his Easter duty? Your silence on this issue makes me fear... If ever I happen to be travelling in your area, you can be assured that I shall be paying you a visit.

Farewell, dear child. I bless you and declare that I am wholly yours in the Lord.

Your father,  
J. Chevalier, MSC.

**Article 392**

P 18740426 A

*Contract between Fr. Chevalier and Mr. Blanchard.*

Between the undersigned:

On one side Reverend Father Jules Chevalier, Superior General of the Society of the Missionaries of the Sacred Heart and on the other Mr. Jules Blanchard, sculptor, with an address at rue Madame, 54, Paris, the following conditions agreed on:

1. Mr. Jules Blanchard undertakes to make in Carrara marble a statue of St. Joseph, 1.6 metres in height, for 8,000 francs (*26,500 euros roughly*) without plinth.
2. St. Joseph will be shown holding in his arms the Infant Jesus indicating his heart with one hand and in the other hand he will hold a lily. The plinth will be half-sphere, a little flattened in order to take the feet of the statue. The tiara and the keys, symbolizing the Church, will be placed at the base of the statue as a sign of St. Joseph's patronage of the Catholic Church.
3. Before the work begins Mr. Blanchard will provide Rev. Father Chevalier with an outline before it definitely gets underway. From this outline, the expenses being added to those of the statue, a plaster-cast model of the same size as the statue will be made and become the property of Rev. Fr. Chevalier.
4. Rev. Fr. Chevalier reserves the right to have the model in place looked over by his delegate and have any changes considered appropriate made.
5. Following the definitive choice of the model, Reverend Father Chevalier will alone have photographic rights, and make smaller statues in whatever material he chooses following the completion of the statue in marble.
6. He (*Chevalier*) will also be granted a sum of 1,000 francs for every marble statue of the same proportions as the original, and the carrying out of such work will be undertaken by Mr. Blanchard.
7. The time agreed on for the production of the statue is fixed for 9 months following from the acceptance of the model, which last will nearly take four months or so. Mr. Blanchard will supervise and direct the packaging, the posting, the transport and the manner in which the expenses will be charged to Rev. Fr. Chevalier.

On the other side, Reverend Father Chevalier agrees to pay Mr. Blanchard as costs of the statue:

2,000 francs following the completion of the plaster model  
1,500 francs following the purchase of the marble at the workshop  
1,500 francs by January 1st, 1875  
3,000 francs on receipt of the statue

Made together in good faith.

With the signature of the contracting parties.

Scrutinized and approved  
J. Chevalier, MSC

April 28, 1824  
J. Blanchard

**Article 393**

B 18740426 B

*To Pope Pius IX*

Ametur ubique Cor Jesu sacratissimum! (100 jours indulgence. Pie IX – 10 sept. 1860)

**ARCHEVECHE**

de  
BOURGES

Beatissime Pater,

Julius Chevalier, presbyter Archidioecesis Bituricensis in Gallia, Superior Missionariorum a Sacratissimo Corde Jesu, vulgo **Missionnaires du Sacré-Cœur**, quorum primaria domus extat Exolduni (Issoudun) in eadem dioecesi, sub Illustrissimi et Reverendissimi ac dilectissimi suffragio et vere paterna benedictione;

Ad pedes Sanctitatis Vestrae provolutus, suppliciter orat:

Ut libeat Sanctitati Vestrae, dictam Societatem, jam ab Apostolica Sede maxime laudatam decreto pridie nonas Martii 1869, infirmare, ejusque Constitutiones definitiva sententia approbare.

Haec nostra minima Societas, obtento divinae voluntatis signo, ortum habuit ipse die 6 Idus Decembris 1854, qua Sanctitas Vestra solemniter definivit Immaculatam B.M.V. Conceptionem.

Anno autem 1860, Sanctitas Vestra dignata est dictam Societatem benedicere, illiusque instituendae opportunitatem agnoscere his verbis: “Oui, il faut des apôtres du Sacré-Cœur de Notre-Seigneur; croissez et multipliez-vous. L’Eglise et la Société n’ont d’espérance que dans le Sacré-Cœur de Jésus. C’est lui qui guérira tous nos maux. Je serais heureux de donner à votre Institut l’approbation canonique.

Ex praedictis et decreto supra memorato, confidimus venisse horam qua Sanctitati Vestrae libeat spem hanc ad effectum perducere!

In audientia anni 1872, Sanctitas Vestra dignata est nostram hanc Societatem **quasi Suam agnoscere, verique Fundatoris et primi superioris titulum accipere.**

Et re quidam vera, ex ipsis Sanctitatis Vestrae verbis, remedium lugendorum praesentis aevi malorum hauriendum est ex ipso veritatis et caritatis fonte, quem indicavit ipse Dominus Noster Jesus Christus, B. Mariae Margaritae Alacoque, revelando thesauros misericordiae in Corde suo sacratissimo repositos.

Quomodo autem salvabit nos Cor Jesu, nisi audierint homines de Illo! Quomodo autem audient sine praedicante! Quomodo autem praedicabunt nisi mittantur! Necessae est ergo mittantur qui praedicent Cor Jesu, et ostendant in saeculis supervenientibus abundantes divitias gratiae Ejus in bonitate super nos.

Quod ut praestent Missionarii Sacratissimi Cordis Jesu, non solum omnibus apostolicis muneribus, gratis et pro Deo, indesinenter operam navant, spiritualia exercitia clericis et laicis subministrantes, omnia demum suscipientes officia quibus Cor Jesu sacratissimum cognosci, amari et digne coli possit; sed et solemne habent, ad populorum aedificationem, austerioris vitae et religiosae perfectionis exempla praestare.

Tria Religionis voto simplicia emittunt in perpetuum; sed post decennium, sponte quarto se obstringunt vota erga Sanctam Sedem, promittentes se ituros quocumque Summus Pontifex illos mittere voluerit.

Et jam habet Societas multa signa protectionis sacratissimi Cordis Jesu nec non et B.M.V. Immaculatae, quam colit sub nomine Reginae sacratissimi Cordis Jesu, vulgo (Notre-Dame du Sacré-Cœur.)

In domo principalis Exoldunensi (Issoudun) duodecim sunt sacerdotes, quorum alii parochiam ejusdem urbis regunt, alii, non solum supradictis ministeriis, sed et missionibus intra vel extra Galliam vacant, alii directioni scholae dictae (Maîtrise) allaborant. Ibidem sunt tres Fratres laici coadjutores.

In collegio demum Casalis sancti Benedicti, vulgo (Chezal-Benoît) septem degunt nostrae Societatis sacerdotes, educationi christianae centum et viginti puerorum intenti.

Noviciatus habetur in loco dicto (Saint Gérard) ubi mansit aliquandiu Pius VII, sanctae memoriae, in diocesi Molinensi. Ibi sunt, sub directione magistri Novitiorum et quorundam Religiosorum nostrae Societatis aliquot scholastici professi, novem tyrones ac decem alumni ad sacerdotium vocati.

Jam ad diversas regiones, praesertim in Bituricensi, Molinensi et Torontinensi in Canada dioecesibus, radices ac ramos extendit Societas, annuentibus, imo et petentibus Episcopis.

In dioecesi Americana, in civitate vulgo (Toronto), petente Reverendissimo Domino Archiepiscopo Lynch, et annuente Sanctitate Vestra, duo sunt ejusdem Societatis sacerdotes, cum Fratre Coadiutore, missionibus et educationi puerorum vacantes.

Neque profecto, ex quinquaginta datis aliunde testimonialibus litteris, ambigi potest quin apud omnes fere Antistites, sive Galliae sive aliarum gentium, benevolentiam et approbationem eximiis cum laudibus, obtinuerit Institutum nostrum.

Cum ingenti gaudio Missionarii sacratissimi Cordis Jesu missionibus, educationi christianae puerorum in collegiis, necnon et prudenti ac pia Clericorum institutioni se impendunt.

Presbyteres item saeculares, scientia, pietate ac amore erga Sacratissimum Cor Jesus conspicuos, in variis provinciis aggregatos habent. Per talem associationem promovetur renovatio Cleri saecularis, cultus et ardens amor sacratissimi Cordis Jesu, simul et Beatae Mariae V. Immaculatae, ad majorem utriusque gloriam.

Institutus est etiam quasi tertius ordo sacratissimi Cordis Jesu, cujus finis est, piis fidelibus utriusque sexus, qui, variis de causis, a statu perfectionis amplectendo prohibentur, media ad sui status perfectionem obtinendam, in devotione erga idem Sacratissimum Cor Jesus, suppeditare.

Tandem scholam clericalem et apostolicam, vulgo dictam Petite-Œuvre du Sacré-Cœur, benedicente Deo O.M., instituit minima haec nostra Societas. Ibi viginti et ultra adolescentes gratis admittuntur et ad vocationem nostram accurate informantur; ita ut numerus membrorum nostrae Societatis certissime quotannis crescat.

Quinam vero sint sensus Missionariorum a Sacro Corde Jesu erga sanctam Apostolicam Sedem, satis superque demonstrant Antistitum litterae testimoniales, et charitativa illa tributa quae quotannis, ad sublevandas Summi Pontificis necessitates, ultro impendunt.

Illam quam ex intimo corde erga Petri Sedem promunt devotionem atque reverentiam, operibus semper et factis volunt significare.

Quoad doctrinam, omnia tenent quae tenet S. Romana Ecclesia, semper et in omnibus Pontifici Infallibili credentes et obedientes.

Quoad bona temporalia, in Providentia confidit nostra Societas. Attamen, in Domino statuit quasdam habere possessiones, scilicet sexcenta fere francorum millia; et ex redditibus, necnon et eleemosynis christifidelium vivant ejus membra.

His de causis, plurimi Galliarum Episcopi, per litteras authenticas, hujus nostrae Societatis approbationem definitivam a Paternitate Vestra humiliter petunt; eamdem R.R.D.D. Archiepiscopus Bituricensis, le Prince de la Tour d’Auvergne, instantè postulat, et nos suppliciter et enixe flagitamus.

Exolduni, Bituricen.  
In domo Sacratissimi Cordis Jesu.  
In Patrocinio B. Joseph

XXVI Aprilis MDCCCLXXIV

Sanctitatis Vestrae  
Beatissime Pater,  
humillimus ac devotissimus servus et filius

J. Chevalier  
m.s.c. sup.

P. Sauret V. Jouët P. Georgelin J.F. Morisseau Ch. Piperon  
m. S.C. m.s.c vic. m.S.C. mis. assistant m.S.C. assistant

J.M. Vandel P.J. Marie D. Albert F. Miniot J.F. Durin f. Hamel L. Bazire  
M.S.C. m.s.c. m<sup>re</sup> et ... m. du S.C. prêtre du S.C.

Vigerat m.s.c.

Visum et approbatum  
Biturigibus, die 19<sup>a</sup> aprilis 1874.  
D. Druon Vic<sup>us</sup> Gen<sup>is</sup>

**Article 394**

L 18740430

*To His Grace John Joseph Lynch, Archbishop of Toronto.*

The Archpriest of Issoudun  
Issoudun, April 30, 1874

Your Grace,

Fr. Chappel had already informed us about Your Grace's return. We are glad to know that your health has not been affected by such a long journey. The Lord be praised! We pray continually for you. As well, I sent on your little ticket to Lyons to get back what Your Grace left behind, but I have had no reply. I would like to think that they sent it on to you directly.

I would beg Your Grace to be patient with dear Father Chappel! He is motivated by the best intentions. He will carry out what you judge best in the interests of our little Congregation which you so kindly boost and support.

I leave for Rome tomorrow. On my return, we shall do all we can to please Your Grace.

My confrères send their regards.

With all respectful good wishes, Your Grace,  
J. Chevalier  
Miss.MSC.

**Article 395**

L 18740507

*To Sister Caterina Volpicelli, Naples.*

Issoudun, May 7, 1874

I am in Rome for the past three days, dear child, and I cannot wait any longer to share with you my news and bring myself up to date with your health and the work for which you are responsible.

It is like an age since you wrote to me. What is the reason for this prolonged silence which I cannot at all understand? Sister de Montaignac, it is true, wrote to me some months ago that your venerable Archbishop no longer wanted you to be associated with the Missionaries of the Sacred Heart or the Montluçon Third Order. Is this true? What is the reason for it? Two years ago, when I was in Naples, nothing could anticipate this separation; rather the contrary. I cannot believe then that it is to.

My health, thank God, is very good. I should like to think that your own no longer leaves anything to be desired. Each day I pray for you and your fervent companions. I no longer hear any mention of Madame de Fusco. How is she? Remember me to her and give my good wishes to all these ladies, especially your aunt, the Marquess Amati, etc.

With my best wishes, dear child, in C.J. I send you my blessing.

J. Chevalier, MSC.

I am at Santa-Birgitta, Piazza Farnese, Rome, until the end of May. I enclose with this letter some flowers I picked in the Pope's garden.

**Article 396**

L 18740509

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Rome, May 9, 1874

Your Grace,

Your blessing, if you please. We arrived in Rome on Monday morning (*May 4, accompanied by Jouët*) and on Tuesday the delegation for the pilgrimages' committee was received by the Holy Father. The address was lovely and Pius the IX's reply magnificent. Your Grace by now knows it all from the papers. It was a moving sight. Pius IX has not aged; his health is excellent. I left our dossier with the Sacred Congregation of Bishops and Religious (*for the approval of the MSC Society*). We met with exceptional considerateness everywhere. Bishops de Luca and Vitelleschi received us most graciously thanks to Your Grace's letters. The approval should meet with no difficulty, so we were informed, but there is such a back-log at the Sacred Congregation that we were given to understand that we shall have to wait several months. What can be done?

The Our Lady of the Sacred Heart album is splendid and has a marvellous impact. In keeping with Your Grace's advice we had it bound in Paris. We shall present it to the Holy Father next week, most likely in a private audience.

Great problems, however, arise, Your Grace, with regard to Our Lady of the Sacred Heart. Both in Rome and for Rome, the Issoudun image (*presentation*) is not approved; another presentation is acceptable, that of the Overbeck Virgin (*Frederick Overbeck, 1789-1869, head of Catholic schools in Germany*) in whose hand is placed the Heart of Our Lord to make her an Our Lady of the Sacred Heart. I am sending you a copy. As well, Your Grace, the Rome associates of Our Lady of the Sacred Heart have obtained a Brief from the Pope setting up a Rome Association of Our Lady of the Sacred Heart as an Archconfraternity for the world, with the rights of affiliation to it understood and approved. Its centre will be the Church of San Andrea-della-Valle.

*The Brief, entitled Sodalitia Fidelium, was dated August 1873 and it made clear that the Roman Archconfraternity was judicially superior to the Issoudun Association erected by the Archdiocese of Bourges.*

I have seen the new medals, the membership forms and the Archconfraternity statement, etc. We are ignoring all of this. It was when coming through Turin that it was brought to my attention, and then the parish priest of Osimo, hearing we were in Rome, came quickly to see us. (*Don Sante Giorgetti, organizer of the Devotion to Our Lady of the Sacred Heart in Italy.*)

What is to be deplored is that the Committee of the Archconfraternity of Our Lady of the Sacred Heart, within which the lay-section is the more prominent, has, through its secretary, informed all the Italian Bishops that the Holy Father is leaving the Issoudun presentation (*of Our Lady*) there, where it is. All the new Associations of Our Lady of the Sacred Heart taking shape must get in contact with Rome and accept the new presentation as that favoured by the Pope.

As a consequence of this, there is a confused Association and this can only grow among people and one will not know what to abide by, with people thinking that the Issoudun model is disapproved of. From enquiries and getting to the bottom of things, I have traced the hand of the Bishop of Marseilles in all this (*see above, passim, in relation to Jouët, Charles-Philippe Place, Bishop of Marseilles from 1866*), and also Bishop Bertolini (*curia official*). His Eminence Don (*Cardinal*) Pitra (*OSB, Cardinal since 1863*) and Bishop Mercurelli, whom I have just met, very much regret this change and tell me that Your Grace alone, given the way things are, can help to remedy the situation by getting in touch with the Holy Father to make clear to him that a statue which has been crowned at Issoudun and in Holland, etc., and approved by His Holiness, which has more than 12 million associates spread across the entire world, known and venerated as presenting authentic devotion to Our Lady of the Sacred Heart, an image accepted by 5 or 600 bishops, venerated in upwards of 2,000 sanctuaries, cannot be banned or impeded in its circulation. The biggest objection is that nowhere does one find the child standing before his mother, who is also standing, and that this unusual posture has something unacceptable about it (this has always been the complaint of the Bishop of Marseilles).

If Your Grace could write a line to His Holiness or the Cardinal Vicar asking him to hold things over and await your shortly forthcoming arrival in Rome, Don (*Cardinal*) Pitra thinks that this would be adequate for the moment.

And, moreover, I think that as in the case of the fraternal Archconfraternity of the Sacred Heart of Jesus at Moulins and the Immaculate Heart of Mary at Our Lady of Victories, Paris, it should be the case that our Issoudun Association should also enjoy the privilege of an Archconfraternity for the whole world.

You will pardon me, Your Grace, this much too lengthy letter; you understand my reason for writing it.

Respectfully, I have the honour to be your humble and obedient servant and son in the Lord.

J. Chevalier, MSC.

Via Solaria, 2 St. Vincent de Paul House.

*The main Roman Convent of the Sisters of Charity of St. Vincent de Paul. Sister Leonine Vandel, J.M. Vandel's niece, was there, later to become Superior General. There also could be found one of the earliest Our Lady of the Sacred Heart statues, the Issoudun model – see Chevalier's letter above.*

**Article 397**

L 18740509 A



To Madame Méloizes.

Rome, May 9, 1874  
Santa Birgitta, Piazza Farnese

Dear Madame,

Just a new words to let you know that I had a good journey, saw the Pope and that he gave an apostolic blessing for you and your family. In every sanctuary where I knelt I prayed for you and all your concerns. For your part do not forget me either. The Pope on his feast day, Tuesday last, gave a lovely talk which, no doubt, has been mentioned in the French papers (*Tuesday, May 5*). How lovely, sublime and eloquent this aged man! My regards to all, to the parish priest and all good wishes to your dear little children whom I warmly embrace.

With all good wishes,  
J. Chevalier, MSC.

**Article 398**

L 18740514

To Mother Chambrot, Superior General of the Sisters of Charity.

Rome, May 14, 1874

Very Reverend Mother,

I am in utter confusion arising from all your kindness. How can I express my gratitude? In my helplessness, I shall pray to the Heart of Jesus through the intercession of Her who is beside Him to repay our indebtedness by showering you, your daughters, your houses and works with the most abundant blessings.

You have brought us into a little paradise. It is the forecourt of heaven. Everything with you draws us to prayer and edifies. And the kindness your good sisters focus on us is beyond all praise.

Please accept, Very Reverend Mother, my most sincere thanks and respectful regards.

J. Chevalier, MSC.

*Chevalier, Jouët and later Vandel stayed with the Sisters at their house, Via Santa Maria in Cosmedin, 4, Rome.*

**Article 399**

L 18740528

To His Lordship Felix Dupanloup, Bishop of Orleans.

Rome, May 28, 1874

My Lord,

I am honoured to be forwarding to the Holy Father the wonderful letter which you have so graciously written to him in support of our institute. It is an additional reason for Your Lordship to be appreciated by us. It is already a good number of years since I had the pleasure of visiting you at your residence and benefiting from your advice and encouragement with regard to this work of the Sacred Heart, then in its infancy. Today the Holy See most sympathetically favours us thanks to the sixty episcopal recommendations which petitioned the apostolic decree.

I am no less grateful to you, My Lord, for the letter you kindly wrote to me about Our Lady of the Sacred Heart. Your remarks are full of balance. Yes, the most holy Virgin is no more than creaturely and as such she cannot exercise strict rights over the Creator. Her influence comes from God, at omnipotente Filio, omnipotens mater facta est (*St. Bernard*). It is this we have always said and printed. It is this likewise which is so well expressed by the enclosed picture of Our Lady of the Sacred Heart, of which Your Lordship can see for himself. It is this likewise which is grasped by all the faithful since their Faith makes them aware that the most holy Virgin is no more than a simple creature, nothing of herself, and who owes all she has to the Lord's munificence. There are in the Sacred Scriptures and the Father's (*of the Church*) statements susceptible to the wrong interpretation: Mecum sunt divitiae et justitia. – Mater divinae gratiae. – In manibus tuis sunt thesauri miserationum Domini (*St. Peter Damien*). Desperatorum spes (*St. Aurelian*). For the rest, where could one find a stronger title than that of Mother of God? All the other titles pale into insignificance before it.

*Translation of the Latin in the order given above: Riches and justice are in me. Mother of divine grace. In your hands are the treasures of the Lord's mercy (compassion). Salvation of all. The only hope of the despairing. The hope of the despairing.*

In the different briefs we have had from Rome, my Lord, the title of Our Lady of the Sacred Heart is sometimes translated as Nostra Domina a Sacratissimo Corde Jesu (*June 13, 1870, Brief*). And the "Remember You" of Our Lady of the Sacred Heart written on the accompanying leaflet, which Pius IX has read very carefully several times, approved of and indulged, contains these words: O Sovereign Mistress of the Heart of Jesus, that Heart which is the inexhaustible source of all graces and which you open at your wish, etc. etc.

Moreover, three hundred and fifty bishops have already approved of this devotion and more than twelve million Catholics are acquainted with it and practice it, with so many benefits accruing from it for them that they have in fact sent us one hundred and ten thousand thanksgiving letters for graces received, which we preserve in our archives, and there are more than eight million acknowledgement letters over the past ten years alone.

Permit me, Bishop, to quote an extract from the pastoral letter of His Grace de la Tour d'Auvergne, the Archbishop of Bourges, on the occasion of the solemn consecration of Our Lady of the Sacred Heart. I am sure that Your Lordship will read it with interest: "We declare that Our Lady of the Sacred Heart is the Sovereign, the Mistress, the Queen, or the Lady of the Heart of Jesus." Assuredly in making use of such expressions we do not intend to associate with Mary any absolute, necessary, irresistible power over the Heart of the Son of God which could not be reconciled either with her creaturely status or the dignity of her divine Son, nor, in consequence, with ideas derived from a sober theology; we only wish to refer to her all-powerful supplication, as the holy Doctors would have it, omnipotentia supplex, before which Our Lord would withhold nothing, and which, consequently, permits Mary to have an unchallengable impact on the Heart of Jesus, a positive and real power, the reality of which it is no longer possible to deny, misconstruing, otherwise, the basis and implications for this claim. But on what foundation, in effect, is this power based? On that alone whereby Mary on the ever blessed day of the Incarnation became the Mother of God's Son, benefiting personally from a legitimate authority, a natural jurisdiction, a sacred and unchallengable right within what is truly a kingdom; her maternal right, jus maternum as it has been so eloquently expressed by one of the most learned of Scripture commentators (*Corneille – Pape – sic*), is much greater than that of other mothers since it is from Her alone that her divine Son has drawn all his human reality! (*The two latter words better translate Chevalier's "toute sa substance".*) Here is her maternal right by virtue of which she can ask and order him, jus quo ei, quasi filio potest praecipere et imponere (*idem*); her maternal rights which drew from St. Bernadin of Sienna this wonderful comment: Within the Virgin's empire, all obey, even God; you have only to wish, Virgin, and it will be done. Then there is the maternal right which Our Lord himself acknowledged, and to which he voluntarily submitted, not by necessity of nature, but through humility and love; the thirty Nazareth years are there to testify this! Et erat subditus illis, and he was obedient to them. "But what has happened, then, to this maternal authority of Mary over her Son's heart? Has Jesus, crowning her queen of heaven and earth, deprived her of it? The whole tradition of the Church rises up to answer one, a thousand times so. God's gifts are without regret. God, then, having once and for all wished to make Mary His Son's Mother, and having granted her for this purpose, her maternal rights and dignity, such an ordering of things does not change thereafter. The glorious state of the Risen Saviour provides no hindrance; in heaven as on earth, the maternal right of Mary is maintained and, consequently, her power (*influence*) remains... From all of this proceeds the wonderful acclamations which the acknowledgement and piety of the faithful have attributed to her. She distributes all that is good, creates the environment for grace, a safe harbour from shipwreck; she commands Christ, mater praecipit (*St. Cyprien*). She is not servant, but sovereign, Domina non ancilla (*idem*). We would not have satisfactorily concluded the foregoing if we hadn't furnished all the titles which the Doctors and Saints have attributed to her. So, then, I ask what all these attributions can mean unless it is that Mary is all powerful before the Heart of God? Either all these texts, these testimonies, are meaningless, or they mean that Mary exercises, in heaven as on earth, a sovereign power over her divine Son's Heart, that in heaven as on earth she continues to enjoy her maternal rights in all their extensive scope, that in heaven as on earth she can speak as Mother, Mistress, Queen and will always be heard!"

*Pastoral letter of His Grace the Archbishop of Bourges for the coronation of Our Lady of the Sacred Heart, September 1869.*

I ask your indulgence, My Lord, for this lengthy letter, but the interest Your Lordship has always shown in our work drew me to provide these varied observations which cannot but edify.

With my deep gratitude and respectful good wishes, in CJ, My Lord.

J. Chevalier, MSC.

**Article 400**  
*To Pope Pius IX.*

B18740514

**Ametur ubique terrarum Cor Jesu sacratissimum!**  
(100 jours d'indul.: Pie IX, 20 septembre 1860)

Beatissime Pater,

**Julius Chevalier**, presbyter Archidioecesis Bituricensis, in Gallia, Superior Missionariorum a Sacratissimo Corde Jesu dictorum, vulgo Missionnaires du Sacré-Cœur, ad pedes Sanctitatis Vestrae humiliter provolutus, supplex orat: ut libeat Sanctitati Vestrae hujusmodi Societatem, jam ab Apostolica Sede maxime laudatam decreto 6 mart. 1869, confirmare ejusque Constitutiones definitiva sententia approbare.

Haec nostra minima Societas ortum habuit ipsa die octava decembris **1854**, qua Sanctitas Vestra solemniter definivit Imm. B.M.V. Conceptionem.

Remedium lugendorum praesentis aevi malorum hauriendum est ex ipso Veritatis et Charitatis fonte, quem indicavit Ipse Dominus Noster Jesus Christus, B. Mariae Margaritae **Alacoque** revelando thesauros misericordiae in Corde suo repositos ! Quomodo autem salvabit nos Cor Jesu, nisi audierint homines de Illo ? Quomodo autem audient sine praedicante ? Quomodo vero praedicabunt nisi mittantur? Necesse est ergo ut mittantur qui praedicent **Cor Jesu**, et ostendant in saeculis supervenientibus abundantes divitias gratiae Ejus in bonitate super nos.

Et nunc, illustrissimi et dilectissimi nobis Archiepiscopi Le Prince de la Tour d'Auvergne benedictione, suffragio et vere paterna protectione fovetur et amplificatur.

Imo Sanctitas Vestra dignata est, in audentia anni 1872, hanc societatem quasi suam agnoscere, verique Fundatoris ac primi Superioris titulum accipere.

Tria Religionis vota simplicia emittunt in perpetuum Missionarii a Corde Jesu; sed post decennium, sponte quarto se obstringunt voto erga Sanctam Sedem, promittentes se ituros quocumque Summus Pontifex illos mittere voluerit. Non solum omnibus apostolicis muneribus gratis et pro Deo indesinenter operam navant, spiritualia exercitia Clericis et fidelibus

subministrantes, omnia demum suscipientes officia quibus Cor Jesu sacratissimum cognosci, amari et coli possit; sed et solemne habent ad populorum aedificationem, austerioris vitae et religiosae perfectionis exemplar praebere.

Et jam habet Societas multa signa patrocini sacratissimi Cordis Jesu, necnon B.M.V. Immaculatae.

In domo principali Exoldunensi (Issoudun) duodecim sunt sacerdotes, quorum alii Parochiam ejusdem urbis regunt, alii missionibus ministerio Peregrinantium, directioni scholae dictae “maîtrise”, allaborant; ibidem sunt tres Fratres laïci coadjutores.

Noviciatus habetur in loco dicto Saint Gérard, ubi mansit Pius VII, in Dioecesi Molinensi; ibi sunt novem tyrones ac decem alumni ad sacerdotium vocati.

Jam ad diversas regiones, praesertim in Bituricensi, in Molinensi et Torontinensi in Canada dioecesibus, radices ac ramos extendit Societas, annuentibus imo et petentibus Episcopis. In eadem Dioecesi, praeter domum principalem, in Collegio casae Sti Benedicti, vulgo Chezal-Benoit, septem degent nostrae Societatis sacerdotes educationi christianae centum et viginti puerorum intenti.

Et in dioecesi Americana, in civitate vulgo Toronto, duo sunt ejusdem Societatis sacerdotes cum Fratre coadiutore, Missionibus et Educationi puerorum vacantes.

Neque profecto, ex triginta datis aliunde testimonialibus litteris, ambigi potest quin apud omnes fere Antistites, sive Galliae, sive aliarum gentium, benevolentiam et approbationem eximiis cum laudibus obtinuerit nostrum Institutum.

Cum ingenti gaudio Missionarii a Corde Jesu Missionibus, educationi christianae puerorum in Collegiis, et sapienti ac pia Clericorum directioni et institutioni se impendunt. Presbyteros saeculares, scientia, pietate ac amore erga Sacrat<sup>mm</sup> Cor Jesu conspicuos, in variis provinciis aggregatos habent. Per talem Associationem promovetur renovatio Cleri Saecularis, et gloria, cultus, ardens amor vehementissimus sacratissimi Cordis Jesu, necnon et honor B.M.V. Imm.

Institutus est etiam quasi tertius ordo sacratissimi Cordis Jesu, cujus est piis fidelibus utriusque sexus, qui variis de causis a statu perfectionis amplectendo prohibentur, media ad sui status perfectionem obtinendam in devotione erga idem

Sacratissimum Cor Jesu suppeditare; imo per hanc in eodem Corde unionem, vires ipsis praebere, quo efficacius tueantur causam Christi D<sup>ni</sup> et Sanctae Romanae Ecclesiae.

Tandem, scholam Clericalem et apostolicam, benedicente Deo Optimo maximo, instituit nostra minima Societas. Ibi viginti et ultra alumni gratis admittuntur et ad vocationem nostram accurate informantur ita ut numerus membrorum Societatis sic certissime quotannis crescat.

Quidam vero sint sensus Missionariorum a Sacro Corde Jesu erga sanctam Apostolicam Sedem, satis superque demonstrant Antistitem litterae testimoniales et caritativa illa tributa, quae quotannis, in sublevandis Summi Pontificis necessitatibus, ultro impendunt. Illam quam ex intimo corde erga Petri sedem promunt devotionem atque reverentiam, operibus et factis, significare volunt, Deo adjuvante. Quoad doctrinam, omnia tenemus quae tenet S. Romana Ecclesia semper et in omnibus Pontifici infallibili credentes et obedientes. Quoad autem bona temporalia in Dei providentia confidit Societas. Attamen in Domino statuit ex reductibus necnon et ex eleemosynis Christifidelium vivat ejus membra.

His de causis, plurimi Galliarum Episcopi, per litteras authenticas, praefectam Societatis nostrae approbationem definitivam a Paternitate Vestra humiliter petunt; eandem R.R.D.D. Archiepiscopus Bituricensis, le Prince de la Tour d’Auvergne, instanter postulat, et nos suppliciter et enixe efflagitamus.

Sanctitatis Vestrae, Beatissime Pater,  
humillimus ac devotissimus servus et filius

Exolduni Bituricen.

in domo Sacratissimi Cordis Jesu,

vulgo Issoudun ( diocèse de Bourges, maison du Sacré-Cœur.)

#### Article 401

*To Pope Pius IX.*

L 18740614 A

Beatissime Pater,

Julius Chevalier, presbyter Archidioecesis Bituricensis, in Gallia, Superior Missionariorum a Sacratissimo Corde Jesu dictorum, vulgo Missionnaires du Sacré-Cœur, quorum primaria domus exstat Exolduni (Issoudun) in eadem dioecesi, sub Illustrissimi et Reverendissimi ac dilectissimi nobis Archiepiscopi, Prince de la Tour d’Auvergne, auctoritate, benedictione, suffragio et vere paterna benedictione;

ad pedes Sanctitatis Vestrae humiliter provolutus, supplex orat:

ut libeat Sanctitati Vestrae, dictam Societatem, jam ab Apostolica Sede maxime laudatam decreto pridie nonas Martii 1869, confirmare ejusque Constitutiones definitiva sententia approbare.

Haec nostra minima Societas, obtento divinae voluntatis signo, ortum habuit ipsa die 6 Idus Decembris 1854, qua Sanctitas Vestra solemniter definivit Immaculatam B.M.V. Conceptionem.

Anno autem 1860, sanctitas Vestra dignata est dictam Societatem benedicere, illiusque instituendae opportunitatem agnoscere, his verbis: “Oui, il faut des apôtres du Sacré-Cœur de Notre-Seigneur; Croissez et multipliez-vous. L’Eglise et la Société n’ont d’espérance que dans le Cœur de Jésus, c’est Lui qui guérira tous nos maux. Je serais heureux de donner à votre Institut l’approbation canonique.

Ex praedictis et decreto supra memorato, confidimus venisse horam qua Sanctitati Vestrae libeat spem hanc ad effectum perducere ?

In audentia anni 1872, sanctitas Vestra dignata est nostram hanc societatem quasi suam agnoscere, verique Fundatoris ac primi Superioris titulum accipere.

Et re quidam vera, ex ipsis sanctitatis Vestrae verbis, remedium lugendorum praesentis aevi malorum hauriendum est ex ipso Veritatis et Charitatis fonte quem indicavit ipse Dominus Noster Jesus Christus, B. Mariae Margaritae Alacoque revelando

thesauros misericordiae in Corde Suo repositos. Quomodo autem salvabit nos Cor Jesu, nisi audierint homines de Illo ? Quomodo autem audient sine praedicante ? Quomodo autem praedicabunt nisi mittantur ! Necessae est ergo ut mittantur qui praedicent Cor Jesu, et ostendant in saeculis supervenientibus abundantes divitias gratiae ejus in bonitate super nos.

Quod ut praesent Missionarii Sacratissimi Coris Jesu, non solum omnibus apostolicis muneribus, gratis et pro Deo, indesinenter operam navant, spiritualia exercitia clericis et fidelibus subministrantes, omnia demum suscipientes officia quibus Cor Jesu sacratissimum cognosci, amari et digne coli possit; sed et solemne habent, ad populorum aedificationem, austerioris vitae et religiosae perfectionis exempla praestare.

Tria Religionis vota simplicia emittunt in perpetuum; sed post decennium, sponte quarto se obstringunt voto erga Sanctam Sedem, promittentes se ituros quocumque Summus Pontifex illos mittere voluerit.

Et jam habet Societas multa signa protectionis sacratissimi Cordis Jesu, necnon B.M.V. Immaculatae quam colit sub nomine Nostra Domina a Sacratissimo Corde Jesu, vulgo Notre-Dame du Sacré-Coeur.

In domo principali Exoldunensi (Issoudun) duodecim sunt sacerdotes, quorum alii parochiam ejusdem urbis regunt, alii, non solum supradictis ministeriis, sed et missionibus intra vel extra Galliam vacant, alii directioni scholae dictae (maîtrise), allaborant. Ibidem sunt tres Fratres laïci coadjutores.

In collegio domum Casalis sancti Benedicti, vulgo Chezal-Benoit, septem degent nostrae Societatis sacerdotes educationi christianae centum et viginti puerorum intenti.

Noviciatus habetur in loco dicto Saint Gérard, ubi mansit aliquandiu Pius VII, sanctae memoriae, in Dioecesi Molinensi. Ibi sunt, sub directione magisterii Novitiorum et quorundam Religiosorum nostrae Societatis aliquot scolastici professi, novem tyrones ac decem alumni ad sacerdotium vocati.

Jam ad diversas regiones, praesertim in Bituricensi, Molinensi et Torontinensi in Canada dioecesibus, radices ac ramos extendit Societas, annuentibus, imo et petentibus Episcopis.

In dioecesi Americana, in civitate vulgo Toronto, petente Reverendissimo Domino Archiepiscopo Lynch, et annuente Sanctitate Vestra, duo sunt ejusdem Societatis Sacerdotes cum Fratre coadiutore, missionibus et educationi puerorum vacantes.

Neque profecto, ex (triginta) datis aliunde testimonialibus litteris, ambigi potest quin apud omnes fere Antistites, sive Galliae, sive aliarum gentium, benevolentiam et approbationem eximiam cum laudibus obtinuerit Institutum nostrum.

Cum ingenti gaudio Missionarii sacratissimi Cordis Jesu, missionibus, educationi christianae puerorum in collegiis, necnon et prudenti ac pia Clericorum institutioni se impendunt.

Presbyteros item saeculares, scientia, pietate ac amore erga Sacratissimum Cor Jesu conspicuos, in variis provinciis aggregatos habent. Per talem associationem promovetur renovatio Cleri Saecularis cultus et ardens amor Sacratissimi Cordis Jesu, simul et Beatae Mariae V. Immaculatae, ad majorem utriusque gloriam.

Institutus est etiam quasi tertius ordo sacratissimi Cordis Jesu, cujus est, piis fidei utriusque sexus, qui, variis de causis a statu perfectionis amplectendo prohibentur, media ad sui status perfectionem obtinendam in devotione erga idem sacratissimum Cor Jesu suppeditare.

Tandem Scholam Clericalem et apostolicam, vulgo dictam "Petite-Oeuvre du Sacré-Coeur" benedicente Deo O. M., instituit minima haec nostra Societas. Ibi viginti et ultra adolescentes gratis admittuntur et ad vocationem nostram accurate informantur; ita ut numerus membrorum Societatis certissime quotannis crescat.

Quinam vero sint sensus Missionariorum a Sacro Corde Jesu erga Sanctam Apostolicam Sedem, satis superque demonstrant Antistitum litterae testimoniales et charitativa illa tributa quae quotannis, ad sublevandis Summi Pontificis necessitates, ultro impendunt.

Illam quam ex intimo corde erga Petri sedem promunt devotionem atque reverentiam, operibus semper et factis, volunt significare.

Quoad doctrinam omnia tenent quae tenet S. Romana Ecclesia, semper et in omnibus Pontifici Infallibili credentes et obedientes.

Quoad bona temporalia in Providentia confidit nostra Societas;

Attamen, in Domino statuit quasdam habere possessiones, scilicet sexcenta fere francorum millia; et ex redditibus, necnon et eleemosynis Christifidelium vivunt ejus membra.

His de causis, plurimi Galliarum Episcopi, per litteras authenticas, hujus nostrae Societatis approbationem definitivam a Paternitate Vestra humiliter petunt; eandem R.R.D.D. Archiepiscopus Bituricensis, le Prince de la Tour d'Auvergne, instanter postulat, et nos suppliciter et enixe flagitamus.

Exolduni Bituricen.

in domo Sacratissimi Cordis Jesu.

Sanctitatis Vestrae, Beatissime Pater,  
humillimus ac devotissimus servus et filius

**Article 402**

*To Madame Méloizes.*

L 18740617

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Rome, June 17, 1874

Madame,

All my engagements are happily concluded. Our Society has been approved by the great Pius IX. It is he who has done everything. He wanted to put his signature to the Decree on the very day itself of the Feast of the Sacred Heart. The Decree should be sent to me on Monday morning and that evening I shall leave Rome to return to Issoudun where I hope to arrive on Thursday night.

I am praying earnestly for you and your family.

With my best wishes to your kind family, and embrace your dear little children on my behalf.

With my respectful good wishes,  
J. Chevalier, MSC.

**Article 403**

L 18740619

*To Pope Pius IX.*

Most Holy Father,

Our work is based at Issoudun in France, Bourges Archdiocese, under the title of the Association of Priests of the Sacred Heart. These priests are associated with the Society of Missionaries of the Sacred Heart through spiritual affiliation, without compromising in any way their responsibilities as diocesan priests in complete commitment to their bishop as regards all their ministerial responsibilities.

The aim of these priests in this Association is:

To safeguard themselves from the danger of isolation;

To boost and build up their morale in meetings which take place every three months by sharing with each other their experiences in parochial ministry;

To share among themselves, at least once a year, their experience of preaching and confession in their respective parishes;

To profit for their greater well-being from this association with the Missionaries of the Sacred Heart.

This Association began sixteen years ago; it continues to develop with the approval of the Bishops, and there is its morale-raising impact on the priests who are part of it together with its very significant impact on the parishes. Most Holy Father, be so kind as to bless and encourage this apostolic initiative. We presume to ask Your Holiness for the following favours:

1. An hundred days' indulgence for the prayer which precedes and ends the three-monthly gatherings (*Veni Sancte... Ave Maria – Sub tuum – Ave Maria*).
2. An apostolic blessing once a year for the parish which one of the associate priests builds up either by his word or ministry.
3. An indulgence of three hundred days for each spiritual service undertaken in the interests of the Association by one of these associate priests.
4. An indulgence of sixty days for every good work carried out by these priests of the Sacred Heart.

Your Holiness' most devoted son,  
J. Chevalier, MSC.

Hoc pium opus jam in dioecesi nostra adprobavimus;  
illudque dignum judicamus quod petitis indulgentiis  
a Sanctissimo donetur.

+C.A. Archiep. Bituricen.

*The supporting petition by the Archbishop of Bourges.*

**Article 404**

L 18740625

*To Mother Chambrot, Superior General of the Sisters of Charity, Rome.*

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Issoudun, June 25, 1874

Very Reverend Mother,

Until the very last moment I had hoped to thank you in Rome, but the Lord did not have it so. Please accept my gratitude today. My confrères (*Jouët and Vandel*) experienced so much kindness and support in your edifying house that I am still overcome by it. I am sending on a statue of Our Lady of the Sacred Heart for your house and it will give me great pleasure for you to have it. I shall make it my duty to pray to the divine Heart of Jesus for you and all under your care.

I commend myself to your good prayers.

Please accept Very Reverend Mother my respectful good wishes.

J. Chevalier, MSC.

**Article 405**

L 18740625 A

*To Sister Marie Chambrot, Superior of the Sisters of Charity, Rome.*

Issoudun, Thursday night

Dear Sister Marie,

I have just returned; my rheumatism has worsened; I am exhausted; now I must rest, care and your good prayers will restore me. Once again many thanks for all your kindness and to all your sisters, your good novices and postulants for their prayers and support. I have already prayed for you Mother General, for you and your community, to Our Lady of the Sacred Heart of Issoudun.

If Fathers Jouët and Vandel are still with you, give them news of me and tell them that everything goes well at Issoudun. Please forward this letter to your kind Mother General.

Cheerio, my child. I bless you, all the sisters and children in C.J.

J. Chevalier, MSC.

Convey to dear Sister Léontine all my good wishes. I pray particularly for her; I send her a special blessing. (*This is J.M. Vandel's niece, at this time in the Rome community.*)

**Article 406**

L 18740630

*Concerning a letter from Sister Marie-Françoise Lefebvre, Paris.*

*Undated, likely June 30, 1874*

Dear Reverend Father,

Just now we received your letter. We shall pray very much for you. We have thanked the Sacred Heart through Our Lady for the favours granted in Rome. We shall be expecting you from day to day.

Here are two hearts embroidered and mounted differently. One hesitates to mount those which are embroidered without knowing what you would like, with or without cardboard, and it is a little difficult to find a way of attaching them which looks good. We think that the stitching on the soutane would make it look better. (*Presumably with reference to the emblem of the Sacred Heart.*) This can be done easily from the inside without being seen. We have about 15 finished. One word and they can be shown. We have followed the measurements you sent on to us. I shall not bother you any longer today.

Please bless, dear Father, this little community which is so happy to be of service to the Sacred Heart in your care and silently awaits a word from you to carry out whatever pleases the Heart of Jesus.

All your children are at your feet asking for the grace of your blessing.

Your most respectful and unworthy daughter,  
Sister Marie Françoise  
Religious of the Holy Name of Jesus.

PS: We would have much preferred to have spoken to you about your intentions concerning the work, but this was not possible.

*Chevalier replies briefly:*

Send me on the hearts in question and which you should have received this morning.

J.C.

*Born Francine Lefebvre-Durufilé at Rouen, July 17, 1821, died January 11, 1888, Paris. She first joined the Dames of Jesus Christ, founded Bourges 1827, and then, in reaction to the Superior's flirtation with Jansenism, she left with a group of sisters and founded the Religious Sisters of the Holy Name on March 12, 1865. On August 30, 1874, she arrived at Issoudun with some sisters to become the first Daughters of Our Lady of the Sacred Heart. When problems arose concerning the Our Lady of the Sacred Heart statue, she returned to Paris, taking a large number of sisters with her. Sister Felicity took her place as Issoudun Superior.*

**Article 407**

L 18740630 A

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

*Undated, only the signature is Chevalier's; a letter written after his return from Rome*

Your Grace,

To you, Your Grace, I can speak freely and open my heart. Laymen in Rome, Messrs. Scalsi and Angelini, Scalsi's father-in-law, have set up with the approval of the Holy See an Archconfraternity of Our Lady of the Sacred Heart at St. Andrea-della-Valle (*well known Roman church*). These gentlemen have chosen a particular representation of Our Lady of the Sacred Heart and have had it authorized and blessed, so they say, by the Holy Father; and over the past year they never give up criticizing ours in what they write and try to ban it in Italy. They have already obtained a decree from Cardinal Patrizi through the

intermediary of his secretary, Canon Scalsi, brother of the Mr. Scalsi mentioned above, a decree ordering the modification of our statue for Rome alone. But these gentlemen are not content with that. They want yet more. Just a few months ago, they threatened us with an extension of this change to the whole of Italy and go as far as to condemn our Issoudun statue. At this juncture, they had Canon Scalsi, Secretary of the Cardinal Vicar, appointed president of their Archconfraternity's directive council, and since then the newspapers have put it out that the Issoudun Our Lady of the Sacred Heart statue must be changed, and such a process has begun already.

France has begun to receive leaflets where it is stated that Pius IX, a new Maecenas (*patron of the Arts*), has himself changed the Our Lady of the Sacred Heart statue, and this work of art is to be found in oils at Messrs. Scalsi and Angelini, via Cesarini, 33 (*Rome*) and at Bologna. Is there in all of this some hidden intrigue or some business calculation?

J. Chevalier, MSC, Sup.

**Article 408**

C 18740702

*Circular Letter to the French Bishops.*

Issoudun, July 2, 1874

My Lord,

Aware of the great interest with which Your Lordship is drawn to favour us, I hasten to bring to your notice the decree by which the Holy See has definitively approved our humble Institute. (*Pia Presbyterorum Societas, June 20, 1874.*) This distinctive honour was bestowed on the very day itself of the Feast of the Sacred Heart of Jesus. In the private audience (*June 3*) which marked the occasion, the Holy Father said to us: "When before, in being requested to consecrate the Church to the Sacred Heart of Jesus Christ, I did not find myself so inclined, as the moment had not yet arrived. But as of now if requested by good Catholics I would willingly do so.

*These words, sentiments, have been challenged by Fr. H. Ramière – see above – passim – who bases his views on J.M. Vandel's understanding of what the Pope said at the audience. It is questioned, also, if Jouët, like Vandel present at the audience, might not have added to the Pope's comments words he had not said.*

We then made the enclosed petition by way of replying to the wishes of the great Pius IX. If Your Lordship, following the examples of our worthy Archbishop, would be so kind as to approve and recommend it (*the Decree*) to the diocese its success would be assured.

Please accept my respectful good wishes, Your Lordship,  
J. Chevalier, Mis.SC.Sup.

18740704X

Council Meeting, July 4, 1874

In attendance the Very Rev. Fr. Superior, Fathers Piperon, Georgelin and, for particular reasons, Fr. Durin, bursar, and Father Morisseau, responsible for dealings with the "Little Work" in Fr. Vandel's absence.

New initiative on the pilgrims' hostel.

The purchase of a pilgrims' hostel again came up for consideration, and those present agreed on buying. Rev. Father Superior stated that there would be fourteen thousand francs available for this undertaking; and the four thousand francs already given for this purpose lent to Mademoiselle Ledoux.

J. Chevalier, MSC.

**Article 409**

L 18740477

*To Alphonse Portal, Novice at Saint Gérard.*

Issoudun, July 11, 1874

I am very pleased to gather from you that the major retreatant exercises of St. Ignatius have been helpful and I greatly appreciate the observations you have offered me about them. I notice from these remarks that you have a fervent love for the Blessed Virgin and that when meditating on the mysteries of Our Lord's life you apply yourself to a consideration of the feelings of His divine Heart. This leads me to hope that you will be a good religious and worthy Missionary of the Sacred Heart. St. Ignatius, finding himself in the company of two religious who had no devotional interest in the Blessed Virgin, predicted that it would not be long before they left the religious life, which is what exactly happened. Noting that you are drawn by a tender devotion for Mary, I predict that you will persevere in your vocation.

On the other hand, since you engage most attentively in your prayer with the perfections and attitudes of the Sacred Heart, I like to think that more and more you will come to know the divine Heart, love Him with ever growing warmth, try to embody His wonderful virtues so that eventually you will become a perfect religious. It is this that I ask for in you my dear child. On your part do not forget to pray for the betterment of my health affected by my journey to Rome. I need your supportive prayers and those of the whole Novitiate. Several novices asked me to have their profession in the sanctuary of Our Lady of the Sacred Heart, you among them. If nothing comes in its way, I shall be pleased to accede to this request.

With warm good wishes, dear son, in Sanctissimo Corde.

J. Chevalier, MSC.

*This letter was written by Father Morisseau, signed by Chevalier.*

*Alphonse Portal, born Paris, October 26, 1855, made his profession at Issoudun, September 20, 1874, and was ordained priest at Bourges Cathedral, 1878. He spent a year at the Saint Gérard scholasticate and in the autumn of 1875 left for Rome, returning, for reasons of health, in the summer of 1877 to the scholasticate first and then to the school (maîtrise – see above) as a teacher until his early death, August 15, 1880, at Issoudun.*

**Article 410**

L 18740711 A

*To a novice in the Society.*

Issoudun, July 11, 1874

Dear Son,

I am grateful to you for your good wishes for the restoration of my health which at this moment is somewhat shaken due to tiredness brought on by my journey. But I am sure that your fervent prayers directed to Our Lady of the Sacred Heart will help towards my recovery. I can see that you are profiting from the great exercises (*of prayer and discipline*). I congratulate you. Be courageous, then, and try to put good resolutions into practice. Obey the rule with a continuing fidelity. Everything is to be had there for God lives in him who lives by the rule. You are right to apply yourself to silence and calm. This is the nerve-centre of the religious life, in silentio et quiete proficit anima devota (*the devout soul advances through silence and calm*).

The enemy of all that is good has tried to worry you during your retreat, not surprisingly: you know he fishes in troubled waters; he uses the same strategy to frustrate the good of a retreat; be on your guard. Cherish carefully your peace, the peace which comes from the Heart of Jesus and is beyond all feeling. I understand your wish to make your vows at the Our Lady of the Sacred Heart Sanctuary. It is possible, given that nothing unforeseen comes in the way. I shall be pleased to accommodate your wish, but I would not want this issue to come in the way of the peace you have experienced during the retreat; in this as in all things, there has to be a holy indifference, total conformity to the will of the Superiors. You know the Imitation (*of Christ*) saying: Imaginatio locos multos fefellit (*imagination hides itself in a variety of places*).

With warm good wishes, my dear child, in Sanctissimo Corde.

J. Chevalier, Sup.MSC.

18740721X

Council Meeting, July 1874

In attendance Very Rev. Fr. Superior, Fathers Piperon, Georgelin, Albert.

Pilgrimage House

The decision was taken to buy the pilgrimage house provisionally as a private enterprise, with the solicitor's deeds to follow later.

School (*maîtrise*)

Fr. Albert expressed the wish to be relieved of his role to devote himself entirely to his work. After prolonged discussion, it was agreed that he could be released from his charge and the priests of the Sacred Heart house would take over.

J. Chevalier, MSC.

**Article 411**

L 18740726

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, July 26, 1874

Your Grace,

On December 28, 1873, all the available priests of the Sacred Heart came together in a General Council to revise their Constitutions, and it was decided to introduce a habit which would relate to the Sacred Heart colours. On consulting Your Grace it was suggested that the matter be referred to the Holy Father and his recommendation followed. This is what we did on the 3rd of last month (*"we" meaning Chevalier, Jouët and J. M. Vandel at a papal audience*). Puis IX favoured a habit but in reference to Your Grace, His Holiness left the decision with you.

This then is the habit which we have agreed on:

1. a soutane in white wool;
2. a cord tinted wool as a waist-band;



3. an image of the Sacred Heart on the chest, like the one chosen by the Pope;
4. a great coat in wool for going outside the house or on a journey;
5. a small cape in red wool to be worn, in choir and when preaching, over the white soutane as a surplice replacement.

We humbly ask Your Grace to sanction the wearing of this habit as described. Over the centuries Religious Societies formed for a particular mission wore a special distinctive habit which represented to everyone their purpose and the reason for their existence. Our little Society, wholly devoted to the Sacred Heart, has arrived at this moment with its own distinctive and providential mission now authorised by Rome. It is for this reason that we ask Your Grace to look favourably on our request.

V. Jouët MSC.	P. Albert MSC.	F. Hamel MSC.	
A. Batard MSC.	J.F. Durin MSC.	J.P. Captier MSC.	
P. Georgelin MSC.	J. Chevalier MSC.	J.C. Marie MSC.	
T.H. Cramaille MSC.	A. Laviaille MSC.	Vigerat MSC.	Fr. Miniot MSC.

I testify that I presented this supplication to His Grace de la Tour d'Auvergne, Archbishop of Bourges. His Grace received it most graciously and approved it in every respect. Nevertheless His Grace, mindful of the particularly difficult circumstances affecting France at this time, advised us to wait for a more opportune moment to introduce this new habit.

J. Chevalier  
Mis. S.C. Sup. Gen.

*There are thirteen signatures, but the following notable, influential names are missing: Piperon, J.M. Vandel, Bazire, Guyot, three of whom were assistants general, while there are signatories who do not appear to have been present at the Council Meeting: Hamel, Batard, Captier, Georgelin, Cramaille, Laviaille, Vigerat.*

**Article 412**

L 18740726 A

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

*Undated*

Your Grace,

On December 28, 1893, all the available Sacred Heart Fathers present, there was a General Council Meeting to examine the Constitutions, and a decision was taken to introduce a habit which would embrace the Sacred Heart colours, a white soutane with a red heart on the chest.

Your Grace, on being informed, advised us to refer the matter to the Holy Father and follow his advice, which is what we did on the 3rd of last month (*again as with the letter heading there is no date*). Puis IX, as expected, favoured the habit, but in deference to Your Grace His Holiness referred the decision to you.

Here then, Your Grace, is the habit we recommended to the Supreme Pontiff:

1. A soutane in white wool with a cord in red wool as a waist-band, and a heart on the chest. A dark wool great coat to be worn outside and travelling. A small cape in red wool for choir and church ceremonies, replacing the surplice and worn over the white soutane.

There you have, then, Your Grace, the habit which we are drawn to ask you to sanction on our behalf.

Over the centuries Religious Societies founded with a special mission have presented themselves wearing a special, distinctive habit which represents to everyone their purpose and the reason for their existence. Ours has come in its own hour, representing a distinct and providential call approved by Rome. It is for this reason, Your Grace, that we ask you to look favourably on our request.

*In the first draft Chevalier has "that the Church has founded" before changing the wording to "Religious Societies".*

**Article 413**

L 18740726

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, July 26, 1874

Bishop Dabert of Perigeux  
is complaining about our undertakings.

Your Grace,

The letter from the Bishop of Perigeux makes me as unhappy as much as it amazes me.

I do not accept that a respectful and humble presentation to their Lordships the Bishops, of a request which is in keeping with the wishes of the Holy See, responds to the needs of the faithful and what is required at this time, should be considered as being at variance with the rule set out for the Church by St. Paul: Omnia in ordine fiant.

Moreover, I do not think that in sending this appeal to the parish priests of the Perigeux diocese there could be anything challenging the Bishop's thinking, he who has otherwise been always so supportive of us. It seems to me that, in this instance, we have done nothing more than has been the case in comparable situations such as infallibility, the proclamation of the dogma of the Immaculate Conception, or for St. Joseph or for the national consecration to the Sacred Heart. Four years ago the initiative began with a simple priest, Fr. Ramière, SJ, to consecrate the universal Church to the Sacred Heart, and it is what we are looking for today; there were no objections made at that time.

The Bishop of Perigeux complains, moreover, that I have allowed my confrères to whip up some kind of commotion in dioceses, his own in particular, on the occasion of the most recent pilgrimage. This complaint, Your Grace, is without foundation. Last year Fr. Jouët was asked to invite, on your behalf, the Bishop of Perigeux to the celebration on the 8th of September and he was very well received, the Bishop appointing the senior curate of his cathedral, director of the religious Week, to undertake the organizing of a pilgrimage to Issoudun. This is all that has happened in his diocese.

If you think, Your Grace, that a letter from us to the Bishop of Perigeux could make him forget the pain which we have involuntarily brought upon him, we would do so very wholeheartedly in keeping with Your Grace's wishes.

As far as other dioceses are concerned we have received no complaint; on the contrary the undertaking goes forward very well everywhere, exemplified by the early episcopal letters already arrived. We are expecting a good outcome, particularly so if Your Grace would care to support and recommend our appeal in writing just as you have given it your support and encouraged it personally in Rome.

We enclose with this letter a copy of that addressed to Their Lordships the Bishops and a copy of the petition.

With respectful good wishes, Your Grace,

Your most obedient son,  
J. Chevalier, MSC.

*Only the signature and heading of the letter are in Chevalier's handwriting.*

**Article 414**

*To Father John-Baptist Guyot, MSC, St. Gérard-le-Puy.*

L 18740731

*Undated letter, likely the end of July  
Being a reply to Guyot's July 20 letter.  
The handwriting is not Chevalier's*

In the first place I have to begin by saying that it seems to me and everyone else that Fr. Chevalier should have the qualities and sense of purpose to know best what is for the good of the Institute, that which is to its advantage or an impediment, that which is appropriate to proceed with or not. We are sufficiently aware of his prudence and love for the Society to place our confidence in him and give him our support. All that he has achieved up to now, through the grace of God, should hearten us for the present and future. What would become of the direction of a Congregation if everyone held to his own ideas and tried to impose them?

The Reverend Father Superior has directed me to let you know that the spirit, the threat of recourse to higher authority which pervades your letter like the previous one from Fr. Ledoux which is no more than an echo of yours, have been particularly painful for him, particularly on returning from a journey in which he exhausted himself on our behalf when accomplishing so much for our Society and its works. He would have been expecting something other than sharp, unacceptable criticism and such precipitous criticism of his authority. The spirit of unity is to be desired, that which is convincing because it is based on humility and charity and not in that carping spirit which foments break-up because it usually is the offshoot of pride. He loves you despite all this and prays, etc.

1874801X

Council Meeting, August 1, 1874

In attendance Very Rev. Fr. Superior, Fathers Piperon, Jouët, Georgelin, Albert.

Money for Fr. Albert

A sum of 200 francs was allocated by the Council to Fr. Albert for his work.

Lodge for Novitiate

At this Council it was decided to build a porter's area and parlour for the Novitiate.

Juvenile section of school to return to Chezal-Benoît

The section of the 'Little Work' (Petite-Oeuvre) called "the juvénat" set up at Saint Gérard the previous year must now return to Chezal-Benoît because of the inconveniences arising from the detrimental association of this section of the 'Little Work' with the Novitiate.

J. Chevalier, MSC.

**Article 415**

L 18740806

To Father Victor Jouët, MSC, Issoudun.

Vichy, August 6, 1874

Dear Father,

I am forwarding the brief communication from the Archbishop of Bourges. Send out the enclosed invitations (*for September 8 and the inauguration of the smaller basilica, Pontifical Brief, July 17, 1874*). You put your signature on my behalf and send the letters to the Archbishop of Bourges so that he can add his seal to them.

It seems to me that the Universe (*Catholic newspaper*) does not want to print our appeal (*to ask the Pope to consecrate the universal Church to the Sacred Heart*). Look at the editorial and you will come to know what the word enigma means. Have the appeal placed in the other Catholic papers, for example, the Union, the Français, the National Assembly, the Religious Weekly.

Our regards to the ladies (*very likely the Vanves Sisters of the Holy Name of Jesus, who were getting ready to come to Issoudun at the end of August on the occasion of the founding of the Daughters of Our Lady of the Sacred Heart*).

J. Chevalier, MSC.

**Article 416**

L 18740810

To Father Victor Jouët, MSC, Issoudun.

Vichy, August 10, 1874

Dear Father,

1. I am answering your letter straightaway. You have done your best to find financial support. Bless you! But we shall be looking for our money, although I doubt if we shall succeed. Meanwhile, go into this more closely at the designated place. (*The reference may be to an Issoudun pilgrimage.*)
2. Have no reliance on Mademoiselle Marchand. This good woman gossips too much. She already shared a confidence with Madame du Quesne who herself went on to tell the Sisters etc.

*Anna Marchand, Secretary of Pilgrimages at Issoudun, member of the Sacred Heart Third Order, would die at Issoudun, January 16, 1927, aged 97. The Sisters confided in by Madame du Quesne were the Daughters of Charity of St. Vincent de Paul at the Issoudun Orphanage.*

The Vanves ladies will so act as if they were coming on pilgrimage and will be just like the other pilgrims; they will be looked upon as two helping-ladies.

*Chevalier is referring to the two Vincent de Paul Sisters from Vanves, Marie-Françoise Lefebvre-Duruflé and Sister Arsène Rime, who came and stayed, incognito-like, at Issoudun while preparing for the August 30 foundation of the Sisters of Our Lady of the Sacred Heart.*

That's all, but be discreet! Do not have Mademoiselle in the house and don't say anything about the project to her, and ask both Frs. Durin and Piperon not to breathe a word about it to anybody either here or there. The time to do so has not yet arrived. Advise Madame Baraton's domestic servants that on Friday at 2.35pm the two religious (*sisters, see above*) will arrive as pilgrims and to have two rooms made ready for them. That is all.

*Mother Marie-Françoise wrote to Jouët on August 11, quoting Chevalier's letter to her: "...You will arrive as pilgrims. It is not yet known in Issoudun that we have bought this house." The sister's letter to Jouët continues: "We prefer to go to Issoudun to see things for ourselves, it will be much easier for us to organize everything." Dossier FNDS, 1874, General Archives.*

3. It is a very good idea to have a picture made of Our lady of the Sacred Heart, Issoudun. Send on the large crowned picture as the model. Write to the artist or to the parish priest of Osimo about making arrangements. It is necessary (A) to hold on to ownership or, that being impossible, we forego our right to the artist for a sum (*not specified*) on condition that he works only on the picture and not on copies or reproductions. (B) Find out what fee he demands for the work. (C) If the right of ownership is granted him, he will need to give us as much as we stipulate, or otherwise it will be returned to us. (D) We shall include all this in the French and Italian Annals, etc.

Cheerio, dear friend.

Wholly yours,  
J. Chevalier, MSC.

Would you be so kind as to pass on this little letter to Madame Pirinoli; she is a little downcast. See her as soon as possible to take this letter to her. Give her yourself this little note.

*Madame had left the Vanves Sisters to return to Issoudun on August 10. Mother Marie-Françoise, see above, wrote to Jouët saying that "...she had left us yesterday as if she was one of us, as I said to Fr. Superior. Certainly the devil will not fail to make a thousand twistings but he will not succeed".*

**Article 417**

L 18740822

*To Father Victor Jouët, MSC, Issoudun.*

Vichy, August 22, 1874

Dear Father,

Take care to demand straightaway a copy of the register of our addresses. We were given assurances about it and it is absolutely necessary. Mr. Gagnault was supposed to make it available within the three months following on January. It is now six months late. Demand it; he made his promise. If he answers in the negative, he is a dishonest character who should be disengaged from. Leave over also your wells.

*The thrust of this last short sentence cannot even be guessed at!*

Ask Mademoiselle Baptiste not to breathe a word of her business while the Ponroy house is not yet bought. Since you will be meeting the Archbishop on Monday or Tuesday, tell him that I forgot to ask him whether, as a replacement for the surplice, we might not wear, though only in choir and pulpit, the little white cape with the red border. There's the short cape, but the arms cannot pass through the openings since these are closed. It would have to be a little cape then which would be simple and graceful. We shall wear the surplice (*for*) the ministry of the sacraments and benediction of the Blessed Sacrament. Take with you to Bourges the little white cape; it is in the small cabinet of my bedroom at the presbytery. Ask Fr. Georgelin to translate immediately into Latin the sheet here enclosed. It is the first chapter of our Constitutions. Then he will pass it on to Gagnault who will send me a proof-copy. Give Gagnault straightaway this copy of the Third Order. He is to work on Father Georgelin's revised copy, following which I shall be sent a new proof with the ceremonial and the little office.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

*At the head of the letter, in the margin:*

Have a Novena of prayers said and light a lamp over 9 (*days*). Here's a command.

**Article 418**

D 18740830

*To one of the priests in the St. Cyr parish.*

Our Lady of the Sacred Heart has granted a further favour to Issoudun, her special town. For quite some time many of the faithful, keen to consecrate themselves to the service of the Sacred Heart, had been petitioning us to bring them together in community. The moment was not as yet opportune and, particularly, the Providential hour had not yet arrived. But now particular circumstances make it possible for the Archbishop of Bourges to put these expectations, so many times voiced, into effect. This very day this new community, with the support of His Grace, is being established and the religious of Our Lady of the Sacred Heart are being installed.

They shall engage themselves in pious work, looking after women who come as pilgrims and those who would like to spend some days in retreat under the protection of Our Lady of the Sacred Heart, and also the education of young girls. We ask the Lord to bless this new undertaking which could be so helpful to Issoudun.

*What follows are the announcements from the pulpit for the parish of St. Cyr, August 30, 1874, in Chevalier's handwriting.*

Perpetual adoration of the Sacred Heart September 1,2,3.

First Friday of the month. Next Sunday, St. Cyr, solemnity for the first Sunday of the month.

Preparatory retreat for the September 8 feast beginning with adoration on Tuesday next and continuing each day, 8.30am, 7.30pm.

Tuesday, September 8, feast of the Nativity. Anniversary of the coronation of Our Lady of the Sacred Heart, and the special pilgrimage attended by several Bishops and a very large gathering of the faithful. On this day there will be Masses from midnight to midday; in the afternoon, 2.30pm, the procession will take place.

The sermon will be delivered by one of the most famous preachers in France. The course taken by the procession will be the same as that for the previous year.

We ask the faithful to decorate the streets as well as possible. At the end of the procession Benediction in the Sacred Heart Square.

18740912X

Council Meeting, September 12, 1874

In attendance: Very Rev. Fr. Superior, Fathers Píperon, Vandel, Guyot, Jouët, Georgelin, Albert.

#### Admission to Profession

Those proposed for profession of vows were Fr. Ramot, priest, and the brothers Barthou, Grom, Barral, Lanctin, Portal, all of whom were admitted to take vows. On the recommendation of Fr. Guyot, Novice Master, it was decided that certain appropriate precautions be taken given the character and temperament of brothers Barral and Portal. The Very Rev. Father Superior made known to the Council the wishes of Fathers Marie and Hamel to make their profession at the end of the Retreat. The Council decided to accept both. It was agreed that an explanatory letter should be written to the Bishop of Chambéry with reference to Fr. Marie and have the letter forwarded by the Archbishop of Bourges.

J. Chevalier, MSC.  
P. Georgelin, Vic.

V. Jouët, MSC.  
D. Albert, MSC.  
Ch. Píperon, MisduSC.

Guyot, MSC.  
Vandel, MduMSC.

#### Article 419

L 18740912

*To The Vicar General of the Bourges Archdiocese.*

Issoudun, September 12, 1874

Dear Vicar General,

I present myself to be favoured with your permission to erect two Stations of the Cross, one in our underground chapel for the use of the Community and the other in the chapel of the Religious of Our Lady of the Sacred Heart.

With regard to the organization of seminary work, this issue was considered by the members of the Issoudun group while I was in Rome. The secretary, Mr. Batailler, was due to send on the views of these gentlemen to the Archbishop.

From the information I gathered, the members of the committee thought that the former practice was very suitable and one could not do better than to revive it.

I have the honour to be, most respectfully, your humble and obedient servant.

J. Chevalier, MSC.

18740916X

Council Meeting, September 16, 1874

In attendance Very Rev. Fr. Superior, Fathers Píperon, Vandel, Guyot, Jouët, Georgelin, Albert.

#### The Father Ledoux Issue

At this meeting a letter to Fr. Guyot from Fr. Ledoux was read, being a reply to a letter from the Very Rev. Superior. Dear Fr. Ledoux stated that the proposal of the Very Rev. Superior to join Fr. Chapell in Canada was not acceptable. The good father stated that he could not leave either his mother or his sisters because of their concerns. As well, he asks permission to make his retreat at Paray-le-Monial. The Council agreed on this latter issue to accede to his request because of the exceptional circumstances, feelings, state of mind, of the good father. On the first issue, however, it was agreed that he be firmly notified that the Council could not in any circumstance involve itself with his sisters' financial affairs or come to their aid, and the issue would hasten his departure if he intended to leave the Congregation.

J. Chevalier, MSC.  
P. Georgelin, Vic.

Guyot, MSC.  
Vandel, MduSC.

D. Albert, MSC.  
Ch. Píperon, MisduSC.

V. Jouët, MSC.

18740917X

Council Meeting, September 17, 1874

#### Chapter Style – Morning Session

Present: The Rev. Fr. Superior General, Frs. Píperon, Vandel, Guyot, Jouët, Georgelin, Albert, Marie, Durin, Miniot, Batard, Captier, Morisseau, Hamel, Bazire.

The Very Rev. Superior having asked that there be thanksgiving for all the special favours granted by the Sovereign Pontiff to the Missionary Congregation and to the Association, made known to the Chapter the comments made on the Constitutions by the Congregation of Bishops and Regulars.

#### Assistants or Counsellors

1. The members present were asked for their views about the number of assistants or counsellors who would be part of the Very Rev. Superior General's Council.  
A second question, arising from the first, was put forward. Does it mean that one should move immediately towards electing new counsellors? This last question was answered in the negative.

Four Assistants will be chosen.

The question of Assistants, having once more come up for discussion, by a majority it was decided that the Superior General's Council should consist of four assistants.

Novitiate: One year only.

2. The length of the Novitiate, discussed at the last Council in Chapter form, was again put to the vote of the Congregation's fathers in keeping with the expressed wish of the Congregation of Bishops and Regulars to have the duration determined uniformly for all the Congregation's members. It was decided by a majority of those voting that the Novitiate should be of one year's duration only.

J. Chevalier, MSC.  
Guyot, MSC.  
J.F. Morisseau, MSC.  
Ch. Piperon, MduSC.  
V. HAMEL, MSC.

Vandel, MduSC.  
Captier  
J.F. Durin, MduSC.  
L. Bazire, MSC.  
J.C. MARIE, MSC.

D. Albert, MSC.  
V. Jouët, MSC.  
Lavialle  
A. Batard, MSC.  
F. Miniot, MisduSC.

18740917 X A

Council Meeting, September 17, 1874

Evening Meeting

Present: The same as at the a.m. session.

Calling together the Council

It was asked if, in the event of special circumstances arising needing to be addressed by the General Council, the Very Rev. Fr. Superior could meet with the available members to take a decision?

The answer was in the affirmative if the issue was urgent and could not be put back without serious inconvenience.

The General Chapter: the members who form part of it.

2. The Congregation of Bishops and Regulars, having requested the Society to state what number of its members should be part of the General Chapter, it was agreed that in addition to the members who are by right part of the General Chapter, six members will be elected from present or former Superiors, and from among those who have made the fourth vow.

When the Congregation is divided into Provinces (may the Sacred Heart in his goodness hasten such a happy moment!), each Province will send three of its members to represent it at the General Chapter.

Fourth Vow

3. Proposed by the Very Rev. Fr. Superior General, the Chapter expressed the wish that the professed judged worthy could make the fourth vow six years after their entry to the Congregation in place of the ten years hitherto required.

The Lay Brothers' Vows

4. The lay brothers will, following their Novitiate, renew their vows annually if they are considered favourably; they cannot make their perpetual vows until aged thirty and following six years' membership of the Congregation.

Wearing Apparel

5. For dress, one wears the three-cornered biretta, the three-cornered hat, the Roman-style soutane with a cape in black wool without tassels; in winter an overcoat without a cape, closed at the top. This overcoat should be emblazoned with the Sacred Heart just like the soutanes. Shoes should be simple and laced. Both in the house and chapel outside the liturgical offices when the soutane is not required, one can wear normal garb. One must always wear the soutane and hat when going out in the street. The biretta is in particular to be worn in choir, but it can be worn within the community. (*In the house.*)

J. Chevalier, MSC.  
V. Jouët, MSC.  
Ch. Piperon, MisduSC  
V. Hamel, MSC.

Guyot, MSC.  
P. Georgelin, Vic.  
L. Bazire, MSC.  
J.F. Durin, MSC.

D. Albert, MSC.  
Vandel, MduSC.  
J.F. Morisseau, MSC.

18740918X

Council Meeting, September 18, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Guyot, Jouët, Albert, Georgelin.

Brother Angereau given permission to continue his studies in his home parish

The Very Rev. Superior, having read a letter from Brother Angereau requesting that he continue his theology studies with the parish priest of his (*home*) parish, where he is with his family, and when ready he will be called to the tonsurate and other

orders. The Council thought, given the good brother's state of health, such permission should be granted; the Very Rev. Superior could promote him for orders if he is considered a suitable candidate.

J. Chevalier, MSC.  
V. Jouët, MSC.  
D. Albert, MSC.

Guyot, MSC.  
P. Georgelin, vic, MASCJ.  
Ch. Piperon, MisduSC.

18740919X

Council Meeting, September 19, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Guyot, Jouët, Albert, Georgelin.

A subject who has left another community.

The novitiate regulations stating that one cannot receive an individual who has left another community must be interpreted in the following fashion:

In general individuals such as these will not be accepted, but in exceptional circumstances where they provide all the requisite guarantees and their vocation is worthy of consideration, the Council, with the Very Rev. Fr. Superior, will be the judge.

J. Chevalier, MSC  
V. Jouët, MSC.  
D. Albert, MSC.

Guyot, MSC.  
P. Georgelin, MASCJ.  
Ch. Piperon, vic, MduSC.

18740921X

Council Meeting, September 21, 1874

In attendance: Very Rev. Fr. Superior, Frs. Piperon, Vandel, Guyot, Jouët, Albert.

Brothers Lanctin and Barthou to teach at the 'Little Work' (*Petite Oeuvre*)

At this meeting the decision was taken that two of the newly-professed would, during this year, be taken out of the Scholasticate and attached to the 'Little Work', Brothers Lanctin and Barthou. At this same meeting Fr. Durin, the Bursar, presented a general summary of the accounts.

St. Joseph's Chapel

There followed a discussion about the envisaged St. Joseph Chapel, and the Council was unanimous about its construction. It will follow on the chapel of the Blessed (*now St.*) Margaret Mary.

J. Chevalier  
D. Albert  
Guyot, MSC.

Vandel, MSC.  
P. Georgelin, vic, MASCJ.  
V. Jouët, MSC.  
Ch. Piperon, MisduSC.

18740923X

Council Meeting, September 23, 1874

In attendance: the same as at the previous meeting.

Brother Jan, lay brother.

In this Council meeting the decision was taken that the novice, Brother Jan, not considered suitable for the continuation of his priestly studies, should remain on as a lay brother and be employed part-time in the school (*maîtrise*) and otherwise help Father Bursar or in the office.

Brother Charles must spend three months in the Novitiate

Brother Charles will continue working in the office while making his novitiate and at the appropriate time he will spend three months in the Novitiate before making his vows. It was also agreed that he could give class to the children in the school (*maîtrise*) to relieve Father Batard.

Proposal to have two young men from the Lebanon

Two Lebanese boys were put forward for theological studies. The Council agreed to accept them as novices. They would be posted to Lebanon to make a foundation there when the Congregation judged the time to be right. An English youngster had been put forward by the Archbishop of Tours as a candidate for the 'Little Work'. He was accepted for Easter.

J. Chevalier  
D. Albert  
Vandel, MduSC.

P. Georgelin, vic, MASCJ.  
Guyot, MSC.  
Ch. Piperon, MisduSC.

18740927X

Council Meeting, September 27, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Albert.

Proposal concerning the parish of Saint Gérard.

The Very Rev. Superior read a letter in Council from Fr. Guyot stating that the Bishop of Moulins had invited him to come and see him to talk about the parish of Saint Gérard which His Lordship would like to hand over to the Congregation. The good father added that he had replied and expressed the Congregation's gratitude, but had not considered it appropriate to go to Moulins since we haven't two priests available for the Saint Gérard parish.

The Council having considered what it thought of the good father's initiative was agreed that:

1. Father Guyot should be written to stating that he should send his letter to the Rev. Fr. Superior so that he could present it to the Council.
2. The reply to the Bishop of Moulins should have taken the form of thanking him and requesting him to hold over his decision until later if that is possible, since at the present time we were not in a position to take over the Saint Gérard parish, and His Lordship would be informed when it became possible to accept his offer. Fr. Piperon was asked to write this letter which, having been read by the Very Rev. Superior, was mailed this same day.

J. Chevalier, MSC.  
Vandel, MduSC  
Ch. Piperon, MduSC.

D. Albert, MSC.  
V. Jouët, MSC.  
P. Georgelin, MASCJ.

18740929X

Council Meeting, September 29, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Jouët, Albert, Georgelin.

Fr. Thomas: Postulant

At this meeting Fr. Thomas was proposed for the Novitiate, a young man put forward and recommended by Bishop de Charbonnel. Given the satisfactory recommendations accompanying this postulant, the Council accepted him for the Novitiate.

J. Chevalier, MSC.  
V. Jouët, MduSC  
Albert, MduSC

Vandel, MduSC.  
Ch. Piperon, MisduSC.  
P. Georgelin, vic, MASCJ.

**Article 420**

L 18741002

*To Mr. Louis Veuillot, Editor-in-Chief of The Universe.*

Issoudun, October 2, 1874

May the Sacred Heart of Jesus be everywhere loved!

Mr. Editor,

I write requesting you to bring to the attention of Catholics, for whom you are a most doughty defender, the following article taken from the Unita Catholica for September 25 (*Italian Catholic paper*). The disgraceful fact which this respectable publication announces, and which provokes the indignation of all worthy people, is pertinent at the highest level to the cause of religion and freedom.

Already a year ago on the occasion of the memorable Our Lady of the Sacred Heart September 8 pilgrimage (*Issoudun*) we saw for ourselves where the municipal Councils of Rimini, Cesena, Osimo, Tivoli and the Vice-Prefect of Ancona, outrageously scorned the banners which these Catholic towns sent to Issoudun for purely religious reasons. The harassment went so far as to punish in the name of the law Italian religious who had made innocuous symbols of Christian piety and, as well, the worthy priests who brought them in the name of their fellow Christians and bishops. At the present time the damaging harassment of the Piedmont government is wholly out of control.

The under-secretary of Ancona can no longer accept the growth of our Association in Italy because it takes particular pride in warmly admiring the infallible Pope and being especially well regarded itself by him. The Sub-Prefect, intent on being destructive as soon as he possibly could, found nothing more uncomplicated than to strike at the very heart of things when on his own private initiative, and from the most falsified and unsubstantiated considerations, he suspended the Osimo Association, our central hub for the whole of Italy and canonically set up by the esteemed bishop of the diocese.

Our Italian Annals have been suppressed, our correspondence blocked, millions, that is, of signed appeals whose aim was to petition the Pope to consecrate the universal Church and world to the Sacred Heart of Jesus. Everything has been withheld. Even the Bishop's letters have disappeared. And yet this initiative is exclusively religious. Accordingly we protest in the strongest possible way, on behalf of our twelve million associates throughout the world and the six hundred thousand in Italy itself, against an attribution of political motivation to our Association. We protest against the unjust and violent onslaughts



being undertaken at this moment against Father Georgelin, parish priest of the Holy Trinity, Osimo, and the many subscribers to the Italian Annals of which he is the director.

We particularly protest as French Catholics against the sacrilegious withholding, in disregard of all laws and guarantees, of thousands of letters addressed to the Sovereign Pontiff, of which a certain number were personal letters from Italian bishops whose specific purpose was the consecration of the Church and world to the Sacred Heart of Our Lord Jesus Christ.

Please accept, Editor, my deep appreciation for the significant contribution you are making to the Church, and with my sincere regards in the Lord.

J. Chevalier,  
Sup. General of the MSC.  
Director of the Our Lady of the Sacred Heart Association.

*Jouët wrote this letter although it carried Chevalier's signature.*

18741013X

Council Meeting, October 13, 1874

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Departure of Fr. Ledoux

The Very Rev. Fr. Superior read a letter from Fr. Guyot to the Council making known Fr. Ledoux's withdrawal from the Congregation because of the family situation. The news, which was not unexpected, was received with regret.

At the same Council meeting the Very Rev. Fr. Superior asked the Council's views on the following question: Should the Sisters of Our Lady of the Sacred Heart open a normal boarding house or, in association with it, a half-board guest house for outsiders? The Council having considered the matter came to the conclusion that for the well-being of the children it would be better to adopt the half-board suggestion.

J. Chevalier, MSC.

**Article 421**

*To Madame Taulier.*

L 18741022

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Issoudun, October 22, 1874

If you only knew how I share your happiness, dear child. How pleased you must be with the return of your dear husband! Your joy is complete. (*The much hoped for return of Mr. Taulier to church attendance.*) Since you have gone to Lourdes, why not come to Issoudun now? You will find yourself on familiar ground... I am sending you on the little book of the Sacred Heart Third Order. (*Since this year, 1874, the Third Order of the Sacred Heart, disengaged from Montluçon, was reorganized at Issoudun with new procedures.*) Your mass will be said by yours truly. I commend myself to your good prayers. And what's happening with your dear children? Until next time, dear little missionary.

I bless you and yours,  
J. Chevalier, MSC.

**Article 422**

*From Mademoiselle Baptiste Louise, Issoudun.*

B 18741103

Issoudun, November 3, 1874

Fr. Chevalier, Parish Priest –  
Issoudun (*Indre*)

Dear Father,

Since I made you aware of my intention to pursue you in the courts, you and your religious supporters, who caused great harm to my sister, you have made no effort to meet me; quite the contrary because Fr. Piperon in answer to my brother on your behalf treated the whole affair amusedly, indicating that he was not greatly worried.

I shall before long commence my pursuit of the issues if I do see approaching me the ill-disposed people doing their utmost for the clergy and convents. In so far as I can manage to do so, I shall do my utmost to prevent this scandal. You are playing a dangerous game, Reverend Father. If you set going a public meeting, I shall try to ward you off. I have my rights and I want to see them prevail; you will answer for everything. I shall wait 24 more hours and when the time has passed I shall commence my action; you will answer for the scandal.

Please accept, Rev. Fr., my respectful good wishes.

Baptiste Désiré

*Chevalier's response.*

Issoudun, November 3, 1874

Mademoiselle,

If you are responsible for this kind of language and its accompanying conceitedness, what becomes of your conscience, good faith, honour? Your brother would do well to be careful about the unjust calumnies he spreads in public and to which you seem to subscribe.

**Article 423**

L 18741110

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, November 10, 1874

May the Sacred Heart of Jesus be everywhere loved!

*Jouët's letters, of which this is one, are characterized by the above invocation; but not so with Chevalier at this time.*

Your Grace,

The directive committee of the Roman Archconfraternity of Our Lady of the Sacred Heart (namely the Scalsi-Angelini family of Rome) continues more strongly than ever its attacks against the Issoudun Association. (*Chevalier is referring to husband-wife, Carlo Scalsi, Anna Angelini, and the secretary, Salvatore Angelini.*) It contends that we have no right to have any inscription for Associates outside the Bourges Archdiocese, that we have never made public the Pope's brief setting-up at Issoudun the Our Lady of the Sacred Heart Association, that the presentation of the Issoudun Virgin should be no longer propagated, that we are in bad faith, and that all our Associations worldwide should newly be certified with Rome in order to partake of indulgences.

The letter which Your Grace received last week, and which he was so kind to send on to us, gives a good idea of the disastrous trouble created for the ninety Italian bishops who have already approved the Association in their dioceses and the presentation itself of the Issoudun Our Lady of the Sacred Heart. In any event, all this is no more than complaint, confusion, astonishment, arising from such odd reaction. Letter after letter is being written to us referring to the need to bring this daily developing scandal to an end.

Fr. Bréchet, Sulpician, bursar at the French Seminary, Rome, assured us that all the bishops in the Pope's entourage find the Issoudun picture perfectly appropriate and are unanimous in stating that the change (*in the picture*) only holds for the city of Rome. Be that as it may, Il propagatore del culto a Nostra Signora del Sacro Cuore di Gesù (*the magazine since August 1873 of the Rome Archconfraternity*), which is published each month in Rome, beginning last August, under the direction of Mr. Angelini, provides evidence to the contrary. In this particularly painful situation, Your Grace might consider taking in hand such an important issue. We are seriously convinced that Bishop Mercurelli will take care of everything. This splendid prelate has on several occasions made known to us how he personally feels about the difficulties placed in our way and he would be pleased, for his part, to convey this whole issue to the attention of His Holiness. He does not doubt that it will succeed, but he will not act until Your Grace delegates him to do so.

There would be, so it seems to us, one of the three following procedures for consideration:

1. The setting-up of our Issoudun Association as a Universal Archconfraternity such as Our Lady of Victories, Paris; or
2. Have the Status Quo officially acknowledged and as valid as previously, that is to say with the right to register individually all the faithful who so wish from whatsoever country; this, for instance, is what happens at Our Lady of Lourdes, at St. Joseph's Angers; or
3. The amalgamation of our work with that of the Apostolate of Prayers which is not subject to any of the formalities required for the setting-up of Confraternities, and which is considered as an association of prayer. Several years ago, the Apostolate of Prayer underwent a trial similar to what we are undergoing. Representations were forwarded to Rome and everything was brought to an end by Pius IX's decree approving and confirming the Statutes of the Apostolate such as they were adhered to from the beginning. This decree was achieved by Cardinal Quaglia. A petition from you, Your Grace, would, so we believe, have the same effect as that sent to the Holy See by Bishop Mercurelli or by another prelate of your choice. One could point to the present state of the Association which, this year alone, September 1874 to September 1875, received requests at Issoudun from twelve hundred and fifty thousand signatories wishing to be inscribed.

Such an attractive Catholic enterprise, so admirable in its unity up to the present, could become, if Mr. Angelini continues with his attacks, truly confusing, subject to purposeless debate threatening the total ruin of the undertaking. We have made copies of the main briefs and documents sent to the Issoudun Association and we can forward the folder to Your Grace to obtain the 'visa' and become aware of what other pieces we would be required to add to it. The forthcoming dispatch to Rome of more than two million signatures petitioning the consecration of the Church to the Sacred Heart would be a favourable moment to present to the Holy Father the request relevant to our Association. (*It would appear that Chevalier's dates immediately above are not correct. It should be September 1873 to September 1874.*)

At the very least, Your Grace, it would be appropriate to obtain for the Issoudun Association the same indulgences as enjoyed by the Associations of Our Lady of the Sacred Heart in Rome and Belgium since it does not seem right that the cradle and centre of this work should have fewer privileges than its different offshoots.

Please accept, Your Grace, my deepest regards as I have the honour to remain,

Your obedient and devoted servant.

J. Chevalier, MSC.

18741119X

Council Meeting, November 19, 1874

In attendance: Very Rev. Father Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Brother de Mondion admitted to vows

Brother de Mondion, having been put forward for vows, was unanimously accepted. He will make his profession on Sunday the 22nd of the present month.

J. Chevalier, MSC.  
Vandel, MduSC.  
V. Jouët, MSC.

Ch. Piperon, MisduSC.  
P. Georgelin, vic, MASCJ.

**Article 424**

*To Father Bréchet, Sulpician, Bursar at St. Louis des Français.*

L 18741209

Issoudun, December 9, 1874

May the Sacred Heart of Jesus be everywhere loved!

Dear Father,

Your splendid letter of November 29 only came today. Before everything else, I want to thank your praiseworthy concern to end the unhappy misunderstanding between the Roman Archconfraternity and the Issoudun Association. His Grace the Archbishop of Bourges is very touched by the concern you have for our work which is so close to his heart also. He delegates me to inform you that as from his side he is placing this issue in your hands. He is convinced that Our Lady of the Sacred Heart will help you to clear up and arrange matters. His Grace is convinced that there is a quite obvious source of confusion from which all the difficulties arise, and once identified everything will be in order. Here is the problem. We have received two quite different instructions from Rome, one giving us the right to enrol individually the associations of the whole Catholic world, the other giving us the right only to affiliate confraternities within the Bourges Archdiocese.

I

The first brief is dated June 7, 1864. It canonically erects the Issoudun Association as an Archconfraternity with indulgences for all already enrolled and for all who will be enrolled in the future. The wording is formal: Omnibus utriusque sexu Christifidelibus, qui dictam confraternitatem in posterum ingredientur... And again: tam decriptis quam in tempore describendis.

*To all Christians of either sex who will become members of the Confraternity according to the conditions laid down at this time.*

This formal wording is an affirmative answer to the no less formal statutes of our Confraternity, statutes sent to Rome at the beginning of 1864 and of which Fr. Jouët in his last letter sent you a printed copy enclosed with a printed copy also of the brief in question. The Statutes declare that "any Catholic of whatever age, sex, nation, can become part of this Prayer Association". And further "This Association is not for France alone but for the whole world."

This formal wording has a natural explanation in the general rule followed by all confraternities. They enrol individually as associates anybody from any country who so wishes. This formal wording becomes more so again in 1869 with the official letter which the Archbishop of Bourges sent to the Holy Father. His Grace wrote, dated February 2, 1869: "...ita crescit benedicente Domino, (illa confraternitas vulgo dicta de Notre-Dame du Sacré-Cœur d'Issoudun) ut hodie in toto pene orbe terrarum diffusa videatur, et nomina sociorum, in tabulis inscripta plus quam 2.400.000 numerentur. Quae propter Sanctitatem Suam enixe rogamur ut imagini Beatae Virginis Mariae sub nomine Notre-Dame du Sacré-Cœur solemnem coronationem velit impertiri..."

*This Confraternity through God's grace flourishes... and today one sees it spread throughout the world. The number of its registered associates is as many as 2,400,000. That is why we presume to ask earnestly His Holiness to favour the solemn coronation of the statue of the Blessed Virgin Mary under the title of Our Lady of the Sacred Heart.*

It was in answer to this appeal and the extraordinary growth of associate members that Pius IX on February 23, 1869, sanctioned the coronation. This formal wording was again repeated in a subscript from Pius IX, dated June 13, 1870, granting

to all associates wherever they lived an indulgence of a hundred days, already granted to all the associates of the Bourges Archdiocese for the recital of Remember Our Lady of the Sacred Heart, and a new brief dated that same day from Pius IX declared: "Gratulamur vobis, quod Sodalitas a Domina Nostra Sacratissimi Cordis apud vos instituta propagetur quotidie magis."

*We rejoice with you that the Our Lady of the Sacred Heart Confraternity set up by you spreads more widely by the day.*

Cannot it be said, after all this, that we have been given the privilege of enrolling everybody from any nation when the enrolling is undertaken individually?

## II

Besides this primary brief of the Association and others which confirm it, there is another one within which the Holy Father gives authority to enrol Confraternities, but this new privilege is limited to the Archdiocese of Bourges alone. This is what we carried out. We only made this affiliation known within the Archdiocese of Bourges alone, nothing outside the diocese; we would have infringed our rights, and we were very much aware of it. But this new brief, which dates from the very year of the crowning, does not interfere in any way with the privilege already granted whereby we can individually enrol the faithful of whatsoever nation.

It is easy, Reverend Father, to see from the foregoing, how the Rome Archconfraternity confuses the two briefs in the different complaints addressed to us. When it states that we have been limited to the Archdiocese of Bourges alone, that is to be understood with reference to the second Archconfraternity brief and not to the first. When the Roman Archconfraternity tells us that we have gone beyond our rights when establishing centres in Italy and elsewhere, evidently under the impression that we have affiliated Confraternities in different parts of the world, such is not the case. Our associates in Italy, Spain, Holland, etc. are all associated with us to the extent that they have forwarded their individual names only. This has always been the condition laid down by us.

There are not, then, centres properly so-called which we have set up, but quasi centres (veluti centris) which the Holy Father wrote about when replying to an Album we sent on to him in the name of all the Association's centres. Pius IX congratulated us on the prodigious number of our associates: "Gaudemus prodigiosum numerum nomen dedisse Sodalitio..." and he thanked us for all the testimonies "...quae nomina innumerorum Sodalium, a compluribus Sodalitii veluti centris mittebantur".

*We are delighted with such a large number of names forwarded to the Centre; June 22, 1874; brief signed by Pius IX.*

It should now be easier for you, Reverend Father, to end all equivocation on this issue. In order to ensure the safeguarding of the work, it is urgent that you obtain for us the title and right of a universal Archconfraternity such as Our Lady of Victories. In no way whatsoever do we wish to tamper with the Rome Archconfraternity, but we insist on the same favours for Issoudun, where devotion to Our Lady of the Sacred Heart began. Here was to be found the first confraternity which, like a mother, has given birth to all the others of the same name, even that in Rome. If, however, the title and right of universal archconfraternity can only be granted on condition that Rome and Italy are excepted, we shall be always greatly indebted to you in obtaining it for us. If the organization of all this necessitates a new visit to Rome, however awkward for us at this present time, we shall undertake it nevertheless for the cause of Our Lady of the Sacred Heart and the good of the faithful. We hope, for all that, that you will overcome all the problems and we shall be eternally grateful to you.

Please accept, Father, our appreciation of your endeavour to bring this issue to a successful conclusion.

Yours sincerely in the Lord,  
J. Chevalier, MSC.

### Article 425

*To Alphonse Portal, MSC, Scholastic.*

L 18741215

Issoudun, December 15, 1874

I would say to you, dear child, do not be discouraged. Do not let these encounters frighten you in any way! The Sacred Heart is supporting you. Do not give way in the least to all that which weighs on your spirit. Have recourse to prayer, to Our Lady of the Sacred Heart, St. Joseph, and you will win. I shall pray for you; you pray for me. Follow the advice of the Novice Master, and it will do you good.

I greet you in C.J.  
J. Chevalier, MSC.

*Portal made his first profession September 20, 1874, at Issoudun.*

### Article 426

*To Fr. Bréchet, Sulpician, Bursar at the French Seminary, Rome.*

L 18741229

Dear Father,

The Archbishop of Bourges feels that I should go to Rome myself. I shall leave on Friday and I hope to be in Rome at 9.30 on Monday morning. Thanks for the hospitality you so kindly offer me. In the document you have sent on, the Archbishop of Bourges thinks that it is outrageous that we cannot enrol individually an Italian who might like to have his name in our registers. At least if we have to make this concession in the cause of peace, His Grace claims that all Italians already enrolled in our Issoudun registers should not be obliged to do the same again in the Rome Association. The condition, then, which is now being imposed on us, would only concern new Italian associates and not former ones (this is reasonable). Soon we shall discuss together this number of the document which alone creates problems. Many thanks for your help. The Archbishop of Bourges would like you to take this issue in hand and attend the discussions.

Please accept my sincere good wishes, and carry my good wishes for the New Year to the Very Reverend Father Superior.

J. Chevalier, MSC.

Frs. Jouët, Vandel, Georgelin, send you their regards.

**Article 427**

*To MSC Superiors.*

D 18741231

*Undated. Might be  
end-1874 or early 1875*

Carissime Pater,

Aliquot abhinc mensibus in litteris tibi specialibus mandavimus ut latinus textus Exercitii Cultus perpetui erga SS. Cor Jesu in vernaculam tuae regionis linguam verteretur, et ut nobis 12 exemplaria mitterentur.

Usque nunc nihil accepi. Attamen tu scis quam vehemens et justum sit desiderium meum ut hoc honoris tributum S. Cordis in nostra Congregatione, et quantum fieri potest, a fidelibus christianis persolvatur. Nisi finem nostrum totis viribus assequamur, nempe nisi vita nostra tota SS. Cordi consecrata et quidquid virium inest Societari nostrae illi honorando dicetur, non illius tamen tam necessarius, favor nobis expectandus est.

Igitur quamprimum quod petatum est perficiatur.

Cura ut libellus sit translatus. Attamen, brevitatis causa, Romanum rescriptum omitti potest.

Tibi, Rev. Pater, meus sensus paternae benevolentiae testificor in C.J.

J. Chevalier.

*Chevalier is complaining about the failure to translate the Latin text of the Exercise of Cult into the vernacular, with 12 copies to be forwarded to him. Again he asks that his request be met for the Latin text to be translated in the respective vernacular.*

**Article 428**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

L 18750105

The French Seminary, Rome  
January 5, 1875

Your Grace,

I had forgotten to tell Cardinal Pitra that I was presenting myself to make his acquaintance at the very same moment he was writing to Your Grace to say that I had yet to come to Rome. I forwarded this morning to the Cardinal those two letters I brought with me, together with the episcopal documentation. Having looked at the latter, His Eminence said to me that he didn't think it would be worthwhile to present these volumes to the Holy Father who would pass them on to the Congregation of Rites, and it would be better, therefore, to send them to Bishop Bartolini who is a member of the committee involved in their evaluation. His Eminence added that in all probability I would not meet the Holy Father because in an audience he would speak effusively of the consecration issue and the committee wanted this to be kept secret. I do not know any longer what to do. Should I insist on seeing Pius IX in order to present him with your letter and the testimony of the bishops since Cardinal Pitra sent both back to me? Here they are not impressed by the Archbishop of Toulouse's letter to all the bishops of the Catholic world; such an undertaking is only the privilege of the Pope, His Eminence said to me.

I am now about to concern myself with the issues involving the Our Lady of the Sacred Heart Association, and I can easily foresee a lot of problems. I count on the support of your prayers.

I remain, Your Grace, with deepest respect, your humble and obedient servant and son.

J. Chevalier, MSC.

**Article 429***To a priest confrère.*

L 18750105 A

The French Seminary, Via S. Chiara  
Rome, January 5, 1875

Dear Confrère,

I am here in Rome since Monday morning. I haven't yet met the Archconfraternity of Our Lady of the Sacred Heart committee. Here is the gist of a common understanding forwarded to me at Issoudun the very day I left.

1. These gentlemen recognise the right of the Issoudun Confraternity to register individually all the names forwarded to us from whatever country in the world except Italy.
2. These gentlemen want the different Italian centres to be associated with the Roman one. (No doubt they are not so pretentious as to insist that all the Italian names registered with us [*at Issoudun*] should be newly registered in their Archconfraternity?)
3. They would have it that our Association be made an Archconfraternity for France and its colonies alone.
4. They would obtain a brief making our Association share in all their indulgences present and future.

What do you think of these proposals? It seems to me that a number of them need to be changed or modified. I have just now received a communication from Issoudun informing me that you are making it known that His Grace the Archbishop is arriving in Rome to engage himself with this issue. Could you tell me where His Grace will be staying so that I can go and see him and talk with him.

Please accept, dear confrère, my good wishes in C.J.

Oremus pro invicem.

J. Chevalier, MSC.

*The recipient of this letter was very likely Monsignor Druon, Vicar General and Secretary to the Archbishop of Bourges.*

**Article 430***To Madame des Méloizes.*

L 18750108

Rome, January 8, 1875

Madame,

I am in Rome since Monday last; my health is good. I am engaged the whole day with my concerns. I hope to see the Holy Father in the early part of next week, after which I shall take the road for Issoudun. I shall not in any way forget you at the audience. I have already prayed for you and yours at the tomb of the Holy Apostles.

With my respectful good wishes.

J. Chevalier, MSC.

**Article 431***To Madame Taulier.*

L 18750118

Issoudun, January 18, 1875

Many thanks for your good news, dear child. I pray earnestly for you and yours. Willingly, I accept you in the Sacred Heart Third Order. I am sending you the little manual. After a year you will be accepted for profession. I grant to your parish priest or to your confessor the faculties necessary for your reception.

I did not receive the letter you mention. You yourself can make your little ribbon and your Sacred Heart scapular. I have arrived back from Rome where I prayed earnestly for you. Make sure to look after yourself well and try to come and see us soon. Cheerio, dear little missionary. I bless you in the Lord.

Wholly yours in C.J.

J. Chevalier, MSC.

18750119X

Council Meeting, January 19, 1875

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Georgelin, Albert.

Montauban Postulants.

Two postulants recommended by the parish priest of St. Peter's, Montauban diocese, were accepted for the Novitiate. But since it isn't certain that they will be capable enough for their studies, payment will be required in the event that they will not be accepted for vows.

Mr. Romain, Postulant.

A young man recommended by Sister Françoise, from the Laval Trappist monastery, was accepted for the Novitiate. He will take his place with the brothers.

J. Chevalier, MSC.

P. Georgelin, vic, MASCJ.  
Vandel, MduSC.

Ch. Piperon, MisduSC.

**Article 432**

*To Monsignor Druon, Vicar General of Bourges.*

Issoudun

L 18750120

January 20, 1875

Dear Father,

I found in our archives a copy of the letter for the Cardinal Prefect of Indulgences and a copy of His Grace's reply. I immediately sent both to Father Jouët. He had written to say that the new Prefect, Cardinal Oreglia, was well disposed and if the Archbishop of Bourges took direct responsibility for the Association's concern and also that of the statue, we would obtain immediately what we are looking for. It is very easy to make open our Blessed Sacrament chapel for diocesan participation. Come and make an appearance among these women on a Friday; let me know beforehand and everything will be carried out as you wish. If you cannot come (and this I would regret), write a letter to the lady president explaining your project, your views, and the reply will be favourable.

Many thanks for being so kind and for your devotedness.

Please accept my respectful good wishes in CJ.

J. Chevalier, MSC.

**Article 433**

*To the Superior of the SJM Sisters, Tarragona, Spain.*

Issoudun

L 18750121

January 21, 1875

My Dear Sister,

I do not know how to thank you enough for your devotedness. Our Lady of the Sacred Heart will reward you. You have given tremendous help to our Spanish undertaking. Assuredly we pray for you and your undertakings. Fr. Jouët has returned and he is very pleased with his trip. Ah! If we could only establish ourselves in Spain, how much would all our works profit. Pray earnestly for this.

Please accept my grateful thanks, dear sister, and assuring you of my good wishes in CJ.

J. Chevalier, MSC.

18750121X

Council Meeting, January 21, 1875

In attendance: Very Rev. Fr. Superior, Frs. Piperon, Vandel, Jouët, Georgelin, Albert.

Contribution to Fr. Lavialle's Parents.

At this meeting it was agreed that a contribution of 30-0 francs should be made to the mother and father of Fr. Lavialle who are in need.

A Roman House.

In addition it was unanimously agreed that it would be to the advantage of the Congregation's interests, and as well in defence of the Association of Our Lady of the Sacred Heart's rights against the claims of the confraternity established in Rome these recent years, to send one or two members to live in Rome and establish a house there.

Vandel, MduSC.  
V. Jouët, MSC.

J. Chevalier, MSC.  
P. Georgelin, vic, MASCJ.

Ch. Piperon, MisduSC.

**Article 434**

*To Madame Taulier.*

18750222

Issoudun, February 22, 1875

I am delighted, dear child, to hear that you are a member of the Sacred Heart Third Order. You are then truly in the family. I hope that the divine Heart of Jesus will through our Lady of the Sacred Heart bless you and yours more and more.

Cheerio, dear child. I bless you declaring myself wholly yours in CJ.

J. Chevalier, MSC.

**Article 435**

B 18750204

*To Monsignor Gallo Giacomo, Consultor to  
the Roman Archconfraternity of Our Lady of the Sacred Heart.*

Issoudun, February 4, 1875

Monsignor,

I have just returned from Bourges where I had been called by His Grace. Our distinguished Archbishop, principal director of the Association of Our Lady of the Sacred Heart, protector of its rights, has carefully examined the concordat and regulations which were presented to him. There is an important issue which His Grace cannot accept as formulated, identified with article 3 of the concordat. In pursuit of requisite harmony and peace, the following are the changes which His Grace the Archbishop of Bourges presents to you in the well-founded hope that you will accept them since they provide satisfactory safeguarding of the principles of law and freedom.

*Chevalier now proceeds to numbers 3 and 4 without naming 1 and 2.*

3. The Issoudun Archconfraternity will continue as hitherto to enrol individually all the faithful throughout the world inclusive of all its privileges. The new Italian associations will keep the right to enrol either at Rome or Issoudun, and in the case of the latter the document giving the number of names or the names themselves will be sent under the auspices of the Missionaries to the Rome Archconfraternity.

As for article 4 of the Statutes it will be modified in the following manner:

4. All the enrolling centres set up in Italy for the Issoudun Archconfraternity will be maintained, but it is to be understood that the document providing the number of names, or the names themselves sent to Issoudun, should in turn be sent on by the Missionaries of the Sacred Heart to the Rome Archconfraternity.

I very much hope, Monsignor, that the directive committee will experience no difficulties in accepting these two modifications which infringe nobody's rights. All the numbers of the concordat and the agreements have been accepted by His Grace the Archbishop of Bourges. I myself was as amazed as disappointed to notice, almost as soon as I had left Rome, that the directive committee had printed in your January presentation both in the *Osservatore Romano* and the *Messenger of the Sacred Heart*, etc., comments and decisions at odds with what had been decided. (*The first draft here has: "...imprudent views and wrong decisions".*) We were persuaded that the Issoudun viewpoint would have been accepted in Italy by anybody who so wished and yet I note that straightaway the contrary is being expressed. (*The text here replaces: "...it followed that the Holy See wants the Rome view alone to be accepted in Italy".*)

This way of acting has caused us a great deal of distress. (*An earlier version read: "This way of acting is not acceptable."*) It's in this way one causes spirits to be troubled. One appeals then in the name of Our Lady of the Sacred Heart, who favoured Issoudun with this great privilege, for generosity of spirit, very sensitive prudence, and a sincere conciliatory spirit. Only in this way can real good come from the Association. (*This last sentence was added on.*)

With respectful good wishes in the Lord, Monsignor.

J. Chevalier, MSC.

**Article 436**

L 18750306

*To the Rome Archconfraternity of Our Lady of the Sacred Heart.*

Issoudun, March 6, 1875

Dear Sir,

I have read your reply to the parish priest of Osimo. I find it incorrect.

1. You are aware that when a brief does not at all limit association to a place, one may apply it everywhere. It is appropriate; it is common law: *favores sunt ampliandi-odiosa sunt restringenda*. Our approval brief, far from limiting, draws its inspiration from the purpose and the undertaking itself which is universal, and from the statutes which were submitted to the Holy See where it is expressly stated: That everyone of the faithful from whatever nation may be part of our Association, etc. You must, Sir, be well aware of this! Whence comes it that you are obstinate in maintaining and trying to persuade the contrary? This behaviour is not alone painful for us, but disrespectful to the Apostolic See. Your familiarity with issues should make clear to you that there is a significant difference between associating confraternities and writing down individual names! We never suggested that we had the right to associate the Confraternities since our Association is only an Archconfraternity for our diocese, but we have maintained, and will always continue to do so, based on Papal briefs and other



documents to hand, that we have the right to enrol individually all the names of the faithful throughout the world and that they share in our indulgences and privileges.

2. Where does it come from once again that in your polemical statement (which I cannot rightly explain) you continue to confuse association of confraternities with enrolment of individual names? The meaning is significantly different and yet your reasoning is based on this confusion of issues.

I would appeal to you, Sir, to respect our rights and each one's freedom. Give over making war on our Association to which you owe everything. Feelings of delicacy and appreciation should draw from you another line of behaviour. You must be aware that Issoudun is the cradle of the valued devotion to Our Lady of the Sacred Heart. You are also aware that it is us who gave this glorious name to the most holy Virgin and that without us your Confraternity would not exist at all and you would have nothing. For these reasons alone you should make the effort to protect and offer your support to our work which is the mother of yours. A serious union of the two Associations with reciprocal sharing in their privileges, each with its own freedom of action reinforced by charity, would be much more desirable.

With respectful good wishes in CJ.

J. Chevalier, MSC.

18750307X

Council Meeting, March 7, 1875

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Jouët, Georgelin, Albert.

Mr. Batard from Nantes, Postulant.

1. The admission to the Novitiate of Mr. Batard, a philosophy student at the Nantes Seminary, was proposed to the meeting. The Council members were of the view that, given the good reports about his behaviour and piety, he should be accepted. At the same time it was agreed that he should pay a fee because of the doubt persisting about his ability.

Brother Jan Accepted for Studies in Latin.

2. It was decided that Brother Jan should, while continuing his work, learn Latin.

New Diversification in the "Little Work" (*Petite-Oeuvre*).

3. It was also decided that an association of the youngest children at the "Little Work" should be brought about as something novitiate-like for the "Little Work", taking the name of the "Little Work of St. Joseph".

Vandel, MduSC.  
V. Jouët, MSC.

J. Chevalier, MSC.  
P. Georgelin, vic, MASCJ.

Ch. Piperon, MisduSC.

**Article 437**

*To Father Victor Jouët, MSC, Paris.*

L 18750308

Issoudun, March 8, 1875

Dear Father,

I am sending you on the letter addressed to dear Mother Lefebvre. Having read it, you will see whether that it is wise and prudent to pass it on to her, or if it might not be best that you should deal with all the issues referred to (*in the letter*) as if I only wrote to yourself. Act for the best and try to get the Mother Superior to do as from herself all that I am suggesting. The situation is tense. Madam Pirinoli is jealous and life is made awkward for her.

These young women wholly wish to live as hitherto. They are, so it seems, very offended by what I said about all of them being novices in the same way in the new Society of Our Lady of the Sacred Heart, and would once more make vows after the Novitiate year. But it is that which was decided. As well, there is their erroneous view that they do want to be led by a true novice, my sister Felicity. This is unacceptable! The good Mother should say to Sister Ardène that in reality it is she who is the Superior in her absence. It is obvious. The time has long since arrived to remedy the situation.

Cheerio, dear Father. Until next time.

Wholly yours in CJ.

J. Chevalier, MSC.

On second thoughts, I am sending my letter directly to Reverend Mother Superior. Ask her to let you have it. I shall tell her to do so.

JC.

**Article 438**

L 18750309

*To the Superior of the SMJ Sisters, Tarragona, Spain.*

May the Sacred Heart of Jesus be everywhere loved!  
(100 days' indulgence; Pius IX)

Issoudun, April 9, 1875  
*This should be March 9*

Dear Reverend Mother,

We received your kind letter addressed to Fr. Jouët; before returning it to him we are sending you a word by way of reply concerning the issue of the decree which is causing you concern. This decree is in effect of great importance; it was never in any way officially sent to us. In the meantime the Archbishop of Bourges has taken charge of the matter. He has sent his representative to Rome (*Monsignor Druon, one of the Vicar Generals*), accompanied by Father Jouët to ask for an explanation from the Holy See, which we will hasten to share with you when we receive it. While awaiting the reply, we are placing in abeyance any orders for pictures, which explains why you haven't received anything. The decree at issue seems to us to be identified with a group opposed to the devotion, but we are firmly confident that we shall overcome this difficulty and that matters can be satisfactorily worked out in Rome as they have been in Spain.

Fr. Jouët is staying at the French Seminary, via Santa Chiara,

18750330 X

Council Meeting, March 30, 1875

In attendance: Very Rev. Fr. Superior, Frs. Piperon, Vandel, Jouët, Georgelin, Albert.

Contributions Towards the Renovation of the Parish Church.

Rev. Fr. Superior informed the Council of the decision to undertake the renovation of the parish church and the decision of the Works' Committee in this regard. He then considered what the contribution of the parishioners might be. The Council decided that the contribution should be in the order of 19,000 francs, part coming from the Sacred Heart, part from the parish priest.

J. Chevalier, MSC.  
Vandel, MduSC.

P. Georgelin, vic, MASCJ.  
Ch. Piperon, MisduSC.  
V. Jouët, MSC.

18750401 X

Council Meeting, *undated*, 1875

Profession of Fr. Arièns and Bro. Maillard.

The Rev. Fr. Superior, having consulted us individually about accepting Fr. Arièns for profession, and given the excellent report provided by Fr. Guyot and the qualities of Fr. Arièns, he was accepted for vows. It was also decided that Brother Maillard be accepted for vows.

J. Chevalier, MSC  
Vandel, MduSC.

P. Georgelin, vic, MASCJ.  
Ch. Piperon, MisduSC.  
V. Jouët, MSC.

**Article 439**

L 18750410

*To Fr. Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, April 10, 1875

Dear Father,

Thanks for your latest letter and the expectations it allows us to hope for. You must not leave Rome without a document written by the Pope, or in his name, compensating for the carnage caused by Cardinal Patrizi's letter. It is massive. The trouble is all of his making. There are over-zealous priests and laity who go so far as to tear the pictures and smash the statues of Our Lady of the Sacred Heart. They are truly iconoclasts looking on us as heretics condemned by the Holy See. We cannot stay quiet before this charge. Accordingly, an official letter coming directly or indirectly from the Pope is absolutely necessary. Convey our gratitude a thousand times over to Monsignor Druon. (*Vicar General of Bourges - see above.*)

You should have had a letter from me the day before yesterday.

2. Monsignor de Luca has forgotten that we sent 50 letters from bishops to him 9 months ago asking not only for the approval of the Society but likewise for the Constitutions. It seems to me that these letters should be sufficient since if asked for again the bishops would refer us back to the preceding ones, creating too much bother for them.

Ask Monsignor de Luca: with reference to p.40, No.2 of our Constitutions, if he considers it opportune to have: "Superior Generalis ad perpetuum eligitur." The Archbishop of Bourges would like to have it so. Give consideration, together with Monsignor Druon, to the prospect of a house in Rome which would be suitable for us.

My regards to the Seminary priests, to Monsignor Luca, to the Bocca sisters, to Mademoiselle Koepper, rue du Quirinal, 45.

Cheerio, dear friend. Wholly yours in CJ.

J. Chevalier, MSC.

**Article 440**

L 18750411

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, April 11, 1875

Dear Father,

Your letter this morning offers little reassurance. If our pictures and statues of Our Lady of the Sacred Heart are not authorized for public veneration in the future the Association will suffer a terrible blow. Nobody would want to have the former ones because they would be considered discredited... May Our Lady of the Sacred Heart defend her interests! I pray for you; I am with you. I accompany you everywhere; we are on Calvary, and let us hope for the Resurrection. My regards to Monsignor Druon, etc. I shall forward to you all the letters and weekly papers which deal with our problem.

Cheerio, dear friend; stay in Rome as long as necessary.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 441**

B 18750412

*To the subscribers of the Annals of Our Lady of the Sacred Heart.*

May the Sacred Heart of Jesus be everywhere loved!

Annals of Our Lady of the Sacred Heart, Issoudun.

To Our Subscribers,

The public papers came too late to include in the last issue of the Annals a letter from His Eminence Cardinal Patrizi to the Bishop of Presmilia in Galacia (*Spain*). This letter contains shattering news which does not change in any way our deep and filial regard for the Holy See. Asking the advice of the Archbishop of Bourges, we had recourse to Rome petitioning respectfully our Holy Father the Pope to make known to us in what way this decision of the Holy Office affected us and what for now we should do. While waiting until the Pope's thoughts are made known to us, we feel obliged to pass on directly to our subscribers the text of this letter.

**Article 441a**

B 18750412 A

*To the subscribers of the Annals of Our Lady of the Sacred Heart.*

May the Sacred Heart of Jesus be everywhere loved!

Annals of Our Lady of the Sacred Heart, Issoudun.

To Our Subscribers,

The public papers came too late to include in the last issue of the Annals a letter from His Eminence Cardinal Patrizi to the Bishop of Presmilia in Galacia (*Spain*). This letter contains shattering news which does not change in any way our deep and filial regard for the Holy See. Asking the advice of the Archbishop of Bourges, we had recourse to Rome petitioning respectfully our Holy Father the Pope to make known to us in what way this decision of the Holy Office affected us and what for now we should do. While waiting until the Pope's thoughts are made known to us, we feel obliged to pass on directly to our subscribers the text of this letter.

(1) Letter of His Eminence Cardinal Patrizi to His Lordship Bishop Hirschler, Latin Bishop of Presmilia in Galacia.

To be printed here the French translation which Father Georgelin obligingly provided together with the accompanying Latin text, the whole ending with these words: The Director of the Annals of Our Lady of the Sacred Heart: J. Chevalier, MissduSC.

Seen and approved. + C.A. Archbishop of Bourges.

**Article 441 b**

B 18750412 B

*To the subscribers of the Annals of Our Lady of the Sacred Heart.*

May the Sacred Heart of Jesus be everywhere loved!

Annals of Our Lady of the Sacred Heart, Issoudun.

To Our Subscribers,

The public papers came too late to include in the last issue of the Annals a letter from His Eminence Cardinal Patrizi to the Bishop of Presmilia in Galacia (*Spain*). This letter contains shattering news which does not change in any way our deep and filial regard for the Holy See. Asking the advice of the Archbishop of Bourges, we had recourse to Rome petitioning respectfully our Holy Father the Pope to make known to us in what way this decision of the Holy Office affected us and what for now we should do. While waiting until the Pope's thoughts are made known to us, we feel obliged to pass on directly to our subscribers the text of the Cardinal Vicar's letter.

J. Chevalier

Give here the French text and immediately after the Latin text.

**Article 442**

L 18750415

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, April 15, 1875

Dear Father,

I am forwarding you an article against Our Lady from the Messenger of the Sacred Heart. It is a piece mischievously incorporating Cardinal Patrizi's letter. This is how what is outrageous is spread about. One is led to understand that we were already warned about this, resisted, and then the Inquisition struck us down, although the letter was addressed to Poland. Anyway, let us be patient and pray. Keep this piece. (*The Messenger of the Sacred Heart article.*)

I received just now your letter. I do not think that a Papal letter to the Archbishop of Bourges is what we need. If the statues of Our Lady of the Sacred Heart are forbidden to be placed in public for the future, the problem remains and the blow is mortal. Fiat, fiat!

I shall let you know the contents of the letter sent to His Grace (*Bourges*) if you do not have it. If our statue is banned for public worship, the Archbishop must appeal against it. Besides the issue of the statue, there is the deeper, more serious, problem arising from Cardinal Patrizi's letter making us say what we have never either put forward or upheld. It completely misrepresents the significance of our thinking on devotion to Our Lady of the Sacred Heart. It is condemnatory of our worthy Archbishop, 400 bishops and the Pope himself who has wholly approved and sanctioned it with indulgences. Truly this is an example of nothing being understood in all of this...

Cheerio, dear friend. Everybody is well here, but sad in spirit. My regards to Monsignor Druon. What you tell me about Fr. Freyd greatly surprises me. As for the Bishop of Autun, I would have expected it to be so.

Again, farewell. Wholly yours in CJ.

J. Chevalier, MSC.

Eighty francs (*roughly 225 euros*) a month for each of our young students seems a lot to me, especially if there are a number of them. We shall think about it.

**Article 443**

L 18750416

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 16, 1875

Dear Father,

I received your letter and your copy of the circular. (*Letter from Cardinal Patrizi to the Archbishop of Bourges in reply to the latter's request for an explanation about the reservations concerning the Our Lady of the Sacred Heart devotion.*) Because the official Roman letter has been sent to Bourges, we shall shortly be made aware of its contents. It would be best to wait two or three days before publishing the May issue (*of the Annals*). Send on an article.

*The May 1875 issue of the Annals contains (a) the text of the circular edited by Jouët, now in the Rome General Archives; (b) the Latin text of Cardinal Patrizi's letter, February 28, to Bishop de Przemysl; (c) the French translation by Fr. Georgelin, MSC; (d) the letter from the Archbishop of Bourges to Fr. Chevalier, May 1, 1875, with reference to Cardinal Patrizi's reply to the Archbishop, and not to be made public; (e) a short communication from Monsignor Mercurelli to Monsignor Druon on April 26; (f) an article by Father Jouët dealing with Cardinal Patrizi's letter to Bishop de Przemysl, including also Chevalier's letter to the Pope, March 19, and the article of Monat Rosen, Innsbrück, this April, 1875.*

As for an acceptance, it will be made in advance whatever the thrust of the letter. Nobody could question our whole and entire acceptance of Roman decrees. Cardinal Patrizi's letter has disastrous consequences for our Society, our work and our dear Association. God has allowed this to happen! May his holy name be praised!

Warm greetings to Monsignor Druon and all the gentlemen whom I know in Rome. (*Clerics for the most part.*)

Cheerio, dear friend. Wholly yours in CJ.

J. Chevalier, MSC.

**Article 444**

*To Father Victor Jouët, MSC, Rome.*

L 18750419

Issoudun, April 19, 1875

Dear Father,

1. Personal (*Private, Chevalier does not want Jouët to pass on what he writes to Monsignor Druon, secretary to the Archbishop of Bourges.*)

I have heard nothing from the Archbishop of Bourges about the communication he received from Rome. I did write to him about this matter. I am waiting and will send you his reply by telegram.

2. Talk to Cardinal Franchi about our young students; 1,200 francs (*roughly 3,828 euros*) is very dear!

*As remarked on in an earlier letter, Jouët was on the look out for a suitable residence for prospective MSC scholastics in Rome.*

3. If our statues are forbidden for public worship, there is no remedy for this calamity.

4. Madame de Bonneval (*see above, Article 304, for particulars*) asks you to get an Apostolic Blessing for her little cousin, Louis de la Panouse, a twelve-year-old who is making his First Communion on the 3rd of May. If the Blessing cannot be signed by the Pope, which is what they would like, have it signed by the Congregation.

Cheerio, dear Father. Wholly yours in CJ.

J. Chevalier, MSC.

My regards to Monsignor Druon.

**Article 445**

*To John Joseph Lynch, Archbishop of Toronto.*

L 18750421

Issoudun, April 21, 1875

Your Grace,

I thank you most sincerely for the concern you show for us. The Sacred Heart of Jesus will reward you. I share your feelings about the worthy Father Chappel. Your estimate is correct. I hope that during the summer we can send him one or two confrères, one of whom would be Superior. You will forgive us. Given the times and difficulties we are experiencing, we cannot always do what we would like. Death has deprived us of Fr. Collin, a licentiate mathematics teacher at our Chezal-Benoît school; he must be replaced and the Archbishop of Bourges is very much in a predicament.

Be assured, Your Grace, that I very much would like to found a house of our little Society in Canada, and I am persuaded that under Your Grace's attentive care it would prosper. I ever presume to count on your kindness and the support of your prayers.

I remain, Your Grace, your humble and obedient servant in CJ.

J. Chevalier, MSC.

**Article 446**

*To Father Victor Jouët, MSC, Rome.*

L 18750424

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, Saturday April 24, 1875

Dear Father,

His Grace sent me just now the official reply.

*Cardinal Patrizi's communication to the Archbishop of Bourges, April 14, 1875; the Archbishop's letter to Chevalier was written on April 22, received on the 24th.*

The Cardinal states that all the problems, and his letter to the Bishop of Galicia, have nothing to do with the Issoudun Association, that there is nothing to change in our undertaking, that our statues and pictures, public or private, already before the public, remain as they are, and with regard to the future only those which are part of public worship will be modified a little. The Cardinal forbade the publication of his letter and, accordingly, the Archbishop (*of Bourges*) will present a résumé of it which he will sign and we shall place it in our Annals and the public press. That's all. You may now return when it is convenient for you. I was pleased to read the account of your audience (*April 20, 1875*). All the same, an unfortunate blow has been levelled at our dear Association! A St. Vincent de Paul sister has written from Cracow reporting that the Jesuits in that city have set up our Association in their church and are not unused to changing of statues.

What is happening to our Constitutions with Monsignor de Luca? (*Chevalier will have to wait about two more years until February 1877!*) Near the Propaganda College, could you locate a house which would be suitable for our young men and under what financial conditions? Thank especially Monsignor Druon and Monsignor Mercurelli on our behalf, etc.

Cheerio, Father. Wholly yours in CJ.

J. Chevalier, MSC.

**Article 447**

*To Father Victor Jouët, MSC, Rome.*

L 18750428

Bourges, April 28, 1875

Dear Father,

So pleased to know that you are on the way back. (*Jouët and Druon would arrive in Paris on Thursday April 29.*) I saw His Grace who doesn't want to write anything in the Annals without meeting first Monsignor Druon. His Grace wishes us to come next Friday or Saturday (*April 30, May 1*) to the episcopal palace; you, Monsignor Druon, myself, for a meeting to arrange matters since there is a problem about the interpretation of the Cardinal's last letter. Monsignor Druon should come along with you then! The marriage of the Prince (*Godefroy de la Tour d'Auvergne*) has been put back for eight days. The Archbishop will not leave for Paris until next week. I am returning to Issoudun. Send me a communication letting me know when and at what time you will arrive in Bourges because I shall go there.

Cheerio, dear Father. Wholly yours in CJ.

J. Chevalier, MSC.

My regards and a hundred thousand thanks to Monsignor Druon.

**Article 448**

*For various Our Lady of the Sacred Heart Associations.*

C 18750430

Circular from the Office of the Our Lady of the Sacred Heart Associations.

*Undated, likely end of April 1875*

*Chevalier wrote at the head of this letter:*

I declare to anyone concerned that I never had any awareness of this letter and I did not sign it. It is, then, inappropriate for it to be signed in my name.

J. Chevalier, MSC.

M...

Several of our associates have questioned us on the issue of the reply from the Congregation of the Holy Office according to which the title Our Lady of the Sacred Heart does not give expression to the sovereignty of the Blessed Virgin over the Sacred Heart of Jesus, but her sovereignty over us alone. The Sacred Congregation does not in this reply deny that the Blessed Virgin has sovereign power over the Heart of Jesus, but what is meant is that she has not this power as from herself, something which we do not at all query. Following from the same reply, the statues and pictures of Our Lady of the Sacred Heart involved in public worship should present the Blessed Virgin holding the Infant Jesus in her arms.

But it should be noted:

1. That this reply is addressed to a Polish bishop and only refers to that country! This is what the Holy Father orally stated.
2. It concerns only statues which are part of public worship, and in the supposition that the reply concerned us, one could always promote our statues and pictures based on the Issoudun model for private worship.

Wishing to end all uncertainty, the Archbishop of Bourges took control of the situation. His representative is in Rome with one of our priests seeking explanations which we shall share with you when we receive them.

Please accept my respectful and devoted good wishes in SS.CC of JMJ.

J. Chevalier, MSC.

*This circular most likely dates from the end of April 1875 while Druon and Jouët, see above, were in Rome. The letter's hand-writing is identifiably that of J.F. Morisseau, MSC, working at the Secretariat in Issoudun. The concluding letters, SS.CC of JMJ, are specifically, identifiably, his, associated only with him and never found in Chevalier's letters.*

**Article 449**

L 18750509

To Fr. Victor Jouët, MSC, Paris.

Issoudun, May 9, 1875

Dear Father,

There is nothing new to report from here. I am hurrying on the dispatch of the Annals. It seems certain that we are going to have barracks beside our house, ten metres from our cloister. The local paper has mentioned it and the Mayor came to tell me. This matter was kept quiet so as to prevent us from intervening. It is a calamity in every respect. To begin with, it is too close to the new hospice; the sick will be continually under strain from the beating of drums, etc. Then if there happens to be an epidemic either in the hospice or barracks, these two establishments will suffer.

Now with regard to ourselves, what an unhappy neighbourhood! Our community has been here 20 years. By vocation we are studious and recollected. How can we pray and work (*in the new circumstances*)? Furthermore, the soldiers will have us continually under their gaze – ten metres' separation is nothing. Moreover, it has to be said that our house was set up by His Grace to be a sanctuary for those who wished to make retreats. How can this work go ahead if the barracks are there? Moreover, we have an authorized school (*the maîtrise, kindergarten*); what neighbours for the children! How can they work? Furthermore, our Sanctuary is a very frequented place of pilgrimage. What quiet recollection can the pilgrims have? They cannot go out or step outside without coming into contact with the soldiers. Make all these arguments weigh with the Archbishop who is in Paris. Ask His Grace to contact the War Minister. The Archbishop's wishes would suffice for the barracks to be placed elsewhere, particularly so when it is the wish of the majority of the population. There are other parts of Issoudun which would be more suitable. Here two articles already in the local paper which challenge the project; I am sending on that of today; show it to the Archbishop. React quickly and forcefully. If the Archbishop cannot intervene, see Monsignor Druon or get going yourself with the encouragement of the Archbishop. Time is not on our side.

On the First Communion certificates sent by Fr. Durin it is not stated that .....X made First Communion in the Church of..... etc. This is not very helpful. Then I would want to give more than 0.15 centimes (*about 48 euros*) with each (*certificate*). I would like you to see Fr. Bouasse about this. Greetings to the good Father. Fr. Ariens drew the approval of all for his soutanes.

Cheerio, dear friend. Wholly yours in CJ.

J. Chevalier, MSC.

*Theodore Ariens, born in Holland, April 14, 1823, had just made his final profession in Issoudun, April 30, 1875; he was ordained to the priesthood at Roermond, Holland in 1845; he spent some time in Issoudun, went to Arles as Superior and from there to Watertown, upper New York State, where he would leave the Society in 1879. He died at home in Holland, Heerlen, on December 17, 1902.*

**Article 450**

L 18750512

*To Father Victor Jouët, MSC, Paris.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, May 12, 1875

Dear Father,

1. I am sending you a document signed in my name. Last evening I wrote a paper for you in which all the arguments in our favour are put forward. Write a letter with Fr. Durin to the Archbishop for the War Minister. By presenting it to the Archbishop who is in Paris everything will go ahead more speedily.

2. The Statues of the Virgin and Child are unappealing, being ugly and unattractive; the crowns make a very unappealing impact, being too narrow, in particular that of the Child. The Child's fingers pointing towards the Mother are not prominent enough...

It would be a pity if our associates came to know the new model through this inadequate presentation. If the sculpture is in wood that's fine, but if in steel it is frightful. When we have it done in steel it will be necessary to choose an artist who can bring himself to make perfect figures. But for that one needs to reconstruct the model. The Virgin's eyes are too large, her veil too much towards the front and the figure of the Child, as you are aware, leaves a lot to be desired.

3. Vanves worries me: his forbidding of the "Remember You" (Souvenez-vous) is a worrying sign. Who might give advice? I pray for our dearly loved Fr. Vandel. Let me have news of him. It is absolutely necessary that he avoids becoming tired. He would do himself a favour if he stopped giving retreats. Complete rest at Issoudun and being well looked after would do him, I believe, a lot of good.

4. I am replying to Fr. Durin. See my letter.

Cheerio, dear Father. Wholly yours in CJ.

J. Chevalier, MSC.

**Article 451**

*To the Scholastic, Alphonse Portal.*

L 18750521

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, May 21, 1875

You do well to battle on, dear child. Our Lord will reward you. Never allow yourself to be discouraged. Call often upon the Sacred Heart, Our Lady of the Sacred Heart, and St. Joseph, friend of the Sacred Heart. Resolve to be a saint; be as pious as an angel, given to regularity like St. Louis de Gonzaga, and a worker like St. Thomas, and you will render splendid service to Holy Church and our Society.

Cheerio, dear child. I bless you in the Lord.

J. Chevalier, MSC.

**Article 452**

*To Father Victor Jouët, Paris.*

L 18750530

Dear Father,

Present Fr. Dedoue with Sister Arsène's letters which are credit-worthy, her observations, to my mind, very pertinent.

Sign the carriage of sale for my sister Felicity; it is only that which is urgent; the rest can follow later.

Wholly yours in CJ.

J. Chevaliers, MSC.

*Canon Dedoue was a counsellor to the sisters at Rue de Vanves.*

18750608X

Council Meeting, June 8, 1875

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Georgelin, Jouët.



Brother Letonnellier, Religious Postulant from Port du Salut Abbey.

The Rev. Fr. Abbot of Port du Salut, having recommended a subject from his abbey who could not remain for health reasons, the Council, taking note of the good references provided by the Abbot, decided to admit him to the rigours of the Novitiate.

V. Jouët  
Ch. Piperon, MisduSC.

Vandel, MduSC  
P. Georgelin, vic, MASCJ.

J. Chevalier, MSC.

Council Meeting, June 14, 1875

In attendance: Very Rev. Fr. Superior, Frs. Piperon, Vandel, Jouët, Georgelin and Durin, Bursar.

The Daniel Affair.

The Very Rev. Superior read Mr. Daniel's proposals and the problems he was experiencing in his dealings with the house concerning the statue of Our Lady of the Sacred Heart. This matter, having appeared to be too problematic and obscure for a decision to be taken by the Council, and without hearing the other side, it was decided that the Very Rev. Fr. Superior would authorize Fr. Durin to take charge of the matter.

P. Georgelin, vic, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
Vandel, MduSC

V. Jouët, MSC.

**Article 453**

L 18750616

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, June 16, 1875

Your Grace,

No solution to the problem has yet come about with regard to the camps. We are very threatened in having them just beside us. The civil authority refers to the military authority and vice-versa. The Prefect whom I was privileged to see frankly admitted that, having been side-lined by the Government in this matter, he did not want to become involved officially in any way. All he could do, so he said, was to favour us if consulted by the Minister.

The Mayor of Issoudun informed me yesterday that he was not authorized in any way by the War Minister to deal with us, and otherwise, he having handed over his competence here to the War Minister, it is with the latter we should be engaging, and that in any event the Minister would make known in an official document addressed to the Town of Issoudun that, for reasons that he would appreciate, the new camp should be set up elsewhere. One must, therefore, Your Grace, by all the means possible, obtain this official declaration since, otherwise, we shall never succeed. Would Your Grace be so good as to importune the War Minister! Because His Excellency has already had the work postponed, this proves that he took our pleas into consideration.

Otherwise, it is obvious that encampment at the Sacred Heart is in no way convenient for the reasons already mentioned, and the Minister faced with formal opposition would provide evidence of his shrewdness in taking to heart the best interests of the troops and the town of Issoudun itself.

With deepest regards, I am Your Grace's very humble and obedient servant.

J. Chevalier, MSC.

**Article 454**

L 18750627

*To Father Victor Jouët, MSC, Issoudun.*

May the Sacred Heart of Jesus be everywhere loved!

Vichy, June 27, 1875

Dear Father,

I have come here from Saint Gérard; the Bishop of Moulins tonsured our good scholastics. It was very touching. I wrote to the Prefect and the Mayor yesterday about the camps. Mother Antonie is exaggerating. The good Mother must accept a new picture for public worship in her Dutch association, since otherwise the work of her architect will come to nothing if her picture is approved, with ours also affected. I await your reply concerning the marriage of Mademoiselle Emma Doidy. Is it Wednesday, or is it Thursday? Send a reply by return of post. I am still waiting for the *Weekly Religious (periodical)* of last week and yesterday. This is the third time.

Cheerio, dear Father. Nothing new. The Daniel business is making no progress.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 455***To the President of the French Republic.*

B 18750630

*Undated; perhaps the  
end of June, 1875*

Dear Mr. President of the Republic,

It is the Missionaries of the Sacred Heart, through the offices of their distinguished Archbishop de la Tour d'Auvergne, who make bold to call on your sense of justice and seek satisfaction. It concerns the setting up of a garrison at Issoudun. The previous municipal administration chose a site called The Bernardines, which by everybody's reckoning was the most convenient. The military engineers were satisfied.

New elections led to a change in the municipal council. Due to antipathy directed against a former councillor who would have greatly profited from these undertakings, the present administration is bringing forward changes to the original plan and suggests other sites than that originally chosen. Three replacement sites have been suggested and one of these has consequences for our undertaking. Now, Mr. President of the Republic, you must know that we have been here at Issoudun for twenty years. Our Society's aim is to give ourselves over to serious study, to prayer, education. We have in our house over a number of years a voluntary school attended by the youngsters of Issoudun. His Grace the Archbishop has officially recommended our establishment to the priests of the archdiocese for retreats where, over several days, they can revitalize the priestly virtues. Accordingly, our aim and all its accompanying activities require an isolation incompatible with a camp and the continuous sound of drums and bugles when one knows that this camp is no more than ten metres away from our cloister wall and thirty from where we live.

Moreover, Mr. President of the Republic, our community's church has become a pilgrimage centre over the past ten years, frequented by people not only from the Berry but the whole of France. Our sanctuary, which holds the miraculous statue of Our Lady of the Sacred Heart, crowned by Pius the IX, and the centre of the devotion spread throughout the world, several times each year hosts ten thousand, twenty thousand, sometimes forty thousand pilgrims. Prayer in silence looked for by all these people, and our preaching, would become impossible with the continuous noise I mentioned above. Our work for the honour and betterment of our country would become impossible.

And, moreover, if the legal formalities in the choice of site had been met with, we would have less right to make our case, but it is not at all like that! The Mayor of Issoudun kept quiet about this plan. He fixed on eight spaces for the site of this undertaking beside our house, although entitled to two only. He furtively took hold of the instrument of appropriation, purchasing without notice and in a definitive fashion all the needed terrain. The very important issue of a public enquiry prescribed by law and so necessary whether de commodo or de incommodo (*conveniently or inconveniently*) becomes a pretext from which one is exempt. No attempt was made to discuss this project with interested parties such as ourselves, and which we only came to know about through a notification in a local paper when the ground was already purchased. We protested to the Mayor, but he said it was too late. The Archbishop of Bourges protested to the War Minister and we have had a reply to say that we can freely choose another site if we wish to take back some of the land purchased by the town, discharge the latter of all responsibility and take upon ourselves all future expenses. This proposal is unacceptable in the sense that we cannot go into a thing blindly. We find ourselves faced with two claims: a) from the twenty owners who will look for compensation from us if the barracks is transferred elsewhere. And who will determine this compensation? b) that of the town which would want us to take financial responsibility for the new sites which it would want to buy and the other expense issues which this transference could entail.

We cannot, Mr. President of the Republic, in any way take on such an undertaking given that the town itself created these problems by its failure to forewarn us about its project of installing a barracks beside us, as was indeed its duty, neglecting thereby the legal formalities of a public enquiry which is required in parallel circumstances.

Secondly, Mr. President of the Republic, I am obliged to inform Your Excellency that the barracks which one wishes to place beside our house could not be more disadvantageously situated not merely for the reasons given above, but also because of its proximity to the cemetery and the town's hospitals, from which it would be no more distanced than by 15 metres or so. Moreover, if the garrison presently suggested is increased, which is likely, one cannot enlarge the barracks because it is narrowly hemmed in on all sides. All these drawbacks are so serious and sensitive for the inhabitants of Issoudun that the enclosed appeal has in a short time been filled with a very large number of signatures. We present ourselves, thus, most humbly before the President of the Republic, appealing to your lofty impartiality for the transfer of the barracks in keeping with the conditions laid down in the enclosed letter from the Archbishop of Bourges.

I have the honour to be, Mr. President of the Republic, etc.

*No signature.***Article 455 a***To the President of the French Republic.*

B 18750630 A

*Undated**The same as the previous letter in all essentials. Not written by Chevalier.*

**Article 456***To the War Minister.*

B 18750630 B

*Undated, likely the  
end of June, 1875*

Dear Minister,

Knowing the keen interest you are kind enough to have for our undertaking, you will permit me to present to Your Excellency the difficulties under which we are labouring at this moment. Here are the final stages which have been reached concerning the issue of the barracks which was to be built at Issoudun.

1. Choosing to build it in the Field of Love (*Champs d'amour*) beside our residence, that is to say fifteen metres from our enclosure wall in its full extent and within thirty metres of our dwelling-house.
2. Besides these considerable inconveniences, the building would be close to the cemetery and hospital; the sick, obviously, would be affected by the noise from the barracks and, given an epidemic outbreak, who could envisage what ill-effects would follow? Furthermore, if the garrison at Issoudun became enlarged later, it would be physically impossible to extend this new barracks since it is hemmed in on the northern side by the hospital, on the east by the cemetery, in the centre by our premises and on the west by Red Cross St. As all the world knows, this siting is the worst one can possibly choose.

**Article 457***To a Minister.*

B 18750630 C

*Undated  
The last two sentences by Chevalier*

I consider it my duty to keep you well informed about the latter stages of the barracks' issue. I begin by stating that the choice of the Field of Love (*Champs d'amour*) site, in addition to its serious disadvantages, was undertaken without our knowledge. We became aware of it in a local newspaper when the site had been already bought. We could not have been more astonished when this important issue was dealt with without our knowing about it or having anything to do with us.

Having taken on so much for Issoudun over the past twenty years, having changed the character of the town and drawn so many outsiders to it, we should have the right to be informed about the neighbours we are being given, and having neighbours like these is most inopportune. It considerably affects our undertaking, paralyses our activities and makes it very difficult to engage in our work such as the education of the young, clergy retreats and religious exercises preached in our church before a vast number of faithful and participants from elsewhere. All this compelling us through dire necessity to take ourselves somewhere else, most assuredly with considerable loss. If the public enquiry *de commodo* and *de incommodo* (*about advantages and disadvantages*) had taken place we could have protested, but this very important requirement (in law) was not adhered to.

3. (*There is no 1 and 2*) When we did protest, the Mayor of Issoudun informed us that it was too late, and the site had been bought. I put it to him that we would buy it; he said to me as well that there should be no difficulty. I asked him to draw up an act of purchase. Eight days had passed by when he informed me that we would have to take on responsibility for any debts incurred. I agreed. Following that, the ministry letter requested by the Archbishop of Bourges laid down the same conditions, which we accepted.

The Mayor also demanded other undertakings from us which the Minister of War did not look for. He wanted us to be responsible for the most valued part of the Alouettes site, 6 hectares rather than 3. And, in addition, 6,000 francs (*roughly 19,145 euros*) to carry out canal work taking water to the barracks. Aware of all these problems, the gentlemen (*councillors*) of Issoudun, having in mind our concerns and those of the town, considered the former Bernardines' site, chosen by the previous municipal administration, as perfectly situated, easily accessible to the water works and satisfactorily acceptable to and approved by the military authorities.

The new municipal council rejected this on the pretext that the owners wanted to sell their ground for 20,000 francs a hectare (*roughly 63,815 euros*). These gentlemen, I repeat, on finding these owners so unyielding, went on to find them very co-operative and accordingly bought three hectares of the ground for construction work at 5,000 francs a hectare, whereas beside our house the Mayor had to buy four acres for 6,000 francs an acre. These gentlemen, in order to reconcile the interests of the Missionaries of the Sacred Heart and those of the town, went to the Mayor offering him the Bernardines' site in exchange for that of the Sacred Heart. You (*the Mayor*) will benefit by 9,000 francs (*in this transaction*) since you will only have to pay 15,000 francs whereas you would have to pay the Sacred Heart 24,000 francs. Moreover, if you so wish it, you can commence work tomorrow.

You can rest assured as of now that the military authorities will not be opposed because it was contrary to their wish to give up the other site which had been their choice. The Mayor did not agree. Why? We do not know. The Archbishop of Bourges is about to bring these problems to the attention of the Minister of War.

With good wishes, Minister, we seek the help of your influential self, for which we shall be lastingly grateful.

I have the honour to be, Minister, your humble servant, etc.

**Article 458**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

L 18750709

Issoudun, July 9, 1875

Your Grace,

Following Your Grace's advice I again went to Chateauroux to discuss the barracks' issue with the Prefect. Mr. de Cazes was pleased to come to Issoudun yesterday to preside over a meeting at which the Mayor was present. Two proposals were put to me:

1. To put at out disposal the site and area of the town where the ground has been bought and meet the expenses which the vendors can claim, in keeping with their rights. This was all the Ministry letter demanded. I accepted this condition without reservations. But the Mayor, supported by the Prefect, put forward another proposal, and here it is:
2. The Sacred Heart should, moreover, take on responsibility for the most valued part of the new ground, if there is such, and in addition seven or eight hundred metres of the canal area taking water to the barracks for 10 or 15 francs (*32 or 48 euros*) a metre. The town, he stated, should come away from this (*MSC*) favourable agreement indemnified. I protested, stating that the Minister's letter had nothing whatsoever to say about this last stipulation, going outside his intentions, and that the Sacred Heart in accepting the conditions laid down by the town, so it seemed to me, had no other demand to meet, and since no public enquiry, as the law lays down, had taken place, it was for the Council to meet any responsibility for a surplus of expenses, if there was any, arising from the barracks' negotiations. This is how things stood (*at the end of the meeting*). Only the Minister can solve this problem. I humbly ask, Your Excellency, what we should do now.

I am, Your Grace, your obedient servant and son.

J. Chevalier, MSC.

**Article 458 a**

*From Fr. Jouët.*

*Concerning a letter from the Superioress, Vanves, to Mother Felicity.*

D 18750709 A

Issoudun, July 9, 1875

Here is the reply sent this morning to Mother Felicity by the Superioress, Vanves.

"It would be appropriate meanwhile, so I believe, for Sister Arsène to carry out her intention and send a letter to Canon Dedoue, giving him at the same time a copy of the open letter sent to the Mother Superior. I shall put together this little work and send it to you before posting it.

Your devoted child."

V. Jouët

Our houses, as you say, should be separate in everything and each should look after itself for its necessities and pay its debts.

My Dear Mother,

The two houses, as you say, are distinct and each should look after itself and make do with its own personnel. This means, therefore, that the Issoudun house is there for the Religious who are in Issoudun. *The immediate foregoing comes from Jouët.*

*Chevalier now adds:*

It is 5,000 francs (*roughly 15,650 euros*) and not 3,000 francs which we have to pay by the 20th of this month; the matter is urgent. I can understand that the material side of a society's houses should be distinct with regard to upkeep. But to meet the expenses for the purchase of a house becomes impossible. My sister Felicity, who has paid 14,000 francs (*about 43,820 euros*), is prepared to provide the remainder, but on condition that the house will belong to her alone. It is, then, a new undertaking and rightly so. We are living at a time when one must expect anything because of political events. One cannot take enough precautions. It is necessary, then, for the Issoudun community to look after its own affairs, and for such to be so involves the religious in Issoudun alone and not those who are in Paris. This requires a new act (*jurisdictional*) which should be speedily introduced.

**Article 458 b**

*Draft prepared for a statement by Sister Marie-Arsène for Sister Marie-Françoise.*

B 18750710

*Undated, possibly July, 1875*

If I had to stay by myself, I would do so.

Well, then, my good Mother, having prayed and reflected at length, the grace of the divine Heart of Jesus has moved us to clarify things; we now clearly gather that we are estranged from the will of the good Lord and those sacred promises pronounced at the feet of Our Lady of the Sacred Heart in Issoudun on the day of our foundation with the Missionaries of the Sacred Heart and with the Archbishop of Bourges on the 8th of December last. May Our Lord pardon us for all the sorrow which we have brought on his divine Heart over the past 6 months!

My Sisters, together with me, are firmly resolved to be true daughters of Our Lady of the Sacred Heart in adhering to the Rules and Constitutions, observing them very faithfully.

The mission which this good Mother has confided to us is too beautiful to forsake. Since Vanves no longer wishes to be involved (*"that is its choice" is crossed out*) we greatly regret it, but for our part our choice well reflected on and well presented before the Lord is to remain faithful. My Issoudun sisters want it so... Sister Valdegg is going to write, etc.... who herself alone has made 14,000 francs available in a down-payment.

Since you are leaving us, my good Mother, this matter must be regularized and the conditions of purchase renewed, since it is not right that you remain proprietor with my sister, Louise, of a house towards which you contributed no funds. In consequence, we are taking responsibility for the 5,000 francs due to be paid on the 20th of this month and also the other sums due to be met, until the final payment of 26,000 francs which our Issoudun house cost. As well, the lease of the Ponroy house, which we are also responsible for, has to be met. I bring all these issues to your attention so that we can deal with them as soon as possible.

May the Heart of Jesus etc.

Sister Marie-Arsène  
Daughter of Our Lady of the Sacred Heart  
Issoudun.

*The hand-writing of this draft is Chevalier's, even the signature! The piece is undated, but likely written after July 9, before July 20, 1875.*

**Article 459**

L 18750713

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, July 13, 1875

Your Grace,

I am sorry that the barracks' issue is not any further advanced. This is where it is at the moment. We accept, as Your Grace is aware, the conditions laid down by His Excellency the War Minister, for the displacing of the barracks. We shall take it upon ourselves to be responsible for the ground bought and we shall meet the indemnities which those who sold it lay claim to, if they are so entitled (something I do not accept).

The Mayor of Issoudun, on instructions from the Prefect of the Indre, met the vendors yesterday and informed them that the military authorities were moving the barracks elsewhere to please us and asked them if they wanted to take back their land or give it to us at the same price. All of them replied that they would take their land back, but wanted to be indemnified by us since this repossession was only taking place because they wanted to be favourable to us. They went so far as to ask for 50,000 francs (*about 159,538 euros*) as the enclosed Mayor's letter makes clear.

To find our way out of these difficulties, and such as the following, which I have the honour to bring to Your Grace's attention, there is only one way open: it is imperative that the Minister declares frankly to the town: "We overlooked the investigation de commodo and incommodo (*about convenience, inconvenience*); as a consequence of the serious objections to the siting of the barracks beside the Sacred Heart, we withdraw from this site. Here, without any delay, we present another."

The town, accordingly, will be obliged to take over the most worthwhile ground, if there be such, and all the consequences of this take-over. Without such an undertaking, we shall be dragged into disputes and endure the lasting inconveniences arising from a barracks. As for the new replacement (*of the barracks*) at Alouettes, both the Mayor and Prefect insist that we undertake as our responsibility the most valuable part of the ground which is quite considerable. The proprietors do not want to give over their ground for less than eight thousand and ten thousand francs an acre and, moreover, they want to sell everything they own in this area, that is to say a total of six hectares.

The military administration are looking for no more than three hectares for the barracks; this means that we would be obliged to hold on to three acres, and we could only sell on at two or three thousand francs a hectare (this is the normal price of this land). Beside the Sacred Heart, the town has purchased land for about six thousand francs a hectare: which, one must say, is very dear.

Besides this demand, the Mayor and Prefect are calling for another: they want us, besides, to be responsible for six or eight hundred metres of the canal taking water to the barracks, costing ten or fifteen francs a metre, and giving rise to expenses of eight or ten thousand francs. Their reasoning is that if the barracks stayed beside the Sacred Heart only thirty metres of canal would be needed whereas it is six or eight hundred metres at Alouettes. The real motive for all this haggling is that the town

council wanted to have the barracks beside our place. What makes me certain about this is the following fact which I bring to Your Grace's attention.

On the 3rd of November 1874 the municipal council unanimously (Mr. Guignard was Mayor at that time) agreed that the ground for the barracks should be that of the Bernardines; it was on the road to Chezal-Benoît beside the Octroi. This site, suitable in every respect, was accepted with pleasure by the military authorities as the best of all that was on offer. But, unfortunately, new elections changed the municipal council and the Mayor. Through antipathy for a former councillor who would have greatly benefited from the proximity (*of the camp*) because he owned a lot of small houses nearby, the new Mayor rejected this siting by the Council under the pretext that it was being sought to sell him this ground at 16,000 and even 20,000 francs an acre.

Aware of the real reason for this refusal, two Issoudun gentlemen, very attached to us, went to meet the proprietors of the Bernardine ground, and bought it unconditionally on printed paper, signed by the sellers, for only 5,000 francs an acre and not at sixteen or twenty thousand francs an acre. They went to see the Mayor and said to him: "You have turned down the Bernardine site as it would have cost you too much. Very well! We have bought the three acres at 5,000 francs a hectare. We are offering them to you in exchange for the ground of the Sacred Heart. At the Sacred Heart you have bought 4 hectares for 6,000 francs a hectare because the owners did not want to keep the pieces of land which were theirs. In accepting our proposal which pleases all interests and which will also please the military administration, you are immediately saving 9,000 francs. You therefore have no reason whatsoever to refuse our offer with every advantage accompanying its acceptance; from this very evening if you so wish you can commence work on your barracks."

The Mayor replied "that he didn't want this siting at any price, that he would contest against everyone in this proposal and that his council would never agree that the barracks should be at the Sacred Heart or the Alouettes quarter and nor was it for us to decide".

If the Minister can speak in the manner expressed above, we shall soon be free of our embarrassments.

I have the honour to be Your Grace's humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 460**

*To the Editor of the 'Analecta Ecclesiastica', Rome.*

B 18750719

Issoudun, July, 19, 1875

Dear Sir,

At one and the same time I make you share surprise and rebuke. The *Analecta (Ecclesiastica, a French language publication from 1852, in Rome first, then in France, lasting until the death of its founder, editor, Monsignor Louis Chaillot in 1891)* in its second-last number presented some incomplete extracts from the letter of Cardinal Patrizi against devotion to Our Lady of the Sacred Heart. I am amazed that your publication did not include the whole letter from His Eminence to the Bishop of Presmyl as it appeared in the *Unita Catholica*, the *Osservatore Romano* and our *Annals of Our Lady of the Sacred Heart*. You could see that you have made him say what he did not say and its significance becomes exaggerated.

The Archbishop of Bourges demanded an explanation from Rome. The same Cardinal wrote a letter to His Grace in the name of the Pope where it is expressly stated that these issues do not in any way apply to the Issoudun Missionaries and that the Roman Court never had any intention of calling into question our statue of Our Lady of the Sacred Heart, which is beyond reproach.

His Grace the Archbishop in an official letter which appeared in the *Florence paper*, in the *Universe*, in our *Annals* and many religious publications set out the facts, and in the name of Pius IX calmed the concern of the faithful. Today I am forwarding this letter to you petitioning you to include it in your next publication number.

2. The *Analecta* faithfully presents the Decrees of the modern Congregations and the official notifications of the Sacred Congregation of Bishops and Regulars. Yet since the 12th of June, 1874, our Society of the Missionaries of the Sacred Heart has been formally approved by authentic decree, published in the *Florence paper*, the *Monde*, the *Universe*, in our *Annals*, and yet the *Analecta* has not as yet referred to it however much it has published much more recently pieces coming from Rome in the same vein. I shall be obliged to you, then, to remedy this oversight. I am forwarding the decree.

With my respectful good wishes in C.J.

J. Chevalier, MSC.

We shall give serious consideration to offer five hundred francs (1,595 euros) towards your Catholic Society if the Archbishop authorizes it.

**Article 461**

*To Cardinal Alessandro Franchi, Propaganda, Rome.*

B 18750731

Issoudun  
Undated, possibly end of July 1875

Your Eminence,

During the visit paid to you by Monsignor Druon, secretary to His Grace Prince de la Tour d'Auvergne, Archbishop of Bourges, during the month of April this year, requesting in our name that our scholastics be permitted to follow in Rome the courses in theology at Propaganda (*College*) you were kind enough to answer viva voce that this presented no problems.

Since we are about to undertake this project, we come, Your Eminence, to submit our request for your authorization. Some of our professed religious, not yet priests, are ready, under the care of two priests from our Congregation, to leave for Rome to set themselves up there to follow, as externals, the Propaganda Seminary courses. We humbly ask Your Eminence to let us know if there are other formalities to be dealt with in relation to this taking up of residence in Rome.

Please accept, Your Eminence, the respectful regards of your humble and devoted servant.

J. Chevalier, MSC.

*This letter was written by Jouët; the signature alone is Chevalier's.*

**Article 462**

*To Father Victor Jouët, MSC, Paris.*

L 18750802

Monday, August 2 (1875)

Dear Father,

1. I am awaiting the reply from the Notre Dame sisters to send it on to you. You will have it tomorrow.
2. Go to Mr. Blanchard's to see the statue of St. Joseph. Take a connoisseur with you.

Wholly yours in C.J.

J. Chevalier, MSC.

18750806X

Council Meeting, August 6, 1875

In attendance: Very Rev. Fr. Superior, Frs. Piperon, Vandel, Jouët, Guyot, Georgelin.

Admission to Profession.

Fr. Guyot read the reports on the Novices and asked that those shortly ending the Novitiate be admitted to vows, Brothers Bizeuil, Carrière, Benjamin Grom. Brother Delimoges, given his medical state making him unsuitable for the priesthood, should only be accepted for vows as a lay brother. A dispensation was sought for him. Brother Thomas is held back. Father Vigerat asked to be considered for profession; the Council did not consider it opportune to accept him.

Chapter.

The Council next considered the election of a new Council, that of the Superior's four assistants. It will take place following the retreat of the priests who are part of the Chapter. These members will consist of, besides those presently members of the Council, Fr. Durin, General Bursar, Fr. Miniot, Superior of the 'Petit-Oeuvre' (*Little Work*) and Fr. Marie, Superior of the Chezal-Benoît college. It was also agreed, since the number of those who have taken the fourth vow is not yet enough, to go ahead with the election of Chapter members according to the Constitutions.

J. Chevalier, MSC.  
Vandel, MSC.  
V. Jouët, MSC.

Guyot, MSC.  
Ch. Piperon, MisduSC.  
P. Georgelin, vic, MASCJ.

18750807X

Council Meeting, August 17, 1875

In attendance: The same as the previous day.

The meeting was taken up with personnel in the different houses, and their placing.

The House in Rome; Personnel.

1. Since January 21 last the Council decided that it would be advantageous to establish a house in Rome and send scholastics to study there. It has now become necessary to choose priests and brothers for this house. It was agreed that Fr. Ariens should be Superior of this house with Fr. Miniot as his assistant. Brothers Barthou, de Mondiou, Postal, Bekel, and Thomas if he is professed, would be sent to the Rome scholasticate to follow the courses at Propaganda College.

Courses in the Humanities at St. Gérard.

2. Brothers Benjamin Grom, Bizeuil, Carrière and Delimoges would remain at Saint Gérard to complete their literary studies. They will be joined by the four senior boys at the Petite Oeuvre (*Little Work*), Gallas, Lecorre, Klotz, Thévenot.

Assistant (Socius) to the Novice Master.

3. Father Ramot will become Socius, replacing the Novice Master in his absence.

4. Brother Charles should commence his three months' novitiate as soon as possible.

5. Brother Hériault will go to the school (*maîtrise*) to replace Brother Maillard who is going to study at the Petite Oeuvre (*Little Work*).

6. Father Marie will become Superior of the Petite Oeuvre (*Little Work*) house.

7. Mr. Baldzir (*a lay man*), a teacher at the college, has been engaged to teach French and Science at the Petite Oeuvre (*Little Work*). Brother Lanctin is to teach the 5th and 4th years. Brother Métager will be responsible for supervision and continue his studies.

Guyot, MSC.  
Vandel, MduSC.  
V. Jouët, MSC.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.  
P. Georgelin, vic, MASCIJ.

18750808X

Council Meeting, August 8, 1875

In attendance: the same as above, but Frs. Marie and Miniot were received in Council to discuss matters pertaining to the 'Petite Oeuvre' (*Little Work*).

The final arrangement of personnel at the 'Petite Oeuvre' (*Little Work*) for 1875-1876. It was decided:

1. That Fr. Marie should be Superior of the Chezal-Benoît 'Petite Oeuvre' without prejudice to the rights of Fr. Vandel relative to this undertaking. The personnel of the 'Petite Oeuvre' is hereby constituted:

1. Fathers Cramaille and Lavielle, Brothers Lanctin, Métager, Ignace Grom, Maillard, Jan and Mr. Baldzir who will receive a salary of 800 francs with food and board, but he will provide for his upkeep, his lighting and heating as he judges opportune.

2. Besides his classes at the 'Petite Oeuvre', Fr. Lavielle will supervise the studies of the Brothers.

3. Fr. Cramaille, in Fr. Marie's absence, will supervise the youngsters.  
Fr. Captier teaches at Saint Gérard.

4. Fr. Captier will be sent to Saint Gérard to provide a literature course for the four brothers and the four younger students (*from the 'Petite Oeuvre' - see above, previous meeting, No. 2*) referred to in the preceding Council session.

5. The priests will hear the students' Confession in the sacristy, the library beside the chapel, and not in their rooms. There will be confessional grills.

6. Fr. Bardin, the parish priest, will be extraordinary confessor to the boys who can go to him regularly if they so wish.

7. The priests will no longer take on responsibility for parochial ministry.

J. Chevalier, MSC.  
Vandel, MduSC.  
V. Jouët, MSC.

Guyot, MSC.  
F. Miniot, MisduSC.  
Ch. Piperon, MisduSC.

**Article 463**

L 18750815

*To Monsignor Druon, Vicar General, Archdiocese of Bourges.*

Issoudun, August 15, 1875

Dear Monsignor,

How good you are, your devotedness to Our lady of the Sacred Heart is wonderful! May you be blessed a thousand times! We shall follow your instructions. What you suggest in the way of answering the Lyons Catholic Week is perfect. Change, correct, whatever you think appropriate. What is essential is having a reply through the official magazine of the Bourges Archdiocese. The presumption of these detractors cannot be stopped, left to themselves. It is very much time to put an end to it. The latest letter from the Archbishop in the forthcoming issue of our Annals will make a deep impression.

Please accept, dear Monsignor, my appreciation and respectful good wishes.

J. Chevalier.

**Article 464**

L 18750817

*To Mr. Daniel, maker and dealer in statues, Paris.*

May the Sacred Heart of Jesus be everywhere loved!



Issoudun  
17 August, 1875

*This letter is not in the style of a Chevalier letter.*

Dear Sir,

I am returning to you the snapshot of Our Lady of the Sacred Heart with my comments; take note of the latter and send me another photograph showing the changes.

1. The presentation of the Virgin is too sad and too elderly.
2. She leans too much towards the Infant's head.
3. The gesture of the child acknowledging his mother is not like the original sent to you; try to make them the same.
4. The Virgin's figure is too tall and not very pleasing.

As for the St. Joseph statue, here are my observations which I should like you to carry out.

1. The figure is too thin.
2. The child's head is too close to that of St. Joseph; I refer to your statues of 6.40 centimetres. I don't know any others. The rest is satisfactory, but the tiara is not good.
3. With regard to the reproduction of the St. Joseph statue or any others which are our property, it is totally forbidden for you to reproduce anything in photography, sculpture, picture, painting, etc., and if you attempt to do anything commercial, I am forewarning you that a tribunal will hold you to account. I am altogether amazed that you dare to suggest that you sell to us the photographs of the St. Joseph statue; this matter has nothing to do with you. We have our own photographs.

My respectful regards,

Signed Chevalier.

NB: I am sending you a picture which we have had done, and would like you to use it as a model for the new statue, taking care, however, to raise a little the index of the child's hand which points towards his mother, and shorten a little further the third finger of the same hand so that it becomes very obvious that the Child-Jesus is pointing to His Mother. In the gesture such as it is at present he seems to be blessing and we do not want this interpretation.

Be kind enough to return this picture as soon as you no longer need it.

Signed: Fr. Chevalier.

18750818X

Council Meeting, August 18, 1875

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Piperon, Georgelin, Miniot.

Entry to the 'Petite Oeuvre' (*Little Work*).

This meeting was wholly given over to admissions in the 'Petite Oeuvre' (*Little Work*).

Accepted: Fernand and Georges Durin; Fernand and Georges Hartzler d'Ormans (Doubs); Gilbert Buisson de Magnet (Allier); Louis Nicolas Beaucard de ...; Tréand d'Hernance.

J. Chevalier, MSC.

Ch. Piperon, MisduSC.  
Vandel, MduSC.

18750825X

Council Meeting, August 25, 1875

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Georgelin, Piperon and, for special reasons, Fr. Durin, Bursar, and Fr. Morisseau.

Admission to the Petite Oeuvre (*Little Work*).

The meeting was given over to the Petite Oeuvre. Benoit Thévenot of St. Amod and Jean-Emile Garrand of Nevers were accepted.

New Programme of Admissions.

It was in addition agreed that there would be a new arrangement for the admission of youngsters.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 465**

*To the Sacred Congregation of Bishops and Regulars.*

B 18750831

*Undated, likely summer 1875*

Devotion to Our Lady of the Sacred Heart is associated with the beginning of our Society which goes back to December 8, 1854. It was following a solemn promise and an unsolicited special favour received on the very day of the promulgation of the dogma of the Immaculate Conception that we gave the title of Our Lady of the Sacred Heart to the Blessed Virgin. This name relates immediately to the Mother of God for the fervent faithful who call upon this name and wondrously obtain the most marvellous blessings. Witnesses to the wonders which take place each day through the invocation of Mary under the title of Our Lady of the Sacred Heart, we thought of founding an Association for the benefit of difficult and hopeless cases both in the temporal and spiritual order (such situations are so common today). We said to ourselves: Since the adorable Heart of Our Lord, source of all grace, has been formed from the virginal blood of Mary, nobody better than this divine Mother can obtain whatever help is needed. Moreover, is not her prayer all powerful with the Heart of her Son? The Holy Doctors of the Church itself speak of her as: Omnipotentia supplex – ab omnipotente Filio, omnipotens Mater facta est (St. Bernard). We shared this undertaking with His Grace Prince de la Tour d'Auvergne, Archbishop of Bourges. His Grace approved and asked us to draw up ourselves the Statutes of this new Association to which he gave his approval on the 29th of January, 1864. The centre of this Confraternity was canonically set up in the chapel of our mother-house, Issoudun.

Our distinguished Archbishop then wanted to have this pious Confraternity extended to the whole world and sent a copy of the Statutes to Rome where, in article 2, these words can be read: "All Catholics of whatever age, sex, nation, can become part of this Association", asking that Indulgence be granted for certain days and specifically named feast days. Our beloved Holy Father, Pope Pius IX, approved the Association and granted indulgences to all mentioned in article 2 of the Statutes cited above: "Omnibus utriusque sexus Christifidelibus qui dictum confraternitatem in posterum ingredientun..."; and again "...tam descriptis quam pro tempore describendis in dicta confraternitate", that is to say the faithful throughout the world.

The awareness of this pious confraternity into which Pius IX himself wished to be enrolled, and of which we have kept the entry form signed in his hand-writing, soon spread everywhere through the repute of the special favours obtained by confidently invoking Our Lady of the Sacred Heart. From all over Europe and the rest of the world names were forwarded to us for enrolment in our registers. We received many from Italy and from Rome itself. The distinguished Angelini and Scalsi family, and their friends, contacted us. Wholeheartedly devoted to Our Lady of the Sacred Heart from whom the family had received many favours, it became a supporter of our Association and sent us names to register a number of times, requesting, and obtaining, the authorization to set up a centre of our dear Confraternity in Rome. Up to that moment, the most perfect understanding prevailed between us, but Mr. Angelini and Mr. Scalsi, for no reason I can think of, decided to cut themselves off from Issoudun, felling the branch from the trunk which produced it. They attempted then to set up to their advantage in 187... (*the exact year in the 1870s not made clear*) our very own Confraternity into a worldwide archconfraternity.

Since then the Issoudun Association has become a rival which must be obliterated, the daughter wishing to choke the mother. God is our witness that never, whether in our magazines or particular letters, have we said anything which could be derogatory of the Rome Archconfraternity, while the latter whether in private correspondence or in its monthly magazine, has done its utmost to discredit the Issoudun Association. It went so far as to say that it was only the associates within the Archdiocese of Bourges who gained the indulgences granted by Rome, that others were excluded, and that we did not have the right to enrol the names of foreign associates even though the pontifical brief states the contrary.

As I have pointed out above, Archbishop Prince de la Tour d'Auvergne in his letter to Cardinal Ferrieri has proved that we were within our rights, and Bishop Sara, secretary to the Sacred Congregation of Indulgences, appointed by His Eminence the Cardinal Prefect to study the Archbishop of Bourges' letter, came to the conclusion that His Grace was right and that our behaviour was irrefragable. We can provide these two documents for scrutiny if wished.

In addition, the Roman Archconfraternity accuses us of taking advantage of members, male and female, setting up centres to collect names to be forwarded to Issoudun. Where are the proofs for this assertion? We sent nobody for this purpose. The members, male and female, are involved in all the undertakings, making possible the functioning of the Confraternity and its success. I can say the same about the centres. The latter in our Confraternity have neither the right or the role to register names; the associates cannot gain indulgences except through enrolment with Issoudun. Our centres, then, are no more than centralizing areas for the names recorded which the different directors of the centres send to the centre of the Confraternity (Issoudun), thereby avoiding overwhelming correspondence which would be too unwieldy, and unnecessary expenses, which the inscribing of names would gratuitously, pointlessly, involve Issoudun. What would become of St. Peter's Pence, etc.

*The text finishes in this way.*

#### **Article 466**

*To the Sacred Congregation of Bishops and Regulars.*

B 18750831 A

*Undated, likely summer 1875*

Your Eminence,

The title of Our Lady of the Sacred Heart is identified with the foundation of our Missionary Society dating back to December 8, 1854. This salutary devotion, spread today under our direction throughout the entire world, had its origins in an Institute. We were chosen by divine Providence, despite our unworthiness, to be the Founders and acceptable propagators of this undertaking which does so much good to souls, and has had the approval of 400 archbishops and bishops, 75 of whom are Italian, and which has through our zealous endeavours, as our worthy Archbishop remarks, obtained for St. Peter's collection more than a hundred thousand francs. (*Close to 32,000 euros.*)

Observing the graces of all kinds, extraordinary, unexpected, which the most Blessed Virgin was pleased to bestow on those who invoked her under the title of Our Lady of the Sacred Heart, we thought of founding our Association for the benefit of difficult and hopeless cases both in the spiritual and temporal orders (such situations are so common today). We said to ourselves: Since the adorable Heart of Our Lord, source of all graces, has been formed from the virginal blood of Mary, nobody better than this divine Mother can obtain whatever help is needed to obtain what is necessary to bring about what is asked of her.

His Grace de la Tour d'Auvergne, Archbishop of Bourges, approved this undertaking and asked us to draw up the Statutes for this new Association. We did so assiduously, and His Grace gave it his full approval on January 29, 1864. And at the same time Archbishop de la Tour d'Auvergne forwarded to the Holy See the Statutes of this new Association to obtain, together with Indulgences, its formal approval. We enclose here the authentic copy of these Statutes. One reads there the significant wording to article II: "All Catholics of whatever age, sex, nation, can become part of this Association." Some months later, that is to say on March 22, 1864, Rome approved the Association. And the brief, with reference to these immediately quoted words, granted indulgences: *Omnibus utriusque sexus Christifidelibus qui dictam confraternitatem ingredientur*", and again *"tam descriptis quam pro tempore describendis in dicta confraternitate"*.

One can clearly gather that this Association, according to its Statutes, looks to the whole world, and the Pontifical Brief in no way whatsoever limits it. Besides, the Holy See in all its correspondence with us, and with the favours granted us, has always given it to be understood that our worthy Confraternity was there for the whole world. We can cite as irrefutable proof the **Remember You** to Our Lady of the Sacred Heart indulged first for the members in the Archdiocese of Bourges and then for the whole world, while the Pontifical Brief in reply to the Archbishop of Bourges when he petitioned in favour of the coronation of Our Lady of the Sacred Heart, stated that this devotion like the Association had already spread throughout the world, etc. The many and marvellous blessings available in this Association led to its rapid development everywhere. We were being sent not only from France but from everywhere in the world many lists of names to be enrolled in the register of the new Confraternity. More than 400 bishops, archbishops and cardinals, among them 75 Italians, asked to be enrolled. We received from Italy and Rome itself many requests for enrolment. The Angelini and Scalsi families forwarded their names and those of their friends, showing themselves to be very zealous about spreading our Association. Seeing the success which attended their efforts, they thought of establishing it (*the Association*) in Rome, having asked for and received our permission.

Up to that moment cordial relations existed between that worthy family and ourselves. The Roman Confraternity of Our Lady of the Sacred Heart looked upon itself as Issoudun's daughter. But the sapling wished to detach itself from the tree which produced it. The Angelini and Scalsi family managed to have our Association established as a universal Archconfraternity. From the moment it cut itself off from Issoudun. Our Confraternity which it had taken to with so much appreciation at the beginning, now became a rival to be avoided, or to put it better an enemy to be put down. Then to our great astonishment and sorrow we read in the monthly publication of its Annals and in specific correspondence how our work was devalued and difficulties created for our thousands of associates by letter stating that our Confraternity was identified with the Archdiocese of Bourges alone, and that we hadn't the right to enrol outsiders to this diocese, that the faithful could not gain indulgences there, and that our Statue was not accepted by Rome, etc., etc.

The Archbishop of Bourges answered all these complaints in a letter addressed to His Eminence the Cardinal Prefect for Indulgences, and Bishop Sara, Secretary of the same Congregation, asked to give his views about this letter, found it in every respect to be in keeping with right and truth. These two documents can be consulted.

If, then, we do not have the right to enrol the names of foreigners in the Archdiocese of Bourges, why is it then that the Scalsi family hurried to send us its own names and those of all it collected in Rome? It is sad that for reasons relating only to making its own case, it has recourse to parallel arguments and places itself in flagrant contradiction with itself. We are also accused of making use of supporters, women and men, to develop the Association and seek applicants. Where is such procedure forbidden? This way of proceeding has always been used to spread Catholic undertakings. Without it, how could Peter's Pence, and the Propagation of the Faith, for example, function efficiently? We say the same about the centres; these are not Confraternities with the right to Indulgences. It is quite simply the centralizing of names received by men and women workers sent to us by the different centre directors in order to avoid excessive correspondence, which latter would be all the more burdensome if we looked for any contribution from our associates. The faithful then do not gain Indulgences until the day their names are enrolled in the Issoudun registers. In what way is this procedure against the law? On the contrary, it promotes its accomplishment.

*This letter abruptly ends here.*

#### **Article 467**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

L 18751016

May the Sacred Heart of Jesus be everywhere loved!

Your Grace,

Issoudun  
October 16, 1875

Coinciding with this letter, I have pleasure in forwarding to you before it goes before the public a pamphlet entitled: The Rights of the Parish with regard to Schools. The law acknowledges that we have such rights: these are the rights too often lost sight of which I consider it opportune to call to mind.

If, despite his onerous tasks, His Grace can look at this little work, I do not hesitate for the well-being of the faithful to ask that his comments be addressed to me, and to bless at the same time him who has the honour to be, with the greatest respect, Your Grace's very humble and most obedient servant.

J. Chevalier, MisduSC.

**Article 468**

L 18751022

*To His Grace John Joseph Lynch, Archbishop of Toronto.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun

October 22, 1875

Your Grace,

Fr. Chappel has written to inform me that he has left Toronto for the province of Montréal. I greatly regret his precipitate departure. We intend to send to America, in the month of March next, two or three of my associates, serious and able men, among them Father Durin, bursar at our mother-house and who is known to Your Grace. On going to Canada, they will journey to Toronto to meet you so that Your Grace can help them with your wise advice. Meanwhile, I wish to thank Your Grace greatly for the kindness and keen interest you have shown towards us. Once more I commend to your consideration our work for the Sacred Heart. I have the honour to be, Your Grace, your humble and obedient servant in C.J.

J. Chevalier, MSC.

Please convey from me to Monsignor Jamot, who has been so good to us, my best wishes and gratitude. I commend myself to your prayers and his.

**Article 469**

L 18751024

*To the Very Reverend Father Jelowicki, Poland by way of a reply to an article in the Polish magazine Léopold.*

May the Sacred Heart of Jesus be everywhere loved!

*(100 days' indulgence; Pius IX, 1860)*

Issoudun

October 24, 1875

Very Reverend Father,

It is under the empowering patronage of the Holy Virgin that I move quickly to reply to your letter. If it is the love of truth which inspires, which I do not doubt, agreement will soon be restored. Permit me, Very Rev. Father, to deal with you in keeping with the same simplicity which characterizes yourself.

Your criticism of the title and devotion to Our Lady of the Sacred Heart seems greatly regrettable to me. You have brought to the discussion an unfortunate confusion; you have become the source of great trouble and general disturbance, throwing, without serious reasons, more than ten million souls into confusion. It is a grave responsibility you have taken on yourself.

I am forwarding to you the letter which His Grace the Archbishop of Bourges wrote to me and the reply of Monsignor Druon to the editor of the Lyons Catholic Weekly. These two weighty, important documents should clarify your mind and make clear to you in what sense the question should be understood.

You attribute to us, Very Reverend Father, most unjustly, views which we do not share. Where have you, for example, gathered that we identify the Holy Virgin as absolute Mistress of God, a Queen who is independent of the Heart of Jesus? We are aware, like yourself, and our writings prove it, that Mary is no more than creaturely and as from herself could exercise no dominion over God; her authority is no more than conceded, her all powerfulness none other than that of supplication, omnipotentia supplex. We never said otherwise, nor did our distinguished Archbishop or the four hundred bishops who approved the title and devotion to Our Lady of the Sacred Heart; they at no time saying anything else. And our twelve million associates never held any other teaching. You will not, most certainly, find one person who was led to believe that Our Lady of the Sacred Heart was above God, gave orders to her Son as absolute mistress and was queen independently of the Heart of Jesus. To entertain such ideas would mean that one was no longer a Catholic. All our great Church Doctors, without excepting St. Paul and Our Lord, Himself, could be charged with heterodoxy if one took a sentence from their writings without taking note of the context in which it should be understood.

Do you accept, Reverend Father, that the Blessed Virgin has at least the right to the same titles and privileges as the saints, male and female, of the Catholic Church? Indeed, and quite clearly, St. Basil, Church Doctor, clearly lay down for us the principle of this doctrine.

Listen to him: "Who does not acknowledge the great influence of the Mother of God, the pre-eminent manner in which she surpasses all the saints we know? For if God has granted so many graces to his servants whereby they heal the sick not only by touching them, but even when projecting their shadow on them... what power should we not acknowledge in Mary?" "Quis ingentem Deiparae potentiam non miretur? Quis non miretur quantopere superemineat quotquot honoramus sanctos? Nam si Deus servis tantum impartitus est gratiae, ut non tactu solum aegros persanarent, sed et umbrae projectu idem protestarent ... qualem Matri virtutem inesse cogitabimus?" (Migne, Volume 85, p447-449)

For more such as this, let us look among others at the life of Blessed (*then*) St. (*now*) Margaret Mary Alacoque and St. Gertrude. "I shall make you inherit from my Heart and all its riches both in time and Eternity, allowing you to partake of it as you wish." (Volume 11, 129) To the Second (*St. Gertrude*) Our Lord spoke these words: "Yes, Sovereign Mistress, you can indeed ask me because I shall respond in all things according to your will and wishes, more promptly than any servant would obey his Sovereign." In Latin: Ita, Domina regina, tu optime potes mihi imperare quia voluntati tuae ac desiderio in omnibus promptius obtemperabo quam unquam aliquis minister Dominae suae possit ministrare. (Lib. III, ch. XXXIII)

If the Lord, Very Rev. Father, bestows such privileges on St. Gertrude and St. Margaret Mary, do you think that he would refuse them to Mary? Indeed not! And Our Lord himself says so formally to the Blessed (*St.*) Margaret Mary when he makes reference to the subject of some ungrateful souls: "My Mother (*Mary*) you have plenary power to dispense my graces as it pleases you. I am prepared out of my love for you to suffer the abuse to which they subject me." (Volume 1, 267)

We have never said more than this, and indeed we never went so far in our explanations. The onslaught directed against Our Lady of the Sacred Heart cannot but be prompted by the devil, outraged by all the good, the healing, the extraordinary conversions taking place in the Association. Over 11 years we have filed 162,315 singular blessings obtained through the intercession of Our Lady of the Sacred Heart. We keep them in our archives and we place at your disposal these personal letters made available to us. These favours were granted only after Our Lady of the Sacred Heart had been called upon or prayed to before her statue or her picture which you rail against today. Well then, if the invocation to Our Lady of the Sacred Heart is unacceptable, her statue or picture to be disapproved of, how explain all these wonderful facts? Hell and Heaven are for the first time at one! God and Baal shake hands with each other! This is preposterous. Certainly the Holy Father could say, and should say, that the Madonna is in no absolute way whatsoever mistress of the Heart of Jesus. We all speak the same language. Assuredly the Sacred Congregation could not, and should not, authorize the invocation, as formulated, Regina sacratissimi Cordis Jesu, because this isolated phrase out of context could be taken to mean that Mary, in an independent and absolute fashion, is Queen of the Heart of Jesus, something which is not correct. The refrain Queen of the Sacred Heart is no longer sung by us since Cardinal Patrizi's first letter, although this invocation was always explained in the most Catholic sense through its context. We have removed it from our hymns and writings.

Likewise you must also have noted that the Sacred Congregation approved the translation of the title Our Lady of the Sacred Heart into that of Mother of the Sacred Heart, *servandam esse invocationem, Our Lady of the Sacred Heart... "sub quocumque idiomate"*.

I am astonished, following on this, that you persist in holding on to the title Mother of the Sacred Heart which offers nothing in addition to Mother of God which says all that needs to be said, and that you would like, nevertheless, to put it in place of Our Lady of the Sacred Heart, this last approved, upheld, by the Sacred Congregation, supported and indulged by the infallible Pius IX.

*Chevalier, to buttress his argument, notes that the Roman authorities, supported by consultors from the Congregation of Rite, approved the work of Blossius, whose book on the Sacred Heart published in 1774 presents a theological argument (thesis) against the title of Mother of the Sacred Heart. The Polish critic is, from the theological point of view, living dangerously.*

The title of Our Lady of the Sacred Heart is in no way "ambiguous"; it excellently explains the Church's doctrine with reference to the powerful influence of Mary over the Heart of Jesus, formed like the rest of his body from her virginal blood. I invite you to read the theological treatise of Father Vigili Sedlmayr who argues convincingly for the impact of Mary on her divine Son presented in the September (previous) number of our Annals (Le Domaine de Marie sur son divin Fils).

In your letter, Father, you present certain words which the Pope addressed to you while you were speaking to him and which you call vivae vocis oraculo. If I were to make use of parallel arguments, I would have, since 1869, twenty words contradicting yours since the encouraging words, good wishes, approval of the great Pius IX were spoken before witnesses and quite obviously contradict yours! But, in an issue of such importance, let us keep to what is written, where alone the force of law holds. I present what we have for your consideration.

In March 1869 I went to Rome with one of my confrères to request the coronation of Our Lady of the Sacred Heart. We presented a statue in bronze of Our Lady of the Sacred Heart, 0.50m in height, faithfully reproducing that of Issoudun. His Holiness was pleased with it and had it put in his library. As well, he was pleased to give his name for membership of the Association, receiving the entry form which has the authentic reproduction of Issoudun (Our Lady's statue). Pius IX approved of this picture, writing at the bottom: Pius IX qui desiderat diligere B.M.V. Then, with the goodness and tact of which you are aware, he bade goodbye, giving us his pen, saying: Keep it, I am aware of what you wish.

And that is not all: the title of Our Lady of the Sacred Heart which you consider "ambiguous" also pleased Pius IX. He had gathered its meaning from the "Remember You" (*Souvenez-vous*) which I had presented for his approval. And the great Pontiff, following a serious perusal, sanctioned it with his formal authority, according 100 days' indulgence to all the faithful

who say: Our Lady of the Sacred Heart, pray for us. This document, with the Holy Father's signature, is recorded in the files of the Sacred Congregation for Indulgences. Moreover, Pius IX in 1869 having read repeatedly the "Remember You" to Our Lady of the Sacred Heart which begins like this: "Remember Our Lady of the Sacred Heart, the unlimited influence which your divine Son has given you over his adorable Heart. Full of confidence in your merits, we come to seek your protection Sovereign mistress of the Heart of Jesus, that Heart which is the inexhaustible source of all graces, and which you can open at your wish, etc. Pius IX, I want to say, approved and indulgenced it for the associated of the Bourges Archdiocese. Later, the following year, we asked him to extend the indulgence of 100 days to associates all over the world. The Pope, read, re-read, again the prayer, and granted in writing, aware of the reason, the favour requested. This new indulgence and renewed approval were also confirmed by the Sacred Congregation. In June 1874, accompanied by two of my confrères, I had the privilege of an audience with the Holy Father. We paid tribute to him with a magnificent and splendid album in the name of all our Association's centres, several pages offering for the perusal of Pius IX a splendid snapshot of Our Lady of the Sacred Heart, Issoudun. He considered this presentation to be very beautiful and had it placed in the Vatican library, presenting us with a brief warmly congratulating us. At the same audience he granted one hundred days' indulgence to anyone who prayed in his name before a statue or a picture representing the statue of Our Lady of the Sacred Heart at Issoudun. His new indulgences are still registered by the Sacred Congregation.

And despite this weighty documentation, so precise, so authentic, official, coming from sovereign authority with the requisite formulation which makes it obligatory, you come along, Rev. Father, with your advice to destroy all the statues, pictures and medals which represent Issoudun's Our Lady of the Sacred Heart, and all because of a word which you say you heard in conversation! Truthfully, this is taking zeal much too far.

You must not overlook, Rev. Father, the fact that commerce has made unworthy copies of the beautiful and graceful statue of Our Lady of the Sacred Heart, Issoudun. There are outrageous counterfeit copies where the child Jesus, at much too young an age, is positioned like an orphan at the feet of his Mother, and which have been presented to the Holy Father and, quite rightly, have drawn his disapproval. Moreover, Pius IX, on seeing similar copies, was drawn, naturally, to criticize them, remarking that the Infant God should have been in His Mother's arms at that age and not at her feet. I fully appreciate this, but the Issoudun statue is not like that, being, in the opinion of all the artists, a veritable artistic masterpiece. The Infant Jesus is there presented at the age of twelve instructing people like a doctor that the source of grace is to be found in his adorable Heart and that the dispensatrix of this grace is his gracious Mother. Is it feasible to have a youngster of twelve years in his mother's arms? If we were to do so, there would, and with reason, be a general complaint, and the Sacred Congregation of the Inquisition (*more recently the Congregation of Doctrine and Faith*) would have severely censured us, as one of its most influential members remarked to Monsignor Druon (*Vicar General, Bourges Archdiocese*).

Following the letter of His Eminence Cardinal Patrizi to the Bishop of Presmyl, the Archbishop of Bourges immediately saw that there was a situation of error and confusion affecting the issue. Accordingly, His Grace dispatched immediately to Rome his private secretary, Monsignor Druon, both to seek and provide explanations. He presented to the Holy Father and to members of the Holy Office faithful reproductions of the Issoudun statue, and the Holy Father had Cardinal Patrizi address an official letter to His Grace the Archbishop of Bourges where it was expressly stated that "...the letter sent to the Bishop of Presmyl had dealt with a Polish issue...", and their Eminences the Cardinals and Inquisitor Generals, gathered together again to examine the issue, formally stated that in the reply to the Bishop of Presmyl, there was not a word, not even a comma which had any reference to the shape of the Issoudun statue or picture, and, consequently, it is erroneous to draw the conclusion that it has been proscribed or condemned. What the Holy Father wished found expression where he laid down that, for the future, statues and paintings intended for public worship should take a different form. But one cannot in any way conclude that this refers to the Issoudun representation already honoured over a number of years.

In any event the following is the Latin text of the letter:

*Copy of Cardinal Patrizi's letter to the Archbishop of Bourges.*

Ill<sup>me</sup> ac R<sup>me</sup> Domine uti frater, Folia nuper tradita a D. Canonico Druon delegato Amplitudinis Tuae ac a Superiore Missionariorum Issolduni referunt angores ac maximam perturbationem, qua asseritur istic percussos fuisse moderatores ac laicos ven: Archisodalitii, quod audit Notre-Dame du Sacré-Cœur, ob evulgationem per ephemerides factam cujusdam responsionis ex me datae R.P.D. Episcopo Presmilien, Latinorum, nomine supremae S. Congregationis Universalis Inquisitionis summo auctorante Pontifice, circa adoptionem nominis sodalitio in ejus diaecesi erecto tribuendi, quod in lingua polonica gallicae invocationi supra memoratae responderet, quasi per ipsam proscribi ac damnari voluerit forma simulacri Virginis cum Pueru Jesu quae in sanctuario Issolduni veneratur, ac insimul ejusdem imagines impressae quae inter fideles diffunduntur, praevidentes id causam fore ut fideles ipsi querantur ac murmurationes efferant, quasi decepti hucusque fuerint in colenda imagine, quam modo reprobata audirent. Hinc urgent declarationem quae anxietates hujusmodi dispellat. At vero Eminentissimi Cardinales una mecum Inquisitores generales quibus res delata est, hujusmodi recursum ac querimoniam solido fundamento destitutam agnoverunt prout etiam Amplit. Tuae perspectum esse debet pacato animo memoratam epistolam expendenti. Ibi namque nec vola nec verbum occurrit relate ad formam simulacri seu imaginis quae Issolduni veneratur, proinde perperam conjicitur ipsam proscribitam damnatamque fuisse. Quod voluti Pontifex, expressit; scilicet mandavit ut in posterum simulacra seu picturae cultui dicandae aliam formam prae se ferrent, quod quidem justis de causis factum fuisse nemo ibit inficias. Sed nullo jure argui posset id ad imaginem Issolduni, quae jam a pluribus annis colitur, referri.

.....

Haec innuisse sufficiat Amplit. Tuae ut probe intelligat quae fuerit super hujusmodi negotio S. Sedis mens ac propositum, utque ea qua praestat prudentia dubios anxiosque recreet eosque in proposito verae pietatis ac devotionis erga Deiparam Virginem confirmet. Caveat nihilominus ne hujusmodi responsio in vulgus edatur  
Post haec inpenos animi mei sensus Amplitudinis Tuae testatos volo eique fausta omnia a Domino precor.  
Ampl. Tuae

Romae die 14 Aprilis 1875.  
addictissimus uti frater  
C. Card. Patrizi

You will gather then that the Issoudun statue model, having been judged unobjectionable, may be held on to for the homage of the faithful wherever it is to be found, whether in churches or elsewhere. It is only in relation to the future, "in posterum" and with regard to public worship alone, "cultui dicandae", that the statues should conform to the new model for our Association approved by Pius IX on the 29th of April last. As for the older models which are a reproduction of the lovely Issoudun statue, one can always spread, and promote them for private worship since they have not had any prohibition slapped on them: "Ibi namque, nec vola nec verbum occurit relate ad formam simulacri seu imaginis quae Issolduni veneratur, proindeque perperam conjicitur ipsam proscriptam damnatamque fuisse." Given this solemn, authentic, official declaration, it is, therefore, particularly regrettable that this phrase was released into the public domain: "Bisogna distruggerli", they should be destroyed, since it is the opposite which holds.

There you have the facts, Rev. Father, concerning this important issue. For now you will agree with me that it was a mistake in this manner to place the Pope in opposition to himself. What need was there for this? As well, what was to be gained for the faith and piety of the faithful? What indeed? Here we have the Sovereign Pontiff, through authentic documents signed by him, bestowing privileges, setting out the true facts, recognizing and sanctioning a devotion, determining its meaning and limits. It might please such and such a one on the basis of a third party's statement, or a word passed in conversation, to attribute a contrary statement to the Pope and present him publicly in open, 'flagrente' (*flagrant*), contradiction with himself, and all this following the proclamation of his infallibility! There you have what scandalizes the weak and makes the ungodly rejoice.

Please accept, Rev. Father, my respectful good wishes in C.J.

J. Chevalier, MissduSC, Sup.

AMSCJG.

18751105 X

Council Meeting, November 5, 1875

Change in the Council.

The Very Rev. Superior General's Council was elected for a three-year term following the retreat in September 1872, and this year it is necessary to have a renewal of membership.

The Election of Four Assistants.

On the 5th of November the Very Rev. Superior called together a chapter which chose as assistants or counsellors: Frs. Piperon, Vandel, Guyot, Jouët.

The Congregation of Bishops and Regulars having requested that the number of assistants be chosen, it was decided on September 17, 1874 in a general meeting of the Congregation's professed priests that the number should henceforth be four.

J. Chevalier, MSC.

Ch. Piperon, MisduSC, Vic.

Vandel, MduSC.

**Article 470**

*To Father Victor Jouët, MSC, Rome.*

L 18751124

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Issoudun, November 24, 1875

Dear Father,

Many thanks for your kind letter which pleased us all. When all your undertakings are finalized, we shall take a decision. I am forwarding a letter from Mr. De Molder; see what you can do. But be cautious. Nothing new otherwise. My regards to all for whom you think they are appropriate.

Wholly yours in CJ.

J. Chevalier, MSC.

**Article 471**

*To Father Victor Jouët, MSC, Rome.*

L 18751126

Issoudun, November 26, 1875

Dear Father,

Your second letter came just now.

1. Many thanks. I await your recommendations. It looks as if the Lord wishes us to be at Propaganda. We shall agree on lodgings for 130 francs (*about 415 euros*) a month if you do not find a better prospect.
2. You might perhaps go and see Monsignor Montault asking him to keep his mouth closed, telling him that what has been reported to him about trickery in regard to a legacy is a cock-and-bull story, and we are facing no judicial process. This is a fact because the complainant has disengaged, without getting in touch with him, from what we can gather about the L. business.
3. I am forwarding the letter (I sent, see above) to the Polish priest. You can decide for yourself in Rome what use you can make of it. This Polish priest has answered me with an inconsequential letter in which (without proof) he maintains his views. It is pathetic having this kind of debate with characters like this. He sends me the Memorare of the Rome Association, cleansed, he says, (of errors) by the Congregation of Rites. I replied that ours was approved and indulged by the Congregation of Rites, adding: What conclusion do you want to draw from this? That Pius IX was wrong, superseded his rights, and that the Sacred Congregation re-assessed the situation? You would not dare to say that.

If you can do so, try and clear up this issue, but be prudent. I do not deny that if the occasion arises for offering a golden rose, you could get some privileges.

4. If there was any way to make the Scalsis favourable to us, it would be a good thing, but very difficult. (*See previous letter about the Rome Confraternity.*) I would like to think that they no longer have the pretence that we do not have the right to enrol members from outside the Archdiocese of Bourges and grant them indulgences. Try shrewdly to find out where things are in regard to this issue. I hope the letter from the Archbishop of Bourges to the Cardinal responsible for Indulgences, or the briefs to be drawn up, will produce a result.

5. Bring again to the notice of Bishop de Luca our request that three months be given over in the Novitiate to priests who wish to enter the Novitiate, this permission having expired since the end of May. They would not be admitted to vows until they had spent one year in the Society.

6. The approval for the production of the Annals has not yet been sent on from Bourges. The Annals will be forwarded to you.

All goes well here.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

7. I am forwarding Sister Talbot's letter; in my reply I am sending on my letter to the Polish priest.

#### Article 472

To Father Victor Jouët, MSC, Rome.

L 18751128

Issoudun, November 28, 1875

Dear Father,

We are of the view that you follow the advice given to you. Rent for one year the lodgings offered to you at 130 francs a month in the fourth sector. (*This description of the particular part of Rome is vague; for Paris one knows more clearly what the first, second, arrondissement means.*) Put in place the essentials for 6 or 7 people to live and eat there. Fr. Miniot is totally useless. In Rome he would do more harm than good. He has half-baked ideas about an ideal community which he will find nowhere, and a narrow outlook and somewhat at cross-purposes. Accordingly, he is in no way suitable.

*François Miniot, 1830-1903, was ordained at Bourges with Piperon in June 1854 and became a member of the MSCs in July 1867, perpetually professed September 27, 1969. Following various postings, being twice Rector of the 'Petite Oeuvre', Little Work, by August 1875 he was in Issoudun, hence Jouët's suggestion of his name to Chevalier. Despite Chevalier's dismissory letter, Miniot did go to Rome in April 1876!*

Fr. Guyot thinks that Fr. Ramot, with his precipitate movements which resemble the dancer of St. Gui, wouldn't be suitable either.

*The reference is to a neurological condition featuring brusque, involuntary movements. Ramot, 1846-1928, was assistant Novice Master to Guyot at this time and would replace him.*

There remains Father Ariens who would be best for this posting. I shall give serious consideration to him, inculcate in him a spirit and liking for our Society which he already has, and then we shall see about it later.



*Ariens, a Dutchman, came to the Society from the Dutch diocese of Roermond for which he had been ordained in 1845, becoming professed at Issoudun, April 30, 1875, going on to be Ramot's assistant Novice Master.*

Meanwhile lay down a solid foundation for our Roman house. Stay there as long as necessary, a month, two months, as the case might be. Fr. Vandel will go there to replace you, if it is necessary, and we shall let him know. Brother Charles hasn't made his profession yet, and it would be hazardous for him and for us, perhaps, to send him to Rome.

*Charles Bono, a Swiss from Berne, born 1831, ex-Jesuit brother, then working at the Issoudun secretariat even though a novice. Professed in 1876, he went to Watertown, USA, in October 1879.*

Ask the Saint Vincent de Paul Sisters (*as remarked already, Vandel's sister Léontine was a prominent member*) or Mademoiselle Koepper to find you a capable and good man who could cook and take responsibility for the running of the place. He should be the kind of man comparable to the likes of those who are with the Bocca della Verita Sisters. They might, perhaps, be able to offer you someone. I believe that a man like that from the neighbourhood who knows people and situations would be a thousand times more helpful. Nowadays, when communities are spread out, it is better to have employees in whom one can be confident and who are recommended and who are pleased to be with us. Proceed along these lines. Moreover, Brother Charles is very helpful at the office (*Issoudun*) and staying there he will continue to help us.

*Mademoiselle Koepper was a former parishioner of Vandel's at Nyon, now staying with Madame Caroline Courbally, 49 Quirinal St., Rome. Very absorbed in the 'Petite Oeuvre', Little Work, she died in 1881, February 28.*

Bishop de Luca has the latest copy of our Constitutions. He told me that he would examine them during his holidays and would make me officially aware of his comments, and the changes we would need to make so that the Constitutions, on being presented officially, would be less faulty. Have a word with him and ask him to get on with this work immediately.

Farewell, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

I am sending on to you a letter from Monsignor Druon (*to the Archbishop of Bourges*) and one from Madame Munster (*London; see 'Late But Not Too Late', passim.*) I have written to Monsignor Druon telling him that you are in Rome and that I sent you his letter.

J.C.

**Article 473**

*To Father Victor Jouët, MSC, Rome.*

Dear Father,

L 18751129

Issoudun, November 29, 1875

If you find that the new lodging is more convenient, you could take it. I find that 2 francs or 2 francs 50 a day (*between 6.50 and 8 euros*), coming to 12 or 14 each per week is dear. For one alone it would be little, but for a large number the amount is very steep. Try and see if it would not be more advantageous to do the cooking ourselves, finding a capable man. In any event, such a one would most likely be absolutely needed and then, if you were laid up, one or more... There should be an oratory where the Mass can be celebrated so that the young students do not have to go out. You will see to this. As soon as you are ready, send a telegram to us and we shall send off our young men to you. It is likely that Brother Thomas will accompany them. (*Six years later he left and entered the Carthusians.*)

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 474**

*To Father Victor Jouët, MSC, Rome.*

L 18751202

May the Sacred Heart of Jesus be everywhere loved!

Issoudun

December 2, 1875

Dear Father,

I received your letter and telegram. We were very pleased with the offer from Fr. Régis (*the Trappist procurator in Rome*) under a variety of headings:

1. The support of the Reverend Father which is weighty in Rome.
2. Great economizing.
3. Spacious lodgings, plenty of fresh air, a garden.
4. Assured religious life, very edifying example for our young men.

5. Normal supervision by Fr. Régis and his helpful suggestions.
  6. Library, etc., etc. This avoids going outside.
1. This activity seems helpful for our young men.
  2. They could study while walking.
  3. When it's raining they could take the bus.
  4. If over some months the set-up seems to be impractical, one is not far from Propaganda (*College*).
  5. We shall perhaps in this way prove satisfactory to Fr. Régis.
  6. On the supposition that the omnibus would cost more or less 0.50 centimes (*1.60 euros*) a day, this would at 200 francs a year still be advantageous.

In any event, dear Father, what you are doing and what you have done will be, or is already, approved. Act, therefore, for the best (as you see it) and do not be at all worried. While in Rome you might, perhaps, have some snapshots taken of the new picture in a favourable setting. Guillon hasn't finished (*the work*) yet.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC

**Article 475**

L 18751203

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, December 3, 1875

Dear Father,

My letter yesterday expressed our preference for St. Clement, and the Trappist Fathers, despite the distance. We continue to express our preference for it because of the great advantages we can identify with the place. If you, nevertheless, associate the place with serious drawbacks, act for the best.

I didn't get your letter until this evening. The St. Vincent Sisters, Issoudun, provided me with the magazine where that famous cure is recounted. We may, then, publish it with full assurance.

Wholly yours in C.J.  
J. Chevalier, MSC.

**Article 476**

L 18751204

*To Father Victor Jouët, Rome.*

Issoudun, December 4, 1875

Dear Father,

I am led to believe that if our young men become used to St. Clement's, that is the house which will be the most suitable in every respect. The issue of distance becomes negligible with the omnibus and, besides, our young men can take out their books and study during the journey. If you in the beginning can yourself stay at St. Clement's you could over some months or within a month, having experienced any inconveniences there, be on the look-out for another residence. You would always have the time. In any event because that which you suggest will not be available until January, do not come to any arrangement beforehand; that is our advice.

If you find it satisfactory at St. Clement's remain there as that would be the best; if not look elsewhere. In any event, I repeat, do what you can, and when you are ready quickly send me a telegram letting me know when our young men should be sent off.

Wholly yours in C.J.  
J. Chevalier, MSC.

Then with regard to our taking up residence in Rome, there is the very serious issue of economizing. We shall find this absolutely necessary at St. Clement's. As well, the question of neighbours seems to me a serious issue. Having women in the same quarters strikes me as being, at least, greatly inconvenient, if not a hazard (*moral*). There would be nothing like that at St. Clement's. Taking everything into consideration, then, let us pick first on St. Clement's and we shall see what happens after that.

**Article 477**

L 18751205

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 5, 1875

Dear Father,

You are the one who decides. Do your best; leave the Trappists, since there are very serious drawbacks there, and close in on the house suggested by the Reverend Superior of Propaganda (*College*). Meanwhile should we send on our young men straightaway or wait over until January? Brother de Mondion could go to join you, followed by Brother Barral, in the event that we must wait until the month of January for all the rest. Would you be able to lodge these two and where? I hope that you can arrange things to coincide with the Immaculate Conception; a lovely date and happy coincidence.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Our young men will impressively make their beds, look after their rooms, tidy the house and wash the utensils as a challenge. That's the way it should be! At St. Bridget's you will, hopefully, be advised about a suitable man (*help*) or indeed have recourse to Father Piraldi, the Oratorian, or either Mother Irène, Mr. Turgis, or Mademoiselle Koepper!

*De Mondion, a native of Sassay, near Chinon, went to Rome, returned to Issoudun, left the Society for reasons of health in 1878 to become incardinated in the Bourges Archdiocese. Pierre Barral had a varied career in the Society, Rome, France, Holland, Belgium, Austria-Salzburg, Barcelona, Quito, before disengaging in 1891 to found the Institute of Bethlehem in Switzerland, later called the Foreign Mission Society of Bethlehem, Switzerland, and in addition he founded the Bethlehem Missionary Sisters.*

**Article 478**

L 18751211

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, December 11, 1875

Dear Father,

We received your telegram and letters. Many thanks. Our young men will leave next Monday at 7am and arrive in Turin on Wednesday at 4am, having stayed over at Lyons on Monday night. They will go straight on from Turin through Genoa. I believe that there is a departure from Turin at 5 or 6am which means that they would arrive in Rome most likely on Thursday morning.

You could map out their journey from Turin to Rome since you are familiar with the route; it is a serious consideration since these young men will be ill at ease. (*Chevalier uses the word 'children'!*) Young de Mondion is not well; he will leave in a couple of days; he will take with him the golden rose which will not be ready until Thursday morning. Since he will go on the express train, let me know what route he should take. Fr. Ariens will not be going to Rome, and who can we send to the Novitiate replacing Father Ramot since Fr. Guyot is never there? A big problem! Meanwhile stay by yourself in Rome with your young men. You will accompany them to Propaganda and bring them back. But during the lectures you can disengage from being with them, and might ask the Superior to make over to you a little room where you could work during the lectures; he will not refuse you. You might at 11.30 dine with the Brothers at the Paoli residence (*Palazzo*) and that would be ideal. In these circumstances, our installation at St. Clement's would be a blessing.

Let me know all the criticism or questionable brothers we have in Rome and what is said about us and our little Society. It is good that I be kept informed about everything. Have no fears.

I shall ask our young men to send you a telegram from Turin or Genoa on Wednesday letting you know what time they will arrive in Rome. The Ledoux case (*legal*) ended last Monday. Our victory is complete; they keep their house. Father Ledoux was in denial about his letter which you copied, etc., and the sisters likewise, etc. Here is their verdict as signed by them: "...the undersigned personages declare that during the discussions which took place between them, it has to be clearly affirmed that not the slightest reproach should be levelled at Father Chevalier in this matter in relation to tact, the requisite safeguarding of his obligations and requirements and that in particular nothing justifies the accusations of irresponsibility which had been so wrongfully levelled against him.

Bourges, December 7, 1875.

Signed: Ancillon, A. Petit, D.C. Mingasson."

We shall let them forego the cost of 4,000 francs (*about 12,765 euros*) out of considerateness and 2,000 francs for renting their room as an office. That's that. So much to be thankful for!

Would you kindly give the enclosed letter to Fr. Régis and make his acquaintance.

Wholly yours in C.J.  
J. Chevalier, MSC.

Sister Henriette is looking for the list of the young girls who won awards for persevering with their catechism lessons so that they might be enrolled. Pray for me.

*Célestin Ramot, born in 1846 at Bard les Pesmes, came to Issoudun from the Besançon diocese for which he was ordained in 1870. First assistant in the novitiate, he then became Novice Master and, when religious were expelled from France, he went from Saint-Gérard to the Low Countries before leaving for Watertown, USA, in the Summer of 1881. He returned for the 1891 Chapter, following which he went to Glastonbury. He died at Asse, Belgium, May 24, 1928.*

**Article 479**

L 18751212

*To Fr. Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, December 12, 1875

Dear Father,

For the time being only Brothers Berthon, Postal and Barral will be going to Rome. Brother de Mondion is exhausted; I hope he will be able to leave in 8 days with the golden rose. Whose are the names which you want to engrave in this golden rose? Our young men will each take a travelling rug (blanket) with them. The action of the Vanves women (*sisters*) such as it has been carried out is pointless and very menacing for Sister Arsène. One must warn her.

Wholly yours in C.J.  
J. Chevalier, MSC.

**Article 480**

D 18751212 A

*For Brothers Berthon, Postal and Barral on their way to Rome.*

Change of trains.

At Saincaize leave for Lyons at 11.30

Sleep overnight at Lyons

Tuesday leave Lyons for Turin, 12, 29

Change at Ambérieux: leave at 2.38pm for Culoz

Change at Culoz; leave at 9.39pm

Pick up at Chamousset, 8.6pm, Brother Barral

Chamousset, fourth station after Chambéry

Arrival at Turin Wednesday 4.45am

At Turin station find out the departure time of the train for Genoa and Rome through La Spezia

If you are spending sometime in Genoa awaiting the train's departure go to the Capuchin monastery and ask for Father...

**Article 481**

D 19851212 B

*Letter of recommendation for Brothers Berthon, Postal, Barral on the occasion of their journey to Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, December 12, 1875

We commend to the good will of Authorities Messrs. Berthon, Postal, Barral, members of the Society of the Missionaries of the Sacred Heart, travelling from Issoudun to Rome.

J. Chevalier, MisSC, Superior.

**Article 482**

L 18751215

*To Madame Taulier.*

Issoudun, December 15, 1875

I am grateful to you, my dear child, for letting me have your news. I am praying earnestly for you; do not give yourself over to worry; I know your state of soul and I am answering your greetings. I also pray for your dear husband and your darling little children. Raoul must be already grown up and your little one very cute and gentle. No, I have not at all forgotten my little missionary; I always relied on her. If your son could replace you and enter our Congregation one day that would be perfect. Has he a vocation to the ecclesiastical life? Or is he, to say no more, always a good little Christian?

Why have you not come and settled down in Issoudun? I am always hoping you might do that.

Meanwhile, I bless and declare myself wholly yours in C.J.

J. Chevalier, MSC.

**Article 483***To Father Victor Jouët, MSC, Rome.*

L 18751221

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Tuesday Morning  
Issoudun, December 21, 1875

Dear Father,

I thank our good scholastics for giving me news of themselves. We pray for them very much. Brother de Mondion has left for Paris and from there to Rome. He is taking the golden rose.

Mr. Burnet forgot to put on it the initials of Our Lady of the Sacred Heart. It is a pity. The Archbishop has seen it and thought it marvellous.

His Grace would like you to present it before Christmas. This seems to be rather unlikely because Brother de Mondion will not get to Rome, allowing for the possibility that tiredness may force him to stop over during the journey, before 10am on Friday.

Cheerio, dear Father.  
Wholly yours in C.J.  
J. Chevalier, MSC.

**Article 484***To Father Victor Jouët, MSC, Rome.*

L 18751225

Issoudun , Christmas Day

Dear Father,

1. I am amazed that you haven't received the proofs. It was I myself who sent them to you eight days ago. Yesterday I sent them on again to you.
2. Brother de Mondion needs special care. The upper areas of both lungs are already affected. Keep this in mind.
3. If the climate does not suit him and his health continues to deteriorate, he will have to return.
4. Hurry up with the contributions for the Annals. We are going to be late again. The subscribers are complaining.

Cheerio. Wholly yours in C.J.  
J. Chevalier, MSC.

**Article 485***To the Archbishop of Bourges' Secretary General.*

L 18751227

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Issoudun, December 27, 1875

Mr. Secretary General,

I hasten to send you our Christmas collection: it comes to 115 francs (*roughly 367 euros*).

Here is the list of our professed scholastics who have left to study in Rome: Messrs. de Mondion, Berthou, Postal, Barral.

I received an ordination letter signed by the Archbishop stating that Claude Hériault received the four minor orders on the Saturday of the fourth week in Lent. This is a mistake. Our young confrère, through a misunderstanding, did not go to the ordination. Please accept, dear confrère, my good wishes in C.J.

J. Chevalier, MSCJ.

*C. Hériault was ordained to the priesthood two years later, February 24, 1877, at Bourges. He remained a curate in Issoudun until Chevalier's death, and died there on April 18, 1925.*

**Article 486***To Father Dom Régis, Procurator for the Trappists, Rome.*

L 18751231

*Undated; likely  
December 1875*

Dear Father,

I have come to know with the utmost pleasure of your kindness to us; I am at a loss to express my gratitude. Be so good as to continue with your kindness and care since more than elsewhere we need such in Rome. Be a father and adviser to our young men. Your understanding, experience and help will be of great service to us.

We gratefully accept the lodgings which you have so kindly placed at our disposal for the sum of one hundred francs a month (*about 319 euros*). You are providing us with a very worthwhile offer in respect to prayerful conditions and being settled in quietly, peacefully and economically. Bless you!

Please accept my respectful regards in C.J.

J. Chevalier, MSCJ.

**Article 486 a**

*To Cardinal Franchi, Prefect of Propaganda, Rome.*

L 18751231 A

Issoudun  
*Undated, possibly  
late December 1875*

Your Eminence,

During the visit made to you during the month of April this year by Monsignor Druon, secretary to Archbishop de la Tour d'Auvergne, asking on our behalf that some of our scholastics be given permission to follow the theology courses at Propaganda (*College*), you were so kind in replying that this request would not create any problem.

Now about to carry out this project, we come to submit it to your approval. A number of our professed religious, not yet priests, are ready, under the supervision of two priests from our Congregation, to leave for Rome to settle in and follow as external students the courses at the Propaganda Seminary. We humbly ask Your Eminence to let us know if there are other formalities to be met with regard to our taking up residence in Rome.

Please accept my deepest regards as I have the honour to be your very humble and devoted servant...

J. Chevalier

## 1876

**Article 487***To Father Victor Jouët, MSC, Rome.*

L 18760102

Issoudun, January 2, 1876

Dear Father,

Your kind letter together with that for the Archbishop came this morning. I know your audience. It's marvellous! May the Lord be blessed! I thank you for your good wishes, and our dear scholastics for theirs. I offer all of you my own. I shall write more at length later. I am very busy at the moment. I ask for your considerateness and goodwill. I greet you all. I command dear Brother Berthou to write better when sending us his news, dear Brother de Mondion to behave more satisfactorily, Brother Postal to be less distracted, Brother Barral to be less light-headed.

Cheerio, dear Father. Totus tibi in C.J.

J. Chevalier, MSC.

18760301 X

Council Meeting, January 3, 1876

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel and Durin, Bursar.

The project of a foundation at Caussat near Bordeaux.

The Very Rev. Fr. Superior read several letters to the Council proposing a residential foundation at Caussat in the Arcachon basin, Bordeaux diocese. It was decided that, as the offer made and the conditions laid down presented advantages for the Congregation, a priest should be sent there to avail of fuller information and that there might be the likelihood of taking on the projected foundation.

Ch. Piperon, MisduSC

J. Chevalier, MSC.

Vandel, MduSC.

**Article 488***To Father Victor Jouët, MSC, Rome.*

L 18760105

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, January 5, 1876

Dear Father,

1. Thanks for your letter. You were very kind looking after Brother de Mondion.
2. Offer the Fr. Rector a little gift. It would be very nice.
3. With regard to approval for our Constitutions I am not sure if it isn't too soon to be getting in touch with the Bishops again. Bishop de Luca told me that he would himself revise our Constitutions and share his comments with us, which we should take into consideration, and following that the Congregation would approve them more smoothly. Find out if he will be willing to do this.
4. I fear a new storm is breaking concerning the issue of Our Lady of the Sacred Heart. Everything you mention is not a good omen. Let us play things down in Rome, I beg you. There is too much causing a stir with the golden rose. Why this presentation of financial sums in the Rome newspaper twice, in Le Monde, the Universe, etc.

All this emphasis in the press creates jealousy, alienates the good-will of other Congregations and makes people become bored (*annoyed*) with us. Do not forget our motto: *Ama nesciri et pro nihilo reputari!* I ask you, I implore you, to see to it that there is no longer any gossip about us. Our indiscreet zeal has done us a lot of harm, and has, one may say, been the cause of all our problems. Be prudent, prudent, prudent and do your utmost to see to it that there is no longer attention focused on us, and we can be left in the shade. By concentrating on our virtues, our self-effacement, our humility our regularity, the Sacred Heart of Jesus will reward us.

Cheerio, dear Father.

A thousand good wishes to our dear and well-loved little confrères. Totus tibi in C.J.

J. Chevalier, MSC.

18760109 X

Council Meeting, January 9, 1876

In attendance: Very Rev. Fr. Superior, Fathers Piperon and Vandel.

The admission to orders of Brothers Angereau, Hériault, Lanctin, Ignace Grom and Mètayer.

1. It was decided at this meeting that two of these Brothers could be put forward for ordination next Lent: first Angereau for the priesthood, second Hériault for minor orders and the sub-diaconate, third Brothers Lanctin, Ignace Grom and Mètayer for minor orders.

The Archbishop of Bourges would be asked to decide the time and place of the ordinations. If His Grace thought it convenient that this ordination should take place at Issoudun in the Church of the Sacred Heart, those brothers being ordained would come from Saint-Gérard.

Dismissal of Fr. Albert as Director of Youth Work.

2. Discussion followed about the difficulties which have arisen between the committee of the youth work and Fr. Albert. The good Father having handed in his resignation, it was agreed that the members of the committee should be consulted about providing a chaplain for this work. It was also agreed that Fr. Albert, since he no longer had responsibility for the youth work, would not receive for his services from now on more than three hundred francs for his family, and could not demand more for his work or service. If a member of the Congregation's work and activities results in some financial rewards it must be available to the Society.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 489**

*To Father Victor Jouët, MSC, Rome.*

L 18760110

Issoudun, January 10, 1876

Dear Father,

I sympathize with you; I feel for you because of your tiredness. I should like to send Father Ramot to Rome, but Fr. Guyot is against it. He believes that it is absolutely necessary that he should be at the Novitiate, saying that he is the only one who is suitable for this very important work, and that Fr. Ariens is not the right man for the Novitiate, etc. Write to Fr. Guyot, share your views with him. I sent him your last letter. If Fr. Ramot cannot be made available to you, something which seems certain at least for now, I can only see Fr. Ariens as a possibility. What can one do? You (*Jouët*) try to start and bring about something and then you will return because your absence from Issoudun leaves me with an excessive amount of work which makes life very difficult for me.

Fr. Guyot did not seem in favour of Brother Thomas going to Rome; Fr. Ramot held the opposite view more or less. What is to be done? My God, what a predicament I find myself going through! I think that you could release yourself from accompanying the young men (*to classes*). You could ask the brightest one (*of the students*) to take (*lecture*) notes and on returning home go over them. This is how it's done at the Bourges major seminary and elsewhere... It would be best to do so while awaiting something better. A young Italian priest, 30 years old, assistant curate at... (*nothing given in the original*), excellent in every respect, has asked to enter our Society; could he not be accepted in Rome as a novice? He could take lectures and be very helpful. Write to him; this is his address. Our good Father Sauret died on the first Friday of this month, his death like that of a saint; you can get the details from Fr. Ramot.

Mademoiselle (*Sister*) Guichard de Choisy from Marseilles again asks if we would definitely agree to accept her and her community which becomes more and more thriving. She will carry out, so she says, whatever we ask of her. She feels drawn to the Sacred Heart, would accept our Constitutions, take on the title of Missionary of the Sacred Heart and place herself at our disposal in every way, even with respect to going abroad. Look after the photographs yourself. Fr. Albert in his work with the youth group (*Jeunesse*) creates further problems for us. Pray unceasingly.

Cheerio, Father.

Wholly yours in CJ.  
J. Chevalier, MSC.

*Fr. Theodore Ariens went to Watertown, USA, and left from there to enter the diocesan priesthood in Connecticut in 1879.*

*Sauret was a priest of the Clermont diocese, professed on September 20, 1874. He died at Saint Gérard-le-Puy on January 7, 1876.*

**Article 490**

*To Victor Jouët, MSC, Rome.*

L 18760112

Issoudun, January 12, 1876

Dear Father,

Calm down, be at ease with yourself as I have no intention of even directing the smallest reproach to you. It is not you on whom the responsibility for correspondence with papers rests. I know very well how things can happen. My confidence in you, believe me, is unlimited, absolute, without reserve. You are my right-hand man and the man of my heart. The situation



with regard to Brother de Mondion (*his health*) greatly worries me. See to it that he returns as soon as possible without prejudice to his health situation. I am very busy.

Cheerio. Wholly yours and to all of you in C.J.

J. Chevalier, MSC.

You will get an answer about the pictures. Fr. Durin is away.

18760116X

Council Meeting, January 16, 1876

In Attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel.

Admittance of Brother Thomas to vows.

The Very Rev. Fr. Superior read a letter from Fr. Ramot about the novice, Brother Thomas. The good Father wrote approvingly of this novice and noted the serious efforts he made and his great good-will, placing no opposition to his admission to vows. It was decided to admit him to profession and send him to Rome for his theological studies.

Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 491**

L 18760117

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 17, 1876

Dear Father,

1. We are terribly late with the January Annals. All haven't been sent out yet. Send me straightaway your contributions for February which will soon be with us.
2. You should have received my letter about Brother de Mondion. He should return as soon as you consider it appropriate.
3. Brother Thomas has been accepted for profession. As soon as this takes place, he will go to Rome. You will be a good tutor for him. There is the need for him to be firmly dealt with and not to be manipulative.
4. Fr. Albert has handed in his resignation as director of youth work and Fr. Piperon will replace him for the time being.
5. Nothing else new. Everybody is well.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

The house with a ground floor at 200 francs a month is too dear. (*Roughly 638 euros.*)

**Article 492**

L 18760120

*To a "kind and esteemed Monsignor", most likely the Vicar General of Bourges, Druon.*

Issoudun, January 20, 1876

Dear, kind Monsignor,

I have come across in our archives a copy of the letter from the Cardinal Prefect of Indulgences and a copy of the Archbishop's reply. I sent both on immediately to Fr. Jouët who replied that the new Prefect, Cardinal Oreglia, was well disposed and, if the Archbishop of Bourges took direct charge of the matter of the Association and the Statue, we would straightaway attain our objectives. It will be very easy to unify our Blessed Sacrament society with that of the diocese. Come among these ladies on a Friday. Let me know beforehand and everything will take place as you wish. If you cannot come, and this would disappoint me, write a letter to the lady-president outlining your proposal and views and the reply will be favourable.

Many thanks for your kindness, devotedness.

Please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

18760123X

Council Meeting, January 23, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Píperon.

No issue was considered. It was a simple get-together.

J. Chevalier, MSC.

Ch. Píperon, MisduSC.

Vandel, MduSC.

**Article 493**

L 18760127

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 27, 1876

Dear Father,

I received both your letters enclosing the items. I await the third. I read with the keenest of interest what you had to say about the golden rose (*see above*). Many thanks. Do not kill yourself; take care and look after yourself. We are awaiting Brother de Mondion; he is due to be here next Saturday. Brother Georgelin could not take over in Rome, especially in your absence, the direction and supervision of a house. He would be better than nothing. Fr. Vandel said to me yesterday that since he had come to know Fr. Ariens he appreciated his worthwhile qualities. He is, he said, flexible enough, willingly gives up his opinion to place himself on the side of his superiors. Brother Thomas will arrive (*in Rome*) next week. I am sure you will be a good tutor.

I have had a letter from Fr. At (sic), Sacred Heart Missionary, Toulouse; he is very well disposed. He is in Rome for the break-up, attached to the Montauban house where Fr. David is also. These latter wished to be associated with us. I think Fr. At might be at the French Seminary. Call on him and thank him on my behalf. Bishop de Luca appears to hope that they will join us.

We are getting the Rome paper; the subscription ends in February. You could get it first and then send it on to us to avoid two subscriptions.

All the confrères send you good wishes.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18760130 X

Council Meeting, January 30, 1876

In attendance: Rev. Fr. Superior, Frs. Vandel, Píperon, Durin, Bursar.

Brother Verdier.

A problem affecting Brother Verdier, a novice from the diocese of Clermont, came up for consideration, with regard to his background. The Council thought it best to leave it to the wisdom of the Novice Master to make a decision on this issue.

Brother Delimoges to be Father Durin's helper.

Fr. Durin asked the Very Rev. Fr. Superior for someone to help in the bursary. It was thought, in keeping with the view of the Bursar himself, that Brother Alexandre Delimoges could help with correspondence.

A Petite Oeuvre (*Little Work*) in Rome.

It was agreed that a Petite Oeuvre would be helpful in Rome and have great advantages.

J. Chevalier, MSC.

Ch. Píperon, MisduSC.

Vandel, MduSC.

**Article 494**

L 18760131

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

*Undated, likely end of  
January, 1876*

Your Grace,

Father Albert went to Bourges yesterday asking to be made a parish priest in the Archdiocese. He said it was with Fr. Appé he had shared his confidences. If it would please Your Grace, I should like to share my thoughts about Fr. Albert with you. He is an ex-Dominican, and inconstancy belongs to the very depths of his nature. During the six years he was with us he never lasted more than one year in any work assigned to him, and this, with modifications added, still holds. The youth work of which he was the Director had a committee made up of the town's leading citizens. Acting independently of them, he so displeased them that they all handed in resignation notices to their President, the Count of Bonneval, recently. The latter told

me 15 days ago that Fr. Albert made working with him quite impossible given his volatile nature and authoritarian manner, and that it would be better if the work ceased or Fr. Albert withdrew.

Father Albert, aware of the problems he had created, suddenly decided to leave us under the pretext of family problems. We put to him some well-founded observations, telling him that: 1. His vows tied him to us permanently and only the Pope, according to our Constitutions, could dispense from them. 2. He had been involved in the purchase of Saint-Gérard and his departure would lead to very awkward complications. 3. He had imposed himself (that is the word) on the committee members of the youth work and made them buy a house at an exorbitantly high price; accordingly, his departure would compromise matters. 4. We should undertake responsibility for the welfare of his family.

The unfortunate priest, being as little religious as he is theologically weak, took no notice of our remarks. He would like, prompted by a concern for change, to become a parish priest. Other than the fact that he will not stay very long in a parish, we consider it a serious embarrassment for our Society, something which Your Grace will not be slow to appreciate, if he exercises sacred ministry in the Archdiocese. We have thought it to be our duty to inform Your Grace so that Fr. Albert will be given appropriate advice in the circumstances, that which His Grace's well-known wisdom will draw him to offer.

With deepest respect, Your Grace's humble and obedient servant and son.

*No signature.*

**Article 495**

*To Father Victor Jouët, MSC, Rome.*

L 18760203

Issoudun, February 3, 1876

Dear Father,

1. Brother de Mondion has returned and is suffering so much. The left lung is affected. You did the best thing sending him back. He is well on the way towards a serious lung condition; a well-known Parisian specialist, Mr. Guéneau de Mussy, did not hide it (*his condition*) from him! Pray and ask for prayers.
  2. Father Vandel is thinking of opening a *Petite Oeuvre (Little Work)* in Rome for the two Italians who have come forward. They would stay in Rome, he says, for 4 or 6 months, to make sure of their attitude, ability, vocation, and then they would be sent to Issoudun. By publicizing this in our Italian Annals, he thinks it would be a means of eliciting interest and financial support. Brother John would go along and be associated (*as a student*) with St. John Latran on under your guidance. Is this a possibility? What do you think?
  3. Father Ariens cannot arrive before Easter.
  4. I hear that you are fasting on Fridays and Saturdays. That is too much for your health. Act as at Issoudun. Look after yourself carefully and don't fall ill. Take good care of yourself and carry out what you have to do without overdoing things; the good Lord will, otherwise, take care of us.
  5. Do you know the reason for the present coldness of Bishop Manetti? Does his distancing come from the Pope? What has been said to him?
  6. As for the pictures, do what you can if you so wish with the Modena artist, but there are all the attendant risks and dangers. For the present we must avoid additional expense since it is frightening to note all the money we have spent one way or another on things which weren't needed. Keep in mind that we are 100 to nourish and be looked after every day.
  7. I received the snapshots from Rome of the new statue, well taken. Here again we must proceed cautiously. If Osimo cannot print what you want, it can be done in France.
  8. Do not get involved with any publicizing in Rome for the present as it would be dangerous. Keep quiet about the Our Lady of the Sacred Heart Association. Do not draw attention either to yourself or our undertakings. You might draw jealousy on yourself which would be very damaging to us. You must be extremely prudent.
  9. I am sorry that you have forgotten to visit Cardinal Pitra. If you haven't already done so, make up for this omission as soon as possible.
- Cardinal Pitra: Benedictine Cardinal since March 16, 1863, Bishop of Frascati, Head of the Vatican library.*
10. The Archbishop of Toronto is asking for Father Captier who was promised to him. Father Durin would like to take his place and go to America with Brother Mètayer to ascertain what chance there is of seriously setting up a foundation since Fr. Chappel cannot stay on his own too long in the interests of the honour and reputation of our little Society. What do you think about the Fr. Durin project?
  11. Thanks for your letter of yesterday which arrived too late as the Annals were already printed. The brief of the Holy Father to His Grace (*of Bourges*) can be found there (*in the Annals*).

12. For 15 days now things do not go well with dear Sister Arsène. Her head is 'swollen'. Mother Felicity and Fr. Morisseau have spoken somewhat seriously to her. In a little talk I gave them eight days ago I laid down the number of communions as is the practice in all communities: twice a week for postulants, three for novices and four for professed, without taking into account feasts of Our Lord and the Blessed Virgin. Good Sister Arsène took off saying that she was accustomed to communion every day and could not understand this regulation, etc., etc. I am forwarding one of her letters as a sample of what she is saying. If she remains much longer in this state of mind she will truly become a danger to the community. Totus tibi in C.J.

J. Chevalier, MSC.

*The context here is unavailability of daily communion, a liturgical state of affairs which would last until 1903. Sister Arsène Rime came from the Sisters of the Holy Name of Jesus to the newly-founded Daughters of Our Lady of the Sacred Heart, professed August 30, 1874. Having been first Assistant to Mother Françoise, she returned to the Holy Name Sisters, possibly not drawn to remain following such an issue as that of more frequent communion.*

**Article 496**

L 18760203 A

*To Brothers Barral, Postal, Berthou, Thomas, MSCs in Rome.*

Issoudun

February 3, 1876

Dear Brothers Barral, Postal, Berthou, Thomas,

I thank you for your letter which describes for me your life in Rome. All these details greatly interested me. Continue to give an example of regularity, piety, work, good will, being edifying, mortified, given to religious modesty. Pray continually for me. I embrace you in C.J., and bless you.

J. Chevalier, MSC.

**Article 497**

L 18760213

*To Father Victor Jouët, MSC, Rome.*

Issoudun

February 13, 1876

Dear Father,

1. The snapshots haven't yet arrived. While waiting for them I shall have the prayers printed; it's the best thing to do.
2. I am waiting impatiently for the contribution to the March Annals. We shall again be late, and that is a pity. The contents should be here a month before-hand. Hurry up the posting.
3. Look after yourself and do not burden yourself with more than you can undertake. Leave aside all that which makes you tired. I want you to make it a conscience issue.
4. Brother de Mondion is getting a little better.
5. I am of the same opinion as yourself: Sister Arsène's departure is truly a blessing.
6. What a crazy idea wanting to make a mitre of St. Sylvester into Our Lady of the Sacred Heart! The devil will again play around with us somewhat.
7. There is still talk about the departure for Lyons of His Grace of Bourges.
8. Yes, I believe that we should not hurry ourselves about having a Petite Oeuvre in Rome.
9. I would revise the Constitutions, but the time... I haven't a minute, or anybody to help me.

Everybody is well. Cheerio, dear Father.

My warm greetings to our dear little group.

Wholly yours in C.J.

J. Chevalier, MSC.

18760220 X

Council meeting, February 20, 1876

In attendance: Very Rev. Fr. Superior, Fathers Piperon and Vandel.

Brother Romain admitted to vows.

Rev. Fr. Superior read a letter from Fr. Ramot recommending Brother Romain for profession of vows. The reports provided by Fr. Master were excellent and, if his infirm condition is not an obstacle, the brother is accepted to make profession of vows for three years, granted no canonical impediment.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 498**

L 18760221

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 21, 1876

Dear Father,

1. Yes, I am impatiently waiting for your contribution to the March Annals.
2. The legislative elections are particularly bad all over in the first phase, but especially so in Issoudun.

*This election followed the proclamation of the French Republic, January 30, 1875. The election to which Chevalier refers took place on February 20, 1876, the results favouring Republicans, the 'radicals' in particular.*

Where can we go? I believe that we should think of America.

3. You did well not to answer Sister Arsène. It is a blessing that she left in this way.
4. With regard to our Constitutions, this is how I have changed things. Ask Bishop de Luca if it is alright like this: p66 Formula for vows. I put immaculata (instead of regina etc.) and instead of friend of the Sacred Heart, I put Sancto Joseph, protectore nostro. Page 48. At the bottom of the page, instead of "General Procurator" I would have "Bursar General"; then on page 46 where the Assistant Generals are mentioned I would include at the end of number 3, following "quales sunt" Procurator General, Provincials, etc., and on page 49 before "De Procuratore Generali" I would insert:
  - I. Procurator Generalis, qui Romae penes Sanctam Sedem res Societatis gerat.
  - II. Procuratoris generalis nominatio spectat ad Superiorem generalem de consilio Adsistentium. (This is how it is in the Marists' (OSM) Constitutions.)

On page 33 there is nothing contradicting what is on page 55. It is an explanation which has to be added. One must understand that if we are to set up a Novitiate sometime in America, Germany, wherever, the Superior General cannot be consulted about the admission of each novice or each professed. It necessarily follows then that the Superior General, with the consent of his Council, must grant to the Provincial or Novice Master of such countries the jurisdiction to admit or refuse admission to the Novitiate or to profession since the inconveniences of distance prevent the Superior General from being consulted and sending his decision.

The following are the corrections which I think should be added:

Page 34: After "qui tamen" I would add "de consensu Adsistentium hanc facultatem", etc. at the top of the page. Then at the end of number 6, I would place immediately following "ad majus Societatis bonum; sed Provinciales et Superiores Novitiorum, servatis servandis, in admissione Novitiorum agant de consensu ipsorum consiliariorum". Let me know as soon as possible if the foregoing is acceptable and if there are other corrections or improvements to be made. Bishop Gagnault has plates (*typing*), facilitating his corrections; I shall print out his copies and send them to each bishop.

5. There is much talk about the Archbishop of Bourges being transferred to Lyons. I believe quite firmly that we are going to lose him. What a misfortune for our diocese! May God be praised, none the less.
6. I have only received one consignment of photographs. Everybody is well. Take care of yourself. Do not be unwise and do only what you can.

Cheerio, wholly yours in C.J.

J. Chevalier

18760225 X

Council Meeting, February 25, 1876

In attendance: Very Rev. Fr. Superior, Fathers Piperon, Vandel, Guyot, Durin, Bursar.

The Issue of Foundations.

At this meeting there was a discussion about the Petite Oeuvre, Little Work, and the expansion of the Society. It was thought that the founding of a house in England, America, Holland or Belgium, with a Petite Oeuvre associated with the different foundations, would have great advantages for the advancement of our Society.

A Procurator General in Rome.

It was also agreed that the Society should have a Procurator General in Rome to safeguard its interests and deal immediately with the Congregations on all issues which affect the Society.

Father Jouët provisionally appointed.

Fr. Jouët, presently in Rome as Superior of the Scholasticate, was appointed Procurator General for the time being.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.

Guyot, MSC.  
Vandel, MduSC.

**Article 499**

D 18760225

*Meeting to deal with the eventual succession to Fr. Chevalier, Superior General.*

In this year, eighteen hundred and sixty-six, on the twenty-fifth day of the month of February, Very Reverend Fr. Chevalier, Superior General of the Missionaries of the Sacred Heart, Issoudun, together with Rev. Fathers Charles Piperon, Jean-Marie Vandel and Jean-Baptiste Guyot, Assistants, constituting the General Council of the said Missionary Society, in association with Fr. Victor Jouët, at present detained in Rome, came together at Issoudun, where they normally hold their meetings, in the mother-house of the Sacred Heart, to hold a Council meeting to which they unanimously invited Rev. Fr. Durin, General Bursar of the said Society. Having called upon the enlightenment of the Holy Spirit, the help of the divine Heart of Jesus, the intercession of Our Lady of the Sacred Heart and St. Joseph, friend of the Sacred Heart, the Very Rev. Father Superior put it to the Council that in anticipation of the need to preserve and assure the well-being and safety of the Society and its members, the responsibility for the faithful from his role as arch priest of the Issoudun parish did not permit the Very Rev. Fr. Superior to get away to a safe place if there was violent persecution, and it was agreed that if death or incapacity (which God forbid!) deprived the Institute of its venerated leader before a chapter could be summoned according to the regulations, the leadership of the Society would immediately and ipso facto be exercised by Rev. Father Victor Jouët, Procurator General of the Society, under the title of Vicar General, and, in the event of his inability it would be undertaken by Rev. Fr. Jean-Baptiste Guyot, Assistant, or, in the event of the latter's inability, by Rev. Fr. Fernand Durin, General Bursar, all in whatever place or position they hold provided they can exercise their freedom.

If it is impossible in the circumstances to have recourse to the Holy See, whichever one of these priests it is who is called to take over the Society's leadership in tragic circumstances should seek the approval of the Sovereign Pontiff who will be very humbly requested to provide approval and validity to the present meeting. Even in a situation where the supreme Pontiff would be absolutely prevented from ratifying what has been laid down above, the Very Rev. Father Chevalier and his Council enjoin, in virtue of holy obedience, on all the Superiors of the Institute's different houses, on all the priests and brothers, whether scholastics or lay brothers, to acknowledge as their lawful Superior him who will be chosen at the present meeting and to obey him with respect to everything which he will lay down according to the rules, until happier circumstances make it possible for the Very Rev. Fr. Jules Chevalier to exercise his authority once more, or for the General Chapter, lawfully called, to elect, canonically, another Superior General.

The present statement will be sent out in four copies, all signed by the Very Rev. Fr. Superior and the members who took part. One of these copies will remain in Issoudun without being placed in the ordinary file for decisions; another will be sent to Rev. Father Jouët in Rome, the third to Father Guyot, the fourth to Rev. Father Durin.

Given at Issoudun on the day and month noted above. Stamped for the Society:

Ch. Piperon, MisSC. J.M. Vandel, MduSC. Guyot, MSC. J. Chevalier, MSC, Sup.

**Article 500**

L 18760227

*To His Grace Jean-Joseph Marchal, Archbishop of Montreal, Quebec.*

Issoudun, February 27, 1876

Your Grace,

The latest elections must give us religious lively concern. We can hear the radicals shouting. Within a few weeks they will be in power and we know what they will do. Humanly speaking, within a period of time more or less far off, we shall be seriously threatened. You will favour me, Your Grace, as I put forward the prudent precautions which the circumstances would seem to suggest to us.

1. Fr. Chappel as ever is alone in America. Divine Providence has provided him with a chapel and suitable house in a large new town where there is a shortage of priests and there is not as yet a community. We are thinking about sending Fr. Durin there, at present Bursar at Issoudun, together with one of our professed scholastics, to prepare the way for a more plentiful emigration if the storm comes to pass. Fr. Durin is a disciplined man, virtuous, intelligent, knowing how to get by. I would ask Your Grace then, if you think it appropriate, to forward the enclosed letter to the minister.

2. Foreseeing the possibility where our Petite Oeuvre (*Little Work*), our novitiate and scholasticate, would no longer be feasible in France, we shall have to think about moving, during the turmoil, our diverse works either to England, Belgium, Holland, where we have many Associates and very good helpers. I had for this reason intended to send Fr. Durin, before he leaves for America to these different countries to provide for refuge homes in case of necessity.

3. If the radicals, as is likely, gain the upper hand, many communities will be dispersed and their property confiscated. We have properties of our own at Saint-Gérard, at the Petite Oeuvre and Issoudun; to secure them we are thinking about selling them to some dependable lay people in a formulaic manner (not really and truly), bringing us a lot of interest, through French non-nationals, e.g. an English, Belgian, German family, etc. Through their representatives the new proprietors would respect their 'properties', returning them to us as soon as peace reigned once more.

4. In the event that the situation is still more serious, we have drawn up a formula here enclosed which we are presenting to Your Grace. We should be pleased if you might tell us what you think of the contents of this letter.

I have the honour to be, with deepest respect, your most devoted son in C.J.

J. Chevalier, MSC.

18760302 X

Council Meeting, March 2, 1876

In attendance: Very Rev. Fr. Superior, Fathers Piperon and Vandel.

Postulants.

Mr. Leroy, aged 40, celibate, farmer, has been proposed by his brother, a priest of Cambrai diocese, as a lay brother. This postulant was gladly accepted for his piety and qualities.

The same day the Council considered and approved for admission to the postulancy Fr. Saint Ourins, curate in the St. Joseph parish, Paris, whose recommendations were excellent.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 501**

L 18760304

*To Fr. Victor Jouët, MSC, Rome.*

+

Issoudun, March 4, 1876

Dear Father,

1. Let us hope that things will not turn out as we foresee. The future as I see it is full of storms.
2. Could you ask Bishop de Luca if young men of illegitimate birth, orphans or not, could be taken into our Society without a dispensation from the Holy See.
3. Could you also find out from him if our scholastics need a dismissorial or exeat letter from their Bishop for sacred orders? The Archbishop of Bourges does not think so. His Grace is of the view that they can be presented for ordination without this measure. I myself favour the opposite view. I have until now always asked for a dismissorial letter. Clear up the issue, if it's possible; I believe that the Sacred Congregation of Bishops and Regulars can exempt.
4. Petition for an Indult which would allow us to have a Novitiate lasting but three months for those priests already trained who asked for it and with which we ourselves would be satisfied. The first Indult has expired.
5. An excellent 52-year-old priest, a curate in Paris, is entering the Society as a Novice. All the recommendations are good. Good wishes to our dear scholastics. My thanks for their kind letter.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Brother Angereau is at Issoudun; he will be ordained to the priesthood next Saturday, Brother Hériault to the sub-diaconate and Brother Mètayer to minor orders. Brother de Mondion is seriously affected in the chest. I am about to send him home to his family. Pray; again, goodbye.

*René-Louis Angereau, born June 14, 1852, at Chalonnes-sur-Loire, became a curate at Issoudun following his ordination at Bourges on March 11, 1876. Having been Bursar at Chezal-Benoît, he left the Society in 1877.*

18760312 X

Council Meeting, March 12, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel and Piperon.

Postulants.

Two postulants were put forward, one from Rome, the other from Laval. Since the information about them was not sufficient, the first was referred to the advice of Fr. Jouët (*in Rome*), and further information would be sought about the second.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

18760314 X

Council Meeting, March 14, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel and Píperon.

Profession of Brother Charles.

Brother Charles, having finished his Novitiate, was proposed for profession and it was agreed that he could make his vows as a lay brother for three years.

Vandel, MduSC.

J. Chevalier, MSC.

Ch. Píperon, MisduSC, Vic.

**Article 502**

L 1876315

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, March 15, 1876

Dear Father,

The curate from Paris is in the Novitiate. We are very pleased about this.

2. We are considering the acceptance of Mr. (*Fr. ?*) d'Aigueperse. He should meet his expenses and the cost of his journey to Saint-Gérard. That's all we are asking of him. He will not have to pay anything in the Novitiate. Find out what you can and see if he can accept (*the foregoing*). Have a word with Bishop de Luca about him.
3. What is happening concerning the Toulouse Sacred Heart priests?
4. Here is the Daniel prospectus.
5. I am waiting impatiently for the April Annals' copy. Try to send it always on to us a month ahead.
6. Yes, show the piece (*of writing*) which I sent you dealing with the election of the Superior General to Bishop de Luca to find out what he thinks of it.
7. It's disappointing that Sister Catherine Volpicelli in Naples has had her statue of Our Lady of the Sacred Heart changed. Father Ramière is involved in all of that. For the Rome Annals it is, obviously, a boost.
8. You should do as you think fit in facilitating the Propaganda lectures.
9. Yes, do not have more than half an hour's prayer in the morning, and arrange things as you mention.
10. See what you can do with Brother Antonio. You are totally free to act as you think fit in this matter.
11. I sent Brother Thomas' letter to the Bishop of Puy.
12. Yes, reply in the way you mention to Sister Eulalia about the blue rosary beads.
13. I haven't yet seen dear Fr. Sorin. I shall be very pleased to meet him, but I strongly doubt if he will sell his St. Brigid house. Try and find out.
14. You did well to lodge a protest against the pretentious editor of the Annals of His Holiness. This is an unbecoming manoeuvre. Track him down and challenge him. Write, if you think it opportune, to Rev. Father Ramière. It's best that you do this rather than me.
15. Ask a dispensation for Brother Romain, a lay novice who is illegitimate, that he make temporary vows for three years.

Everybody here sends you good wishes.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Look after yourself and get fit.



**Article 503***To Father Victor Jouët, MSC, Rome.*

L 18760316

Issoudun, March 16, 1876

Dear Father,

1. The Sacred Heart of Toulouse priests' problem is a sad one. Get in touch with Bishop de Luca to see to it that they do not take the title of Missionaries of the Sacred Heart to which they have no right, since their Constitutions, which I have, and their favouring brief, do not make them known other than as priest adorers of the Sacred Heart or Calvary priests. This is all the more serious as there is a confusing of them with us, and their divisions could be linked to us. For example priests in Tours said to Fr. Angereau, our confrère, that our Society was about to be suppressed because of scandals, and that there were splits among us and the matter was reported to Rome. From the information they had, they were referring to the Toulouse Society.

2. Brother Angereau was ordained to the priesthood on Saturday; he will be a curate in Saint-Cyr until something better comes along. Brother Hériault is a sub-deacon and Brothers Mètayer and Lanctin in minor orders.

*Louis-Arthur Lanctin was a native of Issoudun; ordained at Bourges June 15, 1878. In the closing years of Chevalier's life he was elected Vicar General of the Society at the 1900 General Chapter, succeeding him as General from 1901 to 1905, later becoming French Provincial. He died in his home town, Issoudun, on June 28, 1928.*

3. Try and find out if there are any advantages to be had if our little Society was in dependence on Propaganda; what initiatives should be undertaken?

4. The Scalsi issue is serious. It was fitting that Pius IX, who is our Superior and Founder, should be pleased to confer on us responsibility for the Church of the Sacred Heart in Rome, we who are the official Missionaries of the Sacred Heart approved by him. It was only to be expected. Our situation, then, is rightly proper and this church would appropriately become the centre of the Our Lady of the Sacred Heart Association. Look at things, sound out matters, speak and act in this sense, but always with prudence.

5. Yes, indeed, spread as much as possible in Italy our new image. Act without having any airs and become the heart of this operation without placing yourself too much in the forefront since we must be particularly prudent.

6. The Frascati priest could be very helpful to us, Mr. Vuillaume and several others, perhaps!

7. I immediately brought the first articles for the April number (*Annals*) to the printer; send the remainder as quickly as possible.

8. The state of France provides lively concerns to worry about. I am very apprehensive about the future. The constitutional assembly gave way to the Girondins, and soon it will be the turn of the Jacobins. MacMahon is another Louis XVI; he is weak, going from concession to concession. Finally, God watches over us.

9. We shall proclaim the Act of Consecration of Africa to Our Lady of the Sacred Heart on Sunday.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I sent Brother Thomas's letter to the Bishop of Puy.

**Article 504***To Father Victor Jouët, MSC, Rome.*

L 18760326

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Issoudun, March 26, 1876

Dear Father,

I sent on your letter to Monsignor Druon immediately, but he has been in Paris with the Archbishop for the past ten days; I do not know when he will return to Bourges. Fr. Cloq, whom I know for the past 23 years since I was a curate in his home town (*Aubigny*), is a very dignified priest, exaggeratedly self-regarding, projecting himself as a superior person. While no more than a curate at Levroux, he left his parish, without warning the authorities, to enter the Jesuits. He stayed with them for two or three months, and then left. On returning to the Archdiocese of Bourges, he tried to set up a Catholic printing works at Vierzon in which women were numerically prominent. After what became a fiasco, he went to Paris where he tried to set going an enterprise and magazine for the Missions which, like the printing press, also collapsed. He wrote about indulgences; Rome placed his book on the index. He was involved in controversy with everybody.

He is a schemer (*more colloquially in English an "operator"*) who needs to be challenged because of his judgment. I thought he was pious and zealous; it is the opinion, so it seems to me, His Grace (*the Archbishop*) has of him. Since I was in no way asked for my view, what I have said above is for you and Bishop de Luca, if you consider it pertinent, and with the discretion you can rely on.

The issue concerning the Bishop of Marseilles is odd. I should like to know what happens. Like you I would prefer Father Miniot to remain on in Rome, but he is creating obstacles because of his mother. Write a word or two to him directly. The issue of the paintings has worked out very well. Make out the agreement among yourselves or Mr. Georgetti. The Bishop of Puy has sent on an exeat for Brother Thomas and hands over to the Archbishop of Bourges his jurisdiction over the subject. It will be the Archbishop of Bourges who will grant the dismissorial letter when you will need it. (*The reference is the acceptance of canonical suitability for ordination.*) It would be ideal if we were ever to be installed in the Rome Church of the Sacred Heart. Let us hope and pray. You did very well to get rid of Mr. d'Aigueperse.

I am delighted to hear that Bishop Mermillod is at this moment in Rome; he could be very helpful to us for the success of all our undertakings. Relate to him as best you can and make the most of your opportunities in relation to the Holy Father or the Cardinals, either with respect to Our Lady of the Sacred Heart and her Association, or with reference to the Toulouse priests of the Sacred Heart. If the Sovereign Pontiff advises them to unite with us, it's that which would be best. One of the priests from the Toulouse house, presently preaching Lenten services at the Trinity (*Church*), Marseilles, has asked to come to us. I replied sending on all the information he wanted. Otherwise, I am sending you his letter; hold on to it. Mention this to Bishop de Luca. Fr. Blanqual's idea to go into the Toulouse house and take it over is wrong and dangerous. He should come among us first of all, and the grace of the Sacred Heart will have an impact on the others as is proved by the enclosed letter!

I am not sure if we have any colour snapshots of the completed new model. I do not think so; I shall try to find out. If not you can get one coloured in Rome. It is easy. My regards to our dear little colony. May they always be fervent and exemplary in everything! Cheerio, dear Father.

Totus tibi in C.J.

J. Chevalier, MSC.

Mademoiselle Guichard from Marseilles is in Issoudun. She has offered to help us with our Arles foundation; she prefers to have us outside the limits of the Marseilles diocese. She is going to speak to the Bishop of Aix. She tells me that it is common talk in Marseilles that Bishop Place was appointed to Lyon and that the Reverend Father Favre or Fabre, Superior General of the Oblates, would be Bishop of Marseilles. She also informed me that serious complaints against Bishop Place had been raised in Rome. That's what explains his journey (*to Rome*).

**Article 505**

To Father Victor Jouët, MSC, Rome.

L 18760404

May the Sacred Heart of Jesus be everywhere loved!

Issoudun  
April 4, 1876

Dear Father,

1. I am sorry that this worthy bishop is creating difficulties once again concerning "**Remember You**" (*the prayer to Our Lady of the Sacred Heart*). A letter should be directly forwarded to him offering proof of the indulgence's authenticity and an explanation of "Remember You". My letter to the Polish priest could, perhaps, be forwarded to him. In any event, the Bishop of Osimo could well reply, sending him an official letter as proof. His letter would make a greater impression than ours.
2. Indeed, a serious, basic, work on Our Lady of the Sacred Heart would be very opportune. If our sources are ready, send them on to me, and I shall make it my concern.
3. Brother Charles will indeed forward all the different types of pictures of Our Lady of the Sacred Heart for Osimo; it is a good idea.
3. A Spanish major seminarian entered the Novitiate last week; he makes a good impression and speaks a little French. The letters supporting him are excellent. It gives hope for the future of the Barcelona house.
5. Father Durin is setting out for America on the 22nd of this month with Brothers Mètayer and Benjamin Grom. If you could obtain a Papal blessing to mark their departure, it would have a boosting impact. I would like to have on Easter Sunday evening and on Wednesday, the day they will be leaving Issoudun, a public ceremony to mark their departure, and then to say a word about it in the Annals which would, hopefully, make an impact; what do you think about it?
6. Father Ariens is waiting impatiently for the Indulgence faculties which he asked you (*to get for him*).
7. It is Madame Miniot who does not wish to see her son leave; he is very keen, but so timid that he dare not contradict her. I hope that the decision will be made.
8. Write directly for Rome, without its passing through our hands, a letter to the Archbishop of Bourges mentioning this bishop's letter (*see above, introduction to this letter*), asking him to take the matter in hand and write to him himself. It would be worth the trouble, and the Bourges letter would not counteract that from Osimo (*see above, first paragraph*).

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 506**

L 18760408

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 8, 1876

Dear Father,

1. I am returning the letter to you. It's very good.
2. Father Miniot leaves Issoudun on Monday. He will arrive (*in Rome*) at 2.30pm on Wednesday.
3. You will try to set things in motion and arrange matters so that you can return here towards the middle of May to spend some months with us in preparation for our feasts and pilgrimages.
4. Send on as soon as possible your contribution to the May Annals.
5. The young Spaniard in the Novitiate is getting on very well; Father Ramot is pleased with him in every respect.
6. It is said that the Archbishop of Bourges is staying on, and it is Bishop Lequet of Arras who will be going to Lyons.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 507**

L 18760408 A

To Whom It May Concern

Commendatory Letter

I have pleasure in commending to the good will of Bishops my confrère, Fr. Miniot, Missionary of the Sacred Heart of Jesus, on his way to take up residence in Rome.

Issoudun April 8, 1876

J. Chevalier, MisSC, Sup. Gén.

**Article 508**

L 18760420

*To John Joseph Lynch, Archbishop of Toronto.*

Issoudun, April 20, 1876

Your Grace,

Once again I wish to thank Your Grace for all the kindness you have shown to my confrère, Father Chappel.

I hope that he will stay in your diocese when you have welcomed him so willingly and kindly. Providence directed him to Watertown (*New York State*), the principal town in Jefferson County. He came across Canadian families left without any religious support, and families from Alsace. Things have gone very well for him, he says. He speaks highly of the place and tells us that our Congregation has a big future in those countries.

To rid Fr. Chappel of his isolation and establish a house in America, I am sending out three of my confrères: Fr. Durin, a priest whose qualities are known to Your Grace, and two of our scholastics, one of whom is in minor orders. Fr. Durin will be the Superior of the little community. I hope it will expand and that we shall find vocations in these countries. Fr. Chappel will be Fr. Durin's assistant.

Fr. Chappel, Your Grace, wrote to me saying that it was with Your Grace's consent he left the Toronto diocese. I should like to believe that Your Grace will always be good enough to show interest in our little Sacred Heart group which, if it grows, as I am quietly confident, would make us happy to establish a house under Your Grace's strong and supportive patronage.

Please accept my good wishes and deep appreciation in C.J.

J. Chevalier, MSC.

**Article 509**

L 18760422

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun

April 22, 1876

1. Yes, I replied to you about Modena.
2. I received the contributions for the Annals.
3. Make clear to dear Father Miniot that he is Socius and not Superior; consequently he is completely under your dependence and responsibility. Let him make no innovation on his own, or be responsible for any expenditure; everything is to be overseen and approved by you. He will be your replacement during your absence from Rome, but in keeping with all your wishes and instructions. He already states in his letter that the heat will be too much (*for him*) in the month of July, and malaria is to be feared; consequently he will have to leave Rome for sometime. You must understand that these concerns and plans are unacceptable. The situation will be no worse than what it is for visitors and communities of women and men who never leave Rome. Fr. Miniot, while a saintly man, is little mortified and likes his ease, keen that nothing should be wanting to him. Make sure to supervise him well and watch him closely.
4. Fr. Durin and his two companions left us on Thursday and are embarking at Le Havre today.

Cheerio, dear Father. A thousand greetings to our Scholastics. I thank them warmly for their kind letter.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 510**

L 18760429

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, April 29, 1876

Dear Father,

1. On your return to France, I willingly give you permission to go to Marseilles and stay there for as long as you see fit.
2. You will be seeing Mademoiselle Guichard, and will also go to Aix and meet His Grace the Archbishop if it becomes necessary to discuss the foundation he is suggesting to us, and then to Arles, if needs be, to look again at sites.
3. The parish priest of Osimo writes to say that he would like very much to see you before you come to France; I replied to him and asked him to go to Rome and have a discussion with you, which was his intention in the first place.
4. I got the little parcel with your notes (*observations*); we shall discuss these on your return.
5. Since you are not likely to return to Rome until the end of September or the beginning of October, you could spend the greater part of May in Rome, maybe the whole of Mary's month is if it convenient, and part of the month of June. It is enough that you should be in Issoudun for the feast of the Sacred Heart. There will still be time to prepare for the pilgrimage in September. I believe that Father Miniot should not be left on his own too long. Do what you can.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 511**

L 18760503

*To Fr. Victor Jouët, MSC, Rome.*

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JMJ

Issoudun, May 3, 1876

1. I sent everything on to Bishop Obereau. Your letter is very good. Let us hope the light will shine.
2. I sent on to you the Archbishop of Bourges' reply and his approval of the ordination of our young men.
3. Write directly to Fr. Paré, the Archbishop's general secretary, asking for a more official document and a celebret for Fr. Miniot. (*Celebret is, was, effectively an approved 'passport' to celebrate Mass.*)
4. The Archbishop has been granted a fresh indult by Rome permitting a novitiate of three months' duration for priests (*already ordained*), and another indult to ordain our young men without dismissorial letters and by any bishop, though in 25 instances only.
5. If you think that Fr. Miniot is sufficiently well settled to remain alone in Rome for 4 months, you could leave whatever time would best suit you to be here for the 31st of this month, the feast of Our Lady.

Cheerio, dear Father.

Greetings to all our dear confrères and especially to Fr. Miniot.

J. Chevalier, MSC.

**Article 512***To Father Victor Jouët, MSC, Rome.*

L 18760507

Issoudun, May 7, 1876

Dear Father,

1. I received just now your letter with the faculties (*authorization*) for Father Ariens. Many thanks.
2. Be at Issoudun, if you can, for the 31st of this month.
3. Give thought to the June Annals as soon as possible.
4. Yes, get the things you need in Rome.
5. The Bishop of Osimo's idea is a very good one. On your return we shall discuss it.
6. You have done very well to promote the interests of your oratory (*chapel*) and your little Roman colony. The Italian Annals should, as soon as possible, become the official organ of our little Roman colony.
7. Give consideration to what we should do if we are to set ourselves up definitively in Rome. On your return, we shall discuss this very important question. We are about to sell the Ponroy house to Madame Pirinoli, and for that we need your authorization as well as Fr. Miniot's. Please sign the enclosed printed sheet and return it to me. You will write each in ink, that is to say with a pen: Legitimate for empowering (Bon pour pouvoir) and your signature after it. Each of you must write "Bon pour pouvoir", and sign below, Rome the... date, etc.

My regards to all. Tell dear Fr. Miniot that his mother is very well.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 513***To Father Victor Jouët, MSC, Rome.*

L 18760518

Issoudun, May 18, 1876

Dear Father,

I am sending you on the latest letter from the Bishop of Aix.

1. Consider carefully the significance of what he is proposing. First of all, is there a future at Arles and in Provence for our Congregation? Is the house offered to us in Arles a good one? Suitable? Suited to a religious community? Then of course the climate there is mild in winter and we could send there those of our priests who want warmth during the winter. Would a Petite Oeuvre (*Little Work*) succeed in Arles and would the resources be available there?
2. The house, if suitable, must be made available to us and, moreover, it is to be hoped that the Bishop either from himself or through benefactors should provide us with an income of 1,000 francs (*roughly 3,190 euros*) as rent money in order to live, for example. It would be impossible to go and minister to the population in the swamps (*towards the coast*). Our ministry would be independent and decided on by us. I have heard that during the summer Arles, because of its proximity to the swamps, is not healthy and gives rise to fevers. Could you find out about this?
3. We could promise, if financial support is made available, that one of our priests would give missions in the diocese.
4. Has the house being offered to us a chapel? Would it be possible for us to get one?
5. Father Guyot is now very much in favour of a house for our Society in the Midi (*South of France*), at Arles or somewhere else; Marseilles would suit us best. But that is impossible at the present time.
6. We shall make arrangements on your return to establish this house if the offers are advantageous. We could, for example, concentrate our undertakings such as the Novitiate and Scholasticate at Chezal-Benoît in keeping with the wishes of the Archbishop of Bourges and take aside two priests and two scholastics for the Midi (*Arles*). Have a word about all this with Mademoiselle de Choisy.
7. If you can find good coffee in Marseilles you might bring 50 or 100 kilos here with you. Perhaps you might also find there good quality rice and beans. See what you can do.

My regards to the kind sisters and to Sister Guichard.

Cheerio, Father; until next time.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 514**

L 18760525

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, May 25, 1876

Dear Father,

Thanks for all your news. I am looking forward to meeting you and chatting with you. I have a lot of important things to tell you. Come as quickly as possible; try to be at Issoudun on Sunday morning if you can.

You should have had a letter from me at Marseilles, setting out the course you should follow with regard to the Bishop of Aix. No positive undertaking should yet be entered upon. You should look at his proposals and consider them in consultation.

We have had good reports from Fr. Durin and his companions. They had a pleasant journey. Convey my good wishes to your good sisters and to Sister Guichard. Examine the project. Fr. Durin is asking for sisters at Watertown where he now is. Could some, 3 or 4, be made available?

Cheerio, dear Father, until next time.

Wholly yours in C.J.

J. Chevalier, MSC.

It is you who will preach, both morning and evening, on the feast of Our Lady of the Sacred Heart.

18760604 X

Council Meeting, June 4, 1876

In attendance: Very Rev. Fr. Superior, Frs. Jouët, Vandel, Piperon.

Profession of Brother Letonnelier.

Given a favourable report from the Novice Master and Fr. Ramot, Brother Letonnelier was accepted for final profession.

Admission to Minor Orders.

Brother Ignace Grom from the Chezal-Benoît house, and Brothers Berthou, Postal and Barral from the Rome house were accepted for minor orders; Brother Thomas from the Rome house was accepted for tonsure and minor orders.

Discussion followed about plans to establish a house in England and another at Arles in the diocese of Aix. A decision in principle was taken about these two houses. There remained to consider the conditions being laid down and personnel. In the case of the second house, it was agreed that the Archbishop of Aix should be written to asking for details about the proposed project; as for the second issue (*the first discussed*) Fr. Jouët would go to England and consider on the spot different projects.

J. Chevalier, MSC.  
Vandel, MduSC.

V. Jouët, MSC.  
Ch. Piperon, MisduSC, Vic.

**Article 515**

B 18760608

*To Mr. N., Association of Sacred Heart Crusades.*

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Issoudun, June 8, 1876

Dear Sir,

I read your kind letter with the greatest interest. I am very pleased about the beginning of such a worthy project which could save, if well organized and led, Catholic society. I regret very much that those who enrol in this militia do not bear the name of Chevaliers of the Sacred Heart. Why discard this title, so spontaneous, opportune, expressive, glorious and appropriate for the Heart of Jesus? The word crusade means nothing. It makes no sense in this instance; is it that perhaps one can go on a Sacred Heart Crusade? You do not wear a cross on your chest! The hermit preaching, cross in hand, placing the cross on the chests of the faithful would and should be described as being crusaders. But our rallying sign, the Sacred Heart, marching in the name of the Sacred Heart, means that we should call ourselves Chevaliers of the Sacred Heart. For the rest, this is the basic interpretation. I believe it comes from heaven; or so I consider, uphold. This word lets it be known who we are and what we should aim to be. It is what has been inspired by the Sacred Heart and will make the undertaking a success. This title, Chevaliers of the Sacred Heart, does not compromise on anything; quite the contrary. Accordingly, we hold to it before everything else. Ask the gentlemen to substitute it for that of crusader.

I think that it would be most fitting if the association of Chevaliers of the Sacred Heart dated its beginning from June 16, 1875, a date when this project was first introduced, with its foundation on the feast of the Sacred Heart, June 23, 1876, when on that day the association had representatives in our church where the undertaking began and the solemn consecration took place through one of its members or by an official delegation ratified by the President.

Some days ago we met the Marquis of Coqueray, founder of the Saint-Michel pilgrimage, here at Issoudun. He supports the Chevaliers of the Sacred Heart, willing to become part of this militant apostolate and propagate it, but he is anxious that the fourth invocation should be: "St. Michael, archangel, save the Church and the world through the Sacred Heart." It is simple... What do you think? Suggest it to those gentlemen.

With all good wishes and devotedness in Corde Jesu.

J.C.

**Article 516***To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

L 18760617

Issoudun, June 17, 1876

Posted June 18

Your Grace,

Brother Jacques de Mondion, tonsured cleric, professed religious of our Society, is presently at home in Tour-Saint-Gélin, Indre, Loire, because of exhaustion. He would like to receive minor orders in the near future and I wholeheartedly give him permission. I shall be obliged if Your Grace forward dismissorial letters to him which he needs to present to His Grace the Archbishop of Tours.

Once again, Your Grace, offering you my good wishes an appreciation, I am honoured to be your devoted son in C.J.

J. Chevalier, MSC.

**Article 517***To Father Victor Jouët, MSC, Issoudun.*

L 18760706

JMJ

(La Bourboule)  
Thursday, July 6, 1876

Dear Father,

Thanks for your letter. You can wait until I return before replying to the bishops. I hope to return on Wednesday, the 19th of this month. As far as the scapulars are concerned I cannot say since I do not recall the price of the former ones. In short I cannot be certain if the quotations of Mr. Ringard are more advantageous than those previously. If in the affirmative, he should be asked to come up with his drawing and send it on to us. My good wishes to all. My health is good.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 518***To Father Victor Jouët, MSC in England.*

L 18760710

La Bourboule, Monday, July 10, 1876

Dear Father,

I notice that our undertakings in England are not rapidly going ahead; nevertheless you cannot return without our knowing what we are committing ourselves to one way or the other. May the divine Heart of Jesus help you to overcome these obstacles which the devil must be responsible for.

1. It is not possible for us at present to build in the field made available to us by the Duke (*of Norfolk*). Our being established (*in England*) is urgent because of foreseen events, while a building would take years. Moreover, money, which we do not have, would be needed.
2. The plan to have two of our confrères in lodging with Mr. Denis at a cost of 6 francs a day for each, that is to say 4,320 francs a year (*around 13,784 euros*) is impractical. And, moreover, we would not in this way achieve what we have in mind.
3. Is it that Mr. Danell (*unclear wording, more likely Daniel*), the Duke or some other person might make available to us a house immediately ready to house two priests and 5 or 6 youngsters in a suitable place? That is all we need for the moment. Then, later, we shall see.
4. Is there anything to be hoped for in Brighton, Mr. Munster's town?
5. We are leaving La Bourboule on Tuesday the 18th of this month and I shall be at Issoudun on Wednesday the 19th at 4pm. My health is better. Take care to look after yourself.

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

I think that you would do well to bring back with you everything Fr. Durin left with Mr. Moore. Leave the monstrance in Paris with Mr. Froment. Thank you.

**Article 519**

To Father Joseph Previtali, Venice.

L 18760715

Undated, likely July 15, 1876  
In reply to Previtali's  
of July 13 letter

I (*Chevalier*) answered that the Reverend Father Cros had declared this to be so, but could not offer the slightest proof.

*Previtali's Letter:*

Dear Father,

I read in the book on devotion to Our Lady of the Sacred Heart of Jesus, printed in Rome, that the original idea for this devotion was thought of at Paray-le-Monial. I have not found this statement in any of the books printed here which refer to this devotion and, consequently, in order to bring together what is said in this book with that which is stated in the Issoudun Annals, I am drawn to think that the origin of this new devotion was to be associated specifically with Paray, when missionaries prayed to the Virgin in order to have it made known to them in what way they should honour her. For reasons of simple historical curiosity with regards to the origin of this devotion, I would like to know from you, Father, if it is rightly the case that the idea of this (*devotion*) was first thought of at Paray-le-Monial?

If Father you would care to meet my wishes, address your letter to the under-signed at Saint-Cassiano parish, Venice.

I am with deepest regards,  
Yours most humble servant,  
Fr. Joseph Previtali.

Venice, July 13, 1876

18760728 X

Council Meeting July 28, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Píperon.

Foundation of a Clerical College.

Its relationship with the Petite Oeuvre (*Little Work*).

The Very Rev. Father Superior submitted a proposal from Fr. Bardin to the Council with reference to the foundation of a clerical undertaking (*school*) at Chezal-Benoît and the mutual relationships between this school and the Little Work. The Council, on studying Fr. Bardin's proposals and having listened to Fr. Vandel's observations on the matter, unanimously decided that it was appropriate that both these undertakings, excellent in their own right, would best fulfil their purpose if each went its own way and that the links between them should not be other than common emulation and a proximity of good will. Nevertheless, given the present needs of the clerical college as it begins to take shape, by way of offering the Archbishop a token of our deep appreciation and making Fr. Bardin a gesture of appreciation for his work by helping him as much as possible in the projected foundation, the Council decided: 1. in relation to the curriculum, that if there were not at first sufficient personnel available as teachers, the pupils could follow the lessons at the Petite Oeuvre (*Little Work*) and would be answerable for studies and discipline during school hours to the rules and regulations of the Petite Oeuvre (*Little Work*). Outside class there would be complete separation of the youngsters; 2. in regard to dining arrangements, the Petite Oeuvre (*Little Work*) could provide meals for the pupils and teachers of the clerical school at an agreed price. The bursary of the clerical school would meet the cost of bread, wine, desserts, the lighting, heating for the teachers and students, medical care, dispensary items, laundry, clothes' care, specifically everything which does not involve directly the kitchen.

J. Chevalier, MSC  
V. Jouët, MduSC.

Vandel, MduSC.  
Ch. Píperon, MisduSC.

18760800 X

Council held during Retreat, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Guyot and Píperon.

The Arles Undertaking.

1. The agreement between the Bishop of Aix and the Congregation was accepted after some changes were proposed to the Bishop and agreed on by both sides.

2. Brother Jan's Profession.  
Brother Jan was accepted for vows as a lay brother for three years.

Upkeep of Novices.

3. The decision was taken that the Society from now on would provide a contribution of five hundred francs for the novices and others living in the Novitiate.

Admissions to Novitiate.



4. The following have been admitted to the Novitiate; the young Tréand a Petite Oeuvre (*Little Work*) pupil; an Irish priest (*J.M. Neenan*) with whom Rev. Father (*Chevalier*) had been in correspondence over the past year; 3 a priest of the Limoges diocese who came to make a retreat, and, 4, Fr. Deidier from the Marseilles diocese.

Brother Romain to Issoudun.

5. Brother Romain has been called to the Issoudun house.

6. The scholastics, Brothers Letonnelier and Bizeuil, have been called to the Issoudun house.

Guyot

J. Chevalier, MSC.  
V. Jouët, MSC.

Vandel, MduSC.  
Ch. Piperon, MisduSC.

18760820 X

Council Meeting, August 20, 1876

In attendance: Rev. Fr. Superior, Fathers Vandel, Jouët, Piperon.

The English Project.

The Duke of Norfolk's proposals relative to a foundation at Storrington, having been significantly changed, it was decided to disengage from this project until such time as more acceptable conditions were on offer, or to change from this foundation to Southampton if the purchase of the property offered to the Congregation becomes a possibility, something which would be much more preferable (*than Storrington*).

Vandel, MduSC.  
Ch. Piperon, MisduSC.

Guyot, MSC.  
V. Jouët, MSC.

J. Chevaliers, MSC.

**Article 520**

*To General de Charette.*

B 18760826

Issoudun, August 26, 1876

May the Sacred Heart of Jesus be everywhere loved!

My General,

I am pleased to invite you in the name of His Grace the Archbishop and in our own name also, to attend the religious festivities which will take place at Issoudun on the 7th and 8th of this coming September, marking the anniversary of the coronation of Our Lady of the Sacred Heart by Pius IX. We shall have in our basilica on that day a great gathering of the faithful and many pilgrims from Paris.

A very good reason draws us, General, to make our invitation more insistent, and makes us hope that it will be favourably considered, namely the bond which associates you with the Sacred Heart and makes you a most noble and gallant Chevalier.

Our basilica has been drawn to perpetuate this wonderful memory with a magnificent stained glass window in which General Charette, at the head of his zouaves, is to be found splendidly represented bearing in his hand the flag of the Sacred Heart.

We shall use your presence for the occasion to discuss a project with you which we thought about on June 16 last year, the consecration day of the faithful to the Heart of Jesus. This project which has the weighty approval of His Grace the Archbishop of Bourges, is likely, so we believe, if properly carried out, to render great service to the Church and Society. Its aim is to organize under the title Chevaliers of the Sacred Heart men who are wholly dedicated to the Heart of Jesus and to the Church so that in a time of danger they can, even with recourse to arms, defend the Holy See and France. This letter is for yourself alone. If you would like a copy of the plans of the Sacred Heart Chevaliers with a view to giving your views, to which we would attach great significance, I am at your disposal.

*Father Jouët's text:*

I have pleasure in inviting you to the religious feasts taking place at Issoudun between the 4th and 8th of September next marking the occasion of the anniversary of the coronation of Our Lady of the Sacred Heart in the name of His Holiness Pius IX. We shall have in our basilica that day a great gathering of people and many pilgrims from Paris. One of the reasons which draws us, General, to make our invitation more pressing, and makes us hope it will be favourably received, is the close bond which characterizes your apostolate and ours. You are the warrior and chevalier of the Sacred Heart, we are the joyful missionaries. Our basilica has made permanent this wonderful souvenir with a magnificent stained glass window where General Charette is splendidly portrayed holding in his hand the Sacred Heart flag being happily unrolled underneath by Generals de Saunis and de Cathelineau. We hope, General, that nothing will prevent you from coming.

Please accept, General, our deepest regards and respect in the Sacred Heart.

**Article 521**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

B 18760910

+  
J M J  
A M S C J G

Illmo ac Revmo Carolo Amabili de la Tour d'Auvergne  
Dei et apostolica Sedis gratia archiepiscopo Bituricen.

J. Chevalier, Praepositus Generalis Missionariorum Sacratissimi Cordis Jesus, humillimam Reverentiam et Devotionem Ut Dei O.M. honor et sanctae Matris Ecclesiae ac Religionis decus, per distinctos Ecclesiasticorum ministeriorum gradus, in nostra Congregatione Missionariorum Sacratissimi Cordis Jesu, continuum sumat incrementum; hinc ego infrascriptus, Dilectum nobis in Christo Claudium Hériault, subdiaconum, in Congregatione nostra Professum ; subditum aetate, moribus ac scientia repertum idoneum, Illmae ac Revmae Amplitudini Vestrae praesente, humiliter rogans, ut eundem ad Sacrum Diaconatus Ordinem promovere dignetur.

Item et Jacobum de Mondion, prima tonsura et quatuor ordinibus minoribus insignitum, ad Sacrum Subdiaconatus Ordinem : sub titulo mensae communis ex Indulto Ssmi DD. Nostri Pii Papae IX.

Quod a benignitate ejusdem Illmae ac Revmae Amplitudinis Vestrae consecuturum me sperans, rogabo Sacratissimum Cor Jesu ut eundem Ecclesiae suae ac nobis diutissime incolumen servare omniumque votorum compotem facere dignetur.

Datum in nostra domo primaria Exoldunensi,  
Die 10<sup>o</sup> Septembris 1876,  
sub nostro chorographo Congregationisque sigillo.

L.S.

*The above Latin text is a petition to the Archbishop requesting the diaconate for Hériault and the subdiaconate for de Mondion.*

18760911 X

Council Meeting, September 11, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Guyot, Jouët and Piperon.

The Arles House: Personnel.

The decision was taken that Fr. Guyot should be both Novice Master and Superior of the Arles house, and that he would be joined by Father Ariens, Lavielle, Lionell, and two scholastics could be sent there.

Orders.

Brother Hériault was accepted for the diaconate and Brother de Mondion for the sub-diaconate (*see Latin letter to the Archbishop immediately above*).

Taking of Vows.

Brother Giroux, novice, was accepted for profession at the end of his Novitiate.

Chezal-Benoît.

The archbishop of Bourges will be asked to make available for the Petite Oeuvre (*Little Work*) all the ground between the garden and the new vineyard; from the building acquired by Mr. Dubouchet to the part of the courtyard in front of it; from the field and the old buildings which join the Petite Oeuvre (*Little Work*) to the farm as far as the road, and finally the building and the present courtyard of the Petite Oeuvre (*Little Work*).

Vandel, MduSC.  
V. Jouët, MSC.

J. Chevalier, MSC.  
Guyot, MSC.

Ch. Piperon, MisduSC.

18760913 X

Council Meeting, September 13, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Guyot, Piperon.

Appointment of Personnel.

The Council considered personnel for the Chezal-Benoît and Rome houses, and also that of the maîtrise (*school*).

The following will be teachers at the Petite Oeuvre (*Little Work*):

Fr. Marie, Superior; Father Angereau, Bursar and replacing Fr. Marie; Father Captier, third year teacher and also philosophy; Brother Lanctin, fifth year; Brother Grom, sixth year; Brother Giroux, 7th and 8th; Meyer, French; Mr. ...

Maîtrise School. Fr. Batard, Principal; Brothers Maillard and Bizeuil.

Youth Work. Fr. Batard.

Rome House. Brothers Carrière and Letonnelier, philosophy; Brother Jan for the 'Petite Oeuvre' (*Little Work*) to be established in Rome.

V. Jouët, MSC.

J. Chevalier, MSC.

Vandel, MduSC.

Ch. Piperon, MisduSC, Vic.  
Guyot, MSC.**Article 522**

L 18760917

*To the MSC Scholastics, Rome.*

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Bourges, Sunday, September 17, 1876

Dear Brother Scholastics,

Thank you for your latest letter. It brought me much pleasure. Keep working hard and earning your lecturers' praises. But remember that knowledge without piety means nothing. And you will not be truly pious unless you become perfect religious, and you will not become perfect religious except through observance of your Rules and Constitutions in their whole scope and perfection. I have gathered that several among you give rein to your own desires in a self-willed way, trying to impose yourselves on Father Miniot who is, in Fr. Jouët's absence, your Superior, either in taking walks as you see fit or in prolonging your stay in Tivoli. I am insistent that a contrary spirit (*attitude*) should not in any way take root among us. There should be a spirit of absolute obedience and the mortifying of one's own will. You must not, then, express any such kind of attitude. It is for your Superiors to set out, lay down, everything for you and you will return to Rome at the end of this month or the beginning of the next.

Cheerio, my dear children.

Pray earnestly for me.

Wholly yours in C.J.

J. Chevalier, MSC.

18760921 X

Council Meeting, September 21, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Piperon.

Postulants Mr. Baltzer; Mr. Vatan.

This meeting accepted as postulants Mr. Baltzer, a teacher at Chezal-Benoît, and Mr. Vatan, a sub-deacon at Bourges Seminary and an inhabitant of Verdigny parish.

Vandel, MduSC.

J. Chevalier, MSC.

Ch. Piperon, MisduSC.

18761006 X

Council Meeting October 6, 1876

In attendance: Very Rev. Father Superior, Fathers Jouët and Piperon.

Proposal for a house at Roquefavour.

A letter from Fr. Guyot was read to the meeting dealing with the Arles house as well as a proposal from Mr. and Mrs. Zieu to establish a house of the Missionaries at Roquefavour. The decision was made to accept the offer made by this family on condition that we were under no obligation to send anybody there within three years.

V. Jouët, MSC.

J. Chevalier, MSC.

Ch. Piperon, MisduSC.

**Article 523**

B 18761007

*To Mr. and Mrs. Zieu, benefactors in the French Midi.*

May the Sacred Heart of Jesus be everywhere loved!

*Undated*

Dear Sir and Madam,

Fr. Guyot in writing and Father Jouët in conversation have brought to my notice the kind proposal with which you favour us in respect to your Roquefavour property. The heartening information which they have provided about the present condition of the little monastery, the land you have made over, and the future possibilities of our Petite Oeuvre (*Little Work*) in this setting, as well as your well-disposed acceptance of us, all this draws me as soon as I can to bring this project to fruition with a speedy foundation.

Having considered many possibilities and having given thought to the requirement of beginning nothing without laying a solid and lasting foundation, I find that in spite of myself there is an absolute requirement to begin nothing this year or next, and hold everything over until two or three years from now. It would be quite irresponsible at the moment to find two or three Fathers to begin with and we do not wish to send one there on his own. This would not be enough.

But if you willingly accept this postponement, completely contrary to our wishes, and offer or promise us for later what you make available now, we can promise you that a Roquefavours foundation will take precedence over any other and we shall set it up as soon as possible.

Meanwhile I see no problem if Father Guyot, Superior of our Arles house, finds it feasible and the cost of the trip can be met, in one of our priests going to Roquefavours to say mass each Sunday. This would be the beginning of the taking over, and the blessings of the Sacred Heart, I have no doubt, would be on your good will and ours. It would please me greatly if I could take myself to the Midi and discuss with you in detail a project which is very important to us, but this is completely impossible for me at the moment. Perhaps I could do so within two or three months on my way to Rome.

Meanwhile, be assured of my deepest regards and gratitude in C. Jesus.

*Unsigned letter; the handwriting is not Chevalier's, but the corrections are his.*

**Article 524**

*To Mr. and Mrs. Zieu, benefactors in the French Midi.*

B 18761007 A

*Undated, possibly October 1876*

Here is the arrangement with which we can come to terms:

1. To accept immediately the generous proposal which you have put to us and proceed forthwith to the hand-over deed whereby there would be guarantee from your side and obligation from ours.
2. Since at present we do not have enough members to provide the desired personnel, we undertake to begin this work in a seriously involved way within two or three years at the most, promising to make every effort to meet your wishes, and sooner if we can manage to do so.
3. Meanwhile, one of the priests from the Arles house could, perhaps, go every Sunday to say Mass at Roquefavours if you would wish it so. In this way, Madame and Monsieur, nothing will be lightly undertaken and the very important undertaking which we are identifying with Roquefavours will be all the more serious and lasting.

I should like to think that through love for what is good, for the Heart of Jesus and His missionaries who already look lovingly upon you as benefactors, you will wholeheartedly accept these proposals. And later, I shall go to meet you and finalize this important issue.

Awaiting your reply, please accept my sincere gratitude and respectful good wishes in C.J.

J.C.

18761017 X

Council meeting, October 17, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Píperon.

The possibility of a Petite Oeuvre (*Little Work*) house in Bayonne.

The Very Rev. Fr. Superior read a letter from Canon Chilo of the Bayonne diocese suggesting that a new house be founded for apostolic work in the Bayonne diocese. This foundation could be made with funds from a will of which Canon Chilo is the trustee. This proposal considered by the Council as offering very great possibilities will be given consideration. Canon Chilo will be written to about the conditions attending this foundation.

J. Chevalier, MSC.  
V. Jouët, MSC.

Vandel, MduSC.  
Ch. Píperon, MisduSC.

**Article 525**

*To the Bishop of Aix-en-Provence.*

B 18761017

May the Sacred Heart of Jesus be everywhere loved!

Issoudun  
October 17, 1876

My Lord,

By so kindly inviting into your Aix diocese the Missionaries of the Sacred Heart and giving them so wholeheartedly the house they are occupying and the chapel they are so delighted to service, Your Lordship has charged them with a triple apostolate:

that of preaching in commending them to the diocesan clergy for retreats and missions;

that of promoting the apostolate of Our Lady of the Sacred Heart in setting up this devotion which is so efficacious with its Association of prayer for difficult and hopeless cases;

then the apostolate of the 'Petite Oeuvre' of the Sacred Heart, so called from the 'sou' (*English, shilling*) a year, inviting it (*a school*) to open in your diocese as a branch of their Issoudun enterprise to foster missionary vocations.

The very supportive and kind welcome already shown to us by the worthy clergy and good people of Arles prompts us to appeal, with your weighty approval Your Lordship, to the priests and people of your diocese and their Lordships the neighbouring Bishops, for the resources needed to set up these important undertakings.

Our chapel is impoverished, but we would like, nevertheless, to make it worthy to be one of the main centres of devotion to the Sacred Heart in dear Provence which had the signal honour of being evangelized by the first disciples and friends of the Heart of Jesus: St. Maximin, St. Trophen, St. Lazare, St. Martha and St. Mary Magdalen.

Our Petite Oeuvre (*Little Work*) will gladly accept poor children who have the vocation, good disposition, aptitude for the missionary state. To support and bring up these youngsters, we ask from pious people a modest contribution of one sou (*shilling*) a year. What Christian family, what religious community could refuse us this offering when it is known that Your Lordship supports our endeavours, and Pius IX himself, in his own modest circumstances, wishes to give in his own name a golden sou, saying: "there's the Pope's sou for the Petite Oeuvre".

We are strongly confident, Your Lordship, that you will be supportive of our undertakings and that your kind approval will be the strongest commendation for us among their Lordships, the Bishops, the clergy and laity, and a most assured pledge of success.

I have the honour to be your most respectful, humble and obedient servant.

For the Missionaries of the Sacred Heart,  
J. Chevalier, MisSC, Sup.

18761020 X

Council Meeting, October 20, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Jouët, Piperon.

A Petite Oeuvre (*Little Work*) at Saint-Gérand.

The Council agreed on founding a Petite Oeuvre (*Little Work*) at Saint-Gérand. The priests at this house will themselves find the resources necessary for the foundation and upkeep of this undertaking. They can only accept pupils to the extent that they have funds at their disposal.

Arles. The same will hold for Petites Oeuvres (*Little Works*) founded at Arles and elsewhere. The overall control of these different Petites Oeuvres (*Little Works*) will always be the responsibility of the mother house.

Rome. A Petite Oeuvre (*Little Work*) could also begin in the Rome house in order to accept and prepare Italian youngsters before they are sent to Issoudun.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.

Vandel, MSC.  
V. Jouët, MduSC.

**Article 526**

To Madame Taulier.

L 18761028

Issoudun, October 28, 1876

I sympathize with all my heart in your sorrow, dear child. I fully understand all your maternal heart must be undergoing. What do you expect, she is an angel! I would very much like it if you were here in Issoudun. Try, then, to return here. I am always very concerned for you and everything which preoccupies you. Give my good wishes to Mr. Taulier; I do not forget him. The director general of our Third Order is Father Guyot, MSC, Superior at Saint-Gérand-du-Puy (*Allier*); write to him and he will send you to a priest who will be given by him the faculty, right, to receive you.

Cheerio, dear child; I bless you and yours.

Your Father,  
J. Chevalier, MSC.

We have opened a new house in Arles, not far from you. Four of our confrères are there.

*Guyot was already in charge of the Third Order when parish priest of St. Paul's and Master of Novices at Montluçon. On September 21, this year, 1876, the General Council appointed Guyot Novice Master at Saint-Gérard and Superior of the new Arles house. See immediately above.*

18761101 X

Council Meeting, November 1, 1876

In attendance: Rev. Fr. Superior, ..... Vandel, Jouët, Píperon.

Petites Oeuvres (*Little Works*), Supportive, Preparatory, Formation. Direction.

At this Council Meeting a discussion took place about the Formation and Direction of the Petites Oeuvres' supportive and preparatory schools.

1. Formation.

- A. One can begin with two or three pupils and increase the numbers proportionate to the resources of each house.  
B. The Directors should look for helpers and resources in the neighbouring dioceses.

2. Directions.

- A. They should, when admitting youngsters, use the Issoudun programme and questionnaire.  
B. They will have their promotion sheets approved by the Very Rev. Father Superior and the diocesan Bishop.  
C. They should not keep the youngsters beyond the 6th year. They will send on to Chezal-Benoît the youngsters they have trained. If they are presented with a youngster who has completed his 6th year and has the support of guarantees, they may take him in for some weeks to get to know him, after which he will be sent on to Chezal-Benoît if he is thought to be suitable for the Petite Oeuvre (*Little Work*).

3. Budget Statement.

Each Superior should make a report to the General Council twice a year; one with regard to income and outlay, the other setting out the number of pupils, their morale, their progress, their behaviour.

J. Chevalier, MSC.  
Ch. Píperon, MisduSC.

V. Jouët, MSC.  
Vandel, MduSC.

18761124 X

Council meeting, November 24, 1876

In attendance: Rev. Father Superior, Frs. Vandel and Píperon.

Arles Petite Oeuvre (*Little Work*).

A discussion took place about the Petite Oeuvre (*Little Work*) beginning to take shape in the Arles house.

A youngster from Chezal-Benoît sent to Arles.

The decision was taken to send Bergeret, a Chezal-Benoît pupil presently somewhat exhausted, to Arles for a change of air and to help towards forming in that house the Petite Oeuvre spirit.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
Vandel, MduSC.

V. Jouët, MSC.

**Article 527**

*To Father Victor Jouët, MSC, Rome.*

L 18761203

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Issoudun, December 3, 1876

Confidential

Dear Father,

1. I have been to see the Archbishop of Bourges; His Grace advises us to accept the Rome Archconfraternity novena of prayers and spread it. By giving way to them on this issue, His Grace hopes they will calm down, be pacified and make them, if not friends, at least well-wishing. The Archbishop, conciliatory in spirit, would like you to meet the Scalsis, get close to them, make yourself available either for preaching at St. Andrea-della-Valle or at their meetings, or whatever else. Is this quite possible? See what you can do. The Archbishop would also like you to make friends with Bishop Jacobini, the Substitute for Briefs, visit him frequently, gain his confidence in offering mass stipends at a higher rate (!) or through some little gifts, always preserving one's dignity, you understand. The Archbishop would also like you to cultivate the good will of some high-ranking influential ecclesiastical personalities, or officials and secret allies of Congregations, prudently, no doubt, but perseveringly. His Grace is convinced that in so preparing the ground, we shall achieve our aim without fail. He is of the view that we should not deal directly at the present time with the Holy Father to find satisfaction before all that has gone on. The time hasn't yet arrived; it is, he says, too soon. The Scalsis are still too powerful, have too much influence and too many protectors at present. His Grace does not want any direct action in this matter to be undertaken at the moment because, as he says, we might compromise what little there's left to us. Caution, caution... and being as conciliatory as possible, that's what he wants.

2. I have in my hands a substantial indicting document which has been forwarded to Rome. This is diabolical scheming! Dealing with certain issues there might be the semblance of truth, but a ridiculous mounting-up of absurd exaggerations pervades everything. Here is the basic thrust of it all: 1. Disappointed ambition. 2. Pride becoming too humiliated. 3. Demands ignored. 4. Sensuality checked. 5. The love of well being (*ease*) not met (*satisfied*). 6. The spirit of independence challenged. 7. Family visits and other requests of this kind refused. 8. The likelihood of this or that kind of work left aside because something else was wanted. 9. Poor judgment, and imagination running away with itself etc. These are the statements which you will be called upon to answer.

Father V. (*Vandel*), Father Pip. (*Piperon*), Fr. G. (*Guyot*), Father Marie, in moments of discontent hard to fathom and devilishly prompted, have spoken imprudently, like inexperienced children, more than once. Fr. Captier (very likely supported by Fr. Marie) made himself the mouth-piece of these exaggerated complaints, true or false, all directed against me. I am the scapegoat, it has to be so. My part in this is humiliation, the chalice filling to the brim, and the cross as far as moral death. I must put up with this. I have deserved it all through my infidelity. The Lord be praised! Long live the Sacred Heart! But what makes me feel keenly and be so upset is to think that everybody, or almost – I exclude you and some others, was aware that this was brewing, even Brother de Mondion, all except myself.

Fr. Marie under the direction of Father Captier (who is in bed laid up) wrote these baffling words to me which are truly part of the mystery of human aberration when devilishly prompted: "The state of the Congregation was sincerely and conscientiously presented to 10 or 12 theologians and canon lawyers, distinguished specialists, some religious from different Orders, others highly placed in the ecclesiastical hierarchy, many of them with great and sincere regard for our Congregation. And the virtually unanimous decision of these gentlemen was that if matters did not, in keeping with Canon Law, make for requisite orderliness, there was an obligation in conscience on the Congregation's members to leave." Do you, dear friend understand this way of behaving? If there were grievances to be expressed, would not normal good sense dictate that I should be first informed about them? Then if I had not considered the issues in the Council, and the hoped-for remedying of the situation hadn't been addressed, then one should make representations to the Archbishop of Bourges, and then, if this had not worked, there was nothing left but recourse to Rome. Not so, however; outsiders are contacted in contravention of our Constitutions. Our Congregation is disparaged, crushed in an abyss nonchalantly, icily, and to applause. There, dear Father, is the two-edged sword which smites me.

Fr. Captier has written two letters, in one of which he expresses his dissatisfaction, the other rounding off what he has to say. Here is what he has to say for himself:

1. "The Congregation is not governed according to canonical regulations." I would very much like to know in what way? It is administered in keeping with our present Constitutions, and I do not believe that after two years there has been any derogation of standards.

2. The assumption of all powers, roles, by the Superior General: parish priest, bursar general, local superior. I do not know if it is contrary to Canon Law for a Superior General to be parish priest. Nowhere have I seen this stated. In any event it is known in Rome. I mentioned it to Bishop de Luca and he passed no remark about it. In any event, it was the Archbishop of Bourges who so arranged matters. General Bursar: it used to be Father Durin; before him Fr. Piperon, presently it is Father Vigerat. It is correct that I like to approve of all expenses, and revise them. It is my duty and right. It is true that I have, together with you and Fr. Morisseau, the keys of the safe. It is correct that I oversee expenditure and take note of the receipts; experience has shown the necessity. Otherwise, who in our Society has truly and seriously this ability? As for local Superior, it's yourself and before you Fr. Piperon.

The Memorandum declares that: "there should be a spiritual Father in our Congregation, and we haven't one". Reply: Fr. Vandel was appointed and then Fr. Morisseau: it's not my fault if these gentlemen have neither the feeling, talent, or health, for that. I appealed for this at conferences in Issoudun, etc. Why doesn't the Superior in the other houses name one of his confrères for this? Again, is it always feasible?

We began yesterday and we are in a development stage. Our dear complainants would like us to be so organized as if we were existing 200 years. They do not want to know that beginnings are always difficult, that everything has to be organized and done, and formidable difficulties have to be faced. Yes! It's already a great miracle if in such a short time our Congregation is what it is.

The Assistants, it is again stated, should be permanently, or as good as being so, in a fixed posting, or effectively so. Frs. Guyot, Jouët and Vandel are absent most of the time. Reply: these are only rare exceptions. As for Fr. Guyot, it is neither my fault or yours! There are complaints also about our precipitate foundations. Reply: I do not see that we have done anything so questionable. What has happened? Arles was undertaken only because the Chezal-Benoît College was no longer functioning.

Third Complaint: my varied work-load prevents me from paying attention to formation. Reply: formation takes place in the Novitiate. The Superior General should only involve himself with the general direction of things.

Fourth Complaint: A total lack of spiritual direction. Reply: Spiritual direction should come from the local Superior and in the serious carrying out of the Rules. Our Constitutions are quite explicit about this issue. If each religious did what the Constitutions state he would quickly become a saint.

Fifth Complaint: A lack of intellectual formation because each one is overburdened with work. Reply: this is true, but it is a requirement in the present situation which will lessen eventually. And, for all that, if anyone so wished, there is plenty of time available for study. Our scholastics, the Memorandum adds, lack time for and over-seeing in their studies. Reply: for some, this is so; nevertheless, the examinations they take at Bourges (*major seminary*) provide quite satisfactory results. Besides, there is a house of studies in Rome and we are only at the beginnings of our Congregation and this is a demanding time.

Sixth Complaint: It is said that too much attention is given, focused, on material issues, that I am too parsimonious with regard to members and houses by refusing what are virtually necessities. Reply: It is an exaggeration which borders on calumny. First of all it is not true in relation to the members, and then each particular house has fixed revenues allotted to it by us. If the Superior of these houses does not know how to administer, or authorizes expenditure which is an outrage against our vow of poverty, I must, to this way of thinking, overlook and sanction the abuses. An accusation of this kind is unbecoming!

There (*above*) you have (*an example of*) the Chezal-Benoît spirit! The source of bloody-mindedness and intrigues at the present time is to be traced there. The Chezal-Benoît administration has in 6 years cost us 25,000 francs (*79,769 euros roughly*) in debts. It seems to me that this is a fairly shattering experience. I should like to look at the new foundations of other communities and whether everything is flourishing with them. It seems to me that Fr. Marie has failed in this matter. If he had carried out his duties, he should have seen the letters addressed to the ten theologians, canon lawyers, etc., and if so why did he not stop them and bring it to my knowledge? Furthermore, Brother de Mondion was aware of all this because he said to me when I stopped his letter to his mother that the most respected priests of the Society had consulted noteworthy priests, religious, even bishops who had advised them to appeal to Rome. You will yourself recall that Fr. Ariens said during the year that Rome should be asked to send a Visitor who would meet expectations. All this, then, was a concerted effort, and the changes in the curriculum, the rules and discipline at Chezal-Benoît brought everything to the fore.

Could you find out what time the complaint document was sent to Rome? Fr. Marie said to me in his letter that I should anticipate events, and forthwith ask the Archbishop of Bourges to make a Visitation of our houses himself, and listen to the complaints of each religious before recommending a *modus vivendi* which would please everybody. What do you think? I believe that these complaints come from those, small in number, who are big-headed, and it would be to encourage an unwholesome outlook and set going, in effect, a mania of criticism against the Superior's running of things, to forward for no good reason complaints to Rome: all this could, indeed be very serious. Do you think that the Council and the well-disposed priests might not make a protest signed and sealed by the Archbishop and that this would be the best response? And if the Congregation placed the blame on Fr. Captier and his supporters, this would be to cut off at source the evil. If this is your view, it is yourself who should set things in motion since I am too involved in the issues. In any event, dear friend, do what is best. Let us leave everything to the Heart of Jesus; it's my failings which have drawn on us all these storms. If I were to be replaced by someone else I would be happy!

I shall engage myself with our Constitutions and make through our Administration the likely reforms thought necessary to provide satisfying results. But it is impossible to do everything all at once.

I am delighted you got the statue and have the patrology... Pray, and have me prayed for. Things are going well in America. I shall go to Arles, perhaps, next week. Bayonne is not going anywhere. My regards to Reverend Fathers Régis, Bricchet, etc. My good wishes to the little colony (*students*). I cannot read this back.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 528**

*To Father Victor Jouët, MSC, Rome.*

B 18761204

*Written between  
December 3 and 6, 1876*

1534

Father Captier's memorandum is very comprehensive.  
Is it truly appropriate? Is it correct? Is it necessary?

I.

Is it truly appropriate?

We do not at all think so. Last year all hell furiously broke loose against us almost leading to the kiss of death for the Association of Our Lady of the Sacred Heart. This malevolence is still pursuing us, and now one of our own is rocking right to the very foundations our religious structure under the pretext of consolidating it. Can this unexpected, violent, onslaught be turned around? Or should it be left to disintegrate? He does not appear to be very worried about this. And what moment will he choose? Such as that when the revolution swore to destroy the Religious Orders and used every means to annihilate them!

II.

Does he rightly remember?



Is the author well informed about the state of the Congregation? We doubt it. And in any event how could he? It is not from himself since he has in fact never lived in Issoudun. The Superior of the Society has always been particularly kind to him. He, despite the Council's advice, opened the Institute's doors to him; he never neglected bringing the Rule, which he often ignored, to his attention. On many occasions he took his part and prevented him from being expelled. It is to him he owes the blessing of the priesthood (because all the confrères were against it). Quite recently did not a parish priest save him from shipwreck when confirming him in his vocation, and Fr. Captier, as an expression of his gratitude, wrote him two most fulsome letters. Yesterday's Hosanna becomes today's Crucify him. What has happened, then? Ah! It simply is that Fr. Captier has without a doubt been challenged about his views, his way of seeing things, and he has made himself the sounding-board of some malcontents.

Is it through others he has been so well informed? By those, no doubt, mentioned in the Memorandum as being the best, the most devoted, the most influential, that is to say the members of the Council, since we consider nobody but these as having all these qualities. But Fr. Captier must know very well that since the Society was established and approved the Superior never undertook anything important without submitting it to the Council for its approval. It endorses and carries out his decisions. He who reports, then, obviously cannot base his case on the consultors; he will have to acknowledge, therefore, that he was undoubtedly the recipient of confidences from some discontented religious who superficially, without knowing the facts, came to conclusions precipitately, and, in particular, without asking whether in the actual circumstances, given the available personnel, faced with the beginning of a Society trying to cope with a thousand problems, one could do any better. A Superior is sometimes forced to take severe, even harsh measures, in special circumstances with regard to such and such, and which he cannot divulge to everybody. There you will have your criticism, your fault-finding, for simply upholding the Rule.

"One deplures," the Memorandum says, "that our Congregation is not governed according to the canonical regulations." Would one first of all be more precise about this and state in what way? It (*the Society*) is administered according to our Constitutions as approved by Rome. What more does one want? And if there are some issues which are not yet being undertaken, for example, that of Provincial, Procurator (*Bursar*) for the foreign missions, it is because it is not possible at present. We touch on, so to say, the beginning of our Society here. It dates from yesterday, daily grows, and yet there is the desire to make it so developed as if we had 200 years of existence behind us. Give time for the undertakings to develop and do not try to be more wise or move more quickly than the Holy Spirit!

"The second complaint blames the Superior for taking over himself the exercise of all power." He has only the powers of office and those required by the circumstances. While away from the Sacred Heart, he is always replaced by an assistant: Fr. Jouët when there or, if not, Fr. Vandel. (*Jouët was Superior but not in residence, involved with the Roman house of which he was in charge.*) And while in the house he obviously exercises authority since it cannot be that there should be two Superiors for the ten religious who live continuously at the Sacred Heart. As for the duties associated with a General Bursar, previously it was carried out by Fr. Durin, and presently by the Superior (*Chevalier first wrote Fr. Vigerat, but not being judged suitable, wrote 'Superior'*) who was asked by the Council to take on overall responsibility because it was impossible to do any better. And the Society does not have anything to regret – far from that! It is proper that the Superior, at the beginning of such an important undertaking, should be able to have an exact awareness of income and expenditure, and authorizes only that which he considers necessary for the good of the community. Would that he had always done so! For the rest, he is greatly helped in this important role by an assistant bursar who deals with details.

And there are complaints about precipitate foundations. Where are they? We are only aware of that in Arles which was asked for four years ago. The Council gave it a lot of thought before accepting, and it only took place because the closure of Chezal-Benoît College made available some members to the Council, and a large house in the South of France (*the Midi*) could be helpful (*climatically*) for the Society's invalids.

It is also said that the Superior General has too much to do. This is true, but he is not complaining. In any event, nothing essential is being neglected; we are not that many! The Novitiate knows that it is spared neither advice or encouragement; likewise for Chezal-Benoît; Arles is already aware of all his concern; the Rome and American houses could likewise testify to the same concern.

It is said that a spiritual father (*adviser*) is needed and the Community does not have one. This is an exaggeration! It is enough for the present that each Superior of a house be the spiritual father for that house; that is plainly enough. If he explains and has the Constitutions well observed, fervour will take hold of the Community!

Again the lack of intellectual formation is mentioned. Yet we have our Rome house of studies for the more intellectually able, and we try to do our best for the other scholastics. In each house they have a priest-professor (*from the Community*), and the examiners at Bourges are quite pleased with our young men when we put them forward for Orders.

The Memorandum then finds that we give too much importance to material issues. We know this all too well, we who do not give enough attention to this. Could one possibly make a more undeserved reproach when complaining that the Superiors of a Congregation provide themselves with bread and resources while their members go needy? One can see here just how far the spirit of criticism and prejudice can go!

Here then, the author of the Memorandum declares, we have all that which endangers the Congregation. The problem is not there. It is to be identified with those individuals who are full of themselves, who are only religious in name, who project themselves as censors, absurd reformers lacking in experience, humility and religious obedience, imposing, oracle-like, their views and bringing into the Society a deplorable spirit of denigration and insubordination. Oh. If everyone lived by the Rule

and tried to aim for perfection through the means it offers, not only would everything be in order, but our Society of the Sacred Heart would be a true earthly paradise. Mercifully those individuals to whom we refer are not many.

### III.

Was this recourse to Rome necessary?

1. We straightforwardly answer: No.

There is that in the first instance which counsels prudence, fairness, and reasonableness, speaking in confidence to the Superior about all one's complaints, true or false, making known to him abuses if there are any, and the reforms one seeks for the good of the Congregation. One needs to know if he seeks this more than anything else and if he will stop at nothing to bring it about. But not so; he doesn't know anything; everything is kept from him and he doesn't fear anything except from outsiders when the damage is done and there's no longer a remedy.

2. If no attention had been paid to his comments, the complaints should be directed to the Society's Council which would itself have looked into the matter. But it is submitted that the Council does not meet regularly. How can one put forward such an assertion when it was with the Constitutions to hand we went ahead last year counteracting any such criticism?

3. If the Council had failed in its tasks one could then have recourse to the Archbishop of Bourges, whose pre-eminent qualities everybody is aware of, as well as the regard he has for our work which he makes his own concern. In this way the complainants would have been assured about everything. His Grace is the normal and immediate representative of the Holy See for our Congregation. But not so. His Grace in this sad affair, like the Council and the Superior (*Chevalier*), was completely pushed aside. It was a process which we do not dare to evaluate and what can one say in trying to excuse it? As if the Archbishop of Bourges was no longer our Bishop. And who is if not he, since we are not exempt religious? And what happens next? The worst and most dangerous scenario that one can imagine. Effectively, the author of the Memorandum says, the complainants got in touch with 10 or 12 distinguished theologians and canon lawyers, some religious from different orders etc. Such behaviour is deeply regrettable; it is contrary to our regulations which forbid us so wisely from making derogatory statements. There is a sharing with outsiders, less prudent or more prudent, less so or more so, friends of the Society, of troubles often thought upon or exaggerated which should remain hidden among ourselves, but which, due to the indiscretion of some, become already known to certain members of the public. Is there not here a serious letting-down which nothing can excuse and which demonstrates the anonymous imprudence and the total lack of a balanced judgment on the part of those responsible for this memorandum. We cannot explain these unqualified exaggerations other than through the good Lord's permitting of it as he once more tests us, and through the Devil's machinations in wishing to destroy us.

We would, then, have understood and approved of it wholeheartedly if the Superior (*Chevalier*), the Council and the Archbishop, properly informed, had not, presupposing legitimacy, given any satisfaction, and the issue was addressed to Rome, something which we accept a religious is always entitled to do if he so wishes. That is why we said that the appeal did not seem necessary to us because one could achieve the same result without recourse to the Sacred Congregation in what will always be ill-conceived whatever the truth or falsehood of the accusations. Fr. Marie, who seems to take Fr. Captier's side, advises the Superior to ask the Archbishop to be an official visitor and settle this matter. It is precisely what he would have liked and which he still wants to do; but would it not have been better for him to have done so from the beginning (in contrast, that is, with jerk-like reaction of immediate recourse to Rome).

But what saddens the Superior and his Council is knowing that the initiative began with and from Chezal-Benoît where Fr. Marie is the Superior. If the latter had carried out his duties, he would have seen the letters sent to the twelve theologians and canonists and informed the Superior General about it. He should have been aware of the abyss being stirred up in which our little Society could have been engulfed, and he kept quiet about it all... He, Fr. Marie... he, whom the Society saved from the precipice.

The Memorandum's author states that our Congregation suffers and that vocations are not coming in. It is not true! Our Novitiate has never been so flourishing; at the moment there are 16 or 17 novices. Besides, there are 4 priests who wish to join us. Our undertakings are flourishing and we enjoy the esteem and good will of all who know us. I hope that in Rome justice will be done in the face of these delations (*written complaints*).

J. Chevalier, MSC.

Perhaps it's not known in Rome that the author of the Memorandum is a fanatic who more than once has demonstrated his foolishness.

*This letter was most likely written between December 3 and 6, 1876, to meet Jouët's wishes, relevant to his dealings with Bishop de Luca, of the Sacred Congregation of Bishops and Regulars.*

**Article 529**

*To Father Victor Jouët, MSC, Rome.*

L 18761206

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6pm

December 3, 1876

Dear Father,

You should have received my long letter about the deplorable activities of Fr. Captier, and the Archbishop's advice about the Scalsi. I called a meeting of the Council; Fr. Guyot was there. All our confrères were outraged by Fr. Captier's behaviour. You are aware that he is not right in the head; more than once, at Montluçon, St.-Gérand, Chezal-Benoît, he has provided many examples of the onset of folly, and when challenged he becomes outrageous. This is the explanation for such deplorable behaviour. All this must be conveyed to Bishop Luca. The Archbishop of Bourges, who knew nothing about this, is appalled. Meanwhile His Grace, noting the absurdity of the accusations, thinks that the Congregation will not reply to Fr. Captier or lay the blame on him. Perhaps Brother de Mondion and Fr. Marie share, somewhat, his views; these are the only ones... I am sending you very shortly a copy of what I intend to send the Archbishop of Bourges. Fathers Piperon, Vandel and Guyot are leaving at this moment for Bourges to clarify the Archbishop on the falsehood of the accusations and protest most strongly. It would be no bad thing for yourself, perhaps, if you wrote a letter to the Archbishop in the same vein. (*Jouët's letter to the Archbishop was dated exactly a week later, December 10.*) Do not speak about this matter to our confrères in Rome or anyone else. We have together considered Bishop de Luca's observations in respect to those issues reserved to the Council in 14 instances, or only 7 where it is de consensu Adstantium, and whether the other 7 should stay as they are: de consilio Adstantium when placing them in order. That is my view. The others think that the 14 issues cannot be decided except de consensu. I can see that there could be awkward situations arising in some issues of no great significance. One would like to know, also, if the refusal enforced on us about accepting religious who have taken the habit in another community is only applicable to the prestigious Orders which take solemn vows and not to Religious from Congregations which take simple vows.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

My good wishes to the little colony.

18761206 X

Council Meeting, December 6, 1876

In attendance: Very Rev. Fr. Chevalier, Frs. Vandel, Guyot, Piperon.

Observations on the Constitutions sent by Bishop de Luca.

At this meeting the corrections made to the Constitutions by Bishop de Luca, substitute at the Congregation for Bishops and Regulars, were read. This venerable Prelate, having stated that most probably the Congregation would look for the same corrections, and that, otherwise, except for one issue only, all the modifications would not in any way alter the spirit of the Constitutions, the Council agreed on acceptance. In relation to the vows, Bishop de Luca expressed the wish that they be changed in the following manner. After the Novitiate year one will take temporary vows for three years and then perpetual vows will follow. The Council, on giving serious consideration to the reasons supporting this new situation, were drawn thereby to align their thoughts with the helpful good will of the venerable Prelate. The fourth vow is also changed in the sense indicated by the substitute of the Congregation of Bishops and Regulars.

J. Chevalier, MSC.  
Vandel, MduSC.

Ch. Piperon, MisduSC.  
V. Jouët, MSC.

Guyot, MSC.  
Approved, Jan 20, 1877

**Article 530**

*To Father Victor Jouët, MSC, Rome.*

L 18761209

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Issoudun, December 9, 1876

Dear Father,

Yesterday I celebrated a sad anniversary of the beginning of our little Society of the Sacred Heart. My heart was, still is, sadly affected by all that has gone on and still goes on. It is a new storm set going by the Devil. Fr. Vandel has contributed a great deal to the Captier and supporters' campaign because of the decisions taken about the Petite Oeuvre (*Little Work*). The poor man, as naïve as a child, has created havoc here and there. Fr. Guyot, as I wrote to you, came on Wednesday. We had a Council meeting. What a pity you were not here! It is clear that Fr. Guyot's unsupportive attitude, Fr. Piperon's whimsical sallies, and Fr. Vandel's weakness for his Petite Oeuvre have contributed enormously to the dissatisfaction and current murmurings from a certain number of ill-disposed characters against the leadership. These three worthy priests are neither prudent or discreet; they have made too much of their way of seeing things, evaluating situations wrongly and incorrectly. These three worthy fathers, then, went to Bourges to protest, so they said, against Fr. Captier's Memorandum, while repudiating the recourse to Rome which they rightly considered an annoyance, inopportune and very imprudent. When with the Archbishop they agreed on principle with Fr. Captier's basic argument. They presumed to inform His Grace that I did not consult the Council, acted independently of it, had forced Arles on them, and that I did not account for my actions, etc., and that I laid hold of all the Petite Oeuvre resources leaving it without an appropriate share, and that I had introduced a new set of regulations which damaged people's health...

The Archbishop said that he wanted to see me. I arrived. When he told me all the foregoing, I fell into a dark mood. Given that these were men on the Council whom I consulted like a child and wouldn't lift a straw without informing them, often absurdly giving way in the face of their views, most of the time contrary to the best interest of the Society, giving them

exceptional latitude not known in other communities, how could these be the same individuals, good, pious, basically dedicated, now performing in this way? Truly the Devil is at work here.

I provided the Archbishop with the answers he was looking for and he appreciated very well the whole issue. His Grace is very supportive and asked me to call together again the Council members and to engage with them in order to please, if possible, the discontented. What can I do, dear friend? Tell me. What do you think? What advice would you give? My brain is addled from all this. I am heartily sick of it all. Oh! How I miss you!

1. The Archbishop asked me to tell you to advise shrewdly Bishop de Luca if he needs information or explanations about the Captier issue, and to get in touch with him, the Archbishop of Bourges, when he will explain to him that Fr. Captier will not return a second time because he is outraged by his conduct.

2. The Archbishop again said to me to make sure that you took care to say nothing about my statue which you have with you in Rome, not to draw the public's attention to it, and leave it in your private oratory, saying nothing about it. It is because, as His Grace remarks, the Scalsi would, if they knew about it, not hesitate to say that we are thumbing our noses at them under their eyes, and this would draw more trouble upon us. Do as I say then and be careful.

3. As for Saint Yves des Bretons, the Archbishop knows and is particularly friendly with Baron de Baude, France's new Ambassador in Rome. With his help, he (*the Archbishop*) is certain that we shall have that house since it all depends on him. As the Archbishop is going to Rome in April, he will, so he tells me, come to an agreement with the Ambassador about arranging this important undertaking in our favour. The Archbishop does not doubt that it will be successful. He would like you, for your part, to pay Baron de Baude a visit.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18761211 X

Council Meeting, December 11, 1876

In attendance: Very Rev. Fr. Superior, Fathers Vandel and Piperon.

Council Meeting Every Sunday.

The decision was taken for the immediate future to meet on Sunday afternoons at 5.45pm.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 531**

*To Father Victor Jouët, MSC, Rome.*

L 18761216

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Issoudun, December 16, 1876

Dear Father,

I received on Thursday morning your invaluable reply to Fr. Captier's absurd Memorandum. I find it very clear, very succinct and very compelling. It seems to me that it reduces to insignificance the whole edifice built up by this unfortunate who is light in the head. Fr. Captier will go and that is certain... When I received your letter on Thursday I left for Chezal-Benoît straightaway accompanied by Fr. Vandel. I was particularly kind and prudent. This is what happened:

I had my doubts about Fr. Marie being fully aware of what was going on and I wasn't mistaken. Fr. Captier confided in Fr. Marie who became aware of everything and read the Memorandum to him and also to Father Augereau. Fr. Marie kept his lips sealed until Thursday (*the day of Chevalier's arrival*), and yet still by Thursday he made bold enough to say that he knew nothing about what was happening. Nevertheless, Fr. Captier when I was speaking to him said that he had both mentioned and shown everything to Fr. Marie. The latter, at this stage, in order to wriggle out of it, said that he was obliged by secrecy. I expressed my total disapproval, stating that this kind of secret did not hold in conscience because there was the issue of a religious society's ruin. This happened when I was leaving and in the courtyard, and I couldn't say anything further.

As for Father Augereau, who is no more than a child, he assured me that he was open about the unfortunate issue with Fr. Piperon from the beginning and genuinely thought that Fr. Piperon would have spoken to me about it. Would you believe it that Fr. Piperon never said a word about all this to me and professed himself to be amazed at the Council meeting when I exposed this plotting? Here you have one of those mysteries either of forgetfulness or stupidity, complicity, which distresses me and causes me as much pain as the rest. What depths will not these people go to? This is dangerous nonsense. Oh, how I suffer! I have not yet made Fr. Piperon aware of his unbecoming conduct.

On Thursday, then, I asked Fr. Captier for a copy of his Memorandum. He said to me that he had kept nothing and as soon as he had got rid of the Memorandum he threw the rough draft into the fire (I don't believe a word of it). "But at the very least," I said, "you must be well able to remember what you wrote." "I would rather," he said, "speak to the Archbishop myself. I would be more free. I am asking you for 8 days to put together my ideas." "Very well," I replied. "But following on what Fr. Marie wrote as coming from you and from what I gather from Fr. Augereau, allow me to provide you with explanations which you have overlooked, to establish the facts, to present the situation to you, and you can judge for yourself."

I went right to the heart of things, and without any difficulty demolished his argument point by point as you yourself did (*in the letter to Chevalier*). I spent two hours with him. At the end of the session he said to me: "Yes, I understand and I acted too hastily; if it is like that, I wrongly judged and acted, etc."

"Well then, my dear friend," I said to him, "take your time, reflect over it. What is best for you to do is to write again to the Sacred Congregation stating that on being better informed about the state of the Congregation you are withdrawing your Memorandum and that will be the end of the matter. Otherwise it is you yourself who will be the casualty of your imaginings and imprudence, because our self-justification being easily assured, confirmed, the Sacred Congregation will pronounce a verdict against you, and it will be enforced departure from our Institute for you." It seemed to me that he understood all this. When I left him he was well disposed. What he is going to do I still do not know since, with a brain like his, what can you expect?

Little Brother de Mondion became also involved when he sent a Memorandum to the Archbishop of Bourges about the state of the Society as not being to his liking. He drew His Grace's attention in particular to the state of the Novitiate which seemed to him badly led and lacking in a religious spirit. He said that Fr. Ramot was too young to be Novice Master and, contrary to our Constitutions, inexperienced, incapable of forming candidates. Then he went on to say that we are in too great a hurry to have our Constitutions approved, that our formation is not yet quite right, and premature in many respects. There's the basic thrust; he is a little notionalist, of proud and dangerous judgment. Shared with the Archbishop of Bourges these comments, while very unfortunate, are not so damaging. Fr. Guyot, to whose attention I brought all of this, wrote me an exculpatory (*mea culpa*) letter stating that he himself was largely to blame for what happened due to his being indiscreet, making false, exaggerated, tactless, criticisms of my leadership and the Council at Issoudun to his novices and the disaffected who took him into their confidence.

You know, my friend, that you always said that Fr. Guyot projected an unhealthy attitude which could become damaging. We can see, so see it at this moment. He seems, it is true, to be sorry about it, but it is too late now. And, indeed, you can be sure that Frs. Piperon and Vandel, for their part, have made their own contribution to this damaging attitude through their short-sighted views, their unacceptable indiscretion, and in virtually always going against me when faced with the criticism of such as Fathers Albert, Bazire, Ariens, Marie, Captier, etc.

It is high time to remedy this unhealthy situation. Since Fr. Guyot is in our sights, I am disposed to ask you to come from Rome after Christmas and have an important meeting of the Council to deal with the serious issue (*under discussion*), and provide a satisfactory outcome insofar as that is possible, examining the Congregation's morale and taking heed. What do you think? I would not want to bring together these gentlemen (*on the Council*) without you being present to discuss such important issues. You would be away from Rome, perhaps, for fifteen days or so. Let me have your views on this. Tomorrow, Sunday evening, I shall pass on to Frs. Piperon and Vandel your reply to the Memorandum, and in confidence. Then we shall see.

Fr. Bazire has tried the Trappists at Sept-Fons, but found them too harsh for his health. He left on Monday to go to the Bernardines in Savoy. Do not say anything about this for the moment; I shall keep you informed.

Fr. Marie and Father Captier are complaining about the absence of several assistants (*consultors*) who should, so they say, always remain in Issoudun with the Superior. Fr. Guyot is at Arles, still Superior there; Fr. Jouët is in Rome, and Fr. Vandel often away travelling. Please ask Bishop de Luca if it is correct that Assistants should always be with the Superior. Once they are present at Council meetings and their views are forthcoming for normal situations, is there any need for more than this? I am pleased to hear that you have received the Patrology (*book*). I am very sorry that Brother Postal is indisposed. Look after him well. I am grateful to our dear scholastics for their kind letter. I pray earnestly for them. May they do so for me also! I send them a thousand blessings. Warmest good wishes to dear Fr. Miniot. His good mother is very well. I am pleased that Dom Pitra has come to terms with our statue. Prejudices give way in time. But remain cautious! Particularly in Rome do not create any commotion for the present. Stay out of the limelight. The Archbishop says that the statue should stay in your private oratory and nothing should be done to draw attention to it. This will come in its own time. Say the Masses as you wish and for all you have in mind. My respectful good wishes and lively greetings to Fr. Régis.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

In the chapter on the vow of obedience, what phraseology should be used to distinguish the vow from the virtue? What is the point of keeping the 4th vow if the vow of obedience implies going anywhere "ad nutum S. Pontificis et Superioris generalis"? Ask Bishop Luca. (A) On the first line, p33, should not the word "perpetua" be taken out since we have, following the novitiate, vows of three years' duration? Your phrasing in article III "de tertio gradu" is not, so it seems to me, comprehensive enough. You write: "votis in perpetuum emissis, ad nutum... ad missiones pergunt". Should it not be: "votis in perpetuum emissis votum addiderunt ad nutum" etc.? Page 36, number 4, after "recurratur" you have added: "quatenus perpetua ea sciat" (*Chevalier misread "sciat" for "sint"*). What does that mean? At number 5, on the same page, I think that one should add "perpetuum" after "professionem" because of the 3-year vows: this privilege is only applicable to those who have made final vows. On page 41 of the Constitutions, number 2, one should insert "perpetua" after "vota" since those who have only made three-year vows cannot be electors. On page 49 do not the words "Romae penes Sanctam" etc. mean living in

Rome? On page 53, section II, should not we add to the word "vocali" with respect to the three-year vows, a clarifying word making it clear that one must have taken final vows to take part in the Provincial Chapter?

18761217 X

Council Meeting, December 17, 1876

In attendance: The Very Rev. Fr. Superior, Fathers Vandel, Piperon.

The Council discussed different issues but came to no decisions.

**Article 532**

L 18761217

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 17, 1876

Dear Father,

Fr. Guyot has written to say that he cannot come to Issoudun for the Council meeting on January 18. It is imperative that you are present. Consequently, make your arrangements. Come as soon as you can after the Epiphany. You could perhaps come through Arles and stop-over for one day to see things for yourself. I shall do my best to be there at the same time. Fathers Ariens and Lavielle have infuriated the clergy ("*got their backs up*" is closer to *Chevalier's phrasing*) by their imprudence and excessive zeal. With regard to our Constitutions and the vow of obedience, p24, I don't think anything should be changed. The beginning of this chapter presents our Lord as model and invites us to see God in our Superiors. That is excellent, and then it goes on to give an outline of what characterizes obedience. I do not think one should leave out anything. One might, perhaps, add, in order to distinguish vow from virtue, the following words which should come, I imagine, on page 25, line 5 after "promittit": "Ita tamen ut tantum modo quisque peccabit contra ipsum votum quando Superiores dicti in virtute sanctae Obedientiae imperabunt. At vero ut perfecta sit virtus Obedientiae humilis esse debet..." What do you think of this sentence? Is it satisfactory, presenting Bishop de Luca's thinking?

This evening I handed Frs. Vandel and Piperon your reply to the Memorandum in the utmost secrecy; they seemed to approve of it. In this way His Grace will be up to date with the issue. Your presence among us will greatly help in all this.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 533**

L 18761219

*To Father François Miniot, MSC, Rome.*

Issoudun, December 19, 1876

Dear Father,

Thanks for your kind letter. Like you I also would like to have a lovely, splendid, Petite Oeuvre (*Little Work*) in Rome. Speak to Fr. Jouët about this. I warmly thank our young men for the letter they wrote to me. Tell them that on my side the greatest pleasure they could give me is to make themselves holy religious by observing the Rule faithfully, having a recollected spirit, a prayerful, docile, spirit of sacrifice, generosity, humility and obedience, leaving nothing to be desired. Make them understand that those about whom you are not happy will not be called to orders, and I shall have them back in Issoudun. I intend that our Rome house should be a model one in every respect. I would ask you to let me know about those who are not wholly submissive, ill-willed, or acceptably pious (*virtuous*). Try to keep expenditure as low as possible, and limit yourself to what is absolutely necessary. Try to find funding for the Petite Oeuvre; start organizing for it. As soon as it is set up, I shall send you the cheque. Your good mother, whom I saw yesterday, gets better and better. Would you kindly give Father Jouët the enclosed letter.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Tell Father Jouët that Mr. and Mrs. Zieu accept the conditions and that I have received nothing yet from Bergamo.

18761229 X

Council Meeting, December 29, 1876

In attendance: Rev. Father Superior, Fathers Vandel and Piperon.

Father Angereau asks to leave (*the Society*).

The Very Rev. Father Superior read a letter from Fr. Angereau asking to go home to his family and be dispensed from his vows because of his health. It was decided that he should go to Issoudun where he would be looked after with all possible care at the Presbytery, and that Fr. Cramaille should move from Saint-Gérard to Chezal-Benoît to take up his former duties in this house.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

**Article 534**

L 18761231

*Statement on relations with the FNDSC.**Undated: sometime in 1876*

I undertake responsibility as Superior of the Religious of Our Lady of the Sacred Heart to engage with the Reverend Mother Superior in complete confidence and openness with respect to that which concerns the Community. On her side, she will act with the most becoming deference and acceptance with respect to what she is advised.

2. The same.

3. The same.

4. When Fr. Jouët is in Issoudun, I shall, if Rev. Mother Superior so wishes, delegate him to carry out the role of Superior in her community. While he is resident in Rome she will be free to get in touch with him, ask directly for his advice and replies without any intervention on my part. I give Fr. Jouët full permission on this issue. If there are (God willing, not) some problems which need to be submitted to the Archbishop, I willingly agree that Fr. Jouët, resident in Rome, should undertake to present them to His Grace, having first discussed the issue(s) with the Reverend Mother Superior.

**Article 535**

D 18761231A

*To Pope Pius IX.**Undated: sometime in 1876*

Beatissime Pater,

Julius Chevalier, Presbyter Archidioecesis Bituricensis, in Gallia, Superior Missionariorum Sacratissimi Cordis Jesu dictorum (vulgo Missionnaires du Sacré-Cœur) quorum primaria domus exstat Exolduni (Issoudun) in eadem Archidioecesi, sub III<sup>mi</sup> et RR<sup>mi</sup> ac dilectissimi nobis Archiepiscopi, Prince de la Tour d'Auvergne auctoritate, suffragio et vera paterna benedictione ;

Ad pedes Sanctitatis Vestrae provolutus, suppliciter orat ut libeat Sanctitati Vestrae, dictam Societatem jam ab Apostolica Sede maxime laudatam decreto pridie Nonas Martii 1869, demum approbatam alio decreto die XII Junii 1874, recurrente festo Ss<sup>mi</sup> Cordis Jesu, definitiva sententia approbare ejusque constitutiones confirmare.

Haec nostrarum approbatio Constitutionum erit societati nostrae securioris stabilitatis pignus, et quasi coronatio beneficiorum Vestrae Sanctitatis, demumque confirmatio sermonis quasi prophetici quo eadem Sanctitas Vestra, ubi dictam Societatem dignata est benedicere, anno 1860, ait : « Oui, il faut des apôtres du Sacré-Cœur de Notre-Seigneur ; croissez et multipliez-vous. L'Eglise et la Société n'ont d'espérance que dans le Cœur de Jésus. C'est lui qui guérira tous nos maux ; prêchez partout sa dévotion, elle doit être le salut du monde. Hâtez-vous de vous constituer, je serai heureux de vous approuver et de vous donner l'existence canonique. »

Summa igitur fiducia, supplices efflagitamus a Beatitudine Vestra tanti momenti gratiam.

Liceat nunc, Beatissime Pater, notum facere Sanctitati Vestrae praesentem nostrae Societatis statum quoad personas, opera et subsidia.

In domo primaria Exoldunensi (Issoudun) circiter duodecim sunt Sacerdotes, quorum alii parochiam ejusdem urbis regunt, alii non solum consuetis ministeriis sed et missionibus, intra vel extra Galliam vacant, alii directioni scholae vulgo dictae "Maîtrise" allaborant, et operi juventutis christianae (œuvre de la jeunesse).

Ibidem sunt quatuor scholastici, quorum duo jam sacris Ordinibus insigniti ; et quatuor Fratres laici coadjutores.

Novitiatus habetur in loco dicto Saint-Gérard, dioecesis Molinensis, ubi mansit aliquandiu Pius Papa VII, sanctae memoriae. Ibi sunt, sub directione Magistri Novitiorum et quorundam Religiosorum nostrae Societatis, quindecim tyrones, quorum duo jam Sacerdotio insigniti, alii Scolastici ad Sacerdotium destinati.

Novitiatus adiungitur schola clericalis et apostolica, in quam gratis admittuntur pueri cupientes nostram societatem ingredi.

Jam ad diversas regiones, praesertim in dioecibus Bituricen, (vulgo Bourges), Molinem vulgo "Moulins", Aquen vulgo "Aix-en-Provence", gdenburgen vulgo "μOgdensburg" aux Etats Unis) radices ac ramos extendit nostra Societas, annuentibus imo et petentibus Episcopis.

In hac Archidioecesi Bituricen, praeter domum principalem, in loco vulgo dicto Chezal- Benoit, scholam clericalem et apostolicam, vulgo dictam Petite-Oeuvre du Sacré-Cœur, quasi suum et proprium seminarium, pluribus abhinc annis, benedicente Deo instituit minima, haec nostra Societas. Ibi quinquaginta jam adolescentes, gratis admissi, ad vocationem nostram accurate formantur; unde fit ut numerus membrorum nostrae Societatis certissime quotannis crescat.

In dioecesi Americana Ogdenburgen, in civitate vulgo Watertown, petente RR<sup>mo</sup> D.D. Episcopo, duo sunt ejusdem Societatis sacerdotes, cum Fratribus Scholasticis, missionibus et directioni scholae clericalis et apostolicae vacantes.

In dioecesi Aquen "Aix-en-Provence" in urbe metropolitana Arelaten, vulgo "Arles", petente RR<sup>mo</sup> D.D. Archiepiscopo, adsunt quatuor missionarii SS<sup>mi</sup> Cordis Jesu, addicti missionibus dioecesanis, necnon directioni scholae clericalis et apostolicae.

Romae, anno proxime elapso, desiderante RR<sup>mo</sup> D.D. Archiepiscopo Bituricen, et annuentibus Eminentissimis Cardinalibus Patrizi et Franchi, ostenta prius approbatione et benedictione Sanctitatis Vestrae, haec nostra Societas maximo cum gaudio erexit in alma Urbe suum Scholasticatum superiorem, ubi sunt, cum duobus Patribus ex nostris, sex Scolastici Professi, qui studiis theologicis adsunt in Collegio Urbano de Propaganda Fide. Et iisdem adiungitur scholae clericalis et apostolica.

Deo tandem adjuvante, mox in dioecesi Bajonen, vulgo "Bayonne" erigetur nova et ex praecipuis, nostrae Societatis domus. Quidam vero sint sensus Missionariorum Sacratissimi Cordis Jesu erga sanctam Apostolicam Sedem, satis superque demonstrant hae sexaginta Antistitum litterae testimoniales et charitativa illa tributa quae quotannis ad sublevandas Summi Pontificis necessitates ultro impendunt.

Illam quam ex intimo corde erga Petri Sedem promunt devotionem atque reverentiam, operibus sempert factis volunt significare. Quoad doctrinam, omnia tenemus quae docet sancta Romana Ecclesia, sempert in omnibus Pontefici infallibili credentes et obedientes.

Quoad bona temporalia, in Dei Providentia confidit nostra Societas. Attamen, in Domino statuens quasdam habere possessiones, nunc habet circiter septingenta francorum millia ; et ex redditibus, necnon et ex eleemosynis christifidelium vivan ejus membra.

His de causis, plurimi Galliarum et exterarum nationum Episcopi, per litteras authenticas, hujus nostrae Societatis constitutionum approbationem definitivam a Paternitate Vestra humiliter petunt, eamdem RR.D.D. Archiepiscopus Bituricensis, le Prince de la Tour d'Auvergne, instanter postulat, et nos suppliciter et enixe flagitamus.

Exolduni, Bituricen

In domo Sacratissimi Cordis Jesu

Sanctitatis Vestrae, Beatissime Pater  
humillimus et devotissimus servus et filius

J. Chevalier  
m.S.C.

V. Jouët  
m.s.c.

D. Albert  
m<sup>re</sup> du S.C.

Ch. Piperon  
mis. du S.C.

P. Georgelin  
vic.

J.F. Morisseau  
m.s.c.

L. Bazire  
m. du S.C.

A. Batard  
mis. s.c.

J.M. Vandel  
m. du S.C.

#### Article 536

D 18761231B

*Notes dictated by the Very Rev. Father Superior towards the preparation of a reply to the petition from Messrs. Gallo and Scalsi.*

*Undated*

All the appeals from the directive Council of the Rome Archconfraternity and the letters from the directors of these confraternities sent either to the Sacred Congregation of Indulgences or to the Holy Father, convey a regrettable confusion and contain errors which it is our duty to correct.

#### 1. The directive Council's Petition

The Council members in their plea passed over without mention an important issue. To be exact they should have stated that a prayer association under the title of Our Lady of the Sacred Heart had been established at Issoudun by the Missionaries of the Sacred Heart, with the approval of the Archbishop of Bourges, for the benefit of difficult and desperate cases, and this association took in the whole world according to the sense of its statutes as expressed in Article 3..., and Prince de la Tour d'Auvergne, Archbishop of Bourges, presented this Confraternity for approval to the Holy See and obtained indulgences for all who were, or would be, enrolled. In consequence, then, the Pontifical Brief of 1864 far from limiting the Association extended it to the whole Catholic world, confirming thereby this privilege. We are so saddened or astonished to note that the directive Council does not say one word about the origin of this Association.

2. The directive Council erroneously gives the Holy See to understand that the Issoudun Association is not prior to and different from the Rome Archconfraternity. The truth of the matter is that it should have said that the Rome Archconfraternity owes its existence to the Issoudun Association which began this devotion and founded this work, establishing it in Italy and Rome through enthusiasts, among them Mr. Angelini and Mr. Scalsi. At first the fervent Roman section was a branch drawn from the Issoudun tree, a daughter still acknowledging her mother. It is disappointing for us that the directive Council has thought it necessary, in support of its own argument, to omit stating these facts.

3. The directive Council, in its letter to the Holy Father, lets it be understood that our Our Lady of the Sacred Heart Association was made into an Archconfraternity by the Archdiocese of Bourges alone. To state the truth it should be said that our Association intended for the whole world dates from, as noted above, January 29, 1864, and it was only in 1869 that the Archbishop of Bourges asked that it be created into a universal Archconfraternity, but the Holy See considered that for the time being it should only be raised to the dignity of an Archconfraternity in the Archdiocese of Bourges, though withholding in no way its previous right to enrol faithful from all over the world.

Before this factual evidence we cannot understand how the directive Council presumes to state the following:

"The Apostolic Brief of March 1869 grants to the Issoudun Archconfraternity limited to the Archdiocese of Bourges alone the right to enrol the faithful..."

To speak more truthfully it should have said that the Our Lady of the Sacred Heart Association erected into an Archconfraternity for the Archdiocese of Bourges alone did not have the right to affiliate or aggregate confraternities or moral bodies, favouring them with its privileges, outside the said Archdiocese, but it always maintained its right to enrol Catholics from any nation whatsoever in virtue of its Statutes and the Pontifical Brief of 1864.



4. In the same letter the directive Council again accuses us of having established everywhere centres or moral bodies when granting them our indulgences. Here again there is an odd confusing of things and what is inaccurate.

The Council did not say (note) that we have two Briefs, one dated June 7, 1864, acknowledging the Association of Our Lady of the Sacred Heart, Issoudun with the privilege of enrolling all Catholics, and the other, dated March 5, 1869, granting us the right to form a moral association, sharing in indulgences, for the Archdiocese of Bourges alone. It is stipulated, then, and our distinguished Archbishop clearly confirms it, that we never have outside the Archdiocese affiliated a moral body or confraternity to ourselves since we know very well that we haven't the right, and this is a calumny against which we protest most forcibly.

5. It is correct that we set up centres in different places, but our centres have not the same connotation which the directive Council would like to give them, being quite simply the centralizing of names gathered by the helpers, male and female, and sent on to us by the respective directors of these different centres to avoid unnecessary correspondence, and this is all the more demanding since we do not look for any contribution from our associates. The faithful are only granted indulgences from the day their names are enrolled in the Issoudun registers.

*This presentation ends here. It is not in Chevalier's hand-writing.*

**1877****Article 537***To Father Victor Jouët, MSC, Rome.*

L 18770101

Issoudun, January 1, 1877

Dear Father,

1. Happy New Year to you and all our dear fathers and brothers. I thank you most sincerely for your good wishes. May the divine Heart of Jesus grant them.
2. I received your contribution for the Annals. I gave no encouragement to Mr. (*Fr.?*) Naudet (*unclear in original*). You are in charge. I am even sorry that he writes in our Annals.
3. I have Underground Rome, a summary of Mr. Rossi's work by two English specialists, translated by Paul Allard, a large volume with prints. On page 378 one finds a painting of the Virgin from the St. Agnes catacombs. The authors identify this painting with the 4th century, and with irrefutable arguments prove that the Child Jesus is standing up before his Mother and in a footnote add that this catacomb painting "is after the fashion of a presentation of the Virgin very popular in Russia called Znamenskaia". I am going to ask Sister Talbot of Cracow to try and get us a snapshot of this picture.
4. Sister Talbot has just written to say that the Bishop of Leopol is sending a priest to Rome to find out about the title Queen of the Sacred Heart which is the name being given in Poland to Our Lady of the Sacred Heart. A Jesuit, she adds, left at the same time (*for Rome*) to defend the title. The Holy Office, she writes, stated that the matter was being studied, and that there would be an official reply. That very likely is the presentation being prepared at the Holy Office on the doctrinal aspects of the Our Lady of the Sacred Heart devotion. These informative details will very likely draw Bishop Jacobini to mention something to you before long.

I am delighted to know that you are well.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 538***To Madame Taulier.*

L 18770101A

Issoudun, January 1, 1877

Thanks for your good wishes, dear child.

I always pray to the good Lord for you and yours. I am hoping that you can come to visit the Issoudun sanctuary. You will find great changes. Give my regards to Mr. Taulier.

Cheerio, dear little missionary.

I bless you in the Lord.

J. Chevalier, MSC.

**Article 539***To Father Xavier Deidier, senior chaplain to the Brothers of the Christian Schools, Marseilles.*

L 18770106

Issoudun, January 6, 1877

Dear Father,

Indeed! Many thanks for your good wishes. In no way have I forgotten you. You know what I am looking for from you. I hope that very soon you will break free of the chains which are holding you in captivity and that you can come to a place which is restful for you. Make sure to look after your health, but do not worry about yourself too much. I would very much like to go to Arles as I feel it is necessary to go there. Fr. Jouët will be there in eight days and you will meet him. If I cannot be there at the same time, greet him for me.

Cheerio, dear Father.

Yours in C.J.

J. Chevalier, MSC.

18770107X

Due to activities on the eve of New Year's Day, the weekly Council meeting did not take place.

Council Meeting, January 7, 1877

In attendance: Very Rev. Fr. Superior, Frs. Piperon and Vandel.

Postulant.

A postulant who had left the Novitiate of the Blessed Sacrament Fathers and presented himself, was refused on the grounds that he had left the Novitiate of another Congregation.

There followed a letter from Fr. Angereau asking to be released from his vows for reasons of health and conscience. No decision was taken.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

Vandel, MduSC.

18770116X

Special Council Meeting, January 16-22, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Guyot, Jouët, Piperon.

During the different meetings which took place over these days the Council members considered personnel, responsibilities, undertakings, in relation to the Society's well-being. The following decisions were taken:

Choosing to aim at perfection.

1. The Council members resolved to work with more generosity than ever to live the religious life so that they could involve themselves more efficaciously in the formation of the Congregation's other members.

Admission: Measures to be taken.

2. One must, accordingly, take the necessary measures to ensure that new admissions are subject to requisite discernment and acceptably mature standards, so that only those candidates are accepted who have a proper and solid vocation.

Thirty-Day Retreat.

3. An effort will be made to find a saintly religious man of God, both experienced and prudent, to provide retreat exercises in the Novitiate lasting a month. The priests from other houses who are not otherwise engaged will go on this retreat.

Disengagement for the Very Rev. Fr. Superior where possible.

4. It was decided that the Very Rev. Father Superior should, in accordance with the Constitutions, be entirely relieved of undertakings not in keeping with his responsibilities, but given the actual circumstances of the Congregation, a small membership, a great variety of undertakings, it was impossible to achieve this desirable aim.

Father Jouët, First Assistant.

In order to relieve, release, in some way Very Rev. Father Superior, when Fr. Jouët is in residence at the Issoudun house he will carry out the role of First Assistant such as laid down in the specific regulations relating to this function, and one will, accordingly, have recourse to him in relation to normal requests.

Fr. Morisseau will help (*Jouët*) in carrying out his role as First Assistant. In Fr. Jouët's absence, Fr. Vandel will preside over those exercises when the Very Rev. Father Superior is not present, and he will also in the same circumstances be responsible for the parlour (*meeting visitors*); otherwise, Fr. Morisseau will replace Fr. Jouët in relation to his other responsibilities.

General Bursar.

5. The role of Bursar General will continue to be carried out by the Very Rev. Father General, helped by Fr. Morisseau and Brothers Charles and Alexander, as things are at the moment, until it becomes possible to find within the Congregation a religious who has an aptitude for this post.

Rendering of Accounts.

6. Up to the present, making available the expenses of the mother house and other houses was carried out every three months. To facilitate this work there will be uniformity of account books and the accounts will be presented on a sheet of paper specially adapted with the headings of the sections presented as agreed in Council. Extraordinary expenses should be submitted to the General Council and approved by it. At this meeting the Very Rev. Fr. Superior presented to the Council a summary of the Issoudun house accounts from the departure of Fr. Durin to December 31, 1876. These accounts were approved and signed by the Council members.

Assistant Bursar.

7. The role of Assistant Bursar will continue to be carried out for the time being by Fr. Vigerat, a diocesan priest at present available, until such time as it will be possible to hand over this role to a religious. He will need to study carefully the regulations which have a bearing on his role and act in keeping with them.

Spiritual Minister.

8. Fr. Guyot was appointed Spiritual Minister. He will visit the houses of the Society in France at least once a year.

Visitor.

9. Fr. Jouët is formally appointed visitor of the Congregation's houses.

Concerning the Petite Oeuvre (*Little Work*)

Separate Financing of the Petite Oeuvre.

10. Everything (*financial*) given specifically to the Petite Oeuvre belongs to it; it has its own account. It remains responsible for those of its pupils who enter the Congregation and for leading them to the priesthood.

Financial Reserve.

11. Those priests responsible for the Petite Oeuvre's administration should make every effort to set up from the yearly financial resources a reserve fund sufficient to meet the upkeep of fifty or so youngsters at the Chezal-Benoît Petite Oeuvre.

Overall Direction of the Petite Oeuvre.

12. The overall direction of the Congregation's Petites Oeuvres (*plural*) is the responsibility of the Very Rev. Superior General and his Council.

Fr. Vandel, Director General.

13. The Council will appoint a Director General of the Petites Oeuvres. Rev. Father Vandel was given this responsibility. As a member of the Council he has a deliberative role on all issues relating to this undertaking. This right does not create a precedent for any Director Generals who would not be Council members.

Admission to the Petite Oeuvre arranged by the Director General.

14. The Director General is the official intermediary between the Very Rev. Superior General and the Council responsible for the running of the Petites Oeuvres; it is for him to get ready the list of those youngsters entering Chezal-Benoît for the Council's approval.

Director General. Visitor of the Petites Oeuvres.

15. The Director General will be the official Visitor of the Petites Oeuvres. He can call a meeting, ask both the teachers and pupils if everything is in keeping with the regulations and if there are any abuses. He will provide the local Superior and the other members of the house with those observations which he judges pertinent, and make the General Council aware of his observations.

Uniform.

16. The uniform for the Petite Oeuvre students will be the same in all the houses, consisting of a cardigan closed to the neck in black wool, and a waistcoat and trousers of the same colour, together with a simple black cap – that called a sailor's cap.

The St. Joseph Petite Oeuvre will be transferred to Saint-Gérand.

17. The preparatory Petite Oeuvre, St. Joseph, presently at Chezal-Benoît, will in future be at Saint-Gérand to avoid thereby a spate of inconvenience. The bursary of the Petite Oeuvre will provide the expenses involved with these students, while the priests at the Novitiate will for their part take account of the contributions and gifts they receive for the Petite Oeuvre and also the students' fees.

Fees at Saint-Gérand.

17. The Issoudun house will contribute a sum of 490 francs for each pupil, of which 400 will be made available to the Novitiate account for nourishment, lighting, heating, laundry, in relation to each youngster. Other expenses are kept separate.

The Same at Chezal-Benoît.

19. An annual contribution of 490 francs will be made available to the Petite Oeuvre's bursary for each youngster being cared for. This sum of 490 francs will be increased if experience shows it to be insufficient. Besides, one must provide clothes and new laundry.

Time allocated for these contributions.

20. The General Bursar must send on in advance each month one 12th of contributions being made either by the Mother house or by the Petite Oeuvre to the different houses. Exception is made, however, for houses abroad; these houses, in agreement with the Superiors, will decide on the time and manner of contributing which is most convenient for them.

The Petite Oeuvre students accepted for the Novitiate.

21. The health of several older boys at the Petite Oeuvre having been seriously impaired in recent months, with the doctors recommending withdrawal from studies and a change of air for some, the Council thought it best to call to the Novitiate those youngsters of entry age who were willing to go. Those are Henri Verjus, Émile Merg, Ricardo Fora, Henri Peeters, Eugene Meyer, Jules Vandel, Léopold Hartzler, Jean Ilge, Albert Bergeret, Jean Pierre Védère, Emile Schultz, Mesmin Fromm and Henri Chétail. This course of action seemed all the more worthwhile when three of their older fellow students, George Meyer, Gérard Van der Bosch and Pierre Tréau, commenced their novitiate for the same reason some time ago, and got on very well. It is to be hoped that it will be the same in the case of those now being called.

The boys leave the large dormitory.

22. The Council in addition decided that the pupils staying at Chezal-Benoît should move from the large dormitory at the College where they have been sleeping up to now and take over that of the Petite Oeuvre. If the number of pupils became too great for the Petite Oeuvre dormitory, one need only use the wing in the middle of the large dormitory. Those supervising should sleep in the dormitories.

Infirmary.

23. The infirmary will be set up in the Petite Oeuvre's basement.

Brother Lanctin appointed to oversee class books.

24. Brother Lanctin will be in charge of overseeing class books. Nothing should be bought without permission of the local Council.

Local council.

25. In each house of the Society with respect to issues brought to the attention of the local Council, the Superior should act on his own initiative where he considers it unnecessary to refer the matter to the Mother house.

Custom to be established.

26. The Council expressed the wish that there be set up customary procedures in every house of the Congregation. Those of the Mother house should serve as a foundation and model for all the others.

Vandel, MduSC.

J. Chevalier, MSC.

V. Jouët, MSC.

Guyot, MSC.

Ch. Píperon, MisduSC.

187700202X

Council Meeting, February 2, 1877

In attendance: Very Rev. Fr. Superior, Fathers Guyot, Jouët, Píperon.

An organ for the Basilica.

At this meeting the Very Rev. Father Superior reported on the price of the Basilica organ. It was decided to order it; there was also agreement that a sum of twenty thousand francs could be set aside if experts were agreed that this amount was needed given the Basilica's importance.

Postulant. A young man from the Loire was accepted for the Novitiate.

J. Chevalier, MSC.

Ch. Píperon, MisduSC.

Guyot, MSC.

V. Jouët, MSC.

18770208X

Council Meeting, February 8, 1877

In attendance: Very Rev. Father Superior, Fathers Vandel, Guyot, Píperon.

At this meeting Fr. Guyot spoke about the plan to build a chapel at the Novitiate house and the acquisition of a new dormitory, etc. This plan, approved in principle, needs to be considered by an architect and a definite decision will be made following the presentation of plans and procedures. There followed a discussion on the St. Joseph Petite Oeuvre at Saint-Gérand and the new curriculum there.

J. Chevalier, MSC.

Vandel, MduSC.

Guyot, MSC.

Ch. Píperon, MisduSC.

18770214X

Council Meeting, February 14, 1877

In attendance: Very Rev. Father Superior, Fathers Vandel, Jouët, Píperon.

Fr. Georgelin: Secretary General.

At this meeting Fr. Georgelin, proposed by the Very Rev. Father Superior, was elected Secretary General.

J. Chevalier, MSC.

Ch. Píperon, MisduSC, Vic.

V. Jouët, MduSC.

Vandel, MduSC.

18770218X

Council Meeting, February 18, 1877

In attendance: Very Rev. Father Superior, Fathers Vandel, Jouët, Georgelin, Píperon.

The building of the Novitiate chapel postponed.

At this meeting the Novitiate chapel again came up for discussion. The decision was taken, given the events which threaten the Congregation in the present circumstances, that it would be desirable to postpone the permanent building of this chapel; a chapel will be temporarily set up in the large room to be constructed in the middle of the barn at present situated in the middle of the Novitiate buildings.

V. Jouët, MduSC.  
Vandel, MduSC.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC, Vic.  
P. Georgelin, MSCJ.

18770311X

Council Meeting, March 11, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Georgelin, Piperon.

Brothers Thévenot and Legros Appointed to Watertown.

At this meeting it was decided that the novices, Brothers Legros and Thévenot, would be sent to Watertown, if they were authorized by the Congregation of Bishops and Regulars to finish their Novitiate at Watertown where they would take their vows in this house when their Novitiate year had ended.

Fr. Durin cannot receive (canonically) novices.

It was, moreover, agreed that as soon as it could be arranged a professed religious would be sent to take charge of the Novitiate which would be set up in this house. The reason is that Fr. Durin, the present Superior, cannot be given authority to accept postulants as novices when they arrive before a Novitiate is set up.

Vandel, MduSC.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
P. Georgelin, Vic, MSCJ.

**Article 540**

B 18770315

*To the General Transatlantic Company.*

Paris, 4 rue de la Paix,  
Boulevard des Capucins, 12-Grand Hotel.

*Undated  
Likely mid-January 1877*

Havre: 35 quai d'Orléans,  
Saint-Nazaire: Quai de la Maine.  
Bordeaux: 10 allée d'Orléans.

Dear Minister for Foreign Affairs,

I have the honour to request through your good will free passage for three of my Missionary of the Sacred Heart confrères who are due to go to New York in America on their way to Watertown on the ship which leaves Le Havre, I understand, on April 10. Here are the names of these worthy missionaries: Jean-Baptiste Legrand, Désiré Legros and Gustave Thévenot.

Please accept, Minister, my respectful regards together with my gratitude.

J. Chevalier, MSC.

*Someone added:* The Superior will sign the letter himself; the copyist added nothing after the word 'respectful'. Passage for each to New York, 2nd class: 144 francs each (*roughly 382 euros*).

*Thévenot left the Society three years later, in March 1880. So also Legros, four months earlier, December 1879.*

**Article 541**

L 18770323

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, March 23, 1877

Dear Father,

1. I received the information about the American Novitiate. Many thanks. And what is happening about the Bishop Jacobini issue?
2. We were delighted to hear about the appointment of a Cardinal protector.
3. Let me have your opinion about our young men shortly to be ordained; let me have your views on each one, and also from Father Miniot.

4. Have you received the Sacred Heart statue? I am sorry about the accident with the St. Joseph statue.
5. The letter to the Archbishop of Bourges from the Sacred Congregation of Bishops and Religious about Fr. Captier was not about release from his vows, but simply to have the Archbishop's advice. Fr. Captier, when interviewed by His Grace, replied that all this was a thing of the past and he wanted to stay on. I am forwarding a letter from him in which he says the same thing to me. Should we continue to keep him? What do you think; also Bishop de Luca? If he stays with us, he must blot out his memory.
6. Fr. Angereau, to whom I forwarded Bishop de Luca's decision in terms which you are aware of, wrote me a surly letter which I am forwarding to you. Following this, there is no more to be done other than obtain the dispensation from his vows both at his request and ours for health reasons, serious illness which in the view of the doctors could be very prolonged. Indeed, short of taking these precautionary measures this little boy (*lad*) could continue to take us for a ride (*this terminology captures what Chevalier has in mind - a mischievous parting*). Here we have the fruits of Chezal-Benoît discipline.(!)
7. We are awaiting with some impatience your contribution to the Annals; we are again going to be late. Try to send on your work a month ahead if possible.
8. I am forwarding you a letter from Mother Felicity and that which occasioned it. I am drawn to think that she wants to make her house collapse. Prudence and what is proper should make her realize her duty to answer immediately, take advice, contact me, discuss the matter with me since the letter was addressed to me. Not all however. Her hobby-horse is her anxiety about boarders. Since these girls have their diplomas it becomes, a priori, a reason for her to turn them away. She then says to me that it is truly outrageous. For self-justification she always withdraws within her own particular understanding of God. I told her what I thought about particularly dangerous procedures; my words were lost on her. She says that as Superior it belongs to her alone to look after her house. She once again made it clear to me that neither you or myself could give her disinterested advice. Let us pray. There should be a woman with a head and good sense in that house; let us try to find one. Let us ask Our Lady. The problems associated with Fr. Bazire are stirring up again; I fear a scandal. I am doing everything to placate him. I am going through agonies. Pray and ask for prayers.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Greetings to good Father Miniot and all our brothers. My regards to the Bishop, to Brother Régis Stanislaus and the brothers.

18770225X

Council Meeting, February 25, 1877

In attendance: the same.

Indult sanctioning the ending of the Watertown Novitiate for Brothers Hévenot and Legros.  
The Very Rev. Father Superior informed the Council of the indult authorizing Brothers Thévenot and Legros to end their novitiate at Watertown.

J. Chevalier, MSC.  
P. Georgelin, Vic, MSCJ.

Vandel, MduSC.  
Ch. Píperon, MisduSC, Vic.

18770403X

Council Meeting, April 3, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Guyot, Georgelin and Píperon.

Fees to be paid for the Watertown Scholastics.  
At this meeting, following discussion about different matters with respect to the Congregation, the decision was taken that the Mother house should contribute five hundred francs for the upkeep of each novice (*there were two*) sent to the Watertown house. Brothers P. Lanctin and Ignace Grom were called to the sub-diaconate.

Ch. Píperon, MisduSC, Vic.  
E. Georgelin, Vic, MSCJ.

Vandel, MduSC.

J. Chevalier, MSC.

**Article 542**

*To Father Victor Jouët, MSC, Rome.*

L 18770413

Issoudun, April 13, 1877

Dear Father,

I was delighted to receive your kind letter, and those of Fr. Miniot and our novices. I thank you all for your good wishes. May God grant them! I am not at all happy with our scholastics' marks (*examination*). I would hope for much more from

young men for whom so much is done in the way of... (*a blank here*) and so little worthy of this preferential care. If Brother Letonnelier's health doesn't get better, we shall recall him to France.

Father Lemercier received the drawing of St. Joseph; it is very good. As for Mr. Brunet's casket, it is impossible to think of anything. I sent his plans back to him. The subscribing is not going well.

*No signature.*

*Letonnelier returned to Issoudun in the summer of 1877. Ordained to the priesthood, December 18, 1880 at Bourges, he worked at the Issoudun Bureau (office), then as a curate there before he returned, seriously ill, to his family, dying on January 30, 1882.*

18770415X

Council Meeting, April 15, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel and Piperon.

Report from Novitiate.

At this meeting the Very Rev. Fr. Superior read for us Fr. Ramot's observations on the novices, which were very satisfactory.

Brothers Klotz, Lecorre, Hartzler, Casas, Thévenot, Legros, who are shortly due to end their Novitiate, were accepted for vows.

Vandel, MduSC.

J. Chevalier, MSC.

Ch. Piperon, MisduSC, Vic.

18770418X

Council Meeting, April 18, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Georgelin and Piperon.

A postulant from Clermont accepted.

A postulant, Mr. Jahut from the Clermont seminary, was put forward by one of the directors. The good recommendation provided, about his disposition and piety, make it acceptable to admit him to the novitiate despite his mediocre intellectual ability.

J. Chevalier, MSC.

Vandel, MduSC.

P. Georgelin, Vic, MSCJ.

Ch. Piperon, MisduSC, Vic.

18770422X

Council Meeting, April 22, 1877

In attendance: Very Rev. Fr. Superior, Fathers Vandel, Georgelin, Piperon.

Proposal from Mr. Muninier.

Mr. Muninier has offered us his property called Chateau de Massay (*a former abbey*) for 27 thousand francs and it had cost him 81,143 francs, 60. The house is made available without any other charges and conditions for the Congregation other than the 27 thousand to be given to Mr. Muninier. Having sought the views of the Archbishop of Bourges on April 17, the Council accepted the offer.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

P. Georgelin, Vic, MSCJ.

**Article 543**

L 18770426

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 26, 1877

Dear Father,

My telegram to you this morning will have conveyed the great shock we are experiencing due to the sudden death of dear Fr. Vandel. O My God, what a loss! What trials at one and the same time! There should be something written in the forthcoming Annals about the death of a saint. You should straightaway write something on the very pious and saintly life of Fr. Vandel. Draw on from one place or another all the documents you are able to get hold of. Who is going to devote himself to such an important undertaking as the Petite Oeuvre (*Little Work*)? I can only see yourself... and you are 1,778 kilometres from Issoudun!

What is to be done? Oh! How I wish the feasts in Rome were over so that you could be with us!



Forward the enclosed letter to my sister, Léontine. This morning at 6.30 I was in the sacristy, vested, about to say Mass, when, suddenly, Brother Maillard came in crying and said: "Fr. Vandel is lying in his room covered in blood. Come quickly. I think he is dead." I ran as fast as I could, and what do I see? The saintly Fr. Vandel stretched out on the floor, the door open, his head out in the corridor covered in blood. I lifted him up, felt him, moved him about, but sadly he was no more, though still warm. We moved him on to his bed. The doctor arrived and gave it as his view that death had taken place around 4 or 5am.

Last night Fr. Vandel dined with the community in the refectory, was in good spirits during recreation, went to prayer, and it would appear that it was only on returning to his room to go to sleep that he felt unwell. He had taken off his cape and sash; his bed wasn't rumpled; perhaps, beginning to feel unwell, he would have moved to open the door to call for help when he collapsed. And as there was no-one else in that part of the house (Fr. Morisseau is away for 8 days) he remained stretched out the whole night. He died from either a stroke or an aneurysm. My God, what a calamity!

The burial will take place on Saturday at 9.30am.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 544**

*To Father Victor Jouët, MSC, Rome.*

L 18770429

Issoudun, April 29, 1877

Dear Father,

Thanks for your kind letter this morning. You should have had one from me. I got your contribution to the Annals. Thanks! Yes, write something about Fr. Vandel. Write an article for next month and write about his life if you can; he was a saint. I am sending on two snapshots for yourself and one for dear Sister Léontine. Dear Fr. Vandel was buried yesterday; there wasn't the slightest deterioration or change in his features to the point that, after 60 hours, one would not think he was dead. Before placing him in his coffin we sent for the doctor so that we could be assured that our saintly confrère was truly dead. We felt we needed his confirmation before deciding to leave. It would not surprise me in the least if Fr. Vandel worked miracles. I should not be at all surprised either if the good Lord preserved his body from corruption. Is your presence in Rome absolutely necessary? I expect so until the month of June. O! How helpful you would be at Issoudun just now!

I greet you all in sorrow and tears.

Wholly yours in C.J.

J. Chevalier, MSC.

18770504X

Council Meeting, May 4, 1877

In attendance: Very Rev. Father Superior, Frs. Guyot, Georgelin, Piperon.

At this meeting, when the unfortunate state of affairs resulting from the greatly regretted death of Fr. Vandel was noted, it was decided that:

1. Fr. Morisseau would replace him on the Council;
2. that the latter would also look after and be in charge of correspondence and the acceptance of pupils at the Petite Oeuvre.
3. Brothers Klotz, Lecorre, Hartzler, Casas, Letonnelier and Postal are called to Issoudun, the first four to begin philosophy, the latter two to get back their health.

Fr. Captier, Lecturer.

Fr. Captier will be appointed to the house (*of studies, Issoudun*) as their professor.

J. Chevalier, MSC.  
Guyot, MSC.

Ch. Piperon, MisduSC, Vic.  
P. Georgelin, Vic, MSCJ.

18770506X

Council Meeting, May 6, 1877

In attendance: Very Rev. Fr. Superior, Fathers Georgelin, Morisseau, Piperon.

Interior of the Chapel.

It was decided at this meeting to create a private chapel in the room where at present spiritual exercises take place for the use of the community and for special exercises.

Regulations for the Scholastics.

A special regimen will be set up for the Scholastics who live in the house.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.  
P. Georgelin, Vic, MSCJ.

**Article 545**

*To Father Victor Jouët, MSC, Rome.*

L 18770506

Issoudun, May 6, 1877

Dear Father,

What we have collected through the Annals for the Holy Father, some 5,000 and more francs (*see below*), was taken by me yesterday to the Archbishop of Bourges. In addition I gave him 150 francs for one of the 50 silver chalices the Archbishop has on offer at a special price. In all I handed the Archbishop 5,260 francs (*roughly 13,950 euros*). Besides there was a little ciborium, and a purse for the Sacrament of the sick with 60 francs enclosed; care should be taken with it. The Archbishop will be in Rome at the French Seminary with Monsignor Druon from the 17th of May. Make use of the Archbishop's presence for:

1. The question of St. Yves des Bretons or St. Claude, etc. (sic!)
2. The Sacred Heart Third Order.
3. The Sacred Heart Scapular.
4. The Jacobini appeal.
5. The setting up in each of our houses of the Our Lady of the Sacred Heart Association.
6. While awaiting a breviary of our own, could we not have, for greater uniformity, the Roman Breviary, since it would make a difference to be associated thereby with the saints, female and male, who were associated with the Sacred Heart, and, as well, there would be the offices of Our Lady of Gracious Love, of all Grace, of Perpetual Help, etc., etc? Do some research on the feasts of all the saints, female, male, to whom we could relate, and their Rites. There should be no difficulties. Besides there would be St. Longin, the good thief, etc. For this one would also need to have the proper rites from different religious communities and certain dioceses.
7. Please give my letter to the young students at the French Seminary. My reply is 'no'.
8. Fr. Guyot was in Issoudun yesterday. We have appointed Fr. Morisseau to the Council.
9. Fr. Captier has been called to Issoudun to provide lectures for our Scholastics. Our two young men have arrived.

Cheerio, dear friend, wholly yours in C.J., with good wishes to everyone else.

J. Chevalier, MSC.

I received your letter just now.

1. Have approved by Bishop Jacobini the changes you mention.
2. We are not sending on any new Scholastics to you until November. As for the four about to be professed, Fr. Captier will give them their philosophy.

J.C.

Fr. Morisseau should have sent you yesterday 1,000 francs for 800 masses, 4 copies of our Constitutions and the Third Order. 15 days or so ago you should have received my letter for the Cardinal-Vicar, and another for Fr. Régis.

J.C.

**Article 546**

*To Father Victor Jouët, MSC, Rome.*

L 18770511

Issoudun, May 11, 1877

Dear Father,

Mr. Auguste Aubert from Issoudun is going to Rome and it is he who will take this letter to you. He is a splendid young man, a very good Christian. He and Fr. Mayet, who is also going to Rome, are due to stay with Mr. Le Roux. You will be as helpful as possible to them.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Pion d'Ermont (*writing uncertain*) has died. He is a great loss; he left me his library.

18770513X

Council Meeting, May 13, 1877

The same members present.  
No decision taken.

**Article 547**

L 18770513

*To Madame Taulier.*

Issoudun, May 13, 1877

I feel very much part of your pains and trials. I continually pray for you and yours. As you know, everything which is of concern to you greatly engages my attention. Courage, confidence, dear child. Look towards heaven, it is your homeland. Such a thought will sustain you. I do not give up hope of seeing you in Issoudun one day. Cheerio, dear child. I bless the dear little missionary.

Wholly yours.

J. Chevalier, MSC.

**Article 548**

L 18770518

*To Father Victor Jouët, MSC, Rome.*

May 18, 1877

Dear Father,

1. Hurry up with the work for the Annals.
2. It is not right that we should lose out on the exchange rate as regards Mother Felicity's money. I hadn't realized this.
3. We have a lot of things which have been given to us for the Holy Father. Should we send them on to you or have them valued and send on the money to you?
4. You might offer, separately if you so wish, the 5,260 francs for the Pope (*roughly 13,950 euros, see letter 545 above*). Ask the Monsignor for this money.
5. I am sending on to you the Cardinal Vicar's letter.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Would you be kind enough to give Mademoiselle de Meloizes this little message, but only if her brother is not there.

187705230X

Council Meeting, May 20, 1877

The same members present.  
No decision taken.

**Article 549**

L 18770531

*To Father Victor Jouët, MSC, Rome.*Issoudun, evening of  
May 18, 1877

Dear Father,

The feast of Our Lady was a splendid occasion. The triduum preached by Father Maugenest (*Chevalier's earliest companion who did not stay – see above*) was wonderful and his Month of Mary in the parish was a great success. I received just now your latest letter with your article on dear Fr. Vandel. Thanks for all the details which you have provided for me. The issue of Fr. B. [*sic*] was frightfully blown up; things have quietened down now... Just the same you did well to take all necessary precautions to prevent this becoming known to our young men.

2. Father Guyot would very much like it if we accepted the Tarascon offer (*a foundation*), but he would prefer if the Bishop held it over for two or three years since at present we are unable to accept it if it means setting ourselves up there straightaway (I am of the same opinion). Discuss the matter with the Bishop of Aix from this perspective. He might, perhaps, hand over this property to us straight away, leaving it open for us not to take it over for three or four years. See what you can do. Yes, travel by way of Marseilles, Arles and Saint-Gérard.
3. As for the picture on the Sacred Heart scapular it's an old one and nothing prevents us from creating another one like it, but a little more like our heart.
4. Take note of what Monsignor Druon and Fr. Régis say to you about publishing in our Annals Bishop Mermillod's remarks, and also what the Archbishop of Bourges has to say. If there is nothing objectionable, I shall fully go along with them. I am greatly looking forward to your visit. All good wishes to our dear confrères.

J. Chevalier, MSC.

18770604X

Council Meeting, June 4, 1877

In attendance: Very Rev. Fr. Superior, Fathers Georgelin, Morisseau, Piperon.

Brothers Lanctin, I. Grom, Maillard, Postal, Bizeuil, Letonnelier and Girault accepted for orders.

At this meeting it was decided that, besides Brothers Lanctin and Ignatius Grom being accepted for the subdiaconate at the meeting on April the third, Brother Maillard would also be presented to the Archbishop of Bourges for minor orders and the subdiaconate, Brother Postal for the subdiaconate, Brother Bizeuil for minor orders, brothers Letonnelier and Girault for tonsure and minor orders.

Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.

P. Georgelin, Vic, MSCJ.

18770624X

Council Meeting, June 24, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Georgelin, Morisseau, Piperon.

The Bishop of Aix's proposal for a house at Tarascon.

1. At this meeting the proposal by the Archbishop of Aix with reference to a property situated near Tarascon came up for consideration, being on offer to the Congregation for its undertakings, together with a sum of 20,000 francs. The Council was of the view that the Congregation, given its lack of personnel, could not commit itself to reside in this house for four or five years without, however, otherwise disengaging from the offer over this length of time. It was decided to answer the Archbishop in this sense and, as well, thank him for the interest he continues to have for us.

Fr. Jouët: Director General of the Petite Oeuvre.

2. The Council agreed that Fr. Jouët should be Director General of the Petite Oeuvre, succeeding the very regretted Fr. Vandel.

Brother Postal: Chapel Master.

3. Fr. Superior proposed that Brother Postal should be entrusted with the responsibilities of Chapel Master in the parish and at the Sacred Heart as well as organist. The Council was of the view that this good brother should take over these charges.

Mr. Dutertre Admitted to Postulancy.

4. Fr. Dutertre, from the Meaux Seminary, had requested to enter the Novitiate, and was admitted on principle, but the requisite information must be sought from his Superior.

J. Chevalier, MSC.

P. Georgelin.

V. Jouët, MSC.

J.F. Morisseau, MSC.

Ch. Piperon, MisduSC, Vic.

18770626X

Council Meeting, June 26, 1877

In attendance: Very Rev. Fr. Superior, Frs. Jouët, Georgelin, Morisseau, Piperon.

The American House.

The call to Orders left to Fr. Durin at an appropriate time, and involving Brothers Thévenot, Benjamin Grom and Legros. At this meeting it was accepted that Fr. Durin would present for ordination to Minor Orders Brothers Thévenot, Benjamin Grom and Legros. He may also present them for the subdiaconate when they are thought to be ready.

Brother Mètayer held back.

The ordination of Brother Mètayer is held over for the time being.

J. Chevalier, MSC.

V. Jouët, MSC.

J.F. Morisseau, MSC.

Ch. Piperon, MisduSC, Vic.

18770703X

Council Meeting, July 3, 1877

In attendance: Very Rev. Father Superior, Frs. Jouët, Georgelin, Morisseau, Piperon.

Mr. Mussinier's proposal turned down.

At this meeting the Very Rev. Fr. Superior referred to a letter from Mr. Maurice Mussinier laying down as a condition arising for the sale of Massay Abbey that the community should take up residence there in perpetuity. Such a condition was not part of the original proposal and the Council, accordingly, turned down Mr. Mussinier's offer.

J.F. Morisseau, MSC.

J. Chevalier, MSC.

V. Jouët, MSC.

Ch. Piperon, MisduSC, Vic.

P. Georgelin, Vic, MSCJ.

18770708X

Council Meeting, July 8, 1877

In attendance: Very Rev. Father Superior, Frs. Jouët, Georgelin, Morisseau, Píperon.

Petite Oeuvre (*Little Work*), Prize-giving.

Prize-giving was discussed at this meeting. The Archbishop will be consulted to decide on a day.

Circular to Promoters. Fr. Jouët named Director General.

It was decided to send a circular letter to the promoters (*male and female*) of the Petite Oeuvre to inform them that Fr. Jouët would be replacing Fr. Vandel and to encourage them to maintain their zealous support for the Petite Oeuvre.

No Books.

The decision taken by the Council the previous year on the issue of prizes was noted. Books would not be given as prizes, but what those prizes would be worth could be made available for the acquisition of useful objects.

V. Jouët, MSC.

J.F. Morisseau, MSC.

J. Chevalier, MSC.

Ch. Píperon, MisduSC, Vic.

P. Georgelin, Vic, MSCJ.

**Article 550**

To Father Victor Jouët, MSC, Issoudun.

L 18770731

Vichy, Tuesday, 1877

Hôtel des Thermes

*Undated, possibly end of July  
beginning of August*

Dear Father,

We had a good journey. Fr. Píperon is very well and your correspondent also. We have come from the Novitiate where the little group is getting on very well. You have returned from Chezal-Benoît. How is the Archbishop? What did he say? And is Fr. Marie in a good mood? Greetings to all our Fathers and Brothers. Fr. Píperon wants to go back on Saturday.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Good wishes to our dear Ordinands. Fr. Deidier knows nobody in Bourges; he is only a novice. It would be better if it was you yourself who went to the ordination with our young men. *No date given.*

**Article 551**

To Father Victor Jouët, MSC, Issoudun.

L 18770805

Vichy, Hôtel des Thermes

August 5, 1877

Dear Father,

1. I received the St. Joseph (*picture*); it is very beautiful. I also got the Berry Review and the Religious Weekly; thank you. It is a mistake to have put down the confirmation for next Sunday. It doesn't take place until the month of October.

2. I am sorry that the ex-votos are not yet installed and that Mr. Grandin is not at work. Really I shouldn't, given these circumstances, have left Issoudun. Instead of a Thursday 4pm arrival I am arriving next Wednesday afternoon at 3.45. The train leaving Vichy at 9.35am has a connection, and this will suit me better; I shall be less tired.

3. When you go to Tours, call on Fr. Brisacier, St. Stephen St., St. Anne's Studio. It is the street which goes from the railway station to the Cathedral and into Ursuline St. Ask him if the little iron railing which tops our choir stalls is finished yet and when will it be in place. This work is urgent and has been ordered a long time.

4. Convey my good wishes to the dear Daughters of Our Lady. I shall be with all of you in heart and mind at the ceremony tomorrow. I find dear Mother Felicity more and more closed and distant with me. I have to offer, then, this new trial to the good Lord. Tomorrow I shall pray fervently for these dear Daughters of our Lady.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Father Ramot is looking for a contribution towards the work at Saint-Gérard; ask Fr. Morisseau to send him 2 or 3,000 francs (*roughly 5,300 or 7,950 euros*). In my absence from Issoudun, I regret that you take yourself off so often time after time. If you could put back your trip to Chezal-Benoît until Wednesday, that would be better.

18770808X

Council Meeting, August 8, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Georgelin, Morisseau, Piperon.

Acceptance of Fr. Arthur Grival as a postulant.

The Very Rev. Father Superior brought to the Council's attention a letter from Fr. Arthur Grival, a seminarian from the Rouen diocese, asking to enter the Novitiate, and since the young man had favourable reports he was admitted to postulancy.

Acceptance of Fr. Neenan and Brother Tréand to vows.

The Rev. Father Superior asked next that Fr. Neenan and Brother Tréand be accepted for vows. The Council, having taken note of the favourable report by the Novice Master, accepted them for vows.

Various other issues were put before the Council. Any decision was postponed until later.

Ch. Piperon, MisduSC, Vic  
P. Georgelin, Vic, MSCJ.

J. Chevalier, MSC.  
V. Jouët, MSC.  
J.F. Morisseau, MSC.

18770810X

Council Meeting, August 10, 1877

In attendance, the same as above.

Postulant recommended by Fr. Maugis.

The Very Rev. Fr. Superior referred to a letter from Fr. Maugis, curate at Tours Cathedral recommending for the Petite Oeuvre a young man aged 17. The Council were of the view that this young man was too old for the Petite Oeuvre, but could be accepted for the Novitiate if the requested reports proved to be satisfactory.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
V. Jouët, MSC.  
J.F. Morisseau, MSC.

18770810 XX

Council Meeting, August 10, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Piperon.

Holiday Arrangements.

At this meeting there was a discussion about holidays for Novices and Scholastics. Different proposals were aired about this issue and a decision was postponed until what was being suggested could be discussed in the Council.

P. Georgelin, VIC, MSCJ.  
Ch. Piperon, MisduSC, VIC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët, MSC.

18770825X

Council Meeting, August 25, 1877

In attendance: Very Rev. Fr. Superior, Frs. Jouët, Guyot, Morisseau, Georgelin, Piperon.

Appointments and Changes.

1. The appointment of Novices who had finished their Novitiate was discussed at this meeting. Fr. Neenan was marked out for the Watertown house. Brother Tréand would remain on for the time being at the Saint-Gérard Petite Oeuvre.
2. Fr. Deidier having completed his three-month Novitiate was directed to complete it at Issoudun directing the Scholastics' theological studies.
3. Fr. Lavialle from the Arles house is called to Issoudun to teach philosophy to the Scholastics.
4. Brother Jan who has begun his Latin course will become a lay brother.

Programme of Studies for the Petite Oeuvre.

5. A programme of studies for the pupils of the Petite Oeuvre was considered. It was agreed that a course of studies should be set up which would include for the most part the Fathers of the Church and Christian authors, without excluding the great pagan writers [*sic!*]. The course would be so set up that the boys from the preparatory Petite Oeuvre at Saint-Gérard would undertake a preparatory course lasting two years, following which they would take an examination before admission to Chezal-Benoît. One could abridge these two years for the more advanced or intelligent pupils who could

without detriment take the course. Two years would be taken up at Chezal-Benoît with courses in grammar and different subject matters which should be learned prior to the humanities. Finally, following a demanding examination, one is allowed to go forward for the secondary courses and rhetoric. The Novitiate follows on the rhetoric course. Normally the Novitiate does not begin until after the rhetoric course. The programme of studies set out on this basis will be considered in Council and submitted for the approval of His Grace the Archbishop of Bourges who will have the last word on the matter.

The Novitiate follows the Rhetoric course.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët, MSC.

**Article 552**

D 18770831

*Invitation to Dinner, September 8, 1877.*

Dear Sir,

We shall be favoured with your presence at the Sacred Heart on September 8, at 11.30am, together with His Grace the Archbishop of Bourges and several other bishops, on the occasion of the yearly feast day of Our Lady of the Sacred Heart.

Issoudun, August 31, 1877.

J. Chevalier, MisSC, Sup.  
RSVP

18770909X

Council Meeting, September 9, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

The Petite Oeuvre Porter thanked (and released) for his services.

1. At this meeting, given the large numbers working at Chezal-Benoît relative to the needs and expenses of the Petite Oeuvre, Mr. Renault and his wife will have to be dismissed. They will be given ample time to find new employment.

Two Councils at the Petite Oeuvre.

2. There will be two Councils at the Chezal-Benoît Petite Oeuvre: 1. An Administrative Council comprising for the time being the Superior, Bursar and Brother Lanctin; 2. A disciplinary council made up of all the teachers. The first will deal with general questions concerning the running of the house and the finances, the second will only deal with discipline and the pupils' academic performance and results.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët, MSC.

18770925X

Council Meeting, September 25, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Píperon.

Primary, Free School.

At this Council meeting it was decided that a little primary, free school should be opened for little youngsters from good families in the town so that they might have the basic elements of a good Christian education.

Grouping of Schools.

It was decided also to amalgamate the two schools, that of the Sacred Heart and the parish, in the same building. Accordingly, classrooms will be constructed in the courtyard.

J.F. Morisseau, MSC.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC,  
V. Jouët, MSC.

18771011X

Council Meeting, October 11, 1877

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Georgelin, Píperon.

Fr. Papin, a religious of Chavagne, but now released from his vows, was accepted by the Council as a postulant. As he was ordained in his Congregation sub titulo mensal communis, there has to be recourse to the Archbishop to regularize his situation.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 553**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

B 18771018

Issoudun  
October 18, 1877

Your Grace,

I consider it my duty to draw your attention to the religious community of Our Lady of the Sacred Heart. Having, with your Grace's approval, started this foundation, I cannot forget that my responsibility continues to be involved. When everything first got under way, Your Grace very much wanted me to become Superior to these young women. I placed a copy of their Rule in Your Grace's hands.

Mother Felicity (*formerly Countess Pirinoli of Turin*), Superior of the house, is very pious, but it is the kind of affective piety from which judgment and rationality appear to be excluded. Particularly so over the past year this pious lady has enveloped herself in a sentimental and cloudy mysticism full of danger. She doesn't believe she needs any advice either for herself or her house. It is the Lord, she says, who is her inspiration and guides her in everything. Relying on these false principles, she in no way whatsoever accepts my comments or my help. She does it all by herself. She accepts and sends away people as she wishes. I never meet the sisters. When some have expressed the wish to speak with me or write, her answer is that it is pointless since there cannot be two Superiors. I wanted to go once a week to discuss the rules and give conferences, but she judged it pointless, thinking no doubt that she herself was sufficient.

What religious formation these young women, basically pious, are getting, I cannot imagine. What awareness they have of the vows, their implications, obligations, etc. I cannot say.

2. The rules of our Lady of the Sacred Heart religious sisters were formulated after the example of our own, offering two main aims so as to meet different expectations. The contemplative life... with its exercises of piety, adoration and reparation

*A section of the original page is missing here.*

and the active life involving the education of young girls and other zealous undertakings compatible with their vocation. Mother Felicity, at the beginning, was the first to commit herself specifically to this latter aim, leaving it to divine Providence the opportune moment when there would be advantage accruing not merely because of the ensuing resources (*financial*) which the community so greatly needs, but also because of the accompanying spiritual impact on people.

I do not know how she has been influenced, but at this moment Mother Felicity does not want anyone to give her advice. Her concern is to enclose herself within the contemplative life. One would love to say to her: "But your Rules say the opposite. It is not for you to change or reverse the aim of your Congregation. You have a great need of resources in order to live. You have debts; who will pay for them? But you cannot prepare for the future, or send away from this growing community candidates who come forward in the best possible way with the abilities and requisite interest in teaching."... This reasoning, so compelling, makes such little impact on Mother Felicity that without the intervention of Your Grace everything will be compromised. Sister Charles (*otherwise Mademoiselle de Beaulieu de la Martinique*) left everything to become a religious of Our Lady of the Sacred Heart, with all the qualifications which the ministry acknowledged, and she was virtuous and very intelligent. As she had shown a liking for teaching, however, Mother Felicity, despite everything in her favour, forced her to leave the community. The unfortunate Sister Charles remained heroic; despite her tears and appeals she had to look for another community 1,800 leagues away from her country (*roughly 8,000 kilometres*). Providence directed her to the Providence Sisters of Saintes who were delighted to have her.

Another example: Mademoiselle Marthe Lapparent decided to enter the Daughters of Our Lady of the Sacred Heart. This young girl came to make a retreat. Being well educated, very distinguished, having all the qualifications, speaking two or three languages and with a liking for teaching, Mother Felicity on her own initiative said to her that as the community was not associated with teaching it was not a suitable one for her. She has recourse to the same kind of language with anyone who listens to her, not at all afraid to go against me and the Rule. I believe, Your Grace, that the time has come to set out exactly the purpose of these ladies so that we do not have two different ways of communicating. I accept in advance everything Your Grace will decide. *These two last lines were at the heading of the letter.*

J.C.

18771021X

Council Meeting, October 21, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

Purchase of ground within the new vineyard.



1. The Very Rev. Fr. Superior informed the Council that one of the owners of a piece of land within the new enclosure has decided to sell the ground and the house for 6,900 francs. The Council was unanimous in accepting such a good offer.

Postulants.

2. Fr. Eugine Roux from the Clermont diocese and Fr. Jean Bourbon d'Amplepuis, Lyons diocese, have asked to enter the Novitiate. The Council would keep these two requests in mind while waiting for the information as laid down by the Rules.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
V. Jouët, MSC.  
J.F. Morisseau, MSC.

18771104X

Council Meeting, November 4, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

Report on the Petite Oeuvre.

At this meeting Fr. Marie's reports on the teachers and pupils of the Petite Oeuvre were considered.

Adoration of the Blessed Sacrament.

The adoration times for the Blessed Sacrament were set out having principally in mind the Congregation's feast days.

P. Georgelin, Vic.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
V. Jouët, MSC.  
J.F. Morisseau, MSC.

18771109X

Council Meeting, November (*undated*)

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

Postulants.

At this meeting two postulants were considered: 1. a brother of the Christian Schools (*De La Salle*) who was turned down; 2. a seminarian from the diocese of R... (*sic! Rouen?*); there needs to be more information about the character and abilities of this young man; a seminarian from Clermont named Lepetit. This young man had brought along a supportive letter from his parish priest and was accepted for the postulancy retreat. But further, more positive, information must be sought from the head of the major seminary at Clermont where Mr. Lepetit had spent a year. If the recommendations are acceptable, this young man can be accepted for the Novitiate.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

18771118X

Council Meeting, November 18, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

1. A benefactor offered to buy a plot of land adjoining the garden of the Arles residence and make a gift of it to the house. The Council accepted the offer on condition there would be no expense involved for the Congregation. Fr. Guyot was delegated to bring this matter to a conclusion and draw up the deeds whether in the name of the Arles diocese or the Congregation, whatever he considers the more opportune.

Associate Group of Arles.

2. Fr. Guyot, having proposed to link with the Arles house an association of young people from good families, the Council took the view that it was necessary to hold over this proposal.

Postulant: Insufficient Information.

3. The information given to the Council about Mr. Lepetit, the postulant from Clermont, was inadequate, and the Council left it to Fr. Guyot, shortly due at the Novitiate, to make a decision about the candidate's acceptance.

Brothers Tréand and Gérard at the Saint-Gérard Petite Oeuvre.

4. Brothers Tréand and Gérard are appointed to the Saint-Gérard Petite Oeuvre. Fr. Guyot, together with Fr. Ramot will give each one his assignments.

J.F. Morisseau, MSC.  
V. Jouët, MSC.

J. Chevalier, MSC.  
P. Georgelin, Vic.  
Ch. Píperon, MisduSC, Vic.

18771125X

Council Meeting, November 25, 1877

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Píperon.

Philosophy Students Sent to Rome.

At this meeting the decision was taken, in view of the lack of philosophy professors, that the scholastics, Brothers Klotz and Lecorre, should go to Rome for their course in philosophy; Brother Hartzler would remain on to improve his Latin either at Saint-Gérard or at Chezal-Benoît.

Postulant.

Mr. Michael Murat, a postulant, having been given good recommendations, was accepted.

P. Georgelin, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët, MisduSC.

18771128X

Council Meeting, November 28, 1877

Present: the same as above.

Brother Grom Proposed for the Diaconate.

Brother Ignatius Grom would be ordained Deacon this coming Christmas.

P. Georgelin, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët, MSC.

18771207X

Council Meeting, December 7, 1877

Present: the same as above.

Brothers Brunet and Gérard Called to Vows.

The Council called Brothers Brunet and Gérard to make their vows given the good report of the Novice Master.

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
V. Jouët.

**Article 554**

*To Archbishop de la Tour d'Auvergne, Archbishop of Bourges.*

B 18771210

*Undated, likely after  
December 6, 1877*

Your Grace,

You should have received this morning the signatures of all the Religious of Our Lady of the Sacred Heart, including that of Mother Felicity, accepting everything Your Grace considered necessary to be upheld for the good leadership of the community. Mother Felicity's two letters were written beforehand. This good Mother, once back in Issoudun, did not want to stand by what she promised, Your Grace, basing herself on this pretence of enlightenment God was granting her. She called together her community and informed the sisters that Your Grace thought the same as herself and approved what she was doing. Fr. Jouët, who had just arrived from Bourges, told them quite the opposite, giving rise to great annoyance on the part of the Mother. Aware that the upset was widespread, I went to the community, called the sisters together and read to them, in Mother Felicity's presence, the two documents signed by Your Grace, clearly pointing out to them that these two documents were no more than a résumé of the Rules and changed nothing whatsoever. Mother Felicity accepted this, and then admitted that Your Grace told her that she had to accept what she signed. After a brief plea for peace and goodwill, all were unanimous in signing the document which Your Grace should have received this morning. Mother Felicity's amour propre has been greatly diminished.

If Your Grace, through my mediation, should care to send Mother Felicity a congratulatory word on her acceptance which could be read out in the community, I believe that this would be very well received.

With good wishes...

18771223X

Council Meeting, December 23, 1877

In attendance: Rev. Fr. Superior, Fathers Morisseau, Georgelin, Piperon.

Acceptance of Brother Cessat to Vows.

At this meeting Brother Cessat, having ended his Novitiate, and given the good reports of his Novice Master, was called to vows on Christmas Day.

J.F. Morisseau, MSC.

J. Chevalier, MSC.

**Article 555**

*To Father Victor Jouët, MSC, Rome.*

L 18771224

Issoudun, December 24, 1877

Dear Father,

Many thanks for your kind letters. Take good care of yourself and don't get sick.

1. Father Guyot is due to arrive in Issoudun on the 7th of January to preach a retreat to the youngsters of the Bourges fee-paying sisters' school and we shall be seeing him; in conversation with him we shall discuss the issue in keeping with the terms of your letter.
2. We shall pray earnestly that the issues attending Our Lady of the Sacred Heart can be solved satisfactorily in relation to our Society and its undertakings. We commit ourselves to a lovely gift for the Cardinal and an ex-voto for Our Lady of the Sacred Heart.
3. I shall calmly await your contributions; do not torment yourself.
4. The Mother Felicity issue was no more than face-saving. On her return from Bourges she had the audacity to tell her sisters that the Archbishop had, in my presence, taken her side when in fact the contrary was the case.

This unfortunate woman, there can be no doubt, is full of stupid pride, going along only with what she wants, and perish everything else. On Friday, the 7th, I heard confidentially that she wants to break up her community; Sister Paula and herself would go to the Sacred Heart once the changes were made; Sister Michael would return to the Vannes house and the others would go away. I went straightaway to the community and met each sister individually. Everything was really so, Mother Felicity set and determined. I asked, implored her, to do nothing of the kind, confronting her with all the disastrous consequences; she remained unmoved. Finally, submitting to reason, she agreed to go to Bourges with me, leaving things as they are for a year if the good Lord does not take her during the night. The following morning, full of life, she travelled with me. The Archbishop was gracious, giving her to understand that nothing had changed, etc. She left on the understanding that she would act in conformity with the signed documents. But as soon as she returned, she fell back on the same ideas. I shall leave her to herself and avoid contradicting her in any way. She wanted Father Georgelin for ordinary confessor, Father Guyot as extraordinary. Then myself as Superior, and you no longer; the Archbishop accepted all this. Pray, dear friend. All goes well here. Cheerio, dear Father. My good wishes to Father Régis, etc., and my regards to our dear little colony. Thank good Fr. Miniot for his kind letter. His mother is well. I thank Brothers Klotz and Lecorre for their letter. Wholly yours in C.J.

J. Chevalier, MSC.

*After a varied somewhat turbulent career as an MSC (see below, passim), Tilburg, Salzburg, Chezal-Benoît, Vichy, in 1892 Klotz, an Alsatian, was expelled from the Society; Lecorre died at Arles, aged 21, in 1879.*

**Article 556**

*To Father Victor Jouët, MSC, Rome.*

L 18771227

Issoudun, December 27, 1877

Dear Father,

1. I have just arrived from Chezal-Benoît where everything went very well. The statue of St. Joseph is wonderful.
2. I am sending off the letter from Tarragona immediately with total approval and a word of thanks.
3. I am going to write to Father Captier.
4. Your wishes will be met in your Annals' article.
5. As for the jewellery, do what you think best. Full permission.
6. Write to the Archbishop of Bourges on Father Captier's behalf.

A Happy New Year.

Wholly yours,

J. Chevalier, MSC.

**Article 557**

L 18771227 A

To Mother Eulalia, Superior of the Jesus and Mary Sisters,  
Tarragona College, Spain.

Rome, December 24, 1877

Most Esteemed Mother Superior,

The latest letter you sent to us in the names of Canon Vionnet and the Archbishop of Tarragon, informing us that you are obliged from the 1st of January to change the former presentation of Our Lady of the Sacred Heart on the cover of the Spanish Annals, gives us serious and disturbing grounds for concern. We consider this change as being as much hurtful to the association as all the others. The former representation has been consistently reproduced without any problems whatever in regard to private worship; the Italian Annals reproduce it every month on their cover, and are very widely produced here in Rome, just as in the past. As well as the Gubbio statue which we forwarded to you last year, with its striking likeness to the Issoudun Madonna despite being five centuries older, you will shortly receive the Troyes Madonna, a more ancient presentation than that of Issoudun, and also presenting the Child Jesus before her. The Dutch Annals have likewise not changed anything on the cover. The Spanish, with this change, stir up this whole issue once more and it is regrettable. Cardinal Monaco, Vicar General to His Holiness, said to me the day before yesterday that he was about to bring this issue, of such importance for us, to an end. This is not the time, then, to broach the issue. I would ask you, Reverend Mother, to make every effort to maintain the status quo, that is to say, keeping things as they are. And in the event that it becomes absolutely necessary to dispense with this picture from the first of January, it would be better, in place of putting the new picture on the cover, to put nothing at all there, replacing it with the figure of Our Lady of the Sacred Heart which you have at your disposal and makes a good impact.

I send this letter to you, Reverend Mother, having had it looked at by our Very Reverend Superior General, Fr. Chevalier, who on reading it gave it his approval and changing what he thought was needed.

The Our Lady of the Sacred Heart devotion has had demanding, challenging, experiences in Spain, but it has also, most assuredly, done good there, and Our Lord has been pleased to favour it. Let us hope that everything will work out for the best, and that your next letter will bring me news of a satisfactory outcome.

We shall pray earnestly here at the feet of our dear Lady of the Sacred Heart whose statue is the exact replica of that of Issoudun. All those which are old here in Rome remain intact and venerated. What you tell me about smashed, burnt, statues and buried medals, breaks my heart.

Finally, Reverend Mother, we leave this matter with you; the good Lord who has up to now supported you will not abandon you. Let me know if I should write to the Archbishop and I shall most warmly do so. Get in touch with the Canon who has always given you good advice and see what you can do, but it would be distressing if the Annals were affected... (*taken out of circulation*).

Good wishes for the feast (*Christmas*) to you and all your community!

Your devoted and appreciative servant in Corde Jesu,

V. Jouët, MSC.  
95, Stradone S. Giovanni Laterano

Seen and approved.

My good wishes and gratitude to my very Reverend Mother Eulalia for her devotedness.

J. Chevalier, MSC.

## 1878

18780101 X

Council Meeting, January 1, 1878

In attendance: Very Rev. Fr. Superior, Fathers Guyot, Morisseau, Georgelin, Piperon.

Brother Cessat appointed to Issoudun.

At this meeting the decision was taken that Brother Cessat should study philosophy at Issoudun with Brother Hartzler.

P. Georgelin, Vic, MSCJ.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
Guyot, MSC.

**Article 558**

*To Madame du Quesne.*

L 18780102

Issoudun, January 2, 1878

Dear Countess,

I wish to thank you warmly for the good wishes with which you so kindly favour me. If the good Lord, as I hope, hears all I have addressed him on your behalf, your health will be restored and you will enjoy being with your children and your grandchildren for many more years.

I received appreciatively the 1,500 francs enclosed in the letter you were kind enough to write to me. The expressions of concern and devotedness, Countess, which you convey to me are all the more sensibly experienced since for long I have known from experience your great-hearted qualities. I shall never forget all the gestures of goodwill you have shown to us. It is a matter for regret that we have necessarily been forced to end for the moment the chaplaincy posting which we were so happy to carry out for you. Later on, we hope, divine Providence will make it possible to take over once more this role which we are disengaging from with regret.

Please accept, Madame Countess, my respectful good wishes.

J. Chevalier, MSC.

18780106 X

Council Meeting, January 6, 1878

In attendance: Very Rev. Fr. Superior, Frs. Guyot, Morisseau, Georgelin, Piperon.

Brothers Legros called to vows.

At this meeting it was decided that Brother Legros of the Watertown house, sanctioned by indult to end his Novitiate in that house, should be called to vows.

J.F. Morisseau, MSC.  
P. Georgelin, Vic, MSCJ.

J. Chevalier, MSC.  
Guyot, MSC.

**Article 559**

*To Father Victor Jouët, MSC, Rome.*

L 18780110

Issoudun, January 10, 1878

Dear Father,

Many thanks for your kind letters.

1. I am pleased that the Fr. Captier issue is over.
2. We haven't received any "ordo" (*liturgical year book*) from Rome. Look into the matter. While awaiting the outcome of your enquiries, send on one at least; it should arrive more promptly.
3. I met Monsignor Druon this morning and he mentioned that he no longer had a copy of the letter on the subject of debated indulgences which you sent on to Rome. He said that he had given it to you and that you will find it if you look carefully. Would it not have been left in your room? What can we do to write another? It's you, I believe, who provided the substantial part of the letter. Perhaps Bishop Jacobini will find the third copy.
5. The Archbishop of Bourges would, just as ourselves, like very much if the former statue of Our Lady of the Sacred Heart was reinstated, Cardinal Patrizi's letter withdrawn, and the direction of the Scalsi association restored to us. Monsignor Druon said to me this morning that a nice gift from us to Cardinal Patrizi and to Bishop Jacobini would be a splendid argument in our favour(!)

6. Father Guyot continues to give his retreat to the Bourges sisters and will likely return: fiat.
7. I had all the pieces you asked me copied, and I shall have them verified by the Archbishop and sent on to you.
8. Father Morisseau has lost his mother. He will be away until Saturday.
9. Sister Marie-of-Jesus de Salbris wants to leave; she does not get on with the Mother Superior any longer, wishing to re-enter the world and be associated with one of her friends who gives herself to good works. She wanted to leave this evening, but I asked her to wait another eight days. She promised me that she would, but she seems very decided on going. I greatly regret this. I fear that this poor little community which has caused us so much pain and concern will break itself up. Pray and see if you might have in mind a responsible and serious candidate who wishes to enter and in whom one would have confidence.

Everybody is well.

Cheerio, dear Father.  
Regards to everyone.  
Wholly yours in C.J.

J. Chevalier, MSC.

18780114 X

Council Meeting, January 14, 1878

In attendance: Very Rev. Fr. Superior, Fathers Guyot, Morisseau, Georgelin, Píperon.

12 Novices admitted to Profession.

1. At this meeting Fr. Ramot's reports on the Novitiate's twelve novices were read and considered excellent, all admitted to vows on completion of their Novitiate in February, Brothers Verjus, Merg, Meyer, Fora, Henri, Ilge, Vandel, Védère, Schultz, Chétail, Hartzler and From.

Scholastics called to Orders.

2. The reports on the Scholastics at the Issoudun house were then considered. Brothers Postal, Maillard and Vatan were called to the diaconate with the proviso that Brother Vatan should provide more satisfying evidence of progress in science. Brothers Casas and Joseph are called to tonsure and minor orders, Brothers Hartzler and Cessat to tonsure. And at Chezal-Benoît Brother Ignatius Grom is accepted for the diaconate and Brother Géraud for the subdiaconate.

Scholastic preaching.

3. It was decided at this Council that the number of sermons and talks (*papers*) delivered in the refectory should be restricted. It should suffice to have two sermons and two talks (*papers*) a year from each scholastic, the subject matter drawn from what has already been covered in lectures. The rest of the preaching would be replaced by a little edifying talk relevant to scholastic life (one each month for the present).

P. Georgelin, Vic, MSCJ.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

Guyot, MSC.

NB: From January 14th the Council met every Sunday. At those meetings no important decision was taken.

**Article 560**

L 18780117

To Father Victor Jouët, MSC, Rome.

Issoudun, January 17, 1878

Dear Father,

1. I am forwarding what you were looking for with regard to the Cardinal Prefect of Indulgences' letters.
2. Shortly you will receive the complete dossier of all the Roman documents about Our Lady of the Sacred Heart and validated by the Archbishop of Bourges.
3. With regard to St. Bridget, I shall wait on the initiative from the Holy Cross Fathers.
4. I received your two ordos (*liturgical year books*). If the others have been lost (*in the post*), more must be sent on. Chezal-Benoît got none, so also Saint-Gérard, I gather, and Arles. Get in touch about this.
5. Make a serious appeal to the Archbishop of Bourges by letter to intervene personally with Rome about our Association. You will sketch for him in advance the thrust of the letter's argument so that he need do no more than copy it and send it on to the Holy See as if it came from himself. If it is possible, seek the help of Monsignor Jacobini or someone else in getting this done.

6. Write to Mother Felicity. Sister de Salbris leaves today or tomorrow.
7. It would be very much better if you could meet Cardinal Aurelia accompanied by Bishop de Luca, or some other important and influential personage such as Bishop Mercurelli.
8. Poor Victor Emmanuel! I hope that the tranquillity of Rome will not be affected.
9. Shortly you will receive the printed sheets for the scholastics' (*examination*) marks.
10. Fr. Guyot left very pleased with himself. And if you can get approval for the Third Order of the Sacred Heart his joy will be complete and in his eyes you will be the very best.

Cheerio, dear friend. My regards to Father Régis, Bishop de Luca, etc. Best wishes to all. Fr. Miniot's mother keeps well.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 561**

*To The Mayor of Issoudun.*

L 18780122

Issoudun, January 22, 1878

Dear Sir,

Arising from the law dated December 29, 1876, I am honoured to favour you with a reply:

1. The headquarters of our Congregation is at Issoudun (*Indre*).
2. Our Congregation is a diocesan congregation in dependence on the Archbishop of Bourges and subject to his jurisdiction under the title of auxiliary priests, Missionaries of the Sacred Heart.
3. The members of this Congregation have as their financial aim support for the priests in the parishes while laid up, over-worked or away.
4. This Congregation was founded at Issoudun in September 1855. (!)
5. The site of the Mother House is in Issoudun.
6. The total number of auxiliary priests, Missionaries of the Sacred Heart, has risen to sixteen (this number only applies to those working in the diocese).
7. Issoudun is the only town in the area which has members of this Congregation.

Please, Mr. Mayor, receive my respectful good wishes.

J. Chevalier, MSC, Sup.

*The primary purpose of this letter had legal implications, and it follows directives of the Archbishop, Sautereau, the Vicar General, writing to Chevalier, January 22, 1878:*

"Do not fail to add that your Congregation is subject to the diocesan ordinary."

**Article 562**

*To Father Victor Jouët, MSC, Rome.*

L 8780126

Issoudun, January 26, 1878

Dear Father,

1. I am forwarding as you required the complete dossier with everything in order.
2. I have received the two briefs which are in keeping with the octave, and the two Fr. Eudes offices, but we forgot something which you can remedy. The feast day of the holy and immaculate Heart of Mary, celebrated in France on the Sunday after the Epiphany, coincides with the special favour granted us in 1855 when the Cardinal Archbishop of Bourges was led to approve our Congregation. Could you not, then, mindful of this special occurrence, arrange that the feast and office with octave of the Sacred Heart of Mary, at present granted to us for the Sunday following the octave of the Assumption, should be transferred to the last Sunday of the Epiphany or the preceding Saturday so that we could have it on the final day of the octave which would be the eve of the Septuagesima. Engage yourself straightaway with this issue.
3. The unfortunate Father B. has been sentenced, as being contumacious, to the maximum sentence, that is to say 20 years (*he was not an MSC*). Father Vigeret remains at the Dombes monastery. His problem is very much in the past.

4. Ask Bishop Agnozzi to put aside a good foreign mission for us for which we would make ourselves available and take on as soon as possible if he could let us know well in advance.

5. They have written from Arles today and they have not received their ordo yet (*see above, article 560*). Ours has arrived. Many thanks. Pray for that unfortunate house. Fr. Guyot is not in the least interested. Fr. Ariens is disillusioned, Fr. Captier more so. Fr. Hamel, so it seems, has reverted to his difficult characteristics. Write a supportive letter to them.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Hamel would shortly return to Issoudun as a curate where he died following an accident, November 29, 1880.*

**Article 563**

*To Father Victor Jouët, MSC, Rome.*

L 18780126 A

Issoudun, January 26, 1878

Dear Father,

I am sending you an answer to your last two letters. This morning the dossier approved by the Archbishop was sent to you in the post. I registered it so that it would reach you more safely. There you will find the evidence to help us vanquish attacks from our enemies. Try to engage seriously on behalf of our interests the Cardinal Vicar and Bishop Manetti through the intermediary of Fr. Régis, and then Cardinal Aurelia through Bishops Agnozzi or Mercurelli. Cardinal Nina was helpful to us while he was assessor at the Holy Office. Cardinal Bilio, the Barnabite, was also sympathetic. Try to bring these gentlemen together with Cardinal Franchi. Bishop Chigi, close to the Archbishop of Bourges, whom he knows well, would, perhaps, be on our side.

Try, then, to draw the Archbishop of Bourges towards a formal involvement with the issue. Have him written to from Rome by an important personage to engage himself with this matter. He will then set things in motion since it is impossible not to support an association which began in Issoudun, was cradled in our Institute, and should not be devastated and led by outsiders. This last is scandalous! What would the Dominicans say if the laity wanted to take over and control their Association of the Holy Rosary? What would the Carmelites say with regard to the Scapular? What reconciliation, unity, could there be with the Scalsis? Let them return to us what they have taken from us! It is as if Pius IX was advised to make peace with the despoilers. In any event, try to put this peaceful pact in writing; examine its conditions, present it to Issoudun and to the Archbishop of Bourges with your observations. The new brief should not deny Rome its privileges, or call for any change in the Issoudun statue which Cardinal Patrizi's letter considered irreproachable.

In any event, you will again deal with the Archbishop of Bourges about this issue if it crops up; let us hope not. We shall pray and have prayers said.

Try to preserve our privileges, if you can, with regards to the little Rosary. The 'toties quoties' (*each time, as often as*) for the Our Lady of the Sacred Heart indulgence is absolutely necessary because of, so it seems to me, the request made to Pius IX. Keep that before you as the primary petition and you will forward me a copy. Do not force issues too strongly; proceed gently and prudently. Make every effort to ensure that we take over the direction of the Rome Association (it is only what is right!) and the endorsement of our statue. See to it.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

Mother Felicity has written to Father Dierien (*unclear wording*). Write to this good priest advising him about the situation so that he doesn't in any way offer bad advice.

J.C.

**Article 564**

*To Cardinal Alessandro Franchi, Secretary of State.*

B 1870131

*Undated, likely end of January, 1878*

Your Eminence,

I am pleased to share with you the joy we experienced in coming to hear of your elevation to such an important post as that of Secretary of State.

His Holiness, Leo XIII, could not have made a happier choice nor one more dear to our hearts. For quite some time I have appreciated, Your Eminence, the particular paternal interest you have always shown in our Society. And during my recent visit to Rome, on the occasion of the take over of the Church of St. James, we were the recipients of particular acts of



kindness on the part of Your Eminence. I shall never forget how graciously you heard our proposals, which seemed so right to you, for the direction of the Rome Archconfraternity and the changes to the statue of Our Lady of the Sacred Heart. Despite the added work, we hope, Your Eminence, that you will deem it so to be always for us an advisor, protector and father.

I fall at your feet, Eminence, asking you to accept this expression of our gratitude, etc.

*Unsigned. Almost certainly written by Chevalier.*

**Article 565**

L 18780201

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 1, 1878

Dear Father,

I received your two letters dealing with our Association and your meeting with Cardinal Aurelia. Thanks a thousand. Given the bad faith of Angelini and Scalsi and their influential impact, given the virtually hostile reactions of the Cardinal, the air is thick with problems. Oh if only Our Lady of the Sacred Heart would come to our aid and take (*her*) interests in hand! The situation is very difficult if not desperate. It is providential that you are in Rome. No, it is not possible that the Roman Court, identified with justice and wisdom, should damage so considerably our esteemed association, our interests, reputation, and cause lies and skullduggery to triumph. The light will shine through the valuable documents you have in your hands and we shall triumphantly overcome these problems, especially so if the Archbishop of Bourges will take things in hand with determination. In an issue of such importance and seriousness, if we were forsaken by our Archbishop we would very likely go under. It is not irrelevant that associations, while not archconfraternities, inscribe names on their registers from all over the world, particularly so when their statutes formally say so. The Confraternities at Paray-le-Monial, Montmartre, Saint-Michel, Lourdes, Notre-Dame du Salut, La-Saletta, la Sainte-Face, etc. all work in this way.

Be careful, Father; you are on ground which is boiling over; do not be precipitate; move calmly and slowly; do not push yourself to the front; carefully cultivate supporters, those who can be influential, supporters and friends. Keep your ears open for the schemings of the Scalsi, frustrate their plotting, etc. The Sacred Heart, dear Father, will reward your endeavours. I shall say nothing about the Pope's letter to the Archbishop of Bourges... I shall wait for it (*to be mentioned*). We pray for you and the success of your endeavours. If necessary I could send you when opportune the picture of Our Lady signed by the Pope.

Cheerio, Father; wholly yours in C.J.

J. Chevalier, MSC.

Enclosed, Fr. Marie's letter; let me know what you think of it. It is absurd that we are compelled to let him remain as Superior. Father Captier is "fed up" with Arles. He has gone to the Charolles; in no way does he want to go back to Arles. What am I to do? Please return Fr. Marie's letter.

J.C.

**Article 566**

L 18780203

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, February 3, 1878

Your Grace,

I am favoured to send Your Grace the enclosed letters, and to advise that next Tuesday at 3.30pm I shall be in Bourges to receive your recommendations. If it is not possible for you to see me, Your Grace, I shall be favoured if you let me know.

With my respectful good wishes, Your Grace.

J. Chevalier, MSC.

**Article 567**

L 18780204

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, February 5, 1878

Your Grace,

The storm rumbles on: the Scalsi are powerful. The lightening will shortly break. It is Your Grace alone who can turn things round by taking in hand with the Holy See the interests of Our Lady of the Sacred Heart and her association. I fear, Your Grace, that the doubts have not yet been explained away by Fr. Jouët. Could not Your Grace present another case to the Congregation formulated like this:

"If an Association approved by the Holy See, spread throughout the whole world, for the great benefit of the Church and souls, containing already more than twelve million associates, having by its foundation a priority before that of Rome,

can, by virtue of its statutes which give it the right, continue as in the past to register the names of new associates through men and women associates who enrol members in the registers so that they can share in the spiritual favours."

Tomorrow, Tuesday, at 3.30pm, I shall be favoured to see Your Grace.

With respectful good wishes from your devoted child in C.J.

J. Chevalier, MSC.

**Article 568**

*To Father Victor Jouët, MSC, Rome.*

L 18780206

Issoudun, February 6, 1878

Dear Father,

I. I was in Bourges yesterday and saw His Grace who is greatly pained by what is going on. He re-worded the query to be submitted to the Congregation. I am sending it on to you; it should be copied out in legible writing, and the secretary of indulgences should be asked if he thinks it appropriate and could be accepted. If it is presented, it will be accepted. The Archbishop hopes that it will be one or the other. If the secretary says "No" to you, then he and the Cardinal should be asked to hold over the response and leave the status quo in abeyance, and, thereby, we shall have time to prepare things. I have just received your letter with the Scalsi memorandum to Cardinal Monaco. I sent everything on to the Archbishop of Bourges. I do believe that His Grace will write to Cardinal Aurelia. Meanwhile he does not wish to become officially involved in this matter, while at the same time being supportive in our trials. For the rest, let us hope.

Yesterday His Grace, appraising himself of all the problems, said to me: "I predicted all this to you. You should have signed a document agreeing with Angelini and Scalsi. You would leave Italy to the Rome Association and the rest (*of the world*) would be yours, and this still remains a welcome alternative. If the issue cannot be resolved, it would be best to return to the previously agreed arrangement with the Scalsi and go to Rome yourself to deal straightforwardly with the matter." I had with me a copy of this contract. The Archbishop read and approved it in its entirety; he substituted by name for individually as you can see in the copy I am sending on to you. What, then, is to be done? Present the formal agreement to Cardinal Monaco and to our influential protector; find out from them what is to be done. The Archbishop of Bourges strongly and expressly favours the signing of the agreement which the Scalsis would still be pleased to accept, but less so I think. I replied to His Grace: "But we are giving up Italy and Osimo... And we are making a concession which is not fair since according to the approval brief, we are in our rights." The Archbishop replied: "What you are looking for is only a detail. It is better to sacrifice Italy than to allow yourselves to have everything, except Bourges, taken from you." Oh! If we only could arrange with the Pope and Cardinal Aurelia to have control of the Association by way of strongly indemnifying the Scalsis, we would arrive thereby at what would be advantageous for us. If you could bring this about, it would no doubt be the most favourable outcome. Survey the ground and act from this viewpoint. The Archbishop of Bourges freely admits that it would be the best solution. Look into the matter, discuss, consider all possibilities and let me now what I should do.

If my presence is needed in Rome and if you cannot arrange matters without me, even if I am very busy, send me a telegram and next Monday I shall leave for Rome. Send your instructions on to me.

The lovely letter of appreciation which the Archbishop has received from the Pope will appear next Sunday in the Bourges Religious Weekly (*Semaine Religieuse*) with the Latin text. You may give it all the appropriate publicity. Send it to the Catholic papers of France and Italy if you think it appropriate. I have asked Fr. Morel to send you straightaway in Rome several copies of the current Religious Weekly.

Together with the Archbishop's observation, I am sending on to you a former document which we worked on; see if it can be helpful for something or other. Keep all these documents. If there is movement in Rome towards reconciliation and a signing of the former agreement, by way of compensating us, could not the restoration of our statue of the Issoudun Our Lady of the Sacred Heart be requested for public worship outside of Italy?

Cheerio, dear friend. Take care of yourself; don't get sick. Wholly yours in C.J.

J. Chevalier, MSC.

NB: You will have noticed that in the Archbishop's proposal he avoided writing Confraternity, Archconfraternity, centre, quasi-centre, which could be hazardous.

**Article 569**

*To Pope Pius IX.*

B 18780206A

*Letter undated, but it was written  
in the last hours of Pius IX,  
who died February 7, 1878.*

Most Holy Father,

For the spiritual well-being of the faithful, the two unions (*Confraternities*) of Issoudun (*France*) and Rome, under the title of Our Lady of the Sacred Heart, we appeal to Your Holiness to favour them with the following privileges:

1. That the Issoudun union share in all the indulgences and privileges which the Roman Universal Confraternity enjoys and will enjoy for the future. For its part also it will share with the latter confraternity all its present and future privileges.
2. Permission for the Issoudun Archconfraternity to be so declared for all of France and its colonies.
3. The faculty for the Roman Archconfraternity alone to list in its registers all new members from the Kingdom of Italy. Issoudun will continue as before to enrol the names of faithful throughout the world who participate in all its privileges, with the exception, however, of Italy.

The undersigned directors seek the confirmation of all these privileges already received by the two unions. This agreement will not be submitted to the Holy Fathers and put into effect until it has received the approval of the Archbishop of Bourges.

Rome.....

**Article 570**

L 18780208

To Father Victor Jouët, MSC, Rome.

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Issoudun, February 8, 1878

Dear Father,

I am forwarding the Archbishop's letter to Cardinal Aurelia. It is very good and very urgent as you can see for yourself. His Grace wants me to go to Rome immediately. He hopes for a meeting with the Scalsis. I shall leave on Sunday evening or Monday. I should be in Rome by Wednesday or Thursday. I shall let you know.

Until shortly,  
wholly yours in C.J.

J. Chevalier, MSC.

**Article 571**

L 18780209

To Father Victor Jouët, MSC, Rome.

Issoudun February 9, 1878

Dear Father,

1. The death of Pius IX is a thunder-blow for us. We have lost a distinguished benefactor, a powerful protector, a well-loved Father. He is the founder of our Society, our first Superior, the animating force of all our works. Over nine days each priest of our Society will say Mass for the repose of his soul. I hope that this great Pope, at the same time a great saint, will look after us from heaven. (*Pius IX was beatified by Pope John Paul II, December 3, 2000.*) We need his help to overcome all the problems which hell stirs up for us. Let us call upon him, together with our dear Fr. Vandel whom he created Chevalier of the Sacred Heart.

I hope that your article in depth for the forthcoming Annals will pay tribute to Pius IX who founded our Society, who in September 1860 foresaw its canonical approval, who never ceased to bless and encourage our efforts, who adorned our chests with the emblem of the Sacred Heart, approved the title of Our Lady of the Sacred Heart, founded the Association, crowned her, enriched the Association with privileges, etc., etc.

2. I am inclined to think that during the time the Holy See is vacant the Congregations will not be working and my presence in Rome would be pointless. The Cardinals wouldn't have the time to meet us or solve our problems. Accordingly, I draw the conclusion that I must remain in Issoudun for the moment since I could not, without evidence to the contrary, bring anything to a conclusion in Rome – unless you sent me a telegram to come straightaway. I await, accordingly, you giving me the details and bringing me well up to date on the situation. You should have received a large envelope enclosing an important statement from the Archbishop of Bourges for Cardinal Aurelia; the preceding letter expressing the queries which the Archbishop has now modified and containing also the wording for an agreement with the Scalsis. What do you think of all this? What does the Cardinal Vicar think, etc.?

3. The Holy Father's brief to the Archbishop of Bourges on the issue of jewels has been published in the Religious Weekly (*Bourges diocesan paper*). There isn't a word about Our Lady of the Sacred Heart. The wording is not exact when we are called Missionaries of Our Lady of the Sacred Heart. It pays tribute to our zeal, the piety of the faithful in the diocese of Bourges, the Petite Oeuvre (*Little Work*), our scholastics in Rome, but not as much as a word about Our Lady of the Sacred Heart, her Association spread worldwide, the devotedness of the associates from all over the world who sent on these jewels. All that needed to be said, and nothing whatsoever was mentioned. It is unfortunate for our Association that the brief appears to limit itself to the diocese of Bourges alone: *gaudemus itaque pusimas consociationes gliscere, florere, latiusque semper propagari in diocesi tua...*". Quite obviously, having nothing said (*about us*) would have been a hundred times preferable to this brief which the Scalsi in their present circumstances can exploit to their advantage against us since it (*the Brief*) appears to favour excessively their pretentiousness.

4. The unfortunate "Nota" (*Notes*) which have appeared in the Annals, in the communication from the Petite Oeuvre (*Little Work*), and about which I was in no way informed, are opening up all the wounds of Fr. Guyot which I thought had been well healed. I am very upset. See for yourself from his letter. I am about to answer him and say that it is forgetfulness and a misunderstanding easily understood in the midst of preoccupations, problems of all kinds and concerns, and in the next issue we shall try to make amends.

I hope my letter will have an effect. Write to him on your part. Let us pray a lot.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Find out if this brief of Pius IX is the last of his pontificate. That would be interesting!

**Article 572**

*To Father Victor Jouët, MSC, Rome.*

L 18780211

*Undated, likely  
February 11, 1878*

Dear Father,

We are getting near the time when you assured us that you would come to preach for our dear Catechetical work and give a retreat to the associates of the Blessed Sacrament. I am drawn, dear Father, to remind you of your promises, although not doubting that you are well aware of it yourself, always available to come and work among us for the glory of the Blessed Sacrament and the Sacred Heart.

Allow me, then, to send you the enclosed sermon on the work of the Catechists and a report on this for the year 1877, and to let you know, Father, how much we hope, on this first occasion for you, that you will do well in making this work known and commended to your audience. The undertaking always needs teachers who are committed to giving a class to young girls once or several times during the week; it has, moreover, the financial resources to reward once a year the commitment and knowledge of the youngsters with lovely prizes. It is for this reward that one preaches appealing for financial contributions. I add to this, Father, the little programme for the Retreat so that you can ratify it before printing. I would ask you to return it straightaway for the time has arrived to hand out the leaflets, and by Sunday the 17th at the latest we should begin to distribute them. We would ask you, Father, to remember before the Lord our community and its undertakings which engage us as our vocation and we thank you for being willing to come among us to promote more and more devotion to the Blessed Sacrament.

With respectful good wishes, Father, in Our Lord Jesus Christ, your devoted servant,

Victorine de Robianne, Ador. Perp.  
Brussels, February 9, 1878  
Rue de Sols, 28

*In the margin of page 1.*

Dear Father,

I received your telegram. Thank you. I shall wait. The problem at the Petite Oeuvre (*Little Work*) is attributable to the reason you give; that is certain. We must try to make it go away as soon as possible. I am going to ask Fr. Marie to send you on the report on the feast of St. John. It is necessary since you have the right and duty to be informed about all that happens at the Petite Oeuvre. Cheerio, wholly yours in C.J.

J.C.

*In the margin of page 4.*

Would it be possible for you to leave Rome just now? This would be desirable because of your commitment to this retreat. While you are away, will not the Scalsis be up to some mischief against us? Take precautions.

At the funeral of Pius IX you will represent Our Society and the Our Lady of the Sacred Heart Association.

J.C.

**Article 573**

*To Father Victor Jouët, MSC, Rome.*

L 18780218

Issoudun, February 18, 1878

Dear Father,

1. We celebrated at St. Cyr this morning a solemn requiem service for the repose of the soul of our dear and well beloved Father and Pontiff, Pius IX. There was a huge gathering and everything went well. The civil authorities attended. Fr. Laviaille preached a lovely panegyric in praise of Pius IX. On coming down from the pulpit this dear priest got a telegram with news of his father's death.

2. Your letter to the Archbishop of Bourges was uplifting, letting us hope for a universal thrust in our beloved Association. Let it be so, let it be so... It is there we have the better and more efficacious solution. May all your actions lead towards such a result, even if we have to provide the Scalsis with large compensatory sums, etc.

During the troubled times we are living through, will the Holy See remain on in Rome? Following the conclave, might not the new Pope be forced to flee by the revolution? What would become of the Rome Archconfraternity's direction if it was in the despoiling hands of the Scalsis? Whereas we, as a Congregation, always live here and there, everywhere Providence places us, those in charge born for a work which is ours. This rationale is, perhaps, not to be ignored!

3. It was myself, dear Father, who defended you against Fr. Guyot when pointing out to him that the 'Nota' were printed without premeditation and the slightest failure on your part, your life affected both by extreme tiredness and constant feverish activity for the good of our Congregation. Next, I would add that I do not understand how through discontent, whether true or false, one threatens the Superiors with dismissal. This anti-religious behaviour would be a Society's ruin! "Yes," I would say to him, "if there is anyone in the community who has reasons to disengage, it is Father Jouët and myself for whom life is nothing other than a tissue of boredom, what is contradictory, demanding, exhausting, and often what is deeply painful without anything to be gained. And, for all that, we do not complain that much as we concern ourselves with the interests of our dear Society which we love enough to sacrifice ourselves without let-up for it."... I shall send you on his reply which is not bad.

The Council has decided that Father Guyot was in error, putting his 'amour propre' and personal convenience before the general interests of the Society which would mean concentrating, as in the past, everything in Issoudun since one does not know if the Petite Oeuvre will last much longer at Saint-Gérand. Meanwhile to soothe feelings and preserve the peace, the Nota (*Notes*) will not be printed in the Annals for the time being, and one will try, insofar as that is possible, to make up to Fr. Guyot by treating him tactfully.

The Issoudun Council has charged Fr. Marie:

1. to send you a complete report about the feast of St. John;
2. to see to it that the older boys at the Petite Oeuvre in turns write a letter each month letting you know everything that is going on at the Petite Oeuvre;
3. that our news bulletins should be sent tri-monthly to the parents.

We share your views on the running of –Benoît and Father Marie.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

My regards to Fr. Régis and warm greetings to dear Fr. Miniot. His mother is quite well.

J.C.

**Article 574**

*To Father Victor Jouët, MSC, Rome.*

L 18780222

Issoudun, March 1, 1878

Dear Father,

Two words in reply to your letter this evening:

1. The affairs of our Association are being made seriously complex to our disadvantage. If what you say to me is the teaching (*doctrine*) on Indulgences we are without hope if we do not have control of the Rome Archconfraternity. Mr. Angelini is shrewd, influential, particularly so at the moment with (*Pope*) Leo XIII. Our position, then, is desperate. Let us pray and have prayers said.
2. Bishop de Luca could be our salvation if the issues were placed in his hands and his decisions were followed.

3. If you meet the Scalsis, see to it that you are neither cold or brusque with them; it is best to be associated with them, or at least able to deal with them. Bishop Cataldi (*name not clear*) is very friendly with Mr. Scalsi, and also with Father Prichet (*name not clear*).

4. If you think it helpful and worthwhile, I shall leave for Rome as soon as you say so. I could leave on the first Sunday of Lent at 1.40pm. That evening I would leave Paris at 8pm and on Tuesday at 1.30pm I could be in Rome, I understand, travelling without a break in the journey.

5. The departure of young de Brinon is baffling; if this youngster never had intention of staying at the Petite Oeuvre it is uncalled for and undignified to be left there over four years by those responsible.

*Octave de Brinon, born November 12, 1862, Flayat, temporary profession, October 17, 1880; died Rome April 16, 1881, having made his final profession with the permission of the Holy See.*

6. I am sending off this evening your letter to the Archbishop of Bourges so that he can appreciate how serious the situation is. The Archbishop will say: It is your fault, you should as I advised you have signed the Scalsi concordat. If we cannot achieve anything better, we shall, if there is time left, return to the contract.

7. I received your contributions for the Annals.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

18780303 X

Council Meeting, March 3, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Georgelin, Piperon.

Wages of the Vineyard Worker.

At this meeting it was agreed to raise Silvain's wages from 800 to 900 francs. But he must make himself available from 5am in Summer and 6.30am in Winter until 7pm. When it is necessary he must prolong his day.

Purchase of the Chauveau house.

It was agreed that the widow Chauveau's house should be bought with the land attached to it, of which one part is within the enclosure, for 4,000 francs.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 576**

*To Father Victor Jouët, MSC, Rome.*

L 128780306

Issoudun, March 6, 1878

Dear Father,

Is everything ready for my trip to Rome? If the answer is "Yes", send me a telegram while I wait for your official letter stating positively "Yes" or "No". If in the affirmative I shall leave on Sunday at 1.44pm. I shall take a train in Paris at 8pm and Tuesday at 1.30pm I shall, as I already mentioned, be in Rome.

If the issues are ready to be dealt with, I would much prefer to make the journey now rather than later since I would not then have the time, especially if it was in the month of June. Here there's nothing new. The Annals are coming out today.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

My thanks for the Holy Father's blessing; it will make us happy.

1870308 X

Council Meeting, March 8, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Georgelin, Piperon.

Brothers Klotz, Lecorre, Berton accepted for Orders.

At this meeting the scholastics at the Rome house were accepted for Orders, 1, Klotz and Lecorre to the tonsurate, and 2, Burton to the subdiaconate.

P. Georgelin, Vic, MSCJ.

J. Chevalier, MSC.

Ch. Piperon, MisduSC, Vic.

J.F Morisseau, MSC.

**Article 577**

L 18780315

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

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Rome, March 15, 1878  
95 St. John Lateran St.

Your Grace,

I am here in Rome since Tuesday; I have already gone about a great deal. I met His Eminence Cardinal Monaco who received me most warmly and seemed very supportive. Saturday, tomorrow that is, we are due to have a meeting at the Vicariate to consider the issue in depth and reach a conclusion which is favourable to us.

I also met Bishop Panici, secretary of the Indulgences' Congregation; he was very kind, listened with much good-will, and would like to end this issue in a conciliatory manner to avoid presenting it to the general congregation. He favours ratification of the status quo: we would, as hitherto, have complete control worldwide, but in order to please the Scalsi, a condition would be laid down whereby the Bishop of Osimo would appoint another director as head of the centre in his episcopal city.

Bishop Jacobini, Secretary of Briefs, told us yesterday that a brief signed by Leo XIII approves our Third Order of the Sacred Heart and enriches it with indulgences.

Next Monday at noon we shall have our audience with the Sovereign Pontiff. It is a great honour. If our affairs, as I hope, end next week, I shall be returning immediately to Issoudun.

My respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 578**

B 18780320

*To Bishop Panici, Secretary for Indulgences.**Undated, likely March 20, 1878  
Not written by Chevalier but signed by him.*

The title of Our Lady of the Sacred Heart is associated with the very foundation of our Missionary Society dating from December 8, 1854. This devotion, which is so salutary, has spread under our direction throughout the world, and it began from our Institute. We have, despite our unworthiness, been chosen by divine Providence to be the founders and natural promoters of this work which does so much good for souls and has already through our zeal, as our worthy Archbishop observes, contributed more than one hundred thousand francs for St. Peter's Pence.

Noting the favours of all kinds, extraordinary, unexpected, which the Most Holy Virgin was pleased to grant those who invoked her under the title of Our Lady of the Sacred Heart, we were drawn to set up our organization of prayer for the well-being of difficult and desperate cases both in the spiritual and temporal order, of which, sadly, there are so many today! We said to ourselves: The adorable Heart of Our Lord, source of grace, formed from the virginal blood of Mary, nobody better than this Blessed Virgin can better obtain the necessary help to bring about a positive result in those cases commended to her. The Church itself, in any event, and its saint doctors, teach us that her prayer is all powerful before the Heart of her Son: "Omnipotencia supplex... ab onipotente Filio omnipotens mater facta est." (*St. Bernard.*)

His Grace de la Tour d'Auvergne, Archbishop of Bourges, approved our proposal and asked us to draw up ourselves the statutes for this new association. We carried it out straightaway; His Grace approved the statutes on January 29, 1854, and the Confraternity was then canonically set up at our Issoudun mother house. Our distinguished Archbishop next wished to have this pious Confraternity approved by the Holy See which, according to its statutes, was co-extensive with the whole world. He then forwarded to Rome a copy of the statutes where, in article 2, we read these words: All Catholics of any nation whatsoever can become members of this association. Our Holy Father, Pope Pius IX, of happy memory, in a brief dated June 7 of that year, 1864, approved the association and granted indulgences to all those referred to in article 2 of the above cited statutes with no restriction: Omnibus utriusque Sexus Christifidelibus qui dictam Confraternitatem in posterum ingredientur, and elsewhere: tam descriptis quam pro tempore describencis in dicta Confraternitate.

One clearly sees then: this association according to the sense of its statutes is for the whole Catholic world, and the pontifical brief, far from taking away these privileges on the contrary confirms them, as we shall see. We may add that the Holy See in all correspondence addressed to us, and in all the favours granted to us, has always understood like ourselves that our pious confraternity was extended to the whole world. We can cite, for example, as irrefutable proof, the Remember Our Lady of the Sacred Heart (prayer) indulgenced alone at first for the associates of the Bourges Archdiocese, and then for all the faithful worldwide. We could produce many other documents of this kind also, and we have them at the disposal of anybody who wishes to read them.

Awareness of our dear Association into which Pius IX wished to be enrolled, and whose entry form we have kept signed with his own hand, soon spread far and wide enhanced by awareness of the special favours obtained by the faithful when calling confidently on Our Lady of the Sacred Heart. As of now we have registered more than 200,000 favours which we have

officially been made aware of. From all over Europe and the world numerous lists of names have been sent to us for enrolment. As of now, we have counted 12 millions. More than 400 bishops, archbishops and cardinals, 75 of whom are Italian, support our Association and ask to be enrolled. We have members from Italy and Rome itself. The honourable Angelini and Scalsi family forwarded their names and those of their friends. Having received, no doubt, several favours from Our Lady of the Sacred Heart, Issoudun, they showed themselves to be full of zeal in propagating our Confraternity. They became promoters and sent us names to register on a number of occasions. They made themselves one of the centres of our work in Rome. Before that, Signora Carlotta Antonelli, of blessed memory, the St. Vincent de Paul Sisters at the military hospital, Mademoiselle Käper (via de Quirinale) and several others became very devoted promoters of our Association. Thus far the most cordial and proper relationship prevailed between this family (*the Scalsi*) and ourselves. Aware of the success attending its efforts, the thought occurred, I do not know why, of separating from Issoudun. Our rightful confraternity was then made into a universal and independent Archconfraternity. The branch detached itself from the tree which produced it.

From this moment on, the Issoudun Association became a rival which needed to be avoided, or, to put it better, an enemy which had to be fought and destroyed. It is daughter wanting to choke her mother in order to come by her inheritance. It was from this moment, to our great astonishment and sorrow, we began to see the Rome Archconfraternity in its monthly publication, the Annals, and in specific correspondence, disparaging our worthy confraternity and causing trouble among millions of associates. God is our witness that never in our magazine writing, or in letters, have we said anything which could be considered unfavourable (*to the Rome association*). It, the latter, went so far as to publish and write that our Association was only for the Archdiocese of Bourges alone, that we didn't have the right to enrol the names of people from outside this diocese and that the faithful so enrolled (*not from the Bourges Archdiocese*) would not gain any indulgences, etc. His Grace the Archbishop of Bourges forcibly answered all these complaints in a splendid letter addressed to His Eminence Cardinal Ferrieri, Prefect of the Sacred Congregation for Indulgences. And Bishop Sara, substitute (*secretary*) of the same Congregation, asked by his illustrious prefect to give his views on the same letter, found it corresponded in every respect to rights, justice, truth. These two documents, which we have at our disposal, can be consulted by anybody who wishes to look at them.

In addition, the Rome Archconfraternity accuses us of using promoters, male and female, and setting up centres to promote our work, collect names and forward them to Issoudun. Where is such procedure forbidden? I am not aware of any law against it. This way of proceeding has always been availed of when promoting Catholic works. Failing this, could St. Peter's Pence, for example, the Propagation of the Faith or the Holy Childhood, function effectively? The faithful only gain indulgences from the moment their names are registered at Issoudun; the Archbishop of Bourges is a witness to that. We are not aware of any regulation which forbids centres such as I have described and which have been set up. They are to be expected and even necessary for successful growth, and any Catholic undertaking which is narrow and inward-looking ends by dying away. In order to re-establish a friendly relationship, and bring about agreement and the needed peaceful relationship, we venture to put forward three solutions to the problems weighing upon us. We commit ourselves in advance to accept wholeheartedly whichever one of the three our very respected, impartial and judicious arbitrators will in their wisdom decide on.

The first would be to give us the control of the universal Roman Archconfraternity. It seems to us, moreover, that we have some claim to its direction, particularly now since we are established almost three years in Rome. Devotion to Our Lady of the Sacred Heart began among us: we are the ones who founded this devotion; we were chosen by divine Providence to be its true apostles, original propagandists. Committed by our special vocation to preach the devotion to the Sacred Heart of Jesus everywhere in the world, we have no better way of spreading this devotion than by inculcating the devotion to Our Lady of the Sacred Heart, of which a decree of the Sacred Congregation of Bishops and Regulars, dated March 8, 1869, makes us its recognizable missionaries: "Piae Congregationis missionariorum, qui nomen habent a Domina Nostra Sacratissimi Cordis Jesu, ob cuius praevisa merita Divina Mater ab originalis peccati libera praeservata fuit, Exsolduni, vulgo Issoudun, in dioecesi Bituricensi, in Gallia, sacerdos Julius Chevalier, fundamenta jecit." Would it not be odd, therefore, if we were limited in the direction of this undertaking which we are called to spread everywhere?

The second solution would be that of elevating the Issoudun Association of Our Lady of the Sacred Heart to the dignity of a universal Archconfraternity such as that of Rome with the same privileges. There are examples of several Archconfraternities having the same name and purpose. There is, for example, the Universal Archconfraternity of the Holy and Immaculate Heart of Mary whose centre is at the Church of Our Lady of Victories in Paris, and there are several Universal Archconfraternities of the Blessed Sacrament, among others one at Brussels in the Church of the Sisters of the Blessed Sacrament and another in Rome in the Chapel of Mother Courbelay, Superior of the Daughters of Mary, Quirinal St., etc.

The third solution would be to approve and ratify the status quo, that is to say, the Rome Archconfraternity would remain as it is, and the Issoudun Association of Our Lady of the Sacred Heart would continue to do what it has always done from its beginnings, enrolling in its registers through its auxiliaries and centres the names of people throughout the world, making these members share in all the privileges. We would look for, in addition, as a gesture of mutual respect and complete unity, that: 1. The Issoudun union has a share in all the present and future indulgences of the Universal Archconfraternity and vice versa; that 2. In the event of the respected directive council for one reason or another ceasing to function, the direction of the Rome Archconfraternity should be placed in the hands of the Missionaries of the Sacred Heart who are the founders of this work. This last solution which seems to us more favourable than the other two, is also in keeping with the wishes of the distinguished Cardinal Vicar, Monaco de la Valetta, the protector of our little Society. It meets as well the wishes of His Grace, the Archbishop of Bourges, as clearly stated in his letter to His Eminence Cardinal Ferrieri; what follows are the conditions stipulated.



"Quo igitur, clementissime Domine, servetur integer, quod summopere aptandum est, pro bono animarum Ecclesiaeque decore, splendor innumeri nostri Exsoldunensis sodaliti, cui hodie adscripti numerantur 14.000.000 Christifideles, quorum plurimi a diversis Catholici orbis regionibus, nihil opportunius tentandum videtur, nisi ut praesens rerum status sustineatur confirmeturque ac approbetur sodales adscribendi modus per ministerium zelatorum, juxta morem jam abhinc 14 annis vigentem. Quaecumque alia agendi ratio, attentis praesertim rerum circumstantiis quam maximam inter innumeros Confraternitatis Exsoldunensis sodales, suscitaret perturbationem sine ullo pietatis ac devotionis incremento."

In this manner, Your Lordship, the two undertakings would live like two sisters in the closest bonds of love.

J. Chevalier, MSC.

**Article 579**

L 184780321

*To Archbishop de la Tour d'Auvergne, Archbishop of Bourges.*

Rome, March 21, 1878

Your Grace,

According to His Eminence, the Cardinal Vicar, whom I saw yesterday, and Bishop Panici, Secretary of Indulgences, it is today, Thursday, that our business should be concluded. The status quo which is maintained has been ratified. We are very happy with this outcome. But on going to visit Bishop Panici the prelate informed us that the directive committee of the Rome Association, on discovering that we were awarded the better part of the agreement, demanded a meeting next Tuesday. What is likely to be the outcome? Very likely nothing good. I am walking on hot coals. I would prefer to be in Issoudun but I feel that my presence is needed here. What is to be done? I commend this matter to your good prayers. I prostrate myself before you, Your Grace, petitioning your blessing as I send you my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 580**

L 18780330

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 30, 1878

Dear Father,

1. I hasten to tell you that I had a good journey, arriving on Friday at 2.40pm. All our confrères are well. Madame Miniot keeps very well. She was delighted with the Rosary beads and the news I had for her of her dear son.
2. The Archbishop has returned from confirmations. I shall see him as soon as possible. I am waiting for the picture of Leo XIII. Passing through Paris I saw Daniel who is going to change the statue according to my instructions. I shall look it over and then send it on to you. I shall, however, be all the happier when the Archbishop of Bourges, on going to Rome, can have Cardinal Patrizi's letter withdrawn, which one gathers from all sides is disapproving, and, besides, Bishop Barbier de Montanet, a Roman prelate in a book shortly due to be published with great publicity entitled "A Practical Treatise on the building, furnishing and decoration of Churches", formally alleges in article 11 on decoration and chapter 2 on iconography that the image (*statue, picture*) of Our Lady of the Sacred Heart is condemned by the Holy Office! You will find all this in the summary of subjects dealt with in the issue of the Universe for March 21 (1878 - just over a week previously). Ask Rev. Father Régis for this issue. I have requested this book from Viver (*book shop*) to read for myself in detail what is said. It is absolutely outrageous to write history so flippantly in this way. There's a man to whom I have granted favours in sending masses (*sic: stipends*) on to him, and, without contacting us, he proceeds to write like that.
3. I went to see Burnet the goldsmith; the chalice for the Cardinal-Vicar has been ordered; it will be splendid.
4. Another item of news, but confidential. The parish priest of St. Trophine, Arles sent me a confidential letter this morning informing me that Fr. Ariens has compromised himself by pestering, and even being familiar with, a young girl, and he is contacting me in his role as archpriest, and that three people know about the situation, and since a scandal is about to break it is imperative that I recall him straightaway to forestall the scandal. He says that he speaks as a friend and has said nothing yet about it to the Bishop of Aix, but as he (*the Bishop*) is shortly due to visit Arles he will very likely be informed about everything if I do not bring about the desirable change. I believe he (*the parish priest*) is exaggerating. The parish priest tells me that if I intervene with Fr. Ariens, I will precipitate the scandal, and changing him straightaway would be better. What am I to do? We have nobody to send to Arles – Fr. Captier is already there. Let me know what you think. If Fr. Guyot had stayed there none of this would have happened! Last year, on returning from Rome, I came to know about Fr. Bazire's problems. Now it's Fr. Ariens. Really, this is too much. We must pray.

My regards to Bishop Manetti, Fr. Régis, Fr. Stanislaus, and warmest greetings to all in your world.

Cheerio. Wholly yours, dear Father, in C.J.

J. Chevalier, MSC.

Father Piperon sent letters to Rome after my departure. Send them on to me. Tell the parish priest of Osimo that if the Archbishop preserves the status quo he can hold on to his centre for the whole of Italy. This would be more to his advantage than being affiliated to Rome.

187803301 X

Council Meeting, March 31, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Georgelin, Piperon.

A. Parat accepted for the Novitiate.

At this meeting the recommendations received about Auguste Parat from the diocese of Besançon were considered. The young man was accepted for the Novitiate.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
Guyot, MSC.

**Article 581**

L 18780331

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, March 31, 1878

Your Grace,

While waiting before I have the honour of seeing Your Grace, I hasten to bring you up to date on the outcome of my journey. Due to the high regard in which you are held in Rome, Your Grace, I was received most graciously everywhere, despite the huge Scalsi dossier and the support of their friends. Most of the members at the Sacred Congregation of Indulgences were not aware of the issue. Your Grace's splendid letter to Cardinal Ferrieri was, so it must be said, forgotten. Cardinal Aurelia, the new Prefect, and Bishop Panici, his secretary, seemed to know nothing about it. We found it in the middle of documentation with a very favourable report by Bishop Sara, substitute of the same Congregation. The latter was asked by Cardinal Ferrieri for his views on Your Grace's letter and replied positively, drawing the conclusion that Your Grace was perfectly within your rights both as to law, justice, and truth. I am sending you a copy of this. Asked by the Cardinal Vicar, who showed himself to be extremely kind, and by Bishop Panici, who did well in presenting the issue, I presented the enclosed summary, copies of which I presented to Cardinal Monaco, Bishop Panici, Secretary of the Sacred Congregation, and Bishop Sara substitute. It would seem that this undertaking threw light on the issues.

Having considered the situation, His Eminence and Bishop Panici immediately decided to maintain our association in its present status quo, confirming its privileges, which is all that we wanted.

I was called to a meeting with the Scalsis in the presence of Bishop Panici in order to bring this issue to an end in the sense explained. But on the eve of our meeting, the Secretary of the Sacred Congregation and the substitute, going through the archives, came across a decision of the Sacred Congregation from the preceding century, having the force of law, but up to now forgotten and ignored, "forbidding enrolment in whatever confraternity or archconfraternity of the absent under pain of gaining no indulgence". What it means is that all the enrolments of the absent carried out by the Scalsi in relation to our Association are invalid and worthless. One must come oneself to the centre of the Archconfraternity, or the confraternity, to give one's name. All the world's bishops are about to receive this decree which was printed last Wednesday. We were together last Wednesday, not for debate but to listen to the promulgation of this forgotten decree. I therefore enquired as to what should be our course of action. Bishops Panici and Sara who are truly friendly with us and very supportive said to me: "We are very pleased about this discovery; it will be supportive of you. Here's what you must do: Archbishop de la Tour d'Auvergne is very likely about to come to Rome to meet the new Pope as all the French Bishops have done already. Let me know beforehand, and I shall immediately go to meet His Grace to discuss the matter with him and everything will be settled in keeping with your wishes and to your utmost satisfaction. Before I undertake to do anything, I shall wait for the arrival of your esteemed Archbishop, for three months if needs be." I replied that "If the Scalsis got in touch with the Holy Father during this time, we could still be losers." "No," he answered, "from the moment the Congregation is informed about the matter all their documentation will come to me and I shall hold on to it." "But what," I countered, "if the Archbishop of Bourges cannot come?" "Yes, His Grace will come, necessarily so. I know that Leo XIII is aware of him and would like to see him." "But, again, given the supposition of an insurmountable impossibility, what then is to be done?" "Well in that case let the Archbishop appeal to the Pope asking for a general resolution and your 14,000,000 associates will gain their indulgences, together with an indult enrolling those who are absent all over the world. These two favours will be granted to him (*the Archbishop*). I would like to be informed in advance and receive a copy of the letter to the Holy Father. Then the Archbishop would do well to complain about the behaviour of the Scalsis, the impropriety of their behaviour, etc. And if His Grace so wishes it, the direction of the Rome Archconfraternity will be handed over to you. As for the statue it shall not be difficult for His Grace de la Tour d'Auvergne on coming to Rome to lift the interdict placed upon it. All you need to do is to separate the Child from the Mother, raise Him by 10 or 20 metres on a stool, placing him in the same position. Present the statue changes in this way to Leo XIII and you will have your triumph, while the impact it will have on the Catholic world will be tremendous since the whole world thinks that your statue is condemned."

I then read out to him a copy of Cardinal Patrizi's letter addressed to Your Grace. Bishop Panici took no notice of it. "Very well, then," he remarked, "by carrying out what I advised you, the Archbishop of Bourges will most assuredly succeed." Passing through Paris I asked our sculptor to change our little statue of Our Lady in the manner suggested. I shall show it to Your Grace. When you have returned to Bourges, Your Grace, I should like if you can let me know the day when I can come and discuss things with you.

Please forgive, Your Grace, this overly lengthy letter, and receive my respectful good wishes in C.J.

J. Chevalier, MSC.

I briefly saw the Holy Father and received his blessing.

**Article 582**

*To Father Victor Jouët, MSC, Rome.*

L 18780405

Issoudun, April 5, 1878

1. I am forwarding a letter from Sister Jeanne. We shall offer the 9 Masses she is requesting.
2. I am sending you on a copy of what Bishop Barbier de Montanet wrote. It's outrageous! It's a lie! This is how history is fashioned. This man will be believed; his book which I have here has episcopal approval. What is to be done? It is absolutely imperative that the Archbishop of Bourges receives an apology or the reinstatement of our statue.
3. I am going to write a nice appreciative letter to Bishop Panici. I would like to send him the Life of Saint Cecilia by Dom Guéranger, and Louis Veuillot's Life of Jesus Christ to Bishop Sara. What do you think?

Certainly not! I am not displeased with Bishop Panici; on the contrary, I agree in every respect.

4. I haven't yet received the promised pictures.
5. I wrote to the Archbishop of Bourges giving him an account of my trip. I asked His Grace on return from Confirmations if he would meet me in Bourges so that I could talk to him more freely about my trip (*to Rome*). His Grace replied that he will do his utmost to be helpful in this matter, but he said nothing at all about my going to Bourges, or if he will be going to Rome, or if he will write.
6. Father Ariens, to whom I mentioned nothing about the parish priest of St. Trophine's letter, wrote this morning to inform me that after Easter he wishes to go home to his family and leave the Society. He asks to be released from his vows. I await your return. I can well believe that Fr. Guyot and the other members of the Council will try to profit from this episode in order to give up Arles. What is to be done? What do you think?

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

I received your letter this morning.

**Article 583**

*To Father Victor Jouët, MSC, Rome.*

L 18780408

Issoudun, April 8, 1878

Dear Father,

1. Today, Monday afternoon, I haven't yet received the pictures from Rome. Why this delay?
2. Mr. Merklin tells me that the installing of our organs will not take place on May 31 (we were fooled!). Something must be said about this in the Annals.
3. I am sending you on the Archbishop of Bourges' letter.
4. Fr. Guyot came on Saturday. He, with Fathers Piperon and Morisseau, thinks that we should, in order to avoid a backlash, withdraw from Arles. I replied that I did not want to take a decision until you arrived at Issoudun. Try, then, to come here after Easter if you can do so without any inconvenience.

Cheerio, dear friend.

Wholly yours in C.J. Good wishes to all.

J. Chevalier, MSC.

**Article 584**

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

L 18780409

Issoudun, April 9, 1878

Your Grace,

When enquiries were being made about the situation with respect to unauthorized religious groups, I wrote to the Superiors of the different houses to make answer that "our Congregation was a diocesan Society of auxiliary priests whose role was to help the parish priests in their varied ministry".

The Superior at Saint-Gérard-le-Puy from whom I asked to be given information straightaway replied today: "All the information I can give you about the misunderstanding that has arisen comes to this: the employees of the Allier Prefect never took the trouble to go, or at least write, to our Saint-Gérard house to make themselves conversant with the situation. They did no more than take themselves to some incompetent gabbler." How the Allier prefect came to the conclusion that the Saint-Gérard house belonged to the Congregation of the same name, whose centre is at Chezal-Benoît (Cher), I cannot explain. It is clearly a false presupposition. Perhaps they might have been trying to say that the preparatory Petite Oeuvre which is at Chezal-Benoît (Cher) depends on that of Chezal-Benoît?

I am sorry, Your Grace, that I cannot provide you with more complete information. I enclose with this letter 304 francs (*about 802 euros*) which we collected for St. Peter's Pence. I add 50 francs for the Saint Solange undertaking. I promised 500 francs if our Rome affair ended up as the status quo. I already forwarded 100 francs to Father Vallière and hope that shortly I shall be in a position to send on the remainder if, and when, as I am becoming convinced, the glorious patron saint of the Berry will help to bring about our triumph. I have got myself, Your Grace, Bishop Barbier de Montanet's work entitled 'A practical treatise on the construction, furnishing and decoration of Churches'. In this book, Volume 1, page 438, I read these odd words: "The interdict placed on the Issoudun Virgin, known under the title of Our Lady of the Sacred Heart, is condemnatory in so far as it is against faith and tradition not to have the Child Jesus in the arms of his Mother." "Huc demum subsequens Pontifici mandatum ut simulacra seu picturae cultui dicandae representare debeant Virginem, puerum Jesum, non ante genua sed ulna gestantem." (Letter from the Holy Office to the Bishop of Presmyl, February 28, 1875.)

Here, Your Grace, we see how history is made. This book, because of its author who lives in Rome, the subject-matter he treats of, and the episcopal approval it receives, etc., will be sought after and read... What is to be done?

I am with deep respect, Your Grace's humble and obedient servant.

J. Chevalier, MSC.

**Article 585**

*To Father Victor Jouët, MSC, Rome.*

L 18780412

April 12, 1878

Dear Father,

First Vespers of St. Jules; great double of the first class feast in the refectory. Good wishes in Latin, Greek, Hebrew, French, English, Italian, German, Auvergnat (*Auvergne dialect*). Lovely music. I cannot describe, for lack of time, everything in detail. I have a heavy cold as is all too often the case; yesterday my head was full of it. I was unable to do anything. Mother Miniot continues to fade. Your snapshots have arrived. Many thanks.

Yours,

Jean-François Morisseau, MSC.

April 12

I haven't got the pictures yet. I am very worried about this.

J. Chevalier, MSC.

Thanks for your letter.

Fr. Captier is laid up in Arles. I sent Fr. Deidier there for 15 days. There is a curse on that house.

J.C.

**Article 586**

*To Father Victor Jouët, MSC, Rome.*

L 18780415

Issoudun, Wednesday  
(*Undated, possibly  
April 10 or 17, 1878*)

Dear Father,

1. How is dear Brother Thomas? I am very anxious. We pray earnestly for him.
2. The pictures have arrived at the cost of 40 francs for postage (*about 106 euros*). This is shocking.

3. I quickly forwarded to the Archbishop of Bourges last Saturday the Pope's picture with a nice accompanying letter. His Grace hasn't yet acknowledged it.
4. I am forwarding the latest issue of the Rome Annals to you and you will see for yourself.
5. Confidential. Brother de Mondion has taken the decision to be released from his vows; he blamed his health and separation from his mother. He had been advised, he claims in the lengthy piece he sent me, by a distinguished ecclesiastic who remains anonymous. The reply is that he is in his rights. He also informs me that he has spoken to the Archbishop of Bourges, and asks me to be discreet about all this. I shall wait until I meet the Archbishop of Bourges.
6. Fr. Captier has fallen ill at Arles. I have sent Fr. Deidier there for 15 days; we shall see.
7. You should have received the...

*The second page of this letter is missing.*

I got your letter. Fr. Morisseau is well. The Archbishop of Bourges, I am told, is laid low with diabetes, a dangerous complaint. His Grace is not very well. We must pray for him. I am delighted that Brother Thomas has recovered. Yes, send them on (?) after Easter. If what you tell me about Madame de Molus (*name uncertain*) is true, then it is a good thing for us. I wrote a letter of thanks to Bishop Panici; it will go tomorrow. I told him about the Archbishop of Bourges' illness.

Cheerio, dear friend.

Wholly yours in C.J.

J.C.

**Article 587**

*To Father Victor Jouët, Rome.*

L 18780420

Issoudun, April 20, 1878

Dear Father,

His Grace is a little better and hopes to celebrate pontifically tomorrow, Easter Sunday. The diet recommended for him has done him good. Monsignor Druon has written to say that he fears the Archbishop will not be able to go to Rome in June, but he hasn't given up hope, just the same. He himself hopes to go there after the feast of Saint Solange (*May 10*). I am sending on to you the programme for this feast. Monsignor Druon wants our Association to be involved. He would like to see a group of young girls from Issoudun bearing the statue of Our Lady of the Sacred Heart. He wants us to make available all our banners! And he also wants the Petite Oeuvre to take part with its banner, etc. Come as soon as you can to organize all this. Fr. Deidier is getting on very well in Arles. It was not before time. I am forwarding a letter to you from the Administrator of the Spanish affairs. Write the address and send it on to him.

Cheerio, dear friend. Happy Easter.

Wholly yours in C.J.

J. Chevalier, MSC.

18780422 X

Council Meeting, April 22, 1878

In attendance: Very Rev. Fr. Superior, Fathers Guyot, Morisseau, Georgelin, Piperon.

1. At this meeting Fr. Chatelard, a priest of the Nancy diocese, was accepted for the Novitiate.
2. The following were accepted for Orders: 1. Brothers Postal, Vatan, J. Grom and Lanctin to the priesthood; Brother Berton to the diaconate; Brothers Giraud (previously accepted), Casas and Baltzer to the subdiaconate. Brother Veron is accepted both for vows and the subdiaconate.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
Guyot, MSC.  
J.F. Morisseau, MSC.

**Article 588**

*To a Spanish nun working at the Annals.*

L 18780422

Issoudun, April 22, 1878

My dear Sister,

A thousand thanks for your praiseworthy devotedness. I am awaiting the arrival of Fr. Jouët this coming week. I am forwarding his letter addressed to you. I hope that he can go to Spain soon and everything will be taken care of. Since it is needed, be so kind as to put the new picture on the cover (*of the Annals*) instead of the old one. It is better to make this

accommodation than to put ourselves in danger of losing everything. Be hopeful. The Sacred Heart and Our Lady will not wish to abandon us.

Please accept, dear Sister, our gratitude and respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 589**

*To Monsignor Druon, Vicar General of Bourges.*

L 18780422 A

Issoudun, April 22, 1878

Dear Monsignor,

I wish to thank you most sincerely for letting me have news about His Grace's health. My heart was heavy; you have lifted an enormous weight from me. I am sure that he will continue to improve. We are praying so much to Our Lady of the Sacred Heart. This condition, taken in time, cures easily. An appropriate health regime, and that of Vichy (source of the Célestins) especially, would be ideal. I know here in Issoudun three gentlemen who some years ago as a result of this complaint were in a state of desperation; they are in excellent shape today thanks to Vichy and the treatment they underwent there. And in Paris there is Dr. Bouchardat, a member of the Medicine Academy, and a quite senior professor, who is a most distinguished specialist in treatment of this kind. He is to be found close to Notre-Dame, rue Chanoinesse, I believe. If His Grace, and for this we pray in the name of the diocese and the Church, allows himself to be directly cared for and takes all the required precautions, his health can only return better than ever. You can be assured of my discretion and that of my confrères with regard to His Grace's illness, but I am bound to say that it is known and openly spoken about.

I hope that His Grace will be restored to health by June, and that His Grace can, without being imprudent, take on the journey to Rome. Leo XIII holds His Grace in the highest esteem and the same holds for the Cardinals. I had the most obvious proof of this on my last visit. My filial heart was delighted and proud.

Our problems with Our Lady will, I hope, have a very satisfying outcome. The Scalsis' web has been laid bare, and one begins to understand the insensitivity of their behaviour, to say no more. Bishop Panici, Secretary of the Sacred Congregation of Indulgences, Cardinal Aurelia, prefect of the Congregation, and the Cardinal Vicar, are all on our side in fact. There is a readiness either to confirm the status quo or to grant us the overall direction of the Scalsis' Rome Archconfraternity if the Archbishop of Bourges so wishes it. Everything is left in His Grace's hands.

Fr. Jouët wrote to me this morning to say that Cardinals Aureglia and Monaco had mentioned to him that they were waiting on a letter from His Grace (*Bourges*) either making known his arrival (*in Rome*) or letting it be gathered what he would like to be fully carried out with regard to our affairs so that everything could be completed as soon as possible. Perhaps we are not far away from withdrawal of the ban on the early picture of Our Lady of the Sacred Heart. Fiat! Fiat! Oh! How I wished you were in Rome at the same time as myself! As well, your presence after the feast days of St. Solange could not do other than have the very best impact. Fr. Jouët is returning next week to take part in your lovely Bourges festival. I hope Issoudun will be prominently represented. You can count on 1. our most beautiful banners, all of which are at your disposal; 2. a group of not less than 20 young girls robed in white carrying a banner and statue of Our Lady of the Sacred Heart; 3. a reliquary containing relics of Blessed Margaret Mary, St. Joseph, and the Blessed Virgin; 4. a sizeable group of youngsters from the Petite Oeuvre carrying a St. Joseph of the Sacred Heart banner; 5. about twenty young people from our youth association with their banner; about twenty youngsters from our teachers' choir robed in surplices, with lilies in their hands, a dozen priests and scholastics of the Sacred Heart, carrying the statue of the Sacred Heart of Jesus. Would you want the Holy Virgin's little cradle sent to us from Nazareth carried in the procession?

If you could make a little visit to Issoudun, we shall discuss all this, or otherwise you might prefer if I went to Bourges to have a chat with you; let me know.

Please accept, dear Monsignor, my respectful good wishes in C.J.

J. Chevalier, MSC.

NB: Fr. Jouët again wrote to me informing me that Leo XIII had said when discussing the Rome Association and ours that... "it is not right for the daughter to dispossess the mother: Issoudun should keep its rights and privileges. I would wish for the future that nothing like this happens again". The Lord be praised!

18780423 X

Council Meeting, April 23, 1878

In attendance: Very Rev. Fr. Superior, Fathers Guyot, Morisseau, Georgelin, Piperon.

Called to Orders.

1. The twelve young professed who pronounced vows last month are called to the tonsure.
2. Brother Salut is admitted to vows and called to minor orders.

**Article 590**

L 18780428

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, April 28, 1878

Dear Father,

I have just received your letter. The good Lord allows the foolhardiness of the Scalsis to make it possible for the Congregation of Indulgences to make up its mind about putting them in their place and making our rights properly vindicated. I well believe that if this issue is to end soon, it would be best if you stayed longer in Rome. We have nothing special on here during the month of May; the inauguration ceremony for our organs is put back until September 8.

The feast of St. Solange will go ahead without you. Monsignor Druon (*Vicar General, Bourges*) has written to say that it is very likely, given his being laid-up, that the Archbishop will not, as he had hoped, be travelling to Rome in June, but he himself (*Druon*) will very likely go to Rome after the feast of St. Solange. You could, then, write to him bringing him up to date, about our Association's activities and asking him, if visiting Rome, to bring a letter from the Archbishop dealing with the issue, as you will make clear to him, so that these problems can be resolved to our satisfaction.

2. Fr. Ariens is here at Issoudun; he is afraid he will be sent away immediately. I reassured him to the contrary, offering him a holiday of some months which he will take with his family in Holland. After that, we shall see. He leaves tomorrow, Monday. He would like to interest himself with our Association in Holland and Belgium, and also with the *Petite Oeuvre*; I am about to tell him to have a chat with you and to do nothing without your approval.

3. I have the chalice which we intend to offer the Cardinal Vicar; it is quite beautiful, with many emeralds. At its base in metal there is a representation of Our Lord showing his Heart, the Cardinal Vicar's coat of arms, and the initials of Our Lady of the Sacred Heart. Then on the (*chalice*) cup, symbols of Faith, Hope, Charity. Should I send it on immediately to you with a declaration of its value so that you can present it yourself with a letter from me, or should I give it to Monsignor Druon if he goes to Rome?

4. Brother Thomas has returned; he is being called to St. Gérard to lecture on the sciences to the young scholastics.

5. Father Papin is due to preach in the parish during the month of May; we shall be very attentive.

*Father Papin was expelled from the Society a little over two years later, August 7, 1880.*

6. Fr. Deidier is doing very well at Arles, but his absence is a great loss because of our scholastics. Fathers Piperon and Morisseau want him back in Issoudun. I don't know how I am going to solve this awkward issue because we have nobody to replace him (*Deidier*) in Arles. Let us pray.

7. We are near the end of the month and we haven't yet received the contribution (*that of Jouët*) for the Annals. These delays are making things awkward. Everybody is in good health. Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 591**

L 18780502

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, Thursday, May 2, 1878

Dear Father,

I got your telegram this evening telling me that the decision has been put back. I fully believe that it is a decision having a bearing on our side of the Association. Yet this decision, according to Bishop Panici, should favour us; as well it cannot be made until the Archbishop of Bourges has either written or gone to Rome. Your telegram adds as well: "*(it is)* necessary to publish our manual". What manual? Is it a manual to be brought out... and in what sense? Is it a manual already brought out? Which one? I have just arrived from Bourges. His Grace is much better; he had left for a series of Confirmations and came back to preside at the holy oil ceremonies before going off again. He is not due in Bourges until Wednesday. The doctors advised a visit to Vichy, and His Grace will go there in June. They also recommended rest and taking every precaution. His Grace doesn't think he can go to Rome this year, unless a very significant improvement is evident following his visit to Vichy. This is what I hope, and then His Grace could go to Rome in July or August. In any case His Grace wants to write a letter about the issues affecting our Association to the Pope to bring matters to an end. His Grace favours the view that we should have the general direction of the Rome Association because it is our work, and in order to bring all problems to a conclusion he asked me to write out a draft of a letter and send it on to him (in Latin).

Take on responsibility for this (*the letter*) then my friend; discuss it with Bishop Panici, Bishop Sara or Bishop de Luca, Fr. Régis, or Bishop Manetti so that you will know how best to put together this letter for the Archbishop; you will then send it to me and I shall hand it on to the Archbishop of Bourges.

When this work is finished come to Issoudun if you think it opportune, and nothing better than if you were to return with Monsignor Druon. If you think it worthwhile, however, having prepared the ground-work for the Latin letter, you could leave on Monday or Tuesday to speak to the Archbishop of Bourges, and having brought the letter with you. I send you a copy of

what the Scalsis through Raffl are getting up to in France. Complain about them to Bishop Penier, showing him what they are laying claim to. It is outrageous and unjust, being nothing more than absurd and scandalous speculation which must be brought to an end.

Cheerio, Father.

Wholly yours and, until shortly, in C.J.

J. Chevalier, MSC.

**Article 592**

L 18780503

*To Mr. Fernand Bonneval.*

Issoudun, May 3, 1878

Dear Mr. Fernand,

I have just this minute heard about the terrible accident which has befallen you. Oh God what misfortune! How I feel for you! And how I feel for Madame de Bonneval! Dear little Germaine, so kind, so intelligent; I cannot bear the thought that she has taken flight to Heaven: dear little angel! I have been to see Madame du Quesne; she is wonderful in her faith and resignation. May 3, the feast of the finding of the Holy Cross, has brought with it to both of you a cross which is both very painful and hard to bear.

Mercifully your faith will confirm in you the conviction that your dear little crucified one, since her death is crucifying, already enjoys eternal glory and she is praying for you! We can without any doubt call upon her.

I shall be favoured, Fernand, if you convey to Madame Bonneval my sincere sympathy on your great sorrow, together with my most respectful good wishes.

J. Chevalier, MSC.

**Article 593**

L 18780504

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, Saturday 1878

*Undated, early May*

Dear Father,

The Belgian pilgrimage doesn't arrive in Issoudun until Monday the 13th of this month at 1pm and leaves at 7pm. You could be here, then, for the feast of St. Solange which comes to an end on Sunday the 12th with a triumphant procession in Bourges featuring 10 bishops.

Cheerio, wholly yours in C.J.  
Nothing new here.

J. Chevalier, MSC.

**Article 594**

L 18780506

*To Alphonsus XII, King of Spain.*

Issoudun, May 6, 1878

To His Majesty,  
Alphonsus King of Spain.

Sire,

The Missionaries of the Sacred Heart of Jesus, whose Mother House is at Issoudun, Bourges Archdiocese, France, are established in Rome for three years, but in a very provisional way. They live with the Trappist Fathers at 95 St. John Lateran St. Wishing to set themselves up in the city centre permanently, they have cast their eyes on a large Spanish church situated within Piazza Navona and falling into ruins, indeed deserted. Aware of your kindness and the faith which impels you, they approach you confidently petitioning you to do them a favour.

Our Institute, Sire, wholly devoted to the Sacred Heart of Our Lord, founded on December 7, 1854 under the great Pius the IX, was approved by him of blessed memory on June 12, 1874 and its Constitutions on January 12, 1877.

His Holiness Leo XIII, whom we had the honour of seeing last month, would like to see us installed permanently in Rome.

Our intention, Sire, would be to restore this church, dedicate it to the Sacred Heart of Jesus and make it available for public worship. Your Catholic Majesty would cap his munificence if he was kind enough to make available at the same time the



adjoining house formerly in use as a sacristy for this abandoned church, both of which continue to belong to Spain. We shall be lastingly grateful, and for Your Majesty this kingly gift would be the source of many blessings.

We have the honour, Sire, with deepest respect, to be Your Majesty's most humble and obedient servants.

For the Missionaries of the Sacred Heart,

J. Chevalier, MSC, Sup.Gen.

I presume with this petition to appeal to Your Majesty's good-will. The Issoudun Fathers of the Sacred Heart are worthy in every respect.

+ C.A. Archbishop of Bourges.

**Article 595**

*To Father Victor Jouët, MSC, Rome.*

L 187805063 A

Issoudun, May 6, 1878

Dear Father,

I received your letter. The handbook you mention has to be brought out. Like yourself I think it is needed, but I do believe that it would be better to wait over until our problems with regard to the Association are resolved and our role more clearly defined, something which should not be too long in coming because the Archbishop of Bourges intends to write a letter to the Holy Father in keeping with our way of thinking, and he says that the Sacred Congregation of Indulgences is very favourable to us. While waiting over, there is nothing to stop us from putting together the necessary resources for this hand-book, beginning straightaway. You have the ability for and interest in this, having to hand all the necessary material.

If you think it worthwhile come to Issoudun and go to see the Archbishop of Bourges on all these issues, and then, having met him, you can then return to Rome accompanied by Monsignor Druon. Leave as soon as possible if you are ready. You will be here in time for Sunday next which is the procession day at Bourges for St. Solange. I got a letter from Fr. Henri telling me that the pilgrimage will not arrive at Issoudun until Wednesday, the 15th of this month at 7am. We shall be delighted to see you there if this is possible. The Duchess of Parma and all her family are coming to Issoudun on May 31. The Duchess is very keen to send Cardinal Franchi, with her approval, my request to King Alphonsus (*of Spain*) to place at our disposal the Spanish church in Piazza Navona. The Duchess wants to know to whom Cardinal Franchi will pass on this request once delivered. I replied that she should tell the Cardinal to address it to the Superior of the Missionaries of the Sacred Heart, 95 St. John Lateran St. If you are there, you should send it directly straightaway to Alphonsus, King of Spain, and if you are away from Rome tell Fr. Miniot to do it for you. Keep the address to hand. If just now you could write to some influential Spanish friends who would commend this request to the King, it would be very helpful.

Fr. Marie has, as he did last year, returned to his complaints against the Petite Oeuvre's (*Little Work's*) schedule and the excessive workload. He says that several youngsters are ill for these two reasons and all the rest will be so in a short time. It is unacceptable that a man like this should be in charge of such an important undertaking! Brother Casas could go to Rome to build up the little colony if you deem it opportune. He is to be ordained subdeacon on Trinity Sunday.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Casas, a Spaniard, was a scholastic at Issoudun from May 1877 to June 1879 when he left for Rome to study Canon Law. He returned to Spain in 1880. He died at Canet-de-Mar on Christmas Day, 1938.*

**Article 596**

*To His Majesty Dom Alphonsus, King of Spain.*

B 18780507

*This letter is exactly the same as Article 594 above, apart from the endorsement by the Archbishop of Bourges at the end. There is no explanation as to its duplication.*

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Request proposal to His Majesty, Dom Alphonsus, King of Spain.

7 May 1878

Sire,

The Missionaries of the Sacred Heart of Jesus, whose Mother House is at Issoudun, Bourges Archdiocese, France, are established in Rome for three years, but in a very provisional way. They live with the Trappist Fathers at 95 St. John Lateran St. Wishing to set themselves up in the city centre permanently, they have cast their eyes on a large Spanish church situated

within Piazza Navona and falling into ruins, indeed deserted. Aware of your kindness and the faith which impels you, they approach you confidently petitioning you to do them a favour.

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His Holiness Leo XIII, whom we had the honour of seeing last month, would like to see us installed permanently in Rome.

Our intention, Sire, would be to restore this church, dedicate it to the Sacred Heart of Jesus and make it available for public worship. Your Catholic Majesty would cap his munificence if he was kind enough to make available at the same time the adjoining house formerly in use as a sacristy for this abandoned church, both of which continue to belong to Spain. We shall be lastingly grateful, and for Your Majesty this kingly gift would be the source of many blessings.

We have the honour, Sire, with deepest respect, to be Your Majesty's most humble and obedient servants.

For the Missionaries of the Sacred Heart,

J. Chevalier, Sup.Gen.

18780516 X

Council Meeting, May 16, 1878

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Piperon.

Fr. Deidier accepted for Profession.

At this meeting Fr. Deidier was accepted for vows on ending his Novitiate.

V. Jouët, MSC.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 597**

*To Fr. François Miniot, MSC, Rome.*

B 18780526

*Undated*

Miniot, Missionary, 95 St. John Lateran St., Rome.

Advise the Prelate and Administrator;  
We accept with deep gratitude the Pontifical co-operation.  
We wish to have the church.  
Jouët will arrive next week with legal authorization.  
Ask straightaway the Administrator to hold over ten days.  
We are writing a detailed letter.

Chev.

*The above is a telegram forwarded to Miniot by Chevalier since Jouët was in Issoudun at that moment.*

**Article 598**

*To Fr. François Miniot, MSC, Rome.*

B 18780526

Saturday May 25, 1878

A telegram from Rome, Saturday May 25:

Chevalier. Miss. Issoudun, France.

Pope sends prelate to say that he greatly wishes Chevalier to buy St. Jacques (James) and promises co-operation. Send a telegram with your decision to the Administrator.

Miniot.

*Chevalier sent a telegram dated Sunday, May 26.*

Fr. Miniot, Miss. 95 St. John Lateran St., Rome.

Advise Prelate and Administrator, we gratefully appreciate the Pontifical co-operation: we would like to have the church.  
Jouët will arrive next week with legal authorization.  
We ask the Administrator to wait ten days.  
We shall write a detailed letter.

Chevalier.

18780601 X

Council Meeting, June 1, 1878

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Piperon.

The Rome Undertaking: The Church of St. James.

At this meeting the Rome house and the Spanish Church of St. James were discussed. Fr. Miniot sent a telegram (*as given above*).

1. The decision was taken to make every effort to take on the overall direction of the Association of Our Lady of the Sacred Heart to coincide with the purchase of this church.
2. Approval will be sought to make this church, planned for Rome, one in honour of the Sacred Heart.
3. If authorization is refused to make this church that of the Sacred Heart, St. James will only be purchased on condition that the direction of the Association of the Confraternity of Our Lady of the Sacred Heart will be officially and definitively confided to the Missionaries of the Sacred Heart, with the proviso that restoration work will only be carried out in keeping with their resources.
4. An effort must be made to ascertain in what way the Sovereign Pontiff would care to be supportive in this acquisition.  
NB: Father Jouët must make every effort to get this church from the Spanish Government free of cost.
5. If the overall direction of the Association is refused and, likewise, the gratuitous gift of St. James Church, the Society cannot become part of such an acquisition other than through half the amount of money requested. This purchase, then, cannot be definitively undertaken except under the condition that the Association's affairs are soundly and advantageously arranged.
6. The Very Rev. Fr. (*Superior*) must turn down any co-operation with a commission which is not part of the Society.

Scholastics called to Major Orders after perpetual vows.

It was agreed that henceforth the professed would not be called to sacred orders before their final vows. Scholastics should not either directly or indirectly seek to influence their being called to orders; they should leave this decision to their superiors. Those being ordained to major orders should make a full eight-day retreat.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 599**

B 18780602

*To Cardinal Monaco la Valletta Raffaele, Cardinal Protector.*

Issoudun, June 2, 1878

Your Eminence,

I am delighted to approach you once more in the name of the Society of the Missionaries of the Sacred Heart to express our gratitude to you. Your kindness to us, Your Eminence, touches us deeply.

The day Divine Providence placed us under your distinguished and powerful protection has been for our humble Institute a very special favour and a great blessing. Accordingly, it pleases me to offer Your Eminence in the name of our Congregation of the Sacred Heart this small token of our sincere gratitude.

Please accept, Your Eminence, with deepest regards, our most appreciative and respectful good wishes.

For the Missionaries of the Sacred Heart,

J. Chevalier, MSC, SJ.

**Article 600**

L 18780605

*To Father Victor Jouët, MSC, Rome.*

*Untitled, undated.  
Likely early June 1878*

I heartily thank our dear Rome scholastics for their very kind and excellent letter. I wholeheartedly bless them and commend myself to their prayers.

J. Chevalier, MSC.

NB: I just now received your kind letter. Thank you. The Scalsis have support everywhere. Father Spilman, however, could be very helpful to us. Ask him to put together again that notorious letter from Mr. Angelini in which he was accused of damaging speculation, etc. I remember it very well. Madame de Mens will be opposed, but what can you do... Could Fr. Deidier replace you there; what do you think? Do not be taken in by Cardinal Aureglia's fine words. Our gentlemen friends from Bordeaux and Arras could be very helpful in our interests; try to bring the letter to their attention and make them take initiatives in our favour. We are expecting Fr. Sorin. I am sorry about the Maronites' house, but what can one do when the moment has not yet arrived! You did very well to make the acquaintance of Mr. E. Veuillot. He could be very helpful to us.

Totus tibi in C.J.

J.C.

**Article 601**

L 18780609

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 9, 1878

Dear Father,

I received your telegram which with a detailed letter I forwarded to the Duchess. If the Duchess had sent on my petition to the Cardinal when she said she would, he should have received it. Your letter, which I received this morning, has still nothing to say about the two issues which are engaging you in Rome. On the supposition that we are given St. James the Spanish Church gratuitously, or for a certain sum, we shall most assuredly need an accommodation residence; touch this chord. It is imperative that we react positively to the good-will of the Sovereign Pontiff. His wishes will be for us his command. Father Sorin, Superior General of the Holy Cross Fathers, was here at Issoudun last Tuesday. Once again he offered us St. Bridget's. I replied that we were in negotiations about another house, and I couldn't say anything to him at the moment. He left next day. Fr. Chappel is returning to Issoudun with Brother Legros. Brother Mètayer travelled with them to New York, giving it to be understood that he was coming to France with them, but in New York at the moment of embarking he couldn't bring himself to board and took off. A pitiable young man, what is going to become of him? Where is he going to take himself? He is penniless. I shall ask for him to be released from his vows, which I shall have signed by the Archbishop and sent on to you towards the end of the week.

Give my regards to Monsignor Druon, Fr. Régis, Fr. Stanislaus and good wishes to all our dear confrères.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

I am forwarding the modified snapshot of Our Lady of the Sacred Heart. If approved, all will be well!

**Article 602**

L 18780611

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 11, 1878

Dear Father,

I got your letter. Yes, ask Mr. Carimini to make himself conversant with all the issues and necessary formalities. This is an absolute requirement! As all the houses nearby belong to the Spanish Government, one can and should release ourselves from any demanding and bothersome undertakings.

We shall provide Mr. Carimini with whatever payment he will be asking for. It is only right. I am inclined to believe that the Duchess has not sent on anything yet to Cardinal Franchi. If you have to write to her about this matter, address your letters or telegrams to: The Duchess of Parma, Maison Mouhan, Biarritz, Lower Pyrénées.

Let's hope, dear friend, that the St. James issue (*the house in Rome*) and that of the Association will take shape in accordance with our expectations. I am waiting anxiously for the resolution of the issues involving our Association. If our expectations work out for both issues, what acts of thanksgiving will not be called for! Let us earnestly pray. I shall not be seeing Brother Mondion until Monday next. I shall speak to him about his dispensation. According to the letters with which you are familiar, and in which he says that he no longer wishes to stay with us because of his health, I believe that you could act in his name without any problem (*arising*). He will not, surely, repudiate you.

Nothing new. My regards to everybody.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 603**

L 18780617

To Father Victor Jouët, MSC, Rome.

Issoudun, June 17, 1878

**Personal  
Confidential**

Dear Father,

I received your letter this morning in which you tell me you met the Cardinal, the Spanish Ambassador and Minister. Just now I got your telegram which informs me that the Pope and Cardinal Franchi have left it to the Cardinal Vicar to make prompt arrangements for the resolution of the issues involving the Association. Obviously there is a need to hurry. By next Friday everything should be brought to a conclusion with regard to St. James. It is ridiculous if we are buying St. James without having the overall direction of our Association or what is virtually the equivalent by way of the status quo well confirmed by the Holy See, together with the privilege of having the centre of the Association associated with our Rome church, and being able to enrol as hitherto through the helpers, male and female, the names of people from all over the world.

Dear Fr. Guyot, despite these advantages, seems to be wholly opposed to the acquisition of Saint James because of the excessively high expenses being necessarily incurred by us. He does not seem to take any account of the formal wish, and the concurrence, at least moral, of the Pope, and, in this hypothesis, the arrangement in our favour of the Association's affairs. It pleases me to tell him, both as regards the faithful and the material interests of our Society, that the Pope's support, and having the overall direction of the Society in our hands, would be of great benefit to us, and if the contrary became a possibility it could mean decline and, perhaps, the break up of our Association. As he is going to Rome, I hope that the light will break in and he will come to change his mind.

The whole Council, except Fr. Guyot, agrees on the purchase of St. James under the conditions outlined. You will take notice of all this if there is a problem, and you will introduce Monsignor Druon as representing His Grace the Archbishop of Bourges. You will preside and your voice, when there is a sharing of views, will be the significant one. Fr. Miniot will also give his views. Let me know by telegram about anything which is important whether it leads to the conclusion or not of the issues.

Bishop Mermillod has written to me to say that he will appeal on our behalf to the Spanish King. It is inconceivable that King Alphonsus will do nothing in our favour. Ask the Cardinal Vicar to send a telegraph to the King of Spain so that we can know positively what his intentions are with regard to us since he now has my request to hand. If the Cardinal is unwilling, consider who might helpfully telegraph him. If you can find no one, undertake it yourself with my signature. Send the telegram twice if necessary, but we must know before Friday what are the views of the Spanish King.

It cannot be glossed over that we are incurring enormous expenses; the thought is frightening. We must try to have an understanding also with the Pope whereby he pays half and we shall pay it back at 3 or 4 per cent. We have a lot to be responsible for. On this issue Fr. Guyot is frightening. We have Saint-Gérard: 150,000 francs; the Chezal-Benoît house: 50,000 francs; the Ponroy (*unclear*) house: 40,000 francs; Placé sur l'Etat: 100,000; as well as our Issoudun house, with the grounds and enclosure: 500,000 francs. Fr. Guyot reminds us as well that we must not overlook the Petite Oeuvre (*Little Work*). That is so, but a house purchased by us in Rome would partly contribute towards the Petite Oeuvre. It would be advantageous if it benefited from this acquisition. Anyway, see what you can do for the best. Try to gain from Pope and King as much as you can. Then if things don't work out, it is because the good Lord does not want it so. Try also to arrange that the Church of St. James becomes the Church of the Sacred Heart, and thereby resources for its restoration will not be lacking. Make every effort in this respect; it would be marvellous! If Alphonsus (*the King of Spain*) gives us nothing by way of a house for ourselves, what are we going to do? This is serious. If the King gives something, send him a telegram. My appreciative thanks to Monsignor Druon. I haven't found his little book.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 604**  
To Madame Taulier.

L 18780617 A

Issoudun, June 17, 1878

I wish to thank you, dear child, for your nice letter and the good wishes it conveys. No I do not forget my dear little missionary. I often think of her, pray a great deal for her. I have only one regret, that of knowing she is so far away from Issoudun... Could you not ever think of coming to see us? Make an effort, then... You would be so happy as would your dear children. Remember me to them. Convey my regards to Mr. Taulier.

Cheerio, dear child. I bless you in the Lord.

Your father,

J. Chevalier, MSC.

**Article 605**  
To Father Victor Jouët, MSC, Rome.

L 18780619

Issoudun, June 19, 1878

Confidential

Dear Father,

Your telegram yesterday gives ground for hoping that the Association's affairs will be concluded before Friday. May God grant it so! You now have with you Fathers Piperon and Guyot. You have all three of you plenipotentiary power to conclude this affair in keeping with the interests of our Society and the Association. If a serious issue crops up or a failure of agreement send a telegram to the Archbishop of Bourges acknowledging him as judge and interpreter of the issue. His decision will hold for all of us, whatever our differing views, and on the supposition that there is not a majority in your gathering favouring a conclusion, that which in accordance with the wishes of the Pope and also in my own view, must be adhered to. Any failure to meet these clearly expressed wishes could lead to disastrous consequences both for our Association and our Society, and this also, so it seems to me, is the view of the Archbishop of Bourges.

And have you thought about anything for the June Annals? I am aware that you haven't a minute for yourself. If you have some material, for example your impressions of the feast on May 31, send it on immediately. I shall shortly send on the documents about the release from vows of Brothers de Mondion and Mêtayer according to your directions.

Try to come to Issoudun as soon as possible, for the feast of the Sacred Heart if you can make it, so that we can all of us sing a hearty Te Deum in thanksgiving if everything ends in keeping with our wishes. I am sending Frs. Guyot and Piperon 10,000 francs (26,526 euros, the equivalent of 11,000 lira) for their use if needed. Kind greetings to our dear fathers and brothers.

My appreciative gratitude to Monsignor Druon, and my regards to Monsignor Manetti, Fr. Régis, etc.

Cheerio, dear friend.

J. Chevalier, MSC.

**Article 606**

*To Father Victor Jouët, MSC, Rome.*

L 18780623

Issoudun, June 23, 1878

Confidential

Dear Father,

I am disappointed that nothing has yet been concluded. Fr. Piperon told me in his telegram that purchasers were not to hand, that the sale of St. James of the Spaniards has been adjourned and one can look forward to a successful outcome for the Association; may it well be so, but we have to await for a successful outcome. Do you think that Leo XIII might not be displeased about what we haven't succeeded in buying? To everyone's way of thinking, this would, if he were of this viewpoint, please him. Have you nothing new to offer with regard to King Alphonsus? I don't trust the concerns expressed from Paris and elsewhere; these are only words. Let the Cardinal try to get the Scalsis to give over at the opportune moment because they are his accomplices. How have Fathers Piperon and Guyot been behaving in Rome? What have they been arguing for? Are they in favour of St. James or very much siding with the opposition? Are they happy, having gone back to more positive thoughts? Yes Mr. Giorgetti must be diplomatically handled, and a copy of the Archbishop of Bourges' letter to the Holy Father sent to him. The Archbishop leaves on Monday for Vichy. I am forwarding the request for release from vows for Brothers de Mondion and Mêtayer. I have in this matter done what you asked me. They are very accepting both of them as the enclosed letters make clear. If Fathers Piperon and Guyot are not needed in Rome, let them return immediately as I already telegraphed them. And as soon as you are finished dealing with the Association's business, you also should come back straightaway. You need to relax yourself. My appreciative thanks to Monsignor Druon. And regards to dear Fathers Piperon, Guyot and Miniot.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 607**

*To Father Victor Jouët, MSC, Rome.*

L 18780624

Issoudun, June 24, 1878

For You Alone

Dear Father,

Fr. Piperon's letter which I have just received leaves me with a very unhappy feeling about these latest meetings with Cardinals Monaco and Franchi. If Fathers Piperon and Guyot have spoken as recounted in this letter, it is deplorable. They presumed to lay down the law to both Cardinals and impose their will, ultimatum-like, even on the Holy Father, demanding

to know in which interests Leo XIII would put the sum (*of money involved in the purchase*) to use, and in what manner would the affairs of the Association be arranged.

It is not in such ways one deals with cardinals who are well-wishers, and especially with regards to the Pope, Jesus Christ's Vicar, who has shown himself to be very kindly disposed to us. Fathers Piperon and Guyot should have had only one thing to say: "We will do what the Pope wants. His wish is an order for us. We entrust ourselves to his fatherly wisdom." And with respect to Cardinal Franchi's statement, "Not so, the Pope does not wish to limit your freedom by imposing his will" their answer was most unhappily expressed: "We only have 50,000 francs (*about 132,630 euros*). With what rate of interest would we be favoured by the Pope? And then we want the Association issue to be decided in our favour." One may speak like this to an equal, but not to the Pope!!! To make such a demand of him in the person of his first minister suggests that kind of human wisdom I would, with St. Paul, call folly. Cardinal Franchi who will understand the embarrassment of such like procedures, replied with wording which I find in Father Piperon's letter, "...what we have to do then for the best is to take ourselves to the Holy Father". Clearly it was the only thing our presumptuous wise men could do. The Pope would never have wished us to become victims of our obedience and our loyalty, not even the good Lord either!

I drink then of the chalice and I say to the Lord: Voluntas tua. The good Lord punishes our Society because of my failings. Let us now face up to new trials. We do not merit any more the good-will of the Holy See, and the Lord will make us expiate this. I foresee the future as full of contradicting and bitter experiences. I am very upset. Did we need to make known to the Cardinal-Vicar that our Associating would provide great resources? All this was badly thought out! I accept this. It would have been easy to speak differently, e.g., we can count on the support of a large number of friends, etc. The damage is done, however. The Lord could make it work to our advantage. I would hope so, but I am not counting on it.

Fathers Piperon and Guyot, if they are still in Rome, should return immediately.

Wholly yours, dear friend.

J. Chevalier, MSC.

**Article 608**

*To Father, Victor Jouët, MSC, Rome.*

L 18780625

Issoudun, June 25, 1878

Dear Father,

I received just now another letter from Fr. Piperon, and a word from yourself about your contribution to the Annals. Thanks for all of this. I sent you on last evening, or more exactly this morning at 7am, a telegram in answer to the three queries sent yesterday asking me to authorize the purchase of St. James-of-the-Spaniards because it was a necessity, and the Pope thought so also, and I replied that there should be no hesitation, that it be bought immediately and every effort made to please the Pope as the consequences of stalling and putting things off would be a disaster for everyone! Otherwise, I hope that the issues involving our Association can now be sorted out quickly in keeping with our wishes. Keep me informed. I am sending you on a telegram this afternoon informing you not to delay the acquisition of St. James because the Holy Father very much so wants it.

Fr. Piperon informs me that my request to the King of Spain is still with the Minister because he didn't send it on; this is too much to take! I have just now had a letter from Mademoiselle Lassire informing me that Cardinal Franchi sent on the letter immediately to the King. Look into this issue and send on this petition immediately. The Spanish Minister has nothing to do with it. Thank profusely Monsignor Druon for me. I shall never forget either his kindness or good-will to us. In my name thank all the Cardinals who are supportive of us. Greetings to Fathers Guyot and Piperon if still in Rome.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 609**

*To Father Victor Jouët, MSC, Rome.*

L 18780701

Issoudun, July 1, 1878

Confidential

Dear Father,

1. The deed of sale is at the registry office, being sent on to Paris this afternoon for ratification by the Minister for Foreign Affairs and the Italian Ambassador. I am told that all these formalities will take 15 days. I would like you to hurry matters up because the third appraisal should take place on the 12th of this month according to the information I have received. I hope you have this deed by that time. In any event, if it so happens that you haven't got it, there is nothing to stop you buying in your own name initially, and then pursuing the final formalities later, placing our names on the deed of purchase before the ratification. The Rome notary will leave space for this in the document. Fathers Piperon, Guyot and myself will send you our ratification, and it will include everything which can be anticipated for the future, a general

ratification which looks to all issues and with which there is never a need to go back on. It is in your name it should be undertaken. Your name is not on it now, but you will write your signature in Rome. This is how it's done, so we have been told.

2. Keep your eyes open with respect to all this on the day of the sale, and make sure that the transaction goes in our favour. Do not leave the occasion go without being pleasant to the Pope so that we are assured of his powerful support as well as the good-will of the Cardinals who interested themselves in the whole issue; this is very important.

3. Frs. Piperon and Guyot now seem very well disposed to this purchase. They believe that by going there they helped to lower the sum by 35,000 liras, the price reached at the second bidding, because, so they say, without their presence in Rome, you could (might) have purchased at the second bidding, whereas the third was 35,000 francs less (*roughly 92,840 euros*). Let us leave them this consolatory boost, but make sure the third verdict favours us. These worthy Fathers who didn't want it so that the Petite Oeuvre should in all justice contribute to the purchase are now of the view that it should contribute three quarters (!). They are at present envisioning magnificent restoration and construction plans. Let us first get hold of St. James of the Spanish and then we shall see.

4. I very much hope that the Holy Father will come to our help in a twofold manner. We shall, with respect to whatever he would want us to, contribute in keeping with the conditions which he will stipulate, assured in advance that they will be to our advantage. This works much better than putting all our money into it. We have enough to meet our obligations.

5. What is the position as regards our Association?

6. A representative of the Holy Cross Fathers arrived here yesterday from Paris to offer St. Bridget's to us officially in the name of the Congregation. They are wholly determined on selling this building. They are very sorry that Fr. Sorin did not positively end negotiations about it before I went to Rome. I answered Fr. Lecoïnte (*uncertain spelling*), the name of the delegate, that we were already negotiating for the purchase of another house, and that while our efforts would very likely be successful, he might care, nevertheless, to wait 15 more days. He so promised me... But St. James in my opinion is 100 times preferable, and Fathers Piperon and Guyot are of the same view.

7. Fr. Guyot left this morning for Saint-Gérard. What a baffling man; he has taken against Arles and the priests of the Aix diocese. He promised the Bishop that he would preach the pastoral retreat, but believing himself to be ill-regarded by the priests, he refused outright to go to Aix. The Archbishop wrote to me expressing his astonishment, displeasure, and extreme embarrassment. I did all I could to make Fr. Guyot change his mind. I tried to deal with him in every way, but I was only wasting my patience and my time. It is outrageous; I sent a telegraph to Fr. Deidier who accepted out of a sense of duty! Just in time...

8. And my request to the Spanish King? What has been the outcome?

Cheerio, dear Father; a thousand thanks; I excused you and supported you as I was obliged to do. Do not be afraid of anything. Confidence and courage: the Sacred Heart will bless you.

Wholly yours in C.J.

J. Chevalier, MSC.

#### Article 610

To Monsignor Druon, Vicar General of Bourges.

L 18780703

Issoudun, July 3, 1878

Dear Father,

I have just now received your kind letter. The news you convey to me from Rome could not be more welcome. You have been, and will continue to be so, a means of many blessings for our undertaking. The supportive language which the Holy Father had for you is an inestimable treasure for our little Society. Do not change places since it is I who must thank you for all your kindness and devotedness. Our work is your concern (you have demonstrated this over a long period); it is particularly appropriate, given your sharing the intimate thoughts of the Archbishop of Bourges, that you involve yourself in our undertakings, and to be able to call upon your clarification, wisdom, appreciation of issues, is for me personally something to be greatly valued.

Because of your significant contribution, I am sure that our business in Rome will shortly have a successful outcome. Fr. Jouët has described the situation and has asked me to set out the procedures he should follow when dealing with arrangements for the acquisition on the 12th of St. James of the Spanish. Taking inspiration from the Pope's wishes, the views of our very committed and well-loved Archbishop, and all you mention in your letter, I replied: "Do your best. Go ahead; we must have the Church. Do not be slow in offering more."

I am impatiently waiting over for the 12th. If you are visiting Vichy to see His Grace, convey to him my warmest appreciation. If the Archbishop, while in Vichy, would like to visit our Saint-Gérard house, write letting me know the day and the time and I shall go there unless it is otherwise impossible.

Please accept, dear friend, my respectful good wishes with deepest gratitude.



J. Chevalier, MSC.

18780706 X

Council Meeting, July 6, 1878

In attendance: Very Rev. Fr. Superior, Fathers Georgelin, Morisseau, Piperon.

At this meeting once again the acquisition of the St. James Church was discussed. Fr. Jouët had written from Rome asking what he should do if, at the auction which is due to take place on the 12th, he presents bids, and if he should put down a surcharge with respect to the sale price, and how high should he take the surcharge.

The St. James enterprise.

The Council agreed to reply to Fr. Jouët, 1. that he should be sensitive to the situation and act for the best. The Council authorized him to make an oral submission reaching above the highest already offered if there is bidding, indicating, thereby, an unquestionable proof of our commitment to the Holy Father. 2. It goes without saying that in the absence of bids, he (*Jouët*) must not submit his bid above the sum of 189 thousand francs which had been committed.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 611**

L 18780706

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 6, 1878

Dear Father,

I received your telegram. Yes, you must figure among the named buyers for the sale. On the 12th bring those people along whom you mentioned and who will let you know if there are bidders. If there are none, you will put forward the bid referred to in the document, 139,000 lira, I expect. If there are bidders, and if a round figure is in question, you should consult Cardinal Franchi or the Cardinal Vicar to find out how far you can go in order to have the marking-down (*price*). The bidding has to be in our favour if it is to be acceptable to the Pope. I would like to think that the Spanish Minister will be loyal to us, and will keep his word about your being the preferred bidder. It is to be hoped that there will be no fictitious bids to increase the price and take advantage of us. Keep your eyes open! See Cardinal Franchi. It is imperative that we acquire St. James of the Spanish because the Pope so wishes it. As for my request to the King, send it to the Duchess of Parma in Biarritz asking her to seal and send it herself to King Alphonsus. If she doesn't wish to become involved, take it yourself when you go to Spain.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 612**

L 18780707

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 7, 1878

*The first part of this letter is not in the Archives, hence the abrupt beginning.*

I have had the little statue of Our Lady of the Sacred Heart changed by 50 centimetres, the former model from that provided by the snapshot you sent me. It looks very well to me and above reproach (*theological*). The Child Jesus is totally separate (*from His Mother*) and raised on a globe representing the world. Should I sent it on to you by rail, second class, or wait until your return? I think that we shouldn't get involved in too many things at the one time.

J.C.

I have just now received your second letter. The Council is of the view that matters should be left to you for a decision. If there is bidding you are authorized to go a little above the highest bid if necessary so that St. James of the Spanish could become ours, and thereby provide the Pope with incontrovertible proof of our dedication. Make every effort to avoid being duped. Keep in touch with Cardinals Franchi and Monaco: I hope there will be no other bidders. By undertaking to hand over at least a part of St. James for worship, all things being equal (*otherwise*), you must be given first choice.

J. Chevalier, MSC.

**Article 613**

L 18780708

*To Father Victor Jouët, MSC, Rome.*

Saint-Gérard -le-Puy, July 8, 1878

Dear Father,

I have just seen the Archbishop of Bourges who came to visit us at Saint-Gérard. His Grace is very happy. He spoke to me about St. James of the Spanish. His Grace said that it was absolutely ours from the moment the Pope so wished it and the moral support of Leo XIII would have a tremendous and inestimable impact on our Society and its undertakings.

On Friday, make certain that we shall have Saint James. As for finance, make sure that the Pope gives us as much as possible, 150,000 lira, or 100,000. The Archbishop of Bourges will reassure the Pope in this respect. We shall accept the conditions set out by the Holy Father for us; they will be continuously favourable.

Aside from a number laid up, all goes well at the Novitiate.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18780714 X

Council Meeting, July 14, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Georgelin, Piperon.

Fr. Navarre called to vows.

At this meeting Fr. Navarre was admitted to vows.

P. Georgelin, Vic, MSCJ.  
Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 614**

*To Father Victor Jouët, MSC, Rome.*

L 18780714

Issoudun, July 14, 1878

Dear Father,

Thanks for your telegram. We are, then, property owners. It is a demanding undertaking, but the Sacred Heart will support and bless us. Carefully lay down all the conditions for the contract:

1. That the walls on each side should be partitioned and, if it is possible, the contract should stipulate that this double partition has been acquired and paid for by us, included in the price paid for the purchase of the church, with nothing further to be paid by us. It would be to our advantage if you could arrange this. The building of our monastery on the foundations of the church would then become less costly.
2. Stipulate that all the windows and views of the nearby houses are blocked off on each side of the church if we are going to build and that there will be no right of way.
3. Fr. Piperon tells me that the façade of the church giving on Piazza Navona is statutorily regulated by Italian law, that is to say that if we wanted to modify it or build above it, there would have to be a drawing in (*a taking in*) which would align it with the nearby houses. This could mean enormous expense. Try and see to it that nothing like this occurs, getting the Spanish Minister to request the Italian authorities to arrange that this façade should be free of any alignment and not compelled to be drawn in.
4. Try to get hold of all the works of art and everything taken from the church to be transported elsewhere. Our aim, obviously, is to restore in time the whole church and consecrate it to the Sacred Heart. St. James will remain the secondary patron so that we can attract the good-will of the Spanish.

The Archbishop is returning to Bourges on Monday night. I shall be seeing him next Tuesday. As you seem to think my presence would be helpful, I hope to leave for Rome on the 23rd or 24th of this month. Prepare things in such a way that I need only stay for a short while. I am about to lay hands on the 100,000 francs (*roughly 265,460 euros*) and take them with me. Expedite also a satisfactory outcome in keeping with our wishes for the Association's projects. It seems to me that, henceforth, there should be no more problems since we have a church of our own which could be the centre. I should like very much if this matter ended in our favour when I am about to arrive in Rome and can feel more carefree and pleased as a result.

I got your letter enclosing the notorious decree against the absent. I read that one can formally overlook with respect to the past, but I note also a readiness to refuse an indult as regards enrolling for the future those who are not present. This would be calamitous for our Association. It is absolutely necessary that we be granted this indult because our Archbishop is also asking for it. We are well owed this request, having made enough sacrifices for it. In any event, Bishop Panici definitely promised it to us. Make every effort to get it. If you think it worthwhile that I should go to Rome, should I bring with me the little modified statue of Our Lady of the Sacred Heart? It is very nice. If you think it necessary that I should leave earlier for Rome, send me a telegram. I am putting back my departure until the 23rd or 24th because the perpetual adoration at Saint Cyr is taking place on the 22nd, 23rd and 24th. If it is necessary, I could leave next Wednesday.

Everybody is very pleased with our acquisition.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 615**

L 18780716

*To Father Victor Jouët, MSC, Rome.*

Bourges, July 16, 1878

Dear Father,

I have just now been speaking to the Archbishop. His Grace who relates so well to us in sharing our joys and sorrows seems to be delighted with the outcome of the St. James-of-the-Spanish issue. Monsignor Druon has at last returned and mentioned so many good things to the Archbishop. He is as supportive of us as if he were one of us. I am taking out 80,000 francs to you (*roughly 212,210 euros*), leaving Issoudun on Tuesday or Wednesday of next week; if my being there is necessary before that, telegraph me straightaway. If there wasn't the Saint Cyr adoration I would leave as soon as I could put together the 80,000 francs which I shall be taking with me.

The Archbishop advises me to leave as soon as possible, that is to say, Sunday evening. I should be in Rome, then, on Tuesday at 1.30pm. How does this seem to you? The Archbishop hopes that the issues with respect to our Association will be decided in our favour and that an indult will be granted to us for the enrolment of those not present.

Cheerio, wholly yours.

J. Chevalier, MSC.

**Article 616**

L 18780718

*To Father Victor Jouët, MSC, Rome.*

Bourges, July 18, 1878

Dear Father,

I am amazed not to have had any letter from you since the 12th giving me in detail the terms of the contract. I am leaving on Sunday next from Issoudun at 1.40pm and I shall be in Rome at 1pm on Tuesday. I am taking 90 or 100,000 francs with me (*see previous letter for approximation in euros*). I am also taking with me a letter for the Pope from the Archbishop of Bourges. This letter is a splendid one, full of good-will and kindness for us. The Archbishop, having warmly and most agreeably thanked the Pope for being so well-favoured to us, kindly requests him to permit us to consecrate to the Sacred Heart of Our Lord the Church of St. James-of-the-Spanish. You will see the letter and be ever so pleased with it. Try and arrange our audience with Leo XIII for next Wednesday or Thursday. Thursday is the feast of St. James, and, perhaps, it is on that day that we shall sign the contract.

Until very soon, then,  
Cheerio, dear friend.  
Wholly yours in C.J.

P. Chevalier, MSC.

**Article 617**

B 18780727

*To a Holy Office official.*

*Undated. After Friday  
July 26, 1878*

Monsignor,

In the name of His Grace, Prince de la Tour d'Auvergne, Archbishop of Bourges, in the name of the Missionaries of the Sacred Heart of Jesus and of our twelve million associates, we humbly come to ask the Holy Office to sanction for public worship the statue of Our Lady of the Sacred Heart crowned on September 8, 1869 by His Holiness, Pius IX of blessed memory, and as of now re-modelled. The reproductions which commercial interests unfortunately introduced for advantageous reasons have disappointingly defaced the original marble statue which is at the centre of... (*illegible writing here*) in the Issoudun sanctuary which His Eminence Cardinal Patrizi judged to be unobjectionable in every respect in his letter to our distinguished Archbishop dated ... (*not given*). These inaccurate reproductions present the Child-God (sic!) quite small nestling at his mother's feet like an orphan, whereas in the beautiful Issoudun statue, aged 12 years, he exhibits his heart with one hand to the world as the source of grace and with the other he points to his most blessed Mother as if to say to the faithful: go to her; I have given her the key to my treasury.

The Holy Office, on becoming aware of the unbecoming commercial reproductions, was understandably alarmed, and in particular did not consider it appropriate that the Child should be separate from his divine Mother at her knees and accordingly, rightly, forbade this statue or any representation thereof for public worship. We come, then, to request an assessment of the new statue which we present today where the Child, aged 12, is completely separate from his Mother,

raised on a globe, affirming thereby His sovereignty over all creatures and no longer at the Blessed Virgin's knees but to her left. Otherwise, we are agreeable to accept willingly the new change if the Sacred Congregation considers it proper. His Holiness, Leo XIII, on Friday last, at a private audience, saw the new model and found it unobjectionable.

With good wishes...

18780811 X

Council Meeting, August 11, 1878

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Piperon.

Annual Retreat.

At this meeting it was decided that the community's annual retreat should begin on the evening of September 19.

Fr. Navarre sent temporarily to Arles.

Fr. Navarre is posted temporarily to Arles to help the Fathers at this house.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
V. Jouët.

**Article 618**

*Offering for Cardinal Franchi Alessandro.*

D 18780815  
*Undated.*

Bono di Lira undicimila e cinquecento (*11,500 lira*)

Pagabile al sottoscritto li 15 agosto 1877 a Sua Eminenza Reverendissima (*payable August 15, 1877*), il signor Cardinale Alessandro Franchi, Prefetto della santissima Prefettura Apostolica, per altrettante ricevute dal medesimo questo giorno 15 agosto 1878.

£ 11.500.

J. Chevalier, MSC.

18780819 X

Council Meeting, August 19, 1878

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Georgelin, Piperon.

Admission to Orders of Brothers Berton, Maillard, Giraud.

At this meeting Brothers Berton and Maillard were accepted for the priesthood in the near future and Brother Giraud for the diaconate.

18780826 X

Council Meeting, August 26, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

At this meeting Brothers Baltzer and Casas were accepted for the diaconate, and Brother Thomas for the sub-diaconate; the request of Brother Veron for the sub-diaconate was approved, and Brother Barral was accepted for the sub-diaconate.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 619**

*To Mother Felicity Pirinoli, Superior of the FNDSC.*

B 18780830

Issoudun, August 30, 1878

Dear Mother,

Since 1876 I do not believe I have engaged myself very much with the running of your little Society of religious of Our Lady of the Sacred Heart. You have done more or less as you wished. I understand, dear Mother, that in order to avoid any misunderstanding or concern, and to attract the blessings of God on this new undertaking as well as sensitize consciences, there should necessarily be the most perfect and acceptable relationship between the Mother Superior and the representative of His Grace the Archbishop whom it pleases you to name as Founder.

In the rules I laid down for you, which I based in part on our own, you find everything acceptable, you say, except that which has to do with the leadership of the little Society. I understand, dear Mother, that the first paragraph, which at the very beginning of your Society would have been necessary, does not have the same purpose today. Very well! Change it as you wish, rephrase it according to your thinking. Let me have it and if, as I hope, it is acceptable, I shall approve it, and also, without a doubt, the Archbishop. Then order will be restored, peace and unity reigning in all hearts, and Our Lord spreading his most precious blessings on the dear and beloved Institute of Our Lady of the Sacred Heart.

All good wishes, dear child. I bless you and your dear Sisters in the Lord.

Wholly yours in C.J.

J. C.

*Felicity Pirinoli de Briançon was the childless widow of Count Guiseppe Pirinoli whose hospitality was extended to Chevalier at her Turin home. In 1874 she came with him to Issoudun and presented herself for entry to the new foundation. When Mother Françoise left, Chevalier appointed Pirinoli Superior. She fell out with him when attempting to motivate the community towards a contemplative life, withdrawing on 25th March 1882 to enter the Poitiers Visitation Convent, after which she joined the Religious of the Sacred Heart in Rome.*

**Article 620**

B 18780901

*To Mother Felicity Pirinoli, Superior of the FNDSC.*

Issoudun, September 1, 1878

Dear Mother,

Put your ideas down on paper with regard to the leadership of communities. Set them out in a paragraph and when you will have put this little task together let me know and we shall both consider it; it will be easy to reach an understanding.

I am aware of the regulations, my child, concerning the government of female institutes fully formed, where the institute is approved (*canonically*) and as such functions with legal appropriateness in conformity with its Councils and Chapters, etc.

It is not the same with respect to your little Society which is in its infancy and formative stages, without customs and past traditions, having a woman of the world as Superior without any experience of the religious life, with no experience in the direction of a community, a novice in respect to the direction of souls and their religious formation, lacking in theological knowledge to provide an adequate explanation of the rules, constitutions and vows, and the resolution of certain problems. Not being sufficiently versed in spirituality to direct on her own, and with a sure touch, her sisters in the often difficult way of perfection as it is so considered, not having the requisite ideas or the necessary experience to decide as for herself without being advised, the delicate issue, so difficult at times, of vocation, etc., etc.

You will be aware, then, dear Mother, that the founder of this dear little community, in agreement with the Archbishop, has thought it wise, indeed necessary, to offer you his support, advice, at the beginning of this undertaking so that it could be set up on a solid foundation with the help of God, giving it thereby a good thrust so that it can set out on the way the Lord would wish it to go and be, thereby, affirmed.

Accordingly, while this undertaking in its early demanding formative stage of coming to be has been completed, with the little Society set up on a solid basis, through its regulatory rules, and, thereby functioning according to the Sacred Canons, my ideal clearly would be to leave it to its own proper control, saying to the Rev. Mother Superior: "Since you are now fully formed in the religious life, having your own assistants and counsellors, mistress of novices, established undertakings, resources for living, my duty is to disengage and no longer be involved in your government since you have been established (*canonically*) and all goes well for you." But from the very beginning, dear Mother, you have thought that you could and should go on your own and act like the great orders which have been existing for years. Instead of looking upon us as helpers, friends, fathers, disinterested advisers, you have persuaded yourself that we wished to get in the way of your work and thwart your efforts. Not so! My child, the very opposite, believe me, is the truth! All of us who did not share your views, who challenged you, no longer enjoy your confidence, not even the Archbishop. And what is the result? Serious inconvenience. You only take your own advice or that of outsiders, and under the pretext that the Lord bestows his light upon you, you go along with your own ideas, your particular appreciation of things and your own views as if coming down inspired from heaven. And relying on these suspect principles you consider yourself dispensed from obeying your Archbishop and ecclesiastical superiors because they do not share your views. This is where I find, dear Mother, the nub of all your problems.

Clarify difficult issues with your Superiors by all means. Change together with them what seems to you impractical with respect to the community's good, and bring to their attention those parts of the Rule which to you appear questionable and difficult to carry out, and in all this you are within your rights. But in the present circumstances of your little Society, still in a formative process, with your Bishop the representative here of the Holy See, after prayer and reflection, you should set course on a way of acting which is not as of now contradictory of God's laws or those of the Church, becoming appropriately obedient by subduing your own judgment and personal feelings, since otherwise there is no subordination or serene assurance. If you think it appropriate, read this letter to your dear sisters, and I am sure that they will be, like yourself (!), all of my viewpoint.

Let us then, dear Mother, come together in pursuit of what is best... May the most cordial relationship always exist between us. From all its past problems there will come about something very worthwhile for the advancement of this dear little Society of Our Lady of the Sacred Heart. Prepare this little undertaking; I shall call on you some day soon and, putting everything in order, the Sacred Heart will bless our endeavours.

Cheerio, dear Mother.

I bless you and all your daughters in the Lord.

J. Chevalier, MSC.

18780905 X

Council Meeting, September 5, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Guyot, Piperon.

Brothers Neenan and O'Mahony accepted for Vows.

1. At this meeting Brothers William Neenan and Cornelius O'Mahony were admitted to vows at the end of their Novitiate.

Postulants: Michael Tierney and Descloîtres.

2. Michael Tierney, Irish, was accepted into the Novitiate, and Descloîtres, a postulant from Molles (*Allier*), was accepted for the Novitiate on condition that his family pay a contribution of 1 franc a day while he is in the Novitiate. (!)

V. Jouët  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

18780906 X

Council Meeting, September 6, 1878

In attendance: Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Guyot, Piperon.

Scholasticate: Professors.

At this meeting changes and placings were made for brothers and priests in the Society.

1. The Scholasticate has been reorganized in the following way:

Fr. Postal, Professor of Moral Theology.

Fr. Lavial, Professor of Philosophy.

Brother Thomas, Professor of Science, Church History, Canon Law. (!)

Brother Letonnelier, Professor of Liturgy.

The Professors will see to it that the students' marks will be given each week to the Prefect of Studies who will hand them on each month to the Superior. These marks should be presented to the Community at the beginning of each month.

2. The Sacred Heart External Choir School.

Father Batard becomes Director; Fr. Maillard Latin teacher; Father Baltzer, French and German, etc. (*sic!*); Fr. Postal Music; Fr. Ignatius Grom, English. A scholastic will be made available when needed.

Chezal-Benoît's Petite Oeuvre.

3. Fr. Berthon becomes teacher to the 2nd class; Brother Peeters for the 3rd; Brother Brunet for the 4th; Brother Gérard for science; Brother Giraud for discipline and as bursar, supervisor.

4. Saint Gérard: Petite Oeuvre.

Brother Legros, Véron and Merg.

Father Chappel, Bursar at the Novitiate.

5. Fr. Albert is appointed to take up residence at Arles.

Theologians.

6. Students of theology: Brothers Casas, Baltzer, Bizeuil, Letonnelier, Hartzler, Cessat.

Hartzler and Cessat

Philosophers: Brothers Foras, E. Meyer, Védère, Vandel will make their studies in the Rome house.

Courses in Literature: Brothers Chétail, Schultz, Fromm, Neenan, O'Mahony.

V. Jouët  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

18780907 X

Council Meeting, September 7, 1878

In attendance: Very Rev. Fr. Superior, Frs. Jouët, Morisseau, Guyot, Piperon.

Fr. Morisseau appointed Superior; Fr. Cramaille, Bursar.

At this meeting Fr. Morisseau was appointed Superior of the Issoudun house and Fr. Cramaille appointed Bursar in the same house.

Vows of Brothers Barbier and Alexander.

Brother Barbier was admitted to perpetual vows as a lay brother and Brother Delimoges to renewal of his three yearly vows.

V. Jouët, MSC.  
Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 621**

T 18781002

*To Father François Miniot, MSC, Rome.*

TO ROME FROM ISSOUDUN 103202/10/8/22/12 M  
+ MINIOT, MISSIONARY 95, ST. JOHN LATERAN ST., ROME.

ORDINATION NEXT SUNDAY. ASK IMMEDIATELY FOR ORDINATION VALIDATION DOCUMENTS.  
SEND ON BY TELEGRAPH.  
+ CHEVALIER.

PAUL BERTHON, FRANCOIS MAILLARD, PRIESTHOOD.  
JOSEPH BELZER, CASAS, GIRAUD, DIACONATE.  
EUGENE THOMAS, VERON, SUBDIACONATE.

18781010 X

Council Meeting, October 10, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Píperon.

Admission to Postulancy: Mr. Berger; Mr. Chatelard.  
The two young men, Berger and Chatelard, the latter Father Chatelard's brother, were admitted to the Novitiate.

Brother Roux was accepted for vows at the end of his Novitiate.

J.F. Morisseau, MSC.  
Ch. Píperon, MisduSC, Vic.

J. Chevalier, MSC.  
V. Jouët, MSC.

18781011 X

Council Meeting, October 11, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Píperon.

Fr. Delaney: Postulant.  
Fr. Delaney, a priest from New York, was accepted for the Novitiate given the good recommendation received.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 622**

L 18781024

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 24, 1878

Dear Father,

I received all your letters; a thousand thanks. The future is not clear. I am beginning to think that we have been played about with. In any event, let us keep on going to the limit. The request made to the Pope to grant us the Association's centre seems very good to me. I had a copy made of it and took it to the Archbishop whom I had been led to believe was in Touvent, but His Grace had left for Amiens. I sent it on to him for his endorsement so that it would have more credibility. There is a delay of some days; wait and see what you can do, or if not go ahead.

As my telegram stated, we are responding in the affirmative to all the questions put to us by Mr. Vuillaume, and we are going along with the all advice you offered us because it is necessary. I sent on your letter and that of Fr. Ramière to the Archbishop. His Grace will assess the situation. I shall return the Jesuit's letter to you. I am grateful to our dear Brothers for their kind little letter; I am very moved by their thoughtfulness.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 623**

T 18781025

*To Fr. Victor Jouët, MSC, Rome.*

TO ROME FROM ISSOUDUN 490 18 25 8 42 M=  
 JOUËT MISSIONARY 95 RUE ST. JOHN LATERAN  
 ROME = BISHOP APOSTILLERA  
 APPEAL VERY APPROPRIATE. WILL SOON BE FORWARDED. WAIT FOR IT.

CHEVALIER

**Article 624**

L 18781028

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 28, 1878

Dear Father,

I sent on the petition signed by the Archbishop. You may use it as you think fit in relation to the Cardinal Vicar. I just now received by registered mail the dispensation of age for Fr. Berthon. It is a little late. The Rome stamping is that of October 12.

I received Fr. Miniot's letter this a.m. looking for 3,000 francs for the Rome house, and 20 or 30 thousand francs to continue with the work on St. James of the Spanish. You are aware that we haven't got a penny. I shall try to find one or two thousand francs for the house. As for 20 or 30,000 francs, try to ascertain the feelings of Cardinal Nina and see if there is any feasibility of getting a new contribution of 30 or 40,000 francs from the Holy See for the work going on at St. James.

I can assure you, dear friend, that all the disappointments coming out of Rome to us are such as to paralyse our courage. They do not want us, you say, to seek financial help in Spain for the restoration of St. James. We should have been informed about this before it was bought and not give us to understand the contrary. Now, you say, we cannot presume to assure ourselves that we have the direction of our Archconfraternity; it's like wishing to put a dagger in our back. What is going to become of us if it is like this and we carry the heavy burden of the Church of St. James on our shoulders and the accumulating debts? Where then will good faith be, or justice...? No, I refuse to believe it will be so; it cannot be like this.

Fr. Captier has finally written to me to say that his health is not getting any better and he wishes to leave the Society. He is with his family. Fr. Albert was involved in an outrageous episode with Fr. Deidier last Thursday. He doesn't want to stay in Arles any longer, etc. I had a telegram from Fr. Albert asking me to come immediately to Arles. Fr. Deidier wrote a letter describing the whole episode in detail. It is pathetic! Last Friday I sent Fr. Piperon to Arles to try and quieten down things. I do not know yet what the outcome will be. We shall be involved next Monday with Fr. Papin's petition to take vows for three years. Fathers Ramot, Morisseau, Piperon, Georgelin and myself are in favour of his taking vows for 3 years; Fr. Guyot is opposed; what is your view? We are putting back for the time-being Brother Lethonnier's ordination to the subdiaconate; perhaps also Brother Bizeuil; what do you feel about this?

Cheerio, dear friend.  
 Wholly yours in C.J.

J. Chevalier, MSC.

There will very likely also be a question of Bothers Giroux, Casas and Balzer for the priesthood. What is your view?

*Bizeuil was ordained, became a curate in Saint-Cyr, laicized January 19, 1901.*

*Giraud worked at Watertown from July 1881 to June 1882 when he left the Society, but returned later as Bursar in Watertown. He went back to Issoudun and in October 1888 left for Rome, returning to Issoudun in December before his departure for Barcelona, where he left for the second and final time.*

*Balzer died at Salzburg, December 22, 1888, aged 68, having been a priest for ten years.*

18781030 X

Council Meeting, October 30, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Fr. Navarre to Arles; Fr. Maillard to Chezal-Benoît.

At this meeting the decision was taken to send Fr. Navarre to the Arles house, and Father Maillard would replace him at the Chezal-Benoît Petite Oeuvre.

Ch. Piperon. (sic!)

J. Chevalier, MSC.  
 J.C. Morisseau, MSC.

**Article 625**

L 18781030

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 30, 1878



Dear Father,

You should have received the Archbishop's signed appeal. Put it to whatever use you deem fit. If it is not suitable you can change the wording and adapt it as you think fit for your purposes. I think that you would do well to leave Cardinal Aureglia out of things. I have already sent you three letters, not taking into account the two telegrams. You will be aware, my friend, that I have a crushing surcharge, and nobody to come to my help. The more I carry on, the greater the needs increase. The day is no longer enough for me; I have to make use of the night also. Be kind to me and do not interpret this as any coldness towards you. Nothing makes me more unhappy than to think that I worry you. My confidence in you has never lessened in the least; it rather increases if that be possible. You know how much I like you and hold you in high regard, I plead with you, then, to believe what I say and let the matter rest there. Yes, the most basic, wholehearted respect holds between us and the Council members. If there are sometimes differences, the basic unity is not in any way compromised; that is the truth.

Fr. Piperon has returned from Arles. People have calmed down a little and made up; let us hope it will last. In Arles they are looking for another confrère because Fr. Captier is not returning there. We are sending them Fr. Navarre, and Fr. Maillard, at least provisionally, will go to Chezal-Benoît. This means one less at Issoudun.

On Wednesday Fr. Guyot will be coming for a Council meeting. Send all your observations on to him. Cheerio, dear Father. My regards to Fr. Miniot and to all our confrères. I wish you a very successful retreat.

Wholly yours in C.J.

J. Chevalier, MSC.

18781108 X

Council Meeting, November 8, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Work on the Church of St. James.

1. At this meeting the house in Rome and the work on the Church of St. James was discussed. The decision was taken not to press ahead with the restoration work on the church to have it ready for worship on December 8. Time will be taken to carry out the work as economically as possible. It was again decided to halt the work with the completion of the first floor and this would be finished off in such a way as to make use of the building as soon as possible.

Brother Lepetit asked to leave.

2. Brother Lepetit, put forward for vows, was not considered intelligent enough to be accepted; he will be bade farewell.

The acquisition of the Church of St. James in Rome.

The circumstances of the decision reached on this matter in the month of June this year.

In July 1878 Fathers Guyot and Piperon were sent to Rome to discuss, together with Fr. Jouët, the acquisition of the Church of St. James. These three Fathers forwarded to the Very Rev. Fr. Superior their appreciation of the matter, having in mind the wish of the Holy Father, several times expressed, that the Congregation should acquire the church relative to the price sought by the Spanish Embassy. The Very Rev. Fr. Superior sent a telegram giving his approval of the transaction. It was unanimously agreed: 1, that a sum of 189,000 lira would be put forward to meet the public auction requirements about to take place; 2, that if the church was to be taken over by the Congregation a sum of 100,000 lira put forward in the name of the Congregation would be withdrawn and a sum of one hundred thousand lira accepted from Cardinal Franchi in the name of the Sovereign Pontiff in lieu of a three per cent tax. Ten thousand francs had been taken to Rome by the (*Issoudun*) priests to become part of the purchase. From this amount, added to by the surplus left over from changing one hundred thousand francs, all the expenses of the sale and registration were met; there remained over twenty-two thousand lira which was set by to meet part of the restoration work.

This decision which was taken by the Council, half of whose members were in Rome to deal with this matter and the rest in Issoudun, could not be ratified until the members involved in the negotiations returned (*from Rome*), here and now becomes validated.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18781112 X

Council Meeting, November 12, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Building and restoration at St. James, Diverse issues.

A letter from Mr. Vuillaume in charge of the work at the Church of St. James was read to the meeting. The letter referred to the need to build a second storey to the house which was built on top of the St. James Church, and the reason for this is that the neighbours would have a view of what is being built and only in this way could they be impeded. Such lack of privacy would make the house virtually impossible for the community to live in and it is necessary to exercise the right one has to counteract this lack of privacy by constructing a second storey. If the ambassador who signed the purchase deed and conceded this right was charged, very serious issues might later arise. Fr. Jouët confirmed these facts in a letter.

From a different perspective the architect and works' manager put forward to the Council several proposals which dealt with the restoration of the church's two façades. From a distance it was difficult for the Council to give an answer and it was agreed that Fr. Píperon would go to Rome and make himself familiar on the spot with the current state of affairs and the work proposed, and that the foundation of the living quarters in that section overlooking Piazza Navona should be lowered if at all possible, and that the most economical ways and means should be considered with respect to carpentry, the roof of this building and the pavement, and also the use of old materials should be taken into consideration: wood, stones, marble, tiles. Then the arrangement of the different areas necessary for the small community would have to be considered. In consequence, 10,000 francs is made available to the Father (*Jouët*) for repair work.

Next it was decided that Father Papin, now coming to the end of his Novitiate year, should make a thirty-day retreat, and a decision about his being accepted for vows would be taken after the retreat.

Brothers Casas, Baltzer, Giraud, Barral, Veron and Thomas were accepted for Orders, Casas, Baltzer, Giraud to the priesthood, Barral, Veron and Thomas to the diaconate.

Ch. Píperon.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 626**

L 18781112

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 12, 1878

Dear Father,

Mr. Vuillaume's letter this a.m., together with your note, has changed the Council's viewpoint. One accepts that a second storey is needed to close the roof top windows since, otherwise, the first floor would be uninhabitable. But we must keep expenses in check as much as possible, and be content with the bare necessities. Father Píperon is going to Rome precisely for this reason. If the expenses continue to mount, where do you think we are going to get the money? I have borrowed 10,000 francs (*about 26,535 euros*) which Father Píperon will take out to you. Our financial resources are barely sufficient now for our usual expenses. What can be done? We must hold back on expenditure at St. James of the Spanish since otherwise we are facing financial ruin.

The architect has moved too quickly. It is unbelievable that an architect should go ahead and start building without offering a serious plan carefully considered and an estimate provided to the owners before going ahead with their approval. At St. James nothing like this has happened. I never authorized going ahead in such circumstances. According to Mr. Carimini's estimate, the cost of the façade seems to me to be appalling. I believe it can be lowered, as well as the construction work. If I were to say that we would build a first storey on the sides of the lateral naves, that would be in the more or less remote future and not at present. As well, at the present time, we are justified in expecting some contributions if our church is to be dedicated to the Sacred Heart and made the centre of our Association. While these expectations remain in part unfulfilled or postponed, all is significantly changed. Fathers Píperon and Guyot have done me an injustice with regard to Saint James when accusing me of being responsible for all that has gone on. I am very hurt by the injustice of this. These gentlemen have also taken the decision that Giovanni (*an Italian student*) should be sent home to his family. Father Píperon, who leaves this evening, will take him with him.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 627**

L 18781116

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 16, 1878

Dear Father,

I am sending you on the purchase deeds which Fr. Miniot needs to sign; he must endorse what is already done, for example, I agree with what is written here-below, and then sign his name, writing in the appointed place. He must sign on all four pages. If Father Píperon is still in Rome, he will bring back the document; if not you will send it on by registered post.

Father dear, nobody ever had the idea of taking the Annals from you. Despite your variety of work, you carry out this responsibility with such devotedness, zest, insight, pertinence, and success, so much so that it is quite unthinkable that any member of the Council would have thought of offering to anyone else the direction of the magazine. You have my assurance on this; in any event, I would protest with all my determination against this happening. No, no, keep calm. When you think it opportune make use of Fathers Marie and Lavialle by suggesting yourself what you would like them to do. Rightly understood, of course, their articles would be read over, corrected, abridged by you, put aside, in accordance with whatever you consider most appropriate in the circumstances. If you so wish, Fr. Deidier could, perhaps, also help you out. You can see then that you are free, entirely so, and do as you wish. Only yourself, and not the others, is in charge.

Fr. Morisseau will write to you about the masses; he is getting them (*mass stipends*) ready for you. Fathers Guyot and Piperon are ill-disposed towards the Church of St. James of the Spanish. Their criticism of myself and yourself outrages me. It is so unfair that it deeply wounds my heart. May the Lord forgive them!

All good wishes to our dear confrères and the scholastics. I am very pleased to hear that your retreat went well. May the Lord be praised! I have heard that Monsignor Druon has at last been named Superior at St. Louis of the French. Official notification has not yet been released.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*'Yours' is written twice in the original text.*

**Article 628**

L 18781117

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 17, 1878

Dear Father,

I have just now received your letter enclosing Mr. Carimini's latest proposals (*about the building*). I should have liked to give you our decisions before this, but the Council was so ill-disposed that I felt I could not take anything on as from myself, particularly so when I had been unfairly accused of doing everything myself and being responsible for that which was carried out today. This is the reward I get for all my commitment, for all my sacrifices night and day, and the great concern I have for our Society. The truth will come out some day. The inexplicable behaviour directed towards me over some time will be regretted later on. I have also received a telegram from Fr. Piperon informing me that the Pope has issued a rescript making our Church of St. James the Spanish become consecrated to Our Lady of the Sacred Heart. Is not this rescript very advantageous to us? Is it not a good omen? Shall we have at last the centre of our Association? I think the time is coming soon for you to make a trip to Spain to collect contributions for St. James so that we can cope with our expenses. It was only with this in mind and with such expectations that we launched ourselves into these restorations and acquisitions. What do you feel about it?

If Brother Le (*Letonnelier, very likely*) cannot bear the climate, he should come back. Think about the December Annals. We shall be soon engaged with it.

Cheerio, dear Father.  
Wholly yours in good heart and always in C.J.

J. Chevalier, MSC.

**Article 629**

L 18781123

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 23, 1878

Dear Father,

1. I received a copy of the rescript authorizing us to consecrate St. James to Our Lady of the Sacred Heart and the appraisal of the Rev. Father Abbot at Sept-Fonts, if it rightly is Sept-Fonts? For I believe that Brother Letonnelier did not go to the right place about his health. It is a serious issue. Frs. Piperon and Morisseau, in particular, are supportive of Brother Letonnelier. If the Abbot of Sept-Fonts is still in Rome find out from him, confidentially, the reason which would explain why Brother Letonnelier was asked to leave.

2. Yes, you can take on the Marseilles retreat; before you go to Spain come and see us; this would greatly please me.

3. Father Piperon hasn't yet returned having been held up in Turin because of the snow and flooding. I expect him to arrive shortly; he is due to come by Marseilles.

4. I am surprised, following on my letters, that you do not mention anything about the impact on Fr. Piperon while in Rome when he saw the work on St. James and the reconstruction of the first and second storey, and what he thought about it. What decision has to be taken about this issue? I should like to have your own view and personal impressions. What do you think of it all, what is your opinion on this issue? etc. I received the November Annals article and I await that for December. As for the little volume on Our Lady of the Sacred Heart, I shall send you on a proof next week. It was laid aside. I changed and added to it.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

The rescript (*about the St. James Church*) seems very good, don't you think? It is a blessing and, obviously, without our trials we could not hope to be so favoured. I firmly believe that the consecration of the church to Our Lady of the Sacred Heart will lead us to the overseeing of the Rome Association. Fiat! Fiat! I got the item signed by Fr. Miniot. There were two

kind letters which I wrote to Fr. Deidier, and as he didn't answer me I wonder what his silence means? He well knows, however, how much I like and regard him...

**Article 630**

L 18781127

To Fr. Victor Jouët, MSC, Rome.

Issoudun, November 27, 1878

Dear Father,

I am sending you on the proofs without page numbers of the brochure: Our Lady of the Sacred Heart Better Known. It is a work which I wanted to make more significant and somewhat complete. Correct it carefully. The chapters on the divine Maternity and the legitimacy of the title and devotion to Our Lady of the Sacred Heart seemed to be of the utmost importance, irreproachable, I believe, with respect to doctrine. If you could have this work looked at by some Roman theologian friends, and then obtain Holy Office approval, it would be marvellous. But as it is too delicate an issue, I dare not count on it. Having had the work examined and approved, together with the appropriate corrections called for by the Roman theologians, you will return the proofs to me. I shall make a second copy, and then I shall look for the Archbishop of Bourges' approval, that is to say continuing on from the first, which was very good. I shall send on to you this second corrected proof which, either through Cardinal Nina or Monaco, you can present it to the Pope in order to have a brief, and that would be most invaluable. You will see if this is possible. It is best to take one's time, hold back for a little while the printing of the work and thereby be rightly ready.

Fr. Marie is sending his work on to you this evening. Time is short.  
Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Piperon seemed pleased with his trip (*to Rome*), approving all that has been done and stating that one couldn't have acted otherwise.

**Article 631**

L 18781129

To Father Victor Jouët, MSC, Rome.

Issoudun, Friday (*most likely November 29*)

Dear Father,

I received your letter. I am sending on to Gagnault (*publishers*) what you have added on and it's very good. May Pius IX triumph and see out 25 years of the Immaculate Conception (*he died this year, 1878, February 2!*). I am sorry that the Scalsis are still very much in favour. Oh if only the Cardinal Vicar could obtain for us the approval and restoration of our Our Lady of the Sacred Heart statue, as well as the direction of our Rome Association, how wonderful it would be. Work at this.

Fr. Guyot is here; he has opened his heart; all is in order; he seems to be animated with the best intentions. Nothing else new here. Cheerio, dear friend; my regards to everybody and a good year.

Wholly yours in C.J.

J. Chevalier, MSC.

We eagerly await anxiously the liturgical ordo for the feast of the Sacred Heart of Mary.

**Article 632**

L 18781202

To Father Victor Jouët, MSC, Rome.

Issoudun, December 2, 1878

Dear Father,

1. We are very anxiously waiting for the Annals material and once again we are going to be very late.
2. Father Captier has written to me saying that he would like to come and make a retreat in Issoudun, and that he doesn't want to leave the Society, had a rush of blood to the head, and asks me not to put into effect the letter from the Sacred Congregation releasing him from his vows. I have held on to this letter and have not yet forwarded it to the Archbishop of Bourges so that it can be acted on (according to the requisite procedures). Should one reply favourably to Fr. Captier, who, deep down, is not a bad sort? Discuss this with Bishop de Luca.

Cheerio, dear friend. Wholly yours in C.J.  
Nothing else new.

J. Chevalier, MSC.

**Article 633**

L 18781203

To Fr. Victor Jouët, MSC, Rome.

Issoudun, December 3, 1878

Dear Father,

1. I got your contributions for the Annals yesterday. They are now with Gaignault (*publisher*).
2. Since the terrace roof is cheaper it is best, taking Carimini's advice, to go ahead with it.
3. You must not worry to much about Brother Mayer (*it should be Meyer*). He will not be unhappy, or no more so, his parents. The Prussians, so I am informed, do no more than threaten.

*A Georges Meyer, student, died on August 31 this year, 1878. Eugène Meyer, here referred to, went on to a most distinguished career in the Society; see Twohig, Late But Not Too Late, passim. An Alsatian from Schlestadt, born 1861, he studied at Rome, Tilburg, Paris. He held responsible posts in the Society, becoming Assistant General in 1897 and General in 1905, taking up residence in Rome. From 1920 to 1929 he was French Provincial. He died April 28, 1931.*

4. Something odd: the Abbot of Port-du-Salut, where Brother Letonnelier stayed, wrote a very good letter commending him and would very much like to see him ordained sub-deacon. How does one explain such a contradiction? But a new episode which the Lord has willed has abruptly changed Father Morisseau's view up to now supportive of Brother Letonnelier. The latter having gathered from Fr. Morisseau that the Father Abbot of Sept-Fonts was opposed to his ordination spoke about this to the scholastics and boasted about challenging the Abbot and seeing him off. When this was made known by Brother Romain (*the latter would leave the following October, 1879*) to Father Morisseau, the latter was so disappointed that he drew the conclusion that the pathetic Brother Letonnelier was totally lacking in judgment and that his ordination should be postponed for the time being. This is the view of us all, and, therefore, this problem has been solved.

5. We pray continually for the unfortunate injured. I am informed that Monsignor Druon has left for Rome. I had, nevertheless, asked him in a nice letter to come to Issoudun before he left.

6. When you have returned the corrected work on Our Lady of the Sacred Heart I shall send you another copy in proofs which you can present to some good theologian, or to the Holy Office if you think it worthwhile so that you can get, if that is possible, a rescript from the Holy Father.

Cheerio, dear Father. Good wishes to our dear confrères. My regards to Fathers Régis and Stanislaus.  
Wholly yours in C.J.

J. Chevalier, MSC.

Tomorrow the letter for the Spanish Ambassador will be sent on to you. Every word must be weighed so that there is nothing compromising. Why not consult our Rome lawyer?

**Article 634**

L 18781201

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 10, 1878

Dear Father,

1. The Annals are being printed. Your article on the stained glass windows is superb.
2. The letter from the parish priest of Osimo is very good and gives us ground for hope. Have you been able to meet the Monsignor to whom the Bishop of Osimo spoke? What does he say? What are his views? Has he spoken to the Pope about the interests of our Association? And with regard to the issues involving Madame de Mens, what is the position about them? I am close to thinking that we are in sight of a satisfactory conclusion since the Devil seems once again to be tearing into our Society and, in particular, against myself in making use of the unfortunate Fr. Albert (this is most confidential). I don't know what went on at Arles. Fr. Albert couldn't be more worked up, being in such an exasperated state that everyone is shaking. A few days ago he wrote an outrageous letter to me stating that if he wasn't immediately given full satisfaction he would forward to Rome a lengthy memorandum which he has ready. It's upsetting! He wants to repeat the Father Captier scandal. I wrote a kind letter to calm him down, but I am sure I was only wasting my time since Fr. Deidier wrote to me this evening telling me that Fr. Albert had sent him his resignation as assistant on his council. How will all this turn out? *Tristis est anima mea usque ad mortem*. Let us pray earnestly, and you, my friend, pray a lot for me.

If there is anything which Bishop de Luca brings to your attention, keep me informed.

Cheerio, dear Father. Here all goes well.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 635**

L 18781212

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 12, 1878

Dear Father,

1. I am very pleased to be informed that Bishop de Luca has made a decision that when the Assistants are away they have, by indult, a deliberative vote; this decision greatly pleases me.
2. I am delighted to gather that you have been invited to the celebrations at Monserrat (*in Catalonia, northwest of Barcelona, a centre of pilgrimage to the Black Madonna at the 9th century Benedictine Abbey*).
3. I share your view, and we must not turn down the mission we are offered in Spain and wait on before accepting it. When you go to Madrid you will see for yourself.
4. Father Papin was put forward to preach in Lent at Chambéry in the Church of Our Lady, but Father Guyot did not approve, and he doesn't think that Fr. Lavialle should go there either(!). The Arles house, to whom I made the suggestion, cannot help. The parish priest is very disappointed. Could you not, yourself, do something about it, at least during the last 3 or 4 weeks?
5. Has Monsignor Druon finally arrived in Rome?
6. I am sending on by post a new corrected and revised proof. Send me as soon as possible your corrections and observations, together with anything you add on, etc. I shall send back a paged proof for submission to some theologian, and this would be ideal. I am keen on adding a new chapter entitled: Mary Mother of mankind, showing that this dignity which gives to Mary rights and duties demands, calls for, in keeping with her status as the Mother of God, the title of Our Lady of the Sacred Heart. Mary, as Mother of mankind, must come to its aid; it is appropriate that she should have this efficaciousness. The title Our Lady of the Sacred Heart is expressive of this role, Mankind, being unhappy, etc., can have recourse to its Mother, and has the right to be succoured, and the title of Our Lady of the Sacred Heart engages their confidence! What then do you think of the foregoing views? Let me have yours, and develop them. You will be doing me a service. I believe that with all of this the little work will be completed.

Otherwise, nothing new here. Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18781215 X

Council Meeting, December 15, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Brother Giraud recalled to Issoudun.

At this meeting it was agreed that Bro. Giraud should be called to Issoudun to complete his theological studies.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

Ch. Piperon.

**Article 636**

*To Fr. Victor Jouët, MSC, Rome.*

L 18781216

Issoudun, December 16, 1878

Dear Father,

Many thanks for your letter. Monsignor Druon came to see us yesterday from 9.30pm until midnight! He has left for Rome and will arrive next Wednesday at 2.30pm. He will send you a telegram. Go to meet him at the station and it will greatly please him. He is delighted that Father Laurençon will no longer be at Saint-Louis; he didn't know this.

He told me that the Archbishop of Bourges will leave for Rome on the 28th of this month and stay there two months. That's good news for us. I don't wish to say anymore about Fr. Albert. If there is anything new, I shall let you know.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 637**

*To Fr. Victor Jouët, MSC, Rome.*

L 18781224

Issoudun, December 24, 1878

Dear Father,

Happy Christmas.

1. Brothers Casas and Balzer have been ordained priests, Thomas and Véron deacons, and Brother Legros to minor orders.

2. Mr. Vuillaume sent me a telegram asking for money. The Archbishop of Bourges, who leaves for Rome on the 28th of this month, will take 12 or 15,000 francs with him (*31,830 or 39,789 euros, roughly*). It seems to me that the workers could well wait another week. Money is not so quickly come upon. It comes in very slowly and there's barely enough for the normal needs of our houses. Here is 15,000 francs which I have got together; it is a lot, perhaps more than we can afford. If we are not careful, the Rome house will ruin us and cause us to collapse financially; it is inevitable. It's fine to ask for money, but one must find out if there is any and if it can be made available. Ask Mr. Carimini and Mr. Vuillaume to stop the work as soon as they have paid out the money about to be taken out by the Archbishop. They can begin work again if you bring back money from Spain. We still owe 23,000 francs (*61,000 euros*) or, perhaps 25,000 francs (*66,315 euros*). Mr. Merklin is asking me to settle this account. We still owe 10,000 francs towards a subscription for our parish church, 2,000 francs to Mr. Blondin in Tours for paintings, and all the workers at the end of the year. It is a frightful prospect! And where can one come by money? I really don't know.

Add to all that the daily cost of our houses at Issoudun, Chezal-Benoît, Saint-Gérard, Rome, all of which have to be met by the Mother House. It makes me despair. A lot of people are writing to us saying that they do not want to renew their subscription to the Annals because of the delay which happens so often in the delivery of our Annals. I foresaw a quite considerable drop in subscriptions for the year 1878. Every effort must be made to see to it that our Annals arrive at their destination by the first of each month just like the Messenger of the Sacred Heart. It would be better to take articles from Our Lady (*magazine*) or from elsewhere in time than to put ourselves in the way, by these delays, of upsetting our subscribers whose complaints are so incessant. It's a question of life or death.

4. The parish priest of Notre Dame, Chambéry, wants three weekly sermons throughout the six weeks of Lent. I don't know what to do. Given the importance of our interests in Rome, you cannot leave the city for 6 weeks, with the Archbishop of Bourges and Bishop Mermillod also there. Their presence and your own could be very helpful to us and bring our issues to a satisfactory solution.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 638**

*To Father Victor Jouët, MSC, Rome.*

L 18781227

Issoudun, December 27, 1878

Dear Father,

I have arrived back from Bourges. I saw the Archbishop who was unbelievably kind as ever. His Grace will arrive in Rome next Tuesday, New Year's Eve, at 1.30am. I gave him 15,000 francs for you (*roughly 39,789 euros*). With discount this comes close to 16,000 liras at your disposal. When this sum of money is paid out we shall see what is left over and can be lodged for us; we shall advise you.

The Archbishop does not want to stay more than 3 weeks in Rome. He says that it is absolutely necessary for him to be in Paris for the 25th of January. It really is very little (*time*). If the nave is ready and you could open the church while the Archbishop is there, that would be marvellous. You will have to see for yourself! Oh! If His Grace could get permission from the Cardinal Vicar for our statue of Our Lady of the Sacred Heart, at present with the Trappist fathers, to be installed at St. James of the Spanish, that would be very appropriate. Make every effort to bring this about.

It seems to me that it will be out of the question for you to leave Rome while the Archbishop is there. What do you think? You could perhaps ask the Marseilles parish priest to postpone the retreat for another time or write immediately asking Father Deidier to replace you. He will willingly do it; you can go there another time. You could perhaps come to Issoudun at the time the Archbishop is returning if matters are taken care of. And the Chambéry Lenten mission. With the Archbishop no longer in Rome, could you preach it? I think that it shouldn't be too tiring for you! New stories are beginning to come in from Arles. I am sending you on Father Albert's impertinent and haughty letter. He says that he has informed Rome (the Vatican not the MSC house). Keep your eyes open and try to ward off the storm. I am sick with worry. Pray, let us pray. All good wishes to our dear confrères.

Regards to Monsignor Druon.  
Farewell, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 639**

*To Father Victor Jouët, MSC, Rome.*

L 18781228

Issoudun, December 28, 1878

Dear Father,

If you haven't done so already, ask Bishop de Luca straightaway for an indult authorizing Father Deidier to take over as Superior at Arles even though he hasn't made final vows. Father Albert wants to create a scandal. You will send this indult on to Father Deidier straightaway. I am in a hurry.

Wholly yours in C.J.

J. Chevalier, MSC.



## 1879

**Article 640**

L 18790101

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, January 1, 1879

Dear Father,

Thanks for your kind letters! A happy New Year to everyone, to yourself, Fr. Miniot, the good scholastics; to Frs. Régis, Stanislaus, Bishop de Luca, Monsignor Druon, the Cardinal Vicar, the Archbishop of Bourges, etc. As regards your Marseilles retreat, dear friend, I leave you completely free. Go and do what you can. My confidence in you is total and complete. What you do will be satisfactorily carried out since I am aware that you never sacrifice the general good in favour of the particular. Come to an understanding with the Archbishop of Bourges and Monsignor Druon about helping out effectively if needed when you are away. If my presence in Rome was judged necessary, write to me. I would make every effort to get there. While you are in Marseilles, I shall try to get to Arles and from there go on to meet you and have a chat with you. After your Retreat are you returning to Rome immediately if it is likely that the Archbishop is still there? If not you could come to Issoudun. Will you take advantage of the Archbishop's presence in Rome to open our church, St. James of the Spanish, for public worship? It is very late. I cannot keep on going. I want to send off this letter.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I do not think Fr. Albert has written to Rome (*Vatican*).

18790102 X

Council Meeting, January 2, 1878

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Proposal from Fr. Marie about changing studies and time table.

1. Fr. Marie, having put forward to the Council a proposal to change the hours and subject matter for the Scholastics, the Council was of the view that nothing should be changed for the time being. Study curricula will be sought from different congregations who are involved with major seminaries, such, for example, as the Jesuits, Sulpicians, Marists, Vincentians, and having considered these different curricula a decision will be taken to meet the wishes of Father Marie.

2. The release from vows of Fr. Captier being in the hands of the Archbishop of Bourges, and with Fr. Captier not wanting it (*the release*) to go ahead, the Council having noted the changing attitudes of the good confrère, was of the view that there was no point in waiting any longer. The fate of the good father was decided (*his departure*).

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
Guyot, MSC.

**Article 641**

L 18790105

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 5, 1879

Dear Father,

1. As I said to you I do not think Fr. Albert sent his wild imaginings to Rome. It seems to me that he is a menace. Let us wait and see.
2. The January Annals are very good and very interesting.
3. As for the February issue, we shall follow the course you commend; I shall send on a proof to you.
4. The organs are installed, but the solemn inauguration will not take place until May 30. If it is a suitable date for the Archbishop of Bourges, find out about it from His Grace.
5. I believe that the indult for Fr. Deidier could be obtained through the Archbishop of Bourges.
6. If one were to listen to Fathers Marie and Morisseau everything would be turned upside down in the study programme, you did well to speak out as you did.
7. Fr. Guyot is here, making his retreat. These gentlemen have seen off Fr. Captier.

8. Discuss all Association matters with the Archbishop of Bourges. How delighted I would be if everything could be finalized while the Archbishop of Bourges was about (*in Rome*)! Make certain that our statue, in its modified form, is placed in our Church of St. James of the Spanish.

9. I am going to put together ten more thousand francs (*roughly 26,520 euros*) which I shall shortly forward to you to finish the construction work on St. James since you consider it absolutely necessary.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18790109 X

Council Meeting, January 9, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Work on St. James (*Rome*).

Mr. Vuillaume asked that the work on St. James should continue at a cost of 15,000 francs, a sum he thought more or less requisite to complete the contract. It was decided to await the return of the Archbishop of Bourges and hear his views before coming to any decision.

Mr. Pelouille accepted for the Novitiate.

Mr. Pelouille, formerly in service with the Bishop of Nevers, was proposed as a novice and accepted.

J.F. Morisseau, MSC.  
Guyot, MSC.

J. Chevalier, MSC.  
Ch. Piperon.

**Article 642**

L 18790110

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, January 10, 1879

Dear Father,

I am very anxious that our business in Rome should be settled. When does your Retreat in Marseilles end? On what date is the Archbishop of Bourges leaving Rome? In returning straight to Rome, will the Archbishop be still there? Your presence in Rome before the Archbishop leaves is necessary or at least very useful in activating or completing matters! If the answer is in the negative you could come and spend some days here in Issoudun, or it might be better if I went to Arles and Marseilles to see you and discuss matters with you. I shall bring along 10,000 francs for you to finish the work on St. James of the Spanish (*roughly 26,520 euros*). Fr. Deidier does not seem very keen on my going to Arles where disorder and divisions are prevailing. The good Father tells me that Fr. Piperon's presence lessened his authority and that it would be the same if I were to go there. We are not in agreement with him. My purpose in going to Arles would be to draw Fr. Albert towards making a decision himself to leave the Society, and promising him that I would approach the Archbishop of Bourges on his behalf to support him in dealing with the Bishop of whatsoever diocese he chooses.

Fr. Albert complains that Fr. Deidier acts without consulting his Council, does things, leaves over doing things, without consulting his Council; and the Rule is not followed, etc.

Please convey my good wishes to the good sisters and priests of Marseilles whom I know.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Papin went on a month's retreat over Christmas at St. Gérard. He has accepted this imposition very well. He must inform us about his willingness to take vows for 3 years. We have nothing serious to hold against him. There's regularity, and he is of good character, very willing, never refusing to do anything he is asked. He would agree to teach if we asked him. You are aware of what is being held against him. I wholeheartedly support him in taking vows for three years. We shall see thereafter. What is your view?

J. Ch.

**Article 643**

L 18790113

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, January 13, 1879

Dear Father,

It isn't possible for me to go to Rome. We shall discuss all these issues which concern me so much. We do not see, my confrères and myself, what concessions we should have to make to the Scalsis. If it is the acquisition of their work and indemnifying them, let it be so; we undertake that most willingly. In order to have control over our Association we have

made an offering of 200,000 francs (*530,500 euros roughly*) in purchasing St. James of the Spanish (*church*). I believe that it is worthwhile and should weigh in the balance and count with the Cardinal Vicar. Moreover, we have always been assured that the decision made by Madame de Mens would hold also for us. Let's wait and see. One cannot have two weights and measures.

The Chambéry Lent (*mission*) greatly embarrasses me. We promised him and the Notre Dame parish priest has nobody. He asked to find at least some worthwhile preachers. Try in Marseilles or among your acquaintances if you can find someone for him (*the parish priest*).

Fr. Ramot has written to us that he is happy with Fr. Papin whom he finds well disposed to him, and is getting along very well with his month's retreat. For all these reasons he supports his being accepted for vows of three years' duration. I do not see any problem in admitting him and if, during this period, we are not happy with him we shall always have the option of saying goodbye to him.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 644**

T 18790114

*To Father Victor Jouët, MSC, Marseilles.*

NEILLE DE ISSOUDUN 6 77 19 14 8 40 M -  
JOUËT MISSIONAIRE TABBAROUX 24 MARSEILLE  
+ JOURNEY TO ROME IMPOSSIBLE.  
ARRIVING ARLES TOMORROW WEDNESDAY

HRES SOIR +  
CHEVALIER.

*Jouët left from Rome for Marseilles around the 10th of January. Chevalier left for Arles on the 15th. Jouët went there on Thursday the 16th to meet Chevalier. He left for Rome on January 20, arriving there on the 21st. These details are gathered from the archives in Rome.*

**Article 645**

L 18790118

*To Father Victor Jouët, Marseilles.*

Issoudun, Saturday (*January 18*), 1879

Dear Father,

I arrived back in good shape. May the Lord be praised! I am sending on to you this evening the new proofs of "Our Lady of the Sacred Heart Better Known". I want you to get it before you leave, and you will at least have time to correct it on your journey. If you cannot deal with it, let me know because then I shall not be counting on you to do it. Start thinking already about the March Annals so that we shall be ready in time. I haven't yet received the telegram from you about the Archbishop and our Rome issues. I am awaiting it. Tomorrow, my friend, I shall send on to Rome the letter you requested. I hope that the Sacred Heart, Our Lady of the Sacred Heart and St. Joseph will look after our interests in the best possible way. Do not worry. That which you undertake will be well done and ratified by all, I promise you. I am pleased to note that the Arles issues have been solved. It is a great worry to have over. Ask in particular Fr. Deidier to be prudent in his dealings with his confrères and not to push them to the limit, that he be kind, overlooking, smooth, truly fatherly, and holds a Council meeting regularly every eight days in keeping with the Constitutions and the Rules. And moreover, he should pay less attention to Brother Hartzler and somewhat more to his confrères. Otherwise, you know it all. My regards to your sisters.

Cheerio, dear friend.  
Wholly yours with good heart in C.J.

J. Chevalier, MSC.

*For Fr. Hartzler, see Twohig, Late But Not Too Late, passim.*

*Fr. Hartzler's travels were in his time more extensive than most of the early members of the Society: Rome, Gerra, Spain, Watertown, Issoudun, New Britain, Thursday Island, Sydney, Glastonbury 1894, Paris 1897. Died at Vierzon railway station 1932 on the way to Paris, buried beside his brother Léopold at Issoudun.*

**Article 646**

L 18790120

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 20, 1879

Dear Father,

We are delighted that you are about to undertake the Spanish journey to ensure a successful restoration of the Church of St. James of the Spanish in Rome which we take on in accordance with the wishes of our Holy Father the Pope and which you have pursued with so much dedication on behalf of our Congregation.

We have made great sacrifices to preserve this ancient church from inevitable secular use in buying it with the help of the Holy Father. Then we began the reconstruction at great cost, repairing a side aisle to promote devotion to Our Lady of the Sacred Heart, but it is quite impossible for us to proceed further with the work unless the faithful come to our aid. Our undertaking should greatly interest the Spaniards who are so devoted to Our Lady of the Sacred Heart and St. James the Apostle. We have then the greatest expectation that this very Catholic country will welcome you sympathetically and make available some stones towards the restoration of a Spanish monument in the Eternal City. With this hope we entreat the Sacred Heart of Jesus, through the intercession of Our Lady of the Sacred Heart and the glorious Apostle, St. James, to bestow abundant blessings on you and your journey.

On behalf of the Council members  
J. Chevalier, MSC, Sup.Gen.

*This letter is not in Chevalier's hand except the date and the last sentence with signature. It is likely to have been written by Piperon.*

**Article 647**

L 18790120 A

*To Father Victor Jouët, MSC, Rome.*

I repeat again, Father, my best wishes. I have spoken about dear Fr. Miniot. We have in the novitiate a young priest from Nancy, Fr. Chatelat, who is about to end his three months (*training*). He is a priest of quality both as to virtue and intelligence. He would very much like, if we think it appropriate, to go to Rome for studies and take the requisite degrees so that he could be of benefit later to the Society. Try to get Fr. Miniot to look for a change and we could make him socius at Saint-Gérard, and Fr. Chatelat should take his place in Rome.

Cheerio, my friend. My regards and thanks to the Archbishop of Bourges and Monsignor Druon, etc., etc.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Joseph Chatelat left the Society on April 14, 1882, but returned three years later in the Autumn of 1885. Arriving at Issoudun to make his profession, he could not bring himself to do so because he was unable to leave his brother!*

**Article 648**

L 18790127

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 27, 1879

Dear Father,

1. We fully approve of the union project. I am returning the document to you.
2. I am sending on the letters of the worthy priest who is in the Novitiate. I believe that he could advantageously replace dear Fr. Miniot if you so wished it. Try to get Fr. Miniot himself to ask for a change.
3. The dear and well regarded Fr. Deidier is disheartened, so Fr Navarre writes to me confidentially. He doesn't see himself any longer as Superior in face of Fr. Albert's demands, who, so it appears, continues unchecked. It is agreed that if Fr. Albert is not happy, the Archbishop of Bourges will try to place him without commotion in another diocese. It is then only a matter of time. But why is dear Fr. Deidier so discouraged? I wrote him a kind letter full of faith in, and regard for, him to try and boost his morale. Let him do his best.
4. What about the Lenten mission at Chambéry; have you found anybody; what can be done?
5. I don't know what Fr. Guyot has against Fr. Papin. He says that he will make known his views to you, and says that Fr. Ramot shares them. I have asked Fr. Ramot and he has written to say that he will continue to vote for the acceptance of Fr. Papin despite the objections of Fr. Guyot, Fr. Papin accepted very well the postponement of his profession by three months, and I was very impressed by his attitude. I promised him, as you are aware, to the Archbishop of Bourges for Lent. We shall see what observations will be forwarded to us from Bourges.
6. On Wednesday I shall forward another more complete and corrected proof for "Our Lady of the Sacred Heart Better Known". You will study it and send on your comments to me.

Cheerio, dear friend. How much I miss you here. Good wishes to Father Miniot. His mother is well. Regards to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.  
*Signature enclosed in heart.*

**Article 649**

To Father Victor Jouët, MSC, Rome.

L 18780128

Issoudun, January 28, 1878

Dear Father,

At Marseilles I discussed Fr. Papin with you for the Lenten preaching in Bourges since his acceptance was postponed for three months. Like myself you saw in this a double advantage: a, that of pleasing the Archbishop, and b, evaluating Fr. Papin who would be under the scrutiny of the Archbishop and the leading vicar generals who could give us their views on him and his style of preaching. Fathers Piperon and Morisseau to whom I mentioned this initiative on my return (*from Marseilles*) totally approved of it. I saw Fr. Papin about this and he accepted. It seems to me that it would be awkward to withhold from Fr. Papin what was promised to him.

2. As soon as your presence in Rome is no longer so imperative, come to Issoudun to spend as long as possible with us before you go to Spain. Your presence here among us is very desirable for us. Re-write the Spanish letter as you wish. You have our full endorsement.

3. I am sending you on a more complete proof of "Our Lady of the Sacred Heart Better Known". I have already presented it to our Issoudun, Arles, Saint-Gérard confrères; they consider it a very serious work, compelling, doctrinally correct, and very worthwhile for us. As soon as you have made your comments known to me, I intend to accompany the proof with the correction pages, and then submit the work to the professors at the Bourges major seminary and to the Archbishop who will have it officially considered. Then if the reports are favourable, and the Archbishop, as I hope, approves, I shall make a certain number of copies which would be sent to the bishops if we think it opportune. Then, much later, if it is thought to be worthwhile, we might get a brief from the Holy See. By so acting I do not think any compromise is being made. Tomorrow, the feast of St. Francis de Sales, is a lovely day for us.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Read this work straightaway and let me have your comments.

**Article 650**

To Father Victor Jouët, MSC, Rome.

L 18790129

Issoudun, January 29, 1879

Dear Father,

1. We fully approve all the changes and improvements which you are looking for. We answer in the affirmative to all that Mr. Vuillaume is suggesting.

2. In the new proofs I am forwarding to you, page 53 should be page 49.

3. Dear Father Neenan died a saint. He sent me his last letter the very day of his death. It is wonderful. His letter, I assure you, made me weep. Here is another protector whom we have in heaven.

4. Father Morisseau forgot to send you the Annals' proofs. He is sending it on.

5. He tells me that the subscriptions are much the same (*numerically*).

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

For Neenan see, in extenso, *Twohig, Late But Not Too Late, Vol. I, p.70-88.*

**Article 651**

The unification project for the two Our Lady of the Sacred Heart Associations, Issoudun, Rome.

D 18790131

Invited by His Eminence the Cardinal Vicar to present our thinking on the kind of union to be set up between the two associations we humbly present the following proposals after the example of that proposed by pontifical brief on August 17, 1877 and in a circular letter from the Vicar General of the Dominicans, November 15, that same year, concerning the two Rosary associations, the living Rosary and the holy Rosary, becoming one and the same Archconfraternity under the direction of the Order of Saint Dominic.

## Article I

The Association of Our Lady of the Sacred Heart, at present established at Saint Andrea-della-Vale (*church*) in Rome, and which owes its foundation to that of Issoudun, becomes transferred with all its privileges, rights and indulgences to the

Church of Our Lady of the Sacred Heart, Piazza Navona under the specific direction of the Missionaries of the Sacred Heart, constituting with the Issoudun Association one and the same Archconfraternity.

#### Article II

The Missionaries of the Sacred Heart, Issoudun, will undertake responsibility for the direction of the Roman Annals of Our Lady of the Sacred Heart and all that is involved in the material and spiritual administration of the work.

#### Article III

The picture of Our Lady of the Sacred Heart venerated in the Church of Saint Andrea-della-Vale can remain there in keeping with the devotion of which it is the centre. The Archconfraternity of Our Lady of the Sacred Heart, being set up in the church of the Issoudun Missionaries of the Sacred Heart at Piazza Navona, will reserve its rights of patronage over the centre of the Association at Saint Andrea-della-Vale as well as all the others.

#### Article IV

All the directors, promoters, female, male, at present working in Rome and elsewhere are confirmed for life in their tasks under the direction of the Superior General of the Missionaries of the Sacred Heart who alone in the future will either himself or through his delegates, be new directors or promoters under the distinguished patronage of His Grace the Archbishop of Bourges and His Eminence Cardinal Monaco la Valletta, the Pope's Vicar.

We approve wholeheartedly this unifying project and we very much wish that it will come about.

J.F. Morisseau, MSC.  
Victor Jouët, MSC.

Ch. Piperon MisduSC.

J. Chevalier, MSC.

*Except for the final sentence, Chevalier's, this document was written, very likely, by Jouët and there is no date. It would have been written after the decree, April 26, 1879, and Jouët's letter, January 29, 1879.*

18790204 X

Council Meeting, February 4, 1879

In attendance, Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Fr. Papin preaches Lent in Bourges.

Fr. Lavialle in Chambéry.

At this meeting it was decided to send Fr. Papin to preach for Lent at Bourges Cathedral and Fr. Lavialle would go to Chambéry if another preacher could not be found.

Ch. Piperon, MisduSCV.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

#### Article 652

*To Father Victor Jouët, MSC, Rome.*

L 18790208

Issoudun, February 8, 1879

Dear Father,

I have sent on to the Archbishop your letter together with the appeal and the decree of Madame de Mens. It is very good. I am amazed that Bishop Panici, after all his promises, refuses to grant us what he has given to Madame de Mens. The Pope will be more kind! Try not to accept definitively being ordinary confessor to the Sisters. It is a constraint, and you would no longer be free to absent yourself. And we would often need you in France for a variety of circumstances. This responsibility would keep you in Rome. Moreover, you will have to go to Spain and France. How could you do so in these circumstances? Make all these reasons clear to the Cardinal Vicar. He could easily replace you with Father Miniot, and that would be preferable. Try to arrange it in this way. I am waiting for the corrected proofs of "Our Lady of the Sacred Heart". I intend to ask Fr. Marie to write an article on St. Joseph.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18790219X

Council Meeting, February 9, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

The lands at Saint-Gérard.

At this meeting a letter from Fr. Chappel on improvements and what to grow on the Saint-Gérard land was considered. The Saint-Gérard priests having expressed the wish to look after the property themselves, the Council is of the view that it is more in keeping with the Constitutions and the Congregation's ethos to rent out the land either at an agreed price, or in appropriating financially to ourselves half the produce from the crops. Fr. Chappel had a letter sent to him conveying this decision.

Three Scholastics will follow courses at Chezal-Benoît.

The three scholastics who are learning Latin will go to Chezal-Benoît to follow classes with the pupils. They will follow the curriculum of the teachers so far as the religious life is concerned.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.R. Morisseau, MSC.

18790216X

Council Meeting, February 16, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Proposal to the Council from the Prefect of Propaganda about a mission in Auckland.

1. At this meeting the Very Rev. Fr. Superior presented a letter from Fr. Jouët in which he gave notice of a proposal from His Eminence Cardinal Simeoni, Prefect of Propaganda, by letter and a conversation which followed with the Eminent Cardinal about a mission to the Auckland Islands (*sic*) in Oceania. The Cardinal would like to grant this mission to the Society of the Missionaries of the Sacred Heart and make the choice from among us of an Apostolic Vicar. It was decided to make a Novena in all the Society's houses before making a decision on this issue.

Proposal to buy the pavement in front of the Church of St. James.

2. Another letter from Mr. Vuillaume was read in which he spoke of the intention of the Spanish Administrators to sell the pavement outside the church in Piazza Navona. It was agreed that if the price of the pavement did not mount above two or three thousand francs, and having consulted the Cardinal Vicar, this acquisition being worthwhile, the purchase could go ahead.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 653**

L 18790216

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, February 16, 1879

Dear Father,

1. I would be very keen to accept the Auckland Islands mission under the conditions made available to us by Cardinal Simeoni. Try and get as many documents as you can which would inform us about the matter. According to the geography of the place the climate in these islands is pleasant, healthy; the soil is fertile; the natives are intelligent and easy to lead. There are about 82,000 indigenous. Is this true? How many diocesan priests in the place? Where do they come from? What is the language of the country – English is very likely the official language? Where should we embark? How far is it? Is the journey paid for? What are the geographical connections? The Antipodes for France or Belgium! If the Council agrees to this, I shall offer two suggestions. Let me know what you think. I would suggest Fr. Durin, who already knows English, as Apostolic Vicar, with Brother Giraud as his companion. Fr. Ariens would become Superior of Watertown, and another priest would have to be sent to him. Or, alternatively, and what might, perhaps, be better, I suggest that Fr. Maillard, who is in very good health, should be Vicar Apostolic; he is a man of piety, wise, prudent, committed; moreover, he is calm and well disposed. I would have Father Casas and Brother Giraud accompanying him. To replace him at the Petite Oeuvre (*Little Work*) I would send the priest from the Nancy, about whom I have written to you, or Brother Barral. One could have Fr. Maillard accompanied by one or two scholastics as catechists who would become priests in a couple of years. We are about to have a Novena in the different houses relative to this important matter.

2. Father Piperon will reply to Mr. Vuillaume about the purchase of the pavement, and about consulting the Cardinal Vicar and Cardinal Nina on the desirability of this acquisition. If in the affirmative, the price should be kept to a sum from 2 to 4,000 francs (*5,300-10,605 euros*); no going beyond this.

3. I forwarded to the Archbishop the appeal to the Pope to obtain the equivalent of Madame de Mens' from him. The Archbishop must have sent it on directly to you because I saw nothing.

4. Your choice of chandelier is very good. Do what you think best, but do not get into debt. We are weighed down with debts.

5. The Vincent de Paul Sisters have not acted wisely in having the older style Our Lady of the Sacred Heart statue removed from their chapel. I do not think that doing so will bring them happiness.

6. Yes, Fr. Guyot's indult should be renewed for Saint Gérard, not for Arles.

7. The Archbishop has agreed that the inauguration ceremony for the organs should take place on May 31, but that is Saturday, the eve of Pentecost, and it isn't possible then to have it on this date. I wrote to the Archbishop asking him to pick another day, the Tuesday of Pentecost week or another. I await his reply.

8. I am very pleased with Brothers Carrière and Klotz's examination results. Convey to them my congratulations and tell them that I am pleased to have their letter.
9. Jules Vandel's health worries me. Warn him and advise him firmly not to be careless about his health.
10. I received your proofs and comments. Many thanks. My regards to dear Fr. Miniot and all our young men.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Our good wishes to Monsignor Druon. You might invite on the part of the Archbishop and myself, Bishop Mermillod for the organ's inauguration service and homily.

*Paul Carrière, born Boisset, January 9, 1857, taught philosophy in Tilburg from November 1882, became chaplain at the Issoudun hospice in August 1886; the next year he went to Paris as chaplain to the Coutances Sisters of the Sacred Heart. He became Superior at Canet-de-Mar, near Barcelona, in 1890; he died, aged 56, at Corgoloin, May 13, 1913.*

*Jules Vandel, born Hermance, Switzerland, November 7, 1860, was ordained in Rome on December 22, 1883, spent some time in Spain, 1883, Tilburg 1885, Paris 1885, before he took charge of the Petite Oeuvre at Issoudun, October 2, 1886; in October 1888 he became director of the Scholasticate, left the Society briefly in February 1894, returned and went to Australia. For Australia, see Twohig, *Late But Not Too Late*, passim. Died in Australia, March 10, 1933.*

**Article 654**

L 18790220

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 20, 1878

Dear Father,

I am sending you a new copy of "Our Lady" (*Chevalier's book*). I took your comments into consideration. Please make any corrections, changes, additions or withdrawals such as you would wish in this same proof I am sending on to you. I shall have more; but in this way I shall get to know your thinking better.

The scope of the work is not to confound Cardinal Patrizi's letter, but rather more simply to present a serious theological work, and as complete as possible, for ourselves, our young confrères, our Society, our Our Lady of the Sacred Heart. We shall consider later if it should be presented to the public. Send me your corrections as soon as possible. Would Father Lavialle in your opinion be acceptable as Prefect Apostolic? Who would you suggest? The 31st of May is Pentecost Eve. On what day should we have the feast of Our Lady of the Sacred Heart? Would Monday or Tuesday after Trinity Sunday be all right with you? And will it be possible for us to have Bishop Mermillod?

When are you thinking of going to Spain? How are things going with our Association? Have you received the petition for the Pope?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 655**

L 18790225

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 25, 1879

Dear Father,

Thanks for your kind letters.

1. The corridor offers parallel and complete unity with the overall construction. Meanwhile do what seems to you best. If you think it appropriate, build a second room for visitors beside the dormitory on the second floor, above the parlours. The dormitory is too lengthy otherwise. You are a member of the Council, my friend; you have a vote like ourselves and you can and should intervene when things, in your view, are not going the way they should. Speak firmly to these gentlemen. We must be concerned about economies. Halt Mr. Carimini where superfluous expenses and what is luxurious become an issue. Hold him back. You have every right.

2. I don't understand the hesitancy we are experiencing about that which was given to Madame de Mens when there was such a beautiful plea by the Archbishop. It is not right to live at the expense of another. The Theatine Fathers have no right to hold on to something which doesn't belong to them. After so many promises, it is sad to find ourselves no further forward at this moment.



3. As for the new statue, it is best to put it in your church until things are otherwise arranged. We shall see later. Are not those people doing an injustice to the memory of Pius IX; wanting to condemn a statue which the great Pontiff crowned after admiring the copy, accepting and blessing the presentation? It is truly baffling!

4. Thanks for your information about the Auckland Islands. Let us pray, and then we shall see.

Cheerio, dear friend.  
Wholly yours in C.J.  
Take care of yourself.

J. Chevalier, MSC.

**Article 656**

L 18790228

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 28, 1879

Dear Father,

See if you can return without too much trouble Fr. Piperon's letter to Mr. Carimini. Fr. Piperon forgot to mention to Mr. Carimini, in order to avoid displeasing him in fact, to leave in place the supporting girders which he had already put up (*in Piazza Navona*) for the pillars and to continue using bricks, because the difference is no more than 450 francs (*1,190 euros roughly*). We are very willing to meet this excess charge. But everything else – cornices, pillars, the frames of doors and windows, etc. – must be in brick and stucco.

Father Morisseau is very concerned about the financial cost of the Auckland mission. He is convinced that we shall have to lay out a considerable amount of money for the upkeep of the missionaries, for their work and travel. Try and find out and see if you can reassure him on this issue.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, SMC.

I think that Fr. Deidier would, perhaps, not be too far removed from being a Vicar Apostolic.(!) What do you think? If the answer were to be in the affirmative, the obstacles would be well smoothed out. (*On Deidier, see Twohig, Late But Not Too Late, passim.*) Tomorrow I am sending you on 2,000 francs to complete the 15,000 francs since I have already given you 13,000 francs.

**Article 657**

L 18790228 A

*To Father Victor Jouët, MSC, Rome.*

*Chevalier added to this letter of Piperon's to Jouët some remarks at the end.*

Issoudun, February 28, 1879

Dear Father,

The Very Reverend Father Superior handed on your letters to us, that from Fr. Miniot and the one from Mr. Vuillaume.

I am forwarding to you our reply to Mr. Vuillaume, and a note for Fr. Miniot. Read both of them and see what is to be done. I shall enclose a letter for Mr. Carimini if I have time, and if not I shall send it to you this evening. It goes without saying that you are a Council member and must be listened to; you have the same role as ourselves. You will find enclosed in this envelope your letter to Cardinal Simeoni with changes. The remarks on your letter and my observations will make clear to you where you should insert these two changes. I left out one page of your letter. You will see about replacing it with the second note, and accompany the wording with S.V.P.

Here then is our thinking as we return these changes to you. It was thought that the latter part of your letter changed too much the earlier section and was too readily an acceptance. That then is the reason why it was thought necessary to change it. We really have nobody ready for this mission! If I were thirty years of age I would want to go already today! I would be drawn to accompany the chosen confrère if I were accepted. It is very kind of you to say that I would be suitable. Hold on, let us come to an understanding: if you can arrange it that I can, in six months, come by the knowledge necessary for this mission, and the aptitude to learn a foreign language in this period of time, a miracle will have taken place. If you arrange this, I say 'Yes' to everything. If not, well then, No! It occurs to me that the whole world would laugh somewhat at our expense if one followed your proposal with regard to myself. Let us leave aside my personal situation and come to something serious.

You will find two thousand francs in this envelope. According to Mr. Vuillaume's statements 60,000 more francs are urgently required. We have only a little more than eighteen months to find this sum. We are already in debt, besides the pontifical contribution, for the money last sent on to you. We are faced with some debts here also, and more to come. It is, accordingly, necessary to get by with all possible economies and with care.

If only we had been granted what is our rights, the Association. If that were to happen, let this thought be foremost. Despite these difficult times, we shall go forward more courageously. I sympathize with you, Father, in the middle of all your

problems, your being made weary and bothered by the Rome Association. Our Lady, it has to be said, crucifies you not at all badly. If she wants us to go to Auckland, to make the Sacred Heart loved and spread devotion to her, may she achieve complete victory for us, and a mission area.

We pray and shall continue to pray for all these intentions. Believe me, dear Father, wholly yours in the Heart of Jesus.

Ch. Píperon, MisduSC, Vic.

If some thing does not seem to be quite right in my letters, return them to me with your comments before giving the letters to Mr. Carimini and Mr. Vuillaume. This has always been my aim, but I addressed them to you. Or, if you think best, convey yourself to these gentlemen the gist of the letters.

*Chevalier takes over from Píperon.*

Dear Friend,

Fr. Píperon and yours truly are in favour of the proposed missionary undertaking (*that of Auckland, New Zealand – see above*). I can see great advantages, also Fr. Deidier (*then in charge at Arles*). Write to Fr. Guyot, try to persuade him also and everything will be moving favourably. Present several proposals, variations, to Fr. Guyot. Fr. Morisseau is opposed. If we refuse I do not think we shall make the Cardinals and Pope displeased. If Cardinal Simeoni were to get the Pope's approval for settling immediately the issues concerning the Association, I believe that the mission would be taken on, especially if we were allowed two years to get ready.

Cheerio. Wholly yours.

J. Chevalier, MSC.

*Píperon was not entirely favourable to the Auckland mission... "I do not see a satisfactory solution". February 18, 1879, letter.*

*Guyot was resolutely opposed. Chevalier and the others wanted the Our Lady of the Sacred Heart Association to return to total MSC control.*

**Article 658**

L 18790306

*To Master Octave de Brinon at the Petite Oeuvre (Little Work).*

Issoudun, March 6, 1879

My Dear Child,

I am delighted to become aware of the zeal which fires you for the missions in Australia, and I hope that one day you will be a worthy Missionary of the Sacred Heart in those far away lands. But he who seeks the end seeks the means. The missions require from those who commit themselves preparatory studies and more weighty study. The missionary often comes across in his ministry those who preach (*teach*) erroneously and whose views must be refuted with convincing arguments. One must study in a committed fashion at the Petite Oeuvre to prepare yourself for the work of the apostolate.

I hope that since you have before your eyes the thought of the missions you will leave nothing to be desired in terms of application and success. Work hard; the Sacred Heart will bless your efforts and you can become a person qualified to save souls.

Cheerio, dear child, I bless you in C.J.

J. Chevalier, MSC.

*This letter is not in Chevalier's hand-writing, only the last sentence and his signature are from his hand.*

**Article 659**

L 18790312

*To Father Victor Jouët, MSC, Rome.*

Issoudun, Wednesday night, 1879

*No date; perhaps March 12*

Dear Father,

1. You are right: leave until later the office of the Sacred Heart of Mary, and do not look for anything from the Congregation of Rites for the time being.
2. Finish off that part of the wall at Piazza Navona corresponding to the nave which will be opened for worship with the modifications or simplifications which you refer to in your latest letter. One has, in fact, to open the church as soon as possible for public worship. At the same time I don't know what we can do to find the money; short of borrowing, I fear that we can no longer meet our obligations.

3. The behaviour of the Congregation of Indulgences, what the Cardinal Vicar and the Pope hold out with regard to our Association, following on what has been agreed on for Madame de Mens, is altogether a mystery to me which I find quite staggering. Nevertheless one must continue to hope. Do not get too much worked up! Look after your health and take good care of yourself.

4. Father Morisseau has sent you a letter with 2,000 francs (*roughly 5,300 euros*) for St. James the Spanish (*church*). Have you received it? If Bishop Mercurelli could bring Fr. Guyot around to the side of the (*New Zealand*) mission, all would be well, but...

5. Fr. Captier has written to me saying that he has been accepted in the diocese of Autun and appointed to Paray-le-Monial.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18790316 X

Council Meeting, March 16, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Admittance of Brother Klotz.  
Having been proposed by Fr. Jouët, Brother Klotz was accepted for minor orders.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 660**

L 18790316

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 16, 1879

Dear Father,

1. When are we going to be delivered from our unfortunate problems with the Association? Your letter this a.m. makes clear that the issues are more problematic than ever with the outcome adjourned indefinitely. I repeat to you what I said before: "It is an unfathomable mystery." To whom can one liken oneself? Who to trust? What now of the promises? Where's justice and truth? Oh how I sympathize with you! I share your suffering over this state of affairs! Let us, therefore, storm heaven! And may our Lady of the Sacred Heart support our cause... Exurge Domine! And may St. Joseph come to our aid!

Write, in consequence, to the Archbishop of Bourges and bring him up to date on all that's going on. There is no word left to characterize this kind of behaviour. The activities of the Marquess Serlupi are praiseworthy, that is if she is sincere. Try through a number of visits to bring her around to our position. I shall address a word of thanks to her; let me know if you think it appropriate to do so.

2. I am going to send on the statue to you – the decorated new-style one which has been in the Archbishop's room. This statue is, I believe, 1 metre 20 centimetres in height. I don't think Daniel has any bigger. What do you think? An immediate reply. I believe that later on the statue issue will work out in our favour. In the meantime let us place the new model of the statue in our church because Rome wishes it so.

3. Yes, hurry up with the church's opening because the Cardinal Vicar thinks it is very necessary for a good outcome to our problem (*concerning the Association*).

4. You have done well to replace the chandeliers with the lovely chalice you spoke about. I approve all you have suggested to me.

5. Father Morisseau was given responsibility, quite some time ago, to send you a reply that we are pleased to accept the Italian priest because he had good recommendations. You may then pass on this decision to him and present him with our Constitutions.

6. Brother Lecorre is near his end at Arles (*he would die there just over a month later, April 19, 1879*). As for Brother Klotz I fear the same outcome for him. Let us not send anybody to Rome except solid young men. What expense, losses, concerns! If there are serious concerns about his health, he should be sent back to a warm climate. You may, appropriately, put him forward for minor orders if you think it opportune.

7. Fr. Captier has been accepted for the diocese of Autun; he is to become a teacher at the ecclesiastical college in Paray-le-Monial, and he is very pleased.

8. On the Tuesday after Trinity (*Sunday*), June 10, the feast of Our Lady of the Sacred Heart will be celebrated, together with the inauguration of our organs. Fr. Monsablé (*wording uncertain*) could not accept the invitation. I wrote to Fr. Mathieu,

and this worthy man agreed, but he has written to his superiors asking their permission. The reply, so I hope, will be in the affirmative.

9. Since our Novena for the Auckland mission ends on the feast of St. Joseph, I shall be grateful to you if you let me know your Council's decision. A. Can the Society take on this mission? If the answer is in the affirmative, present the reasons for the decision and the advantages which could accrue. B. Suggest those who might be nominated as Apostolic Vicars so that the Holy See could make a choice. C. Let us know how we could replace whoever will be chosen.

I believe that our confrères would like us to have this mission, Arles and Chezal-Benoît especially so. But we shall have strong opposition from dear Fr. Guyot and good Fr. Morisseau who do not want it under any heading. I have already made you aware of the threats from our good Saint-Gérard confrère (*Guyot*). Fr. Piperon wrote asking him to come to Issoudun next week to discuss this serious issue in Council. Fr. Guyot in his reply made known the reason for his opposition: it is that he has no faith in you in matters of administration and still less in me (!). He says, candidly, that he asks himself when I put a proposal before the Council if he should not always take the opposite point of view in order to get at the truth (!). There's the man (as he is)... He alone is infallible and has the right to impose his views because he sees things more clearly than the others, since the truth is always on his side. I shall write down his words and you can judge for yourself. "The lack of sincerity on the part of the Rev. Fr. Superior in administrative matters totally turns me off. My regard for him is hampered by a lack of confidence. Too many instances do not give me reason to hope that openness on a few occasions can solve the problem. I have held out against all I have heard over the past 6 or 7 years. I could not hold out against all that has happened before my very eyes over a number of years. It seems to me that I shall never have the possibility of disagreeing when I am obliged in dealing with an issue to think it should be black and I am told to say that it is white." What are these facts? I should like to know more about them. One of the biggest is undoubtedly the issue of the Church of St. James of the Spanish...

See my dear friend how I am judged, appreciated, after 28 years of a life of devotedness, sacrifice, bitter experiences of all kinds. The foundation of our dear little Society, the approval of our Constitutions, the building of our church and house, the coming into existence of the Association of Our Lady, the tremendous Petite Oeuvre, our scholasticate in Rome, etc. Without any debts, with 100,000 (*francs, roughly 265,260 euros*) in place within the State (*country*)... All this is not meagre. Let it not be said that I was piling up ruins... Is it possible to push any further the limits of impertinence, insolence, scorn? I am no longer amazed by the systematic opposition of this dearly loved confrère. I suffer all of it in silence. I shall not justify myself. I place all this bitterness at the foot of the Cross where I should be crucified for my sins a thousand times. I offer all this to the Lord for the success of our works and I am happy to say: Bonum mihi, Domine, quia humiliasti me...

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 661**

L 18790316 A

*To the Marchioness Serlupi, Rome, President of the Scalsi directive Council.*

Issoudun, March 16, 1879

Madame Marchioness,

The Reverend Father Jouët, our Procurator General in Rome, mentioned to me an interesting conversation he had with you. I thank you most appreciatively, Madame Marchioness, for the interest you have in us. Being on the spot, you are in a position to judge where justice and truth are to be found. I shall presume to draw on your kindness and powerful support for the happy and speedy resolution of an issue which is so very special to us. We shall pray in a special way to Our Lady of the Sacred Heart to bestow upon you her kindest blessings.

I have the honour to be, Madame Marchioness, with deepest respect and appreciative regards, your most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 662**

L 18790323

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 23, 1879

Dear Father,

1. The answer to the Auckland mission is very positive at the moment. We shall reply officially to you within a few days to inform you that it is very likely that we shall accept in principle this mission and make it our responsibility. We are only awaiting the Watertown reply. Arles is very supportive and Saint-Gérard (Father Guyot aside) favours acceptance straightaway. Fr. Ramot did very well putting the replies together.

I brought this important issue to the attention of the Archbishop of Bourges. Here is his reply: "In my view it is very difficult to turn down this offer from the Holy See. It is a sign of confidence, and this is good for the future. The only thing is that a little more time is needed. The three names mentioned (those you put forward) would appear to me to be suitable. My hopes are that this matter can go ahead, although there are serious problems at the present moment."

2. I do not think there will be a successful outcome for the Association's problems until a decree addresses the issue. Could we not have it after the 15 days mentioned by Bishop Panici?

3. You yourself should get a statue of Our Lady of the Sacred Heart, the new one, from Mr. Daniel. Hurry up! The arms of the Sacred Heart would, it seems to me, go well on the erased (*Spanish*) escutcheon. As for that of Our Lady we might find it best to have it elsewhere. Mr. Carimini does well to proceed in such a way that later on we might need a gallery leading to our lecture room. As for the two capitals on the stucco columns, since they are highly regarded by Mr. Carimini, and given his knowledge of so many people in Rome, he might try and find someone who could have them done in travertine, with the accompanying cost. We allow him every latitude, for example, with the Cardinal Vicar or someone else. How much more money do you think it will take to have your church open for worship? It is a bottom-less pit! Will it be another 6,000, 10,000 francs? You are aware that short of borrowing we shall end up ruining ourselves (*financially*). And we have yet to pay 20,000 for our organs and 15,000 to Mr. Letang, the mason at the Sacred Heart, etc. We very much need Spain to help us. As of this moment, I do not see anything coming. At least it is known that we are renovating.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Many thanks to Monsignor Manetti and Fr. Régis, and good wishes to Monsignor Druon and Bishop Mermillod.

18790325 X

Council Meeting, March 25, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Fr. Ollier: postulant.

At this meeting Fr. Ollier from the diocese of Angoulême was accepted for the Novitiate. Given the favourable report of Fr. Durin, Superior at Watertown, Brother Benjamin Grom was called to minor orders.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18790330 X

Council Meeting, March 30, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Decisions about different work in Rome.

This Council meeting discussed the Rome house and the construction work at St. James. The purchase of the ceramics necessary for the floor-tiling of the dwelling-house was authorized, given that the opportunity presented itself of buying the tiles in Marseilles at 27 francs instead of 35 francs a thousand, the normal price. It was decided that there would be cast columns in place of cement pillars to support the staircase landing, and that ordinary glass would be used for the windows in Piazza Sapienza which can be frosted if necessary by a coating of paint.

Called to Minor Orders.

There followed Brother Hartzler's acceptance for Minor Orders, Brothers Gérard, Tréand, Verjus, Roux, Brunet acceptance for Tonsure. If the Archbishop can carry out the ordinations in the Basilica, it will be placed at His Grace's disposal; if not the ordinations will be held over until the holidays.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 663**

*To Father Victor Jouët, MSC, Rome.*

L 18790331

Issoudun, March 31, 1879

Dear Father,

I write in haste to you.

1. Buy the Marseilles tiles if you think it worthwhile.
2. The windows will be in square-shaped glass on the Piazza Sapienza side, not in round-shaped glass encased in lead. We shall see later.
3. I shall send on the exact measure and precise shape of the niche for Our Lady of the Sacred Heart. These would be the same as for St. Joseph if your statue is as big as his, and accordingly the niche would be the same as his. If the day arrived from on high, it would be so much better.

4. We need to send you the money for Saturday. We shall consider the other questions brought up by Mr. Vuillaume before answering.

5. For the staircase, cast columns would be preferable to ones in cement. And from the bottom to the top the staircase work should be carried out in the most simple and economic way. It is agreed. No elevator.

Other issues.

1. We are of a mind here to admit Fr. Papin to vows, his probation time ended, because he has given no reason for concern, put all his energy into checking the faults which had been brought to his notice and proved himself by his preaching. In these last weeks his talks have been truly deserving of the highest praise for solidity, clarity and logical exposition. Please let us have your views.

2. Fr. Durin wants Brother Charles called to vows. He is very pleased with him. His thinking is that he should be asked to renew his vows after three years. What do you feel about this?

3. Brother Romain is also due to renew his vows this year. There is nothing serious to be held against him. May we have your view on this also?

Be so kind to tell Fr. Miniot that his mother keeps well and that I most wholeheartedly send good wishes to him and also to our dear brother scholastics, and as for yourself, dear Father, believe me to be always yours most devotedly in the Sacred Heart.

Ch. Piperon, MisduSC.

*Chevalier then adds his own letter. Undated.*

I have taken your corrections for the Annals to the printer. You forgot to enclose Fr. Durin's letter with your own, having said you would. I don't know anything about what he is looking for from the Congregation. Fr. Morisseau had understood that in demanding an adjournment for Fr. Papin's taking of vows, you were not in any way obviously opposed since you would otherwise have followed on by saying so, like Father Guyot. This, it is likely, explains his remark to Father Guyot. On this issue, my friend, I maintain that our dear Fr. Guyot wishes once more to impose his views advantageously. Fr. Papin only remained 4 or 5 months in the Novitiate. During this time, Father Guyot was away almost all the time, and how then could he have fully assessed the situation? Fr. Ramot who had him all the time under his supervision voted in his favour (*for admission to vows*). I seem to think that you told me that Fr. Guyot stated the contrary in a letter to you. I wrote again to Father Ramot after Fr. Papin's month's retreat to find out if he had changed his mind about him; his reply was in the affirmative: he would always accept Fr. Papin for vows. Which of the two is deserving of the greater credence?

But this is not all. Fr. Piperon, on the occasion of Fr. Papin's petition for the first time, according to Fr. Ramot's notes and our information, had in Council accepted Fr. Papin to vows. Fr. Guyot, on coming to know this while visiting Issoudun, took Fr. Piperon aside, changed his (*Piperon's*) mind, and when the second vote was taken Fr. Piperon voted against Fr. Papin. It was at that moment you asked for an adjournment. What do you think of this way of acting (*of carrying on*)?

We said to Fr. Guyot about a year ago that Fr. Papin is here at Issoudun and we have seen him at work... We are pleased with him. He is dependable, a pleasant confrère, very willing, accepts well advice, reproofs. He is a good worker, very willing, takes to heart any advice given him. He has adapted his preaching style; he is informative and stimulates in a lively way the interest of his audience. For all these reasons we admitted him to vows, but only for three years. We see, thereby, less inconvenience than if he went on his way, and we would always be in a situation where we could disengage from him without recourse to Rome. Besides, he has agreed to teach if his Superiors consider it opportune. He withdrew without complaining from preaching during Lent at Bourges where a Dominican took over and also from Chambéry where Fr. Laviolle preached. He agreed to do that at Issoudun, although he had already preached there for the month of Mary (*May*) and in Advent when he drew many people. Despite all these positive reasons, Fr. Guyot always remains negative, opposed. As if not quite satisfied with this systematic opposition, he writes to you to try to make you, no doubt, share his view in order to make his victory complete since it is you who keeps the whole affair unresolved. Father, dear, you are by now fully informed; let me know, then, in your next letter if you are for or against the acceptance of Fr. Papin who will be receiving the votes of Fr. Morisseau, Piperon and myself.

We come now to consider the Fr. Durin issue. I am sorry that Fr. Miniot did not return that notorious letter to you. It is very likely that I didn't read it since normally I send all my letters sealed to you; in any event it would have less affected me than what you have to tell me today.

I know all about dear Fr. Durin... 1. Fr. Durin made some serious mistakes at Watertown which you did not know about because you were in Rome; 2. he behaved like a proper despot with his confrères brushing aside the rules in several instances; 3. he bought property and got himself into debt despite, and contrary to, our refusal; 4. he sold the Canadian parish church in Watertown despite the opposition of Fr. Chappel and without discussing it with us; 5. he built, contrary to our wishes, a new parochial church which is used as the community, MSC, chapel and as such it is very inconvenient! He built this parish church on ground which I gather is crossed by a street. This is unforgivable rashness. We haven't let up making it clear to him that this church was badly sited, that he had no right to act in this way, that he compromised the interests of our Watertown undertaking, that he was drawing on himself additional debts, and creating a quagmire of problems for the future, etc., etc. It was all to no avail.

This is what gave rise to harsh letters from Issoudun. Nothing happened as a result; he acted as he wished, anyway. And now what do I get today? Exactly as I had foreseen, what had been repeatedly said to Fr. Durin. You can judge for yourself from the enclosed letter.

Fr. Durin carefully saw to it that he would write no letter of bitter complaints to Issoudun which knew all about his behaviour. He preferred to write to you hoping, no doubt, to set about getting support. Very well then! Suppose it was Fr. Guyot who was in your place (*as recipient*) or someone else who would not be as prudent as you are with your good attitude and unlimited devotedness to the Society, then what damage might not come about from that type of shared confidences? I am not in any way against the Assistants receiving and writing letters which the Superior General hasn't the right to open; far from it. Since this year after our September feasts a General Chapter must be held according to our Constitution. I shall freely put forward this proposal if it is considered helpful for the well-being of the Society. Fr. Durin's three years as Superior finishes at the end of this month. Give him your vote for his reappointment. Here we cannot see anyone else for the time being who can replace him; despite his drawbacks he has good qualities. I am sending on a letter to you from the parish priest of St. Thomas, Turin; send him a word in reply as you understand the matter; it is a delicate issue.

The inauguration of the organs is due to take place on Tuesday June 10 coinciding with the feast of Our Lady of the Sacred Heart. I hope you will be here. Oh my friend, I greatly miss you! And have the issues concerning the Association been sorted out? The fortnight sought by Bishop Panici has passed.

Cheerio, dear friend  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 664**

*To Brothers Pierre Barral and the other Scholastics in Rome.*

L 18790402

*Undated, likely  
early April 1879*

I thank you my dear children, for your kind letter and the news you share with me. Live as perfect religious, always edifying and modest, having a prayerful spirit, given to blind obedience and regularity, and all this will make me very happy. I hope to see you soon. Meanwhile I embrace you wholeheartedly in C.J.

J. Chevalier, MSC.

**Article 665**

*To Father Victor Jouët, MSC, Rome.*

L 18790408

Issoudun, April 8, 1879

Dear Father,

The Council will not meet until Sunday or toward the end of this week to deliberate on the vows of Father Papin and the others. (*It met on April 14, Chevalier, Piperon, Morisseau, present. Jouët wrote by letter in favour of Papin's acceptance for vows.*) I shall immediately inform you and return to you those votes (*the members cast*) you were looking for. I shall look after them here. You can be assured of my discretion. Certainly it is not I who would place obstacles in the way of understanding (*entente*) and friendliness. I make, and will continue to do so, quite enough sacrifices each day in this regard. I am anxious to see this mutual respect present as much as possible, especially if it isn't there any longer.

You should have, by now, your answer to Mr. Vuillaume's requirements. Are you not doing well from the exchange rate with regard to the money we are sending on to you for the Church of St. James of the Spanish? How much is the exchange rate today? 8 or 10%? Neither correspondence, memoranda or accounts seem to take this advantage into consideration. It should count in what is given and what is gained. Pay close attention to this.

Do not make yourself ill, I beg you... Place yourself, if you can, above your emotions. You should in no way be at their mercy. Finally I very much hope that we shall succeed by triumphing over Bishop Panici (*the Association issue*). You must be in Issoudun for the 10th of June. And even before that, if you can; you didn't mention anything about this. You could perhaps bring Brother Barral with you, or send him on before you if you think it appropriate, or give him permission to go home. Then he would stop over here in coming to Issoudun. You are totally free to make whatever arrangements. I share your views about this dear boy. He greatly needs to revitalize himself in the religious virtues before he is ordained priest.

*Barral was ordained to the priesthood in Rome on August 3 1879.*

There are unhappy rumours circulating around Bourges about Monsignor Druon (*the Archbishop's former secretary now in Rome as Rector of St. Louis des Français Seminary*). It appears that he left a lot of unpaid debts, and that his furniture has not been paid for, and that he used for his own benefit money which the Archbishop had given him to pay the Archbishop's suppliers. The Archbishop, being obliged to pay them twice, is very displeased, so it is said... I warn you then not to give any money to the worthy Monsignor Druon. It seems that Fr. Paret, formerly secretary general to the Archbishop and at present parish priest at Our Lady of Bourges parish, is going to Tulle as Vicar General to Bishop Denéchau (*the latter had become*

*Bishop of Angers on February 28 this year, 1879*). Monsignor Druon will be pleased to hear this news; convey our good wishes to him. My regards to your dear little colony (*staff, students*).

In sending Fr. Casas to you, it would perhaps be good to send Fr. Miniot (*Jouët's assistant in Rome*) to Saint-Gérard as socius (*in the Novitiate*) or to Arles if we want to save that house which is being compromised more and more by Fr. Albert and Brother Hamel. Think of some arrangement (*of personnel*) and we shall in Council give it consideration.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Casas was ordained to the priesthood at Bourges, December 21, 1878, and would go to Rome in June 1879 to work in the new church at Piazza Navona and study Canon Law. He left Rome for Spain in October 1880.*

*Miniot had been in Rome since 1876 when he left in September 1879 for the Saint-Gérard Novitiate as socius to Fr. Ramot.*

*Hamel and Albert left Arles in 1879, the former dying in an accident next year, 1880, November 27. Albert left the Society in October 1879 and became parish priest of Saint-Aubin, Tours diocese.*

**Article 666**

L 18790408 A

*To Brother Pierre Barral, MSC, Rome.*

Issoudun, April 8, 1879

Dear Brother Barral,

Your letter gave me the greatest pleasure. I was delighted to hear of your success. Everyone here is also pleased for you.

Meanwhile give thought to preparing yourself seriously for the priesthood through earnest and sustained practice of the religious virtues. Knowledge without piety is nothing – what am I saying? – it is dangerous. It is a requisite, then, that you should be, before and above anything else, truly religious. That is to say, obedient to the point of self-immolation, dying to your personal judgment, regular in every way in your religious life-style, keeping faithfully to the discipline, rules, Constitutions, modest and unpretentious, available in every way even with respect to what you do not care for, drawn to and looking for opportunities of internal and external mortification, and the same for humility and what is humiliating. In a word, my child, try to be a saint; it is only at this cost you will do good, be a real Missionary of the Sacred Heart and serve our dear Society.

Cheerio, dear child. I embrace you warmly in C.J.  
Wholly yours,

J. Chevalier, MSC.

*The opening words of the letter refer to Barral's doctorate in theology, April 1, 1879, from Propaganda University. He was ordained to the priesthood on August 3 the same year.*

**Article 667**

L 18790410

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 10, 1879

Dear Father,

I am greatly pleased that the decree has been issued which brings to an end our concerns, and that it rules in our favour concerning the issues relating to the Association of Our Lady of the Sacred Heart. Anticipating what I would do myself: present at the feet of the Holy Father my most respectful homage and keenly appreciative acknowledgement. Convey to His Eminence the Cardinal Vicar my deepest gratitude for the great concern he has shown to us, and the active role he played in bringing this matter to an end, and let Bishop Panici know that I shall never forget the outstanding contribution he rendered to us on this occasion. His name will be honoured as that of a remarkable benefactor to our Association.

My rejoicing, however great it may be, is, I have to tell you, somewhat subdued. I would have preferred it if the decree gave to the Church of St. James of the Spanish the title Our Lady of the Sacred Heart because we have been authorized to do so by a Papal rescript. The matter can be easily put right. But what seems to me will create problems is the declaration that we must put into our church either the picture or a copy of it like that at St. Andrea-della-Valle. This is impractical and quite impossible, likely to stir up a hornet's nest of fresh, tortuous problems. This, then, can neither be the wish of the Holy Father who has been so good to us, or the Cardinal Vicar who is so supportive of us, nor Bishop Panici who is keenly interested in us.

As you say we could be the servants of Messrs. Scalsi, etc., and at the mercy of Raffl and speculation. This would be terribly damaging for us. We have a contract with Daniel, we need his resources, etc., etc. Make prevail all these reasons which you understand as I do. Argue our case and these gentlemen will become aware of it. If necessary take it to the Pope. You will be listened to; it is impossible otherwise. No conditions: we must be allowed to choose between ours (*the statue*) modified by Pius IX or that of Saint-Andrea; again, with regard to the latter I fear Raffl with his pamphlet. Oh, if only we had been



allowed to keep our old statue! But let us not think about it at this moment; it would be a miracle. Do your best. *Le Monde (newspaper)* in today's issue already mentions this decree. This kind of indiscretion could be damaging to us. The nation's wishes and Saint-Michael have received permission to enrol those elsewhere. I hope the same privilege will be granted to us.

Fr. Papin has been accepted for vows. I said that you were abstaining. If you could prepare an absolute negative, return your slip to me.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 668**

*To Fr. Victor Jouët, MSC, Rome.*

L 18790411

Issoudun, April 11, 1879

Dear Father,

Your letter to the Archbishop is very good. I forwarded it to him straightaway. Yes, proceed in the following manner. Try to arrange:

1. that the decree says nothing about the statue! That's what would be best. If not...
2. endorse the statue approved by Pius IX on April 26, 1875. If not...
3. request that we be left free to make a choice between one and the other model.

To impose on us the Scalsi model is quite impossible as I said to you yesterday. If it is maintained that the Scalsi model shall be in our Rome church, hanging in a chapel or from a wall, I do not see any great inconvenience in this since we would have our own model ourselves and receiving public homage.

If it's absolutely so wished, the Theatines may keep in their church the Scalsis' picture as a private representation, with the accompanying ex-voto offerings, foundation mass intentions, current or yet to be received. But all public devotion in honour of Our Lady of the Sacred Heart must be forbidden there, as well as all assemblies involving the faithful. This is imperative; without this being the case, de rigueur, we shall have a thousand headaches!

In this way (as detailed immediately above), agreement can be reached and we shall be in peace.

Thank most gratefully in my name Monsignor Sara. Let it be his concern to settle this issue in our favour! I shall be lastingly grateful to him.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 669**

*To Father Victor Jouët, MSC, Rome.*

L 18790412

Holy Saturday, 9pm  
April 12, 1879

*No greeting.*

I have only time to wish you a happy Easter and send on the Archbishop's comments. Try to leave aside the Scalsi statue; if it is absolutely forced on us, we shall have to submit (*put up with it*), but despite what His Grace thinks it would be calamitous and a veritable disaster for us. Seek a distancing from this statue of the Scalsis; forbid the Theatines having public meetings in honour of Our Lady of the Sacred Heart, and all will be well.

The Archbishop of Bourges will be at Issoudun then on Thursday morning. If you have anything to say or something new to report, send me a telegram with the details which I can pass on to His Grace and we can discuss it together in accordance with your wishes.

Cheerio, my friend.  
Wholly yours in C.J.

I am running to the Sacred Heart for the men's confessions.

J. Chevalier, MSC.

**Article 670**

*To Cardinal Luigi Oreglia, Rome.*

L 18790413

Issoudun, Easter Day, 1879  
April 13

Your Eminence,

I cannot adequately express the gratitude which springs from my heart for your role in that significant decree which brought to an end our problems with the Rome Association. Oh, may you be blessed, Your Eminence! You have rendered us a signal service which we shall never forget. His Grace de la Tour d'Auvergne, our distinguished Archbishop, has requested me, Your Eminence, to express his thanks to you until he can do so himself. If there is in the decree, most Eminent Cardinal, some expression or conditional phrase which could be erroneously interpreted or become the source of misunderstanding or new problems with regard to the Our Lady of the Sacred Heart statue, or concerning certain privileges in favour of the Theatine Fathers, I presume to call upon you to have them taken out or modified when you have heard the explanation of Fr. Jouët, our Procurator General in Rome.

I hope, Your Eminence, that hereby you will have reached the limit of your kindness in accepting and meeting our humble plea.

I have the honour to be, Your Eminence, in expressing my deepest regards, your humble and obedient servant in C.J.  
J. Chevalier, MSC, S.

**Article 671**

*To Father Victor Jouët, MSC, Rome.*

L 18790413 A

Easter Day  
*April 13, 1879*

Dear Friend,

I received your good wishes for the feast. Thanks a thousand to yourself, Fr. Miniot, and all our dear confrères, etc. I wrote a letter to Cardinal Oreglia in accordance with your wishes. If it isn't satisfactory, change it and sign it in my name. It is wholly imperative that the Scalsi statue should not be imposed on us. This is also the view of the Archbishop of Bourges as you can gather from his letter. I think that it would be better for the time-being not to have the decree than to have it with such a condition, as it would be a veritable disaster and seriously affect our undertakings. If Cardinal Oreglia wishes to lay down such, you should not accept it and accordingly you will have recourse to the Pope. Once Pius IX approved the statue for us and for the Association of Our Lady of the Sacred Heart, it would be disrespectful to him, insulting to us, very much a major prejudicial act giving rise to problems, anxieties, and all too easily leading to a collapse. We have a contract with Daniel, and a variety of concerned issues, etc., etc. We cannot, then, accept the Scalsi statue. If we are left with our old one, which would be the most appropriate thing since Pius IX accepted the model and crowned it, let us at least be given freedom to make a choice...

Cheerio, dear friend. How much I would like to see this issue brought to a satisfactory end!  
Wholly yours in C.J.

J. Chevalier, MSC.

I am sending on a new proof of "Our Lady of the Sacred Heart" corrected in the manner called for. What is your view about it? Return it as soon as possible with your comments.

J.C.

18790414 X

Council Meeting, April 14, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Father Durin confirmed in office.

At this meeting there was a discussion about the Superior of the house in America and the renewal of triennial vows for Brothers Charles and Romain, and also the taking of first vows by Fr. Papin.

Having consulted the absent Frs. Guyot and Jouët, it was agreed that Fr. Durin should continue as Superior for three more years and that Brothers Charles and Romain should renew their vows for three years, while Fr. Papin is called to make his first vows of three years.

Ch. Piperon, MisduSC, Vic.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 672**

*To Father Victor Jouët, MSC, Rome.*

L 18790415

.....  
items concerning our young ordained, and the information you are looking for. Fr. Morisseau is responsible for this.

Cheerio, dear Father.

Wholly yours in Christ.

J. Chevalier

I thank appreciatively our good scholastics in Rome for their good wishes on the feast (*Easter*). I am very touched by their good wishes, I bless them and wholeheartedly embrace them, not forgetting good Fr. Miniot. His mother is very well.

J. Chevalier, MSC.

*The above was found in the Barral dossier, a truncated, for whatever reason, letter to Jouët.*

**Article 673**

L 18780421

To Father Victor Jouët, MSC, Rome.

Issoudun, Monday, April 21, 1879

Dear Father,

Last night I went to see the Archbishop of Bourges. His Grace carefully read your letter and the decree. He would like you to thank in his name, and in a very special way, Bishop Panici; convey also with it my own appreciative thanks. We are overwhelmingly touched by such extreme kindness from one who also brought to our attention the significance of the decree. Bishop Panici has a lasting claim to our gratitude. The Archbishop of Bourges, on the margin of the decree's first page, has included a snapshot as a reminder of the coronation of Our Lady of the Sacred Heart. His Grace would be pleased if this significant fact was taken note of, ourselves also, if that is possible. His Grace approves what you have added on to the decree. He hopes that it will be taken into consideration. What is important is that we are free to choose our new model. Try to obtain, in addition, all you can, but without over insisting. As for the privileges granted to the Theatine Fathers, His Grace takes the view that it is an issue with which we shouldn't be too preoccupied; it's not for every place but for Rome alone. They haven't the right to enrol the faithfuls' names, to spread the devotion at large in a widespread way, to promote it in their annals etc. All these privileges together with the general direction of the Association, etc., have been granted to us (*alone*). In virtue of the present decree, which leaves them with their Masses and their ex-votos, they haven't the right to have public gatherings in honour of Our Lady of the Sacred Heart with the participation of the faithful. At least the decree has nothing to say on this important issue. And if it ever happened that these worthy priests wished to put altar against altar in calling public meetings on Thursdays and Sundays, you would have the right to protest since, as it seems to me, they would be acting contrary to the letter and spirit of the decree. If, nevertheless, you could insert "privation" which I have placed in the margin, that or such like wording would be prudent. See what you can do.

His Grace says that there shouldn't be too much insistence on inserting within the decree "donec aliter provideatus a S. Sede" which you refer to in your letter, since we always have the right to ask the Holy See, at an opportune moment, to deal with the statue; if there is too much insistence the Archbishop feels that we give the impression of giving way only through duritiam cordis (*very reluctantly*) and this would make an unfortunate impression on the Holy See. If, nevertheless, you can obtain it without too much difficulty, set about doing so. Also, if Our Lady of the Sacred Heart draws them to favour the old model instead of the new, that would be marvellous and a cure for all our ills. But a miracle would be needed to bring this about. Express our thanks also to Monsignor Druon for all his kindness and devotedness to us.

It is impossible for me, my friend to go to Rome. First Communion is on May 25. I am teaching catechism every day to 200 youngsters. Then there's the inauguration of our organs on the 10th of June, preceded by confirmation on the 9th. You will have to do the best you can. If my presence became absolutely necessary between the 15th and 20th (*May*) I would try to make the utmost effort (*un tour de force*). I am sending you an appeal to the Holy Father to obtain permission for us to enrol those who are not present. But we are not making this request until the decree of the Association has been signed. I am sending on 3,000 francs (*about 7,955 euros*) which you should receive tomorrow. Our dear little Brother Lecorre died last Saturday.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 674**

L 18790502

To Father Victor Jouët, MSC, Rome.

Issoudun, May 2, 1879

Dear Father,

When sending you the proofs I forgot to mention that Fr. Guyot would be happy to go and preach at Marseilles. Since he is committed to Macon for the coming Lent, he wrote to the parish priest suggesting Fr. Lavialle. He hopes he will accept him. You will be notified later.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 675**

L 18790502 A

To Father Victor Jouët, MSC, Rome.

Issoudun, May 2, 1879

Dear Father,

I received your kind letter with the original copy of the signed decree. May the Lord be praised a thousand times! May the Sacred Heart of Jesus and Our Lady of the Sacred Heart be forever blessed! You yourself, Father, should on your part be the recipient of our gratitude for all your trouble and efforts. I immediately forwarded to the Archbishop your letter and the decree. His Grace has already answered with a splendid letter. Fr. Guyot has been here at Issoudun; he leaves today. He is very pleased, also Fr. Piperon, with this triumphal outcome. It is even a source of pride to him. But he does not yet approve straightforwardly the acquisition of St. James-of-the-Spanish. It is, nonetheless, that which has made possible this wonderful outcome. In this way it has turned out that the Lord had his reasons, and also Our Lady of the Sacred Heart. However it may be, there you have the patroness of hopeless causes officially acknowledged in Rome at the very centre of the city, close to the Vatican, the most radiant hearth of the revolution where all despairing souls meet each other. This is providential! The Revolution will be stymied and the Papacy saved from its present dangers. Our Lady of the Sacred Heart is now enthroned. It's inevitable that the Romans, the Cardinals, will come to place at her feet their cry of distress and hope. You will become aware of all this. The Queen has the freedom of the city in the capital of the Christian world. That is enough; the triumph is guaranteed. From there, like her Son, she will be in charge, preside over all and conquer. There she will draw on the treasures of grace found in the Heart of Jesus and spread them abundantly on the Church and Society. Let Our Lady of the Sacred Heart be praised then; her reign has begun. We shall witness still greater blessings than those we have experienced up to now at Issoudun. If the blessing of our Church could take place on the 25th, the feast of Gregory VII, or the 26th, the feast of St. Philip Neri, I would try, I think, to be present for it. Our first communion day instead of taking place on Sunday the 25th of this month, could be brought forward by 8 days. I would, then, make every effort to leave Issoudun on Thursday, the feast of the Ascension, May 22, at 1.40am. I would be in Rome at 1.30am on Saturday, the 24th. You must in these circumstances try and arrange straightaway an audience for me either on the Saturday afternoon, the day of my arrival, the following day or Monday, the 26th, because I must leave at the latest on Tuesday morning because of the Confirmation due to take place on Monday, June 9, and for which I need to get the youngsters ready, and also there are the peoples' confessions for the feast of Pentecost.

Even with a Tuesday departure I would only arrive at Issoudun, non-stop, on Thursday at 2.40pm. I shall bring you back with me. Reply by return of post, or better still send a telegram if you think that my presence is necessary or at the least could be very helpful. As you know, it is a tiring journey, but especially so in these circumstances. Nonetheless, what would I not do for the well-being of the Society and our undertakings!

Fr. Guyot doesn't want Fr. Chappel any longer at Saint-Gérard. It has been decided that he should go to Arles and have Fr. Hamel recalled to Issoudun to work at the presbytery, where he can be supervised and make some contribution. What is your view on this? Fr. Guyot thinks that they can get by at Saint-Gérard without replacing Fr. Chappel for the time being. Poor Fr. Albert is not getting along at all in Arles. I don't know what we can do with him. What a cross to bear!

I am sending you on the proofs of "Our Lady Better Known" (*Chevalier's work on Our Lady*). The Archbishop of Bourges has read it and liked it very much. The Superior of the Major Seminary (*Bourges*) found it free of criticism from the doctrinal point of view. Fr. Champgrand (*see above, the beginnings of Issoudun*), a learned Sulpician, a good friend of ours, is prepared to check (*proof read*) the whole text. This is being exceptionally kind. The Archbishop has advised me to write an article in advance of chapter 11, page 9, where the powerful suppliant role of Mary is developed, setting out very emphatically that Our Lord Jesus Christ is the unique mediator, etc. I am sending this work on to you also so that you can assess it in proof form. His Grace thinks that you might officially submit this text to one or two distinguished Roman theologians who, for example, Monsignor Salua or the Cardinal Vicar might, in friendship, suggest to you. The Archbishop does not doubt that this work will be approved by Rome. In no way whatsoever does it go against Cardinal Patrizi's letter. It even provides support for it, justifying the teaching presented in the Cardinal's letter. Read it carefully. It (*the letter*) is to be found in the May, 1875, issue of our Annals on page 99. The letter states: *pie asseri nmquit quod imperium super eodem exerceat*. That's what we have done. I have benefited from your remarks as you shall see. Try to hurry on this critical survey of the text and its approval. If I were to have it before I go to Rome I would be very pleased indeed. We could then rather easily obtain a brief from the Holy Father when paying our respects to him. This would be marvellous for our Association.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

If you need another proof copy, I can send it to you straightaway. Let me have a reply. Hurry up with your article for the month of June. The Annals must come out on the first of June. The feast is on the 12th, and it's Father Olivier, a Dominican, who will preach. We have no one for the triduum. Could you take it on, or should we ask Fr. Deidier?

**Article 676**  
*To Father Victor Jouët, MSC, Rome.*

L 18790504

Issoudun, May 4, 1879

Dear Father,

I have just now received your letter and that of Mr. Vuillaume.

1. The observations of Mr. Vuillaume seem pertinent to us; go ahead then and do the best you can; and likewise with the staircase; let it come down where you think most appropriate.
2. What you have to say about the small altars (*in side chapels*) seems very satisfactory to us. Do what you consider appropriate.
3. If the blessing is arranged to take place on the 24th of May, I shall leave Issoudun, then, on Monday the 19th of this month and arrive in Rome on the eve of the Ascension. Let me know what is best.
4. Dear friend, nobody more than you has the Council's confidence and nobody would get on as well as you in Rome. You have begun the year marvellously well. It is for you, then, to continue and bring it to completion.
5. What do you think of the appeal project to ask the Pope's approval to enrol (*in the Confraternity*) those unable to be present (*due to distance*)? I should be very pleased if I could be granted this (*favour*) while in Rome and get it with you. It is absolutely needed for the success of our work.
6. Should we give a present to Bishop Panici? If in the affirmative, the time is right. What should we offer him? A chalice? If so, what price? 300 francs (*roughly 795 euros*) would, I feel, be appropriate. Or, perhaps, he might prefer something else? Try to let me know. I shall take it along with me. And should we not also offer Monsignor Sara something? What? The Life of St. Cecilia by Dom Guéranger, or the Instruments of the Passion by Fr. Rohant de Fleury... or something else? What do you feel about it? Let me know what I should do.

Cheerio, dear friend, again, thanks.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 677**

To Father Victor Jouët, MSC, Rome.

L 18790505

Issoudun, May 5, 1879

Dear Father,

I am returning Mr. Vuillaume's memorandum to your address, together with a comment. I am pleased to use this occasion to let you know, dear Father, how pleased we are at the good outcome in favour of the Association's interests. We are all grateful to our dear Mother who directed everything towards a happy outcome and who guided you in this whole affair. We are so pleased for the Congregation and for yourself also, dearly loved Father, who had this issue so much at heart and had to be so patient given the length of time it took to have a decision. We are all very sincerely grateful to you for what you have achieved with so much industry and with all that enthusiasm of which you are capable and which is anything but little.

We come then to the issue you broached in your last letter, that of the leadership of the Association. Flushed with success we hadn't thought about it; we couldn't consider it because you are in Rome and as you well know there is nobody here to replace you. It is pointless, then, to bring up the issue of your successor. I would add that if we did have someone, the thought would not have occurred to any of us. As for the organization of the work (*Association*) when the Very Rev. Fr. Superior is in Rome you will discuss with him what is to be done, and on his return, if an opportunity arises, the matter will be considered in Council.

I write in a hurry, having no more than a few minutes. Please forgive the shape of this letter.

Again, dear Father, please accept the congratulations of us all on the successful outcome with which Our Lady of the Sacred Heart rewarded your efforts.

Yours totally in the Sacred Heart.

Ch. Piperon, MisduSC, Vic.

I received your telegram. The feast on the 14th, that of Our Lady Auxiliatrice, would be a good choice for the blessing of our church. Accordingly, I shall leave on Monday the 19th of this month and on Thursday, Ascension Eve, I shall be in Rome. On the following Saturday the ceremony for the Cardinal Vicar will take place. Very likely we shall have to host a dinner. Where should we have it and what invitations need to be sent? Give this consideration. If you have it in mind to give a chalice to Bishop Panici (*Secretary of the Congregation of Indulgences and Relics*), is there a coat of arms to be placed on the base? Who is his Patron? What are his initials? Do what you possibly can to ensure the enrolment of those at a distance (*the reference is to the Association's outreach*). Bishop Panici has positively promised this to us. Without this benefit our work becomes paralysed. Make every possible effort (*on this issue*). The Archbishop of Bourges is about to send a parallel request to Rome for Our Lady of the Children (*the pilgrimage to Chateauneuf-sur-Cher, thirty kilometres from Issoudun*). It is imperative that we go ahead before the latter since it is not likely that two such privileges would be granted to the same diocese. Discuss this with Bishop Panici, etc. I am even informed that Leo XIII does not wish to grant this kind of request any more. It is absolutely imperative that he make an exception in our case. Have my work on "Our Lady of the Sacred Heart" looked at as quickly as possible by one or two theologian friends and others from Propaganda (*College*) and elsewhere.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 678**

L 18790507

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 7, 1879

Dear Father,

Fr. Guyot agrees to do the Lenten preaching at Marseilles next year. Notify the parish priest straightaway. Have you a lovely chalice for your church and nice altar cloths? Mr. Brunet tells me that he could have ready by the 19th, the day of my departure (*for Rome*), a silver and gold chalice with 4 emeralds at the base for 800 francs (*about 2,120 euros*). Should we have it done for Bishop Panici?

Cheerio, wholly yours, dear kind Father in C.J.

J. Chevalier, MSC.

**Article 679**

L 18790508

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 8, 1879

Dear Father,

I received your short letter and your telegram. Yes indeed! Arrange your benediction for the 24th, the feast of Our Lady Helper. I shall arrive in Rome on Wednesday the 21st, the vigil of the Ascension. I shall stay 8 days since it seems to me that this is long enough; it is impossible to arrange anything better. I must leave Rome on Wednesday the 28th. Arrange matters in such a way that:

1. I can have an audience on one of those eight days;
2. that I can go away with an indult authorizing us to enrol those who are dispersed;
3. there is a Papal brief promoting a "better-known Our Lady of the Sacred Heart".

Every medal has its reverse side. Fr. Albert has once again taken outrageously against Fr. Deidier whom he accuses in all sorts of ways. This pathetic confrère wrote to me today to say that he is bringing the issue before the Archbishop of Aix's court (*tribunal*). He is wholly determined that we withdraw Fr. Deidier from Arles. I fear that the parish priests of the town do not get on with Fr. Albert. What is to be done? A scandal is likely at any moment. Why are you not in Arles? I am forwarding in confidence Fr. Albert's letter which you will return to me.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevaliers, MSC.

Thank the dear scholastics for me for their kind collective letter; it gave me great pleasure.

**Article 680**

L 18790511

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 11, 1879

Dear Father,

1. Just now I received your telegram informing me that the blessing of our church will take place on Friday the 23rd of this month. I shall then be arriving in Rome on Wednesday the 21st at 1.30pm. Try to arrange, if possible, an audience on Ascension Day, or Friday afternoon, or Saturday, or, at the latest, Sunday or Monday. Try to arrange things so that everything will be in order on my arrival.

2. There was a whole list of questions which I presented to you and to which you have not as yet replied although I should have received your replies over the last 4 or 5 days. Would you care to look over my last letters again. If I present something to you it is to ascertain your views and not, as in other instances, about keeping quiet.

3. Over the past 3 or 4 months you have written nothing for the Annals. Is it that you haven't time to do so? You have said nothing about this. Do not forget that it is you alone who is in charge of it (*the Annals*).

4. Should we invite the Cardinal to dinner, etc.? Should we send out invitations? It is important to know all this and you have been silent about it. If Monsignor Druon would like to, or could, make available a nice room to use at St. Louis (*des-Français, the French Seminary*), we would meet the expenses of the meal. It is in this context that Mr. Vuillaume, when requesting money, includes 800 francs (*roughly 2,120 euros*) for refreshments on opening day. I find this too much. It is

likely that he takes it to include also a tip for the workers!!! He is not going empty-handed! 100 francs would be more than enough!

5. You have said nothing so far about Bishop Panici and the chalice (*a gift*) or about Bishop Sara. If this is the way you want it, time passes and I myself haven't any longer the opportunity. You said nothing to me either about the request to enrol absent members which is for all that quite important. I should like to have it officially approved by the Archbishop of Bourges prior to my departure. I find that I haven't got the time left, or scarcely at all. Nonetheless you are in the way of replying to me.

6. Next Sunday, the 18th of the month, we are having our First Communion. If you could get an apostolic blessing for the youngsters it would greatly please me.

7. Have you a nice chalice for our church? If not, I could, perhaps, offer you what the Renigault ladies presented to me last year for the first Communion of their little niece. It is in gold mounted silver with 4 emeralds on the base, one representing the Sacred Heart, the other the coat of arms of Our Lady of the Sacred Heart, the other St. Joseph, and the fourth my initials, J.C.

8. Have you a lovely vestment in gold? I could, perhaps, bring one out to you if you haven't any.

9. Have you some lovely altar missals? I have just been given a magnificent pair with appropriate inscribing on the occasion of a First Communion. I could, likewise, take these also out to you if you needed them.

10. If you have requests do not delay in sending them for I shall be leaving Issoudun on Monday the 19th at 1.40pm, no later.

11. Tomorrow I shall send on to you two or three proofs of "Our Lady of the Sacred Heart better known" which you requested of me in your telegram. If the Holy Father could provide a brief for this book, it would be very opportune. The Archbishop of Bourges is in no doubt about it.

12. Tomorrow morning I shall be going to Bourges to meet the Archbishop and take his orders and commissions since he leaves on Tuesday next for the round of Confirmations which lasts until Trinity Sunday.

Cheerio, my dear friend; I shall be delighted to see you, to greet and embrace you. I greatly miss you. My regards to Monsignor Druon. Until very soon.

Wholly yours in C.J.

J. Chevalier, MSC.

My regards to everybody. You should have received 3,000 francs (*roughly 7,750 euros*) to meet the costs of next Saturday. I shall make sure to bring the rest. I am confidentially sharing with you a letter from Fr. Navarre; it is disturbing. What is to be done to remedy this disastrous situation.? I believe that the departure of Fr. Albert is a matter of some urgency. We shall discuss all this.

**Article 681**

*To Father Victor Jouët, MSC, Rome.*

L 18790513

Issoudun, May 13, 1879

Dear Father,

I saw His Grace yesterday. He is very well and as ever he has been very kind. He also wishes me to go to Rome. I shall arrive then on Wednesday, the eve of the Ascension. A thousand thanks to Monsignor Druon. Bishop Panici will have his lovely chalice. The Archbishop of Bourges read and corrected himself "Our Lady of the Sacred Heart better known". I made a number of corrections as suggested by the Archbishop himself. I am sending on to you three copies as requested. It is number 1 which contains the new corrections and additions. See especially pages 15,17,38,63,97. You can add these changes to the other copies. The Archbishop is very pleased with this work. He would, like yourself, be very pleased if we could have a brief from the Holy Father. Look into this straightaway. It is very important. This book is coming out at the right moment.

Fr. Fontugner (*spelling uncertain*), a Sulpician and professor of dogmatic theology at the Bourges Major Seminary, has formally examined the book and found it above reproach. I am sending his letter on to you. In the copies I am sending on to you it would help if you made corrections and additions if not there already from the last copy I sent you. Again, yesterday, the Archbishop referred to the need to get permission straightaway for the enrolment (*in the Confraternity*) of those living at a distance as before. Let us do our utmost to bring this about.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 682**

L 18790517

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 17, 1879

Dear Father,

I received your letter and telegram today. Many thanks. I continue to have a Monday departure in mind. On page 18 of the earlier proof, since the new one which should have reached you today is not numbered, at the bottom the printer forgot to include a correction: Let us go further and demonstrate that this all powerful supplication of Mary becomes a very great glory for God. Correct this. Work on it as the old proofs can be corrected by hand. It will be easy for you to come across mistakes if there are others.

I shall be very happy to have Bishop Mercurelli's wise advice.

Cheerio. Wholly yours, dear Father, in C.J.

J. Chevalier, MSC.

**Article 683**

L 18790523

*For the Society and the Annals of Our Lady of the Sacred Heart.*

Rome, Friday May 23, 1879

Splendid ceremony presided over by His Eminence, the Cardinal-Vicar. A large attendance of prelates, dignitaries, laity.

Bishop Mermillod preached this evening.

The Archconfraternity of Our Lady of the Sacred Heart for the world at large is set up in our Church and entrusted to our direction.

The Pontifical decree placing the foregoing in our hands will be published

More new details soon to follow.

J. Chevalier, MSC.  
Superior of the Miss. of the Sacred Heart  
And Director of the Archconfraternity of  
Our Lady of the Sacred Heart

**Article 684**

L 18790528

*To Father Victor Jouët, MSC, Rome.*

Issoudun, Wednesday, May 28, 1879

Dear Father,

I have just returned to Issoudun. The journey was a very good one. Everybody here is well. Our confrères are delighted with the outcome. I am informed that there are thousands of copies of the Annals already printed, despite your telegram. I have bitterly complained about this kind of procedure. I have held everything up.

Send on to me immediately if they haven't already left:

1. The official translation of the decree.
2. The little work: "Our Lady of the Sacred Heart better known", together with your corrections.
3. Do not forget to get the scapular privileges, etc., for those of our colleagues who requested them.

Father Morisseau should have forwarded to you yesterday or the day before 3,000 francs (*approximately 7,955 euros*).

Again offer our thanks to all those who helped us in any way.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 685**

L 18790528A

*To Monsignor Druon, Rector of the French Seminary, Rome.*

Issoudun, May 28, 1879

Dear Monsignor,

I have just got off the train and I do not want to delay any further in letting you know of my heart-felt gratitude. How can I thank you for all your kindness and support? Yes indeed! You have been so helpful to us in Rome, our guardian angel. I do



not forget that our work is also yours, that this new Church of Our Lady of the Sacred Heart belongs to you, and Friday's success should be identified with you. Continue to honour us with your appreciated kindness to which I attach the utmost importance.

Please accept, dear Monsignor, my deepest gratitude and most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 686**

*To Father Victor Jouët, MSC, Rome.*

L 18790602

Issoudun, June 2, 1879

Dear Father,

Your telegram took me aback. I shall, then, hand over to someone else the preaching of the Triduum. It is quite late nonetheless. In any event be sure to stop at Arles and arrive here at Issoudun on the 9th at the latest.

I am amazed that I haven't yet received the Our Lady of the Sacred Heart brochure with your comments. I had indeed urgently asked you to send it on immediately. You yourself had likewise so assured me. If it hasn't already been forwarded, send it on to me in the post with the historical section.

My regards to everybody. Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

What then are the claims of the Théatines? Assuredly, they should not be complaining since it is quite commonly shared.  
J.C.

**Article 687**

*To Madame Taulier.*

L 18790608

Issoudun, June 8, 1879

I was interested in reading your letter, dear child. Your thoughts are very good. In our Annals we shall request a public Novena under the patronage of Our Lady of the Sacred Heart for the ending of the double trial which you bring to my attention. It (*the Novena*) will end on Tuesday next, the feast of Our Lady of the Sacred Heart. This is the best we can do. (*The Novena focused on the preservation of Christian education in France.*) Keep on praying, dear child, so that your zeal for the Sacred Heart are not in the least diminished and also for our undertakings. I have you and yours continually in mind. Do not forget me. Cheerio, dear child; I bless my little missionary.

Wholly yours in C.J.

J. Chevalier, MSC.

18790611X

Council Meeting, June 11-16, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Guyot, Piperon.

At these meetings the Congregation's different houses were in turn considered and the following decisions were taken:

The Rome House.

The Archconfraternity of Our Lady of the Sacred Heart is under the jurisdiction of the Superior General. Diplomas and registers of affiliation.

1. As regards the direction of the Archconfraternity of Our Lady of the Sacred Heart, the Archconfraternity is a unity entirely under the control of the Very Reverend Father Superior General. The affiliation diplomas should all carry his signature and be counter-signed by the Father Procurator of the Society in Rome. The register of affiliation should be a double one; one copy held at the Mother House in Issoudun, the other at the Rome office where the approving documents relative to the canonical setting-up of the affiliate Confraternities will also be held.

St. James in Rome: debts to be paid before any thought can be given to the restoration.

2. Every possible effort must be made to pay all the debts incurred through the acquisition and restoration of the ancient Church of St. James of the Spanish sited at Piazza Navona and now dedicated to Our Lady of the Sacred Heart. One cannot envisage the opening and restoration of the naves still in fact closed, nor the completion of the nave used for worship, before the debts are paid and the funds for that become available. One must not undertake new work without having the necessary resources available. Conditions agreed upon with Fr. Georgetti, parish priest of.

The Italian Annals are to be printed at Osimo this year.

3. Fr. Jouët is authorized to allow the printing of the Italian Annals to continue at Osimo until the end of the present year. He will continue also with the arrangements made with Fr. Georgetti, parish priest of Osimo, leaving with him as before two thirds of the intake from the sale of the Association's objects, such as pictures, medals, prayers, etc., for the duration of the time that Fr. Georgetti will be director of the Osimo confraternity.

Brother Jan, lay brother, Fr. Casas, Brother Fromm, lay brother, sent to Rome.

4. Brother Jan cannot carry on with his studies; he will remain a lay brother. He is to be notified when he will be called to renew his vows. Fr. Casas will be attached to the Rome house from now on, and Bro. Fromm is being sent there to help about the house.

5. The Rome scholastics will follow the Roman customs for the siesta and the daily walks needed to boost their health. The scholastics can spend a month's holidays outside Rome in the countryside.

Courses at the Apollinaire University. Having in mind the health of these young men, it is preferable then that they follow the Apollinaire courses when the Superior of the Rome house has arranged the transition.

Brother Barral, at present in Rome, will, following his ordination to the priesthood, be appointed for some time to the Novitiate to help Fr. Master.

The St. Gérard House. Expelled seminarians forbidden entry to the Novitiate.  
Novitiate.

1. Any young men expelled from a seminary either because of ability or misconduct cannot be accepted in the Novitiate.

2. All novices must, without exception, undertake the Novitiate regulations. When it is clear that a novice neither has the vocation, or sufficient ability, or the requisite health, to follow with regularity the Rule, the Novitiate should not be further prolonged for him.

3. The priest novices must undertake the common exercises without exception, placed among the other novices in the refectory, dormitory, chapel.

4. One may, nevertheless, if the Council of the Novitiate house considers it opportune and the Novice Master is not opposed, make use of the priest novices by way of experiment to preach outside the house, but only after spending three months in the Novitiate, and they will not be away from the house more than six non-consecutive weeks.

5. Experience having shown that the preparatory Petite-Oeuvre is a burden to the Novitiate and for the Novice Master, during the holidays it will be transferred to Chezal-Benoît. One must, well in advance of sending the youngsters to this new house, examine carefully those who are suitable and have the requisite qualities; the others will be sent home to their families.

6. Renting the Novitiate land. The section of the unused St. Gérard property should be wholly rented out for half the grape harvest according to the customs of the area.

7. The Novitiate Cloister.

The Novitiate house should be surrounded by a complete enclosure. There must be raised about the terraced area either a wall or a planked fence. A wall will link the parlours to the kitchen basement and a door will be made so that one can move from the interior of the cloister to the novices' parlour.

8. A month's retreat granted to Fr. Ramot.

Father Ramot will make a month's retreat under the guidance of Fr. Fessard enabling him to study under the latter's direction the way to run a Novitiate. He (*Ramot*) has been given the responsibility of preaching the community's general retreat which this year will begin on the 10th of September.

9. Admission to the Novitiate of seven students from the Petite Oeuvre.

The rhetoric class students from the Petite Oeuvre are admitted to begin their Novitiate during the holidays. They are: Dérichemont, de Brinon, Buisson, Louis Merg, François Barral, Suchet and Comte.

The Issoudun House. The Scholasticate.

1. The Scholastics are reminded about the careful observance of both general and particular regulations.

The Congregation's members called to Orders.

The following have been called to Orders:

1. To tonsure, Brothers Ilge, Merg, Verjus, Gérard, Tréand from the Issoudun house, Brunet from the Chezal-Benoît house, Léopold Hartzler from the Arles house.

2. Called to minor orders, Brothers Sahut and Hartzler from the Issoudun house; Vandel, Mayer, Forax and Védère from the Rome house.

3. To the subdiaconate, Brothers Bizeuil from the Issoudun house, Carrière from the Rome house and Benjamin Grom from the Watertown house; to the priesthood, Brother Thomas from the Issoudun house and Barral from the Rome house.

The Number of students at the maîtrise (*special school*).

3. The director of the Sacred Heart maîtrise should not take in more pupils that can be contained in the present class. He should apply himself to the selection of those youngsters who have an aptitude for singing and ceremonial.

4. The number of outside pupils. The director should not for the time being accept a number of pupils greater than the number of those presently in the class.

5. Fr. Batard: Assistant Bursar. Fr Batard is appointed assistant bursar replacing Fr. Cramaille; he remains director of the maîtrise and the pupils from outside. (*See immediately above.*)

The Saint-Gérard pupils intending to be lay brothers moved to Issoudun and Arles.

6. Of the four boys from Saint-Gérard meant to become lay brothers, two will be sent to the Issoudun house, and the one who comes from Arles will go to the Arles house.

7. Fr. Jouët confirmed as Superior of the Rome house.

Fr. Jouët, Superior of the Rome house over the past three years, is confirmed in office.

The Arles House. The Superior requested to enforce the rules.

1. The Superior of the Arles house will be asked to see to it that the community exercises should be regularly carried out in this house. One should either have readings in the refectory or be silent during meals when readings are not possible. According to custom little bottles should be used in the refectory, one for each individual, and not a common bottle.

Financial help provided for Fr. Albert's sister withdrawn.

2. The financial help granted in recent years to Fr. Albert's sister will be withheld as soon as this good priest has some money available. He is authorized to use this money to help his impoverished sister. Moreover, the permission granted him to forward directly the letters with the personal contribution is withdrawn.

The American House.

1. Fr. Durin, the Watertown Superior, having put forward a postulant for the Novitiate, the decision was taken that this applicant should be refused for the time being. It was suggested to Fr. Durin that this individual should continue with his studies or be placed in an American seminary until he was ordained priest.

2. This good priest, having again asked that a Novitiate be set up in his house, once more the decision was taken to postpone the issue.

Ch. Piperon, MisduSC, Vic.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
Guyot, MSC.

V. Jouët, MSC.

**Article 688**

*To Father Victor Jouët, MSC, Rome.*

L 18790624

Issoudun, June 24, 1879

Dear Father,

I saw Mr. Vaillant about the Daniel issues. I sent on to him the full dossier which he will again fully look at. Mr. Vaillant will be in Paris next Thursday from 7am until 4pm and only at this time. This is his address if you are in Paris on Thursday and able to go and see him, which would be something worthwhile. He will be staying at 99 Rome St., Batignolles, Paris.

I leave this a.m. for Saintes where I shall arrive this evening at 11.30. If you meet Mr. Vaillant you could go together to meet Daniel, and if there is something new you could leave Paris Thursday night on the express train at 7.40pm. You could send me a telegram to the Pinellerie near Saintes so that I could leave there on Thursday itself and then we could meet each other on Friday at Issoudun.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

I am very saddened by the death of our dear Fr. Georgelin.

18790629X

Council Meeting, June 29, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Mr. Buguet: postulant.

At this Council meeting the reports received on Fr. Buguet, a priest of the diocese of Seez asking to enter the Novitiate, were considered. The recommendations were considered satisfactory and Fr. Buguet was accepted.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18790706X

Council Meeting, July 6, 1879

In attendance: The Very Rev. Fr. Superior, Fathers Jouët, Morisseau, Piperon.

The acceptance in the Novitiate of Fr. Roussel.

At this meeting reports on Fr. Roussel, who had been a seminarian at Nancy, were considered and, these being commendable, he was accepted.

A meeting between Fr. Jouët and the Tarragona Sisters.

Next Fr. Jouët gave notice of a meeting he had with Reverend Mother Eulalie, Superior of the Jesus and Mary Convent at Tarragona, with regard to the Association of Our Lady of the Sacred Heart. This meeting was approved.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 689**

L 18790723

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 23, 1879

Dear Father

I must thank you for your kind letter and the decisions about the Chapter.

1. I approve of the proposals which you present to me about Osimo, but look again more attentively at what is being drawn up so that it is very firmly established that the complete direction of the Annals is in our hands alone, and any privileges granted are only such through benevolence and not under any obligation. And this alone holds for the period when Monsignor Georgetti is parish priest at Osimo. As regards the printing of the Annals, etc., it must be arranged for Rome as soon as possible; this is an absolute requirement. In any event, the Cardinal-Vicar expressly made clear that the Annals should be printed in Rome from the first of January next; this must be seen to.

2. I do not see anything wrong with the diplomas being signed, as Bishop Panici says. While waiting for the issue of the inscription to be settled, ask for permission, on our behalf, to enrol, if it is possible, those who live elsewhere.

3. As regards the Chapter, all our Council colleagues are of the view that it is impossible to exclude Fr. Marie whose problems are not known and who is respected by the confrères. The Council members take the view that his exclusion from the Chapter would do more harm than good.

Fr. Durin has replied today that, given the distance and the serious inconvenience occasioned by his absence, he cannot attend the forthcoming Chapter. And meanwhile, is it necessary that Fr. Miniot should be there? You yourself will be there, and isn't that enough? Who would look after the Rome house, the church, our young men, if Fr. Miniot came to Issoudun at the same time as yourself? This is a serious matter! Moreover, there are heavy expenses. The particularly long distance referred to by Bishop de Luca in order to be excused from coming to the ordinary Chapter, and referred to with a note in the Constitutions, would seem to apply also to Fr. Miniot. Discuss this with Bishop de Luca. Given the circumstances where Frs. Durin and Miniot would not be attending the forthcoming Chapter, two other members should, I believe, be elected from the more elderly confrères to replace both of these. See Bishop de Luca immediately about this, and I shall wait for your reply before sending out the letters.

4. And what about the contribution for the Annals? We are going to be late again! Brother John cannot be allowed to go and take the waters and study until his three years as a vowed lay brother have expired. I think it will be the month of August next; he can wait until then. These expenses will have to be met by him. If he becomes a priest and later wishes to enter our Society, we could perhaps accept him then if there is nothing to be held against him.

Wholly yours in C.J.

J. Chevalier, MSC.

My regards to everybody.

**Article 690**

L 18790804

*To Father Victor Jouët, MSC, Rome.*

The Very Rev. Fr. Superior has informed me that he received your letter and will shortly forward to you the 2,000 francs. Please convey, Father, our greetings to all our dear confrères, and particularly to Father Miniot.

Yours devotedly, in the Sacred Heart,

Ch. Piperon.

*(Undated, truncated, the letter would appear to be written between August 3 and September 8, 1879. Original in Piperon dossier, General Archives, Rome.)*

Dear Father,

Yesterday I received your letter and today the script for the Annals. I shall send on to you either Sunday or Monday the 2,000 francs you are looking for in order to pay your workmen. (*Roughly 5,300 euros.*) Saint-Gérard and Chezal-Benoît have taken all our money. We have nothing left. Fr. Morisseau (*the bursar*) returns from his retreat tomorrow. We are expecting you for September 8. I shall speak to you about the Brother Jean issue. I hope the 200 francs he is looking for (*roughly 530 euros*) can be made available to him. I shall send them to you on Monday.

*Augustine Jan, born in Chavagne 1844, had been a De La Salle Brother, a Papal Zouave (soldier), a French soldier and an oil merchant in Marseilles by the time he entered the Novitiate in 1874. He left the Society aged 35 at the end of his temporary vows, and at Rennes began to publish a Catholic paper.*

Since you know, my friend, the present state of our little Society, its personnel, works, needs, etc., and since you can moreover offer advice, let me know what you think is opportune to propose and carry out for the time being:

1. the question of a local Superior at Issoudun;
2. that of general bursar;
3. assistants elsewhere (*than Issoudun*), etc., etc.

I am obliged to you for your suggestions; we cannot carry out everything according to the letter; the best is often the enemy of the good. Consider things and let me know what is practical at the present time. I am of the view, like yourself, that the Chapter should keep the Assistants in their posts and that Rome will renew the required indults. Fr. Morisseau has written to me from Poitiers that Fr. Fessard's (*a Jesuit*) advice is that we should bring our Novitiate to Issoudun and install the Scholasticate at Saint-Gérard – a major undertaking which we shall consider.

*Michel Fessard was an ex-Provincial of the Paris Province; died at Poitiers, 1893.*

You have full powers to deal with the praiseworthy Italian ex-Jesuit priest who wants to join us. You could, if you think it appropriate, send him straightaway to the Saint-Gérard Novitiate. He could come with Fr. Barral or you could bring him with you.

*The letter ends abruptly here.*

**Article 691**

*To Brother Pierre Barral, MSC, Rome.*

L 18790808

Issoudun, August 8, 1879

I am pleased, dear child, to hear of your ordination to the priesthood. May the Lord be praised! Henceforth you will be a true Missionary of the Sacred Heart. You will give witness in acknowledgement of Our Lord by leading a life of perfection which is specifically religious.

On your return to France I give you permission to stay for some days with your family to arrange your business and you will remain there only for the amount of time which is strictly necessary. In any event you must be at Saint-Gérard, the Novitiate, by the 25th of this month. That will be your new residence for the time being. Always pray very much for us.

Cheerio, dear child. I bless you in the Lord. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 692**

*To Father Victor Jouët, MSC, Rome.*

L 18790808A

Issoudun, August 8, 1879

Dear Father,

I am forwarding to you the answer to Mr. Vuillaume's three letters so that you can familiarize yourself with all the issues raised in these letters.

1. It is clear that, so long as one can see the roofs over the structures raised up for the church, there is a need to offset this inconvenience. Is the proposed solution itself free of disadvantages? It does not seem so to us. A wall put up seven metres from the façade will (a) leave you without air; and (b) is it likely to bring about what is desired, and what is the

purpose of the plan? This is something one cannot come to a conclusion about at a distance (*Issoudun–Rome*). If one constructed this wall on the façade itself, and since it will only be 4 metres high, it could be slimmed down and set into the interior part of the façade wall going behind the tower. Try to look and have this suggestion considered. In any event, the idea is to embellish this arcade wall in the pinnacle style but in stucco. See to it that you get an exact quotation about the project being undertaken.

2. We would much prefer if a statue in plaster cast, either of the Sacred Heart or Our Lady of the Sacred Heart, were placed on top of the façade, the older model with two angels. Again try and find out the cost of these statues.
3. As regards the financial costs, the Very Reverend Father (*Chevalier*) has sent on to you within the past two or three days an initial sum of five thousand francs. That and what you have taken back with you will help you to settle your accounts for the month of July. You know very well, dear Father, that one cannot do what one would like.
4. The issue of payment for Mr. Vuillaume can be dealt with between yourself and him.
5. Your idea to place our monogram of the Sacred Heart in the drum is excellent. Have this seen to, then, as well as the inscription to be placed on this façade. Much better than ourselves, you know what goes best according to the Roman custom.

*Unsigned by Piperon.*

*Chevalier on the left margin of the first page of the letter adds:*

Cheerio, Father. My best wishes to all our members. Will Monsignor Druon indeed be in Issoudun for September 8? Encourage him; he promised me that he would. As regards September 8, what should we do this year? Have you any ideas? What bishops should be invited? Who might preach? And our Retreat begins on the evening of September 9!

My regards to Fr. Régis. Will he become one of us? Next week I shall send you "Our Lady Better Known" so that you can get a brief from the Pope for it.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 693**

L 18790809

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 9, 1879

Dear Father,

1. I am forwarding 2,000 francs (*approximately 5,300 euros*) to you which you need to pay your bills. I am happy that all this is finished (*the work on the church*) since it would be quite impossible to continue much longer (*with the payments*). Everything has been swallowed up by it: savings, financial resources of the Petite Oeuvre, bursaries made available for the upkeep of youngsters, etc., and, on top of all this, money collected in Issoudun, to say nothing about that from the Holy See. Fr. Barral will take it if he hasn't already left. I am returning your letter from Fr. Georgetti. It is very good.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Good Fr Miniot can come then to the Chapter. 300 francs (*roughly 790 euros*) for Brother Jan (*pencilled in*).

J.C.

**Article 694**

D 18790810

*To His Grace de la Tour d'Auvergne, Archbishop of Bourges.*

Issoudun, August 10, 1879

The young students from the Chezal-Benoît Petite Oeuvre (*Little Work*) whose names are given in the accompanying list and who have been domiciled over a number of years in the Archdiocese of Bourges, seek to be admitted to our Congregation.

In accordance with the decree of the Sacred Congregation, super statu regularium, published with the approval of Our Holy Father, Pius IX, January 25, 1848, I petition Your Grace to forward the testimonial letters relevant to the issues treated in the same decree.

With deep respect I have the honour to be Your Grace's very humble and obedient subject and son in the Sacred Heart of Jesus.

J. Chevalier, MSC.

*The testimonial letters were sent on August 18, 1879.*

Personnel involved: Frédéric Derichemont, born Heurisseau-Cosson, Blois diocese. Octave de Brinon, born Flayat, Limoges diocese. Emile Merg, born Schlesstadt, Alsace, diocese of Strasbourg (*see Twohig, Late But Not Too Late, passim*); Joseph Suchet, born Marseilles; Philippe Comte, born Vesseaux, Viviers diocese; Gilbert Buisson, born 1862 Magnet, Moulins diocese; François Barral, born 1860 Moutiers Tarentaise (*died Beaufort, Canada, September 29, 1951, at the age of 91!*).

**Article 695**

L 18790812

*To the Bishop of Auxerre.*

Issoudun, August 12, 1879

My Lord,

Under the patronage of His Grace the Archbishop of Bourges who blesses and encourages so paternally our endeavours, we write to invite Your Lordship to the forthcoming Catholic pilgrimage at Issoudun on September 8.

This great religious occasion honouring Our Lady of the Sacred Heart cannot happen at a more propitious time. If France at last launches itself towards the Sacred Heart of Jesus, is it not Mary who has prompted this thrust, and if the Heart of Jesus is now being honoured, does not something of this glory become reflected on His Mother, on Our Lady of the Sacred Heart?

We accompany with this letter, Your Lordship, the Circular from the Pilgrimage Committee petitioning Your Lordship to be so kind as to bless this work. We shall be so pleased, My Lord, if you can grace with your presence the solemnity of this feast and accept the modest hospitality with which we shall be so pleased to favour you.

Please accept the deepest regards, My Lord, of your humble servant.

J. Chevalier, MSC, Sup.

PS: The rail company Paris-Lyon in the time table forwarded to us, and which we are pleased to send on to you, offers 50% return reductions from Auxerre to Paris for a group of 100 to 180 pilgrims. Would you be agreeable, My Lord, to our organizing this trip? And in the event that the suggestion is acceptable to Your Lordship, we shall deal co-operatively and appreciatively with the individual who will be notified by you to us as the head of this committee.

**Article 696**

L 18790815

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 15, 1879

Dear Father,

A Happy Feast of the Assumption to yourself and everyone else with you.

I sent on to you yesterday four copies of "Our Lady of the Sacred Heart Better Known", paper bound only. Two have in the frontispiece the approved snapshot of the marble statue and the other two reproductions of Our Lady of the Sacred Heart. Mr. Lemercier hasn't yet finished the photographs of the statue which he was asked to undertake. As soon as he has delivered them, I shall put them in the frontispiece of each volume.

I forwarded to Paris a copy of the coat of arms of Leo XIII with an accompanying snapshot of the Pope as a present to His Holiness so that we might be given the brief. As the binding could take a long time, it is for that reason that I sent you two paper-bound copies so that you could ask Bishop Mercurelli to look at them, mention them to the Holy Father and have the brief composed which you will not forget to bring with you for the 8th of September. I am waiting impatiently for this brief in order to place it at the beginning of the book, the binding of which (*for this reason*) is held up. I am depending, then, on you. I am sending on to you a white page with my signature so that you can write on it the letter dedicated to the Pope when offering the work to him. Do so as you judge best; you have my approval in advance. There is not much time left. Send good Brother Vandel home on holiday if he is not there already. Fr. Miniot will travel with you to Issoudun.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18790817X

Council Meeting, August 17, 1879

In attendance at this meeting: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

The request of Brother Charles to return to France turned down.

Br. Charles of the Watertown house, having written asking to return to France, the decision was taken not to recall him because the reasons which occasioned his departure called for his presence in Watertown. If he wants to leave the Congregation his departure will be facilitated.

Ch. Piperon.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 607**

L 18790823

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 23, 1879

Dear Father,

1. I am sending you by the same post as this letter "Our Lady of the Sacred Heart better known", sumptuously bound for Leo XIII so as to obtain the brief in question. The picture is enlarged; no further difficulties, therefore. Bring the brief with you if that is possible.
2. Indeed, good friend come as soon as you can; your health requires you to do so. Follow the itinerary you have arranged; nothing better.
3. Bring along with you Fr. Leonardi, the ex-Jesuit, who wants to enter the Novitiate. You say nothing about this. Is it that things have changed?
4. Texts about issues are often attributed to me concerning which I have said nothing. Do what you can for the interior arrangements of the Rome house.
5. I am forwarding the 2,000 francs you requested. (*Roughly 5,300 euros.*)
6. Fr. Albert is making his retreat with the Aix Capuchins. He wrote this morning to say that he has taken the decision to return to the world (!) if he can find a diocese willing to accept him and a posting to suit him! The Bishop of Aix, so it appears, would try to place him in Touraine.
7. As for Fr. Marie, do not look for any faculties for him since it is in accordance with the wishes of the Sacred Congregation that he is again forbidden to hear women's confessions. This is wise, and I am of the same view. We shall discuss this on your return.
8. How unpleasant the issues are involving the Théatines!
9. Bring Monsignor Druon along with you. We are expecting him to be here. We have nobody as yet to preach the preparatory Triduum for the 8th of September. It would be very good if he could bring himself to do so. Suggest it to him. If the answer is "no", I am counting on you, and also for the sermon on the day.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 698**

L 18790827

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 27, 1879

*Letter from Piperon to Jouët, with, as before, above, some comments from Chevalier at the end.*

The month of September will soon be upon us, bringing the welcome news of your forthcoming visit. (*A General Chapter was due to take place from September 19 to 30, apart from Jouët's presence for September 8, see above.*)

Mr. Vuillaume has written and sent us an approximate estimate of the work to be carried out. I have added, having taken advice, some comments which I am forwarding to you. We are awaiting the estimate for the pinnacle and the wall which is intended to hide the roof of the house from the public on the Piazza Navona side. If you can bring it with you we shall be very pleased. I know well that you cannot get everything you would like to have, and I am in no doubt that you will do your utmost to get it. Mr. Vuillaume ends his letter with a note dictated by Fr. Miniot asking for money. You should have recently received some more money which will help you with the more pressing financial claims.

Our wish is, as you well know, Father, that you avoid at the present time all expense which is not pressing and absolutely necessary. It is not from the heart one says this but rather cold, prudent, thinking as you well know. Mr. Vuillaume, so it seems to me, wants to finish the work and put the finishing touches to it. Make sure to remind him of the decision to carry out only that which is strictly necessary. That's why I have been asked to remind you that the community must be happy for the time being with the first storey. To provide more space the library could for the time being be located in the corridor, in the area set by for the Very Rev. Fr. Superior. Once we have our debts covered we can finish the work and you yourself can finish off the work in keeping with your resources. It is not that I wish to repeat these recommendations so often; I bring them to your notice so that you can depend on us when facing up to Mr. Vuillaume and others.

Until the near future, dear Father. Meanwhile let Fr. Miniot know that his mother keeps well and I send him my best wishes. Remember me to everybody and, in particular, to Fr. Casas.



Yours devotedly in the Sacred Heart.

Ch. Píperon, MisduSC.

*Chevalier adds:*

Fr. Píperon forgets that those 2,000 francs were for the upkeep of the house.

Dear Father,

I am forwarding 1,000 francs to you which I have collected to meet the worker's wages. The till is empty. The priests of the Bourges Archdiocese do not, it seems, wish to see Monsignor Druon at our feast (September 8) this year; do not encourage him; I shall tell you why later.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 699**

L 18790828

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 28, 1879

Dear Father,

1. Yesterday I sent you a thousand francs. Today I am sending you on another 1,000 to complete the 2,000 francs which Mr. Vuillaume has been looking for to meet his expenses on the 30th of this month. We are left with nothing financially. Ask him not to look for any money from us here for quite some time.
2. I sent on to the Archbishop of Bourges our appeal to the Holy Father so that he (*the Archbishop*) could formally approve it.
3. The Messenger of the Sacred Heart has also obtained the privilege of enrolling absentee members which we have so long been asking for, which was promised us, and which we should have been the first to receive. I am sending it (*the magazine*) on to you; try to get the same thing.
4. You no longer mention Fr. Leonardi, the ex-Jesuit. He is not coming then! What is meant by your silence? State yes or no and we shall know what to expect.
5. Fr. Barral is at Saint-Gérand.

My regards to everybody.  
Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 700**

L 18790830

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 30, 1879  
*Feast of St. Rose of Lima*

I am sending on to you at this moment the petition to the Pope which the Archbishop forwarded just now. I hope that we shall succeed. Oh! They should also give us permission to enrol absentee members just like what has been granted to Father Ramière (*the Jesuit in charge of the Messenger of the Sacred Heart - see previous letter*). I am happy with the brief the Pope granted to the book "Our Lady of the Sacred Heart better known". This will make for a more effective impact. Fr. Papin has agreed to preach during the 3 days preceding the feast (*September 8*) and also on the feast day itself. Do not worry in the least about it now. Cheerio.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 701**

L 18790831

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 31, 1879

Dear Father,

1. Fr. Morisseau had been ordered to send you 5,000 francs (*roughly 13,260 euros*) for your accounts. I am astonished that he hasn't done so. This worthy Father has left to make his retreat in Poitiers and I don't know anything at this moment other than having just now received your telegram asking for money. I am in the confessional with 50 people about. I must leave them to send on your request. I am forwarding, therefore, 5,000 francs from your account.

2. At last I received your contributions (*for the Annals*). Try always to send things on a month in advance.
3. If Fr. Miniot comes to the Chapter who will look after the house in Rome? Who will preside over the exercises (*ceremonies*)? Who will meet visitors, etc., etc.? Fr. Barral will be in France at that time. To leave the house and our young men alone there during all this time seems to me to be serious. I cannot in conscience agree to it. Speak to Bishop de Luca about this.
4. Assistants will be appointed at the Chapter. Ask Bishop de Luca if the same people can be appointed, or at least those whose responsibilities necessarily keep them at a distance, such as Fr. Guyot and yourself. If the answer is in the affirmative, the issue is made much easier. If in the negative, I don't know where to find two new assistants... In the end God will look after things!

Find out also if there should be at the mother house, given our small numbers, a local Superior, or if the Superior General can make use of somebody and name him as his assistant who would replace him in his absence. If Bishop de Luca answers you in the affirmative, that there should be a local Superior, can it perhaps be one of the assistants?

Cheerio.  
Wholly yours in C.J.

J. Chevalier, MSC.

18790909X

Council Meeting, September 9, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Píperon.

Fr. Jouët may take a Secretary from outside the Congregation.

Fr. Jouët is, given the lack of personnel, authorized for the time being to have a secretary from outside the Congregation. Such a secretary would deal with the Association's needs, and would be provisionally based in an office on the 1st floor. The issue of building visitors' rooms and a secretary's office under the first floor is postponed for the time being.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 702**

T 18790909

*To Father Pierre Barral, MSC, Saint-Gérard.*

FOR SAINT-GÉRARD FROM ISSOUDUN N...  
7 WORDS. SENT SEPTEMBER 9, 3.50PM.

BARRAL MISSIONARY SAINT-GÉRARD COME TO ISSOUDUN IMMEDIATELY.  
CHEVALIER.

18791001X

Council Meeting, October 1, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Jouët, Píperon.

At this meeting it was decided that the Very Rev. Father Superior:

1. Would carry out the functions of the General Bursar since the Society could not at present provide one.
- 2,3. Father Morisseau will continue with his ministry work at the Issoudun house, and 3, he will also, as previously, be Secretary General.
4. The cashbox. It will have three keys, one for the Superior General, the second for Fr. Morisseau, the third for Fr. Batard.
5. Fr. Píperon, assistant to the General Director of the Petite Oeuvre (*Little Work*). He will go each month to Chezal-Benoît.
6. Reorganisation of the Scholasticate. It will be reorganized as follows:  
Fr. Guyot becomes Director and will from time to time come and visit. Fr. Barral becomes professor of dogmatic theology and canon law. Fr. Postal will continue to teach moral theology and look after the liturgy. Fr. Baltzer will teach history and science. Fr. Papin philosophy and holy scripture. Each of these lecturers in turn will preside over the recreation during the week. Fr. Barral will be responsible for permissions within the Scholasticate, and preside over the community exercises.

7. Organization of the Petite Oeuvre. The Petite Oeuvre is organized as follows: Fr. Maillard, assistant and bursar. Fr. Thomas teaches for the 1st course, Fr. Berthon for the 2nd, Bro. Veron for the 3rd, Bro. Tréand for the 4th, Verjus for the 5th. Supervision of studies will be undertaken in turn by the Scholastics. Frs. Lanctin and Maillard will be confessors.

8. Novitiate. Fr. Miniot is recalled from the Rome house to become assistant (*Socius*) to Fr. Ramot. Brother Gérard is called to the priesthood and will go to Rome to complete his studies. The following are called to vows: Father Chatelard; Brothers Ferdinand Boulot, Michael Tierney, Emmanuel Semonin.

9. Fr. Piperon is appointed substitute for Fr. Jouët, General Director of the Petite Oeuvre, and he must visit the youngsters and teachers at Chezal-Benoît each month as well as being extraordinary confessor there.

10. Fr. Marie is named as visitor to the Watertown house.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
Guyot, MSC.

J.F. Morisseau, MSC

**Article 703**

L 18791013

*To an MSC priest giving a retreat.*

May the Sacred Heart of Jesus be everywhere loved!

Vichy, October 18, 1879

Dear Father,

Thank you for your letter. Look after yourself. You are exhausting yourself too much. It is a duty to look after your health. Reverend Father wrote me a nice letter thanking me for the book you sent him. He is much better, but the doctors advise him to remain on in France. I wish you well for the success of your retreat. Give my good wishes to the sisters I know. I return to Issoudun next Wednesday. Let us hope that the Sacred Heart will reward Fr. Marie (*visiting Watertown*). I don't know who could have told Mademoiselle Zoé what you have told me about the feasts of Our Lady. It isn't very important.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 704**

L 18791016

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 16, 1879

Dear Father,

Here I am back, but with a good bout of rheumatism, although it's not very serious. Take good care of yourself and do not become over-tired. See if you can do what Bishop Mermillod has asked you; it would be worthwhile. I would like it if you could take this on as I am too busy. Our Society owes everything to His Grace de la Tour d'Auvergne. It was through his dedicated co-operation that we prospered and got everything from Rome. Our Society was dear to his heart; he was our Superior, our father, our brother, our friend, etc.

*A heart attack carried off quite suddenly the benevolent Archbishop, at the age of fifty-three, a month previously, on the 17th of September.*

2. As for the Association you will know all it owes to him. It was he who saw it taking shape and approved the picture which the title Our Lady of the Sacred Heart ratified, and to which 40 days' indulgence was attached for its invocation. He it was who became wholly caught up in this undertaking which he looked upon in a personalized way as being to the glory of his diocese and his time in office, and of which he was very proud. Our problems were his, and our joys his, etc., etc.

Cheerio. Wholly yours in C.J.

J.J. Chevalier, MSC.

*Either Chevalier wrote twice his Christian initial above, or for the first time he signed himself with his baptismal names, John Jules.*

18791020X

Council Meeting, October 20, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

At this meeting the decision was taken to appoint Fr. Batard Sacristy Prefect and Fr. Chatelard professor of sacred scripture.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, SMC.

18791028X

Council Meeting, October 28, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

At this meeting it was decided to send away Brother Romain and release him from temporary vows.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 705**

L 18791028

*To Father Victor Jouët, MSC, in Spain.*

Issoudun, October 28, 1879

Dear Father,

1. Your letters have all arrived; I forwarded them to their addresses; let us hope they arrive.
2. Fr. Angelini wrote me a very nice letter informing me that the Sacred Congregation of Indulgences rejected all the Théatine requests despite their intrigues, and both Cardinal Oreglia and the Cardinal Vicar won our case for us. May the Lord be thanked!
3. I am delighted that you have been successful (*with the above, 2*). May your trip to Spain have a comparable result. Let us hope so despite the difficulties in these times.
4. I am forwarding to you an excerpt from an article in the Marseilles Religious Week. Fr. Deidier finds it hostile; he says he is demanding an immediate withdrawal, and would like you to write a reply immediately to the Bishop. Consider what is the best course of action to take.
5. Try to settle this business of the Annals at Tarragon. We are praying very much for this.
6. Pray, and get others also to pray, especially for Fr. Guyot. He is still depressed because of his father's poor health and things that have happened, very real problems, etc. Issues have gone to his head and he pushes himself to the limit, talks about leaving the Society. He wrote a letter which upset me. I am about to reply with a kind, supportive, warm, letter which I shall try to anchor in the Heart of Jesus. Fr. Albert has taken over his new parish, and he seems relaxed and happy. I have heard no further mention of the ex-priest Augereau since he left Issoudun. Mr. Vuillaume is looking for at least 15,000 francs (*approximately 39,780 euros*) by December 15, without taking into account the 2,500 francs I sent him to pay for the roofs, etc.

Cheerio, my friend; everybody is well here. Take good care of yourself and don't get sick.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Archbishop of Aix has written to say that he will be in Rome towards November 15 and would like very much to meet you.

**Article 706**

L 18791028A

*To Countess du Quesne.*

Issoudun, October 28, 1879

Madame Countess,

Tomorrow at 3.30pm I shall be honoured to visit you for the blessing of your chapel. I am very pleased to be able to do so.

May the Lord, on the occasion of this sacred ceremony, bless you and your children with his most choice blessings. Please accept, Madame Countess, my most respectful regards.

J. Chevalier, MSC.

**Article 707**

L 18791103

*To Father Victor Jouët, MSC, in Spain.*

Issoudun, November 3, 1879

Dear Father,

Many thanks for your very kind letter. Get Fathers Guyot and Morisseau on your side on the Spanish issue and all will go well. Invite Fr. Guyot to come straight away to Barcelona in order to consider matters on the spot. If he decides to go, you will have done yourself a favour. Draw him with every ruse possible. I give full permission. Take a decision on it; it is the better solution in the circumstances. If he (*Guyot*) is in favour of the foundation, Frs. Piperon and Morisseau will follow suit.

Wholly yours in C.J.

*Unsigned by Chevalier.*

**Article 708**

L 18791107

*To Father Victor Jouët, MSC, in Spain.*

Issoudun, November 7, 1879

Dear Father,

I went to Bourges on Wednesday for the Archbishop's memorial service (*more likely a Month's Mind celebration*). Bishop Mermillod (*who preached*) was wonderful. I spoke to him. He is likely to send you a letter for the King. May you succeed in your efforts! The receipts haven't come. We are becoming very embarrassed.

Before you go to Marseilles come to Issoudun as we need to talk and discuss a lot of things with each other. Then from Issoudun you will take yourself to Marseilles and from there return to Rome.

We are praying earnestly.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 709**

L 18791210

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 10, 1879

Dear Father,

I am sending you my reply to the two letters from Mr. Vuillaume, the first requesting money, the second informing us what you gave and that you were leaving for Osimo. You can read the reply. We were delighted to get the news that the Annals' issue with Osimo had been solved. We fervently thanked our good Mother. We await impatiently what you have to tell us about how our dear scholastics have settled into their studies in Rome, if they are happy and if their attitude is good. How is Fr. Giroux getting on, what does he do, etc.? Here the Scholasticate is breaking up. Brothers Roux, Sahut and Legros have all asked to leave over the past few days. Ceysa and Burnet do not seem very solid to me. Poor Father Barral has no students now and that makes him unhappy. As a consequence, he will have time to prepare his preaching and continue his education, on the understanding that he will not become bored with himself! Here we have had very cold weather and a lot of snow. We are experiencing the most severe cold spell I have ever known in Issoudun. The Very Rev. Fr. Superior is suffering from his throat and stays in his room without there being anything serious to worry about. All the others are well.

Cheerio, Father.

Always devotedly yours in the Sacred Heart,  
Ch. Piperon, MisduSC.

*A Chevalier letter of the same date accompanies Piperon's letter.*

Dear Father,

Thanks for your letters. I am pleased with the peaceful solution of the Osimo issue. I approve wholeheartedly of everything you have done. (*The transfer of the Italian Annals from Osimo to Piazza Navona, Rome.*) See to it now that our scholastics make better progress in the religious spirit than in learning. Scientia inflat. Do not allow Fr. Giroux to exercise any important authority rule.

*Fr. Giroux had just been ordained to the priesthood and had gone to Rome to complete his theological studies. He was appointed to Watertown in 1881 and left the Society a year later, though soon to return. He came back to Issoudun in 1888, had another spell in Rome before leaving for Barcelona where he again left the Society.*

Try to make him pious and religious; he is neither one or the other. Obedience is not a strong point with him. He must begin to accept that he is only a student and nothing more than a student. Besides, he is not well disposed to serious work. Watch out, then! He has written a letter to me, and I am sending him a short reply.

Fr. Morisseau has sent on to you fifty or so Our Lady of the Sacred Heart books (*Chevalier's own work*). Send a copy to Fr. Daume and to Monsignor Druon, etc., with good wishes, etc. It must be promoted in Italy. You will try your best to give it as much publicity as possible and have it translated. Put together a prospectus of the work for its promotion and send it on to me.

I am waiting for the texts you promised me. There is much talk of Bishop Marchal going to Bourges (*as Archbishop*), but there is nothing official yet.

*Joseph Marchal, born in 1822, a native of the Vosges, was an unqualified Ultramontane, an upholder of the Papacy in any Church-State issues - see here Twohig, Late But Not Too Late, where the issue is discussed in the context of Church-State relations in France during Chevalier's life-time. Marchal was politically astute and did not undiplomatically fall foul of any Republican political régime in France. He was appointed to Bourges from Belley diocese on January 30, 1880, about six weeks after Chevalier mentioned him in the above letter, bringing his brother, Auguste, with him as Vicar General and who would, eight years later, become his auxiliary Bishop. They had four episcopal years together before the Archbishop died in 1892, May 26.*

Let our dear scholastics, who wrote a nice letter to me on the occasion of the 25th anniversary (*of the Society's foundation*), know that I appreciate it greatly and that I pray for them, and may they pray very much for me.

My regards to Bishop de Luca, Monsignor Druon, etc.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 710**

L 18791213

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 13, 1879

Dear Father,

I am commending to you two good Sisters of Our Lady of the Sacred Heart from Russia, who are about to have their Constitutions approved. They will let you know about their history (*background*); it's very interesting. Their work is that of Our Lady of Issoudun. You will engage with them.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 711**

L 18781215

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 15, 1879

Dear Father,

We read with interest your kind letter of the 10th and all the details presented. We also considered carefully the memorandum from Mr. Vuillaume. We well appreciate the significance of both his and your comments. But what can be done? There is a superior force acting against you. We cannot in any way whatsoever come to your help. Believe me this is something we greatly regret on our part. The costs are enormous, the funds are lacking, and the present straitened general economic circumstances lead to diminished funds. If you yourself could achieve something without compromising too much the future and carry out a part of, if not all, the urgent work, you have complete authority. In such a situation we grant you total freedom. But if you undertake something, do so within the restraint that you can meet the financial demands of the workmen; on our side we can promise you nothing. We are not even certain that we can send you some contribution towards the next payment of the workmen at Easter. You can see that our embarrassment is also our regret. You decide for yourself, then, what you can do. Since this work can be done piecemeal, you might, perhaps, first set about what is most needed and leave the rest to be undertaken in keeping with your resources.

We await, Father, a little contribution for the Annals, one which is topical. There isn't much time. Our venerated Fr. Superior is still laid up.

All good wishes to you and our dear confrères.  
Yours devotedly in the Sacred Heart,

Ch. Piperon, MisduSC.

*Chevalier adds:*

Dear Father,

If Bishop de Luca still belongs to this world extend to him my very best wishes. We pray continually for him. May the Lord preserve him for us!

For 15 days now I have a terrible sore throat which I cannot get rid of. Pray for me; I am staying in my room...

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 712**

*To Father Victor Jouët, MSC, Rome.*

L 18791225

Issoudun, December 25, 1879

Dear Father,

1. I approve of all you tell me and all that the Cardinal Vicar suggests in relation to Messrs. Angelini and Scalsi, etc. Do what you can.
  2. I think your new cover is very acceptable – only the Issoudun coat of arms are surmounted by a crown.
  3. If the Post Office find this address acceptable, it would be preferable to address it to the Reverend Fr. Superior of the Missionaries of the Sacred Heart, 32 Sapienza St; my preference is for this. If this address is not acceptable, use your name.
  4. I greatly sympathize with you on your problems both at Osimo and with Fr. Giroux (*see above, article 709*). Do what you can.
  5. I have recovered my health, thank God.
  6. Thank our good scholastics for the kind letter they wrote to me for the feast of Christmas and for the New Year. I send them through you my sincere good wishes. Let them be before all else good religious striving more and more towards perfection! May they be edifying, industrious, modest, obedient, mortified, free from the exercise of their own will, etc.! Let them all pray for me and become saints.
- 6.(sic) Do not keep us waiting too long for the next article for our Issoudun Annals.

7. Brother Legros became bored; he has left. Brother Ceysat is shaking in his boots (*he left on the 30th of December this year*), and Brother Brunet isn't dependable. Brother Sahut, as you are aware, has left... These are passing vocations. Father Lanctin has written informing us that Brother Véron is bad for the youngsters because in no way whatever does he have a religious spirit; he very assertively calls for him to be removed. I fully agree that we should release him. Fr. Deidier writes to me that things are not going very well with Brother Gérard, that this unfortunate youngster has no religious or even priestly vocation. He wants him to be recalled and sent away. What do you think? His health is much better, so it seems.

The Watertown house is in the same circumstances as before. Fr. Durin is not thinking of leaving any longer, but he wants to come to France... Fr. Marie gives offence to all, getting the backs up of everyone with his brusqueness. I don't know what to do if I am to keep this house, and, nevertheless, it is imperative that it be kept. What is to be done?

My good wishes to Bishop de Luca. How is he? I am so concerned about him!

Cheerio, dear friend. Wholly yours in C.J.  
My best wishes.

J. Chevalier, MSC.

18791227X

Council Meeting, December 27, 1879

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Release from vows for Brother Veron.

Given the illness of Brother Veron and his expressed wish, he is given permission to go home to his family. He will be advised to consider his future elsewhere and leave the Congregation for which he hasn't the necessary talents.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

*Veron had been a deacon since the previous year, December 21, 1878. He was teaching at Chezal-Benoît when he left the Society in December 1879.*

**Article 713**

*To Father Victor Jouët, MSC, Rome.*

L 18791231

aspSCJ

Issoudun, Friday (1879)  
*Presumably last Friday of the year!*

Dear Father,

I received your kind letter this evening; many thanks. I am annoyed by the problems that the issue of the Council is creating for you (*in Rome, presumably*). Since it is laid down, why not come? Try to do the best you can to make them see reason. Fr. Albert asks to be released from his vows. The Bishop of Aix has written to me to say that he has asked his secretary to reply to him because he himself (*Albert*) petitioned him (*the Bishop*) before his last trip. (*The Bishop left for Rome around the 15th of November 1879.*) Engage yourself with this and set it going.

Thank our good scholastics for their kind letter. I am sending the proofs of the Annals to you this evening to be corrected. See if they are acceptable to you and return them immediately. Also send on the thanksgiving of grace you mention. Fr. Morisseau has been suffering from fatigue over 15 days. Brother Letonnelier is very ill; one greatly fears for him. This is what explains the long delay in everything. There is scarcely anybody available for the office because little Brother Alexander is also laid up (*the latter worked in the office*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

My regards to Bishop de Luca. Yes, we must wait until he gets better. It is Our Lady of the Sacred Heart who has cured him. I myself promised to go on pilgrimage to Lourdes for him; it is incumbent that I do so.

J.C.

**Article 714**

*To Monsignor Gallo Filippo.*

B 18791231A

*Undated, late 1879*

Monsignor Gallo,

The very venerable president of the Council *décretif* (*this word is not in the dictionary*) in reply to a letter from the Archbishop of Bourges has given rise to an odd confusion. One would have to say that His Excellency has not understood the matter. There are three issues quite distinct: the Association which is worldwide, the archconfraternity for the devotees of Bourges, and the archconfraternity centres at Issoudun set up by pontifical brief dated (*Chevalier doesn't provide the date*), creating the Association of Our Lady of the Sacred Heart with the authorization to enrol individually the names of Catholics from all over the world. Article 2 of the Association's statutes clearly states this to be so, and the brief, far from contradicting it, by its words granting indulgences to all (*omnibus, etc.*) states the contrary. This specific issue is, then, indisputable.

Secondly, the Archbishop of Bourges asked Rome in 1869 to favour the Issoudun Association by having it constituted a Universal archconfraternity, granting it the right to grant indulgences or privileges to all the particular confraternities established by it throughout the world.

The Holy See replied that, for the time being, the title of archconfraternity would only be granted to the diocese of Bourges alone, together with the privilege of associating the Confraternities of the same name and granting them the indulgences and privileges originally granted by the Holy, Apostolic, See to the said Association of Our Lady of the Sacred Heart: "ejusdem nominis et instituti Sacerdotes in Diocesi Bituricensi tantum ... ut possent aggregare concedimus illisque omnes et singulas indulgentias ipsi confraternitati a Sede apostolica concessas communicare valeant". One can look at the decree. From the foregoing, it clearly follows that the Association, while becoming an archconfraternity in the diocese of Bourges, has always enjoyed the right to enrol individual names from all over the world since the brief in no way whatsoever takes away this privilege.

Never, but never, did the Issoudun Confraternity associate to itself particular confraternities outside the Archdiocese of Bourges since, aware that we did not have the right, we never did so. To state the contrary is a calumny against which we protest, together with our Archbishop, with total conviction.

*The strongly worded statement ends abruptly here without a signature.*



## 1880

**Article 815***To Father Victor Jouët, MSC, Rome.*

L 18800106

Issoudun, Tuesday evening  
January 6, 1880

Dear Father,

I received just now your latest letter. Many thanks.

1. Yes, it is regrettable that we are always late bringing out our Annals. Because of this uncertainty we lose subscribers. We must return to regularity. Try to be in readiness a month beforehand always.
2. You say that the American house (*Watertown*) should be kept. I think the same as you. That's fine, but how does one go about it? You do not suggest anything.
3. I am annoyed by fresh difficulties brought up by the Master of the Sacred Palace. I don't understand this. Be drawn, influenced, by the circumstances, I ask you! It is best to hold back to avoid facing new trials once again. Get together with Father Dome... (sic) and do the best you can.
4. I would suggest the same in relation to Monsignor Gallo. Do whatever the Cardinal Vicar asks since you cannot act otherwise.

Cheerio, my friend. I am sorry for you, feel the same for me and let us pray.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 716***To Father Victor Jouët, MSC, Rome.*

L 18800110

+

Issoudun, January 10, 1880

Dear Father,

I am overwhelmed with work.

1. Many thanks for your kind letter. From the moment that there is a purpose in that to which you give your signature, nothing should come in the way... You may do so, then. Since the matter is appropriate you will be granted 600 francs (*about 1,855 euros*) for each scholastic who is not a priest. Fr. Morisseau will forward this amount to you. I don't know how much longer we can keep meeting all these expenses.
2. Fr. Durin, under the pretext that he is in need of money to meet his debts and claiming that the mother house owes money to particular houses, presents a claim for 2,150 francs (*roughly 6,660 euros*) without being embarrassed in any way. How do you fit in such a claim with all our other financial responsibilities? It's quite impossible.
3. I forward a little communication for the Superior of the Polish sisters. Would you kindly forward it to her. Do what you can for these good and saintly women. If they were dependent on our Society alone, it would be better. There is nothing, absolutely nothing, to be done with Mother Felicity. Her approach is to ignore all we offer her and whatever is a sensible way of acting.
4. Fr. Bontemps from Niort has decided to come to us. The Bishop of Poitiers is holding him back until he has a replacement. He is a good candidate. I have heard nothing further about the former priest Augereau following his time in Issoudun. It's hard to understand.
5. Take advantage of the proposals in the 'Voice of Truth' (*Voce della Verità*) if they seem helpful to you.
6. I am very pleased with the good attitude of our dear scholastics. I hope that they will continue to be like this and become good and holy religious. Let me know quite frankly what you think of Fr. Gérard. I am no more than half confident about him. I do not believe that he has a true religious vocation. Supervise him at close quarters so that he is given to regularity and adaptability under your direction, follows the courses with the others. If you think sufficiently sound, point him towards our American house which will fall apart if nobody is sent there.

The Archbishop of Montreal, who was very pleased on Friday last to stop over at Issoudun, seems to have a lively interest in our Watertown house. His Grace is persuaded that if we can wait and make some sacrifices by way of personnel, we are likely to have a very prosperous undertaking within a few years. He was very pleased with our house in Rome.

7. Fr. Guyot is once again the devil's whip. (*Does the adjective suggest that Chevalier, teasingly, is making name play with his correspondent?!*) This man, with his questionable judgement, fixed ideas, real pride, is a danger to our Society. If

one says to him that the Petite Oeuvre is doing very well, he replies that it is so much worse and the pupils would be better off elsewhere. If one says to him that the scholastics in Rome are motivated by the best intentions, and are a good group, he again answers that they are in bad shape. If one says to him that such a one as Brother Véron has no vocation, that Brothers Legros, Sahut, Leroux, Cressat are lacking in ability and that it's a good thing that they are no longer with us, he will disagree. If one says to him that the priests of the Sacred Heart and the parish are edifying he will say: "I don't believe any of that." As for the present novices who are good and intelligent, he writes to Fr. Píperon that it would be so much better for them if they were in another Novitiate where they would have a proper religious training... The Arles house can no longer put up with him, that of America (*Watertown*) horrifies him. What is to be done with an assistant like this who wants to be listened to and believed? Fr. Miniot is beginning, somewhat, to share Fr. Guyot's views. Fr. Ramot has become absorbed in them. I am sending you on his letter.

Fr. Ramot speaks approvingly of Fr. Navarre for Rome, but Fathers Píperon and Morisseau think that he is not to be associated with that level. Father Chatelat would certainly be better suited to the place, but Fr. Guyot does not think it is his (*Chatelat's*) kind of calling, and for the rest with regard to his bearing, piety, conversation, religious spirit, we are more than happy with him at Issoudun. What is to be done? What is your view?

Fr. Guyot has written me a very impertinent letter concerning the assessment of Brother Marie. I am sending it on to you with my reply which has the approval of our confrères. Fr. Píperon said to me: your letter to Fr. Guyot has opened my eyes. You are completely in the right. You will return this letter with Fr. Guyot's piece of paper and the report. I have received another report which is very favourable (*to Marie*); I shall send it to you.

8. We got the ciborium from the Duchess of Parma. It is magnificent, monstrance-like in style on a pedestal. There are emeralds in the two medallions representing St. Pius V and St. Robert. The cup has a mounting of the figure of Our Lady of the Sacred Heart in enamel. It is very large. The names of princes are engraved around the top. I am sending you a line of verse by Mademoiselle J. Pierrot. Correct it, and let us have a word about the ciborium in the next issue (*of the Annals*). Are you hurrying to send on material (*for the Annals*)?

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Is there anything yet about an Archbishop for us? Could you shortly receive Brother Ilge and Brother Gérard who is feeling much better?

*Ilge, a native of Werdigen, Germany, born 1860, priest, 1884, held various appointments until expelled from the Society in 1897, dying a Carthusian in Lucca, Italy, in 1931. He will figure prominently, almost to the point of tedium, before finally leaving the Society – see below, passim!*

#### Article 717

To Fr. Victor Jouët, MSC, Rome.

L 18800115

Issoudun, January 15, 1880

Dr. Moulin is dead. Pray for him.

Dear Father,

1. You should have had my letter today which will provide the right kind of answer you were looking for. Do what you wish, then, since it is for the best, and do not worry in the least about it.
2. I am sending back the article by Mr. Vuillaume. It is very good. Thanks a million.
3. We are running out of patience waiting on the article for the next issue of the *Annals*.(!)
4. Fr. Guyot forwarded to me a long memorandum of complaints which is nothing other than a summary of his gripes. It was sent to me alone. As far as I know he sent nothing to the Council. I showed this piece for the prosecution, as absurd as it is unfair, to Fr. Píperon who was painfully saddened by it. Having read it, he exploded: "...the unfortunate Fr. Guyot is blind. That which is good seems bad to him. It is a frightful experience; I have been through that. He is obsessed. All this is the work of the devil who is letting himself loose against our work, etc.". Fr. Píperon wrote a good letter to him trying to disabuse him of his ideas, but it made no impact on his prejudiced, sick, mind. I replied to him putting paid to all his erroneous presuppositions or interpretations. My reply only served to agitate him yet further. He wanted to leave the Society under the pretext that we have no formation process whatsoever and the Institute was dead-born. He appeared to calm down somewhat as six weeks went by in silence before the report of Brother Marie again led to his being beside himself. I am sending on to you this report, Fr. Guyot's unbelievable letter, and my reply. After that we prayed and asked for prayers, and then today Fr. Guyot wrote a nice letter to Fr. Píperon in which he says that there is a calming impact making its presence felt in his spirit, that his mind is becoming clear by grace, and he realizes his errors, understands that he was under the influence of an evil spirit, and, in consequence, not yet having enough courage and humility to make his apologies to me, he asks Fr. Píperon to do so for him. He acknowledges that the thought came to him to prepare a memorandum to be forwarded to Rome (*the*

*Vatican*), etc. It would be repeating what the ex-priest Captier had done. One must feel sorry for this good priest and pray for him. The grace of the Sacred Heart and Our Lady will prevail.

Fr. Piperon cannot find Fr. Guyot's original memorandum. Here is virtually what it substantially had to say:

- a. The Society was a human foundation and in no way whatsoever directed (*led*) in a supernatural manner.
- b. We have produced no worthy individual of value and solid piety.
- c. That all the Congregations had saints from their beginnings and we have none.
- d. That I am crushing the Institute into the tomb by bad, wholly human, leadership riddled with expediency which I am forcing on it.
- e. That I am neither open or in good faith! He offers as an example my giving my vote at the Chapter to Fr. Marie in order to make him my Assistant, and to his disadvantage since I had committed myself to do the opposite, something which is completely untrue. And that I promised Fr. Papin that he would preach for Lent at Bourges Cathedral, when I had said the opposite.
- f. He identifies me with the opening of the Arles chaplaincy and the take-over of St. James of the Spanish, stating that I had recourse to duplicity, etc.
- g. That I accept people without a vocation and that I refuse to send them away, etc. Here you have more or less the thrust of what he is saying. I am happy to tell you that the work of grace is having an impact on him. The Devil has thoroughly shaken him. I think my letter made an impact on him.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 718**

*To Father Victor Jouët, MSC, Rome.*

T 18800130

TO ROME FROM ISSOUDUN 731 1930 820  
+ FR. JOUËT, 32 SAPIENZA ST, ROME +

VERY PLEASED : APPROVE EVERYTHING : THANK CARDINAL. FORMER MEMBERS OBTAIN NECESSARY ENROLMENT ABSENT + CHEVALIER.

**Article 719**

*To Father Victor Jouët, MSC, Rome.*

L 18800130A

Issoudun, January 30, 1880

Dear Father,

You will have received my telegram approving everything you put forward as well as the Association's new statutes. It is absolutely imperative that you succeed in getting the absent (*those at a distance*) enrolled for Issoudun.

I also fully approve the phrasing by the Master of the Sacred Palace, together with what you have added to it. Fr. Delaire writes to say that he will attach himself to our American confraternities as a helper. It is quite impossible that I give him my patronage. He would link up with the Bishop of New Orleans who wants to take him in (*to the diocese*).

Cheerio, wholly yours, dear friend in C.J.

J. Chevalier, MSC.

**18800215X**

Council Meeting, February 15, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Fr. Papin released from vows.

At this meeting, the decision was taken to release Fr. Papin from his temporary vows after his Lenten assignment because he doesn't share the spirit of the Congregation.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 720**

L 18800220

To Father Pierre Barral, MSC, at the Chezal-Benoît,  
Petite Oeuvre – Little Work.

Issoudun, February 20, 1880

Dear Father Barral,

Do not worry yourself as much as you are doing. The answer I gave to Fr. Thomas about the paper applies also to you and the other fathers. As for supervision, do whatever Fr. Lanctin wants.

Moreover, this coming Tuesday I am going to Chezal-Benoît with Fr. Piperon and everything will be arranged. Try then to get on as brothers with each other, I beseech you, and do not be continually bothered about things which could so easily be solved. I do not see anything inappropriate in what you have written to dear Fr. Deidier; it could, in fact, do you a lot of good.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 721**

L 18800224

To Father Victor Jouët, MSC, Rome.

Issoudun, February 24, 1880

Dear Father,

It is pointless, then, to rent the Spanish lodgings. I haven't had anything yet from Spain... The 29th is close. What is to be done if there is a dispersal? Ask Cardinal Nina to write immediately in our interests to the Spanish Government. For my part I shall write to the Bishop of Barcelona and to Father Morgades. It is our novices we would be sending there if it were possible.

I shall be writing at the same time to Belgium, Holland, Switzerland and England to find out if there might not be a refuge on offer for us if Spain closed its doors.

2. If you could find a kindly soul who would like to buy a little house in the country at Albano (*Italy*), I would gladly approve. As for us, we are unable to do so for the moment.
3. Yes, I got all your letters, and you should have had mine also.
4. The Chapter decided by way of experiment that each one should formulate his own private prayers. I foresee this as a disaster. We are not sufficiently trained (*educated*) to do that. Bishop de Luca should change this part.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 722**

L 18800226

To Father Victor Jouët, MSC, Rome.

Issoudun, February 26, 1880

Dear Father,

1. Many thanks for your letters and the good news you have for us. I read with keen interest the account our young men sent to us about Cardinal Nina's mass and your audience with the Pope.
2. Brother Bizeuil is a sub-deacon, and Brother Letonnelier is getting better.
3. The unfortunate Fr. Papin on the eve of his departure to preach for Lent at Moulins compromised himself with little Leon through out-of-place familiarity. He cannot remain. In any case he does not have a religious spirit. We are of the view that we should bid farewell to him after Lent... What do you think?
4. Fr. Morisseau believes that he has not as yet come to any arrangement with Daniel about the Spanish statue. He will act according to your wishes.
5. I am forwarding the unhappy news from America. You can see the abyss which the unfortunate Fr. Durin has dug by taking no notice of the advice I continually gave him when requesting him not to spend more than he was getting. What is to be done now? I don't know from what side he should be given his head... He is looking for money and we haven't any. What do you think?

6. It is quite impossible for us also to let you have the 17,000 francs (*about 52,660 euros*) which Mr. Vuillaume wants for the month of March. Try to find at least half of it.

7. I am sending on the proofs of what was decided at the Chapter about religious discipline. I think this is very useful, very worthwhile... Check it, correct, add on to it, and let me know what you think of it.

Cheerio, best wishes to everybody.  
Wholly yours, dear Fr. in C.J.

J. Chevalier, MSC.

**Article 723**

L 18800227

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 27, 1880

Dear Father,

1. I am sending you a letter from your cousins.

2. The Constitutions of the Religious of Our Lady of the Sacred Heart, Russia, seem impressive and well presented to my way to thinking. Try to bring this Society into association with ours. It is all more propitious if Mother Felicity refuses to accept anybody, and very likely waits for the new Archbishop of Bourges to close the door of her convent which would be scandalous and calamitous. You don't know a good and saintly woman who would devote herself to, and take charge of, this little Society which under different leadership would recruit quite well? Write to the good Russian sisters to find out if they might not help out.

Wholly yours, dear Father, in C.J.

J. Chevalier, MSC.

I sent off to you yesterday a chapter with the title: "On Religious Discipline".

**Article 724**

L 18800229

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 29, 1880

Dear Father,

I am sending you on a letter which is personal to you!

And the dispensation for vows of Brother Albert, has it been received? Deal with it.

Fr. Ignatius Grom has written to let me know that he is absolutely set on returning to the world. I replied to him asking him to send his request through the intermediary of the Bishop of Ogdensburg and thereafter forward at to me.

Fr. Durin has again written looking for 30,000 francs (*roughly 61,950 euros*). It is unbelievable! Let us pray to St. Joseph.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 725**

L 18800308

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 3, 1880

Dear Father,

1. I got your telegram today. What is the reason for this? Why is the Pope sending this candle?

2. And the April Annals, have you thought about it? One is taken aback; and then in Issoudun one has to offer an article come what may. This disjointedness in our Annals is not of its nature likely to make it flourish. If you cannot do everything, and I understand, fair enough! Draw up plans. Decide in advance on the articles in depth, and then entrust this article with its follow-up to Fr. Deidier for example, another to Fr. Lavialle, one to yourself, and also Fathers Guyot and Ramot if you think it opportune. You, having thought about it beforehand, will co-ordinate your contents and we can have something worthwhile which will always be available in advance. Otherwise one is using broken rods. Think about it, my good friend, think about it. Make our Annals exciting. This is most particularly important!

3. I don't know when it will be possible to send you the 8 or 9,000 francs (*24,780 or 27,879 euros*) you need to finish off your payments. Perhaps towards the end of the month. Try and be patient.

4. What are we going to do about the Watertown house? You suggest borrowing, but from whom? Through a mortgage... with all the debts we already have and the Rome house which never stops draining us (*financially*) and, then, our

other undertakings, which would lead to the certain ruin of the mother house, particularly in the bad times we are now passing through. We are on the threshold of a social storm and it cannot be ignored... May the good Lord have pity on us!

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Could you get an Apostolic Blessing for our young girls who are ending their retreat on the 18th of this month? Madame de Bonneval would like you to get for her on a lovely printed sheet of paper a Papal blessing for herself and her family through to the third generation from the hour of death, and a blessing for her niece's first Communion, Miss de Nicolai, also in writing.

When are we going to have approval for the enrolment of those at a distance? (*This refers to the archconfraternity.*) When can we distribute the membership diplomas to our archconfraternity? We are being asked about it. It's not very pleasant to keep on saying: wait!

**Article 726**

L 18800311

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 11, 1880

Dear Father,

Like yourself I am moved by the candle sent by the Pope, but why? And for what purpose? This is something your letter today does not touch on.

I approve the Scalsis' plan which you have forwarded to me, being the same as that which you sent on a little while ago. But what I do not approve of is the Cardinal Vicar's change of mind. On the first of February you wrote to me: "At last the Cardinal Vicar accepts that we must both in Issoudun and Rome have the right to enrol those elsewhere, etc." And you (*now*) state that His Eminence now only wants one centre alone: that of (*in*) Rome. This is a joke! How can it be that Issoudun, the cradle and origin of everything, etc., would no longer be significant? It is being despoiled of its essential and natural rights. This is unacceptable! It represents an outrageous act of injustice which we shall never accept and against which we shall always vehemently protest because it offends against the most sacred titles and the most just rights. If the issue has to be taken up with the Pope once more, so it will be. For two years now there is no end to lovely promises... all leading to what? I am beginning to be weary and sick of all this... Stand up for Issoudun and challenge this with all your determination. This would finish us off.

Have you received the proofs of a little work on Religious Discipline which I sent to you three weeks ago? You did not mention anything about it to me; it was accompanied by a letter. Where has Fr. Albert's release from vows gone? Ask at the Congregation of Bishops and Regulars if it would be acceptable if I had no more than the title of parish priest and Fr. Piperon that of assistant parish priest, while having the parish looked after by three or four curates. I would then retire to the Sacred Heart, but would, nevertheless, spend one or two hours at the presbytery in the afternoon to deal with any important issues, and on Sundays, if necessary, I would spend the whole day there.

Cheerio, my friend. Look after yourself. Do not become over-tired. I am aware of your situation; it is impossible. Do not worry yourself too much. What do you want? The good Lord will in the end have pity on us.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 727**

L 18800314

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 14, 1880

Dear Father,

I wrote to you two days ago expressing somewhat vehemently, perhaps, my thoughts and expectations. Nothing has changed. We cannot accept under any circumstances what is being put forward: Roman centralization after all the promises made to us... It would destroy the Association, our undertakings and the Society itself. If things were left as they should be, the Rome archconfraternity would become the centre for Rome and the whole of Italy. It seems to me that this is quite enough. Otherwise, it is suicide... the infringement of every right and a promise made many times; no, never! We shall call upon the kindness, the uprightness and fairness of Leo XIII. This baffling vendetta has become virtual persecution... I approve of your latest letter to the Cardinal Vicar which you sent on to me today. Hold tight and be firm! We cannot capitulate. Remain unyielding and do not allow yourself to be taken unawares. In the copy of the new regulations you sent me in the other letter there is mention of a ticket or an admission form which has to be given to each association on entry. This condition is an embarrassment, very much so. Why is it being brought in since in our statutes of the Association of Our Lady there is no mention of it. It is enough to write or to have one's name enrolled in the register. This is perfectly satisfactory. Try and have this required formality of the ticket done away with. One may provide it by all means, to those who ask for it, but it must not be made obligatory! Once an associate dies, God is aware of it and he shares in the fruits of the masses. What more needs to be done? Cheerio, Fr., take good care of yourself.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 728**

*To Father Victor Jouët, MSC, Rome.*

L 18800318

Issoudun, March 18, 1880  
4pm

Dear Father,

Your telegram came too late. Everything was over. Thanks for your good will. Yesterday the Pope's candle arrived (26 francs for postage!). It is quite lovely. Once again one has to ask what is the purpose of this gift? There it is anyway. If there is something which is to be recalled in connection with this gift, perhaps you could refer to it in a forthcoming issue of the *Annals*. Speaking of this last, what are you thinking of doing? I thought that you would have sent an article in depth. But there's nothing!

You do not string a word together. Why this omission, my friend? Is it because you haven't had the time? The bringing out (*of the Annals*) is important. It is only you who can successfully bring it out.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 729**

*To Father Victor Jouët, MSC, Rome.*

L 18800320

Issoudun, March 20, 1880

Dear Father,

I am sending you on new proofs of the little work on religious discipline which I have put together in keeping with what had been decided, effectively, at the Chapter. Take out and correct, as it seems to you. Its aim is to be helpful to our beloved Society, to maintain discipline and foster fervour. This little work, so it seems to me, is very worthwhile. Tell me, frankly, what you think of it. Send me all your comments.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 730**

*To Father Victor Jouët, MSC, Rome.*

L 18800322

Issoudun, March 22, 1880

Dear Father,

I wish you enjoyable, nice days and good health. Take care of yourself. Fr. Lavialle has written an article on St. Joseph. I am awaiting the proofs and I shall send them on to you. Have things ready (*for the Annals*) a month ahead. It is imperative. Start thinking about the April issue.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 731**

*To Father Victor Jouët, MSC, Rome.*

L 18800325

Issoudun, March 25, 1880

Dear Father,

1. I have just now received your letter. Yes, I appreciate the importance of Leo the XIII's candle. One can put it to good use, and I thank you.
2. I was expecting 8,000 francs (*roughly 24,780 euros*) which is still due to us from Madame Boucheron for the mass of the Our Lady of the Sacred Heart foundation at Issoudun. She was due to bring it on the feast of St. Joseph and she didn't come. I wrote to her. I hope that one day or another I can very shortly send it on to you. Be patient.
3. Madame Boucheron wants to set up another mass in perpetuity at Issoudun in honour of St. Joseph, friend of the Sacred Heart. The intentions of this new mass are very beautiful. I am forwarding the letter to you. Hold on to it. You could write an article on this topic.

4. I am sending on to you an article by Fr. Lavielle which I have only just now received. You can deal with it as you judge opportune.

5. I am so sorry about the work (*writings*) you have carried out for the Annals and which hasn't been used. It could perhaps be drawn upon later. Normally the contents of the following month must be here by the 15th of the preceding month. Without such a time table we would never meet the deadlines... So, for example, if our April Annals were not printed, it would be the 15th of the month of April before they came out. The print workers do nothing during the final days of the month, or on the first days of Easter week. As you are now aware of the need to be ready in advance, bear it in mind and prepare your articles a good month beforehand.

6. No, the directory (*on the Religious Life*) is not urgently required. I appreciate your advice. Change the text. Soften that which is harsh and give certain statements another shape.

7. I haven't seen Fr. Morisseau's reply on the issue of mass stipends. What you are asking for seems to be fair. I shall talk to him about it; he will provide you with a satisfying solution.

8. How much I regret, my friend, all you have to worry about. I would like to spare you by taking all of them on myself! I am very much one with you in heart and feeling. I understand you because you likewise understand me... courage. The Sacred Heart coming to our aid, we shall win out.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

Happy Easter to everybody.

**Article 732**

To Father Victor Jouët, MSC, Rome.

L 18800326

Issoudun, March 26, 1880

Dear Father,

1. I am sending on 5,600 francs to complete the 9,000 francs you looked for as you already received 4,000 last week. Let me know you got them.

2. What is going to become of us following the passing of laws to expel religious Congregations? Within three months. They are being offered to us for approval. It is unworkable! Our position, as well, would be more disastrous still. And, otherwise, would the Government be favourable? I doubt it! And, moreover, on what conditions? We must keep our heads, then, before the storm, and get in touch with Rome to find out what line of conduct we should follow. If the Novitiates are dispersed, which is more than likely, where are we to take ours? Barcelona? Perhaps the house which was offered to you? Find out if it is still available to us. This would be providential! The Little Work will also be displaced... Where can we put it? Would Barcelona be also here a possibility? I foresaw that we would be faced with veritable disasters. All our financial resources are exhausted. Rome has swallowed everything (*the Rome house*). We are in debt. Oh how we need to hand ourselves over to divine Providence and ask the good Lord to have pity on us, as well as appealing to Our Lady of the Sacred Heart and St. Joseph! I hope that Our Lord will not abandon us... Let us always cry out; let the difficulties come. Isn't that so? It should be like that.

3. And your Annals article does not come quickly! If we had to wait for it, what would become of the Annals? Think seriously about this publication and be helpful to it... Keep it in mind well beforehand. Here everybody is well. I have returned from the Novitiate. I am very pleased that all goes well. Brother Letonnelier has returned to his family. We shall do everything possible to see that he stays there. The new Archbishop has not yet been installed. I cannot understand the delays.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 734**

To Father Victor Jouët, MSC, Rome.

L 18800407

Issoudun, April 7, 1880

Dear Father,

I am sending on to you the requests of Fathers Ariens and Grom. They cannot get on any longer with Fr. Durin and wish to stay in America. Brother Thévant also wishes to be released from his temporary vows, and, likewise, Brother Charles whose bad attitude according to Fr. Durin makes him impossible to deal with. (*He had been in Watertown since October, 1879, and would finally leave in October, 1881.*) The Watertown house now comprises only Fr. Durin and Brother Benjamin Grom. Fr. Marie has asked to return home (*to France*), but he was requested to stay on at Watertown. We await his reply. We can foresee that within three months the French Government will break up:



1. Our Novitiate. I have given thought, then, to its transference to Barcelona and the house which was given to you. Write as quickly as possible to Mr. Morgades to find out if it is still at our disposal. Then I would go and visit it to find out if it was suitable for our purposes and carry out the appropriate adaptation. Let me have the address and let me know to whom I should address the letter. If we cannot have this house, could we get another? Get going immediately on this issue. Fr. Guyot is here at Issoudun; he has accepted, and he should benefit from it.
2. If the Petite Oeuvre is broken up I shall enter into negotiations with the new Archbishop of Bourges to have it joined to the Saint-Célestin minor seminary. Two or three of us would go to Bourges with the youngsters to look after them. The new Archbishop has not yet been inducted.
3. If we are driven from the Sacred Heart by the closure of our church, we shall take ourselves to Saint-Cyr to serve the parish. This is providential.
4. The scholastics involved can be sent to Rome.
5. I have received all the copy for the May Annals. It is excellent. I appreciate your comments on religious discipline. I shall make use of what you say (*the reference is to the little work on religious discipline, see above, passim*). Our problem has been that of living outside serious discipline... We have had superiors who have abused the motto: *Ama et fac quod vis*. Using this principle you, Fr. Vandel, Fr. Georgelin etc. have been excellent, whereas for others it has been ruinous leading to a pronounced weakness in religious observance. If we continue on this route, it will lead to a loss of vocations. We have to deal with humanity such as it is, needing the experience of firm discipline. It is only by such means that one can keep oneself in regularity and virtue. I have read the disciplinary rules of the Jesuits and Redemptorists... These are much more seriously different to what I am looking for.

We are not dealing with men confirmed in grace. We are continuously coming to grips with the demands of human nature which seeks everywhere and at all times to free itself from the yoke and take life easily. It is time to put ourselves to work, seriously so, without which we shall vegetate and never have a serious (*proper*) community.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Thank profusely on my behalf your kind students for their nice letter. Ask for the benefit of faculties for scapular and indulgence faculties for Fr. Chatelat.

J.C.

18800408X

Council Meeting, March 8, 1990

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Fr. Papin: no change.

At this meeting the situation involving Fr. Papin having again been considered, it was decided that his departure should be confirmed.

The Rhetoric year transferred to Saint-Gérand.

Given the problems which have arisen, the Rhetoric year at the Petite Oeuvre have to leave Chezal-Benoît and finish their study year at the Novitiate so that their vocation may be better assessed. Fr. Chatelard will be in charge until they finish their studies and will bring them back to St. Gérand.

Fr. Thomas is transferred to the Arles house.

Vows.

Fr. Casas and the two brothers whose temporary vows expire in May are admitted to perpetual vows.

Sub-Diaconate.

Brothers Klotz, Carrière and Hartzer are accepted for the sub-diaconate. Fr. Jouët is delegated to draw their attention to the problems created by the decrees of March 29. He is at liberty to decide on the time for their ordination.

Minor Orders: Tonsure.

Brothers Vandel, Védère, Meyer, Fora and Léopold Hartzer are accepted for minor orders, Merg and Peters to the tonsurate, Bizeuil to the diaconate.

Benjamin Grom at Watertown is accepted for the diaconate, and the priesthood when Frs. Durin and Marie judge it to be opportune.

The proposal to move from Watertown to Troy not accepted.

The Watertown priests, having drawn up a plan to move the community to Troy, the decision was taken that they should remain at Watertown and take care of the parish.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 735***To the Archbishop of Bourges diocese.*

D 18800412

Issoudun, April 12, 1880

Collections for:

Pentecost 1879	60 francs, 15
For the Assumption 1879	85 francs, 20
For All Saints 1879	103 francs, 05
Collection for Christmas 1879	108 francs, 05
For suppressed feasts 1880	30 francs
Holy Oils	36 francs
Holy Places	35 francs, 50
The Pope	370 francs
Offering for the Needy	445 francs, 55
Apostolates	60 francs
Marriage Dispensation	132 francs
Total	1,465 francs, 90

Received (*the above sum*) April 13, 1880

P. Guitone

**Article 736***To Father Victor Jouët, MSC, Rome.  
For the priests and brothers in the house.*

L 18800413

Issoudun, April 13, 1880

Dear Father and Brothers,

I warmly thank you for your good wishes marking the feast (*Easter*). This makes me happy and draws down on our beloved Society all the blessings we are in need of. Fr. Jouët and the priests of the Council do not consider, given the circumstances, it opportune to open a fund in favour of our Rome church. It is best then to postpone it as regards France. As for other countries you could, as something worthwhile, undertake it. So far as the Annals is concerned, I would only exclude the last sentence: today we open, etc. Everything else remains.

Your article (*Jouët's*) is very good, a hundred times better than that of Fr. Lavialle. Start thinking now about the June article. It must be forwarded in advance. I also leave in the footnotes (*nota*). I am of the opinion that this article, taken as a whole, will bring much pleasure and do good.

2. I sent you Madame Boucheron's letter setting up a daily mass in perpetuity at Issoudun in honour of St. Joseph with the gracious intentions you are aware of. Say a word about it in the forthcoming Annals.
3. We sent our eight Rhetoric students from the Petite Oeuvre to Saint-Gérard yesterday, not to commence immediately their Novitiate but to provide leisure time for them, while continuing their studies, so that they can give closer concentration to the religious life and be in a position within a few months to pursue their vocation with some awareness of its significance. This could be subject-matter for the forthcoming newsletter from the Petite Oeuvre. Think about it.
4. Fr. Bontemps from Niort has at last decided to enter the Novitiate at the end of this month. The Bishop of Poitiers has finally agreed. I was pleased to read in the Universe that he preached on Saturday in your church. That is very good. Try to get a copy of his sermon.
5. Fr. Papin has at last been sent away from the Society.
6. Fr. Thomas was with Fr. Barral, creating an unhealthy atmosphere at the Petite Oeuvre. Here is part of the reason why we also sent the students to Saint-Gérard (*see 3 above*). As for Thomas himself, we have sent him to the Arles house. I can well believe that he will create more problems for us!
7. As regards the archconfraternity's activities and the enrolment of those at a distance, what's happening? It is truly disgraceful. For a year we have been requested to provide affiliation diplomas; finally we are left in the lurch. Hurry up with an answer in keeping with what we have so many times been promised. In this present set-up we are heading towards discredit and collapse. Insta opportune et importune. Something promised, something owed.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 737***To Father Victor Jouët, MSC, Rome.*

L 18800415

Issoudun, April 15, 1880

Dear Father,

I hadn't yet received the talk (*that by the Bishop of Poitiers, see letter 736*) when you sent me your telegram. Only this morning am I in receipt of your letter enclosing it. I took it to the printers straightaway. Everything was held up to print it this evening. Six copies as you requested will be sent to you. All those you have put forward will be called to vows and to orders. Within a few days I shall send you the printed profession ceremonial. It is on the Gospel side (*in church*) that Clement XIII is shown. I received your proofs for May (*the Annals*).

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 738***To Father Victor Jouët, MSC, Rome.*

L 18800423

Issoudun, April 13, 1880

Dear Father,

I am commissioned to inform you that Fr. Casas, Brothers Klotz and Hartzler are accepted for perpetual vows. You will favour them by letting them become aware of the problems affecting Congregations at the present time so that they will not pronounce their vows without being aware of the circumstances. We decided in Council to provide this advice.

You can put forward Brothers Klotz, Carrière and Hartzler for the subdiaconate, Brothers Vandell, Védère, Meyer, Fora and L. Hartzler to minor orders, and Brothers Merg (*Émile*) and Peeters (*Henri*) to tonsure only. We shall consider later the minor orders.

The threat of the events pressing upon us led to our making a vow to St. Joseph, friend of the Sacred Heart, here is the thrust of it:

1. If we are safeguarded from disasters, that is to say if our basilica and house are not taken from us and ransacked, we shall do all in our power to crown the statue in our church and we shall engage ourselves to do our utmost to spread the cult of St. Joseph.

2. We commit ourselves as of now to recite each day, morning, noon, night, the "Remember You" to St. Joseph after that to Our Lady of the Sacred Heart, and this in each house; to celebrate each Wednesday the community mass at St. Joseph's altar if the community has one, and then to celebrate, and have celebrated, with as much solemnity as possible, the feasts of St. Joseph. You will, Father, see to it that these devotional practices are carried out in our dear Roman house.

We were greatly interested on reading about your audience with Leo XIII and Cardinal Pie's homily (*delivered in the Church of Our Lady of the Sacred Heart, Piazza Navona, April 10, 1880. The Cardinal, Bishop of Poitiers since 1849, was to die a month later, May 1880. For the ceremony of the coronation of Our Lady of the Sacred Heart, Issoudun, September 8, 1869, the future Cardinal Pie preached a memorable homily, see Annals, November 1869, p.282-298*).

Pray especially for us at this time so that we do not fail in our task during the dark days about to come upon us. The hostile press more and more inflames the hot-headed. Only a miracle can hold back France from the horrors attending a revolution.

Please accept my good wishes in the Sacred Heart.

Ch. Piperon, MisduSC.

*Chevalier adds:*

PS: On Tuesday next Archbishop Marchal will be solemnly installed in the Cathedral (*Bourges*). There will be no celebration for outsiders (*the faithful*). I cannot attend the reception since on Tuesday, as I have written to you, I must go to Paris for a meeting of all Superior Generals to discuss and agree on a common course of action. I shall let you know about it. I am forwarding 2,000 francs to you, of which 1,500 francs is for the upkeep of the young students and 500 francs are stipends for the masses Fr. Morisseau sent on to you... The safe is empty. It will be very difficult to provide masses all the time at 2 francs for your two sacristan priests (*not doing pastoral work outside the house; 2,000 francs, roughly 6,190 euros; 2 francs, roughly 6 euros*). Only for 1 franc, and 1 franc 50 if the latter is possible. This is about all we can promise in these difficult times.

Fr. Bontemps has at last arrived in Issoudun. He leaves on Monday next for the Novitiate. What a candidate to treasure! (*He would become the first Superior of the Gilbert Island Missions.*) The curate at Selles-sur-Cher, an excellent priest, is due to

enter the Novitiate on Trinity Sunday. (*Chevalier is writing about Louis Couppé, the future Apostolic Vicar; Bishop of New Britain.*) These are marvellous vocations.

Gagnault has just written a vicious article against religious Congregations. (*An editorial in the Echo, newspaper, Issoudun, see below.*) I shall shortly forward the reply. Next week you will be getting 12 copies of our ceremonial for the taking of the habit and for profession. You will make use of it. Cardinal Pie's homily sparkled like gold. Oh, how well you have done getting him to preach in our church. Try to get the other French cardinals and bishops to do the same when they come to Rome. Try to get hold of Cardinal Bertolini. (*1813-1887, Prefect of the Congregation of Rites, unsympathetic to the MSCs since he was very close to certain members of the contentious Rome archconfraternity of Our Lady of the Sacred Heart.*)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18800425X

Council Meeting, April 25, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

At this meeting the recommendations relating to Fr. Didier, parish priest of Notre Dame de Villards, near Modane, Savoy, and those gathered about Fr. Couppé, curate at Selles-sur-Cher, were considered. Everything being satisfactory, both priests were accepted as postulants.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 739**

L 18800429

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 24, 1800

Dear Father,

I have just returned from the Paris meeting (*of Superior Generals*). Everything went very well. There was full agreement on asking nothing in the way of authorization from the government. I went to see Monsignor Tonti at the Nunciature who complained that you hadn't answered his letter. Fr. Piperon was asked to write to you about air currents to be set up underneath the Church of St. James of the Spanish. The Council has approved this for quite some time. Set about this work together with what you refer to in today's letter and to which Mr. Vuillaume refers. Since it is needed, it has to be done.

With regard to Spain, how can we set up a foundation project there since we have no members? You say that we have decided on a Spanish foundation as superseding all others, and that is true. But what foundation have we made in the meantime? None, as you are well aware, excepting that of Rome. At this present time, if the revolution gets rid of us, we are then very much forced to look elsewhere for a place of refuge. Providence, then, will have something to say about this. But if we are left alone in France, it will for the time being be impossible for us to go into Spain. I shall go to Barcelona only if a house is offered to us. Then I shall consider the cost of improvements and purchases arising from taking possession. Without the security of a refuge, what would I be doing in Spain? We look forward to Mr. Morgades' reply. Mr. Sans only offers me temporary hospitality. You say that we must begin by wanting a foundation and going on from there to make a decision. But the foundation is sought, you know that... It will happen when we can do so. But there must be the likelihood, with the presence of members, and serious minded ones at that. We must not repeat the sad American story. (*Watertown events, vicissitudes.*)

To ordain with a dismissorial letter, if that is possible, is best. As for patrimony, since those in Rome do not have any, the question is solved. You should have received the 2,000 francs (*about 6,190 euros*) I sent you.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 740**

L 1880430

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 30, 1880

Dear Father,

I am, as you requested, replying to your letter by return of post.

The Council went back on its earlier decision on the understanding that there was no necessity to receive at the same time both tonsure and minor orders. But I understand now, having already informed the Cardinal Vicar, one cannot any longer withdraw. There is, accordingly, nothing wrong in putting forward your young men both for tonsure and the two minor orders. You may do so. I got the Bishop of Poitiers' homily. Many thanks.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 741**

*To Mr. Gaignault, Editor of the Issoudun Echo (des Marchés).*

D 18800501

*Undated, most probably  
May 1, 1880*

LETTER TO THE EDITOR

Dear Editor,

With your leading article on Sunday last, the guardians of Issoudun were deeply taken aback. You have made us become accustomed, especially latterly, to a more frank, cut and dried approach. You are on a withdrawal course which could be disastrous for you and makes us worry. Without doubt you are a prey to fear, and before the presence of the advancing enemy, a threat on his lips, you do not hesitate to safeguard the pre-eminent status you have achieved. It was not, then, at all necessary to blow the trumpet so loudly. Who compelled you to do that? The politics of the balance of power which you appear to take on will have the disquieting impact of pleasing nobody. Our enemies will not believe in your sincerity and your friends will disengage from you. If you wish to fight on level ground, do so straightforwardly and without being devious. Leave aside dubious principles, those regrettable concessions which have left us in jeopardy.

Having condemned somewhat energetically in your issue of April 4 last the measures considered by you to be arbitrary, high-handed, illiberal, harassing, unfair, inconsistent, illegal, dangerous, condemned by all impartial papers, etc., etc., you yourself give it to be understood that you are about to share with them your complete approval. On what grounds do you argue your cause in order to justify this volte face? You provide none. Have you the power to change what is the essence of things, making error become true and what is good evil? One is drawn to think so. For you the justice of an issue will now depend on some court. It will suffice for you if the supporters are sufficient and you will accept the situation without more ado. You are henceforth on the side of those who maintain that force must always win out over right. It is not acceptable, Sir, for a man of serious purpose who has self-regard, to contradict himself in this way, giving himself such a short dead-line. You go on to prejudge the issue: "If the Senate," you say, "on its return does not accept the projected appeal and accordingly acknowledges the legality of the decrees (*those of March 29*), we shall approve the policy which is being chosen, and in the name of the law we shall protest against the inappropriate resistance which is being organized."

Some days ago you were saying exactly the contrary, looking upon the government as blind... You raged against it in every way as "...undertaking in this way a campaign of pit-falls, its decrees illegal, being in abeyance before an unfortunate line of thought, and it was on the way towards creating a powerful and unbeatable opposition..."

If the Senate, under the impression that its challenge wasn't worthwhile, or overcome by fear, sanctioned through its silence, or by voting, votes which violated the most sacred and inalienable rights, this could, in your view, lead us all to draw the conclusion that those conclusions were irreformable and wisdom was on its (*the Senate's*) side. It would, therefore, be acceptable to an ultra-radical Assembly to revive the proscribing legislation of (18)93, confiscating property, sending worthy citizens to exile or the scaffold. If a compliant Senate approved these outrages then, according to your principles (*outlook*), you must "acknowledge the position it has taken up and in the name of the law remonstrate against the inappropriate resistance of the victims...". There you have, my dear Editor, the logical conclusion which follows from your teaching.

"We shall be supportive," you again add, "of those who compel the Congregations to obey the law and seek that authority which is a pre-requirement for them to exist legally." What a peculiar word, that of order, you would appear to have welcomed, Sir, since April 4, in order to change so radically your way of proceeding. This is what you wrote at that time: "For the moment the authorization, which the Congregations are looking for, would be granted to them by law, they cannot be in doubt about the outcome of their request. The Chamber would reject it and it would be futile to try and make things advantageous for themselves by acknowledging the legality of the decrees. They would then, having had recourse no doubt to the courts at what would be considered an opportune moment, await the verdict. They (*the Congregations*) find themselves, for the rest, agreeing on this issue with the consultative committee, one of whose members, Mr. Delsol, yesterday presented a clarifying summing-up of the jurisprudence and legislation." Is it possible, Sir, to come up with a reputation as hurtful as this? What confidence can you expect from your readers?

You attribute to Catholics attitudes unbecoming to their honesty and which provokes their religious faith. Here are your words: "The Jesuits (that is to say good Catholics as you acknowledge elsewhere), are able characters, elusively write in all imaginable casuistry, not in the least shy to turn the law to their advantage when they cannot challenge it. They are aware of and know how to put into practice the famous Italian proverb - 'He who made the law knows how to dodge it'; certainly they will use it advantageously." That quotation from a foreign language, from which you leave out the first word, proves without a doubt that your articles consist of cuttings taken from here and there in different papers. I challenge you to choose better sources. Disillusion yourself, Sir, the Jesuits no more than Catholics do not have recourse to trickery, subterfuge, deceit. They are of Christ's school, not that of Machiavelli's. They seek to use their rights to challenge to high heavens what is high-handed and unfair.

What were you thinking of on the 4th of April with respect to that group of citizens which you so gratuitously now attack? It would be good to know. Let us recall your words: "The expelling of the Jesuits, on the supposition that this will come about,

will not rid the government of the formidable adversary which it most fears since this opponent, as the 'Mot l'Ordre' (*document*) rightly notes, is not the Jesuit Congregation but the 'Catholic spirit' which radicals refer to as clerical but is no other than the religious spirit... This campaign is no more than a vexatious harassment damaging to the Republic. All the conservative newspapers are unanimous in laying the blame here."

What has so quickly changed your opinion? What has gone on in your office? What sort of pressures have you undergone? Shaking off your former self "following your fall on the Damascus road" you advise the government to become victorious "by greatly developing State education, perfecting all their schemes, engaging the best teachers, and going on to spread among the younger generation those truths and moral principles such that no-one can surpass the State in presenting before learned people and decent, patriotic, citizens. The Congregations and their spirit (outlook) will soon have disappeared, swept away by the powerful forces of liberty and progress". What is going to happen then to "their unshakeable sense of superiority" which you justly acknowledged on April 4, and which was attributed to them by their most hostile opponents in the latter Senate debates? Do not worry in the least because their striking successes of the past and present will assure those of the future. Your wish to see "religious Congregations and the Congregation spirit" disappear will not be granted. They will be there as long as the world lasts since they have the promise (*assurance*) of immortality. Their role is to spread the light of science and truth. If through some misfortune your irreligious expectations were fulfilled, society would soon be in the grip of the most unchained forces. Religion is as much needed by man as the bread which nourishes him. It brings order (*control*) to his conscience; it brings solidity to the family and it is the foundation of good government. There, and with it, you have the foundation stone and anchoring basis of any moral structure. Woe betide him who rejects it.

I cannot, in conclusion, Sir, hold myself back from saying to you that you abuse in the most amazing manner the trust shown to you by the Sacred Heart (the MSC Issoudun community). I appreciate these gentlemen's patience. This Congregation, which over 15 years has helped you to live and prosper, deserves more recognition and was entitled to a better way of behaving towards it on your part. You have then acted perversely.

**Article 742**

L 18800506

To Father Victor Jouët, MSC, Rome.

Issoudun, May 6, 1880

Dear Father,

I received the release from vows of Fathers Ariens and Grom. The expression "blind obedience" must, obviously, always be understood with the meaning it has in the Constitutions. Add the corrective which you mention if you consider it helpful. Nothing better. If you think that it might be necessary to submit this intimate, private, particular, ceremonial for Rome's approval... do so. I believe, and continue to believe, that the approval of Bourges is sufficient in this respect. Take advice and do whatever is suggested. I am amazed that you haven't yet informed me that the 1,500 francs (*about 4,640 euros*) which I sent to you by registered post 15 days ago, haven't yet arrived. And the contributions for the forthcoming Annals, could you consider letting us have them? They should have been already sent on. The sermon by the Archbishop of Poitiers should be included, but what else besides that? I again appeal to you to be always a month ahead. Take care to ensure this. It is imperative.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 743**

L 18800507

To Father Victor Jouët, MSC, Rome.

Issoudun, May 7, 1880

Dear Father,

Your letter came this morning and the Invito sacro from the Cardinal Vicar. It is wonderful. Yes, there is in it so much to rid oneself of boredom and worry. Send this remarkable item to all the Catholic papers and weekly religious magazines: it can only serve to have a very good impact at the present time. I was delighted to read the talk given to our young professed students by the Cardinal Vicar. May the Lord be praised! If you think so, present our little ceremonial for approval, having first translated it into Latin and corrected it where you thought fit. Our young men in the Novitiate are delighted with the ceremonial which has greatly impressed them.

Cheerio, Father.

Thank especially for me the Cardinal Vicar and our good students for their kind letters.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 744**

L 18800524

To Father Victor Jouët, MSC, Rome.

Issoudun, May 24, 1880

Dear Father,

Your communication on the death of Archbishop Pie came too late (*for the Annals*). What I put in isn't as good. You can see for yourself. I am sending you a copy. Already have in mind the July Annals. It is on June 29 that we are due to be scattered (*from religious houses*). Have you heard anything from Spain? I have heard nothing. We shall arrive at this fatal juncture without knowing what is going to happen. I dread it all. If we cannot be given a place of refuge in Barcelona, look elsewhere. Time is short... here nothing new. What are we going to do with the scholastics, novices, pupils at the Petite Oeuvre? A great concern...

Cheerio, wholly yours, dear friend in C.J.

J. Chevalier, MSC.

**Article 745**

L 18800525

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, May 25, 1880

Your Grace,

The little Society of Missionaries of the Sacred Heart of Jesus belongs to your diocese. Its cradle is at Issoudun and its first members are from the Berry. We are auxiliary priests in dependence on your jurisdiction. The Archbishops of Bourges have always been fatherly and our first Superiors. Besides, we are pleased, Your Grace, to look upon you as our head; we are pleased to place ourselves under your paternal protection. You will be, Your Grace, our guide, our support, our Father. We shall always be pleased to have recourse to your enlightenment and advice. Our pleasure and our conviction will be that of doing nothing by ourselves, but rather to follow in every way Your Grace's promptings. It has necessarily to be so since our Congregation, Your Grace, is also yours; and your work is our work. As well, our joys, we would dare to hope, are yours, and our trials yours. Such feelings have always, Your Grace, been ours. Circumstances did not allow us to express them earlier to Your Grace. We are happy to place them in your fatherly heart today.

For some time we have been waiting for an opportune moment such as this to consider with Your Grace the problems which have arisen and to request that you kindly commend the procedures we should follow when faced with the events which are about to break on us. In law, after the Holy Father, you are our first authority, our natural protector and advisor. Accordingly we wait expectantly on your kindness. If the decrees of March 29 are carried out, Your Grace, how are we to act?

1. In the event of a visit by the representatives of the powers that be and being served notice, could we say in the first place that we are not religious but diocesan priests? (*The Archbishop on reading this wrote in his own hand: One must not say "We are not religious, but rather we are diocesan missionaries of the Sacred Heart, so called as the ordinance of the diocese has it."*) And might Your Grace associate with the diocese those of us who are not here yet? (*The answer is: Yes.*) We would leave aside all religious habit apparel and wear the dress of the diocesan clergy (*The Archbishop: All change of costume is acceptable and could become a necessity.*)
2. In the event of dispersal, could I have a presbytery? And curates or administrator priests of the parish of the Sacred Heart, if expelled, could be appointed by Your Grace! (*The Archbishop: Yes, provided that the number does not exceed what is needed for the normal service of the parish.*) You are aware, Your Grace, that the diocesan authorities in 1872, in order to promote greater unity of administration, and make greater spiritual resources available to the town of Issoudun, graciously asked us to take charge of the parish.
3. In the event that the government came to close the basilica of the Sacred Heart as the community's chapel, could we not keep it, Your Grace, as a chapel of ease, all the more needed in a town of 15,000 people where there would be only one church? (*The Archbishop replied that: It would be very appropriate to look for this without any certainty of succeeding.*) This project is all the more valid in that our basilica is at a distance from the parish church and situated in an area deprived of pastoral availability. Your Grace could appoint to its ministry those of my confrères whom he would appoint as if diocesan priests (*The Archbishop, not surprisingly, answered in the affirmative.*)
4. If this plan does not work out, could not, Your Grace, take out a lease on the Sacred Heart house which belongs to me, together with what goes with it, in order to place there wholly diocesan missionaries who would be none other than our confrères. The church would remain open and continue to accept the great number of pilgrims from all parts who visit the Our Lady of the Sacred Heart shrine? (*The Archbishop agreed: It would be, I believe, the best solution.*)
5. If there is urgency about my confrères needing to be seen, in the eyes of the government, as genuinely priests of your diocese, could not Your Grace provide them with the titles of parish priests or curates from the Issoudun neighbourhood such as: Chouday, Saint Georges, Diou, Chery and the Vicariates of Reuilly and Lury? We would leave the remuneration with the parish priests who serve these places. (*The Archbishop thought this suggestion impractical because of the requirement of residential, continuous presence for the diocesan clergy.*)
6. If none of these proposals above worked out, would it not be possible to go singly into certain residences with the title of chaplain, tutor, or better still, being completely available to Your Grace, in which case it would be appropriate to disengage from the common life and modify the demands of the vows. (*The Archbishop replied that in such an extreme*

situation, he would not greatly favour taking refuge in particular houses unless it was absolutely necessary. It would be so much better to go to parishes where one could follow the Rule and come together sometimes in twos or threes.)

The Petite Oeuvre of the Sacred Heart.

1. If our apostolic school, made up of picked candidates, cannot remain at Chezal-Benoît in the circumstances which presently hold, would it be possible, Your Grace, to make this undertaking, without moving it from its location, making it either an annex of your minor seminary or a diocesan clerical college? (*The Archbishop was not enthusiastic. He thought it would be more problematic to take the school to Issoudun then to leave it at Chezal-Benoît where it might be overlooked. As far as he was concerned he had no plan at the present time for Chezal-Benoît, and in any event he had decided to give the Petite Oeuvre serious consideration.*)

2. If this hypothesis (*the foregoing*) is impractical, could we not, with Your Grace's approval, bring the boys together at the Saint-Célestin minor seminary in separate quarters under the supervision of two or three of my colleagues? The youngsters would share in common with the seminarians the teaching, dining-room, chapel and even the dormitory if that was necessary (*This last suggestion was considered impractical by the Archbishop; he also queried Chevalier's suggestion about associating the Petite Oeuvre with the independent-like secondary school in Issoudun, querying whether it was authorized and if not there could be no amalgamation.*)

Our Scholastics and Novices.

We have, Your Grace, several scholastics at Issoudun, Chezal-Benoît, Saint-Gérard-le-Puy, where we have our Novitiate. The putting into effect of the March 29 decrees will either lead to the dismissal of these young men or their conscription as soldiers if they are of age and other conditions are met.

To save them from the storm, (a) we would humbly ask Your Grace if, in the event that the Petite Oeuvre remained at Chezal-Benoît, attached either to the minor seminary or the diocesan college, we might not bring the students there and if you would be kind enough to accept them as ecclesiastical students? (*The Archbishop was not agreeable because, in the first place, there was no suitable building, and besides he did not think that Chevalier's suggestion could be kept secret, and, once known, it would compromise the major seminary in the eyes of the government.*)

It is, then, with the utmost confidence, Your Grace, that we submit these issues to the kindness and wise counsel of Your Grace.

Please accept, Your Grace, my respectful good wishes in C.J.

J. Chevalier, MSC.

18800602X

Council Meeting, June 2, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

600 francs for the upkeep of the Novices.

It was decided that no more than 600 francs would be provided towards the yearly upkeep of each Rhetoric student at Saint-Gérard before they go to the Novitiate.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 746**

L 18800603

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 3, 1880

Dear Father,

I am sending you on 1,500 francs for your last term. (*Roughly 4,640 euros.*) There is no lack of will in coming to your aid... I would like to have much more for you. Times are not good, financially.

I do not know what we can do about our novices. If we cannot find a place for them in Spain or Switzerland, could you take them? There are twelve of them. Do you have to hand a devoted religious, versed in spirituality, a man of interior depth, wholly given to God who could train them, likewise Fr. Ramot (*Novice Master*) and his assistant at the same time? Such a one would contribute an estimable service to our Society. It doesn't matter what order he came from provided he is saintly and able to train our candidates.

Then how would you go about separating them (*the novices*) from the scholastics – is contact not to be feared? Could you meet the cost of 600 or 700 francs a year (*1,850 – 2,165 euros*) if that is possible? If we are scattered I don't know what we are going to do for a living. An idle question? Providence, happily, is always there!

2. You are aware that Fr. Durin's Petite Oeuvre of the Sacred Heart has been broken up. No more than 3 pupils are paying. There is nothing objectionable in your asking a blessing for these 3 youngsters.



Fr. Durin is presently all excited about the Watertown minor seminary, pestering us with his letters, demanding that we send somebody to him, and that we commit ourselves to the upkeep of the house and make over immediately a sum of 4,000 francs (*roughly 12,390 euros*) to purchase ground... Poor light-headed man! Where can we find personnel? How can we come by the money? Then who will be found to take charge?

Fr. Marie doesn't want to stay in America. He wants to return in October at the latest and find a permanent posting in our Congregation, that is to say, preach to and confess everyone, in the absence of which he would, so he says, prefer to leave. What do you think? The new Archbishop treats us the same as the other religious in his diocese. Up to now I haven't noticed any special regard for us. Ah! What have we not lost with the demise of Archbishop de la Tour d'Auvergne! Yes, we would gladly accept a saintly body (*context unclear; a preacher? another group? Jouët's letter is not extant to clarify matters*), but it is imperative to make a wise choice, be well known, and able to stir up devotion and draw pilgrims. Do your best! Make it your aim that we can enrol those at a distance (*in the archconfraternity*). It is imperative since, otherwise, the work is seriously impaired. A mother, a wife, etc. comes to Issoudun and is not allowed to enrol her husband or children. This is not acceptable! And names cannot be sent to us from outside Issoudun. It is the death of zeal, and the devotion! What thorns are worse than the Angelini and the Scalsi! When will you be free of them?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

My regards to all.

18800604X

Council Meeting, June 4, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

Fr. Thomas accepted for the Novitiate.

Fr. Thomas, parish priest of Villeneuve, Limoges diocese, is admitted to postulancy following good recommendations on his behalf.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 747**

L 18800609

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 9, 1880

Dear Father,

I received both your letters. Many thanks. Our confrères are of the view that we should take advantage of the Barcelona offer and do what Fr. Sans has recommended to you. Ask the Holy Father or the Cardinal Vicar to write to the Bishop commending us to his good will. Act straightaway so that the matter can be expeditiously brought to a head.

For the past three or four years the white Presentation Sisters of Tours have been in Barcelona. The Superioress to whom I gave first communion when I was a curate in Châtillon, had come to know, inexplicably to me, that we were about to establish ourselves in Barcelona. She wrote to me offering me the chaplaincy and prepared to help in every way with our foundation. This is providential.

Fr. Casas and Brother Fora are getting on well together. We could send Fr. Navarre as Superior. You would look after the annals. As soon as the matter is agreed on I shall immediately leave for Barcelona to take over the house. Get going as quickly as possible. We shall see about a Novitiate in Rome. Keep in mind also a Novice Master. Many thanks. Yes, our Rome house will be very useful to us.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Ricardo Fora, from Port-Mahon, Balearic Isles, would be ordained to the priesthood at Barcelona, December 23, 1883. After a long illness he died at Issoudun, February 23, 1887, aged 27.*

18800620X

Council Meeting, June 20, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Guyot, Piperon.

Brother Bizeuil was accepted for the priesthood, Brother Carrière from the Rome house for the diaconate, and Brother Letonnellier for the sub-diaconate.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 748**

L 18800620

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 20, 1880

Dear Father,

I received the proofs for the Annals, the copy of Cardinal Nina's letter and your reply. Many thanks.

1. I haven't kept the copy of our questionnaire which you presented to the Holy Father. Would you be good enough to send on a copy straightaway.
2. As soon as you have received the official reply from the Bishop of Barcelona, send it on to me straightaway. The Superior of the sisters about whom I wrote to you went to see the house. It would be suitable, she says, for two or three confrères, but if we intend it for a larger number it will need a considerable outlay to modify it. This kind sister is totally available to help us. I don't know what to say in reply. If the government forces us to send away our scholastics and novices, we would send on to you the scholastics, 12 or 15 in number, most likely accompanied by Fathers Deidier and Chatelat. And the novices, 12 or so in number, would be taken to Barcelona with Fathers Ramot and Navarre. Fr. Miniot would stay on at Saint-Gérard to look after the house as one of the owners. If things work out at Barcelona, you will most likely have to go there for some days to deal with the issues. It would be marvellous if you could get a more suitable house without financial liability from the Bishop. If not, you can take over Mr. Morgades' house for our purposes after it has been granted to us by a solicitor's decree. At this critical time, I cannot contemplate leaving France.
3. The members of the Council agreed to the priestly ordination of Brother Bizeuil on the 29th of this month. Do you agree? The case of Brother Letonnellier was debated. Given the situation, three of the Council members were of the view that he should be recommended as soon as possible for the sub-diaconate in the expectation that ordination would be good for him. Then on becoming a priest, and the outcome is not satisfactory, one can request for his release from vows and be could disengage without embarrassment. His morals are commendable; only character defects are levelled at him. Are you in favour of his ordination to the sub-diaconate? Reply straightaway.
4. Mr. Vuillaume is looking for 15,000 francs (*roughly 46,460 euros*) by the 15th of August. You will understand that together with our other expenses and the tragic events about to take place, it is wholly impossible to find this amount of money for you. You must, then, either pay the interest to the workers or find the money by some other way apart from us.
5. Archbishop Marchal of Bourges came on pilgrimage to Issoudun on Friday last. He didn't leave until Saturday afternoon. He was very kind, very committed, twice preaching in the chapel. He said some wonderful things about Our Lady of the Sacred Heart. I spoke to him about the events overtaking us, about our situation and the measures to be undertaken in regard to us here and at the Petite Oeuvre. He was at Chezal-Benoît on Thursday, and is available in every way in order to be of help to us. He accepted that I should rent our Sacred Heart house to him, its enclosure, the basilica, for 10,000 francs (*about 30,970 euros*) per annum to prevent, if needed, the chapel from being closed, etc. He would, in government eyes, be safeguarding it for diocesan missionary priests, etc. He appears ready to intervene on our behalf in order, despite everything, to save us from shipwreck. May the Lord be praised!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 749**

L 18800621

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 21, 1880

Dear Father,

1. Fr. Guyot is still here. Willingly we accept Brother Carrière for the diaconate. You may, then, ordain him when you think fit.
2. I am forwarding 300 masses (*stipends*). Deal with them.
3. I am so happy to gather that Bishop de Luca is restored to health. Extend him my deep regard and gratitude.
4. The Spanish issue becomes confusing. It appears that the government does not wish to accept French religious. Today's Universe, June 21, says so explicitly. I shall send to you this correspondence which may have escaped your attention. What is to be done? There is little time left. Try and see Cardinal Nina again so that he could intervene in our favour with the Spanish Ambassador to support our interests with his government. Without such help, what is going to become of us? I haven't yet had any reply from the Bishop of Barcelona. Do something about it, and if you have to go to Spain, do so.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 750***To Father Victor Jouët, MSC, Rome.*

L 18800626

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Issoudun, June 26, 1880

Dear Father,

I received your letter confirming the hope put in our way by Fr. de Sans. For my part, I haven't had anything and if our young men are expelled on the 29th where can they be placed? What can be done about it?

In the event that it becomes necessary to leave Saint-Gérand or take action against the aggressors, simply sign this sheet of stamped paper where it is pencilled, and we shall try to enlist the power of attorney.

Wholly yours in C.J.  
J. Chevalier, MSC.

**Article 751***To Father Victor Jouët, MSC, Rome.*

L 18800628

Issoudun, June 28, 1880

Dear Father,

1. I have heard nothing positive yet from Spain and tomorrow is the 29th. What is to be done? Should we send our young men anyway if they are uprooted?
2. The Bishop of Roermond (*Holland*) is looking for a haven if it's needed. Should we send to Holland our young men from that country together with those from Alsace under the care of one or two of our priests? And send our scholastics to you in Rome?
3. I am forwarding the 1,500 francs (*roughly 4,640 euros*) which you requested for the three months and in addition 600 francs for the 300 masses I sent on to you.
4. I thank you for charging interest on the money due to the Roman workers and on the 3,000 francs for the Pope.
5. If the persecution pursues its course and our chapel is shut, our relations with our associations forbidden, can we really keep on paying for the upkeep of our young men and forwarding mass offerings to you? I don't know. Let us pray and have prayers said. The new Archbishop lets it be understood that he is kindly disposed to us. I collaborated with him to avoid the impact of the persecution, prevent dispersal, and keep our chapel open to the public.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 752***To Father Victor Jouët, MSC, Rome.*

L 18800629

Issoudun, June 29, 1880

Dear Father,

I have had nothing yet from Spain and tomorrow a.m. the laws take effect. I am sending on to you the book entitled: "Memorandum for the defence of Religious Congregations". Our Congregation is very well featured in it, p.336. Read it and let me know what you think of it. Changes, if necessary, can be made to the next edition.

Cheerio. Wholly yours in C.J.  
Let us keep on praying.

J. Chevalier, MSC.

**Article 753***For the Issoudun Police Commissioner.*

D 18800630

*The title apart, the following text was not written by Chevalier, but it became looked upon as his. It carries no date either. It was most likely written towards the end of June to coincide with the expulsion decrees.*

Protest document presented to the Police Commissioner coinciding with the expulsion (*of Religious*) from Issoudun.

Sir,

You come here to expel the religious; there aren't any. All who live this house are diocesan priests incorporated in the Archdiocese of Bourges whose status is endorsed by His Grace the Archbishop of this diocese.

The proof of my assertion (*above*) is verified in the letter of incorporation and the bestowal of authority by the Archbishop, and of which you should become aware before proceeding any further. We are all here at his request and in dependence on him and we cannot leave this house without his permission. Since you persist in your resolve, I submit to you before M... who are witnesses that I object, so far as it is in my power, both personally and in the name of His Grace Marchal, our Archbishop, to whom I shall report on this matter. I am submitting to you that I shall uphold my rights in my capacity as guardian of this house. I also protest on behalf of the domicile right which you transgress, as well as in the name of that freedom which the law guarantees to every French citizen of experiencing without threat his domicile, and in the name, as well, of all the other rights which you crush under foot. I make known to you that I shall not leave this house other than by being forcibly expelled. I appeal to you and request you to include this protest in the expulsion file.

**Article 754**

L 18800702

*To Father Victor Jouët, MSC, Rome.*

*Undated, possibly early July/August, 1880*  
Friday

Dear Father,

I received just now your telegram. Take all the time you need. Look after yourself. Build yourself up. Don't make yourself ill. I am sending you on a proof of the Diploma to correct. Fr. Postal is very ill. The Vicar General, Fr. Marchal (*the Archbishop's brother, later to become his Auxiliary Bishop*) was very pleased with the price for Chezal-Benoît.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 755**

L 18800704

Dear Fr. Jouët,

I haven't heard anything yet from Spain. Saint-Gérard is not yet affected. Our young men will not move as long as they are left alone. If there is to be expulsion, you will be informed immediately. I doubt if any more than 10 or 12 (*scholastics*) will be sent to you. The status quo, then, remains the same at the moment.

With regard to Spain, go there if you think your presence might expedite matters. I think this is the best thing to do. You will provide yourself with a letter for the government from Cardinal Nina signed by the Ambassador. This would be wise since in this way we are in a position to be taken seriously. Go straightaway if it's possible for you. I sent you the letter from the Sister Superior in Barcelona where you can read for yourself about the sorry condition of the house being offered to us. Perhaps while on the spot you might get a more suitable house from the Bishop or one of those gentlemen. Here we are undisturbed. We had an alert on July 2; you will read about it in the Universe.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

As for the forthcoming issue of the Annals – are you thinking about it?

**Article 756**

L 18800707

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, July 7, 1880

Different procedures to be adopted in the case of expulsion.

Your Grace,

I thank Your Grace for the letter you kindly wrote to me. I shall follow faithfully its advice. I have five curates at the presbytery, only two of whom have their authorization documents. Would it not be wise if the other three had the documents also so that they could be presented to the authorities if requested? Father Piperon will provide the secretariat (*Bishop's office*) with their names. I should like to ask Your Grace if, as before, Your Grace would be kind enough to provide certificates for ecclesiastical students to our young religious in Rome or elsewhere?

In the event of expulsion from France for our novices, we have the assurance of a haven in Barcelona about which I have spoken to Your Grace. The Holy Father has, through the intermediary of Cardinal Nina, written a supportive letter not only to the Bishop of Barcelona but, as well, to the Spanish government asking that we be received within the kingdom. Pope Leo XIII asked me to forward a request to the Ministry of Favours and Justice in Madrid officially stamped by you, Your Grace. Permit me to enclose the envelope.

I gather with pleasure that Your Grace is due to be at Issoudun on the 25th of this month for the St. Vincent-de-Paul conference. If, on the same occasion, it is possible to confer Confirmation we shall be very much obliged to you.

With deepest regards, Your Grace, your humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 757**

*To Father Victor Jouët, MSC, Rome.*

L 18800713

Issoudun, July 13, 1880

Dear Father,

I received both your letters and the telegram. Many thanks. I am so sorry to note that you have been in poor health. Take care of yourself. I am pleased that you found a way to give 3,000 francs (*about 9,290 euros*) to the Pope and were able to borrow. I now hope that the Rome workers will leave us alone for quite a while. Here at Issoudun things happily remain calm. Long may it continue! What's needed in Barcelona is a refuge centre in case it's needed. If the house being offered to us can take 3 or 4 confrères that will be adequate for the moment, and I do believe so, and with very little expense if at all. If our novices were expelled, one would put them up as best one could in Barcelona while awaiting some other more suitable place. What is needed is an exact plan of the house, its rooms, etc., with a view to the future. It would perhaps, be better if you went straight to Spain as soon as you can get away, see the minister about approval and, after that, travel to Issoudun to have us informed. You could then return to Rome by way of Paris. This would, so it seems to me, be the most reasonable thing to do. I sent you a work entitled "Memorandum in defence of Religious Congregations" etc. Did you get it? You did not mention it to me.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Father Postal is very poorly. For more than an hour he vomited blood. Pray for him.

**Article 758**

*To Pope Leo XIII.*

B 18800727

Reverend Fr. Chevalier... archpriest, parish priest of Issoudun, Superior of the Congregation of the Missionaries of the Sacred Heart whose mother house is at Issoudun, Bourges Archdiocese, humbly prostrates at the feet of the Sovereign Pontiff, humbly appeals to His Holiness to consider the situation which has arisen in France for Religious Congregations arising from the impact of the decrees dated March 29, and to favour his confrères and himself with the following requests:

In the first place, dispensation from community life, together with the right to remain in the dioceses where they find themselves at the present moment.

Secondly, that of belonging to the clergy within each of these dioceses under the Ordinary's (*Bishop's*) authority as Apostolic Delegate ad nutum Summi Pontificis, with no other dispensation from religious vows until such time as the circumstances permit the reconstitution of the normal working of the Order according to its Constitutions. Thirdly, for the Reverend Fr. Superior to occupy himself with whatever is called for in these internal arrangements, with the safeguard of exercising his authority, which basically remains complete, prudently in the maintenance of the rule within all the communities, and unity among them...

*The foregoing was written by His Grace Archbishop Jean-Joseph Marchal.*

*The Vicar General of the Archbishop, Auguste Marchal, wrote the following part of the letter to the Pope.*

The Very Rev. Father Superior of the Missionaries of the Sacred Heart, Issoudun, Archdiocese of Bourges, in petitioning the Holy Father to grant him and his priests the favours and dispensations which the circumstances of the time would appear to make absolutely necessary, is doing no more than following the advice we have given him.

We are convinced that if the Missionaries of the Sacred Heart are dispersed from the common life and placed under the authority of the bishops of the dioceses where they are at present, being delegated apostolically, and ad nutum Summi Pontificis, it will be possible to avoid a break-up of the Congregation, retain its Juniorate and Novitiate, and continue the great Our Lady of the Sacred Heart pilgrimage.

It is for these reasons that the Sovereign Pontiff is asked to favour with his most kind and paternal concern the request of Rev. Father Chevalier, who wishes to have an Apostolic blessing both for himself and for the Congregation of the Missionaries of the Sacred Heart.

Bourges, July 27, 1880  
+ Joseph, Archbishop of Bourges

18800728X

Council Meeting, July 28, 29, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Piperon.

Decision to look for a house in Holland.

At this meeting it was decided, given the shape of events, to make every effort to find a house in Holland either renting or buying if the latter was absolutely necessary.

Novitiate for those who entered last year prolonged until October 17.

It was also decided that the Novitiate for those novices which was due to end in September should be prolonged until October 17.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18800808X

Council Meeting, August 8, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau and Piperon.

At this meeting it was decided that the annual retreat would take place this year in each particular house, that at Issoudun taking place during the week following the octave of the Assumption. The other houses will be written to requesting them to have their retreats as soon as possible.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 759**

L 18800814

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 14, 1880

Dear Father,

I got your letter with the enclosed rescripts. I hope that our Archbishop will be pleased with them. Thanks for all your commitment. You may send on to the fathers at Saint-Gérard what you have for them. On your return from Spain you will visit Issoudun and I hope you will be with us for the 8th of September, Fr. G. (*Guyot*) is more and more the Devil's "play-thing" (*this is a playing on Jouët's name*). Fr. Ramot has sent us the assessment of the novices due to take vows next October 17. They are very favourable. Fr. G. has signed contrariwise. Today in reply to Fr. Piperon he maintains that he cannot in conscience recommend them for profession because they are lacking in religious formation. Can you believe that? As for myself, it makes me sick...

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Postal's health is going from bad to worse.

18800815X

Council Meeting, August 15, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Piperon.

Brother Carrière accepted for the Priesthood.

At this meeting it was decided that Brother Carrière, given the needs of the Rome house, should, despite his age and incomplete studies, be called to the priesthood. The views of Fr. Guyot were sought; despite his negative verdict the Council were unanimous in abiding by their decision (*to ordain*).

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 760**

B 18800815

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, August 15, 1880

*First part written with a pen.*

Your Grace,

By virtue of the decrees dated March 29, 1880, we cease to be religious. We find ourselves, then, humbly asking Your Grace to incorporate us in the diocese and become part of the diocesan clergy, exercising under your jurisdiction and in dependence on you whatever ministry it will please Your Grace to offer us.

We are respectfully pleased to be Your Grace's humble, obedient, servants and sons in the Lord.

J. Chevalier,  
Archpriest, parish priest, of Issoudun

*Second script in pencil.*

Your Grace,

The undersigned, all members of the Issoudun Missionaries of the Sacred Heart, request Your Grace to take into consideration the circumstances which presently affect them arising from the decrees of March 29, 1880, and humbly ask you to favour them with incorporation in your diocese, becoming part of your clergy, carrying out under your jurisdiction, and in dependence of you, the ministry which it will please Your Grace to offer them.

We are pleased to be, and with deepest respect, Your Grace's humble, obedient servants and sons in the Lord.

J. Chevalier, Parish Priest, Archpriest, born at Richelieu, Indre and Loire, ordained at Bourges, originally a priest in the archdiocese.

François Morisseau, born at Fontaine, Beauce, ordained priest at Blois, granted dismissorial letters by his bishop on coming to the Society.

François Hamel, born at..... Calvados, ordained....., received dismissorial letters and came to Issoudun.....

**Article 761**

L 18800815A

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, August 15, 1880

Your Grace,

The undersigned, all members of the Society of the Missionaries of the Sacred Heart of Issoudun, petition Your Grace to take into consideration the circumstances in which they find themselves at the present time and, accordingly, ask in all humility to be incorporated in your diocese, become part of your clergy, exercising under your jurisdiction and in dependence on Your Grace whatever ministry it pleases Your Grace to offer them.

We are, in deepest respect, Your Grace's humble and obedient servants and sons in the Lord.

J. Chevalier, Parish Priest, Archpriest, of Issoudun, born at Richelieu, Indre and Loire, ordained at Bourges, came from the Archdiocese.

Charles Piperon, born at Vierzon, Cher, ordained Bourges.

Louis Vatan, born Verdigny, Cher, ordained Bourges; died in New Britain, May 31, 1887.

Claude Hériault, born Baconnière (Mayenne), ordained at Bourges with dismissorial letters.

Jean-François Hamel, born Saint-Ois (Manche), ordained Algeria, came to Issoudun with dismissorial letters.

Jean-François Morisseau, born Fontaine in Bauce (Lour et Cher), ordained Blois, came to Issoudun with dismissorial letter.

Alphonse August Batard, born Chezal-Benoît (Cher), ordained Bourges.

Théophile Magloire Cramaille, born Dival (Villeneuve-la-Grange, Aube), ordained Bourges with dismissorial letters.

Jean-Baptiste Gérard Armand Lavalie, born Aurillac, ordained St. Flour (diocese of St. Flour) accepted in the Archdiocese of Bourges with dismissorial letters.

François-Joseph Balzer, born Kemles (Upper Rhine), ordained Bourges with dismissorial letter.

Eugène Thomas, born Tence (Upper Loire), ordained Paris, incorporated in the Archdiocese of Bourges with dismissorial letters.

Eugène Bizeuil, born at Moulins (Deux-Sèvres), ordained Bourges, incorporated in the Archdiocese with dismissorial letters.

Albert Julien Letonnelier, born Bérus (Sarthe), ordained Bourges.

Arthur Lanctin, born Issoudun (Indre), ordained Bourges.

François-Xavier Maillard, born Courtmaiche (Swiss Jura), ordained Bourges with dismissorial letter.

Paul Berthon, Born Paris, ordained Bourges with dismissorial letter.

Paul Berthon, born Paris, ordained Bourges with dismissorial letter.

Pierre-Marie Barral, born Moulis-Tarentaise, Savoy, ordained Rome, came to Issoudun with dismissorial letter.

**Article 762**

L 18800816

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 16, 1880

Dear Father,

Our dear Fr. Postal gave up his soul to God yesterday, Assumption Day, at 9.30pm. He will be buried tomorrow, Tuesday, at 9am.

On Wednesday the Vorges pilgrimage is arriving, 60 of them. Fr. Marchal arrives in Issoudun tomorrow to meet his fellow country-women and men. The statue of Our Lady of the Sacred Heart has arrived in Bourges. Archbishop Marchal is very pleased with it; he sent me a very enthusiastic letter. He seems quite favourable to us. Father Blanchet, parish priest of

Mehun, is the Vicar General. That is official, and he is a very good choice. Nothing else to report. An Italian pilgrimage (*from Bologna*) is coming on Saturday, some twenty students and a priest.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18800821X

Council Meeting, August 21, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Piperon.

Statement to the Government.

At this meeting a statement in the name of the Congregations, forwarded by the Archbishop of Bourges this very morning, requesting that it be signed and returned, was considered. Following a discussion, the Council agreed to sign the statement and forward it to the Archbishop of Bourges with an accompanying letter requesting that the signature should be overlooked if he did not consider this undertaking either opportune or helpful to the well-being and credibility of the Congregation. One of the priests at the Council meeting was asked to go to Bourges with the letter and discuss it with the Vicars General before sending on the statement to His Grace presently taking the waters.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 763**

L 18800831

*To Fr. Victor Jouët, MSC, presently in Spain.*

Issoudun, August 31, 1880

Dear Father,

1. The government is leaving us at peace until the next elections about a year from now...
2. I received both your letters. I am sorry that the Bishop and Fr. Morgades were away. We badly need you at Issoudun. Come as soon as possible.

Father Lanctin, on the advice of Fr. Guyot, came to tell me that he wanted to leave the Society, had found a place as a tutor, and that I would have to release him from his vows straightaway. This was like a thunderbolt! I reasoned with him, and so on. He agreed to remain for the time being. That unfortunate Father G. (*Guyot*). All the harm he is doing to the Society!

It is not possible for us to continue with the Novitiate at Saint-Gérard. You can see for yourself that your presence is needed here to take stock of things. Come, then, as soon as possible.

What are we going to do about the Barcelona house. Fr. Morisseau is against it at the present time because there is no personnel. Oh! Let us pray! Let us pray!

Cheerio, then; until I see you shortly.  
Wholly yours in C.J.

J. Chevalier, MSC.

My regards to Fr. Sans, the kind sister, etc.

**Article 764**

L 18800831A

*To the Minister for Religious Affairs, Paris.*

August 31, 1880

Submission presented to the Minister for Religious Affairs by the Superior of the Missionaries of the Sacred Heart, Issoudun (Indre).

To mark the publication of the March 29 decrees, a section of the press directed sharp attacks against unapproved Congregations, identifying them as centres of opposition to the Republic's government. The pretext for these accusations was the silence maintained by these Congregations which, effectively, up to now, have not sought the authorization which the second decree laid down as a requirement. The reason for not doing so was, for all that, quite other than what has been attributed to them, and political reluctance has nothing to do with it.

Assured that authorization in the present circumstances of French law bestows a privileged place to the civil authority as favour rather than obligation, the Congregations did not wish to oppose the law while continuing to live under a régime which in their view representatively upholds the basic rights for all its citizens. It is not that they overlook the advantages accruing from a legal status, but they do not consider it appropriate for them to petition for these advantages in circumstances which could be considered condemnatory of their past and an avowal of illegality for which they do not consider themselves blameworthy.



To put all misunderstanding to rest, the Congregations here concerned have no problem declaring their respect for and acceptance of the current Institutions of the State.

The dependence they (*the Congregations*) acknowledge towards the Church, to which they owe their existence, is not constitutive of a sense of independence with respect to secular authority. This has never been their claim as their respective constitutions and history bear witness.

The moral and spiritual goals which they pursue do not favour in any way an exclusive association with any political régime, or exclude any one. There is no other banner than that of Christian charity, holding to the view that it would be compromising to place themselves at the service of volatile human purposes and concerns. They steer clear then of any involvement with political parties and party interests. Moreover, they do not involve themselves with what the government is responsible for other than to inculcate by word and example the obedience and respect due to an authority of which God is the source.

The foregoing are the principles which have inspired up to now their thinking and action, and they are determined that they will never forsake them. Accordingly, may they not be permitted to cherish the hope that the government will kindly welcome the sincere and loyal statements here formulated and, convincingly persuaded by the sentiments expressed, will without hindrance allow them (*the Congregations*) to get on with their prayer life, their teaching and their charitable work, to all of which they have dedicated their lives?

I, the undersigned Superior General of the Congregation of the Missionaries of the Sacred Heart, Issoudun, (Indre), having consulted my Council, state in my own name and in that of my confrères, that the thoughts expressed in the above document are those of all our Congregation, and we are resolved to shape our lives accordingly.

J. Chevalier, MSC.Sup.

*Only the concluding paragraph is Chevalier's.*

**Article 765**

L 18800901

*To Father Victor Jouët, MSC, in Spain.*

Issoudun, September 1, 1880

Dear Father,

I got your letter. Try to get here as soon as possible. You can gather that your presence here at Issoudun is very much needed. Fr. Guyot refused to support Carrière under the pretext that he is too young and his being ordained to the priesthood would have the effect of making him proud. The other Council members support him if you are also in favour.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 766**

L 18800911

*To Madame Countess Marie de Bonneval-Du Quesne at Enghien.*

Issoudun, September 11, 1880

Madame Countess,

Fr. Deidier, Superior of our Arles house, will preach at the ceremonies in your Issoudun chapel on the 26th and 27th of September. I haven't yet had his reply, but I am sure he will accept the invitation. I thank especially Madame du Quesne for being feelingly considerate. I do not know any longer what became of the issue of the paper in question. France Nouvelle (*newspaper*) referred to it the other day. You are aware that Mr. Louet (*Mayor of Issoudun, 1877-1880*) forbade our procession, or virtually so. We had it in our grounds (*enclosure*) and it was marvellous. There was a large crowd and it was deeply reverent. The Archbishop of Bourges appeared to be very pleased. We pray repeatedly for all your intentions.

Please accept, Madame Countess, my respectful good wishes.

J. Chevalier, MSC.

18800912X

Council Meeting, September 12, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Piperon.

Brother Letonnelier accepted for the diaconate.

At this meeting it was agreed that Bro. Letonnelier should be called to the diaconate.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 767**

L 18800916

*To Father Célestin Ramot, MSC, Saint-Gérand.*

Issoudun, September 16, 1880

Dear Father,

Thank you for your letter. Young Mégret must be sent home to his family because he is in such a sad condition. One cannot hesitate, and it is pointless to wait on me for that.

Father Hériault continues to be poorly. He is in bed with a fever for the past two days. He is taking no nourishment as his stomach rejects everything. I think it's a mucous fever, but the doctor thinks it might be something else. I don't agree with him. Might not Fr. Morisseau come with me to Saint-Gérand next Tuesday or Wednesday if we have a Council meeting?

As for Fr. Guyot, get in touch with Fr. Jouët and find out what you should advise him to do in the present circumstances. I support whatever you decide on. We must find out if it's in the affirmative or negative as to whether or not he should continue as a counsellor. If in the affirmative he must go to Saint-Gérand on Tuesday evening.

My good wishes to all. Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 768**

L 18800917

*To Father Victor Jouët, presently at Issoudun.*

Issoudun, September 17, 1880

Dear Father,

I am forwarding you a letter from Mr. Vuillaume which calls for an immediately reply. Because the issue is considered absolutely necessary, the answer needs to be in the affirmative.

Once again it's a surprising and regrettable item of information. See Fr. Piperon about it. I agree with the letter from Fr. Sans.

Fr. Hériault remains unwell.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 769**

B 18800919

*From the Minister for Religious Affairs, Paris.*

Paris, September 18, 1880

Dear Superior,

I received your communication sent on August 31 with reference to the forthcoming putting into effect of the second of the two March 29 decrees.

To end, you say, all misunderstanding and in reply to the charges in the press making it be understood that the unauthorized Congregations of both sexes are centres of opposition to the Government of the Republic, you put it to me, in your own name and in the name of the Council and members of your Society that "your abstention does not mean in any way that which is attributed to it and that political reluctance has no part in it". You affirm your respect for, and submission to, the present institutions of the country. You reject the claim that you are setting yourself up independently of the secular authority. You end by confirming that you are resolved never to deviate from this way of acting, expressing the hope that the Government will be pleased to welcome the sincere and loyal statement which you have taken on your own initiative and which will permit you to undertake freely the work of prayer, teaching, and charity to which you devoted your life.

The Government, Fr. Superior, can only be understandably pleased when it sees all its citizens, of no matter what class, witnessing publicly by their regard for, and obedience before, the State's institutions. It takes particular notice of the decision taken by the Congregations to reject any involvement with rabid political attitudes or political parties.

As for the hope expressed that the Government should use its good offices to see to it that Congregations be allowed to continue with their work, I can only bring it to your notice that the second of the March 29 decrees has specifically as its aim the termination of the state of tolerance you want to continue and put in its place the return of what is legally appropriate.

Please accept, Fr. Superior, the assurance of my complete considerateness.

For the Ministry of the Interior and of Religious Affairs.

C.....

Issoudun ..... 1880

*(Undated, most likely after 18 September)*

Dear Minister,

On receiving the letter sent to me dated September 18 by Your Excellency, I consider it my duty to inform your Ministry that the Missionaries of Issoudun have become part of the diocesan clergy and under the jurisdiction of the Archbishop of Bourges have become a group of diocesan missionaries. (*Chevalier had first written that they had entered the diocesan clergy....*) In these circumstances they have handed over to His Grace in a legally authorized manner their Issoudun house and its effects, and Archbishop Marchal has appointed several of them to postings as curates, chaplains, teachers.

I am bound, Minister, to make all the facts known to Your Excellency and you may, if you so wish, refer the matter to His Grace the Archbishop of Bourges for further clarification.

With respectful regards, Minister,

J. Chevalier  
Archpriest, Parish Priest of Issoudun  
MSC.

18800927X

Council Meeting, September 27, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Píperon.

Admission to Vows.

At this meeting the following were admitted to vows: Brothers Derichemont, François Barral, Louis Merg, Suchet, Buisson, de Brinon, Comte. Brother Klotz was put forward for the diaconate.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18800928X

Council Meeting, September 28, 1880

In attendance: Very Rev. Fr. Superior, Fathers Morisseau, Jouët, Píperon.

Teachers at the Petite Oeuvre (*Little Work*).

At this meeting the teachers of Chezal-Benoît were named as follows:

The Superior Fr. Lanctin will teach those in the 4th and 5th years, helped by Fr. Navarre for science and history, and he will also be bursar at the same time. Fr. Barral will be responsible for the 3rd year courses, Fr. Maillard for those of the 2nd year, and Brother Tréand those of the 1st year. Brothers Verjus and Chétail will oversee discipline.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.

*The foregoing Council Meeting reports will be the last for seven years following the departure of Fr. Píperon for Holland due to the expulsion of religious in France, referred to at length, latterly, in these letters and documents. Meetings now became very infrequent, and the priest in charge of the Novitiate does not appear to have had time to provide a summary of meetings.*

**Article 590**

L 18801012

To Fr. Victor Jouët, MSC, in the Low Countries.

+

Issoudun, October 12, 1880

Dear Father,

A thousand thanks for your letters and your negotiations. May the Lord be praised. It is truly providential. I wrote to the Bishop of Bois-le-Duc thanking him and sending on the signed agreements. We wait for what comes next. I am going to Saint-Gérard on Sunday, 17, for the novices' religious profession. Then on Monday, the 18th, they will, 7 or 8 of them, leave for Rome. Set out their journey time-table for me and forward it to Issoudun. Let me know the cost of the journey. I am also sending on the request for an indult with respect to the three months' novitiate for priests. Try and get this immediately as soon as you have returned to Rome and forward it without delay.

Everybody here is well. The church is always open.

I sent a copy of the letter we wrote to the Minister for Religious Affairs on to Bishop Agnozzi informing him that we are secularized, and wishing to find out the views of the Holy See. He replied through Fr. Casas that we must not put anything on paper and wait for the disbanding (*of religious orders*). That's what I have done. I was afraid of a blast from Bourges, but nothing at all. Everything has proceeded very smoothly. The Archbishop, if it's necessary, will take us into his diocese, and provide us with the appropriate legal documentation.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 771**

L 08801012A

*To His Lordship Adrien Godschalk, Bishop of Bois-le-Duc, Holland.*

Issoudun, October 12, 1880

My Lord,

We are deeply moved by such fatherly kindness you deign to favour our poor little Society by kindly accepting it in your diocese and presenting us with such a good house in excellent shape for the Novitiate. May the Sacred Heart of Jesus and Our Lady of the Sacred Heart reward Your Lordship for this great charitable gesture!

Fr. Jouët, who was honoured to meet Your Lordship at Bois-le-Duc, forwarded to me the contract arrangements between yourself and us. I accept it most wholeheartedly and I am pleased to return the document itself to you, having added my signature. When the priests who have responsibility for the Novitiate arrive at Bois-le-Duc they will be acting on my behalf to sign the agreement which Your Lordship will have drawn up along the lines indicated.

Again, My Lord, please accept my most respectful gratitude and devotedness in Corde Jesu.

J. Chevalier, MSC.

**Article 772**

D 18801013

*Contract between the Bishop of Bois-le-Duc and the Society of the Missionaries of the Sacred Heart, Issoudun.*

The house of Gerra situated at Haaren, beside the Seminary, is rented by the Fathers of the Missionaries of the Sacred Heart, Issoudun, under the following conditions:

1. The lessees have the right to set up there a Novitiate for their students, cultivate the garden and walk in the nearby woods.
2. The house is rented for one year for a sum of 400 francs (*about 1,235 euros*) payable at the beginning of the year. The contract can be renewed or disengaged from each year according to the wishes of the proprietor or lessees, notice being given three months in advance.
3. The basic rent will be met by the proprietor; other rents will be met by the lessees.
4. Those renting the house are expected to make use of the house in a responsible manner and in keeping with the purpose for which it was rented. It is not allowed to alter the shape of the house. Normal repair and upkeep are the responsibility of the lessees.
5. Other obligations whether proprietorial or those of the lessee are laid down by civil law.

Bois-le-Duc, November 11, 1880.

+ A. Godschalk, Bishop of Bois-le-Duc.

Ch. Piperon, MisduSC.

A second copy is to be found, likewise, in the possession of the Bishop of Bois-le-Duc; presented, considered, approved.

Issoudun, October 13, 1880

J. Chevalier, MSC (Sup).

**Article 773**

L 18801020

*To the Cardinal Vicar, Rome.*

*A note without address or date,  
likely written September 20, 1880*

Fr. Chevalier renews his filial acknowledgement to His Eminence the Cardinal Vicar and humbly requests him to pardon Fr. Jouët's late arrival. On his return from Spain, where he had gone on my behalf to commend the important but costly work on our Piazza Navona Church, he wished to set off immediately for Rome, despite being tired. I made him stay here two days to have some rest.

He leaves tomorrow and I presume to commend him to Your Eminence's paternal considerateness.

I have the honour to be your humble and devoted servant in C.J.

J.C.

**Article 774***To Father Victor Jouët, MSC, Rome.*

L 18801022

Issoudun, October 22, 1880

Dear Father,

Thanks for your kind letter. I forward that of Fr. Casas. I am also sending you on the Acts of the Chapter. Translate them into Latin if necessary. I await the indult for the priests. And what about the diploma certificates, and the enrolment of those living elsewhere? Expedite the approval of the Chapter's Acts. Nothing else to report here. Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 775***To Father Vincent Casas, MSC, Rome.*

D 18801022A

The Sacred Heart calls you to Spain for the beginning of a new foundation which Divine Providence has perfectly well prepared, that same Providence which calls upon you at this moment. While events are threatening us with imminent exile, the highest authorities extend the best of welcomes to us at Barcelona. Fr. Jouët will explain to you what, in anticipation, we decided at the Council meeting. We await only the opportune moment to put things into effect. That moment has now arrived; you will be the Lord's agent. Take yourself there fully confident; let nothing come in the way; pray a great deal. Follow the path which Fr. Jouët will lay out for you. He is familiar with the situation and everything which involves the Association of Our Lady of the Sacred Heart in Spain. Be advised, as well, by Rev. Canon Morgades, Father José de Sans and the Presentation Religious Sisters to whom you will be chaplain. They will be very pleased to welcome you. The Sacred Heart will guide you in everything according to your needs, and will send you helpers. Do not forget to commend yourself to the souls in Purgatory and to our dear dead who are already close to the Lord.

Most wholeheartedly, I paternally bless you in the Sacred Heart of Jesus.

J. Chevalier, MSC.

*Original in Spanish.***Article 776***To Father Victor Jouët, MSC, Rome.*

L 18801103

Issoudun, November 3, 1880

Dear Father,

I got your letter yesterday with its news about the arrival of the Indult for Fathers Bontemps and Thomas. I am impatiently awaiting it. Hurry and send it on. You know that our Arles confrères have been expelled; it will, very likely, be our turn tomorrow. Fearing their expulsion from Chezal-Benoît the Archbishop wanted us to take away immediately the Petite Oeuvre's youngsters. They are here at Issoudun since yesterday. We are putting everything in place to save them from the shipwreck... Fr. Marie has arrived in Issoudun; he is well. I intend to send him to Spain, accompanying Fr. Deidier and some scholastics. Fr. Deidier will be Superior. What do you think? Oremus pro invicem.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 777***To Father Victor Jouët, MSC, Rome.*

L 18801105

TELEGRAM.

ROME ISSOUDUN 170 175/11 10 M.

FATHER JOUET MISSIONARY 32 SAPIENZA ST., ROME.

EXPULLED THIS MORNING CHAPEL CLOSED ASKING FOR BLESSING.

CHEVALIER.

**Article 778***To those responsible for the expulsions.*

D 18801105A

M.

You come here to expel the religious. There aren't any. All who live in this house are diocesan priests of the Bourges archdiocese holding authority from His Grace the Archbishop of the diocese, and lodging in this house since the 24th of June last. The proof of my submission is to be found in the incorporating letter and the empowering document presented by the Archbishop and which you should be aware of before proceeding any further.

Since you continue in your course, I submit to you before the following gentlemen, Etienne Miton, Antony Piquet, François Malou, G. Dezpresse, A. Petit, former solicitor, as my witnesses, that I am, insofar as it is in my power, opposed both personally and as owner, as well as in the name of His Grace Marchal, Archbishop of Bourges, my landlord, who has enjoined upon me the maintenances of his rights insofar as it is necessary and appropriate. I also raise an objection on behalf of Fr. Piperon, owner of a part of this building. Moreover, I protest in the name of the proprietor's rights which you here infringe upon, and in the name of the right to freedom which the law grants every French citizen to live without being threatened in his home, and in the name of all the rights which you stamp upon. I reserve the right to vindicate before the courts all injury occasioned by an action as arbitrary as it is illegal, and seek compensation for the inconveniences brought about by your action.

I would ask to include this protest in the wording of the expulsion and to provide me with a complete copy of the proceedings.

Issoudun, November 5, 1880  
J. Chevalier, priest.

*The foregoing text is a secretary's copy.*

**Article 779**

*To Bishop Adrien Godschalk, Bois-le-Duc, Holland.*

L 18801106

Issoudun

*Undated, likely November 6, 1880*

My Lord,

The Sacred Heart has decreed in his goodness to associate us with the trials of other Congregations. All our houses have succumbed to the blows of the decrees. Yesterday at 9am our Issoudun house and novitiate were disbanded. Your Lordship has graciously offered an exile home to our good novices in what is your own country house. May I say, Bishop, how deeply grateful we are to you.

Our young men will set out on Monday morning. There will be about ten in number unless some unforeseen circumstance comes in the way of some of them. Three priests will accompany them. (*The two Durin brothers, George and Ferdinand, nephews of Fr. J. Durin, Watertown, were forcibly prevented by their father from travelling.*) Fr. Piperon who is in charge of the Novitiate will be pleased to offer Your Lordship my respectful good wishes.

It would be an additional favour, Your Lordship, on top of those we already owe to you, if you could make available to the aforementioned Fr. a reliable person to help him on arrival to get the basic necessities for the furnishing of the house. It is in an impoverished state we are sending these people on to you, My Lord, as we could take very little out of our houses. But for the banished it is wonderfully consoling to be welcomed so kindly in a hospitable country. Deprivation will be easy to bear for they will accept it with Jesus who was poor and out of love for his divine Heart. I grant responsibility to Fr. Piperon to finalize with Your Lordship the renting of the house.

Please accept, My Lord, together with my respectful good wishes, my sincere gratitude.

Your most humble servant in the Sacred Heart,

J. Chevalier.

*Copy of the original, made by J. Dépigny, MSC, at Bois-le-Duc, episcopal archives, May 21, 1929.*

**Article 780**

*To Father Victor Jouët, MSC, Rome.*

L 18801107

Issoudun, November 7, 1880

Dear Father,

You are aware that the Sacred Heart Fathers were expelled last Friday and at Saint-Gérard also.

Did you get my telegram making known this sad news, and asking the Holy Father's blessing for the exiled and the associates of Our Lady of the Sacred Heart?

At Saint-Cyr the Our Lady of the Sacred Heart meetings, which have to do with indulgences, will take place. Ask the Holy See to approve of this for the time being. What about the indult for the priests who are novices? The people at Saint-Gérard are going to Bois-le-Duc tomorrow and then Frs. Deidier and Marie are going to Barcelona with Brothers Verjus and Neenan. Father Maillard leaves with Fr. Piperon for Holland.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

*Henry-Stanislaus Verjus, born May 26, 1860, Oleggio, Italy, left for the Papua New Guinea missions, November 19, 1884, and five years later he was ordained Bishop at Yule Island, September 22, 1889. Died Oleggio, Italy, November 13, 1892.*

*William Neenan, brother to John Mary, born January 12, 1862, Castlemagner, Cloyne diocese, Ireland, died in Rome, April 7, 1882. For Neenan, see further, Twohig, Late But Not Too Late.*

**Article 781**

D 18801108

*To the Subscribers of the French Annals.*

The Missionaries of the Sacred Heart having been expelled from their residence and their basilica sealed off, the spiritual exercises of the Association of Our Lady of the Sacred Heart have been moved to the splendid parish church of Issoudun recently renovated, and where there has recently been installed a splendid statue of Our Lady of the Sacred Heart exactly the same as that which was crowned. Before this statue, as previously in the basilica, mass will be celebrated each day, lamps will uninterruptedly remain lit and petitions will be made twice each week on Sunday and Thursday. While awaiting more favourable times it is to this imposing and well-known collegiate church of Saint-Cyr, Issoudun, that the faithful will come on pilgrimage to pay their homage to the patron of difficult and hopeless causes asking for favours. As before, objects of piety in relation to the Our Lady of the Sacred Heart devotion will be both provided and sent on. The ex-voto offerings requested cannot be placed in the basilica until its re-opening which, we hope, will take place in the near future. We are moving towards a cataclysmic situation, and now, more than ever, is the time to call upon Our Lady of the Sacred Heart. We appeal to our dear Associates to renew their hopes and direct their appeals to Her who holds in her hands the treasures of the Heart of Jesus.

We appeal to them to spread more and more her devotion, to send us continually, and very precisely, their requests, and make known to us favours received, and, as well, promote the Annals which will continue to appear at the beginning of each month. We hope that our subscribers will hurry to renew their subscriptions and get new subscribers for us. We depend more than ever on the prayers and good will of the Associates.

Send your requests, the expression of your gratitude, varied appeals and financial contributions to the parish priest of Issoudun (Indre).

Issoudun, November 8, 1890

J. Chevalier,  
Parish Priest, Archpriest  
of Issoudun

**Article 782**

L 18801114

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 14, 1880

Dear Father,

1. Only today did the Universe refer to our expulsion; Le Monde referred to it already seven or eight days ago. Fr. Bontemps is writing an article in depth for the Annals. It will go out with an invitation to make a triduum of reparation to the Sacred Heart and Our Lady.
2. See to it as soon as possible that you get authorization 'ad tempum' for the indulgences to be transferred to Saint-Cyr for the Association of Our Lady of the Sacred Heart.
3. I am waiting on the Indult for Fathers Bontemps and Thomas which is pressing.
4. The novices under the care of Fathers Piperon, Ramot and Maillard arrived at Bois-le-Duc in very good shape.
5. You should have Fr. Chatelat with you by now. He will be very helpful with your young men, pious, reliable, serious, very dependable. He speaks well, and will carry out your instructions in every respect. He will be your next-in-charge, your replacement, immediately following on you in the house. He will follow the course with the young men and be their 'repeater' if needed. (*This last refers to the Roman custom for students to be helped, put at ease, in their studies by a 'repeater' in the respective colleges from which students attended the universities.*) I thank the kind Fathers and Brothers for their prayers and good wishes. Be kind enough to tell them so.

6. Father Deidier has left for Barcelona with Father Marie and the two scholastics. It seems that he brought along with him from Arles two other companions, a teacher and a domestic help, so Father Casas wrote to me. It would appear that our confrères want to move too quickly, and Fr. Casas is worried about this, fearing, not unreasonably, that this precipitation could cause a lot of problems. Fr. Deidier has written to me and it appears that he doesn't want to take Bishop Morgades' advice. He is already opposed to him, as he is with Fr. Sans and the Spanish. Let the foundation take up some of your time. Write to Fr. Deidier to lay down a pattern of behaviour for him, and also to Fr. Casas. I don't know what to do: problems everywhere.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 783**

L 18801123

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 23, 1880

Dear Father,

Like you I am taken aback by the turn things are taking in Spain. I wrote to Fr. Deidier asking him to move slowly and follow the advice of Bishop Morgades. I haven't had a reply. I told him that it was you (*Jouët*) who was in charge of operations in Spain and that he should get in touch with you. In no way whatsoever was I becoming involved. I would always refer matters to you.

The indult for our priests is absolutely necessary. Hurry up! As well, ask whoever is in charge to have our Association's centre transferred provisionally to Saint-Cyr, our parish church; this is urgent. Brothers Baltzer and Brunet are asking to be perpetually professed. What do you feel about this?

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Read the few words I have had from Fr. Chatelat. (*Pinned at the top of this letter. See above, Article 782.*)

*Brunet was already 35 years old. He worked at Saint-Cyr, Issoudun, before he went to Paris in 1890; he again worked in Saint-Cyr between 1901 and 1907, dying relatively young on June 19, 1910.*

**Article 784**

L 18801126

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 26, 1880

Dear Father,

The unfortunate Fr. Hamel, when coming out of the church yesterday, was struck by a cow running wild. He is in a very serious condition... Fr. Berthon is at death's door. Imagine the weight on my shoulders in the present circumstances. I wish to thank dear Father Carrière and Brother Klotz for their kind letters. I warm to them. I have heard nothing further from Barcelona since I wrote to you. But just now a letter from Fr. Sans has arrived.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 785**

B 18801128

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, November 28, 1880

Dear Fr. Jouët,

I am grateful to you for having so promptly forwarded to me the translation of the archconfraternity's Statutes which His Eminence the Cardinal Vicar, our dedicated protector, has so kindly made available to you, and I want you in a special way to convey to him on my own behalf, and that of our Society, at present so infamously persecuted, our deepest appreciation. I am pleased to see that many of our original observations on the former edition of the Statutes were approved, but there remain others of equal importance.

I need do no more than point out to you, as you will yourself explain to the Cardinal, who will, I am sure, understand the situation, the exact seriousness of the situation in the present circumstances, and the appalling calamities which our cherished undertakings are experiencing in France, all of which have cost us so much in the way of work, problems, sacrifices, and, as



well, a considerable amount of money. I am returning to you the document itself which you sent on to me: I point out numerically the areas which should receive specific mention, and I take each in turn.

A little later, through the initiative of some pious people, there began in Rome...

This sentence cannot be left as so formulated. It could leave it to be wrongly understood that the work began in Rome a little after ours and that we had no right to vindicate our involvement in its origins. It is the contrary which is the case, however. Our Association began in Issoudun, January 1864, that of Rome in 1872, that is to say 9 years afterwards, not a little afterwards.

Moreover, and this is the heart of the issue, the original initiative for a Rome undertaking came from us in the first instance. It was set up in co-operation with us and afterwards continued independently of us. From 1867, then, I myself went to Rome to make known to the Pope, Pius IX of blessed memory, the new Issoudun association, and I recommended it for the Eternal City after I obtained an indulgence of 100 days to accompany the Our Lady of the Sacred Heart invocation.

In the early months of 1868 one of our Issoudun statues of Our Lady of the Sacred Heart was solemnly blessed and installed in the monastery of St. Paul - Tre Fontane so called. Fr. Régis, our much regretted benefactor, was one of the Association's first supporters in Rome. That same year, through your good offices, Father, and while you were still in Marseilles, Bishop Pagliari of Anagni in the Pontifical States, set up canonically our association in his episcopal town and he went on to mention it in the letter he sent to you on the 30th of November 1868 and which was published in the Annals that year. As well, the Rome (*newspaper*) Civiltà Cattolica that very year (1868) decided to translate and publish in two editions our little brochure on the Association of Our Lady of the Sacred Heart with the approval of the Master of the Sacred Palace and his assistant bishop.

In 1869 we ourselves set up in Rome several centres for our undertaking and selected several helpers, female and male, whose names and addresses were published in our Annals for that year. In 1870 Pius XIX congratulated us on the expansion of our work throughout the world, encouraging us to spread it more and more, granting to all our associates in Rome and the rest of the world an indulgence of 100 days on reciting Remember Our Lady of the Sacred Heart.

In 1871 I wrote a circular letter to all the Italian bishops asking them to promote our beloved association in their dioceses and I received eighty favourable letters in reply. In 1872 we set up the Italian Annals. That same year you journeyed to Rome with me to set up the association canonically. We appealed at St. Louis, the Roman College, at St. Vincent's and St. Anastasia's. More than ten thousand Romans had already sent on their names to Issoudun. It was at this time that some of our associates were instrumental in having our Issoudun association canonically erected (*approved*) as declared by Cardinal Patrizi himself: Nostrae Dominae Exoldunensis. We are not then outsiders so far as the Rome association's setting up is concerned, and I believe it would be more appropriate to say: "Nine years later, the Issoudun Our Lady of the Sacred Heart Association, on the initiative of the Missionaries of the Sacred Heart and thanks to the zeal displayed by several Rome associates, set itself up in the Eternal City, etc., in the month of September of the same year, 1872..."

And its direction was confided to the Fathers... As in the decree the following should be inserted here: the direction was entirely granted to the Society of the Issoudun Missionaries of the Sacred Heart, for the Society's overall control and direction. In dependence on us.

3 and 4. It is imperative that it be seen to that the whole of this paragraph from "being so set up" as far as "a specific centre for the diocese of Bourges" should be taken out completely since it would create insurmountable difficulties for the future and again create big problems for the Association of Our Lady of the Sacred Heart. If it isn't possible for you to suppress the immediate foregoing, it would then be for the best to obtain a reading which credits Issoudun as the cradle of the foundation, enjoying the same rights as Rome's central association... with the sole exception of membership signed by you in my name and in Rome by delegation; I give my consent to this. But it is absolutely necessary to see to it that Issoudun, like Rome, has the right to enrol individually people from elsewhere in the world. Without this latter (*proviso*) it is a complete destruction of our work. State this clearly to our Cardinal protector. The losses we have experienced over the last three years are immense and the undertakings which have suffered the most are:

1. St. Peter's Pence which we could not support as hitherto since we had to lay out up to one hundred thousand francs, that which we could afford diminishing due to the fact that the Roman association had created such an embarrassing financial impact on us.

2. The completion of our Issoudun basilica and the renovation of the Rome church (*Piazza Navona*), as you well know, meant that it was ourselves who up to now have made available five hundred thousand francs (*1,548,882 euros* !!) for our Rome undertaking... And the Rome project, far from helping us, is financially ruinous for us up to the present. Explain all this to the Cardinal. For the rest, the right to enrol those elsewhere has been granted to the Cardinal in Paris for Montmartre, to Our Lady of Victories and to other associations such as that of Saint-Michel, but in our case, which has done and still continues to do so much and has gone through such a lot, this same privilege, so many times requested and so many times promised, hasn't yet been in any way granted to us. Do not rest until you have succeeded in getting it! We shall be lastingly grateful to the Cardinal Vicar.

One might then, without taking out the paragraph, present the ending like this: "On condition, nevertheless, that Issoudun always keeps the privileges it enjoyed from the beginning, namely enrolling individually everybody in the Catholic world who couldn't come on the celebrated pilgrimage to the cradle of the Our Lady of the Sacred Heart devotion, but could either write to or have the Missionaries of Issoudun requested to make the petitioner a member of the association, and that,

moreover, the Issoudun basilica should partake of all the privileges which are, or will be later, granted to Our Lady of the Sacred Heart, Rome."

5. This paragraph does not indicate the essential purpose and the principal aim of our dear archconfraternity. It only deals with the external aspects, and would seem to the faithful as taking no account of the regulations which were in force from the beginning, approved by Rome and again published in the Rome Annals for this year. Accordingly, the following change must be introduced. In place of simply saying "and which has for its purpose to recommend", insert: "and which, besides the specific aim of glorifying Mary under the new title of Our Lady of the Sacred Heart as explicitly made clear following on from this number, has that of recommending", etc., etc.

6. Put it like this: "And there are the following statutes which have been made public from the beginning of the undertaking and which we entirely approve of, together with the changes set out by us...". Write at the end of article 6 "all the statutes".

7. Ask straightaway that the title of Director General, which, and rightly, by way of exception, is associated with the present Superior General of the Missionaries of the Sacred Heart, since he is its founder, should go to all his successors on condition that there is in Rome a delegate general appointed by him and approved by the Holy See, the Superior General retaining the right to change this individual for other purposes and appoint another in his place, but always, it is to be understood, in consultation with his Eminence the Cardinal Vicar. This change does not affect in any way the Rome undertaking's good development, maintaining that unity which is the most important element in God's undertakings, as well as the most difficult, and which the devil works most at to destroy.

8. In place of "The archconfraternity's council is made up of the same individuals", something which in fact is not correct since several have retired, put "is made up of people who up to now made up the Rome archconfraternity's council and who freely wished to make available to the Missionaries of the Sacred Heart their devoted commitment towards moving the said archconfraternity to the new Church of Our Lady of the Sacred Heart..."

9. Leave out this last sentence: "It is also with a majority of votes that one has to accept the new membership", or if it remains, add these words to it: "In those instances where some exceptional issues would arise." Apart from these exceptional cases, membership follows its normal procedure.

10. "The Secretary". Change in the following way the text. It is imperative; you will be aware of its significance and you will explain it if the opportunity calls for it: "Besides the Secretary and the Assistant Secretary of the archconfraternity who will be chosen from the Missionary of the Sacred Heart priests, at the Roman house, who will be responsible for the registers and be as of right members of the Council, the Director General, or whoever replaces him, will select from the lay members a special Council Secretary who will take down what is said at meetings and will offer her his help and experience in requesting from the Congregations those favours or dispensations which the Council would have considered as being needed.

11. Change in this way: All in conformity with the manual which will be printed with our approval.

J. Chevalier, MSC.

#### Article 786

*To Missionaries of the Sacred Heart.*

D 18801130

May the Sacred Heart of Jesus be everywhere loved!

J.M.J.

Issoudun, November 1880

*No precise date*

No. 9.

Dear Confrère,

The Sacred Heart has not wished that his missionaries be deprived of the opportunity to suffer persecution for justice's sake. Just like other Congregations, we have been forced through violence to leave our peaceful settings, and you could read the details of our expulsion in the papers. Today is the First Friday of the month, a day specially consecrated in honour of the Sacred Heart of Our Lord and his sorrowing Passion, and on which we are called to suffer for him who has suffered so much for us.

The First Friday of the month was a special day of recollection and retreat for us, a day of adoration during which we were pleased to go and kneel before the Blessed Sacrament in exposition until late evening in our basilica.

On the First Friday in November, at dawn, we were thrown out into the street and forced to seek refuge among well-disposed people, but the most painful experience of all for us was that of witnessing our magnificent basilica placed under seal. The pious pilgrim can no longer enter to offer his thanksgivings to Our Lady of the Sacred Heart and ask of her new favours. The faithful have nothing left since they are without entry to this venerated sanctuary. One sees them every day, sometimes in great numbers, coming to pray before the closed doors, kissing the sill of the door they cannot open, placing there bouquets

and bunches of flowers as a testimony to their devotion and their disappointment. Sometimes one can identify among them strangers from quite far away who have come to intercede with her who is the Patroness of hopeless causes.

Very dear and appreciated confrère, we are part of the same family, our concern is yours; you have, then, been affected by the same blow which struck us. You have very much felt for us, and several of you were drawn to let us know by letter how greatly overwhelmed you were with well-wishing concern for us. We thank you with all the outpouring of our heart. Have confidence, dear Brothers, soldiers, of the Sacred Heart, we shall suffer together and be glorified together. Let us not be overcome by these passing trials; they are daunting but they are as nothing compared with the Church's travails. They are as nothing compared to the countless outrages the divine Heart, to whom we are consecrated, is subjected to each day at every moment; for Him it's renewing the Passion all over. He is crushed by the inequities of mankind, by the waves of impiety and immorality which flood our towns and flow over into the countryside. Our duty is to comfort this bruised Heart with whatever we can offer in the way of consolation. We do so through fervent prayer, through acts of penance and mortification, through the Holy Eucharists celebrated with particular devotion.

Just now, our Holy Father the Pope, on being informed about the closure of our basilica, has granted his blessing to the pious faithful who give themselves to works of reparation for the insults inflicted upon the Sacred Heart and Our Lady of the Sacred Heart. In these circumstances we do not doubt that our estimable confrères would also wish to receive this blessing from Jesus Christ's representative on earth.

Apart, on our own, our reparation would be purposeless, but united to that of the Sacred Heart himself, it will have a powerful efficacy, appeasing divine justice and hastening the moment of the Church's deliverance. We must not become discouraged like those who are without any hope. Humanly speaking, it is true that we see no sign of salvation (*release*), but it is when all seems lost, when one acknowledges that nothing more is to be humanly expected, that the All-Powerful God intervenes to bring about a striking victory for His Church. There you have the divine promise: *Portae inferi non praevalent*.

Please accept, dear, respected, Confrère, my respectful and dedicated good wishes.

In C.J. J. Chevalier, MisduSC.

**Article 787**

*To Father Victor Jouët, MSC, Rome.*

L 18801130A

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Issoudun, November 30, 1880

Dear Father,

Yesterday poor Fathers Hamel and Berthon were buried together. It was a sad ceremony.

I read the Statutes carefully. They are unacceptable such as they have been presented to you. The changes which you have sent on to me and which I return to you signed are absolutely necessary. Only on ourselves would such like requirements be imposed. We were given without conditions the direction of our Association, what is uniquely ours, and here we are now faced with a situation where there is a surreptitious attempt being made to take from us what was granted to us by the Holy See. Does it hold like that with the Dominicans for the Rosary, with the parish priest of Our Lady of Victories (*Notre-Dame des Victoires*), the Vincentians, the Carmelites, etc...? As regards the Statutes which must be maintained one is struck by the fundamental premiss that the original Council must be de-established... and when it has ceased, the Statutes will still hold; one must then go back to the same members (*of the Council*). This is incredible! Yes, it should be the case that Issoudun remains the centre and has the right to enrol those at a distance, something which has been promised us so many times, and which otherwise would be outrageously unfair. I shall never accept otherwise. We shall appeal to the Holy See... The same holds for the forthcoming representative since it shall be the Superior General of the Congregation, whoever he may be, who chooses him... All our changes are absolutely necessary. Exactly so. Do not give way on anything. We are being played with and they want to continue doing so. It has to be all or nothing.

Cheerio, my friend. I support you.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 788**

*To Father Victor Jouët, MSC, Rome.*

B 18801201

+

*Undated. Likely  
early December 1880*

Dear Father

Given the circumstances continuously more threatening which are affecting our normal life in France, we have decided in Council to end as soon as possible, and as economically as possible, that part of the work on our Piazza Navona house which is not absolutely necessary. Accordingly tell Carmina Muller on our behalf to stop working on the decoration project for the façade of Piazza Sapienza, replacing what should have been done in stucco with an ordinary type of rough casting, and leave all ornamental work aside. We are altogether obliged to take this course, and it has become an obligation in conscience for us to act like this in the present circumstances.

At a more favourable moment, we shall consider what might be possible.

*No signature.*

**Article 789**

*To Father Victor Jouët, MSC, Rome.*

L 18801210

Issoudun, December 10, 1880

Dear Father,

I received your letter together with those from our young men. I wish to thank them most sincerely for their good wishes.

1. Do everything possible to check the intemperate zeal at Osimo (*in relation to the association's activities*).
2. Fr. Chatelat will carry out what you consider appropriate.
3. Tell Fr. Deidier that he must not act too precipitately and that he should not make himself too conspicuous because the government is quick to take offence. And he must not mount up debts! Fr. Chappel has written to me that Deidier left 1,700 francs (*5,266 euros*) in debts behind him on leaving Arles. Then he should see to it that the religious life should be seriously lived out according to our Constitutions and Rules. It would appear that Arles left a great deal to be desired (*under Deidier*).
4. And the Scalsi business, etc. Stay with it and hurry up with a satisfactory solution.
5. I am forwarding a letter from Fr. Durin; what do you make of it? Would Fr. Giraux be prepared to go to Watertown? Would it agree with him? Find out what his feelings are. Fr. Thomas of Limoges, so I believe, would not be unwilling to go there.
6. Our feast of the Immaculate Conception was a marvellous occasion.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 790**

*To Father Victor Jouët, MSC, Rome.*

L 18801214

Issoudun, December 14, 1880

Dear Father,

Thanks for your kind letter and that of dear Brother Roussel.

*The latter, after various postings, went to Yule Island, New Guinea, 1892-1893, where he died two months after his arrival.*

1. Yes, I am awaiting the indult for the priests and that for the transference of the Our Lady of the Sacred Heart Association to Saint-Cyr, our parish church.
2. Here is a second letter from Fr. Durin which is satisfactory, giving serious consideration as to whether or not something might be done for our American house. Events taking place in France are more and more sinister as there is a wish to destroy at root Religious Congregations and confiscate their property. This is no longer to be doubted given the latest votes in the Chamber of Deputies on the Brisson Law. Disaster is about to overtake us. We must try to sell Saint-Gérand and the Sacred Heart. But how are we to do this?

Fathers Navarre and Thomas have decided to go to Watertown. You must advise Fr. Giraux to go there... he must learn English, and prepare himself for ministry in the missions, and as soon as we are entrusted with the Auckland Islands or some other missions, something which I believe cannot now be long delayed, he will leave with Fr. Durin and a number of others. Perhaps Fr. Giraux should leave on his own for America and wait there for Fr. Durin. Then in the spring, maybe before that, Fathers Navarre and Thomas would go there. In which case Morisseau suggests that Fr. Durin should be changed and would be no longer Superior, and this is also what I think. What do you think about all this?

3. I am forwarding a letter to you which I have had from Fr. Casas. It is disturbing if he isn't exaggerating. Fr. Deidier is not, then, what he was expected to be. See to it that you look into this matter and give your instructions.

If your temperature remains high, could you not go and spend 15 days or a month in Barcelona for a change of climate? This would, perhaps, be the best way of getting better and at the same time you could help to set up the Spanish house which could turn out badly. See what you can do.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 791***To Father Victor Jouët, MSC, Rome.*

L 18801217

Issoudun, December 17, 1880

Dear Father,

Thanks for the indulgence on behalf of the priest novices. Hurry up with the others. The document from Mr. Vuillaume claiming a further 14,000 francs (*over 30,000 euros*) is all the more of a surprise because we thought we no longer owed him anything. When are we going to be free of all these expenses? It is quite impossible for us to meet any more of this. Given the borrowings we have already undertaken we cannot at the present time, you will quite understand, commit ourselves to any more. We had to give 5,000 francs to Fr. Piperon for his and the novices' journey to Holland and towards the expenses involved in taking over the house. Then it cost about 2,000 francs for the journey to Spain and the initial expenses. Mr. Grandin from Tours sent us a cheque for 2,000 francs towards paying our painters. And 1,500 francs were sent to Fr. Durin (*Watertown*) to pay for the journey of Fr. Marie and Bro. Charles. Mr. Merklin sent a cheque for 5,800 francs to pay for the organs. There remains 5,800 francs. We still owe nearly 10,000 francs to Mr. Letang, the mason, for the walls of the cloister in the new enclosure and for the outside of the day school. Then there is upkeep of the *Petite Oeuvre (Little Work)* and provision for the scholastics, etc. How do you think we can cope with all this?

Consequently, despite all my good will, I cannot forward to you the 14,000 francs you need nor can I borrow this sum. We already owe 30,000 francs in borrowings. Borrow for your needs if you can, or ask for time so that you can give this sum to the workers. We were agreed, my friend, that no more expenses would be accepted and that no work could be undertaken in the other part of your church without having fully paid for what had already been done: and the Pope's 100,000 francs. And now from Mr. Vuillaume's letter I gather that a quotation at 2,500 francs has already been presented for the apse of the central nave and another to complete everything. The whole enterprise goes up to 51,000 francs, much too costly. And who pays for all this? Kindly check the unwise zeal and intensity of these people who have not, as from themselves, the money needed to pay, or unless you can come by the money yourself without any cost to the community. Try, then, Fr., to pay off what is owed and do not have any further work carried out. Prudence... The situation which threatens us is terrible. Very soon we shall have no more resources and be completely ruined. This catastrophe must be averted.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 792***To Father Victor Jouët, MSC, Rome.*

L 18801219

Issoudun, December 19, 1880

Dear Father,

I repeat what I already said to you. If the sanctuary in the main nave does not cost the Congregation anything, you are fully authorized to have the work carried out. Have the whole church done in these circumstances. You will be well deserving of the Society and be the recipient of much gratitude. The plan for this apse is not, as it happens, so it occurs to me, that which I thought it was and, effectively, it is a replica of our great Sacred Heart nave. In your new Rome apse you should have three or five windows overlooking the sanctuary, and the bottom of these windows could be opened. Then between these windows and the Sapienza wall your pulpit could be placed. You could look towards the Sanctuary and the high altar through the bottom part of these windows which could be opened as with those of the Sacred Heart (*Issoudun*). These windows could in the future be embellished as here with figures.

They would give directly onto the main altar and the sanctuary would be lit up by a second source of daylight coming through the great window of the Sapienza façade. Whereas, according to the plan you have forwarded to me, four or five metres above the sanctuary pavement, between each arcade, there is a railing at the foot of these arcades going right around your sanctuary, in such-wise that those in the gallery will see everything going on in the church and be themselves visible to everybody in the church. This is not practicable for a religious community. The gallery, wherever it is, should be closed. If on the other hand it is placed above the entrance (*door*) on the Piazza Navona side where the organ is as in Issoudun, and the choir and faithful could go there, then the arcades should be left open. Accordingly, the gallery which encircles the sanctuary, as at Issoudun, should be cut off by windows, but such that the bottom of the windows could be opened so that those confrères who want to pray could see the altar. And, further, I believe that only the bottom of two windows should be open, those which are nearest to the communion table (*rail*) since the religious would not then see the public or be seen by them. The latter would be preferable.

Then in your new apse, above the main altar, you should place a lovely statue of the Sacred Heart. You might, perhaps, place it in a niche made in the wall above the window in the middle (*of the sanctuary*). Send me rough drafts of these different plans so that I can judge for myself whether what I have been suggesting is rightly understood.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 793***To Father Victor Jouët, MSC, Rome.*

L 18801225

Issoudun, December 25, 1880

Dear Father,

A Happy Christmas!

1. I thank you for your kind and appreciated letters. I am pleased with the decree about the enrolment of those living elsewhere.
2. The members of the Council were not in favour of sending people to Fr. Durin in America or about the opening of a Novitiate because, as they said, there is no Superior, and none of those proposed could be taken seriously or run a Novitiate. What is to be done? I am quite shattered.
3. Send a reply to Fr. Deidier about his school. I wrote to him saying that it was you (*Jouët*) who was made responsible for this foundation and should take charge of this matter, and he only needed to follow the plan you had laid out for him and which I approved in advance. As for the house in the country made available by a municipal council, it is very beautiful, but what can we do with it for the time being? If it were to become a country house during the summer, you could take it. See what you can do.

Cheerio, my friend. Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 794***To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18801228

Issoudun, December 28, 1880

Your Grace,

With this letter which I have the honour to address Your Grace, my purpose is not to ask for anything new, something impossible at present, but rather to bring you up to date about the present situation.

You wrote, Your Grace, that "in keeping with my (*Chevalier's*) wishes" you put forward Fr. Morisseau as prison chaplain. It was Fr. Batard who was appointed by Your Grace to undertake this role, and may I be favoured to put him forward again. As for Fr. Morisseau I am putting him forward as the incumbent at the chapel of Sainte-Aoustrille to work for Fr. Carré, parish priest of Thizay. Otherwise the changes are quite acceptable.

I come before Your Grace deeply grateful and with respectful good wishes.

J. Chevalier, MSC.

I should like once more, Your Grace, to bring the matter of First Communion to your attention. The Statutes of the diocese lay it down that the youngsters should attend over two consecutive years the preparatory catechises for first communion and that, moreover, they are 12 years old by the time they make their First Communion. Now I know from certain knowledge that there are Issoudun youngsters sent to lodge in Chateauroux or Bourges who have made, or are about to make, their First Communion in violation of this twofold regulation. Arising from this, there are unfortunate complaints and inextricable problems raised by parents and teachers. Uniformity of practice is absolutely essential. Only Your Grace should decide if there are to be exceptions.

## 1881

**Article 795***To Father Victor Jouët, MSC, Rome.*

L 18810104

Issoudun, January 4, 1881

Dear Father,

Thank you for your kind letter and all your good wishes; I was moved to tears. As well the Scholastics' letter greatly pleased me, together with their New Year greetings. Convey from me to your highly regarded community my best wishes to everybody for a good and holy New Year. Indeed the year cannot be good if it isn't holy and if it is holy it will be very good for everybody. Everything is there! Let us become saints! Let us aim to be privileged apostles because of their special virtue as mentioned to you by the Cardinal of Malines and which Fr. Grignon de Montfort foretold for these latter times. Let us seriously get to work and oremus pro invicem.

1. I await the translation of the decree with reference to those living at a distance, or, more exactly, the article dealing with this issue which can be put in the Annals. One must also mention those promoters and the centres because the decree allows this. What are the privileges of the promoters? Are they the same as in the Scalsis' time. What can be done? What can be stated? Time is short.
2. And as regards transferring the Association to Saint-Cyr, I cannot see anything developing for the moment...
3. The indult for transferring the Novitiate to Holland is absolutely necessary...
4. Look for authorization also to alienate those properties of ours which are necessarily deemed appropriate, for example Saint-Gérand.
5. The Brisson Law taxing communities has been passed; we shall be crushed!
6. I thank you for taking it upon yourself to find the 15,000 francs needed to pay for the work (*in the church*). If only that were the end of it... Let me know then quite straightforwardly what is the financial state of the Rome house at present. Is it still somewhat in debt? By how much? It is necessary to be aware of this to avoid surprising news which is always hard to cope with.

You mention that you hope to cover these last two loans which come to thirty thousand francs. With respect to the 1,500 francs which you are presently borrowing, I can readily understand this. But as regards the other 15,000 francs, I was not aware that you had borrowed them. When and for what occasion? As far as I am concerned, I cannot recall the occasion. When you asked for a further 15,000 francs at Easter (*but this last not clear, it could be read as 'Porquer'*) last year, and when you were not able to pay in full, I sent you 9,000 francs. There would have been 6,000 francs, then, which needed to come from you. Has this debt been met? If not, to whom do you owe it? Is not the Society responsible in the event of death? I am forwarding you the five thousand and fifty francs which you need to meet all your requirements, over the next three months (*term*).

I am forwarding cards to you for the Cardinal Vicar, Bishop de Luca and Monsignor Druon, etc.

You asked me how the Archbishop (*of Bourges*) felt about us? He has pushed us totally aside, dealing with us just like the Jesuits, the Franciscans and the Redemptorists who are in his diocese. He did not keep any of his promises, neither for our church, of which he is the lessee, or for Chezal-Benoît, with the excuse that nothing was to be gained by his efforts. He made no protest on behalf of the communities expelled at Bourges and people are very unhappy about this. He is considered as being on the side of the government, liberal and not very supportive of Congregations. He would like to be in control and run everything. His plan would be that we should break up definitively and become part of his clergy. Happily the Sacred Heart has frustrated these expectations. Very confidential. (*These two words are written by Chevalier in the margin of the page.*)

With regard to the vows, I freely give you our views. Fr. Morisseau is hesitant about Brothers H. Peeters and Ilge who are given to shilly-shallying. Let us know straightforwardly what you think. It's you who will make the decision. I believe them to be sound.

*Henri Peeters, born in 1860, went on to enjoy a distinguished career after his ordination to the priesthood in 1884 at Tilburg, Antwerp, as Dutch Novice Master, Superior of the Petite Oeuvre; as editor of the Dutch Annals. He spent eleven years in the Philippines, 1908-1919. He died aged 81 at Stein in 1941.*

**Article 796***To Father Victor Jouët, MSC, Rome.*

L 18810105

Issoudun, January 5, 1881

Dear Father,

Here is a serious issue which has arisen and against which I would ask you to protest to whomsoever has jurisdiction in this area. Fr. Ramière seems to think that he has his own Our Lady of the Sacred Heart. He calls her Our Lady of the Sacred

Heart of Jesus praying. He has had a statue and pictures made of her which are already on sale. I am sending you on an example. It is a counter challenge to ours and will soon lead to an upheaval in our association: it is our original and only devotion which is associated with her. Arising from Father Ramière's inventiveness, in a short time there will be utter confusion within our dear archconfraternity, the purpose of which will no longer be understood. It is unbecoming manipulation which must be thwarted and which must be resolutely challenged. This ridiculous statue of Fr. Ramière's can be confused somewhat with the new one which has been forced on us. I believe that we must take advantage of the situation to have our earlier statue, so lovely and expressive, re-endorsed. It is all the easier to do so when the Holy Office Congregation has deemed it irreproachable theologically and worthy of public worship. You have the decree with you, of which you might care to send me a copy. Get going as I believe circumstances are favourable and we must make the most of them.

The Office of the Sacred Heart.

The feast of the Sacred Heart this year falls on the feast of St. John and it is moved. As it is our special feast, could you not try and see to it that it remains for our Congregation with the day on which it falls? See about this. And as regards the feast of the Sacred Heart of Mary could you not see to it that it takes place for us also, as with the Eudists, after the Epiphany and not during the month of August since we have, as you know, our plans for that also.

Wholly yours in C.J.

J. Chevalier, MSC.

I received just now your latest plans. Yes have the apse of the main nave done because you can meet the expenses.

J.C.

**Article 797**

*To Father Victor Jouët, MSC, Rome.*

L 18810115

Issoudun, January 15, 1881

Dear Father,

I am sending you on the latest letter from Fr. Casas. What is Fr. Deidier up to at Barcelona? What is he doing? I have no idea. Perhaps you may know more about it than I do. What Fr. Casas tells me is not too much devoid of foundation. Look into the matter, sum it up and act! What do you think of the situation? What is your view? What do you think should be done? For the rest, nothing new here.

Cheerio, Father.

I am grateful to you for drawing Bishop Salua's attention to the new manoeuvrings of Fr. R. (*Ramière*)

My wish is that our debts in Rome will be quickly met and that you can finish the work on our lovely Piazza Navona Church. Very wholeheartedly, I would attend the formal opening. An individual from whom I borrowed 10,000 francs (*roughly 30,970 euros*) for the Rome project two years ago is looking for his money at the present time. If others from whom we borrowed were, like this individual, to look for their money now we would be very seriously embarrassed.

Again cheerio and regards to everybody.

Wholly yours in C.J.

J. Chevalier, SMC.

**Article 798**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18810115a

Issoudun, January 15, 1881

Your Grace,

The Administrators of the Issoudun hospital have, from January 1, 1881, lowered to five hundred francs yearly, the chaplain's fee, which over the years had gone up to 1,200 francs, but with that he was obliged to offer mass every day for the benefactors of the hospital (*600 francs would be roughly 1,600 euros*). If the chaplain, at the present time Fr. Cramaille, was not one of my own confrères living in our house of the Sacred Heart, a salary of no more than 1,200 francs would not be nearly enough. After we were expelled Fr. Cramaille withdrew to the hospice where he paid 800 francs for his lodgings. As he now doesn't get more than 500 francs from the administration and has still to pay 800 francs for his lodgings, it seems to me that he should give over saying mass for the benefactors and keep all his mass offerings, even those on Sundays. Your Grace alone can decide this question. He (*Cramaille*) will accept in every respect the decision you will communicate to him. I am drawn to ask Your Grace to favour my two confrères, Fathers Letonnelier and Eugène Bizeuil, ordained by Your Grace quite recently, for faculties so that they can help us with children's confessions.

I recently met with the Issoudun sub-prefect to discuss public prayer ceremonies. He told me that having received no notification from the Indre Prefect, he could not be present at ceremonies and would not call for any religious function himself. In any event, the law does not oblige the civil authorities, and he would not have gone with the church even if he had been asked to do so at the Prefecture. I was pleased in reply to say that it wasn't for me to get involved in these issues, and that I was simply saying to him that arising from the decree which deals with these issues, a place was set by for him in the stalls.



I have the honour to be Your Grace's humble and most respectful son in C.J.

J. Chevalier, MSC.

8pm

PS: Just now I have had a communication from the Prefecture office and, as no request from the Prefect had reached the Vice-Prefect, he and his aides will not attend the ceremonies. The municipal council will stay away for the same reasons.

**Article 789**

L 18810119

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 19, 1881

Dear Father,

Just a word to tell you to take your time over the letter which must precede the new decree. The articles are ready for the February Annals and already printed. This will be for March. Fr. de Champgrand, our benefactor (*see above, 1854*), has died. He will be buried tomorrow. Pray and have him prayed for. After the Lord we owe to him our undertakings on behalf of the Sacred Heart.

When dealing with the issue of Fr. Ramière's statue, try to get our own reinstated, since it gave so much pleasure to all our Associates.

The members of the Council voted in favour of perpetual vows for all your young men. Are those (*in the Vatican*) bored with these problems, suggestions, as regards the Association...? I hope that you will win them over.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 799A**

D 18810125

*Fr. Chevalier's Spiritual Testament.*

Issoudun, January 25, 1881

This is my Spiritual Testament

1. I, Jules Chevalier, Missionary of the Sacred Heart of Jesus and parish priest of Issoudun, die in the faith of the holy Catholic, apostolic, Roman Church, which I have always tenderly loved. I would have given my life a thousand times to defend the rights and prerogatives of its infallible Head. I have never failed to be deeply attached to the Holy See and its teaching. Gallicanism and liberalism, so detrimental to the faith and the well-being of the faithful, drew from me, even in my most tender years, an instinctive horror. I thank God for this since it was a great grace to be favoured with.

2. I entreat my dearly loved confrères to be always the most devoted children of Peter's chair and of its supreme head whose judgments are irreformable, and to live among themselves in the most friendly and perfect unity, to have great respect for authority as such and, in particular, for their superiors, to be obedient to the point of heroism, to renounce their own will and personal judgment, to submit themselves with good grace to the requirements of those who have the right to give them orders, to practise internal and external mortification, to accept generously sacrifice to the point of self-immolation, never shirking from the cross sent from heaven, only looking for the will of God in everything, his honour, the good of souls, avoiding vanity, self-seeking, one's ease, strengthening oneself with a great spirit of faith, detachment, flight from the world, practising with scrupulous fidelity their Constitutions and Rules, especially everything which has to do with the three religious vows. On bended knees I appeal to the many Superiors of the Society to uphold the exact observance of all requirements.

I also, at this moment, humbly ask pardon of all my dear confrères for any distress I might have brought on them, and for any bad example I may have given to them.

3. May they pray for the repose of my soul! I shall not in any way forget them while God is merciful to me.

4. I also ask to be forgiven by all the parishioners, the whole body of the faithful where they have been least edified, and for any scandal I may have given them (in words or actions). I commend myself as of now to their prayers and the communion of fervent souls. May the town's religious, the children of Mary in the parish, the dear brothers who teach Christian Doctrine (*members of the St. Vincent de Paul Society*), remember me before the Lord and through their good words speed my release from Purgatory. I pardon wholeheartedly my enemies if there were any, and all those who tried to discredit me whether by their words or actions, and those whose response to my devotedness and good work was either ingratitude or calumny. My soul is free of all resentment. I retract every word or action which will be misunderstood, and I wish to state that I never had any intention to discredit or cause anybody pain.

Issoudun, January 25, 1881

J. Chevalier  
*The above date was blotted out  
 by Fr. Chevalier and replaced with  
 September 25, 1899*

**Article 800**

L 18810126

*To the Vicar General of Bourges.*

Bourges, January 25, 1881

Dear Father,

His Grace is making Fr. Batard prison chaplain and wanted you to provide a helper. His Grace believes you have the legal right; if it is otherwise would you be kind enough to let us know so that His Grace can undertake to see to it that for the future Fr. Batard enjoys not only ecclesiastical approval but a lay administrative title as well which enables him to draw a certain sum of money out of the budget.

Please accept, Father, my respectful good wishes.

G.M.v.g.

Inform him that I haven't a title, something he will know. I have written and said this often enough. It is a regulatory appointment carried out by you.

J.C.

**Article 801**

L 18810127

*To Count Geloës, Holland.*

Issoudun, January 27, 1881

Dear Sir,

I was greatly moved by the letter you have just written to me placing so graciously at our disposal the château you own near Sittard. Such a kind thought came to you quite obviously from Divine Providence.

Thanks a thousand... Had I known this earlier, I would have gladly accepted your offer for our Novitiate expelled from France. It was the Bishop of Bois-le-Duc who kindly made his country house at Haaren available to us. My confrères there are about twenty in number. Could they be all lodged in your château if the Bishop needed his house? Our apostolic work of the Sacred Heart, with 46 youngsters selected for our Congregation, was also expelled from its house of residence at Chezal-Benoît; we brought them to Issoudun where they are among the other students of the secondary school which we have charge of. We fear from one moment to the next that this school will also be closed, followed by another expulsion. We could then transfer our Petite Oeuvre (*Little Work*) students to your house if you think they all could go there. Among these youngsters are 6 or 8 from Holland, from Sittard, Venray, etc. You are aware, Sir, that we take some of these youngsters from every country and educate them without the payment of fees to make them missionary priests. It is altogether a marvellous undertaking blessed by God.

If it is acceptable to you, I shall ask my colleague, the Superior of our Novitiate near Bois-le-Duc, to go and visit the château (*Elsloo*), which you so kindly made available to us.

Please accept my lively gratitude and most respectful good wishes in Corde Jesu.

J. Chevalier.

**Article 802**

L 18810131

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 31, 1881

Thanks for your letter, dear Father, and all its contents. I am returning the letter sent to the Holy Office. I do not think that I should become involved in this matter. I am already out of sorts enough with Fr. Ramière. The appeal is a good one. I made a number of small corrections. I leave for the future that which is of the present moment; I believe it is the best course. Certainly not! A new storm against our earlier statue must not be stirred up. Yes, let us await the opening of our Rome church. We are likely to do better at that moment. Nothing new here. Fr. Chatelat wrote me a letter to say he was very pleased and he seems to be quite happy. We shall send you the pages, as with those from the Novitiate, and with these it will be easy for you to provide detailed information for each of the scholastics and priests who are with you.

Nothing further new here. Cheerio, Father.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 802A**

L 18810201

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, February 1, 1881

Your Grace,

You may carry out what you consider appropriate in naming the prison chaplain. It matters not whether it's Father Batard or myself. What's essential is that in the government's eyes somebody should be so titled. Since Father Batard has already been named by Your Grace it would, perhaps, be better if he remains. With regard to the chaplain for the hospices, the Administrators were not wholly aware of the gravity of their intervention, and I asked the Sister Superior to explain this to them. Next Thursday they are due to take their final decision. I shall make it my business to have Your Grace notified.

I have the honour to be, most respectfully, Your Grace's most humble and obedient servant in C.J.

J. Chevalier.

**Article 803**

*This letter repeats 802A above, word for word, including date. We keep the enumeration of the French original, moving to 804.*

**Article 804**

L 18810204

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 4, 1881

Dear Father,

I want the Father Ramière issue to be settled amicably. But try not to make it seem that this unbelievable issue was deferred to the Holy Office. I await your article on the enrolment of those at a distance. I have a translation of the new decree. What about the diplomas? I am forwarding to you Fr. Deidier's latest letter. I am sure he's exaggerating. There's the rumpus for you, anyway. What are we to do? Fathers Deidier and Marie need to be counter-balanced and checked. Fora is still like a child! Your assessment. Are you thinking of going to Barcelona? Do you think you could undertake this journey soon?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 805**

L 18810211

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 11, 1881

Dear Father,

I received your letter. Thanks.

1. I prefer the Ilge plan for the sanctuary.
2. I am pleased with the (*examination*) marks for the scholastics. I note that piety for the majority of them leaves a lot to be desired. There is only one among them who is very good, Brother Barral. Encourage the rest. Knowledge without piety is to be deplored. Before and above all else, make serious and pious religious of them.
3. I am sending the latest letter from Fr. Deidier on to you. I fear that himself and Fr. Marie will cause the Spanish undertaking to collapse. See what might be done. If you think a trip there might be helpful, go.
4. Bishop Steins of the Auckland Islands is dead. The Universe reported it. Is it likely that we might be offered this mission once again? Is it quite worthwhile? Fr. Navarre tells me that Fr. Deidier would be pleased to go there and I believe him; Fr. Navarre himself also, Fr. Giroux, with two scholastics. What is your view? I have mislaid the information you sent me about the islands. What is the population; foreigners, indigenous? Is there still idolatry? What might be in favour of the place, etc., etc.

What about your March article? I am waiting on it. Time is short. And the diplomas, and so on? etc.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 806**

To Father Victor Jouët, MSC, Rome.

L 18810214

Issoudun, February 14, 1881

Dear Father,

1. If we cannot have the feast of the Sacred Heart on the day on which it falls it would be preferable to have it the next day than to have it put back like this year.
2. You know that we made a Novena to the holy and immaculate Heart of Mary, patronal feast day of the archconfraternity of Our Lady of Victories which falls on the third or fourth Sunday after the Epiphany... This Novena's purpose was to solicit very special help so that the Archbishop of Bourges might approve the foundation of our Society. Our wishes were met in 1855 (*February*); hence this commemorative time. Ask for this date.
3. You would please us all if you could so arrange it that on each Friday we could celebrate a votive mass of the Sacred Heart, even if the feast for that day is a double (*the higher, more solemnly celebrated feast; Chevalier is writing in the context of 19th century liturgies and celebrations*). You will make everybody happy. Virtually all the sanctuaries enjoy this privilege.
4. Try to obtain at the very least a votive mass of the Virgin for us for the 31st of May, even when we have on that day a major double feast, or one of the second class. The 31st of May is the patronal feast of the whole Association spread worldwide.
5. The claims of the Reverend Jesuits, and of Father Ramière in particular, about the origin of the Paray (*le-Monial*) Our Lady are unacceptable, being both erroneous and ahistorical. They have enough glory in their Society without feeling the need to lay claim to this also. Everything for themselves and through themselves! This is not right.
6. We are waiting on your article for next month. With it we shall include the Latin text of the new decree authorizing the enrolling of those at a distance together with some introductory words such as in the Paray-le-Monial Pilgrim (*magazine*) and several weekly papers. It seems to me that we should no longer keep quiet about this document.
7. Yes, hurry on the diplomas' issue, and with a satisfactory answer. Thank especially our good scholastics for their latest letter which greatly pleased me.

Why not, following visits from bishops to the Our Lady of the Sacred Heart shrine in her Rome sanctuary, write about this in the Annals? It would be most interesting.

Cheerio, Father.

Wholly yours and to all in C.J.

J. Chevalier, MSC.

**Article 807**

To Madame Taulier.

L 18810217

Issoudun, February 17, 1881

Many thanks for your letter, my dear child, and your prayers on my behalf. I for my part do not forget you... Yes, Our Lady of the Sacred Heart is under siege... She is so honoured by persecution. It is a double-edged sword.

Your idea about honouring the Heart of Jesus in the final hours of His Passion is very good. It would have to be the April Annals when this is presented. Put on paper all your ideas on this theme, all the good Lord prompts you to say, and send it on to me as soon as possible. See to it in particular that it is written clearly as your writing sometimes leaves something to be desired...

*The article in the April 1881 Annals, p.73-80, "Jesus' Last Hour", is the end product of what Chevalier referred to in his letter here.*

Cheerio, dear child. I bless you and yours in C.J.

J. Chevalier, MSC.

**Article 808**

To Father Victor Jouët, MSC, Rome.

L 18810219

Issoudun, February 19, 1881

Dear Father,

1. The pretentiousness, the attacks and the behaviour of the Jesuit Fathers and Ramière in particular, are beyond belief. I hope Our Lady of the Sacred Heart will win us victory.

2. I received a proof of the new certificate. I am awaiting an explanatory letter from you. I am surprised that I haven't received anything. Where the fourth section of the certificate begins: "Et revera ab anno 1854", etc. I suggest adding on something which would cut short the haggling of Fathers Klotz and Ramot. To the section: "Eamque Dominam Nostram a Sacratissimo Corde Jesu, vulgo" Our Lady of the Sacred Heart "primitus venerari coeperunt" etc. I would add the following underlined words which I consider absolutely necessary: "Eamque, gratia permoti Dominam Nostram a Sacratissimo Corde Jesu, vulgo" Our Lady of the Sacred Heart "primitus vocare atque venerari coeperunt", etc.

The Cardinal Vicar cannot object to this addition since it no more than expresses the truth; this would be the answer to the fabrications of Father Ramière.

3. Simultaneously with the publication of the certificate, it is absolutely imperative that you obtain a rescript making Issoudun a centre independently of Rome. It would be altogether unacceptable if Issoudun were not more privileged than whatever town wishing to be affiliated to the Our Lady of the Sacred Heart archconfraternity.

Issoudun, cradle of the devotion, origin of the devotion, hearth of the devotion, promoter of the devotion throughout the entire world, cannot be deprived of its rights and privileges. That the archconfraternity's centre for the granting of certificates should be in Rome, fine... but it must necessarily be so that Issoudun, for the reasons given above, should be an independent centre with the right to enrol in its registers those dispersed throughout the world and grant them all the indulgences and blessings contained in this new certificate.

Do not engage yourself any further in concluding this issue... It has to be like this on the day the certificate is officially published.

Here's another reason which makes it imperative that Issoudun should be an independent centre in its own right: Rome itself is on the eve of being a victim of the Revolution. Very soon, and don't have any illusions about it, foreign religious will be expelled from their houses, their churches closed and, maybe, sold. Short of a miracle, what would happen to the very centre itself of our Association? It would fall back again into the hands of the Scalsis and their supporters... This presupposition is not at all fanciful. At least we would have another centre which would be our saving plank.

4. Try your best to get the concessions I have already mentioned for the feasts of Our Lady of the Sacred Heart, etc., etc., granted.

5. I am sending on to you a letter from Fr. Deidier. Let me know what you think of it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 809**  
*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18810120

Town Hall,  
Issoudun, February 20 1881

Your Grace,

The Administration members met last Thursday to consider once again, at the instigation of the Indre Prefect, the question of the (*hospice*) chaplaincy. It was decided, four against three, that the salary should be raised from 800 francs to 1,200 francs (*2,475 euros to 3,714 euros*). With this new financial arrangement I am only obliged to offer one mass each week for the benefactors. All the other intentions will, accordingly, have to do with myself. If Your Grace thinks that these new conditions should be accepted, I shall continue as before with my services to the hospital. I thought it would be acceptable to Your Grace to provide you with the text of the Council deliberations at the end of this letter.

I am with deepest respect Your Grace's most humble and obedient servant.

Th. Cramaille  
Hospice Chaplain.

The Council's decision.

The Council agreed to raise the salary of the chaplain from 500 francs to 800 francs (*from approximately 1,545 euros to 2,475 euros*) per annum, and this is added to by the same amount for his board and lodging. Nonetheless the Council will decide later if Fr. Cramaille, while remaining hospice chaplain, should have his board and lodging paid for.

The Mayor, the President and Messrs. Sineau and Courant did not agree to the increase in salary since they did not see any reason for it. In any event they reserved the right to look again at the matter, and whether it is appropriate to keep on paying Fr. Cramaille's board and lodging.

*Cramaille wrote to the Archbishop on March 2 stating that he had received nothing from the Prefecture, and nor had he seen the named individual who was supposed to provide him with an official communication. If he is not given anything, the next communication has to be waited on.*

**Article 810**

*To Father Victor Jouët, MSC, Rome.*

L 18810220A

Issoudun, February 20, 1881

I am returning your signed letter to you. It is very good, very explicit, very shrewd, perhaps a little too conciliatory for all that, or not expressing forthrightly enough what we want, and which we cannot, conscientiously, hold ourselves back from wanting to have. Father Ramière in giving himself over to the advice of the Cardinal Vicar knows that he has everything to gain and nothing to lose, whereas it is not at all the same for us. His Eminence when dealing with our adversary can accommodate himself to him, make concessions which we cannot accept; moreover what he decides will not have the force of law! When the Cardinal is there no longer, the Jesuits will return to the attack; is this not to be feared? Here are the secret instructions I am imparting to you, and you will let me know if you can go through with them:

Ask the Cardinal, as referee, to demand:

1. that there be no longer mention of this statue or of its title;
2. to get rid of it, have it withdrawn commercially and no longer propagated;
3. to compel, if at all possible, the Messenger to accept the devotion of Our Lady of the Sacred Heart such as it is with us in our former and new presentation as complementing devotion to the Sacred Heart of Jesus, doing so as propagating in our name with direct relevance to our Society of the Missionaries of the Sacred Heart. Nothing more can be done in this respect than to take after us since it is we ourselves who promote the apostolate of prayer we have set up at Issoudun, in the town itself, at the Petite Oeuvre (*Little Work*), the Novitiate, and which we direct.

This unity, as you describe so well, could not be more effective for the advancement of these two undertakings. Instead of saying at the end of these articles: "Let us go to the Heart of Jesus through the heart of Mary", it is more acceptable and simple to say "through Our Lady of the Sacred Heart". Once again, sit tightly and do not give way on any of our rights. The verdict of the Cardinal Vicar must be invested with a certain authority to stop the Jesuits, on his death, from returning to the issue. Warn him about this...

Fr. Piperon spoke to me about a very unfavourable comment in the Actae Sanctae Sedis, 150th number, with reference to a decision by the Sacred Congregation of Indulgences concerning the enrolment of those at a distance. Could you verify this as we do not have this publication. It would perhaps be good for us to get it...

You did well to say nothing in your letter that I forbade you to write about the priority of the name, Our Lady of the Sacred Heart. The Jesuits through their Fr. de Saint-Angèle, who for quite some time has been in his dotage, are truly ridiculous. We have made plain to them ten times that if this worthy Father has said in a Sacred Heart chapel that Our Lady should be called Our Lady of the Sacred Heart, he is associating no significance to this word. The facts are there to prove that the true title of Our Lady of the Sacred Heart, together with the devotion associated with it, and the cult arising from it, is specifically associated with the Missionaries of the Sacred Heart, Issoudun. This is undeniable. The evidence is there to prove it.

Although Fr. Ramière, as he said in his letter, placed for the first time my little contribution in the Sacred Heart Messenger, he completely overlooked the title of Our Lady of the Sacred Heart which, he claims, he never heard of, and the significance we give to it. It was a complete revelation for him. He may claim the contrary today, but facts are facts.

Try also, Father, to place in the document those few words I sent on to you yesterday. They are absolutely essential, and arising from them the issue will be quietly brought to an end and the misunderstanding cut off at source. The Cardinal Vicar would not dream of refusing you since we are only seeking the truth. It is pointless providing him with our reasons for this word's insertion in the document. Here's the reason for what is added: moved to acknowledgement, gratia permoti, from the beginning they were wont to call her Our Lady of the Sacred Heart and to honour her under this title, primitus vocare, etc.

You can see my line of thought. If it is not that well expounded, you will put it right. The iron horse which encloses the figure of Our Lady of the Sacred Heart at the top of the document is not graceful; something oval-shaped like our letter heading would be better. I am putting my signature on the bottom of the page to the letter you sent me; you have space to add yet more if you deem it necessary.

Cheerio, Father.  
Wholly yours in C.J.

J. C.

**Article 811**

*To Father Victor Jouët, MSC, Rome.*

L 18810224

Issoudun, February 24, 1881

1. I read the letters from the young professed with the greatest pleasure. Convey to them from me my appreciation and pleasure.
2. Send us on a monthly summary of what is interesting as regard what passes in your church, visits of bishops, ceremonies, etc., etc. All this would engage us greatly.
3. I am sending on to you further letters from Fr. Durin. Let me know what you think of them; then send them to Fr. Guyot asking him in turn to send them to Fr. Piperon who will return them with his observations.
4. It is in September that the Chapter for the election of a Superior General will take place. I am inclined to think that due to the current (*political*) situation it cannot be held. It would seem to me that in such a circumstance, Rome would allow everybody wherever living to send you confidentially his vote which Bishop de Luca would open in the name of the Congregation of Bishops and Regulars and make known the one elected. Take advice on this and, if feasible, it would be the best solution.
5. The Archbishop of Bourges is unwilling to acknowledge that Fr. Carrière has been ordained to the priesthood because he was not consulted about the ordination of this young confrère, and he is not from his diocese.

The Prefect of the Cantal is looking for an official document I wrote to the Bishop of Saint-Flour; I await his reply. Perhaps he will provide it?

6. Our Archbishop tried to set up a third minor seminary at Chezal-Benoît, but discovered an obstacle in the way. Do you know whom he blamed for this? You would never have guessed it... Believe it or not, it was a triduum of reparation preached in your church in Rome!!! The two French Ambassadors in Rome, so he (*the Archbishop*) says, knew all about it, all the papers as well and the religious weeklies. It is a reprimand publicly inflicted on the government by people like you. There's the reason, then, for the opposition shown to your Society and this explains why I was refused my third minor seminary after I had been promised it. You are creating too much commotion, and fuss, etc.

You can see for yourself, my friend, that we cannot have any expectations. From that side (*the Archbishop's*) we have no support. Si Deus pro nobis, quis contra nos.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 812**

To Father Victor Jouët, MSC, Rome.

L 18810226

May the Sacred Heart of Jesus be everywhere loved!

26th February, 1881

Dear Father,

Nobody in the world can be more happy than we are on seeing the unexpected and distressing issue of the new picture and the accompanying devotion brought to a successful conclusion through the high level, supportive, intervention of His Eminence the Cardinal Vicar. The December 1880 issue of the Sacred Heart Messenger published it under the title of Our Lady of the Sacred Heart of Jesus at prayer, referring to it as the only authentic reproduction for the apostolate of prayer.

Thank in particular, and very specially on my behalf, His Eminence, if you haven't done so already, for his wise advice about not having any recourse to the Holy Office before contacting Rev. Fr. Ramière, and trying as smoothly as possible to get him to acknowledge and refrain from creating the problems which, I am sure, he did not intend himself, but were very much so in reality, and of which I had proof to hand, and were being projected by him on to our Association. On the contrary, in the interests of the Sacred Heart itself, he should support and propagate the devotion as he used to do.

Convey thanks also to Fr. Laurençat for being so kind in providing you with a copy of the splendid letter from Fr. Beelk, the Superior General of the Jesuits, and also for making available Fr. Ramière's letter. I have finished a careful reading of both, and I align myself completely with the final conclusion leaving everything to the decision of His Eminence the Cardinal Vicar, protector of our little Society and our dear archconfraternity.

What the Cardinal in his wisdom accepts we shall do likewise, and the two wonderful apostolates, those of the Apostolate of Prayer and Our Lady of the Sacred Heart, instead of being strangers (*hostile*) to each other will find, through this little issue, providential means of better understanding each other and come close without compromise, as well as providing mutual support in spreading the reign of the Sacred Heart, which is for both groups the unique aim of their undertakings.

To clarify the different approaches, I present briefly here some sections of Fr. Ramière's letter, and present you with the exact interpretation about that which, in my name, you must give reply if more detailed explanations are required.

1. What Fr. Ramière says in the introduction to his letter about his devotedness to the Missionaries of the Sacred Heart is true in every respect in regard to the beginnings of the work. This worthy priest is among the first and the best benefactors of our Congregation as you yourself, like myself, well know, and to which you can testify. Our awareness makes it impossible to ignore what he has done to our advantage, but if anyone has suffered over a number of years from the change which has come about it is most definitely ourselves. When on the 3rd of June, 1874, Pius IX, without any request from us, inspired the thought (which for us was a command even though it was expressive of our souls' most ardent wishes) to call again for the consecration of the Church to the Sacred Heart, we proceeded straightaway to make the request and it led to three million signatures. Fr. Ramière was opposed to this initiative. He had taken the initiative for this request in 1878. The zeal of the Apostolate of Prayer members responded to this appeal; we freely made available the support of our Annals when publishing his request and collecting signatures... but the Providential moment had not yet arrived and this splendid crusade aimed at the pious faithful did not then achieve results. At the end of the same year, our Association repeated the appeal through fifty thousand new appeals. The Holy Father sent us a congratulatory brief, but the moment so hoped for had not yet arrived.

In 1874, arising from the suggestion of Pius IX, deigning to address us, a fresh enthusiasm enveloped souls. Fr. Ramière himself set about collecting the petitions of bishops and faithful, and what neither the Apostolate of Prayer nor the Association of Our Lady of the Sacred Heart could do by themselves alone was brought about very successfully through their combined efforts.

The Director General of the Apostolate of Prayer, however, even before the results were announced, had expressed his dissatisfaction with us, and the evidence for this was to be seen in the Messenger of the Sacred Heart. We were obliged to answer. The Archbishop of Bourges, the regretted His Grace de la Tour d'Auvergne, came to our defence. The Holy Father himself sent us a very beautiful brief acknowledging the support brought to the undertaking, and so the matter ended for the moment.

2. In 1875 a counterfeit of the Our Lady of the Sacred Heart picture in a foreign country brought on itself, very much to our liking, appropriate criticism from the Holy Office. We were made aware of this from the papers and in the April 1875 Messenger of the Sacred Heart which, through its eleven editions and the well deserved influence it enjoys, contributed – unknowingly we accept, but in reality most effectively – to the upheavals which could have destroyed forever the Our Lady of the Sacred Heart Association. According to Fr. Ramière, nothing was more supportive of the Issoudun Apostolate than the Messenger of the Sacred Heart, and despite this, without contacting us or waiting for our Annals, and without adding a necessary explanatory word, the Messenger spread the fact everywhere and the weekly religious papers reproduced the translation of the Roman document, judged by the whole world as being condemnatory of the Issoudun statue, whereas Cardinal Patrizi had straightaway stated that the document in question from the Holy Office had not a word to say against the presentation of the Madonna, neither condemning or forbidding it, and to have it otherwise is to be mistaken. You have a copy of Cardinal Patrizi's second contribution, and you can make it available to anybody who wishes to read it.

How many problems would have been avoided if the matter, instead of being made public, had been brought from the beginning to the attention of those who were most directly involved in knowing about it! Despite the explanations provided by Rome and the support provided by the Holy See for the work of Our Lady of the Sacred Heart, the Messenger of the Heart of Jesus, which claims that it is supportive of all Catholic undertakings, has no longer any consideration for our work, and the most glacial silence between us has sadly been remarked on by a great many of the faithful. Each month the little Messenger provides excerpts from the Annals of La-Salette, Lourdes, Pontmain, St. Michel, Paray-le-Monial, etc. But rarely, less than rarely, from Our Lady of the Sacred Heart. We mentioned this to Father Ramière in Rome for the feast on the 23rd of May for the opening of Our Lady of the Sacred Heart Church in Piazza Navona, when Fr. Ramière promised to make mention of the occasion. He kept his word, but since then there has been nothing. And it is when our work, so to say, has been forgotten by the Messenger of the Sacred Heart readers, that they are offered, by way of encouragement and as an accomplished fact, the new picture of Our Lady of the Sacred Heart of Jesus in prayer, and this is published without as much as one little word about it mentioned to us, whereas Fr. Ramière thinks that we are going beyond the bounds of charity when we complain about it. What would happen if our Annals associated with the Apostolate of Prayer a new formula specific only to our massive Association of Our Lady of the Sacred Heart?

3. As for any complaints likely to be brought up by the Paris manufacturer, we are in agreement with Fr. Ramière... There is nothing to worry about from the legal point of view. But what is legal is not always right. Likewise we have nothing to say from the legal point of view when Mr. Angelini presents a signed document in his own name and in his role as Secretary of the universal archconfraternity of Our Lady of the Sacred Heart, giving permission to the Paris manufacturer to publish each week in the papers that the statue was the only one approved by the Holy Father. This prospectus was sent to all the centres of our Association and to Issoudun... and nevertheless it has been necessary, and continues to be so, for us to contribute payments which cripple us in order to avoid involvement in a judicial process always likely to have unfortunate consequences. Fr. Ramière's statue-maker himself presents a statue of Our Lady of the Sacred Heart differing in name and shape. The Messenger of the Sacred Heart promotes it as the only authentic statue for the Apostolate of Prayer Association, and the issues of 1875 overcome with so much distress and sacrifices begin all over again. Fr. Ramière himself should realize what he has done, and what should be done.

4. The concern about orthodoxy has not been, and will not be, raised by us. Fr. Ramière's doctrinal position is ours, and he understands very well the meaning of devotion to Our Lady of the Sacred Heart. Everyone preaches it following the mysteries he aims to set out, but this must not change or damage the unity of a work so demanding established.



5. Fr. Ramière has said that the image of Our Lady of the Sacred Heart of Jesus was only once used and that was on the Messenger's cover... That is absolutely correct. He adds that nothing would be easier than to get rid of it altogether. If by this he simply means it to be understood that it is enough to discuss the issue no further and it will of itself tend to be forgotten, we for our part do not share in this instance his viewpoint, because the notification of a precise nature with reference to the purchase of new statues of all sizes, and kinds, at different prices, and the possibility of sending them abroad, carries, and will carry, long-term consequences.

We believe that the one and only way to bring everything together, that which will most accord with the Sacred Heart and Our Lady, should be the propagation of the devotion and the Archconfraternity of Our Lady of the Sacred Heart, such as they are, and to commend this to the associates of the Apostolate just as we ourselves, as an obligation in piety, commend the Apostolate of Prayer to our associates.

The two apostolates would provide mutual support for each other in this way. They are drawn spontaneously by the very thrust of things towards each other without, however, being mistaken for each other. This is all the more needed since the changes and additions looked for by Fr. Ramière, if accepted as part of the apostolate, could mean that all other undertakings of the same kind could be adapted also to their ideas and practices and become detrimental to the devotion and statue representation of Our Lady of the Sacred Heart. There would be Our Lady of the Sacred Heart of Jesus in Prayer, the Sacred Heart of Jesus in Agony, the Sacred Heart of Christ in Glory, etc. In that case the Archconfraternity of Our Lady of the Sacred Heart, which today exists solely as one for the entire world, would be set up in a particularized way. Whereas we hold to the view that the understanding of the Archconfraternity should be the same, and if the members of such and such a particular group wanted the image to be adapted to their idea, misunderstandings and problems would arise, which unfortunately we are all well aware of.

What Fr. Ramière says about devotion to the Sacred Heart being practised and explained in a hundred different ways, without anyone having to repeat himself, cannot in the present discussion be used for purposes of comparison. For on the one side, as Fr. Ramière knows, there really are difficulties as between the different works involving the Sacred Heart when they do not stay within the limits laid down; on the other hand there is the general wish to achieve unity as soon as possible, and the formula of the consecration on June 16, the same one for all Catholics in every country and nation, recited the same day at the foot of the altar during the solemn feast, is itself, because of its unity, one of the most beautiful religious occasions, and here the credit, for the most part, goes to Fr. Ramière. If everyone had sought, because of special aims, a wording different from that of the consecration form, we would not have had this wonderful coming together which has been so greatly and marvellously edifying.

It was in order to achieve something comparable with devotion to Our Lady of the Sacred Heart, that there should be unity about it all over the world, that we agreed, with greater sacrifices entailed, to set up a house of our own in Rome and recreate from its broken-down condition an old church. We, in fact, dedicated it to Our Lady of the Sacred Heart because Fr. Ramière feared that it might be dedicated to the Sacred Heart, as indeed the Pope himself had suggested to us, and thereby no threat would be posed to the national shrine of the Sacred Heart in Italy... We went along with the request straightaway. His Eminence the Cardinal Vicar is aware of this, and we now hope that Fr. Ramière for his part will also take note that the unity which should never have to be in jeopardy as between the two apostolates, those of the Jesuits and the MSCs, would be more closely maintained, and that the Sacred Heart will bless the work of Our Lady of the Sacred Heart whose overall direction is entrusted to our little Society under the distinguished patronage of, and dependence on, the Cardinal Vicar, just as Our Lady of the Sacred Heart will help and promote, since she is powerful, the wonderful work of the Apostolate of Prayer promoted by the Society of Jesus.

To sum up, Father, it is necessary to see to it that:

1. There should be nothing further about this new statue being put forward by the Apostolate of Prayer.
2. That, such as it is, it be withdrawn entirely from commerce and promotion.
3. That in its place the Messenger propagates and commends the devotion to Our Lady of the Sacred Heart, such as it is with us, with our older or more recent picture, just as we propagate the Apostolate of Prayer such as it is, and as we get it from Fr. Ramière, without changing or adding anything to it.

Look into this whole affair most carefully, Fr., the consequences of which would be disastrous if it does not end with agreement between both undertakings which, without merging, can be united with each other and mutually support one another.

Wholly yours in C.J.

Issoudun, February 26, 1881

J. Chevalier, MSCJ.

**Article 813**

*To Father Victor Jouët, MSC, Rome.*

L 18810227

Dear Father,

Issoudun, February 27, 1881

1. I got your letter enclosing the rescript for the feast of the Sacred Heart. A thousand thanks. Yes, indeed, I sympathize with you. I understand your sensitive situation. Nobody more than myself shares your burdens. I also know you support me in mine.

2. Why has such an extended country as New Guinea not had missionaries or a mission apostolate up to now? Yet it is three centuries since it was discovered. There must be serious reasons for leaving this country to itself. Is it because it has always been unwelcoming and lethal for Europeans? With what apostolic mission is it associated? What is the climate like? Although hot, is it healthy? Has Christianity moved in there? What are the natives like, their morality? Their numbers? To whom does this large island belong? What is their industry (*means of livelihood*)? What do they produce? Would the mission become an apostolic vicariate? Would the Propaganda Congregation provide resources? Would not this mission be too difficult and dangerous for our little Society? Would not our pioneer members be effectively sacrificed? And then, what are we to do in order to replace them? In reply answer all these questions. At Propaganda (*the Congregation dealing with the missions*) you will be provided with the means of answering these questions... Is there not a little mission easier, more accommodating, less remote, with a less harsh climate, less scorching?

Today (*February 27*) in the Universe's reporting from Rome, there is an article on our Rome house and about us which seemed to me tactless, dangerous and compromising. It is of the kind likely to draw in an unfortunate manner the attention of the French Government on our Society, the Issoudun house and on my own role as parish priest. When we shall have been driven out of Issoudun and from the parish we (*the State*) shall be very progressive!

It is very risky to draw attention to ourselves at this present time. Make this clearly understood by the journalists of the Universe and the Monde. We have everything to gain by setting up a death process! Insist that the journalists make their articles available to you for perusal before they dispatch them. I am sure that you would not have approved all that has been written about us.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier.

I cannot make sense of Fr Deidier's behaviour. Fr. Marie hasn't written a word to me since the beginning of the year. What is going to happen; what are they doing? I have no idea.

**Article 814**

L 18810306

To Fr. Victor Jouët, MSC, Rome.

Issoudun, March 6, 1881

Dear Father,

I am forwarding the letter from the worthy Finistère (*Brittany*) priest who would like to join us. He seems to me to have a serious vocation. Since he has to go to Rome and wishes to spend some days on retreat, I advised him to visit you and do this little retreat under your direction. You will discuss with him and judge for yourself. If you think he is suitable, he can be sent to our Novitiate. Let us actively pray to St. Joseph to get us good candidates.

All our confrères are keen about the New Guinea mission, believing this proposal both providential and very advantageous for our Society. According to geographical data, the climate, however warm, would not be unhealthy(!). If the Sacred Congregation, to begin with, were to be satisfied with 3 or 4 priests and two or three scholastics, I believe that we could accept (*the invitation*)... And a mission such as this would make us happy and draw serious vocations to us. Fr. Morisseau, however, does not share this view, claiming that we should neither go to America helping out Fr. Durin or to Oceania because, as he insists, we haven't nearly enough members, nor anyone of sufficient stature to take charge. I am quite sure that neither Fr. Piperon or Fr. Guyot share this view. I have written to Fr. Guyot; and you, for your part, should write to Fathers Piperon and Guyot to influence them in making a decision. The two Frs. Thomas, Fathers Navarre, Cramaille, Vatan, Giroux, Deidier, I should think, and Brother Verjus would all be willing to go anywhere, but to New Guinea by preference. I would, even without a majority of the Council, accept this wonderful mission and I direct you to discuss it with the Cardinal Prefect. Look into it and let me know what should be done. Fr. Ramot very much wants to go abroad. Who would you commend as Vicar Apostolic? And who would you have accompanying him? If we were to take on New Guinea we could send 3 or 4 priests there, and give one or two more to Fr. Durin together with one of his nephews! If you thought that Fr. Deidier could go to Guinea (*sic*) as Apostolic Vicar, who would you suggest should take his place in Barcelona? Would Fr. Chatelat be available to go there? I could then make available to you Fr. Bontemps as his replacement in Rome... And as for Fr. Carrière, what are his feelings?

The big advantage is that we are, as you say, the only ones for New Guinea, and in time we could have a mission there of the utmost importance. Let us pray a great deal. What's happening about the issues being held over and for which we await an answer?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 815**

B 18810314

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, March 14, 1881

Your Grace,

I have the honour of forwarding to Your Grace the notification here enclosed from the President of Works and including other documents. Let us pray that St. Joseph with his powerful help will come to our aid. His feast, which we are about to celebrate, will be precious to us under more than one heading, reminding us of the name you bear. We are pleased to call down upon you and your episcopacy all the blessings of your glorious patron.

Please accept, Your Grace, our sincere good wishes and respectful regards in C.J.

J. Chevalier, MSC.

**Article 816**

L 18810319

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 19, 1881

Dear Father,

I received your letter together with all the documentation on New Guinea and New Caledonia. I share your view: we must accept this wonderful and important mission. The circumstances could not be more favourable! We could easily make available to the place three or four of our confrères, together with one or two scholastics, without detriment to our undertakings in Europe. The acceptance of this important mission will bring great blessings upon our Congregation as well as many vocations. This is my belief. This is how I propose to organize matters: Fr. Durin already has some experience of missions. He is energetic, pious, dedicated. Moreover, he knows English and this will be a worthwhile asset. I would, accordingly, appoint him head of the mission as Apostolic Vicar, giving him as helpers Fr. Cramaille who is fervent, sound, willing; he is quite pleased. Fr. Thomas from Limoges, a 43-year-old priest, has asked to go; and then there's Fr. Giroux. In addition, Brother Verjus would be delighted, and, perhaps, you would provide another.

As for America, Fr. Ramot could replace Fr. Durin, and Fr. Navarre could go there with Fr. Ramot. Fr. Ramot is exhausted at present; we are expecting him next week. He will preach for us at the end of Lent and the month of May. This arrangement, I believe, could work out well. Here now is what you must do. Write me a letter which I can present to the Archbishop of Bourges (who very likely will not be supportive of this mission) and to the priests of the Council. You will point out to me in this letter that the Holy Father, through the intermediary of Cardinal Simeoni, wants us to accept the New Guinea mission, etc., that we would please him by doing so, that it is a new challenge we are undertaking for him and that he will take care of us, etc., etc.

Cardinal Simeoni should write a letter to me also in which he will say much the same things. He should not in such a letter leave it to be understood that we are free to accept or not, but rather state straightforwardly that the Holy See has entrusted us with this mission, etc. In this way there will be no difficulties raised either on the side of our Archbishop or of our priests who will give way before the sovereign wishes of the Holy Father. Since the Sacred Heart draws us to take on this mission, it must be done so immediately without delay. The Archbishop of Bourges will be at Issoudun on the 26th of this month in the afternoon since he is confirming on the 27th. I must have these letters, then, by Saturday next or Sunday, the 2nd, without fail. If vocations come to us for the New Guinea mission, and particularly when one of us returns in two or three years, accompanied by some native youngsters, and criss-crosses France appealing for support, we could set up a Novitiate at Barcelona... the climate is warm enough, and it's a centre for departure, etc. We shall see!

I eagerly await your letter and that from Propaganda in the name of the Holy Father. One must get moving straightaway. The hour has come.

Those religiously responsible for Issoudun are officially asking the government to have our basilica opened as a church of ease under the direction of the Saint-Cyr priests. We are not without some hope. Pray and ask for prayers. What about our chapter acts; the association document; the Fr. Ramière issue; our elections; our different briefs, etc.?

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

Thank Cardinal Simeoni, in particular, for his proposal of the mission and for his general interest in us. When the New Guinea question is settled I shall ask Fr. Durin to come immediately to France before proceeding to Rome to receive instructions and become a bishop in partibus infidelium.

**Article 817**

L 18810322

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, March 22, 1881

Dear Father,

Thanks for your kind letter. Yes, you may write to Fr. Guyot giving him what I wrote to you about Messrs. Piquet, de Bonneval and Gerard and your own thoughts about this matter. Give the impression that I have said nothing to you about Fr. Guyot's letter. You will be simply sharing your thoughts with him.

Three weeks ago Fr. Guyot forwarded a new proposal to me in the Pope's name from the Cardinal Prefect of Propaganda. It is desired that at least in principle we take on the New Guinea mission and that of the Solomon Islands abandoned since 1854 and given over to the Protestants. There is only one Catholic priest from Nantes in these vast countries who accompanied 150 French, Belgian and Alsatian colonists as their ship's chaplain a year ago, their objective to develop one of these islands called New Britain which is close to New Guinea and which would be under our care. The account provided by this priest is very interesting. The natives would be well disposed to accept missionaries. Cardinal Simeoni encourages us enthusiastically, saying that the time is ripe, that Providence is with us, that the persecution in France will become still more intense, and that we shall have a new country (*to look forward to*).

Only three priests are being requested and over a number of years we would see about adding to them if possible. We can only do that which is in our capabilities. The main thing is to take it on so that it becomes known that this fine mission is under the patronage of the Sacred Heart. His Eminence is persuaded that its acceptance, which for the present does not demand too great a sacrifice, will draw down on our Society very great blessings and attract many vocations. Fiat. The Propaganda Congregation, he adds, will obtain for us from the Propagation of Faith the resources needed. The Cardinal forwarded me a file of documents to study the situation attentively. I replied that we were not yet quite ready for this mission, etc. The Cardinal replied saying the Pope so wished it and was taking it upon himself to assess the situation and that shortly he will make known to us his wish that in our best interests he would be making us responsible for this lovely mission, and it was a very significant vote of confidence on the part of His Holiness, the Cardinal went on to say.

What are we to do? Fr. Jouët urges us to accept.

Cheerio; greetings to everyone.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall hold over writing to the Bishop of Roermond until our domicile arrangements with the Count (*of Geloës*) become likely.

**Article 818**

L 18810324

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 24, 1881

Dear Father,

On Sunday you sent me a telegram stating: "Do not send out the Annals; wait for an important letter which follows." It is now Thursday, 9pm, and I have not received anything. A letter would have had enough time to go and come. We withheld the printing. We await... If by tomorrow, Friday, nothing has arrived, the Annals will be printed on Saturday and sent out on Monday as a matter of course. What is the reason for this delay? Already on several occasions this has happened. It would be better to say nothing at all. Are you perhaps laid up, or would the letter have gone astray?

I am anxious about the state of your health. Take care of yourself. Have a change of air if you need it. Come and stay with us. If a trip would help, it should be undertaken. All the more so when you presume it would be pointless in helping to persuade the Council Fathers to accept the New Guinea mission. The more I think about it, the more convinced I become that we should accept it. This is also Fr. Ramot's view who has been here at Issoudun since Tuesday last. All the confrères think like us except the Council fathers. I believe that Fr. Morisseau will eventually come round. If the Pope expresses a real wish and puts it to me in writing I believe the issue is sealed.

I wrote to the manager of Nouvelle France, 5 place du Change, Marseilles, asking for advice in a very sympathetic letter; he forwarded the complete collection of his papers. The issue for the 15th of March last is very interesting and is worth reading. Try to get hold of it. He sent me at the same time the Marquis de Rays' address, the founder of the colony and a worthy Christian. He lives in Barcelona, Calle de la Ensenanza, 2 (*second floor*), Spain. See to it that he is informed either by Fr. Sans or the senior curate, Fr. Morgades. This Mr. Rays was prepared to buy an old château in the Barcelona neighbourhood as a Novitiate for the new New Guinea missionaries and for the elderly sick priests of the mission. This is very impressive. Tell Fr. Giroux that I take note of his request and he will be among the first to go.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Marquis du Breil de Rays, the Bolivian Consul, was a 45-year-old Breton, somewhat of an adventurer, who spent sometime in the USA, Senegal, Madagascar, Indonesia.*

**Article 819**

L 18810328

*To Fr. Charles Piperon, MSC, Bois-le-Duc.  
Copy of a letter from Fr. Jouët sent to Father General.*

May the Sacred Heart of Jesus be everywhere loved!

Rome, March 24, 1881

Very Reverend and Dear Fr. Superior,

His Eminence Cardinal Simeoni urgently called me to Propaganda on Sunday last to consider once more the issue of the missions. The New Guinea Mission is once again greatly engaging the Holy See's attention. This island, the world's largest, hasn't seen a Catholic priest for twenty-five years and has already in many places several Protestant foundations. But these are only on the coasts of the island up to the present, not having penetrated the interior.

The Holy Father would like two or three Missionaries of the Sacred Heart, three at the most, to consider departing for this wild country to explore it a little, and consider how to go about setting up a mission, learn the language somewhat, and then provide an account of their little undertaking... If there is no other reward than death, it is already a recompense likely to reward us greatly for what little trouble was involved in the undertaking.

This is what Cardinal Simeoni said to me on Sunday, adding that it was never so easy to get to New Guinea thanks to the colonists from Cape Breton, whose ships and personnel would be at the disposal of the first missionaries to go there. His Eminence also said that he was asked by the Holy Father to write directly to us to ask us to make generously available three missionaries, and the Sacred Heart and the Church would be indebted to you.

You have already received from me the complete documentation relevant to this mission. You will receive very likely at the same time as this letter, or a little later, the official request of the Holy See. I do not know what your answer will be, but my own well-considered view neatly summed up is that we cannot but accept (*this offer*). Several of our priests and students only chose our Society because of the expectation that one day there would open up before them the prospect of apostolic work in pagan lands. If Providence draws us, the number of those who would like to go will be much larger than the number the Holy Father is looking for.

As for myself, I am wholeheartedly at your disposal if you so wish it and I shall activate as much as possible the consolidation of our dear little community here so that in the near future you could conveniently put someone in my place and make use of me as you wish.

The Holy Father is greatly interested in us; you will note this in the accompanying letters to be placed in the Annals. The Secretary of the Propaganda Congregation will meet me tomorrow to give me further instructions which I shall send on to you as soon as possible.

I am, Very Rev. Fr. Superior, your devoted child in S.S. Corde Jesu.

V. Jouët.

*Chevalier's letter to Piperon now follows on from Jouët's letter.*

Dear Father,

This is a letter I have had from Fr. Jouët. I asked him to explain our position to Cardinal Simeoni. The Cardinal in his reply to him said that our acceptance would be a very effective way of getting vocations, and the Holy Father thought the same.

According to this letter, a Vicar Apostolic is not to be considered for the time being, only when two or three years had gone by and following on live experience of the situation. Again, there is at the moment no compulsion about acceptance if one cannot realistically take it on at the present time. I am, very likely, due to get the official letter this week. How can I answer? To refuse is serious when the Pope makes a request.

The Archbishop of Bourges was here again at Issoudun this morning for Confirmations; I handed him Fr. Jouët's letter, and he rightly said: "You must accept, it will be easy for you to find three or four priests in the present circumstances without any disadvantage to your undertakings."

This is my considered view; I don't know if you agree. I shall send Fr. Durin to New Guinea. I shall have Fr. Cramaille, who is very willing, and Fr. Giroux, who has asked to go, accompanying him, together with one or two scholastics. Fr. Durin will be in charge. These appointments would hold for no more than 2 or 3 years. If things develop under Fr. Durin when experiencing the challenge, he would be put forward as Vicar Apostolic; otherwise the post would be offered to someone else. And if the mission was so demanding that we could not continue with it, we would disengage. At least there would be nothing with which to reproach ourselves.

Fr. Durin has, I accept, in his disfavour, a personality not greatly judicious...., but this undertaking is no more than an exploratory mission, becoming conversant with places, people, their life-style, language, etc... Just the same, Fr. Durin is assured, dependable, a good religious, a worker, committed, courageous, a man of faith. He has, moreover, a little experience

of distant missions (*the USA*); he knows English which is a special asset, and, finally, he knows how to sort things out, and, besides, he is intelligent. For all the foregoing reasons, I would not hold back, despite his faults, from appointing him head of this mission.

The Administrators of the Issoudun hospitals no longer want a chaplain so-called; they have cut off his salary. The Archbishop, accordingly, wants a Saint-Cyr curate to take care of the sick and burials as previously. So dealt with, then, there would be no discontinuity. Fr. Giroux is of no use to us at the moment.

Meanwhile, who can be sent to Watertown? I could send Fr. Ramot there, together with Fr. Navarre, and Fr. Grom (*Benjamin*) could stay with them. The latter knows English very well, and is very good natured. Moreover, he is one of the house's legal owners. I think these three confrères would get on very well with each other, and could guide well this little American mission while awaiting other opportunities to offer further support in personnel. This set-up, so it seems to me, is the best, suiting everyone. Do you agree with it? What should one do? If your answer is in the negative, send on your comments immediately without delay to Cardinal Simeoni. I am pleased about your meeting with the Count and the Bishop of Roermond.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Ramot keeps fairly well.

**Article 820**

L 18810330

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 30 1881

Dear Father,

I received your letters and that from Cardinal Simeoni. Thank you.

1. I put in your article. You are responsible for the April issue's being late. I appeal to you, once again, to take better care and try not to continue being late. Send on to us contributions from Rome each month.
2. I sent on details about the New Guinea project to Fr. Piperon. This is his reply:... (*accompanying letter*) I also sent him your last letter and that of Cardinal Simeoni where there is for the time being no mention of a Vicariate. Perhaps he will change his mind... Write to him. Fr. Guyot is not in favour. None of our important undertakings, and which they now approve of, had, on the contrary, the support of these worthy confrères. Fr. Morisseau is exactly of the same view as the other two. It's disappointing. Write to Fr. Guyot. The Cardinal Prefect has written to myself directly; he says nothing about the views of the Council. Does this mean that I myself, alone, can decide? If the answer is in the affirmative, my acceptance answer will be quickly forwarded to you. I see in all this a thousand advantages, and nothing disadvantageous.
3. If Fr. Chatelat is so useless that he cannot replace you, there is no reason for him to remain in Rome; the purpose of his being there has not been achieved. When we get down to the New Guinea appointments, a new posting must be arranged for him. Fr. Ramot could not go to Rome in the present circumstances because he will be sent either to New Guinea or to America. These journeys incur a great deal of expense and must not be undertaken except in urgent necessity. I wrote to the Marquis of Rays and await his reply. Fr. Deidier had your letter with the P.S. which, on your instructions, I added on to it. I shall forward a letter to you from him. You will see for yourself that everything goes marvellously well in Barcelona.
4. Fr. Ramière (*S.J.*), I gather, makes favourable concessions; this is a little too much. But what name will be given to the statue he is left with? We shall see.
5. Our Archbishop of Bourges, to whom I handed your letter on the New Guinea enterprise, said quite frankly that we couldn't refuse the request and should respond to this significant gesture of esteem by willingly accepting it. His Grace told me that he will not be going to Rome before December next when he will be there for the canonization of Blessed Benedict Labre.

*Benedict Labre used to beg for the poor at the door of the then Church of St. James of the Spanish, the present Our Lady of the Sacred Heart Church, Piazza Navona. A statue in the church recalls his presence.*

Here all are in good health.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 821**

L 18810330A

*The immediate following is a letter received by Chevalier from Guyot, forwarded to Father Victor Jouët, MSC, Rome.*

Saint-Gérard-le-Puy, March 30, 1881

Very Reverend Father,

I hasten to inform you of having received a copy of a letter from Fr. Jouët which awaited me here on returning from a mission in Sazeret. As you wished, I sent Fr. Jouët my views on the question of a New Guinea mission pointing out to him that the request of the Holy See only arose through an error about the condition and significance of our Society, and that there is an obligatory need for him to clarify the issues in this respect. It cannot be doubted that if the Holy Father and Cardinal Simeoni were well informed, they would never dream of intimating to us the request which, perhaps, you have already received. I would advise Fr. Jouët that in the event of his not doing so, I shall feel compelled in conscience to disengage from this undertaking. Accordingly, in the event that this pathetic undertaking takes effect, I can do no more than deplore it and pray to the Sacred Heart to watch over the souls of those unfortunates who will be sent there, since experience shows that many missionaries better trained than ours lose their faith and morals in pagan lands. I fear even more for our Society, which already experiences so many organizational problems, one from which, perhaps, so many indispensable cogs are being lopped off. Before God, and with that due respect I owe you, Reverend Fr., I cannot commit myself to any other approach than this one. If it is saddening for you to get this news, I myself have no conviction other than this. If it is hurtful for you to be presented with this item of news, I ask you to pardon me while I assure you of my regard and filial affection for you in C.J.

Guyot, MSC.

*Undated letter*

You may, Father, from the foregoing letter, appraise our dear confrère's feelings. His attitude is unacceptable. Once again, I repeat, if the Holy See leaves it to my judgment, I shall unhesitatingly accept. All my Issoudun confrères, and those elsewhere without exception, are delighted with this offer and encourage me to accept it. Only the Council Fathers, other than yourself, oppose it. What am I to do? To go ahead is my contention, if the Cardinal approves, since we can do what the Cardinal asks of us.

I am forwarding the letter dealing with Fr. Ramière. It's very good.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall shortly be sending you some money.

**Article 822**

B 18810331

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

*No date, possibly May, 1881*

Your Grace,

The undersigned inhabitants of the town and borough of Issoudun humbly ask for your supportive help to have a church of ease provided for the parish of Saint-Cyr, Issoudun, the church so-called of the Sacred Heart, sited in the town at Place de Vouet, and consequently what would be the reopening of this church.

You will be aware, Your Grace, that the building of this church compensated for the inadequacy of the parish church and met the religious requirements of 15,231 inhabitants (*of the town*) spread over an area comprising 4,300 hectares, and for whom adding to the number of services and having celebrations at inconvenient times create problems on all sides. The inconvenience is more especially experienced by the people of the area around the Sacred Heart Church. They find it hard to understand why they have to go so far away to the parochial church when they have a church in their immediate vicinity and which they, the undersigned, wish to be made available as a chapel of ease.

They are, with deep respect, Your Grace's most humble and devoted servants.

*Unsigned.***Article 823**

L 18810401

*To Jean-Baptiste Guyot, MSC, Saint-Gérard.*

Issoudun, April 1, 1881  
First Friday of the month

Copy of letter written to Fr. Guyot in reply to his, here included.

*Although Guyot's 'included' letter is not in this archive document.*

J.C.

Dear Father,

You are right; your letter stirred up sad feelings in me. Reading it one would be led to believe that the Holy See was looking for a dozen people from us and a Vicar Apostolic to set up a mission according to canonical regulations. At the outset when the first approaches were made to me I asked Fr. Jouët to make it candidly known to Cardinal Simeoni the current state of our Congregation, and the impossibility in which we presently find ourselves to accept the invitation made to us, however flattering it was for us (it did imply a proper Apostolic Vicariate). He (*Simeoni*) did as requested and passed on the message to the Holy Father. Following 4 or 5 weeks without contact, Fr. Jouët wrote saying that he had been commissioned by the Propaganda Office to make clear that it was no longer about a proper (*canonical*) mission being set up with reference to us since we were not ready for that, but rather sending to these distant missions two or three of our confrères over two or three years who could become aware on the spot of the natives' characteristics, their morals, the climate, the quality of the soil, etc., providing in consequence an exact appraisal, and this was the formal request of Leo XIII. Thereafter, within a year or two, if we were in a position to take on this splendid mission it would be entrusted to us, and it would be all the more pleasing for being under the patronage of the Sacred Heart. The situation was so understood when Fr. Jouët's letter was written to me and which I forwarded to you, and also that of Cardinal Simeoni which you should have received this morning. The Holy See, therefore, knows our situation, and it is with awareness of this that two or three priests are being asked for. Can we refuse to give them? No!

1. Because it is easy for us to provide them;
2. Because the future is not compromised;
3. Because, following two or three years' experience, we can withdraw if the burden is more than we can cope with.

The Apostles, likewise, made their remarks when the Lord asked them to put down their nets. The Master insisted, and these hard fishermen accepted without being hopeful of success and with a certain degree of discontent: in verbo tuo lexabo rete. What follows makes clear that his (*Peter's*) obedience was generously rewarded. Let us not be more rebellious than St. Peter! May our human prudence be self-effacing before the will of the Master. Let us set about giving way graciously and with good-will. God does not want to make us victims of our obedience if it is totally blind and heroic. We are entitled to be confident about a safeguarding miracle... and we shall have it... I assure you. Several of our undertakings began in contradictory circumstances, even the most lively; as you are aware. When a variety of circumstances took on a providential shape, we were drawn forward favourably. Today we are aware that God's spirit was at work in all this and we are thankful for everything.

Be confident, Father, the future will vindicate, I am certain, our keeping together. Let us be one in confidence, devotedness, love. If you do not wish to take upon yourself responsibility for this undertaking, leave it with the wisdom of your Superior. Let me have a vote of confidence and I take all responsibility on me. I do not believe you will ever have any reason to regret it. If, by way of answering the request of the Holy See, we must sacrifice the Arles house, we shall do so while the issue of rebuilding it is being considered. Besides who knows if we shall not be persecuted yet further in France. I think so, and the crisis could be long lasting. (*Well foreseen by Chevalier.*)

Cheerio, dear Father,

J. Chevalier, MSC.

**Article 824**

*To Father Victor Jouët, MSC, Rome.*

L 18810403

Issoudun, April 3, 1881

Dear Father,

1. I am sending you 3,500 francs (*roughly 10,840 euros*)... This is as much as I can do at present.
2. Fr. Guyot wrote to me this morning saying that he was agreeing to the lunacy about to be undertaken by us because he hopes the Lord will turn it to his advantage. Accordingly, he gives his vote to the New Guinea project. Fathers Piperon and Morisseau also. It is a big undertaking to stabilize. May the Lord be praised. Long live the Sacred Heart, Our Lady of the Sacred Heart, St. Joseph!

And now whom shall we send there?

Father Ramot is too sensitively conscientious at the moment. Yourself you continue to be needed in Rome; Fr. Piperon cannot be taken away from the Novitiate; Fr. Deidier is not healthy enough; there remains Fr. Durin. Fathers Piperon and Morisseau would accept him ad duritium cordis (*heavy-heartedly*). Fr. Guyot wouldn't have him under any circumstances. He (*Guyot*) favours you and would replace you with Fr. Deidier. This is out of the question for the time-being.

*The reader will be aware of recent critical comment on Deidier in Barcelona and, previously, at Arles. There will be England yet to come!*

I would be inclined to send Fr. Durin there for two or three years to explore the situation, to examine and study things, on the spot, following which a report would be sent to us. Then within two years we would consider who might be put forward as leader of the mission.



I doubt if Fr. Durin would compromise matters from the present moment and extending over two years. I would give him Fathers Cramaille and Giraux. Fr. Guyot tells me that he would not favour the latter (*Giraux*) and couldn't vote for him... Are you not certain about Fr. Giraux? With regard to America, I would send Fr. Ramot there as Superior, together with Fr. Navarre, as I said to you.

Would Fr. Chatelat go to America with sufficient good-will?

I shall be writing to Cardinal Simeoni in the course of the coming week to thank him and convey officially to him our acceptance.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 825**

*To Father Victor Jouët, MSC, Rome.*

L 18810305

*Undated letter,  
likely early April, 1881*

Dear Father,

I received the letter you had from Fr. Deidier. I am sending you another I had from him. There is nothing to be gathered from it.

2. If the Marquis de Rays does not know Fr. Aurélian well enough, he who caused so many scandals in Vichy, let him write to the Bishop of Moulins who placed him (*Aurélian*) under interdict and broke up his pretence of a community, etc., etc. This man must be got rid of. This Fr. Denis is from the Sens diocese; it was Fr. Marie who accepted him, being a friend of his, and he came to the Sacred Heart. You must have met him. He even wanted to go to the Novitiate. He is a hot head, who became compromised because of a woman he kept despite the Bishop's disapproval. He would not be a welcome acquisition.

Fathers Guyot and Piperon are agreed on New Guinea. I shall send their letters on to you.

But who are we to send there? You are indispensable in Rome, at least for some years to come, and also Fr. Piperon for the Novitiate. Your view...

I shall shortly forward to you our official acceptance of New Guinea, and a long letter from the Marquis de Rays.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

These gentlemen (*of the Council*) are not persuaded that scholastics should be sent on at present.

**Article 826**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18810408

Issoudun, April 8, 1881

Your Grace,

The Issoudun Municipal Council is about to demolish a cross situated in one of the town sectors, a cross which has been there for centuries, respected even by the revolutions of 93 and 48. Having had wind of their plan, I anticipated things by going to see the Assistant Prefect. I informed him that he should have legal authorization since the land on which this cross is raised was empty and unused, and that, moreover, in 1842, the townspeople, through subscriptions, had raised up a Calvary in stone surmounted by a cross which replaced the older one which had collapsed from age. This monument belongs to them. The Assistant Prefect agreed with my thinking and he assured me that the cross would be respected. I also spoke to him about our processions which the municipality wanted to ban. I left a note with him reminding him that they didn't have the right. When I heard about the callous action undertaken yesterday, without being informed beforehand, I called on the Assistant Prefect straightaway. I am letting you have his reply. What is to be done, Your Grace?

1. Should the Fabric sector, normally concerned with the parish's religious buildings, make an official complaint?
2. Should the people who live in the area where the expenses of the cross were met, and who still remember the contribution of the workmen, legally reclaim the material (*from the Calvary*) left at the Town Hall?

I have the honour to be Your Grace's most humble and obedient servant.

J. Chevalier, Priest.

**Article 827**

L 18810410

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 10, 1881

Dear Father,

I am sending on the official acceptance letter for the New Guinea mission. Be kind enough to forward it to His Eminence Cardinal Simeoni when you have read it. You will give the letter whatever date you decide on, that of Good Friday for instance, which is the day of salvation, or any other one. (*Chevalier's acceptance is dated April 16, 1881, coinciding, sadly, with the death of a young student in Rome, Octave de Brinon.*) If it (*the letter*) is not in keeping with requirements add and leave out, and then I shall do the same. I worked on it (*the original*) in such a way that we can take out part of it for the Annals. I am sure that the same will hold for the Cardinal's reply since it is very likely that he will write to me. Give a lot of thought to the three we must send there (*New Guinea*). This is important. I do not think they can leave before the end of June. Mention this to the Cardinal, and take note of what he has to say. I am forwarding to you with this letter an article to be placed in the Catholic papers and religious weeklies in France, Belgium, Canada, with a Rome date. You will provide the exact date as you wish. It cannot be placed in the Rome or Italian papers, etc., until my letter has been received by Cardinal Simeoni. This correspondence, coming from Rome, could be presented in an article for our May Annals, if it appears early enough in the public domain.

*The anonymous article by Chevalier was corrected, edited, by Jouët. On his advice it was thought better to wait for the resolution of certain issues before presenting a truncated script. The script appeared in July this year, 1881, under the name of the Rome correspondent of the Universe, Mr. de Maguelone, and then it was reproduced in the August issue of the Issoudun Annals together with an article by Jouët.*

Read this article, taking out or adding what you think à propos. I think it will not be too long before it can come out. Forward it not only to all the religious weeklies, the major Catholic papers, but also to the conservative papers which come from the capitals and departments. It's an expense which for the most part we shall be repaid.

Do not leave it to be understood that it was I who sent you this article.

*Chevalier's reserve finds an explanation in his being Archpriest of Issoudun and thereby avoiding any misunderstanding with the Archbishop of Bourges, since he was very much attached to the Archdiocese following the November 1880 expulsions.*

Do not forget Le Triboulet, 35 Boulevard Haussmann, Paris, the Figaro, the Français Paris Journal, Gazette de France, etc., Le Rosier de Marie, le Pelerin, etc., etc.

150 copies of this article were sent to you by registered post. I am also forwarding to you the letter written to me by the Marquis de Rays. Hold on to it and let me know what you think. You would do well also to go and thank the Pope. Should one bring back (*from America*) Fr. Durin and send Fr. Ramot to replace him together with Fr. Navarre? Your advice. And there's enough for the moment.

Cheerio, Father.

Wholly yours and my greetings to all in C.J.

J. Chevalier, MSC.

**Article 828**

D 18810410A

*For the Catholic Press.*

Rome, ..... 1881

## Oceania

New Guinea, the Solomon Islands, their Archipelagos  
and the Missionaries of the Sacred Heart.

*Text drawn up in April 1881 by Chevalier, but not published. Copy in the Rome MSC archives.*

These far away countries contain millions of Savages (*sic! today the word used is native*) who are born, live, die, in idolatry. Since their discovery, which dates from the sixteenth century, some Catholic priests have tried to make contact with them, but without success. In 1845 the Marist Fathers accepted this large mission field. Only a few years had gone by when the ferocity of the natives and the hazards of the climate brought about a total collapse of their work. In 1852 Italian Religious from Milan demonstrated their devotedness to the Holy See by taking to these wild peoples the light of the Gospel. Following two years of fruitless zeal they also withdrew from these unwelcoming territories. Since that time not one Catholic priest has been seen in these areas... Some Protestant ministers, attracted by the prospect of gain, set themselves up on the western coast of New Guinea, where, commercially involved, they set about spreading their errors. This island, the world's greatest (!), is highly populated; it contains, it is thought, on its own, eight or ten million people (!); and the other Archipelagos strung about it have also a considerable number of indigenous. These Oceanic peoples allow themselves to be easily approached at the present time, so it would seem, and would appear to be well disposed to accept the mysteries of our faith. A Frenchman, the Marquis de Rays, a Breton and fervent Catholic, visited these remote countries some years ago. Moved by the warm welcome of the natives, the fertile land, the riches of the country and the beautiful climate (the temperature did not go above 29 degrees), he became set on founding a Christian colony there. He chose the Solomon Islands, New Ireland, New Britain

and the south-east area of Papua or New Guinea, which he named New France, for the accomplishment of his project. On returning home to France he made known his plans. Eager people warmly took to it and responded to his invitation, and a departure date agreed on after many ups and downs. There were two other departures soon to follow and several hundred colonizers are still working there, successfully drawing on the immense wealth of the country.

On Sunday, July 4, 1880, the India, name of the ship, was in the port of Barcelona (Spain) getting ready to leave for New France with a large number of passengers. A priest was needed to accompany these generous Christians who were leaving from seven different places in their country. Divine Providence looked after them, drawing Fr. Lannuzel from Finistère (Brittany) to make himself available as the Colony's chaplain. His offer was accepted... He blessed the boat and consecrated solemnly to the Sacred Heart of Jesus all the areas which he had to evangelize. He thought, rightly, that only the Sacred Heart could make this mission develop and succeed. The large number present joined their voices to that of the Apostle and cried out altogether: Adorable Heart of the Redeemer, safeguard your children, aid them in their undertakings, and have pity on the poor natives of Melanesia by giving them missionaries to convert them. It was with these protestations and hopeful expressions that the ship lifted anchor and set out for Oceania. On October 14 they had arrived at these far away beaches, and on the first of November the priest of Jesus Christ offered mass there for the first time. He repeated in public the act of Consecration to the Sacred Heart of Jesus, installing Him as King of these pagan lands, placing under His all-merciful patronage the native inhabitants, tearfully imploring that new Apostles be sent there to replace those who had left 26 years previously.

O Lord how inscrutable are your plans! How marvellous your ways! The very year the last Italian missionaries left these islands tinted with their confrères' blood, a new religious Congregation began in France at Issoudun in the Bourges Archdiocese. Its members took for their name: Missionaries of the Sacred Heart. The Holy See looked after their beginnings and approved their first undertakings. After twenty years of embattlement and trials, the Holy See approved and sanctioned their Constitutions and acknowledged them as official Promoters of devotion to the Sacred Heart, giving them as motto these significant words: "Ametur ubique terrarum Cor Jesu sacratissimum"; May the Sacred Heart of Jesus be everywhere loved. Pope Pius IX invited them to Rome, gave them a habit and himself placed a Sacred Heart on their chests as a symbol of their apostolate. Leo XIII bestowed his favours on them, setting them up in the Piazza Navona where there are a large number of their students, Scholastics; made possible a significant extension of the house, set up an Archconfraternity for the whole world, that wonderful Association which was founded in honour of Our Lady of the Sacred Heart for the success of hopeless causes. America, Holland, Spain, are already providing evidence for this devotedness. This developing Congregation is armed for the fight; its children are true Chevaliers of the Sacred Heart. In consequence, all hell is let loose against it and plots its ruin. The Prefects of the Indre, Cher, Allier, the Mouth of the Rhine, declare its dissolution in virtue of the infamous March 29 Decrees, its members driven from their homes and thrown onto the streets, some, warmly accepted with great kindness, continuing their ministry in France, others taking the road to exile, Barcelona and Rome.

Those who fled there (*Barcelona*) were hardly settled in when the fourth ship of the new colonists was due to set out for New France with a large number of emigrants. Its passengers, on becoming aware that there were Missionaries of the Sacred Heart in the city, went to their church and prayed that the most cherished blessings of the Sacred Heart should be bestowed on them. This moving ceremony took place at the beginning of this year; on the 8th of March last they embarked for their new destination.

In these circumstances, (*Pope*) Leo XIII, who has the responsibility to work towards the salvation of all peoples without exception, cast an anxious eye over the numerous Isles of Oceania from the Moluccas to the New Hebrides, that is to say for 2,000 to 1,200 leagues lengthways and 350 in width, in which he saw many archipelagos forsaken, millions of natives without priests and given to the most degrading superstitions. Nevertheless, they have been created in God's image, destined for heaven, and Jesus Christ has given of His redemptive blood for them as much as for us. Who will cross the oceans to bring them the light of the Gospel and make their eyes shine with the flame of truth? To whom should this immense and dangerous Apostolate be given? The Vicar of Christ, then, considered the list of Religious Congregations, dedicated vocation-wise to the conversion of the heathens. The MISSIONARIES OF THE SACRED HEART came to his notice. He knew that they were children specially favoured by his immortal Predecessor who watched them grow and develop, who spoke of himself as being virtually their Founder, real and effective Superior, when in a genuine document with his signature he assured them that he would look after them caringly during his life, and with his prayers following his death. He was conscious of having enjoyed them, by virtue of their name, to work zealously for the solemn consecration of all peoples to the Sacred Heart of Jesus.

All these considerations draw Leo XIII to grant them the important Vicariate of Melanesia. He has made his mind known to the Distinguished Prefect of Propaganda, made his wishes known to him. Cardinal Simeoni accepted all the more readily because he knew personally the Religious in question, of whom many follow successfully the courses in the Roman College which is under his charge.

"I am asking of them," the Sovereign Pontiff declares, "a heroic sacrifice by sending them among these pagan peoples. Some, without a doubt, will spill their blood for the faith, but these glorious dead, if the circumstances so come about, will become the seeds of conversion for those sad idolators and a source of blessings for the Institute (*sic*) of the Sacred Heart. I have remarked that Religious Societies will not expand or have a serious growth in numbers through solid vocations until they have accepted missions to the pagans. It will be likewise for the Missionaries of the Sacred Heart for whom I have a great liking and to whom I wish all kinds of success."

His Eminence Cardinal Simeoni called urgently on him, the Procurator General of this Congregation, to convey to him the Holy Father's wishes. At this initial meeting Fr. Jouët put forward serious hesitations: "Do you not understand," His

Eminence replied, "that the Pope has given his consideration to your Society? Make this known to your Superior General. Send on to him at the same time for his consultation the documentation in the Congregation of Propaganda archives about New Guinea. Then he will let you know what he thinks." The Very Rev. Fr. Superior was furnished with details about the area under consideration. Having thanked the Holy See for its extremely kind good-will, he requested, as before, that his reply be held over for a little longer as happened two years previously when the Vicariate of the Auckland Islands was offered to him. The answer came back declaring "...that the time, on the contrary, could not be more propitious because of the persecutions to which Religious (*in France*) were being subjected, and, for the rest, it was the wish of the Holy Father, and, as such, it would be officially communicated to him in a day or two". Accordingly, on March 25, the feast of the Annunciation, Cardinal Simeoni sent on to him (*Chevalier*) the official request letter. Following on the example of Mary, the Superior of the Fathers (*sic*) of the Sacred Heart respectfully bowed before the Messenger from On High, saying: "Our little Congregation as the humble servant of the Holy See declares let it be done according to your word (*request*). Ecce ancilla Domini. fiat mihi secundum verbum tuum. Then he wrote to Leo XIII: "In verbo tuo laxabo rete. Most Holy Father you can count on our blind obedience and on our absolute commitment." This is the way it is! The Melanesian pagans will from now on have their Missionaries and these are called Missionaries of the Sacred Heart of Jesus. It is a good omen.

May I, Reverend Fathers, convey here to you this appreciation of my gratitude. Rome asks of you a superhuman, generous, sacrifice, and you accept without hesitation. Undertaking it, you are aware that you set out along the way of a demanding Apostolate in which some of you will undergo martyrdom; you are aware that you will have to struggle not only against the climate and privations of every kind, but also against savages among whom Satan rules as absolute master. You are conscious of leaving your country which is so dear to you and friends who are devoted to you, parents to whom you owe everything, a father, a mother, who are proud of you and who were relying on you to be the joy of their old age and the consolation of their heart. And there it is, we are leaving everything to go 7,000 leagues from France to draw souls to Jesus Christ. What wonderful dedication on the part of these Catholic priests! And all because of a simple request by an old man sitting in the Vatican, a wish scarcely articulated, you cut off so many bonds, face so many challenges, expose yourself to so much that is dangerous. This fact alone suffices to prove to me that the religion you preach is divine and that this man called Pope is the living image of Christ on earth and the repository of supreme authority... Brave Chevaliers of the Sacred Heart, you set out on a long journey where heaven sends you, but you do not go on your own... Our good wishes and prayers go everywhere with you; we call down upon you the Lord's blessings. Aided by grace, you will raise the standard of the Heart of Jesus on those distant shores where you will build altars to Him and give him adorers.

Moreover, you will have accompanying you Our Lady of the Sacred Heart, that divine Treasury of heavenly gifts, Mother of all peoples, illustrious Benefactress, Dispensatrix of all graces, powerful Patroness of hopeless cases, that first and true Missionary of the Heart of Jesus. It is to you that Mary is indebted for this glorious title. You are in advance, then, assured of her maternal protection. In this splendid mission you are about to undertake, you will have those coming after you. I shall be surprised if your dedication does not draw many vocations to your work. So many young people, levites, big-hearted, generous, so many holy priests who ache for an Apostolate among the pagans. The wide field of work opening out before your enthusiasm cries out for many workers and serious-minded recruits. You will get them...

And if my expectations are met, besides your apostolic school of the Sacred Heart, whose older pupils we see here in Rome, following in such an edifying manner the courses of philosophy and theology, you will have a special seminary for your great and important Oceania Mission which you might care to call The New Guinea Seminary. Place this Melanesian Novitiate under the beautiful Italian sunlight, or, perhaps better still, Catholic Spain. Barcelona, where you already have a house and where the colony's ships leave for New France, would, so it seems to me, marvellously suit you. You will come upon generous-spirited people who will help you in every possible way since we are dealing here with an important undertaking which involves at one and the same time civilization, God's glorification and the salvation of souls.

#### Article 829

L 18810412

To Father Victor Jouët, MSC, Rome.

Issoudun, April 12, 1881

Dear Father,

Thanks for your good wishes on the feast (*that of St. Jules, April 12*) and also to our dear Fathers and Scholastics for their good wishes. I received your letter letting me know of Brother Derichemont's illness. We shall pray for him. Keep me informed. (*The student was more likely Octave de Brinon.*) I received your telegram informing me that the letter about the New Guinea mission had arrived, etc. This article will not be placed in the Annals before it is sent to Rome to be published in a number of papers. You will forward it to me yourself as taken from a paper. This is the plan. Revise it (*the article*), change it; we shall wait on it at the right time. Send us on something immediately for our May Annals. I am forwarding to you a letter from Fr. Durin. You will see for yourself his haughty attitude and character. Having purchased and built despite our wishes, here he is now insisting on such and such from us so demandingly. This is too much to accept. But that's what he is like! Is it really acceptable that he should be put in charge of three or four of our confrères? I doubt it. We would be continually in the way of having issues to face with him. (*Since 1876 he had been Superior at Watertown, a house he founded.*) Would not Fr. Navarre be a better choice? And Fr. Durin would only be a second choice (*to accompany Navarre*). Then there would be Frs. Ramot and Thomas of Limoges for America.

Your answer...

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 830**

L 18810414

*To Fr. Joseph Fernand Durin, MSC, Watertown.*

Issoudun, April 14, 1881

Dear Father,

The Holy See desires that we take charge of a mission among the savages in Oceania: New Guinea, Solomon Islands, etc. The distant countries have been abandoned since 1854. There are no Catholic priests there. When the mission was first offered to us, I put forward serious objections. The Holy See has again invited us to undertake this work and has sent me an official letter, through Cardinal Simeoni, to that effect. The Archbishop of Bourges has been consulted and his opinion is that we can no longer refuse. I have, therefore, accepted this important mission.

Among the islands adjacent to New Guinea there are two principal ones, called New Britain and New Ireland, where a Frenchman – the Marquis de Rays – has founded a colony composed of French, Belgians and Spaniards, under the title of New France. His Holiness thinks this colony will be very useful to our mission. The Marquis de Rays is a fervent Catholic and has promised to assist us. The missionaries will have a free passage on a steamer that frequently sails from Barcelona to this new colony. My desire is to choose among the members of our society three or four who will not fear this dangerous mission. The Apostolic Vicariate shall be erected as soon as our missionaries have become acquainted with the country and with the customs and manners of the savages. In the meantime, the superior and chief of the expedition shall be vested with all the faculties and the title of Apostolic Prefect.

My wish is to choose you, dear Father, for the mission of New Guinea. Are you disposed to go? Tell me sincerely your feelings. Are you willing to leave for those distant and wild countries?

The natives are not difficult to access. They are hospitable. They are given to polygamy. They believe in the immortality of the soul. The climate is not intolerable; the temperature varying from 75 to 85 degrees. This mission will draw down from Heaven abundant blessings on our Society and will provide solid and good vocations for us. This is the firm hope of Leo XIII, himself.

If, as I hope, you accept my proposal, dear friend, send us a telegram to that effect, as I shall immediately send your successor with another priest to Watertown. As soon as you have sufficiently initiated the new Superior, you will leave Watertown and return to Issoudun where you will receive instructions for your new mission and sail from Barcelona.

Cheerio, dear Father.

J. Chevalier, MSC.

**Article 831**

L 18810416

*To Cardinal Giovanni Simeoni, Prefect of Propaganda.*

Issoudun, April 16, 1881

Your Eminence,

The proposal which the Holy See deigns to present to us through the good offices of Your Eminence honours us as much as it makes us fearful. We were far from thinking that His Holiness would cast his eyes upon the lowly Missionaries of the Sacred Heart and put them in charge of such an important mission. To undertake the evangelization of New Guinea and its neighbouring archipelagos is an undertaking most certainly well beyond our resources. The morals of the natives, their ferocity of character, the language problems with them, the climate of Equatorial countries like this; all, in a word, makes us foresee the most demanding of apostolates. The official letter which Your Eminence was pleased to write to me conveying to us the Holy Father's request was dated March 25, a significant date, the day heavenly chosen to make known the message of salvation through the Word's Incarnation. It is also the day chosen by Leo XIII to put before us, through his faithful messenger, the Melanesia mission.

After the example of Mary, we have made known in a matter-of-fact manner our acknowledged drawbacks and our legitimate concerns. Since, despite this sincere avowal, Your Grace continued to say, like an angel, "Do not be afraid; accept what has been offered to you, God's Spirit will be with you, and the power of the Most High will cover you with its shadow," we are respectfully drawn to accept, and our little Congregation replies with the Virgin of Nazareth's words: "Ecce ancilla Domini, fiat mihi secundum verbum tuum" and in St. Peter's words: "In verbo tuo, laxabo rete."

We would very much like to send a legion of apostles to these unfortunate idolatrous people, but our numbers are still too limited. Consequently, despite our keen good-will, we are not, for the present, able to provide for this important mission more than a few missionaries asked for by Your Grace. You may say to the Holy Father, while placing before him our heartfelt acknowledgment and our respectful regards, that he can rely on our blind obedience and our absolute commitment.

Please accept, Cardinal, my grateful acknowledgement, and the expression of my deepest respect, as I have the honour to remain Your Excellency's most humble and devoted servant in Jesus Christ.

The Sup. of the Miss. of the Sacred Heart.

**Article 832**

L 18810417

To Father Victor Jouët, MSC, Rome.

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Easter Day (April 17, 1881)

We grieve on the death of dear Brother Derichemont. Let us remember him in our prayers. (*As above, Fr. Chevalier confuses Derichemont with De Brinon. It is the latter who is dead.*) Stay relaxed about the subject-matter of the article on New Guinea. Nobody, absolutely no-one, except yourself and myself, knows about it. I received this evening the altered copy. Change this article as you judge fit, and then send it on to me corrected in the way you wanted. I shall straightaway return it to you so that you can have 150 copies printed and placed in the papers, or you can let me know if I should have them printed myself and send the copies on to you. We must hurry.

The story of the Marists and the Milan Missionaries is very realistically presented in the article. I picked up all this information in *Nouvelle France (magazine)* for August 1880, page 16. It is authentic and made available to the public. Meanwhile, you yourself can change things or, if you wish, let it go through without comment. Do whatever you wish; take out or add. Hurry...

Cheerio, Fr.

J. Chevalier, MSC.

**Article 838**

L 18810425

To Father Charles Piperon, MSC, Gerra, The Netherlands.

Issoudun, April 25, 1881

Dear Father,

I am happy to gather from you that you are in good health, and that the Novitiate is getting along quite well. All the same, you leave it to be understood that things could be better. You do not find enough generosity or eagerness to be virtuous. Why is this so? Is it because these young people have not a sufficiently deep spirit of faith? Or because they are not pious or mortified enough either within or without? Or is it, in addition, that they haven't high ideals with regard to religious or priestly life? I would ask you to crush the spirits of those who have become too accustomed, both at the *Petite Oeuvre (Little Work)* and at Saint-Gérard, to follow their inclinations and set store by their own will. Keep to the Rule in all its rigour: absolute silence, total mortification, seriousness of purpose both in character and actions, blind obedience..., self-restraint in recreation and on walks... Do not let them out of your sight for a second and supervise them in all their recreations and walks. Never allow them to get their way as at Saint-Gérard. Do not ever allow them to go to the dining room outside those times for which the Rule makes provision. Only permit the authorized breaks (*time off*), and offer only at the dining table that which is on the menu. They have not been sufficiently trained in mortification of the senses and in being discreet. Those in charge (*the prefects*) were too much their comrades. This is an abuse of which the consequences for a number have been regrettable. We are challenged to make them men of faith, prayer, mortification, obedience, judgment, sacrifice. Dear Fr. Ramot himself, in a letter here in front of me, leaves a great deal to be desired in more than one respect, often projecting perfection where it is not. Give each of them a copy of our Constitutions and Rules. Let them ponder them continuously! And you, my good friend, read and put into practice everything which is contained in that little work entitled Religious Discipline, even if all hell was let loose against him when I brought it out. I knew what I was doing; everything is there for us.

I have written to the Bishop of Langres about Fr. Déchanet. The Bishop's letter is supportive, but do not especially favour him. Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Bontemps will leave on Tuesday or Wednesday next. He also greatly needs the Novitiate, very much so. No special favours.

**Article 834**

L 18810426

To Father Victor Jouët, MSC, Rome.

Issoudun, April 26, 1881

Dear Father,

Has Cardinal Simeoni agreed to our acceptance of the New Guinea mission, etc.? It would be wonderful and have a marvellous impact if you could get him to acknowledge the official reception of my letter in the name of the Holy See, and to send us an Apostolic Blessing from Leo XIII for the new (*departing*) missionaries and the pagan people they are going to evangelize.

*Simeoni's hoped-for intervention and reply was conveyed to Chevalier and Jouët in the Cardinal's May 14, 1881, letter.*

It is now time to break the silence and make known to the public at large our acceptance of this important mission, and this is also the viewpoint of the Marquis of Rays as you will see from his enclosed letter. I believe that in the interests of the undertaking there should not be too lengthy a delay. I haven't yet received the article that is to be placed in the papers... Is it the case that you do not think it appropriate? I returned it to you as changed in keeping with your suggestions. I await your final word on this. Do not delay. I also sent you a letter from Fr. Durin. You are in no hurry to give me your view on the

American situation and the departure of Fr. Durin for New Guinea. Given these latter developments I fear that we might compromise the Oceania mission if we made him take charge of it. The more I think about it, the more my fears grow. He could, perhaps, go there as bursar and in charge of provisions. But to whom should we give charge of this mission? Fr. Ramot is too scrupulous and too cautious, so it seems to me. Fr. Navarre might not, perhaps, be sufficiently firm or intelligent. Those who might be suitable, such as yourself, Frs. Piperon and Guyot, cannot be replaced for the time being. Is Fr. Deidier healthy enough? Should it be put to him? Would Fr. Marie be suitable as a second or third missionary? I think so. But what is to become of the Barcelona house? I am totally perplexed. We are no more advanced than the first day, and meanwhile we must set about making appointments as quickly as possible. Let me have your views. Fr. Guyot doesn't want to get involved, likewise Fr. Morisseau, since both of them contend that they do not see anyone suitable. Fr. Piperon is likewise unsure as to the choice of people. You see the situation in which I find myself... I am sending on the latest letters from the Marquis of Rays.

Fr. Ramière sent me a copy yesterday of that which he is thinking of putting in his Messenger (*magazine*) about our concerns. I believe that we cannot expect any more from him than this. I wrote to thank him. And as for Fr. Chatelat, what do you make of him? He seems unreliable to me, unsure as to his ideas and vocation. His brother's future greatly preoccupies him. Does this good confrère understand the religious life at all well?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 835**

L 18810430

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, April 30, 1881

Dear Father,

I received your letter just now. I sympathize with you on Brother de Brinon's death. Yes, you may buy a tomb for 20 people at 800 francs (*roughly 2,475 euros*); this is much the best thing.

Clearly in the case of New Guinea and the Solomon Islands etc., it is better to work apart from the Marquis of Rays whose business is in the way of succeeding in a greater or lesser fashion. We are being sent out by the Holy See and in dependence on Propaganda; this is how I always understand it. You haven't said a word to me about either Fr. Durin's latest letter which I sent on to you, or the proposed article for the papers which I forwarded to you with the changes you suggested.

We must act on the one hand and come to agree on the other to reach agreement about those who will go to New Guinea. I think that at the present time we can send four there. I await your reply to my latest letters. Fr. Durin has sent me a telegram putting himself entirely at my disposal for New Guinea. Fr. Chappel, who is restored to full health, wants to go back to Watertown. What do you think? Who would replace him at Arles? Or should we give up this house?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*J.B. Chappel, the first MSC to arrive in the North American Continent, June 1878, returned to Watertown in September 1882 and died there less than two years later, on July 27, 1884.*

**Article 836**

L 18810501

*To Father Charles Piperon, MSC, Gerra.*

Issoudun, May 1, 1881

Dear Father,

Thanks for your letters. If that young man cannot become a lay-brother, and since you do not find him sufficiently religious to train him, act accordingly. Fr. Morisseau will forward you a soutane belonging to Brother Romain. (*He left the Society October 28, 1879.*) Look after good Fr. Bontemps. Some months in the Novitiate will do him no harm at all. He needs it. After the retreat, you can come to a decision about him. I leave it to yourself to judge. He holds on to his ideas, likes his ease, is sensitive, doesn't like to be crossed, finicky, quite singular in his piety which is of the affective kind, not particularly given to abiding by the Rule, readily exempting himself. I find him rather odd and particularly engaged with modern-day politics, and in this respect not nearly enough mortified. He does not sufficiently appreciate the spirit of sacrifice; he is easily discouraged if things don't go as he would like them to, or if his Superiors do not appear to approve or appreciate him as regards what he does or doesn't do.

All this advice is confidential and for your benefit. Together with all these drawbacks, which are not serious, Fr. Bontemps has fine qualities. He has great faith and good will. He can offer us precious qualities. He passionately loves the Sacred Heart, Our Lady of the Sacred Heart and the Congregation. You can make him a perfect missionary.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Mayor has forbidden processions. The Municipal Council has asked the Minister for a diocesan priest to take over from me at Issoudun, and this has been agreed.

**Article 837**

L 18810503

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 3, 1881

I am sending on to you a letter from Fr. Deidier. What do you make of it?

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Durin has written to say that he is coming to France to make the case for Watertown and make himself available to us if we want him.

**Article 838**

L 18810516

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, May 16, 1881

Your Grace,

I am favoured to send Your Grace the accounts and budget for the Issoudun Fabric as well as the list of priests who came for the Holy Oils. May I be favoured to add to the latter part of this letter mention of the Mayor's banning of processions. The people are most unhappy. These measures, for which there is no authorization, make even the most uncommitted unhappy.

I think it also worthwhile to bring to Your Grace's notice several other decisions of the Issoudun Municipal Council which in its overall make-up could hardly be more radical and free-Masonic. One can see in this the spirit which impels it.

The Council called on me to disengage from ministry, anxious to change the presbytery into a museum, lodge the new parish priest in an old house illegally leaning up against the Church of the Virgin, which isn't big enough and is both damp and unhealthy. It was once a Council school for young girls. The two (*female*) teachers died some years ago because of unhealthy conditions, a third nearly so, but the hygienic authority closed the place... One of the Freemasonry groups, called Lyre Berrichonne, presently holds its meetings there. This then is the cubby-hole being set aside for parish priests.

You can see for yourself, Your Grace, another decision taken authorizing the employee, Voger (*name uncertain*), to write these words in gold letters over the parish church; Liberty, Equality, Brotherhood and Public Property. These people think they can do what they like. They clearly haven't the right which they wish to abrogate to themselves. Several ministerial letters formally declare it to be so, among others one for the month of July 1878 as reported in the September 1878 issue of the Council's Building Journal, p.252. As far as these words, Public Property, are concerned, the issue is complicated, laden with problems, and hasn't yet been dealt with by the competent authority. But this doesn't in any way excuse the gentlemen of the Municipal Council. It seems to me to be quite a dangerous matter to allow them to write on our churches: Council Property. Should not those responsible for the Church Fabric challenge this, but in what way? Should not from the outset any writing be challenged when the workers appear, or should they be allowed to write and action is then taken later? Your Grace has the authority and role to advise us in this matter.

Mr. Bost in his "Encyclopaedia of Contested Issues Involving Councils Dealing with Building", under the word "Church" observes in part 1 that the right to Church property can, through proven argument, vindicate the claim that parish churches are neither the property of the Council or of the Fabric authorities, but of the State. He quotes in support of this view a judgment by the Court of Cession, given on July 7, 1840, a notable ruling. The Council of State appears to favour the Councils advantageously.

Besides, the new part of our church has cost 200,000 francs (*about 619,550 euros*). It was the Fabric alone (*those responsible for the church*) which provided this money. Not only did the Council provide nothing, but it never for one moment left over opposing everything even in the most ridiculous fashion. The Ministry and Council of State have always given us their support (and effectively against the Council).

Freemasonry, in this unjust and disloyal war it is waging against us, has up to now doubled in effect the number of faithful at our ceremonies. Our huge church is continually packed with worshippers. Last night it was full for the month of Mary (*May*). The 31st of this month, Your Grace, is the feast of Our Lady of the Sacred Heart and also the patron feast day of the Association, and if by way of enhancing the occasion Your Grace could send us one of your Vicar Generals we would be very happy since his presence would have a very satisfying impact.

I make bold to draw Your Grace's attention to the great feast of Our Lady of the Sacred Heart on September 8, the anniversary of her coronation. Since the centre of the devotion has been transferred to Saint-Cyr, the parish church, might we not have the pleasure, Your Grace, of having you here with us that day? It would make the day one filled with joy for us.

I have the honour to be most respectfully Your Grace's most humble and obedient servant.



J. Chevalier, Priest.

**Article 839**

L 18810517

To Father Victor Jouët, MSC, Rome.

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Issoudun, May 17, 1881

Dear Father,

I am forwarding you an up-to-date list of people who have contributed money towards subscriptions for the church in Rome from the beginning, 3,500. Then there are two thousand left over; it all comes to 5,500 francs (*close to 17,190 euros*).

I am still awaiting your article for the Annals, and I fear I shall have to wait a bit longer. I really cannot understand you at all.

*This delay in Jouët's articles is a constant cause of complaint over the years in Chevalier's letters to Jouët.*

As for the outcome of the audience with the Pope about the New Guinea undertaking, when will you be sending it on? Also the Chapter Acts, when are they going to reach us? Since the closure of the Sacred Heart Church, the Association's exercises take place in the parish church. How long before things become normal again? And when is the issue of having names enrolled at Issoudun going to be resolved? When are affiliation forms going to arrive?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 840**

L 18810520

To Father Victor Jouët, MSC, Rome.

Issoudun, May 20, 1881

Dear Father,

I got your letter enclosing Cardinal Simeoni's official letter on the New Guinea issue. The issue is now settled. I see nobody other than Fr. Durin to put forward as Superior of the mission. Fr. Morisseau accepts it as the best in the circumstances. This leaves nobody opposed to the choice (*of Durin*) other than Fr. Guyot. In requesting him to name someone else, he replied that there's nobody, that all the others are needed where they are... What is one to do with a solution such as that? Ignore it? Fr. Durin will be here at Issoudun in fifteen days or so. We shall see. But who is going to replace him at Watertown? I see nobody other than Fr. Ramot. Then there would be Fr. Navarre as the second, Fr. Benjamin Grom as the third there, an imbalanced mixture, but what can be done? Let me have your own view. Fr. Guyot would not accept it and neither, so I believe, would Fr. Morisseau. These two would prefer to see the American house closed, whereas to me that would be disastrous.

Yes, change the printed article, and treat the Marists kindly since it would be very good to attribute to them the credit they deserve. Yet it does occur to me that they would prefer it if they were not referred to at all in that article about the Oceania mission. Do what you think is best. I am persuaded that we must not delay in getting through to the public about this mission entrusted to our Society in order to attract financial help, stir up interest, encourage supporters, make ready whatever is needed, etc., etc.

Should I write a letter to the Cardinal thanking him, and how should I approach it?

The Marquis of Rays maintains that the Spanish Government's opposition to his work is only superficial in order to please the French Government on the surface, whereas in fact and in depth Spain greatly supports him. Another boat has in recent days left Barcelona for New France. Fr. Deidier has asked to make perpetual profession, Frs. Bontemps and Thomas temporary vows; your view, please. And what about your church, what is the present situation? When are you thinking of having its official opening? Some days ago I sent on to you a large sum, 5,500 francs.

The Issoudun Municipal Council is trying to inflict a thousand miseries on us. In an April statement they wanted me to change residence. We shall see what happens. I do not believe that the ministry can be manipulated by the Freemasonry. I am immovable. Canonical arguments are required to do so. And supposing the Archbishop were to agree (*with the Council*), something which I do not expect, there would be recourse to Rome on my part. This is a very serious issue of principle.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

I warmly thank the kind scholastics for their monthly letter. Wish them well from me.

**Article 841**

L 18810522

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, May 22, 1881

Your Grace,

I am pleased to inform Your Grace that I have received the documents which you kindly returned to me and the dossier about the churches at Bordes and Avail. The advisers for the Fabric (*Church properties*) resident in Issoudun are meeting officially tomorrow to consider this issue once more. The Prefect gives the impression that he is rather easily bored by the whole thing. The issue, its consequences, seem serious to me. Our Radicals are in no doubt about anything, quite freely placing themselves above the government and the law. Having taken over and broken up the village churches, their aspirations go much further. If the good Lord does not become involved, we are faced with veritable disaster. What appals me is that cold and calculated irreligiousness which is set at all costs on destroying religion and utilizes every possible means in order to achieve this diabolical aim.

I hasten to send Your Grace a copy of the letter His Eminence Cardinal Simeoni has written to me in the name of the Holy Father congratulating us on having taken on the New Guinea mission, etc. This is a massive undertaking, Your Grace, and now more than ever we need your advice and prayers.

Please accept, Your Grace, my respectful regards in C.J.

J. Chevalier, Priest.

*Archbishop Marchal read the following letter to Chevalier, given here in English translation.*

To Very Rev. Fr. J. Chevalier, Superior General of the Missionaries of the Sacred Heart, Issoudun.

I am pleased to make known to you that the Holy Father is very happy to gather that you have agreed to send some missionaries from your Society to evangelize in the Apostolic Vicariate of Melanesia and Micronesia, which takes in New Guinea, New France and a large number of other islands in Oceania. His Holiness in praising your zeal most wholeheartedly grants his Apostolic Blessing to you and all your Society's missionaries. For the time being, it is enough to make available for this Vicariate some missionaries who can meet a need. When you will have furnished me with their names, I shall straightaway grant them the necessary powers and name as Superior of the mission in its entirety whichever one you make known to me as a suitable choice to undertake this mission and to whom priests who may be there already in the New France colony must be also subject. Later, when the number of missionaries and faithful has increased, I should like to think that the place can become a diocese with a Vicar Apostolic. Meanwhile I pray the Lord to compensate you abundantly with his graces both yourself and your Society, which shows itself to be animated with such fervent zeal for the salvation of souls, blessing in a very special way the work which the new missionaries will be taking on evangelizing this immense Vicariate left for so long without apostolic missionaries.

Rome, Propaganda, May 14, 1881

Very warmly, John, Cardinal Simeoni, Prefect; J. Mazotti, Secretary.

**Article 842**

*To Father Victor Jouët, MSC, Rome.*

L 18810525

Issoudun, May 25, 1881

Dear Father,

I am forwarding to you the letter from Marquis de Rays and from the priest who made himself available for the colony and was accepted by the Administration. It is advantageous that all this is known in Rome.

*The Rome MSC archives have the de Rays letter, May 22, 1881, and the letters of the Vannes, Brittany, priest, Hervieu, sent to de Rays, May 19, 1881.*

I am in agreement with the Marquis de Rays that the time has come to break the silence and make known to the public at large the important mission which has been entrusted to us, and for these several reasons:

1. We are living through a time of persecution and at any moment the storm can break more violently and seriously affect our organization and plans.
2. We need resources for this mission, both in money and natural resources. We are at present in the way of acquiring them, but later, who knows?
3. We must also have vocations. Shall we have them in some months' time?
4. In our Congregation peoples' outlook is ready for this mission. Do you know what could happen in one or two months, etc.?
5. We need time to organize the departure. Consequently it is not inappropriate to begin preparations now.

6. Think about it; it is already two months since this issue was left in abeyance. Get permission, then, to discuss it, and send me on the basis of the article which Mr. de Maguelone would have accepted as if it was his own and which should, as we said, be sent everywhere.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*The article appeared in The Universe, July 4, 1881, based on what Chevalier wrote in April and sent with an accompanying letter to Jouët on April 10, changed, adapted, by the latter in agreement with Chevalier, its July publication by Maguelone held over for reasons of expediency. It was presented in Italian by the Osservatore Romano, July 10, 1881.*

**Article 843**

D 18810525A

*To The Editor of the Echo of the Central areas, Issoudun.*

*The paper noted that it had received the letter from the Archpriest of Issoudun.*

Issoudun, May 25, 1881

Dear Editor,

I am grateful to your distinguished correspondent for the article he felt compelled to write in my defence. If the truth be told, I would much prefer if my name did not crop up any more in these debates. If my life of devotedness and sacrifice, which very soon will have engaged me over 27 years at Issoudun, cannot stir up any regard and warmth in my opponents, then not even a whole page praising me will convince them. I set store by the good attitude of the people, their sense of fairness and impartiality, to do me justice, and my expectations will not be unfounded.

Be all this as it may, I pardon wholeheartedly those who are turned against me at this moment; if they ever need my help, I shall always be at their disposal. I pardon also the members of the Museum Committee (consisting of the Mayor who presides; Dardeau, the Clerk and Vice-President; Sanglier, Junior, Secretary; Courant and Brunet, assistants to the Mayor; Ligier-Pinard, the watchmaker; A. Masselon, junior; A. Masson the chemist; Wroblewski and Suhner, teachers; Ulrich Richard). These gentlemen, through a decision dated April 28 last, laid claim to the Issoudun presbytery, even though it is regulated for by a special decree as the parish priest's residence, bluntly, insensitively, recommending to the Municipal Council that I should be thrown out.

I have to confess that I was far from expecting any such behaviour on the part of the Council members. On the contrary, I considered that I had some right to be acknowledged by them. They had forgotten no doubt the works of art and the ancient sculptures I recently presented to them with great pleasure in the name of the (*Church*) Fabric. Quite clearly they have not grasped the full significance of their proposal, nor the problems to which it gives rise. For the rest, as I well know, they are too obsessed with their honour and dignity not to withdraw from their objective, the very stating of which leads to astonishment, if not a sense of outrage among fair-minded people.

Please accept, etc.

The Archpriest of Issoudun

J. Chevalier.

**Article 844**

L 18810527

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 27, 1881

Dear Father,

I think that it is much too premature to make contact with the Congregation about my title of immovability. I do not think the Chamber of Deputies takes seriously the absurd pretensions of our Radicals... This would lead to serious problems. If it becomes a serious issue, I shall let you know beforehand. Wait for the moment. I am sending you a copy of Cardinal Simeoni's letter.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Piperon in a letter this a.m. wrote to say that he was supporting Fr. Durin (*for New Guinea*). But he was voting for the closure of the Watertown house. Frs. Morisseau and Guyot are clearly of the same views. As for myself, I am opposed to them. This step (*to close Watertown*) would be a shame and quite calamitous. During these unhappy times we are experiencing, that house could be greatly advantageous to us. Who do you think we could send there? Would Fr. Chatelat think of going there to help out?

Cheerio. Wholly yours in C.J.

J.C.

**Article 845***To Father Victor Jouët, MSC, Rome.*

L 18810527A

Issoudun, May 27, 1881

Dear Father,

I received your letter this morning together with your Annals' article and your subscription plan for the Rome church. The article is late for the June Annals as it's already printed. It can only be for next month. Try not to be late, I beg you, but I very much fear that this request will be no different in its impact than the others.

*The number of times Chevalier has chided and scolded Jouët for being late with his contributions is a marked feature of their correspondence over the years, Chevalier finding Jouët seemingly incorrigible in this respect.*

2. I sent you 1,200 or 1,500 francs (3,715 or 4,645 euros), more than I should have. The same sum was counted twice in the office, so I am told by the people there. I shall let you know about the next consignment.
3. You are aware that the Gerra (*Haaren; Dutch*) Novitiate is still not legally approved, something which is necessary if vows are to be valid. The move from Saint-Gérard to Holland requires an Indult. Could you deal with this straightaway? Fr. Bontemps is taking his vows on the 31st of this month, Fr. Thomas the following month, and also Fr. Deidier. Let us have your comments on these three.

I am very pleased that the Rome undertaking goes well. Unfortunately it's not like that everywhere! Here a thousand problems are continuously cropping up. And not a word out of the Bishop!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

The New Guinea mission should be expedited. The Marquis of Rays asks me what he should do about this priest from Nice; the recommendations from his bishop are not unimpressive. He also wants to know what he should do about another priest, Fr. Lervieu, who is waiting over with his family in Vannes. The recommendations are good. The issue (*New Guinea*) cannot be left indefinitely. I see no one else other than Fr. Durin to be put forward. In 8 days, I hope, he will be in Issoudun.

J.C.

**Article 846***To Archbishop Jean-Joseph Marchal, Archbishop of Bourges.*

L 18810529

Issoudun, May 29, 1881

I wish to thank Your Grace for the letter he paid me the honour of writing to me, itself a proof of the keen interest he brings to our undertakings. I take occasion, Your Grace, to send you two copies of The Echo newspaper which refer to me. Your Grace can best gather from it the issue which is under discussion. Saying nothing about the debate in my letter would, I believe, lead to confusion. Those few words which I felt I had to write last Thursday in reply to the favourable article, which you no doubt have read, were, so it seemed to me, motivated by a spirit of prudence, conciliation and Christian charity, of which you continuously provide us with an example. What I can say is that it has had an excellent impact – even with extreme Republicans. The overall impact has been something like the following: "At the right time here's a letter worthy of a true representative of Jesus Christ within which one finds nothing violent, hurtful, provocative, but rather sheer evangelical goodness knowing how to pardon and forgive." If I have offended Your Grace, I humbly beg your pardon, I was putting forward something with a totally different purpose. With the greatest pleasure I look forward to our Issoudun meeting with Fr. Sautereau. If I know the day and hour of his arrival, I would make it my duty to go and wait for him at the railway station.

One of our scholastics, 25 years old, of Swiss origin, an excellent young man presently teaching at our Petite Oeuvre here in Issoudun, will be ready to receive Minor Orders at the Trinity Sunday ordinations, and indeed the subdiaconate if Your Grace has no objection. Due to recent events we have held him back. Your reply, Your Grace, will set out a date. Would you be kind enough to let us know what day we should take him to Bourges for his examination.

Processions are forbidden at Issoudun, much to the great regret of the parishioners. Could we not, Your Grace, set up an altar of repose by the side of our church in the area cut off by the iron rail and where, later, paths must be made? This land belongs to the Church and it is cut off from public view. Having benediction there on the feast of Corpus Christi, the local authorities would have no right to say anything to us, so it seems to me, and we would provide the population with the maximum pleasure.

I remain respectfully Your Grace's most obedient and humble servant in C.J.

J. Chevalier, Priest.

**Article 847**

L 18810601

To Father Victor Jouët, MSC, Rome.

Issoudun, June 1, 1881

Dear Father,

Fr. Durin is here at Issoudun for the past two days. He has agreed quite willingly to undertake the New Guinea mission. All the Council Fathers, except Fr. Guyot, want him to be Superior of the mission. You may, therefore, go ahead and officially present him to Cardinal Simeoni so that this matter becomes settled. As soon as the official letter from the Holy See accepting Fr. Durin arrives, he will begin to make his choice of companions and organize for his mission. Should Fr. Durin go to Rome to thank the Holy See and be given his instructions? And at what time? He will go to Lyons to meet the committee members of the Propagation of Faith, with a commendatory letter from Cardinal Simeoni. Has His Grace had a favourable reply from the Council? There's a need to hurry. Mr. de Maguelone can now get down to writing his article, but you should look at it beforehand. Write your own also for the next issue of *The Annals*. The edition will be brought forward.

A terrible disaster! Mr. Gagnault's printing press has burned down. The section which has to do with our *Annals* has been destroyed. The list of addresses was salvaged. The unfortunate Gagnault is overwhelmed by despair, but he is insured.

Brother Tréand is being put forward for the subdiaconate this coming Trinity Sunday. Are you in favour? He is an excellent religious. (*For more on Tréand, see Twohig, Late But Not Too Late, passim.*) Are you voting in favour of Fr. Ramot as Superior in America? Fr. Morisseau goes along with him but ad duritam cordis (*heavy heartedly!*). Fr. Durin is called Fernand Joseph.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I would like to read the articles on New Guinea. I would prefer if no mention was made of me because of my role as parish priest. You will have noted that in the projected article which I sent on to you I deliberately passed over my name in silence.

**Article 848**

L 18810607

To Father Victor Jouët, MSC, Rome.

Issoudun, June 7, 1881

Dear Father,

Fr. Durin thinks that Fr. Navarre would be well suited for New Guinea, together with Fr. Cramaille. Fr. Barral is very keen also, saying that he would get on well with Fr. Durin, who would be pleased to have him. Given such a significant mutual understanding, Fr. Barral cannot but benefit. Fr. Ramot will, therefore, set out for America (*replacing Durin*) and his assistant will, accordingly, be Fr. Thomas of Limoges who will take his vows (*final*) at the end of this month.

Fr. Ramot would willingly accept Fr. Giroux who would only go to Oceania when he had spent one or two years in America where he would learn English and could, otherwise, be very helpful. Fr. Barral is not keen on experiencing America. Sound out Fr. Giraud and get in touch with me straightaway because an imminent departure for America is a matter of urgency. Fr. B. Grom is the only one there and he is bored from being all by himself.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Here comes a letter from P.G. (*Guyot*). It is unspeakably depressing... He doesn't wish to take circumstances into consideration. Fr. Durin has so many serious issues against him from Watertown. His history will be a fresh scandal in Rome... Write to him (*Guyot*) if you think it's worthwhile. Once the majority of the Council Fathers favour Fr. Durin, Fr. Guyot, if he has an inkling of obedience and humility, will put himself on the side of authority.

**Article 849**

L 18810611

To Father Charles Piperon, MSC, Gerra.

Issoudun, June 11, 1881

Dear Father,

I am returning your questionnaire (*see next article*) despite the varied activities involved with First Communion taking place tomorrow.

I am happy to vote for Fr. Thomas. He is a priest who has his fads, his piety misunderstood, but he is edifying, pious, and someone who, I believe, will never draw to himself disapproval of the Society, and can indeed be of some service to it.

I do not in any way share your opinion of the Watertown house, and I do believe you are wrong about this. Here are my reasons:

1. We have there a settled place in a reasonably good setting on the border of the USA and Canada. The biggest problems have been overcome. The house, spacious and beautiful, together with the church, belongs to us. The total value would amount, perhaps, towards 80,000 francs. From this amount we owe 25,000 francs on the house and 4,000 to the Bishop for the church. To get rid of all this would lead to considerable losses. The Canadian parish where French is spoken, and which is served by the Watertown house, provides 3 to 4,000 francs a year without taking into account mass offerings which could easily provide a living for 5 or 6 missionaries.
2. For our Oceania mission we need members who know English. There we shall find them.
3. The bishops of the surrounding areas, for example, Montreal, Ogdensburg, Boston, Albany, New York, etc., have a great regard for our Society and the Watertown house. I can gather this from the letters which have come here on the occasion of Fr. Durin's leave-taking. The closing down of this house, warranted by nothing serious, would be a scandal in the locality, a considerable loss for ourselves and damaging for our impact in America.
4. The Watertown foundation is approved by Rome. There has to be Roman authorization to end it. Do you appreciate, then, the harmful effect this would have and the inextricable problems in which without good reason we would find ourselves needlessly engulfed?
5. Yes, indeed, we could use this house to send directly there our members fleeing from the revolution. At present all the important Congregations are setting up foundations abroad, even in America, and yet we want to do away with ours. It is neither understandable or forgivable!
6. What must we do to hold on to it? Place three serious and pious subjects there; that's all. There would not be serious problems any more; the house is perfectly well set-up, and the ministry is stable, being easy to replace anybody.

Yes indeed! Do we have the people? Yes. Over three months I have considered Fr. Ramot. He is acceptable in every respect. His piety, blind obedience, his good attitudes, his intelligence, prudence, provide me with serious guarantees. Accordingly, I do not hesitate to conclude that, as of this moment, Fr. Ramot is the right man for America. If his health creates a problem, we shall always be in the way of recalling him. You state that he doesn't know English. You are wrong: he knows it very well to read. Being young and intelligent, he will very quickly know how to pronounce it, and later on knowing English well he could be very helpful for us in England or New Guinea.

But the Canadians, who make up the Watertown parish, speak French, and it is in French they are given sermons, etc. My plan would be to give Fr. Thomas, shortly about to take vows, to Fr. Ramot as his assistant. He would be in charge of this little Canadian parish and, assuredly, this good man would not create problems for Fr. Ramot, no more than little Fr. Grom who is very pious. I have it in mind also to let Fr. Ramot have Fr. Giroux as both of them get on well together. Fr. Giroux would look after the material side of things, learn English and in a year or two, when better prepared, he could be sent to Oceania. I believe, then, that with these changes, the Watertown house would get along very well. If some complications were to arise, these men would forward to us a fair-minded report taking inspiration from the Society's best interests and, frankly, letting us know if we should keep this house in America. At least we would be acting in a prudent manner.

Fr. Durin has stated that in conscience and before God he would be duty bound to leave Oceania and return to Watertown if we wouldn't appoint another Superior there. Fr. Jouët wrote to me this morning saying the same thing. Once I take on responsibility for the reorganization of Watertown, and specifically for the express advantage of our Society, it seems to me that there is no longer any reason for hesitation, and your vote, accordingly, should be in favour. Meanwhile, I respect your freedom of action.

One final word, if I may: there's not much time left. Fr. Grom, when writing a letter greatly regretting Fr. Durin's departure, went on to say, not unreasonably, that he couldn't stay too long on his own and wanted me to send him a Superior and confrères. And now, my friend, comes another, most sharp, sword, to pierce my heart. It is our good friend Fr. Guyot who drives it home. Having brought everything touching on Oceania to his notice, he ends up writing to me: "I give my approval to this mission... It is the most foolish thing we could undertake. But the two or three foolish things we have taken on already have turned out well, proving to me that God allows them to draw advantage later from them – such as the Issoudun parish, the Rome house, the Third Order of the Sacred Heart."

Having had the approval of the whole Council, I informed Rome that we would accept the mission. Cardinal Simeoni officially communicated the Pope's thanks to me, etc. He wrote on our behalf to the Propagation of the Faith Committee appealing for financial resources, etc.

I sounded out the views of the Council to ascertain who should be put in charge of this mission; yourself, Fr. Jouët, Fr. Morisseau, and myself, were all agreed on Fr. Durin. While acknowledging his drawbacks, we recognized admirable qualities in him, and we are of the view that he can meet the challenge of this exploratory mission (since there is no question of a Vicariate at present). I sought Fr. Durin's own views. He replied saying that while Watertown was very much his undertaking, and to which he had wholeheartedly given himself, yet he himself belonged entirely to the Society whose well-being he alone sought and for which he was prepared to make the greatest of sacrifices by going to Oceania, and his greatest wish was to accept, and I could depend on him. As he was due to come (*to Issoudun*) this year, I telegraphed him to come to Issoudun. He accordingly arrived. I found his commitment, humility, lack of self-interest, selflessness, very impressive.

I then wrote to Fr. Guyot asking what he thought about the choice of Fr. Durin, informing him that all the other Council members were unanimous. Within three or four days this unfortunate confrère wrote to me expressing his formal opposition to Fr. Durin's departure as Superior, and if I continued on this course he would immediately get in touch with Rome where memories of him (*Durin*) were still fresh, etc. We are once more on the threshold of a new scandal. Is the administrative functioning of a Society feasible in a situation like this? What is the purpose of having a Superior and a Council? If each isolated member does not wish to give way before the majority and threatens recourse to Rome, then it becomes continuous revolution. This behaviour once again is indicative of a complete lack of obedience, and a satanic pride which draws one to place one's judgement above that of others, and this on the eve of an act of the utmost good will: all the Council members were agreed on the sale of Saint-Gérard given the likelihood of its being almost certainly despoiled. That's what the Jesuits were doing, etc., etc. Fr. Guyot alone differed. I gave way to his wishes in order to satisfy him, committing the Society to a loss of 80,000 francs on the Sacred Heart (*roughly 247,820 euros*). What is to be done? I am shattered, and together with all the other problems elsewhere, and the daily burdens, it is too much...

What do you think? What should be done?

Wholly yours in C.J.  
Cheerio, Father,

J. Chevalier, MSC.

Fathers Durin, Cramaille and Navarre will go to Oceania. They are very pious and serious men who will get on well together. (*This last written in the margin, page 8.*)

**Article 850**

L 18810611A

*'Questionnaire' previously sent to Issoudun by Fr. Charles Piperon, MSC, Gerra, and now being returned to him, with the above letter, together with Chevalier's replies.*

Questions on which I need an answer if that is possible.

1. What is to be done as regards renting?  
Have it carried out by a Dutch lawyer.
2. What is to be done about Fr. Thomas? Should I get him ready for vows?  
Yes, if you consider that he can be useful to the Society.
3. Can I print the "Remember Our Lady of the Sacred Heart" in Dutch such as I sent it on to you?  
Yes.
4. Should I go and see the Count of Geloës on the 20th of June?  
Yes, he wrote that he will be there on Saturday, the 11th.
5. When I go to Elsloo should I enter into negotiations with the Superior about commencing repair work and the necessary things needed for setting-up house? This is an important issue if one wishes to avoid what is seriously inconvenient and greatly worrying. Given the circumstances and what's common in the country, this would require more than two months' work.  
Before anything begins, a plan of the house should be forwarded to us, and an estimate of the expenses likely to be incurred.
6. Will the Novitiate be transferred to Elsloo or will it stay at Gerra provisionally? Another serious issue which calls for a decision before anything is undertaken.  
You are a better judge of the situation than we are. What is your own view? If the two undertakings are separate, who will be responsible for the Petite Oeuvre, such as it will be? Would Fr. Bontemps be suitable? Maybe the Petite Oeuvre will not be moved from Issoudun, or become re-installed at Chezal-Benoît. Only through precautionary measures shall we act.
7. If the Petite Oeuvre is moved here, who will provide its resources? I shall do my utmost to involve the Mother house, but what's possible is very little. Up to now what we have undertaken has had little success. We shall do what we can. It should not be forgotten that Elsloo no more than Gerra can only be a provisional arrangement, and here foreign religious are very plentiful. A permanent foundation cannot be set up either in one place or the other. Gerra as a novitiate would be preferable to Elsloo. On the other hand, Elsloo has some advantages not available in Gerra.

Without a reply to these questions, I am forced to do nothing: I ask, then, quite simply, pledging myself to do what is asked of me, neither more nor less, insofar as my wretched self is at a loss in knowing how to go about it.

**Article 851**

L 18810614

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 14, 1881

Dear Father,

I got your telegram and I await your letter.

We are hurrying-on the Annals' printing.

2. Fr. Durin left for Lyons some days ago, with Cardinal Simeoni's letter, to promote the case for New Guinea.

I already saw in the English Annals the indiscreet statements you mention. I have already made a well-merited complaint to him (*the Editor*). He replied to me stating that he felt he had to include these letters to explain his own approach and he sincerely believed that this publicity would not get outside the Annals. I appealed to him to be more prudent and discreet in the future. I have experienced him as having admirable attitudes of obedience and devotedness. He is in readiness for everything. I really believe he is supportive of the Oceania mission.

Fr. Cramaille is also wonderfully well disposed; as a good religious he breathes obedience and sacrifice. He is a very special choice. I looked again at the article in our Constitutions, p.51, where it well presents the conditions demanded for those who take the vow of missionary work among the pagans, but it does not ignore, obviously, the devotedness of those who put themselves forward for such heroism. Fr. Navarre, given his piety, devotedness, serious personality, will be very useful, so it seems to me, for this pioneer departure. Two would not be enough. If one falls sick, or dies, what is going to happen to the other? To whom would one relate or take advice? And then if Fr. Durin was very brusque or froze out his companion, who would restore peace? A third, then, seems to me to be necessary. Brother Fromm could very well go there if you think it opportune. (*For Fromm, see Twohig, Late But Not Too Late.*) Fr. Couppé is finishing his novitiate on July 22 and asks to make his vows; Fr. Piperon is very pleased with him. Send your comments to Fr. Piperon.

Cheerio, my friend. I hope that Fr. Guyot will return.

Wholly yours in C.J.

J. Chevalier, MSC.

*Couppé was ordained Bishop at Antwerp, October 5, 1890, and became Vicar Apostolic of New Britain from 1891. He died at Douglas Park, NSW, Australia, July 20, 1926.*

**Article 852**

L 18810618

To Fr. Victor Jouët, MSC, Rome.

Issoudun, June 18, 1881

Thank you, Fr., for the snapshot of the dear little brother. I hope to be able to send you by Monday evening a number of the Annals and copies of the subscription lists which you can send to those you think should have them. Don't delay sending on your August article. We are again bringing forward that issue.

As I brought to your notice Frs. Durin, Cramaille and Navarre are the three priests (*going to New Guinea*). Fr. Navarre is greatly required. Fr. Giroux goes alone to America together with Fr. Ramot. Fr. Thomas of Limoges has withdrawn. If Fr. Giroux hasn't left send him off immediately to spend some days with his family, since his departure for Watertown must shortly take place.

Fr. Durin is in very good spirits. He is in Lyons at the moment presenting his case for the mission with the committee for the Propagation of the Faith. I had a letter from him this morning to say that he had been very well received. Today the proposal would be decided under the presidency of Bishop Mermillod and he was in high hopes. The Catholic Mission magazine has already mentioned our mission, and the papers have reproduced the Universe's telegram. There must be no delay then. If possible try to place in the Osservatore Romano and the Voce della Verità (*Voice of Truth*) Mr. Maguelone's article. It would then be from the Osservatore Romano that Mr. Maguelone's article would be taken, also that of Mr. Vuillaume (greater weight comes from the Osservatore Romano). Then have a hundred or so copies printed for the other conservative Paris papers and religious weeklies; you can send them on from Rome. The impact would be all the greater. The issue is urgent; that's certain.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 853**

L 18810619

To Fr. Victor Jouët, MSC, Rome.

Issoudun, June 19, 1881

Dear Fr.,

I got a letter this morning from Fr. Guyot informing me that he was forwarding his memorandum to Cardinal Simeoni protesting both against the mission being entrusted to us and against the choice of Fr. Durin. This is diabolical! Two months



ago, Fr. Guyot favoured the New Guinea mission and now, when everything is agreed on and the information given to the public, with the Council of the Propagation of the Faith in agreement, here he is about to stir up a fresh scandal, comparable to what happened when the Church of St. James of the Spanish was taken over. Quite obviously we cannot withdraw. The mission, such as it has been offered to our Society, is very acceptable and we have taken it on unanimously. Moreover, Fr. Durin's choice was approved by all the Council members with the exception of Fr. Guyot. In my view, given the present circumstances, this was a very good choice. Fr. Durin is not what Fr. Guyot takes him to be. He is very pious, devoted, prudent, well experienced, able. This is how it should be; we cannot make a better choice at the moment. His reputation in America was excellent and he left behind him a sense of great regret, being well regarded and liked by the Bishops who knew him. The proof of all this is to hand. Support his case with the Cardinal. If Fr. Durin has to go to Rome to make himself known, explain himself and take instructions, send me a telegram, and he will leave immediately. This trip could, so it seems to me, be very helpful and, perhaps, even necessary at this moment. Consider it!

I am confidentially forwarding to you two letters from Fr. Deidier; you will let me know what you think. The news about the Port Breton colony is distressing, if true. Sister Marie-Arsène, formerly an Our Lady of the Sacred Heart religious, has retired to Avenue la Grotte, Lourdes. She remains very loyal and places herself completely at our disposal for the renewal of this little community.

I have had enough of Fr. Deidier's thinking. Drop a line to poor Sister Arsène.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 854**

*To Fr. Victor Jouët, MSC, Rome.*

L 18810623

Issoudun, June 23, 1881

Dear Father,

I approve of your arrangements.

Fr. Barral will leave on Monday and be with you towards the middle of the week. It is understood that he will not act other than in complete dependence on you. He is quite accepting. Keep him firmly in check nevertheless. He is inclined to run up expenses, particularly likes his comfort and gives himself to incurring expenses. Consequently you must watch him. Get him accustomed to obeying without being querulous. He likes to do what he wants and favours his own ideas. He strikes me (*however*) as very attached and devoted to the Society, greatly favouring the Oceania Mission.

The interview, if it has taken place, cannot be other than favourable to Fr. Durin. How one would love to write to the Bishops of Ogdensburg, Montréal, Boston! The reports will be very satisfactory and justice will be done to him. All the Council Fathers support Fr. Durin, except the unfortunate P.G. (*Fr. Guyot*). I am forwarding to you a copy of Fr. Píperon's letter to Fr. Guyot which could help you when enlightening Cardinal Simeoni. I believe that it's necessary for Fr. Durin to go straightaway to Rome to present himself. Fr. G. (*Guyot*) has done as much as he can, so I believe, to destroy our Society, while protesting his devotedness at the same time.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Le Monde (*newspaper*) is about to publish an article which has been somewhat changed. We have delayed this publicity too long. Let the Universe hurry up! It is impossible to hold back now. The publication of the Marquis of Rays which reached me yesterday provides welcome news in correcting a number of issues.

**Article 855**

*To Fr. Charles Píperon, MSC, Gerra.*

L 18810623A

Issoudun, June 23, 1881

Dear Father,

Thank you for your letter. The one you wrote to PG (*Guyot*) is superb, but for all that the damage is done. Fr. Jouët wrote to me this morning to say that Cardinal Simeoni had asked to see him about a memorandum written by one of the Assistants (*Guyot*) against the New Guinea mission. Poor Fr. Jouët is devastated, very upset. He will keep me informed about this unfortunate business. For all that, the Good Lord has allowed it to happen. We deserve this new trial! May His Holy Name be blessed. Good will once more come from this calamity as you say; let us hope so.

Fr. Jouët tells me that Fr. Chatelat, while being a saintly man, has poor judgment, is set in his ideas, narrow in outlook, giving himself to thinking that he is an eagle whereas in reality he is very, very, very ordinary (*run of the mill*). His presence in Rome, he (*Jouët*) says, is more annoyance than helpful to the scholastics, and, accordingly, he is asking me to recall him straightaway. He thinks that Arles, which awaits him, would be the best place for him. That's what I am about to do. Fr. Jouët is asking for Fr. Barral to replace Fr. Giraux, saying that he gets on very well with him and that he could be helpful to him.

Nothing better; Fr. Barral is delighted to be returning to Rome. As for Father Thomas of Limoges, you have done very well to speak frankly and seriously to him. Before everything else it is a requisite that he be obedient, give up on his own will (*ideas*) and that he impress upon himself that by virtue of the vow of poverty he will neither manage his affairs or administer financial matters. In this, as in everything else, he will go along with whatever the Superior General considers should be granted to him. From the moment this good priest became no longer interested in going to America, he spoke no more about it. Let him make, then, his profession, undisturbed, on the day fixed by you! After that he can stay some more days in Haaren. After his profession, he will straightaway write me a letter letting me know that he is a member of the Society, and I shall reply immediately letting him know his new assignment in France. May he bask in the wisdom of his Superiors! He can be sure in advance that they will always have his best interests at heart.

Fr. Ramot will leave with Fr. Giroux for America and, probably, with Fernand Durin whose father, I believe, will agree. Georges, who is too deaf to be ordained at present, will very likely go to Oceania with his uncle.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Elsloo issue is not urgent. Before totting up expenses, take note of the way things are taking shape after the elections.

**Article 856**

L 18810625

To Fr. Victor Jouët, MSC, Rome.

Issoudun, June 25, 1881

Dear Father,

We read carefully the memorandum presented by our dear confrère (*Guyot*) to His Eminence Cardinal Simeoni. We respect the motivation which inspired it; it has to be considered well-intentioned, but we find it exaggerated, and even inexact on several issues, and moreover imprudent. Religious training among us has been that which has been characteristic in all Congregations starting off. For a number of years we had no more than two priests. We tried to do our best. A third came to join us. One of us was given the task of assessing the vocation of those who presented themselves, accepting and training them in the religious life which we wished to live. Poor, and lacking in so much, we were compelled to make use of the house we had and whatever was to hand. Purely as diocesan missionaries we studied what designs Divine Providence had for us. Over 14 years, that is to say from our foundation until 1869, we lived in obscurity, always very restricted in numbers. The setting-up of a regular novitiate was, therefore, impossible. During this period of time we were not inactive. We raised a magnificent temple (*church*) to the Sacred Heart of Jesus and a large monastery looking to the future; besides we introduced the devotion to Our Lady of the Sacred Heart, her marvellous Association, spreading everywhere her cult and that of the Sacred Heart of Our Lord.

It was at this moment, then, while everything was being made ready for a serious undertaking, that Divine Providence seemingly wished our Society to experience a particular boost. With the good office of Archbishop de la Tour d'Auvergne, we were granted an acceptance brief by Rome and we considered laying down the foundations of a novitiate outside the mother house. Without doubt it was not a perfect situation, but there was good will on all sides and those who came through this initial training, within which grace acted strongly, are not the most mediocre members of the Society. The great mistake of the memorandum's author is to presume that one can be a man without experiencing the weaknesses and trials of infancy.

Our members, without being eagles or saints in general, compare well with members of other Congregations. We are aware of our problems, our weaknesses, imperfections (so much the better!), but these same problems are more or less experienced everywhere. I know many male communities and I can truthfully and conscientiously say that we as religious are far from being inferior to others as regards the spirit of devotedness, obedience, poverty and regularity.

The worthy Fr. Guyot, when providing a number for our Institute's members, overlooks the three priests in the novitiate. Two are about to take vows and the third will do so in the course of the next month; and as well there are all the scholastics you know in Rome and elsewhere, several of whom are in sacred orders.

The drawbacks of Fr. Durin are exaggerated, greatly so...; but if he has his drawbacks (and who hasn't?) he has, also, splendid qualities. Nobody can gainsay his piety, zeal, devotedness, his bonding with the Society, his know-how (*savoir-faire*), his durability and firmness. I protest when the author of the memorandum asserts that I was in constant friction with Fr. Durin and that on both sides the situation was no longer tolerable. I also challenge his stating that from among ten members who were appointed to America, six lost their vocations when with Fr. Durin. All the Assistants (*Chevalier's counsellors*) know that these unfortunate confrères had already seriously compromised their vocations. Of all the missionaries of the Sacred Heart, I look upon Fr. Durin as one of those best suited to take forward to success the present mission which the Holy See graciously wishes to entrust to our little Society.

I protest, moreover, where the worthy PG (*Guyot*) brings himself to say that the wish to have members and undertake responsibilities has opened the Institute's door to individuals who should never have been allowed to enter. The Congregation Council, when admitting novices, has always been led by supernatural perspectives, and has always acted conscientiously in keeping with the interests of the Congregation. It could have been mistaken since it is not infallible, and it could, likewise, be deceived. We have never taken on anything in a whimsical way, always following the intimations of Holy Providence and the advice of our Superiors. We never had any reason to regret anything, whatever P.G. (*Guyot*) says at the end of his

memorandum; quite the contrary. Our esteemed confrère no doubt is referring to your house in Rome which he didn't want at any consideration. I associate what you occupy at this moment with the acceptance of Issoudun parish which our saintly dead Archbishop (*de la Tour d'Auvergne*) made it, so to say, a duty for us to accept having the future in mind. What, then, would become of us today if we had neither Rome or Issoudun?

Yes, we have all thought it was right to accept, with deep appreciation, the important Oceania mission.

1. Because the Holy See offered it to us and our obedience is blind like that of Peter putting his nets out in the lake on the word of the Saviour.
2. Because it is an honour.
3. Because it is a seed-bed of blessings for our Congregation.
4. Because it provides the opportunity to work for the conversion of the pagans, which is one of the principal aims of our Society.
5. Because it meets the wishes of a great number of our confrères who came to us to commit themselves to such like missions.
6. Finally, because this providential offer comes to us at the very moment when we are being thrown out of our houses and while France closes its heart to religious.

We can send to New Guinea three or four of our members without at all weakening our undertakings. Here are the names of those who made themselves available, and which we have presented to the Holy See: Fr. Durin, Superior, Fathers Cramaille and Navarre; these are dependable men, mature in age and experience, of proven virtue.

Wholly yours in C.J.

J.F. Morisseau, MSC.

J. Chevalier, MSC.

NB: Fr. Piperon's letter could also be useful to you with His Eminence. Fr. Durin will go to Rome within eight days. Frs. Ramot and Giroux leave on July 2 for America .

**Article 857**

L 18810626

*To Father Charles Piperon, Gerra (Haaren).*

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Issoudun, June 26, 1881

Dear Father,

I am forwarding to you the notorious P.G. (*Guyot*) memorandum of which Fr. Jouët sent me the enclosed copy. You will see for yourself the exaggerations, the errors, the inopportune and imprudent nature of this presentation in the present circumstances. He involves Fr. Morisseau who says himself he never shared his views on this issue. This will give you an idea of the quality of this unfortunate confrère's judgment and prudence in this matter. It is pathetic. Fr. Jouët wrote to inform me that Cardinal Simeoni had a very unhappy impression of the complaint and its author, and thought it all very saddening. He (*the Cardinal*) is taking no notice (*of the complaint*). I replied by setting out the facts and refuting all that was exaggerated and incorrect. Fr. Morisseau signed with me (*856 above*). We cannot allow anything like this to be said without protesting.

The young novice has been accepted, given the good recommendations provided. He must pay his fee after the postulancy, before he is accepted for the Novitiate. You will provide a report on him and you will present him to each Assistant for the purpose of getting their approval. It is Fr. Morisseau who was responsible for this matter and he forgot to advise you.

Fr. Ramot leaves from Le Havre with Fr. Giroux on July 2. Do not do anything about Elsloo; we shall see about it during the holidays.

I received your power of authorization document. Thank you.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

It is, then, Fathers Durin, Cramaille, Navarre who are due to go to New Guinea.

**Article 858**

L 18810628

*To Countess du Quesne.*

Issoudun, June 28, 1881

Dear Countess,

Oh, no! I do not wish to cause you any trouble. May God preserve me from that! It is, then, with most heartfelt acknowledgement, I meet your wishes. I pray a lot for Madame de B (*Bonneval*) and her dear little girl.

Please accept, Countess, my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 859**

L 18810702

*To Father Charles Piperon, MSC, Gerra (Haaren).*

Issoudun, July 2, 1881

Dear Father,

Your observations on PG's (*Guyot*) memorandum have done me a lot of good. Thank you! I greatly wish that things remain as they are. I wrote to Fr. Jouët at the time of Fr. Durin's presence (*in Rome*) to remind him that the election of the Superior General should take place this year in September. I requested him to consider if there might not be good grounds to anticipate the Chapter because of events likely to take place. He wrote to me that he had been informed that the time for the election could not be changed and a Chapter, accordingly, would not be possible, but each elective member could, at the appropriate time, forward his sealed vote to the Society's Procurator who would hand it on to the Congregation of Bishops and Regulars.

Since you are first Assistant, it is your role to get in touch with Fr. Jouët and then contact each elector to set out what is required. The elective members should be the same as those who were at the last Chapter, in addition Fr. Chappel, very likely, and certainly Fr. Durin.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Ramot leaves today from Le Havre for New York with Fr. Giraux. Fr. Barral has returned to Rome at the request of Fr. Jouët. Fr. Chatelat has gone to Arles.

Here is a copy of the telegram which Fr. Jouët has sent me just now on the issue of PG's (*Guyot*) memorandum. Everything in order – Cardinal, very approving, gave me all faculties, approval, today for Durin, Navarre, Cramaille.

**Article 860**

L 18810703

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 3, 1881

Dear Father,

Thanks for your telegram and congratulations on your success. Fr. Durin is going to Rome. I am sending on to you a preposterous letter he wrote to me, full of imaginings and a utopian work. It demonstrates what weak judgement this poor (*pathetic*) confrère has, who with his bizarre, unrealistic, changeable plans could well compromise the mission's success. I wrote a letter to him in serious vein appealing to him to allow himself to be guided, to do nothing outside the bounds of obedience, to curtail his imagination, be on his guard against it and especially to do nothing which would compromise matters. To make his way to Rome not with the intention of laying out impractical, insensitive, plans at the present time, but rather to take advice and become set on a way of proceeding from which he will not have to disengage. I asked him to follow your advice in every respect. He replied that everything was no more than ideas he wanted to put to me. Impress upon him the need for prudence, and not to give himself over to anything adventurous. I believe that he should hasten his departure for the mission and not delay much longer since otherwise we shall be running into difficulties. I have already received many gifts and a thousand francs (*about 3,000 euros*) for Oceania. When the papers and our Annals mention it the contributions will be still greater. *Le Monde (newspaper)* has brought out an article; tomorrow it will be the turn of the Universe. Write immediately an article for our Annals which I would need to have by the 15th of this month. Don't be late.

Cheerio, dear friend.  
Our regards to all and to Fr. Barral.

J. Chevalier, MSC.

**Article 861**

L 18810705

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 5, 1881

Dear Father,

I particularly wish to thank you on the outcome of the mission (*New Guinea*), so damagingly compromised by the unfortunate memorandum. It now becomes a great blessing for the Sacred Heart from your point of view and mine. But, unfortunately, are there not those who think otherwise, making it true that the good has to undergo persecution?

You make, my friend, an observation which I was far from expecting you to make. "You are upset," you say, "to find Fr. Chevalier abandoning you in the demanding moments while you in fact are working for the Society and for him above and beyond what can be articulated."

I don't know where you could have gathered that I was abandoning you. To do so would be a betrayal of the interests of the Society. I don't believe that anyone else is as close to my heart. You are aware of all I did when buying St. James of the Spanish and the setting up and construction of our Rome house (*on the site*). I exhausted the financial resources of the Sacred

Heart despite the on-going complaints of the individual you are aware of. I borrowed 30,000 francs (*about 92,930 euros*) to pay for the construction work and this still remains due... Now the Council, that is to say Fathers Guyot, Piperon and Morisseau, has positively stated, and you have agreed, that the restoration of the second storey of the house will not be finished until we have paid the Pope the 100,000 francs (*roughly 309,776 euros*) we owe him, and reimburse the Petite Oeuvre the 100,000 francs we took from its account, and, as well, the other sums borrowed. With regard to all this, nothing has yet been paid back, and you can see for yourself that the expenses are still multiplying with regard to the completion of the church and your house, without the opposed Council members, who are in the majority, being consulted or giving their approval – this last is what they keep on saying to me.

Now then, my friend, where do you think I can get hold of money? Following the closure of the Sacred Heart (*Issoudun*) takings have dropped off and expenses have grown. I have to think about looking after the youngsters at the Petite Oeuvre, supporting the Novitiate, and payment towards travel to Holland, America, Rome, etc., the upkeep of all the confrères, and contributions to the Scholasticate.

Fr. Durin, before departure from Watertown, borrowed 5,000 francs (*15,480 euros, roughly*) to meet a debt. I must pay that with money which has just come to me. You do advert to all this. It has to be that all the worries, all the embarrassment, should be on my shoulders, no less than all the problems, disappointments, setbacks, the problems of the Society and the parish which begin and end with me, all scarcely allowing me a minute's rest, with little or no release from the strain, or any solace. I collapse under the weight, I cannot take any more, and then I have to hear from dear Fr. Jouët that I am abandoning him.

Following the appeal made in our Annals for the Rome project, to open a list of subscribers straightaway and send it to the same people as those contacted by the Annals, was imprudent (*ill thought out*). This was the view of all our members. (*Chevalier is referring to his Council.*) One had acted for the best, having in mind the interests of the undertaking, and then you go and make a mess of it... Have no illusions about this: all the appeals made on behalf of Rome are largely detrimental to our Issoudun resources since, generally speaking, the associates do not give twice over. That which was meant for us or for the Petite Oeuvre or for something else, was being sent on to you. You say that Fr. Barral brought nothing to you. You must be made aware that he had already left when your telegram arrived. And, anyway, the purse is empty at this moment. I shall do all I can to find this money you need. It's not just 300 francs which have been forwarded to you above the limit, but twelve or thirteen thousand francs. You say that you do not weigh up matters where the Society is concerned. That is so, but I believe that all of us work for its well-being.(!)

From your letter I am led to believe that I am greatly ill-spoken of in Rome, and that you often support me, engage yourself with our concerns, and work on my behalf more than I might think. Do me the courtesy of letting me know all the complaints with which I am reproached, and you will be rendering me a service. Do not fear that anything will happen to you. I can hear everything, and I also should, perhaps, come to know of everything in a modest way. (!)

The time has come for the election of a new Superior. Fr. Piperon, First Assistant, has already written to me about this asking me what he must do, whether he has to come to the Chapter or send on his vote by letter. In either care, he has to make arrangements. I replied asking him to get in touch with you, that you had already written to me about this matter informing me that a Chapter was not feasible, that each voter should forward you his sealed vote and you would pass it on to the Prefect of the Congregation of Bishops and Regulars. There you have what is to be done.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I haven't the time to read over this letter. Yes, you can send your appeal to all the bishops. It isn't very astute. I wish you all success. And the Gerra Novitiate, is it at last regularized?

**Article 862**

*To Father Victor Jouët, MSC, Rome.*

L 18810706

Issoudun, July 6, 1881

Dear Father,

I sent you a letter from the Marquis of Rays. (*Not to be found in the archives.*) It is not too unhopeful. I believe that all is not lost on that side. I am about to reply to him asking for information which I shall pass on to you. I am forwarding a letter from Fr. Durin, a very good one, to you. (*Written from Paris, July 4.*) I am trying to find funds for you. Patientiam habe in me. (*Be patient with me!*) Thank, especially, good Fr. Barral for his kind letter. I kiss him on his two nice cheeks. Your print-out for the bishops is very good. Send it to all of them, and to all the religious weeklies where the Bishops have supported the Rome (*MSC*) undertaking, together with your subscription lists, asking that these be inserted with an appeal to the faithful. You should have thereby a good chance of success. This way of proceeding seems very practical and full of possibilities to me. Don't overlook anything. I await your Annals' article.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 863**

L 18810707

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 7, 1881

Dear Father,

In keeping with my promise, I am sending on your money to you, 4,222 francs 20 (*about 13,070 euros*). I come back to my idea. Send off from Rome, with your episcopal approval, a copy of your subscription list to all the religious weeklies in France, Belgium, Holland, Italy, etc. with a request that it be inserted. Could we not make available, for our confrères about to depart for New Guinea, the white soutane of Pius IX? In Chapter, we agreed in principle that it be adopted, but Archbishop de la Tour d'Auvergne, to whom the Pope had referred judgment, thought it should be left over for another time. You are likely to have success. The circumstances, so it seems to me, should now be favourable. In the first place, it would be the beginning of its introduction, and besides, this white soutane would be more bearable in warm countries. Think about it. Discuss it. I think that the Oceania missionaries would appreciate this habit; we otherwise will dress ourselves up in it in better times.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 864**

L 18810720

*To Father Charles Piperon, MSC, Gerra, Haaren, Netherlands.*

Issoudun, July 20, 1881

*No greeting.*

I received the recommended formula. You may keep Fr. Couppé with you. We shall consider matters later.

Fr. Jouët has become extremely careless, since it is all of fifteen days since I sent three months' money to him and he sends me a telegram to say it hasn't arrived. He promised that he would have an article ready for the Annals eight days ago and up to the present I have had nothing. I am getting very impatient with him and if I hadn't heard from Fr. Durin, who as you know is in Rome, I would be without any news. When you write to him about serious issues register your letter and then you will be sure of its arrival.

Dear Fr. Jouët has become extremely sensitive. We commended his work in Rome in our Annals and this led to some thousands of francs being made available to him. Not content enough with this, he wanted us to include in the following issue a subscription list exclusively in favour of St. James of the Spanish (*the church which was Jouët's responsibility*). I again (*in the Annals*) recommended his work, but I left out his list because I was anxious not to take advantage of our associates by asking them yet again to contribute. Dear Fr. Jouët proceeded to write me a very dissatisfied letter, complaining that I had forsaken him, etc. There you have him! He will come to his senses, but it is disappointing when one tries to do all one can in order to please someone and sometimes more than is feasible in the circumstances.

Cheerio, dear friend. My good wishes to all.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 865**

L 18810727

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 27, 1881

Dear Father,

Your article came this morning. Many thanks; it's very interesting and needs to be well circulated. Our New Guinea mission, etc., has a marvellous impact on the public and it will lead to a great lot of interest in us.

I got a letter from Louvain, Belgium, in which the President of the University, or someone, is letting me know that he would be agreeable to renew the Captain Marceau undertaking, that is to say, set up a marine apostolate in support of our missions which he considers to be of the utmost importance. We shall see. I am sending on to you the first 83 pages in proof of the new (*Chevalier's*) book on Our Lady of the Sacred Heart entitled: The Splendours of the Theology of Mary, or Our Lady of the Sacred Heart.

The printer hasn't enough headings to print all the proofs at once. Once what I am sending on to you is corrected, he will print that number, and the same for the rest. I am forwarding the same proofs to the Archbishop of Bourges to look at them and give his approval. Look at them, yourself, also, and have them looked at as well by Fr. Côme and others such as I shall suggest. You will send them back to me with all the accompanying corrections. After that Mr. Pigelet will print another copy which will be submitted for Rome's approval in order to obtain a brief. This work will be a much more complete work than the other. What you have is only a third of the theological section. Hurry up with the correcting of these proofs.

Fr. Durin is delighted with his journey to Rome, with our house, with St. James of the Spanish, etc. He tells me that you are not well. Look after yourself. Come to France if it's necessary for your health. Rent a villa for our young men in which to spend their holidays if you think it would be worthwhile. Rest, take care of yourself. Fr. Piperon is occupied with the election of the Superior General and his Assistants. Arrange this matter with him.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 866**

L 18810804

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, August 4, 1881

Dear Father,

I share your grief, which must be great because the sister you have just lost was like a mother to you. (*It was Jouët's oldest sister, Marie Conception, who died on August 1, 1881.*) We shall pray for your dear departed one. Take care of yourself, and restore your health before going back to Rome. On your way to Issoudun stop off for a little while at Arles. Fr. Navarre tells me that there are several pious young girls in this town willing to become religious of Our Lady of the Sacred Heart in order to go to New Guinea. Mother Felicity takes this view and would appear to be returning to a more balanced way of thinking. It is, perhaps, the opportune moment to do something. It would be easy to gather them (*these girls*) at Issoudun. Meet these good girls.

Cheerio, my friend, until I see you shortly.

My good wishes and sympathy to your good sisters. (*Victorine, Thérèsine, Liberate and Alexandrine; Amélie had died before Marie Conception.*)

Cheerio; wholly yours in C.J.

J. Chevalier, MSC.

*Mother Felicity had withdrawn from the community of the Daughters of Our Lady of the Sacred Heart on the pretext that she couldn't undertake for this institute those "for foreign missions".*

**Article 867**

L 18810806

*To Father Charles Piperon, MSC, Gerra, (Haaren).*

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Issoudun, August 6, 1881

Dear Father,

Fr. Jouët's oldest sister has just died. He hurried to Marseilles for the burial. He will very likely come to Issoudun for some days. The missionaries leave on the 1st of September. (*1881; the boat was the 'Barcelona', belonging to the company of the Marquis de Campo which served the Philippine islands.*)

As regards holidays for the Novices, do the best you can. Fr. Couppé could give brother Brunet lectures in theology. I would much prefer to have him (*Brunet*) at the novitiate than at the Bourges major seminary. You did well to have the article placed in the Universe and to let Seelen go.

Fr. Morisseau is on retreat, also Fr. Durin.

Get back the clock.

Cheerio. Wholly yours.

J. Chevalier, MSC.

*Couppé had made his profession at Gerra on July 25, 1881.*

*Brunet did go to Bourges and was ordained in 1883, June 29. He died in 1912 having mainly worked at Saint-Cyr, Issoudun. Seelen was a lay brother who left before taking the habit.*

**Article 868**

L 18810806a

*To Father Pierre Barral, MSC, Rome.*

Dear little Father,

Many thanks for your kind letter. Fr. Jouët is still at Marseilles. We are expecting him. During his absence see to it that everything goes ahead in an orderly way, with regularity, with economies, and fervour. I am pleased with the examination success of our young brothers. Some could have done better... But, all things considered, it's good. You might congratulate them on my behalf. Nothing new here, Fr. Durin is on retreat. The departing date for Liki-Liki (*sic!*) is fixed for the 1st of September from Barcelona.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 868A**

D 18810809

*To Mr. Alexander Lecherbonnier, Mayor of Issoudun.*

Decree of August 9, 1881

Taking into consideration that the exercises of the Cult of the Sacred Heart have been forbidden and yet again re-introduced, contrary to the law, in the parish church of the borough of Issoudun, and that this fact is in the most noticeable manner made evident every day in the discourses delivered in the said church, and, particularly so, as propagated in a printed circular widely available and presented in the following manner:

The Missionaries of the Sacred Heart having been expelled from their house, and their Basilica sealed off, the religious exercises at Our Lady of the Sacred Heart (*Church*) have been transferred to the splendid parish church of Issoudun recently renovated where one finds installed a magnificent statue of Our Lady of the Sacred Heart, like that which has been crowned. Before this statue, as hitherto in the Basilica, masses will be celebrated every day, lamps will continuously be left, and the petitions will be made twice each week, on Sunday and Thursday.

In expectation of better days it is to this impressive and prestigious collegial Church of Saint-Cyr, Issoudun, that the faithful will now come in pilgrimage to pay homage to the Patroness of difficult and desperate problems, begging her favours. As before, pious articles associated with devotion to Our Lady of the Sacred Heart will be made available and forwarded. Ex-votos requested cannot be placed in the Basilica until its reopening which, we hope, will shortly take place. We are approaching a cataclysm; more than ever this is the moment to appeal to Our Lady of the Sacred Heart. We invite our dear associates to renew their confidence and direct their petitions towards Her who holds in Her hands the treasures of the Heart of Jesus. We appeal to them to spread Her cult more and more, to send on to us always, very precisely, their acknowledgements, to let us know about the graces obtained, and to promote the Annals which will continue to be published at the beginning of each month. We hope that our subscribers will hurry to renew their subscriptions and find others for us. We greatly, and more than ever, count on their prayers and the good will of the associates. Forward your requests, expressions of gratitude, different petitions, and contributions to the parish priest of Issoudun (*Indre*).

Issoudun, November 8, 1880

J. Chevalier,  
Parish Priest - Archpriest of Issoudun

*The Mayor, Lecherbonnier, now continues:*

Given that on his own admission Fr. Jules Chevalier has renewed worship of the Sacred Heart, and will provide and forward as before all the commodities connected with this cult not recognized by the State.

Given that it would be purposeless to have it in mind to object that the expressions of devotion to the Sacred Heart do not signify a new cult. And given that the priests have set up again their association in the parish church, their recommending of it in their circular letter leaving nobody in any doubt about it.

Given that there is nothing else to engage us other than the exercises taking place within the church, and whose aim is the promotion of a cult, authorized or not, it could not be the same with regard to what would go on in the public roadway.

Given that the processions organized in the church have taken on in these latter years developments and characteristics incompatible with our morality and our law, finding there monarchical symbols of a seditious kind, and that they have given rise to unfortunate happenings of which several citizens have been the victims.

Given that these processions are an irritant to commercial undertakings, and interfere with movement on the public road.

Given that the religious spirit has sown seeds in the public at large of systematic opposition before everything delivered from lay-authority, and that it is relevant to everybody's freedom that religious activities should remain enclosed, and of a private nature, or be held in buildings authorized by the State since otherwise there could be serious problems which the Municipal Authority, taken by surprise, would not be able to contain.

Given that it is the duty of the Mayor to take measures dictated by prudence to avoid all conflict.

Given the laws of 16-24 August, 1790, in Title of 11, article 3, 19-22 July, 1791 – Title 1, article 46; article 16 of the law from the 7th month of year 4; article 11 from the law of July 18, 1837.

Given the findings of the Municipal Council, dated March 31, 1881.

We decree:

Article 1: Processions and all other forms of cult are forbidden throughout the entire area of the Issoudun Town Council.

Article 11: The present stipulation is not opposed to funerals or talks, prayers in the cemetery, or to the conveyance of viaticum to the sick.



Article 111: The present decree will be notified to whomsoever has the right to know.

Issued from the Mayoralty of Issoudun, April 5, 1881.

The Mayor: Lecherbonnier.

**Article 869**

L 18810822

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, August 22, 1881

Your Grace,

I have the honour to send Your Grace supplementary observations dealing with the Bordes chapel.

I have the honour to be, with deepest respect, Your Grace's humble and obedient servant.

J. Chevalier, Priest

*There is a relevant document in the MSC Rome archives, dated September 28, 1770, "Acknowledgment of the rent accruing to the parish priest of Saint-Denis".*

**Article 870**

L 18810825

*To Father Victor Jouët, MSC, Spain.*

Issoudun, August 25, 1881

Dear Father,

Thank you for your script: it's worth its weight in gold. *This refers to Jouët's short article in next month's, September's, Annals, p.206-208, on the New Guinea mission, with a request for funds.*

I am going off this morning to make my retreat at the Bourges Major Seminary where I shall spend 7 days.

*As Archpriest of Issoudun, Chevalier normally went to the diocesan retreat. He was all the more intent on this after the expulsion of religious in November 1880, not wishing to draw upon himself the attention of the civil authorities.*

Fr. Deidier (*then Superior of Barcelona*) has written to discuss the acquisition of a former hospice. It would cost 150,000 (*francs: 693,330 euros, roughly*). It appears that it would be a wonderful acquisition. I am not impressed by such enthusiasm. I told him to wait for you. Look into this matter very thoroughly. See the Bishop, Fr. Morgades, make a report, giving your own opinion, and then we shall see.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 871**

L 18810830

*To Father Victor Jouët, MSC, Barcelona.*

Bourges, August 30, 1881

Dear Father,

It is impossible for me to be present for the departure of our dearly loved and heroic confrères who are leaving to bring the knowledge and love of the Sacred Heart and Our Lady to Oceania.

Oh how I envy them on such an undertaking! What a sacrifice it is for me not being able to bless them and embrace them on this very special occasion! Give my excuses to these special people. Ask them to bless me and the Society, and give them from me a departure embrace. Oh, how I suffer because I cannot be in Barcelona at this moment.

Look carefully into what Fr. Deidier recommends we should buy. Make out a report on the matter and send it on to me. Fr. Barral has written to me to say that he is sending on to you in Barcelona the proofs of "The Splendours of Marian Theology", etc., with Fr. Daume's comments. Make sure to return them to me as recorded mail. If there is a delay in departure for our confrères, send me a telegram. My good wishes to everybody. I haven't had a reply yet from Fr. Marie letting me know if he will give the retreats in Belgium.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 872**

L 18810929

To Father Victor Jouët, MSC, Rome.

Issoudun, September 29, 1881

Dear Father,

1. You may admit to vows on October 17 the two brothers in question.
2. As for perpetual vows, I give my vote and Fr. Morisseau also. Contact the other two Council Fathers.
3. Yes, you do well to go ahead with the ordination of Brothers Klotz and Hartzler, and their promotion to the doctorate since we shall shortly have need of them.
4. Fr. Piperon has written to say that the Bishop of Bois-le-Duc wants our Gerra scholastics to follow the courses at his major seminary. Fr. Piperon takes this view himself.
5. I received the plans. Thank you.
6. I continually fear that the paper, La Nouvelle France, may compromise the success of our missions with the Propagation of the Faith. Its last issue was not prudent, too much inclined to make us its own missionaries. Would you write a letter to its director. I can understand Propaganda's anxieties. The plan you put forward is better. See that it succeeds.
7. We are at last about to sell Saint-Gérard to Madame de Saint-Géraud's nephew. I am going to Moulins on Sunday to settle this matter.
8. Mother Felicity is caught up more and more in her problems. I don't know in what way I can give her her head. There is nobody, nobody here to support me.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Morisseau is sending on what you are due.

**Article 873**

L 18811002

To Madame du Quesne.

Issoudun, October 2, 1881

Countess,

I also no more than yourself haven't seen Mr. Gérard. I don't understand this delay at all. Fr. Morisseau has given me no news whatsoever. I am greatly concerned. I thank you most appreciatively for the great interest you have in this.

Please accept my respectful good wishes.

J. Chevalier, MSC.

**Article 874**

L 18811012

To Messrs. De Grootte and Surmée.

Issoudun, October 12, 1881

Copy of letter sent to the above-named on the occasion of the enclosed circular (*not extant in Rome archives*).

Sir,

I have just now received your letter and circular with regard to a contribution towards the Nouvelle France (*New France*) missions. I am sorry to have to tell you that Rome does not approve this word 'dotation' (*endowment*), the publicity given to it, or that which it is desired should be given it. At Propaganda (*Congregation*) it is thought that such a way of acting puts off the Propagation of Faith from coming to the aid of the Melanesian and Micronesian missions. It could say: "Because the Administration of the New France colony endows the Missionaries of the Sacred Heart annually, it is pointless for us to provide them with money."

If the Marquis of Rays provides more or less a considerable amount of financial help each year to the missionaries, so much for the better, but he must not publicize this. Besides this endowment mentioned in all the papers has the additional serious inconvenience of letting it be understood that the Vicariate of Melanesia and Micronesia are in dependence on New France and only established with reference to it, something which is not so, indeed quite the contrary. In Rome there is great amazement and, indeed, discontent with this way of acting.

Would you kindly change your advertisement in your next issue and avoid speaking of endowment in the sense understood in the circular. You could well compromise the overall outcome of this important and huge mission of which New France is only a tiny part.

Please accept my gratitude for all your kindness, together with my respectful good wishes in C.J.

J. Chevalier.

*There follows a letter to Jouët.*

**Article 875**

L 18811012A

*To Father Victor Jouët, MSC, Rome.*

Dear Father,

These gentlemen have already arranged for a posting on an island for a priest from the Angoulême diocese who wants to go there.

I told Mr. de Groote at the end of the letter that clergy from the same group were a prerequisite in these countries especially at the beginning of a mission, and that we wouldn't accept outsider priests unless they wished to go to our Novitiate, and discuss with (*text uncertain here*).

This suggestion would not seem to have pleased these gentlemen as you can gather from the reply here included.

Nothing further to report from here.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 876**

L 18811013

*To Countess du Quesne.*

Issoudun, October 13, 1881

Dear Countess,

Mr. Martin arrived just now and he is due to leave at 5 o'clock this evening. Could you receive us presently, or in the afternoon, and at what time?

Please accept my respectful good wishes.

J. Chevalier, MSC.

**Article 877**

L 18811014

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 14, 1881

Dear Father,

I read with the greatest interest Fr. Jullien's letter. You have there what can be called a true vocation! May the Lord be praised. May many more like him come along!

Send him on to Gerra immediately. Once arrived at the Novitiate, his testimonial letters can be sought. My thanks in particular to Fr. Carbonel. There is no point in looking for other recommendations. We are sufficiently informed.

I received a letter from one of the young men who wrote to Cardinal Simeoni; he is from Rive-de-Gier. His vocation does not strike me as very serious. As for the two Italians who have come forward wanting to be lay brothers, you may accept them if you think it opportune and have them make their Novitiate. I am quite sure Rome will allow this. Yes, I would like to have a Novice Master whom I could send to you, or, simply, a Socius, and set up a Novitiate in Rome. Vocations would follow. Let us pray for this. I am pleased with Brother Klotz's letter. Convey to him my thanks.

Cheerio, Father.

Wholly yours in C.J.

My good wishes to everybody.

J. Chevalier.

*André Jullien was born on September 19, 1861, in Marseilles and became a priest of the diocese. He was in England from August 7 1877 until he returned to Issoudun on September 29 where he taught rhetoric. In 1890 he went to Chezal-Benoît, again as rhetoric teacher. He died at Marseilles, December 15, 1920.*

**Article 878**

L 18811018

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, October 18, 1881

Your Grace,

I hurry to reply to the letter Your Grace has done me the honour of writing to me. When depositing with Mr. Piquet, the Issoudun banker, the sum of 45,784 francs, 60 (*roughly 141,800 euros*), it was agreed that only the sum of 57,800 francs would incur interest, this out of consideration for Mother Felicity. There is, therefore, no need to worry about overdue interest (*7,984 francs, 60*). Mother Felicity was granted ten years from June 24, 1876, to discharge herself from her debt. She still has five years left.

We bought these houses for 60,000 francs for these newly-founded religious who were not in a position to do so themselves at this time (*June 1874*). When handing them over to Mother Felicity in 1876 for 60,000 francs, we ourselves undertook the expenses of the legal actions and registration at a cost of 4,000 francs or so, and also quite a number of other costs. The money owed belongs to our Petite Oeuvre (*Little Work*) of the Sacred Heart. Committing myself over five years to pay interest on the money in question is, effectively, a contribution of 10,000 francs or so for which I take responsibility without taking into consideration those already enormous sums which I took on myself to complete our parish church. I would like to think that if the new community becomes, as I hope, prosperous, we shall be compensated for this gesture of good will.

Your Grace will not be unaware that the upkeep of the boys in the Petite Oeuvre, of both our novices and scholastics, requires much in the way of resources, which far from increasing are on the contrary diminishing since the closure of our chapel. If I take account, Your Grace, of the concerns raised, it is for four reasons:

1. To facilitate the revival of the Daughters of Our Lady of the Sacred Heart community on a fresh foundation approved by Your Grace under the title Apostolate of Our Lady of the Sacred Heart. This undertaking, well led, has a promising future. I am convinced of this.
2. Remove Mother Felicity from responsibility for this work through that arrangement Your Grace is aware of and which she is very willing to agree to. Experience over seven years quite clearly demonstrates that Madame Pirinoli is totally incapable of looking after a community. Her piety is wholly sentimental and her devotion rests on no solid foundation; she lives in a kind of dangerous visionary world. Accordingly she leaves it to be understood that she receives directly from God all the enlightenment which she is in need of. There arises from all this a baffling pigheadedness and a self-assured, unmoved, attitude to anything which challenges her; she allows herself to be influenced by the feelings of the moment, her spirit as flighty as her thoughts. For her the imagination controls everything; moreover she is lacking in judgment and the right approach; she acts without advice and doesn't want to hear anything about any issue.
3. Some girls who are with her need to be reassured since they no longer want to be led by her. One of them sent me the enclosed letter asking me to forward it to Your Grace so that you could become aware of its contents.
4. Meet the needs of several generous-minded spirits who would like to become involved in the world of the Apostolate of Our Lady of the Sacred Heart under wholly new leadership which Your Grace would animate in complete unanimity with the Missionaries of the Sacred Heart.

I should like to think, Your Grace, that these arguments are acceptable to Your Grace and a new Society will not be delayed in coming about. If it is agreeable I would send Your Grace the Constitutions which from the beginning we made available to the Our Lady of the Sacred Heart religious, with the approval of His Grace de la Tour d'Auvergne. They were based on our own. Your Grace will make an appraisal of them.

J. Chevalier, MSC.

**Article 879**

L 18811021

To Madame du Quesne.

Issoudun, October 21, 1881

Dear Countess,

I am not at all in touch with all these activities. Messrs. Gérard and Piquet could well inform us about them. I have heard it said that the Spanish and Lombardy railways, especially the Spanish, offer no real guarantee. Please accept my respectful good wishes.

J. Chevalier, MSC.

**Article 880**

L 18811027

To Countess du Quesne.

Issoudun, October 27, 1881

Dear Countess,

I wish to thank you for sending me the letter from the Prefect of Allier. It would be preferable to get on with the involvement which he is looking for with a view to a reopening so that we can take out of the place what belongs to us.

Please accept my respectful good wishes.

J. Chevalier, MSC.

*The subject matter of the letter is the Saint-Gérard-Le-Puy house, closed since November 1880. The Prefect, in an unreadable signature, had written from Moulins to the Countess on October 24, 1881, following a letter from her on the 17th, in which she states that she has become proprietor of the chateau and chapel. He informed the Countess that she would need to put in writing that she intended to put the place to a use other than what the Fathers of the Sacred Heart (sic) carried out there. If she intended to maintain the place for worship, it would be necessary for the Bishop of Moulins to get in contact with him and ask for special permission, as required by law, for the opening of an oratory. The Prefect ends by saying that he cannot meet the request of the Countess until he has received one or other of these requests. The Prefect's name is not legible.*

**Article 881**

L 18811027A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 27, 1881

Dear Father,

What is happening about Fr. Jullien from Marseilles? Has he left for our Novitiate? The postulant from Rive-de-Gièr who wanted to enter Propaganda has done something which I cannot understand. Following the good report you sent on to me about him, Fr. Morisseau made known to him that he was accepted, and since this young man said that he didn't have the money to go to the Novitiate, Fr. Morisseau, on my advice, sent him 100 francs (*about 310 euros*) in a registered letter. But this young man wouldn't accept the letter since it has been sent back to us. Has he changed his mind? It's all a little strange! I am sending a letter from Fr. Deidier on to you. What do you make of it? I am also forwarding a letter from Mr. Sumiez (*rather illegible*) about endowments. What do you think? Monsignor Druon has been relieved of his duties then! (*Rector of the French College, Rome*). Do you know why? What do you think of his successor? Do you think that you can open your church on December 8 next? Will the Archbishop of Bourges be going to Rome at this time? Do you fear there will be a revolutionary state of affairs in Rome itself? Are you giving thought to securing our Church of St. James and our residence in the event that foreign religious, especially French, would be expelled? Discuss this matter; the issue is worth serious consideration.

Cheerio, Father.

Wholly yours, and to all, in C.J.

J. Chevalier, MSC.

**Article 882**

L 18811106

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 6, 1881

Dear Father,

Thank you for your letter and all the detailed news it brought me.

1. Your paving surface is very good. I agree with what you have chosen.
2. I don't know if I can go to Rome for the 7th of December. I shall try to do so if you think my presence there is necessary. I will leave on Sunday, the 4th, and get to Rome on Tuesday at mid-day or one o'clock, returning on Friday so as to be absent from Issoudun as little as possible.
3. Fr. (*Jullien*) has finished his Novitiate retreat. Fr. Piperon is very pleased with him.
4. The Rive-de-Gièr postulant behaved very inappropriately because, he claims, they didn't want to have him at Propaganda; he is entering another Congregation which he is familiar with.
5. Set up a Novitiate for your Italian lay brother postulants. Rome will, I am sure, give you authorization.
6. I am looking for an explanation from Fr. Deidier.
7. I am no longer interested in those gentlemen from New France.
8. I haven't had anything yet from Fr. Durin.
9. Think about the Chapter, the purpose of which would be to demonstrate the power of Our Lady of the Sacred Heart through the example of the Saints. You promised me documents which I don't see arriving. Would you be good enough to deal with this matter.

10. Thank the scholastics for their kind letter and the two Spanish brothers for the one they wrote to me.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, SMC.

**Article 883**

L 18811107

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 7, 1881

Dear Father,

Here's the letter from the Archbishop about my trip to Rome. What do you make of it? And what does His Eminence the Cardinal Vicar think? Can you not see in the letter the disadvantages which His Grace conjures up concerning conformity with Rome? I believe the whole thing is exaggerated!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 884**

L 18811111

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, November 11, 1881

Dear Father,

I am sending Raffl's prospectus on to you (*the statue maker*), widely propagated at this moment. He is in error. Look at what has to be done. He has destroyed our new design and, especially, the older one. This is very serious. Go and see about it, and bring it to his notice; you are on the spot.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 885**

L 18811113

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 13, 1881

Dear Father,

I got your letter about my trip to Rome. I shall see what I can do. The Archbishop of Bourges has decided to go to Rome in the near future. If he hasn't changed his mind in the past year, he has decided to make the case for the older statue of Our Lady of the Sacred Heart, and set about, cost what it may, its restoration. He is aware of the disastrous consequences for us of this change, and the great problems it created, and still does for our Association. From the theological point of view, he observes, the older model is the only one which can be supported, whereas the new one cannot be upheld (*theologically*). These are his words: "When I go to Rome," so he said, "I shall talk sense about this to the Pope."

Make the most of his (*the Archbishop's*) presence to attempt a fresh intervention. Archbishop Marchal could easily come by the signatures of several French bishops and some from elsewhere. Get ready the memorandum which you already prepared for Archbishop de la Tour d'Auvergne and Cardinal de Molines. You will recall this from before.

It seems to me that this is an opportune moment. It would be a lovely gift on the occasion of the feast (*December 8th*) made by Leo XIII to Our Lady of the Sacred Heart, in endorsing her first (*early*) statue. Would you not consider placing a statue of the Sacred Heart of Jesus on the pinnacle of your church? This would be very appropriate for the day of inauguration.

Ask through the intermediary of the Archbishop of Bourges if we could not have for the 31st May, the feast of Our Lady of All Graces, a special office or, at least, a votive mass of the blessed Virgin, first or second class, with the privilege of having a votive mass each Thursday, even if the office is double class. And for priests on pilgrimage the privilege of a votive mass of the Virgin when they are visiting the sanctuary. These privileges are available for all other sanctuaries, which are in fact less visited.

Cheerio, Father.  
Wholly yours, and to everybody, in C.J.

J. Chevalier, MSC.

NB: It would be imprudent and risky to be set on setting up the centre of our Society in Rome, and the centre, effectively, of our Association, since if I was no longer in Issoudun, a diocesan priest would take my place, and with our church closed, we would have to go elsewhere! What would become of the Association's cradle? Resources would quickly dry up. Who would

provide for the Petite Oeuvre (*Little Work*), the scholastics and the novices, since all our houses depend (*financially*) on Issoudun.

Be careful and do not act in any way to compromise our situation in Issoudun. Keep on taking a close look at correspondence from Rome and New France.

J.C.

**Article 886**

*To Father Victor Jouët, MSC, Rome.*

L 18811114

Issoudun, November 14, 1881

Dear Father,

I warmly approve your statue of the Sacred Heart on the pinnacle of the Church. It must be in place by the 7th of December. The one in our garden is in plaster, and I would greatly like to send it to you, but I fear you would be getting it in pieces. If it (*the statue*) does not arrive in time, which is not unlikely, or if it cannot be used, could you not design or paint a Sacred Heart on boards put together and place it on the pinnacle while awaiting something better. In Rome they do these things both very well and very quickly. Discuss it with Mr. Xaponi. On the sides I would prefer two angels: St. Joseph and Our Lady would lead to confusion, distracting from the central subject which is the Sacred Heart. Moreover, I don't greatly like it that the new statue should be placed there. As for the cross I find it wrongly placed. Why not have it like this:

It should be in bronze iron or in wooden gilt. It would be provisional while awaiting what will be placed over your pinnacles. If you cannot place a statue or a painting of the Sacred Heart on the pinnacle, why not put there a statue of Our Lady of the Sacred Heart, the original model which you have in your possession. It is not forbidden except for public worship in a church, and not for private worship. Besides, in virtue of a decree which you are aware of, it is permissible for us to present it (*the statue*) for public worship in a church provided we do not call it Our Lady of the Sacred Heart. In default of a Sacred Heart, the latter's position would appropriately be on the pinnacle since the church is consecrated to her.

Cheerio, Father, wholeheartedly in C.J.

J. Chevalier, MSC.

**Article 887**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18811114A

Issoudun, November 14, 1881

Your Grace,

If I may take the liberty of addressing these two words to Your Grace, it concerns my daughter who, by mistake, followed the catechism course during the whole of last year thinking that she was old enough to do so, and she did not fail in any way to carry out her duties and attend to the requirements, and always with a view to First Communion.

This year it has become clear that she cannot be accepted because she is lacking some days: she will be 11 years on January 22. The parish priest, however, cannot accept her since he is forbidden to do so by the regulations.

I ask Your Grace to be kind enough, then, to give permission to the parish priest to accept her for First Communion, and this would greatly help me since I could not have her spending another year doing catechism, it would be against my wishes.

I shall be grateful if Your Grace can accede to the request of your humble servant.

Augustine F. Valler,

9 rue des Bouchers, Issoudun

*Chevalier adds:*

I am pleased to acknowledge that the child attended last year's catechism classes for first year. The parents believed in error that the little girl was old enough to follow the course. I am quite happy with the child.

J. Chevalier, Priest.

**Article 888**

L 18811117

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 7, 1881

Dear Father,

The plaster statue of the Sacred Heart will not help because if forwarded to you it would arrive in pieces and be purposeless. The plaster is breaking up. It would be wiser not to send it to you.

The new government in France couldn't be much worse. I am expecting a total despoiling. Already the lending bank which loaned us 80,000 francs (*roughly 247,820 euros*) asked me, yesterday, to pay back as soon as possible the money loaned. This, very likely, will lead to the cancellation of the Saint-Gérard sale. Pray and ask for prayers.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 889**

L 18811122

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 22, 1881

Dear Father,

I shall take down the statue of the Sacred Heart in the garden of which only the pedestal is detached. In accordance with your wishes I am sending it on to you as quickly as possible. It is in quite good condition. You can have it installed for the feast day. I am continually asking myself if I should go to Rome for the 7th of December. I do not find anything inconvenient in being away for no more than 8 days. If you think my presence would be worthwhile, I would overcome the tiredness and be pleased to attend your lovely ceremonies. I received, indeed, the brief for the feast of Our Lady of the Sacred Heart. It is very good as presented. Praise the Lord!

The Government is still asking: where is Brother Jules Vandél.(!)

As for all our young scholastics who can be subdeacons, I believe you are doing the right thing to have them ordained. I haven't yet received Fr. Barral's work on the Sacred Heart.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 890**

T 18811125

*To Father Victor Jouët, MSC, Rome.*

TELEGRAM

ROME ISSOUDUN 203 12 2510/15'M.

PREPARE LETTER OF ACCEPTANCE POPE TO BE NOTIFIED = CHEVALIER.

**Article 891**

L 18811128

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 28, 1881

Dear Father,

I am forwarding your 300 francs for mass offerings owed to you, and 1,200 francs for next term; a total of 1,500 francs (*about 4,640 euros*). Offerings are no longer coming in.

As for the feast day being prepared for, keep the expenses as low as possible. Nobody will be surprised since the year has been a hard one and, in addition, there has been our expulsion... and the future... I am very undecided about my trip to Rome. I don't see the need for it. There are on the one hand the expenses involved, and on the other the inconvenience caused by my absence due to my position. As the Archbishop of Bourges is in Rome, find out what he thinks about it. Poor Fr. Druon. I am so sorry over what has happened to him.

Cheerio, Father.  
Wholly yours, and to all of you, in C.J.  
Thank on my behalf Fr. Barral. I got his letter.

J. Chevalier, MSC.



**Article 892**

L 18811204

*To Madame President, Our Lady's Work in New France.*Rue du Juge de paix  
26 Lyons-Fourvière.

December 4, 1881

Mademoiselle,

I am very pleased with the inspirational thought which occurred to you. You are presenting here an undertaking of great devotedness. You are offering once again in your magnanimous city of Lyons a centre of charity which will bring happiness to you. Yes, we shall mention your splendid work in our forthcoming Annals. It was too late for the present issue.

*Chevalier is replying to a letter of October 25, 1881, asking that the work be commended in the Annals of Our Lady of the Sacred Heart, which it was in January 1882, p.5-7.*

I commend myself to your good prayers and also my confrères who have now arrived in their challenging mission.

Please accept, Mademoiselle, my appreciation and respectful good wishes.

J. Chevalier, MSC.

**Article 893**

L 18811211

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 11, 1881

Dear Father,

I had a very good journey, thank God! I am returning the letter from dear Fr. Casas to you. These people in Barcelona are rushing us too much. I received just now another letter from Fr. Casas looking for a priest or brother. I have no one available. Yet is it wise to leave him on his own? Then is Arevalo the town which suits us best? What is one to do? Fr. Deidier is also looking for someone. While Fr. Marie is away is it also a good thing to leave him on his own without being checked or supervised? I am, then, quite concerned. Perhaps one could, at a cost to myself, send Fr. Miniot to you (*in Rome*). Might not Fr. Barral be satisfactory in Spain? This pathetic character (*Miniot*) is becoming a serious embarrassment for the Society. What can be done with him? He has neither piety or humility, or blind obedience, or the religious spirit, or regularity, nor an economizing attitude, any discretion or judgment, etc. Try to reform and make a new man out of him. Keep him firmly in check, under surveillance and do not give him a free hand.

I received another letter from Fr. Durin; it is for yourself alone and Cardinal Simeoni to whom you may present it, though overlooking the parts which refer to Fr. Cramaille.

Cheerio. Take care and look after yourself. I make this an obligation in conscience for you.

My good wishes to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.

Present my good wishes to the Vicar General. I wrote to the Archbishop of Bourges.

**Article 894**

L 18811222

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 22, 1881

Dear Father,

I am very sorry about the Archbishop of Bourges' illness. We are earnestly praying for His Grace. I am about to write to Fr. Píperon to find out what he thinks about your proposals. I strongly doubt if he would like to be parted from Fr. Couppe. Meanwhile, dear Father, make sure to send on to me all the material necessary to work on the chapter called The impact of the Saints on the Sacred Heart of Jesus. I am awaiting this in order to finish the work. Be good enough, then, to send it on immediately, and as much of it as is available since I have nothing myself.

Dear Mother Felicity is causing me serious disquiet, informing me that she is going to retire to her family in Turin and will put up for sale all the houses in order to supplement her financial resources. She had promised the very opposite on a number of occasions. I cannot understand this unfortunate woman. Let us pray that she will change her mind.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 895**

L 18811227

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 27, 1881

Dear Father,

Thanks for your kind letter. I shall go and see the Archbishop of Bourges to thank him. Do not send anything to Fr. Casas. I wrote to him saying that it was Fr. Deidier who had responsibility for conducting the Arevalo business with the Bishop of Avila and not himself; that, besides, it was the Superior of Barcelona who would be the Provincial (*sic*) of all the other houses we might establish in Spain, and that he should be on good terms with Fr. Deidier, etc. I then asked Fr. Deidier to deal with this Arevalo issue and keep me informed.

I am sending on to you a new letter from Fr. Durin with a proposal which you can submit to His Eminence Cardinal Simeoni to find out what he thinks about it. You will let me know. In a separate letter Fr. Durin tells me that his wound isn't healed, has constant fever, and that his health has broken down. Would it not be a requirement to ask Cardinal Simeoni to name Fr. Navarre Vice-Superior of the mission with all the powers of Fr. Durin if the latter succumbs. One must be prepared for every eventuality. Fr. Durin told me to send letters to the following address:

Reverend Fr. Durin  
Cooktown, Australia  
c/o Post Office or the Catholic Bishop

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Would it not be better if the good assistant parish priest from Rome, who would like to join us, came to your house as soon as possible and did his Novitiate under your supervision? He could be very helpful to you. The Pope would, perhaps, agree to this.

**Article 896**

L 18811230

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, December 30, 1881

Dear Father,

I am sending you a letter from the Bishop of Annewey. This is a binding, sine qua non, condition; it is imperative to accept. See the Superior of the French seminary. It will be easy for you to arrange this matter in the same way that Jules Vandel followed the courses with our young men and had a religious relationship with you. If feasible, have him (*the individual in question*) ordained sub-deacon straightaway. Otherwise, in all of this, do the best you can.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

## 1882

**Article 897**

L 18820101

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, January 1, 1882

Your Grace,

I shall have the pleasure of offering my humble respects to Your Grace on Tuesday morning next. If you cannot receive me I shall be grateful to you if you can let me know the day and the time when I can present myself.

The behaviour of Mother F. (*Felicity*) is a mystery to me. What she has done, and what she is still thinking of doing, cannot be inspired by God. She sent away three of her religious who had come to consecrate themselves to Our Lady of the Sacred Heart. I did not hear of their departure until it had already taken place. She carried out these latest moves during my visit to Rome. The confessor was not told about it. She forbade her subjects to speak to him. Having stated on all occasions that she only wished to do what Your Grace wanted, that she would leave her houses to the community of the Daughters of Our Lady of the Sacred Heart, etc., here she suddenly does the very opposite, and it would appear that she wishes to impede the rehabilitation of this work after Your Grace had been making very serious and helpful efforts in Rome to this effect.

The good Lord will, I hope, draw good out of it. The new features are sufficiently numerous to reshape this important undertaking such as Your Grace understands it. It cannot but prosper all the more after this (*episode*); this is my contention. Mother F. came here yesterday to inform me that she was about to put her houses up for sale immediately, adding, Your Grace, that it was your express wish. Here is an example of the way she understands issues. I informed her that such precipitateness would have a very bad impact on the public who would not be slow in putting a malicious interpretation on it, that there was no need to rush things, pleading with her to wait until Easter and otherwise, before meeting Your Grace, she should wait until I came back from Bourges. She made me a promise to do that.

I learned with very great regret, Your Grace, of your painful illness. I am delighted to hear that there has been a significant improvement. We earnestly pray for Your Grace's prompt return to health.

I have the honour to be Your Grace's humble, obedient, filial servant in C.J.

J. Chevalier, MSC.

**Article 898**

L 18820105

*To Father Victor Jouët, MSC, Rome.**Undated; likely early January 1882**No greeting.*

I gather from your letter, Father, that you will be meeting Fr. Couppé and the young scholastics on Thursday. You can then start on your journey as soon as possible and go to Barcelona to deal quickly with the issues, organize the house and boost advantageously the Association.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

How could one get a free passage to Singapore for Fr. Lannuzel and his companion?

**Article 899**

L 18820106

*To Father Victor Jouët, MSC, Rome.*Issoudun, Thursday... 1882  
*Likely January 6*

Dear Father,

1. Your students will arrive tomorrow in Paris at 2am.
2. I am forwarding to you a letter for Fr. Lannuzel, addressed to him, and two telegrams.
3. I have been sent from Paris (I don't know by whom) the letters of St. Vincent de Paul. Two splendid volumes in octavo, edited by the Dumoulin Bookshop, 5 rue des Grands Augustins, and by the Catholic International St. Paul Bookshop, 6 rue Cassette. Consider one or the other for (*editing*) our book on Our Lady of the Sacred Heart. We might have here, perhaps, a serious editor. Get these letters of St. Vincent de Paul for yourself; they seem to me quite splendid and instructive. The format, the paper, the typeface would perhaps be advantageous for the book on Our Lady of the Sacred Heart. Look into it. We shall have a work nearly as large as one of the two.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 900**

L 18820107

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 7, 1882

Dear Father,

How I thank the Lord that you escaped serious injury when you had that terrible fall. Yes, you could have killed yourself. Get a step-ladder or a little stool for your library.

Thanks for your good wishes, and may I extend you mine for yourself and your dear colony. Convey my thanks to Fernand Hartzler, Fathers Carrier, Klotz, etc. I saw the Archbishop of Bourges. He was very pleased about his hospitable visit, his brother also.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Are you giving thought to the chapter on the power of Mary as shown in the powerful impact of the Saints on the divine Heart? There is little time left!

**Article 901**

L 18820107A

*To Father Pierre Barral, MSC, Rome.*

Issoudun, January 7, 1882

Dear Father Barral,

I wish you a happy New Year and I send you my very sincere good wishes for your genuine happiness. I saw the Archbishop and he is delighted with you. You have captivated his heart, going on to speak to me with warmth and regard about good Fr. Barral, and his dedication, etc., etc. His brother spoke in the same fashion. You should be proud.

I myself thank you for your zeal and devotedness on the occasion of our Rome celebrations and my own gratifying visit.

Cheerio, dear friend. I clasp you wholeheartedly.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 902**

L 18820111

*To Mr. Raoul de Brack, Vierzon.*

Issoudun, January 11, 1882

Dear Sir,

The most recent news you were kind enough to share with me was not very reassuring. I regret that getting better takes so long to come about. I pray greatly for your dear invalid, hoping that you will soon be informing me that she is fully convalescent. I shall be anxious to know how she is getting on.

Be so kind as to convey my blessing to her, assuring her of my respectful good wishes.

My humble good wishes in C.J.

J. Chevalier, MSC.

*Madame de Brack recovered shortly after Chevalier's letter arrived, and she came to Issoudun on pilgrimage to thank Our Lady of the Sacred Heart.*

**Article 903**

L 18820111A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 11, 1882

Dear Father,

The more you are given, the more you look for. Not alone do you make an appeal to our associates for the church in Rome, something which greatly diminishes our own contributions, but I make available to you 12,000 francs. Furthermore, I paid you on top of that, last November, the 28th, 1,200 francs by registered letter to meet the costs of the first three months of 1882, and here you are looking for 2,550 francs for the first three months of 1882. It's neither right or reasonable. Give over

any work which is not absolutely necessary and pay what is owed for the renovation, etc. I am holding back from paying you the complete total for the second term. I have more to think of than the house in Rome, you know.

Fr. Durin has also written to me what he wrote to His Eminence. I think the same as you: he is too precipitate. He should have sought advice. His precipitateness and his demands could compromise the mission. Moreover, I believe he is exaggerating the disaster in the colony. He is extreme in his grasp of things, and cannot stand any delay. I am going to write to him asking him to check his enthusiasm and requesting him to be more cautious. In fact if they could set themselves up at Amboina making it a centre, a point of departure, that would be very much the best thing since they would have Dutch protection there, resources for living, natives a little civilized, and from this established station they could move out towards the other islands in their mission. And besides, there is in Amboina, as he remarks, a regular boat service which is exceptionally advantageous. Make an effort then, to make it possible for them to have this little island. It would make them feel encouraged, something they are in need of, and a rallying point which I should say is a virtual necessity. I am forwarding you the letter I had from Frs. Durin and Navarre. You for your part should write to them also asking them to be patient and remain confident.

Cheerio, my friend. Wholly yours and all the best to everybody in C.J.

J. Chevalier, MSC.

(Confidential)

The Municipal Council of Issoudun has, on November 13, in a fresh declaration, asked the ministry for my dismissal as parish priest, as if I were an expelled Jesuit and enemy of the government. The Indre Prefect, giving support to these absurd demands, forwarded them to His Grace asking that the request be met. His Grace sent me a copy of the Prefect's letter advising me that the best thing to do would be to stay silent and do nothing for the time being. I don't know what approach will be resorted to by His Grace when dealing with this issue. As for myself, I have decided to assert my rights as long as Rome does not think otherwise.

**Article 904**

L 18820127

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 27, 1882

Dear Father,

It was too late when you sent on your article. It will be in the next issue... I very much regret Fr. Durin's precipitateness, his letters written without giving serious thought, and his mind made up. I fear he will compromise our mission. Write asking him to keep calm, be prudent, not looking to achieve the impossible, and engage considerably with his confrères since it seems he is handling them roughly. He had no need to become furious with the Jesuits and have a row about what belonged to them. I fear the worst because he has lost his head. What an example is this with regard to the colony? Fr. Durin has written a letter to a gentleman in Lyons rather like the one he wrote to me in which he rages against the colony, the administrators, the Marquis of Rays, etc. This man doesn't know what to think or say. He has written about it to Mr. Sumier, etc. I am very annoyed.

Your article is very good, it will please people. Have you given thought to the chapter you promised me for the book on Our Lady of the Sacred Heart: the power of the saints over the Heart of Jesus? May I still expect it, and shortly? In all candour, let me know as I need to be told.

Cheerio, my friend. Take good care of yourself.  
Cheerio, wholly yours in C.J.

J. Chevalier, MSC

**Article 905**

L 18820131

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 31, 1882

Dear Father,

Like yourself I regret Fr. Durin's precipitateness. In his place I would have done my utmost to go to Port Breton. What is to be done now? I believe he is not short of money, and cannot get on at all with his companions. This situation worries me. What do you think I should say to Cardinal Simeoni? He knows better than we do what has to be done. He should try, if it is possible, to extricate Fr. Durin from such embarrassment.

I am forwarding a letter from Fr. Giroux. It doesn't surprise me. I replied that he should make the request himself if he continued on this course and make representation to the Bishop, sending me the reply. Then I shall forward it to you. The Redemptorist Fathers, it appears, are in Barcelona and want to set themselves up there. They are keen on getting the former St. John of God building which our confrères would like to buy.

What is to be done?

Cheerio; wholly yours in C.J.

J. Chevalier, MSC.

Fr. Letonnellier, as you may know, has died. Oremus.

**Article 906**

To Father Victor Jouët, MSC, Rome.

L 18820212

Issoudun, February 12, 1882

Dear Father,

My sincere thanks for your kind letters.

1. I fully agree that Fr. Miniot should replace you in Rome while you are away. As he is with Fr. Guyot for the past 8 days giving a mission due to last 4 weeks, I wrote to him conveying to him your wishes and my own. I asked Fr. Guyot to let him go on Ash Wednesday so that he could be in Rome on the first Sunday of Advent. Write to him yourself: this is his address: Saint-Clément, by Mayet de Montagné (*Allier*).
2. It is best that you go yourself alone to Lyons to petition the committees of the Propagation of Faith and Catholic Missions on behalf of our mission, Fr. Durin and his colleagues. The situation worries me; what is going to become of them? Are they really in Amboina? I haven't yet received any letter from them, or any official information. I dread things.
3. As for the Petite Oeuvre (*Little Work*) there is no question of sending you the youngsters we have there. Try to recruit some in Italy from good backgrounds; that would be marvellous.
4. Keep Fr. Hartzler until he gets his doctorate. Then we might, perhaps, send him to America as a replacement for Fr. Giraux. He could learn English, which is absolutely necessary, and after one or two sojourns we could send him to Fr. Durin.
5. As for the three philosophers who couldn't pass their doctorates, leave them completely focused on theology since that is your proposal.
6. I am happy about our undertakings since you are going to Marseilles. Your presence, your words, your zeal will draw (*financial*) resources to Rome and vocations for the Society. But take care and look after yourself.
7. And what is happening about the Spanish house? I don't hear any more about their new purchase, or anything from Fr. Casas.
8. Mother Felicity is quite impossible. Nothing can be done with her. She no longer wants to rent out or make part of the large house available for new vocations who would be part of the Community of Our Lady of the Sacred Heart. She has rejected all attempts at reconciliation from the side of the Archbishop. Not only does she not want in any way to be part of this work, but in no way whatsoever does she want to co-operate. Could this work begin freshly in Rome? Could you find a house suitable for 6 or 8? Could you take it over? Madame Boucheron, I believe, would pay for the rent. These ladies have nothing to live on! Madame Hartzler is paying out 500 francs in rent (*about 1,540 euros*), Madame Sabourain perhaps as much, and Mademoiselle Joséphine, brought along from Niort by Fr. Bontemps, 2 or 300 francs. The three others are sisters brought in by Mother Felicity - Sisters Claire, Emilie and Madeleine - who have nothing (*financially*).

*Claire Dessailly, born at Abret, was professed at Issoudun in 1876, having entered earlier the Sisters of the Holy Name of Jesus. She was one of the three sisters who stayed close to Chevalier during the first eight years of the Society and went to Papua New Guinea with the first group of missionary OLSH Sisters, arriving at Yule Island in 1887 and staying there until her death in 1930.*

*Emilie-Désirée Sassin, born at Rouen in 1830, was a member of the Dames of Jesus Christ until she was thirty, then entered the Holy Name Sisters in Paris and then came to the OLSH in Issoudun. She went to Belgium and died there in 1913.*

*Madeleine, born Albertine Masselin at Bayeux, March 12, 1844, having been with the Holy Name of Jesus Sisters, became an OLSH Sister, September 9, 1884, and arrived at Yule Island in 1887, dying there on July 21, 1937. Almost blind in her latter years, she learned to type in order to write her memoirs.*

9. Your contributions (*for the Annals*), following my journey to Rome, are insignificant to say no more. You send us your prints and your excuses most of the time. Nevertheless, I am sending you 1,500 francs (*roughly 4,640 euros*); this is all I can give you at present.

Cheerio, dear Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 907**

L 18820214

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 14, 1882

Dear Father,

The letter you have sent on to me disconcerts me, but it doesn't surprise me. We must wait to hear everything from Fr. Durin. The more he builds himself up, the more, without justifying reasons, it becomes seriously depressing for him. This latest experience bares, opens up, his character and should rid us for good of any ideas we had of placing him in charge of any kind of work whatsoever. This escapade, for that is what it is, provides us with an example of what is to be expected from him. He could compromise everything and draw down upon us the most serious consequences. He is wholly caught up in his own ideas and totally lacking in judgment. If the worthy Fr. Durin returns, which is more than likely, his presence in France is out of the question. You can have him in Rome where you can do what you can with him, or, otherwise, if you haven't anything for him, he could be sent as a simple religious to Barcelona under the supervision of Fr. Deidier. He cannot go back to America. He would create havoc in the Watertown house. I do not want him under any circumstances in Issoudun where he would be the world's laughing stock.

If you find out that Fr. Navarre is in Singapore or Batavia, send a telegram to him immediately, or write if telegrams don't go there, asking him to stay in Batavia under the patronage of the Bishop, or in Singapore, awaiting what we shall advise they should do next. We shall first discuss the issue with His Eminence Cardinal Simeoni and the Port Breton colony. Even a temporary abandonment of this Melanesia mission would bring disgrace on our Society and be disastrous; it would be a shattering blow for the Holy See and a wincing slap in the face to Cardinal Simeoni. We must at all costs continue. Fr. Navarre could be put in charge, Fr. Cramaille would be his assistant, and we would try to add one or two more priests. If you hear that Fr. Navarre and his companions are returning to Europe with Fr. Durin, which would be a disaster, get them to come to Rome and keep them there until we have arranged their departure for Melanesia, or, otherwise, if you cannot have them, they could go to Barcelona; they must not return to France. If you do not receive any news from these unfortunate confrères before you leave (*for Barcelona*), give orders that, if they arrive in Rome following embarkation, they should remain there until new instructions arrive as to where they should go.

Come to Issoudun, before you go to Marseilles for Lent. We shall consider this sad business, chat about it, and then decide on the measures to be taken to avoid the scandal arising from this abandonment, or, rather, this débâcle. My God, what a cruel blow yet again! Fr. Navarre's faculties do not include that of giving Confirmation.

Cheerio, Father.

Wholly yours in C.J. See you soon.

J. Chevalier, MSC.

Say nothing to our confrères in Rome or elsewhere about this sad business. I wrote a few days ago to Fr. Piperon to go and see Bishop Panier, asking him to see the Dutch King in order to obtain for our Oceania confrères necessary authorization.

**Article 908**

L 18820221

*To Father Joseph Durin, Arles.*

Issoudun, February 21, 1882

Dear Father,

Your return to France has hurt me deeply. I am amazed that on disembarking at Brindisi you did not go to Rome immediately to make known to the Cardinal Prefect of Propaganda in person the reasons for your abandonment of the mission for which you were made responsible by the Holy See.

The aggressive, embittered, letters which you wrote prior to your departure from Manila and Singapore, to a number of people, about the Port Breton colony and its administration, have created a disastrous impact and led to a great deal of indignation. I received numerous complaints which I passed on to Fr. Jouët who will bring this up with you. Why did you have to let yourself go like this? In your situation, and given the role you had undertaken, it would have been both prudent and charitable to suspend judgment. Try to set about restoring your health as quickly as possible. Fr. Jouët will let you know what is to be expected of you until you are given a new posting. You will have had good reason to think that your presence at Issoudun in the present circumstances would have a very bad effect. I do not want you to be at the forefront for the time being; stay in the shadows, without being noticed.

J. Chevalier, MSC.

**Article 909**

L 18820228

*To Bishop Claessens, Vicar Apostolic of Batavia.*

Issoudun, February 28, 1882

My Lord,

I have heard from His Eminence Cardinal Simeoni, and His Excellency Bishop Panier, nuncio at La Haye whom I know very well, about your interest in my confrères who are going to their Melanesian and Micronesian mission. Before they could reach the natives they have been sorely tried. Happily, My Lord, God has put you, like a Providential angel, in their way to

guide, support and help them. May you be blessed, My Lord! I shall be lastingly grateful for all your good-heartedness as apostle and Bishop in what you have done, and will continue to do, for these poor Missionaries of the Sacred Heart.

The Superior of the mission, Fr. Durin, had to return to France as a result of a painful illness(!) and Fr. Navarre it is who has replaced him. Cardinal Simeoni, Prefect of Propaganda, is due to send him his faculties (*authorization*) at Batavia. If, while waiting there, you could make use of my confrères in your episcopal town, or elsewhere, I shall be very much obliged to you. Once their powers (*authorization*) have come from Rome, they will proceed, in keeping with your wise counsel, to New France, which for the time being will be their mission headquarters.

Please, together with my sincere gratitude, accept my respectful good wishes in C.J.

J. Chevalier, MSC, Sup.

*This letter arrived in Batavia July 3, 1882.*

**Article 910**

L 18820301

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, March 1, 1882

Dear Father,

I am surprised that I haven't yet had any letter from you. Meanwhile you should have written to me about your meeting with Fr. Durin and the views of Fr. Sumier. The unfortunate Fr. Durin has replied to my letter which you gave him. His reply, which I enclose here, is an entanglement of blindness, poor judgment, pride, stupidity and bad faith! What is to be done with someone like this? His behaviour distresses me. I am constantly feeling very tired. Everything which has been going on is not likely to help me. After you left, I didn't leave my room. I don't see any improvement. I am more so than ever deprived of sleep and without an appetite. I am extremely weak. Pray for me. We must forward to good Fr. Navarre all the faculties which he needs as Superior of the mission. Will you look after this with Cardinal Simeoni?

I wrote a very nice letter to Fr. Navarre in Batavia asking him to wait for his faculties, expressing support for him and congratulating him and his companions on their patient perseverance.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 911**

L 18820302

*To Father Victor Jouët, Marseilles.*

Issoudun, March 2, 1882

Dear Father,

I got your letter which dealt with Fr. Durin. It is distressing. No, we cannot give over this mission. I received just now a more relaxed letter from Fr. Durin, asking to be forgiven for all the upset he has brought on us all. He is willing to go to Madame Gretton in England. (*On the latter, see Twohig, Late But Not Too Late.*) Would it not be better for him to consider returning to Port Breton, consider the situation at first hand and then come back to make a report to Rome? Try to get him to do this. I wrote on this understanding to him.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 912**

L 18820305

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Issoudun, March 5, 1882

Dear Father,

Fr. Durin is an enigma...., his spirit more seriously ill than his body. Fr. Marie has written me a letter which I am forwarding to you; he favours Fr. Durin for dealing with the Port Breton issues. What are we to do? What does Fr. Sumier think? Does the Marquis de Rays wish to send some colonists to Port Breton? Should our confrères try to go there? Wouldn't this be the best thing for them?

Have you written to Cardinal Simeoni presenting Fr. Navarre to him as Superior and asking him to send on immediately to Batavia his faculties, so that they can get away from the impasse they are in as quickly as possible, otherwise it could be disastrous for the mission and the reputation of our Society? As soon as our confrères have reached New France we shall send them more personnel. Fr. Le Jacq will have finished his Novitiate and could leave with some good lay brothers. Fr. Thomas de Lyon is willing to make himself available for this endangered mission. He came forward to commit himself spontaneously and without reservations. What is your view? My health is not getting better; quite the contrary. Pray and have prayers said.



Cheerio, Father.  
 Let us place our hope in the Sacred Heart, Our Lady and St. Joseph.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 913**

L 18820307

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, March 7, 1882

Dear Father,

I am getting better. Thank you for your prayers. I began saying Mass today. I am forwarding you a letter from Fr. Piperon who thinks like yourself that the mission should continue. I am also enclosing the latest letters from Fr. Durin, who seems to be more calmed down. I advised him that he shouldn't begin to say as yet that he was leaving his mission, leaving it to be understood that he had returned to ensure its success, and then after Port Breton this was no longer possible (*sic*). I advised him to take off of his own accord for Holland, get in touch with Bishop Panici and look for an audience with the King asking his permission to set ourselves up in one of the islands nearest to New Guinea, at Timor, or, for example, at Ceram (*Seram*) or at Aru. If he succeeds, which I do not doubt he will, our confrères Fathers Navarre and Cramaille would go to one of those islands which are part of the Vicariate of Melanesia. And on setting themselves up we would send them reinforcements, preserving thereby the good name of our Society, our prestige restored, and the Holy See made happy. After all this we now know that the Port Breton undertaking is aborted, and is not to be further considered. It seems to me that what I have proposed is the only prudent and practical suggestion for the time being; what do you think?

Cheerio, Father.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 914**

L 18820309

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, March 9, 1882

Dear Father,

I am forwarding another letter from the unfortunate Fr. Durin. When dealing with him one doesn't know what to think, say, or do. The best course, I believe, would be to leave him alone, and become no longer involved with him. But he, for his part, will he leave us alone? I doubt it, given the nature of his character... I wrote to Mr. Sumier. Read it yourself before passing it in to him. I believe that these individuals resort to unbalanced observations in their newspaper, compromising both the mission and the name of our Society. Try and get them to be more discreet, balanced and prudent.

My health continues to get better; thank you for your prayers. Advise as a very serious issue Fr. Barral not to be begging any longer from the helpers and associates with his insensitive appeals, printed in massive numbers, in support of the restoration of the Rome church (*St. James of the Spanish*). From France, Belgium and elsewhere, enormous bundles are being sent back to us, and there are complaints about our appeals being inopportune. You yourself should try to avoid trying people's patience and drying up resources, and, please, give over this propagandizing which has become very annoying. Do you really need to have so much printed out? What pointless expense! What a waste of money! What a waste of money in the Rome foundation! Why do you act so quickly, not waiting for the Providential moment?

It seems that Fr. Deidier is suffering greatly, the humidity, lack of air and sun in the house where he is staying is affecting his health. A change of residence would appear to be necessary, so he writes to me. Have they (*the MSCs in Barcelona*) in mind all the time the former house of the St. John of God Brothers? The Redemptorists would like it also, but we are favoured with first choice. What is to be done? A decision must be made. One would like to buy this house for 110,000 francs (*about 340,750 euros*). Should we make some such arrangement, or pass it up and try to set ourselves up elsewhere? But where, and on what conditions? Should we stay with the provisional situation? Fr. Morgades, who has been made bishop, cannot do anything for them any more. There should be an additional priest in the Barcelona house, and another with Fr. Casas, but who can be sent there? Having read the last issue of Nouvelle France, a parish priest sent me the enclosed letter. You can judge for yourself. Let me know what you think of our confrères in Batavia. What must be done in relation to them and their mission? Do you agree with what I said to Mr. Sumier on this issue?

Cheerio, Father.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 915**

L 18820314

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, March 14, 1882

Dear Father,

I am forwarding the piece for insertion in Nouvelle France. I believe it wise not to say or write anything beforehand. Many are unaware that Fr. Durin has returned. In naming Fathers Navarre and Cramaille, it would be normal to be asked what has happened to Fr. Durin. Have you written to Cardinal Simeoni asking him to send Fr. Navarre powers (*authorization*) as Superior of the mission and his being a replacement for Fr. Durin, whose health, seriously affecting him, has necessitated his return? You might ask him (*Simeoni*) to let you know when his letter was sent to Batavia for Fr. Navarre. The last letter from Fr. Navarre, which you read at Issoudun, mentions straightforwardly that he must go to Port Breton and is ready to leave, that the problems must not discourage them! God is on the side of his own, and they must not have less zeal than the Protestant ministers, etc.; and, besides, the honour of the Society and the wishes of the Holy See make it a duty to go forward and not abandon the mission.

Meet with Mr. Sumier and ask him when the Marquis de Rays will be definitely able to take our confrères to Port Breton, or directly to Cooktown if they have to go there, and which they mention, and then forward to Nouvelle France.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier.

Look after your health; take care. Fr. Durin no longer wants to go to England; he would like to go back to America. I am at a loss to know what to do. I forbade him to go to Watertown. He wanted to give a lecture in Paris against Port Breton. I sent a telegram to him specifically forbidding it, and I can only hope he obeyed me. It is being said that he is experiencing a softening of the brain. I can well believe it!

J.C.

**Article 916**  
*To Father Victor Jouët, MSC, Marseilles.*

L 18820316

Issoudun, March 16, 1882

Dear Father,

The unfortunate Fr. Durin leaves this coming Saturday for America. He has written outrageous letters to me, threatening us if money is not sent to him. Despite all the sacrifices already made, I sent him 1,000 francs (*about 3,090 euros*) to rid ourselves of him. But I did inform him that he made this journey at his own risk and responsibility, and that in no way was I taking responsibility for it. As for his nephew, Fr. Piperon does not want to accept him in the Novitiate, finding no evidence of a vocation, and this is also our view. Father Barral must be written to and asked to send him home to his family.

In the jottings you have left me for the book on Our Lady of the Sacred Heart, I do not find that your remarks are correct, as for example in the St. Gertrude text: "Ita Domina Regina, tu optime potes mihi imperare", etc. you say: Book I, Chapter III. I have nothing for this text. Where is this text to be found? For the Blessed (*later Saint*) Margaret Mary text: "I have promised you will receive my Heart's treasures", etc., you say that it is in the first volume, p.145. I don't see it there, certainly not for the reference given. As for your long Latin text: "Quis ingentem Deiparae potentiam; non miretur", etc., you merely say "oratio" (*prayer*), but whose? What is the author's name? Is it St. Ephrem, Saint Germain, etc.? This is important! Please send on this information to me immediately. Cheerio.

Wholly yours in C.J.

J. Chevalier, MSC.

A shocking scandal has come to light in Chateauroux. The Superior of the Saint Pierre school has fled having behaved improperly with the youngsters. The establishment is closed down; the youngsters sent home to their families. The impact has been appalling.

**Article 917**  
*To young Georges J. Durin, Rome, Fr. Durin's nephew.*

L 18820318

March 18, 1882

*This letter, in Fr. Pierre Barral's handwriting, was written in Rome where Barral replaced the absent Jouët.*

I held over writing to you, my child, because we had to write to Fr. Piperon to discuss with him the object of your request. He is not willing to accept you for the time being because of your return from Oceania. He thinks that your presence would have a very bad impact. In a few years, if you are still interested, we shall reconsider the matter. You must, therefore, leave the Rome house as soon as possible, my child, and return to your family at Decize. Fr. Barral will provide the money needed to do so. We shall pray earnestly for you. Goodbye, my child. I give you my blessing.

All good wishes in the Lord.

J. Chevalier.

**Article 918**

L 18820322

To Father Victor Jouët, MSC, in Spain.

Issoudun, March 22, 1882

Dear Father,

I have just now received your letter for Lyons and Propaganda. I am sending off straightaway the one for Lyons. I enclose in this envelope the Cardinal Prefect's letter which I want you to send to his address. I have, as you see, added on a word. Yesterday I got a letter from Fr. Lannuzel, to whom I wrote in November commending our confrères to him. His reply is very significant and comes at the appropriate moment. Make a copy of this letter, or have it copied, and send it to Cardinal Simeoni if you think it would be helpful. It throws fresh light on the Port Breton issues. Judging by this letter I gather that our confrères who are in Batavia must go to Sydney and from there to Cooktown where they will be warmly received, and from Cooktown they will go to New Britain where they will meet Fr. Lannuzel. I believe then, Fr., that the forwarding of Fr. Navare's faculties must be hastened, with the journey set out by Fr. Lannuzel pointed out to them. What do you think? I said to the Lyons' President (*Catholic supportive agency*) that if he could forward straightaway the amount set aside for our mission, I would have it delivered by one or two of our confrères whom I am selecting for this mission. Do you agree with this? And Spain, what have you to say about it? You haven't replied to me on this issue. Should the St. John of God monastery be bought? They are asking for about 50,000 francs (*about 154,880 euros*). Fr. Thomas of Limoges is prepared to give 20,000 francs. I would try to find 30,000, borrowing. In whose name should it be bought? Who is to be sent there with Fr. Deidier as he is asking for someone? And also someone for Fr. Casas who is by himself. Fr. Ramot has written telling me that Fr. Grom is in bed laid up with pleurisy, but he thinks he is out of danger. And he informs me as well that Fr. Giroux is in bed with an attack of articular rheumatism. Who can we send to him (*Ramot*)?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 919**

To Father Victor Jouët, MSC, Marseilles.

L 18820408

Issoudun, April 8, 1882

Dear Father,

I am sending on the 2,550 francs due to you for the previous three months. It was impossible to provide any more. Cut down on your expenses in Rome. Fr. Durin's hot-headedness cost us more than 2,000 francs. Fr. Ramot (*at Watertown*) is very annoyed by the lavish expenses of his predecessor. He had to send him 1,500 francs. Fr. Piberon bewails that the youngsters in the Petite Oeuvre are costing too much. Add to all this the quite considerable shortfall in our intake. We have had nothing for you other than a great number of pictures and religious objects. As far as offerings are concerned, there's nothing.

You are doing the right thing to go back to Rome as soon as possible, as your presence there is absolutely necessary. Unless it is necessary, of which you be the judge yourself, leave over the trip to Gerra.

2. We heard with great sadness of dear Brother Neenan's death in Rome. We are remembering him in our prayers.

*William Neenan died on April 7, cared for by his classmate, the future Bishop Verjus; see Twohig, Late But Not Too Late, W. Neenan, for further details.*

3. Georges Durin is due to be conscripted. He is deaf, not very bright, stubborn like his uncle, and an awkward character. For all these reasons, Fr. Piberon did not want him in the Novitiate, and I, from the same perspective, asked him to return to his family who were advised beforehand about his return.

*Short sighted? Too superficial, prejudicial? So it would seem. Georges Durin died a nonagenarian Salesian priest following an apostolically meritorious life, 1860-1950.*

Fr. Barral writes in great praise of a young man who wants to stay on as a lay brother in the Rome house. I replied and asked him to await your return and you would pay serious attention to the matter.

4. Will that good little priest who is acting parish priest in Rome be soon about to enter the Novitiate? The sooner the better. Be ready to take this up!
5. In the affirmative, with regard to Fr. Darbois (*sic*); I completely approve of your arrangements. You may tell and encourage him to go to the Novitiate. He will be a splendid acquisition.

*Jules Darbon, Chevalier spelt the name wrongly, was born in Marseilles, April 4, 1862; he arrived as a postulant at Tilburg this year, 1882, but left in June 1883 for health reasons. He went back to the Novitiate in July 1884, but he was not accepted.*

6. If you think Fr. Barral would be suitable in Barcelona, you could have Fr. Miniot. Look into this and consider the matter.
7. Fr. Ramot has written to say that Fr. Giroux suffers a great deal from articular rheumatism, that the Watertown climate does not agree with him, and that he is looking for a placement elsewhere. He tells me also that Fr. has

inflammation of the lungs, and he fears that the harsh climate may well necessitate a request to return to France. What can be done for Fr. Ramot as he cannot be left alone? Should we send him someone? But who? Or shall we leave this house? This last would be disastrous. Well then! Who are the people we should send to him? He needs two.

*Ramot, in this particular context, remains true to his basic motivation, never really keen on being in Watertown himself, a setting he thought to be of little advantage to the MSCs.*

8. The Council for the Propagation of the Faith sent me the enclosed letter. I found it difficult to reply, but eventually I replied as best I could.
9. We cannot leave our confrères in Batavia indefinitely. Fr. Navarre is awaiting orders to leave. But before contacting him about leaving I would like to know for certain if Cardinal Simeoni has sent on to him the documents appointing him Superior of the mission. The way to go for our confrères in Batavia would be through Sydney and then on to Cooktown where they will find Fr. Bucas, referred to by Fr. Lannuzel. And, once arrived in Cooktown, they will take the first opportunity to depart for Port Breton or for New Britain where Fr. Lannuzel is. The plan of the Marquis de Rays to make our confrères his own private missionaries, exclusively associated with his undertakings, is impractical because it is fundamentally at odds with the mission confided to us, according to the wishes of the Holy See, that we undertake work in Melanesia and Micronesia. (*This last is a particularly significant, and important, reading and interpretation of the situation by Chevalier.*) It is for the present, then, understandable, that we help the Marquis de Rays as much as possible. But if the heads of colonies, or the colonies themselves, make life intolerable for missionaries, they (*missionaries*) should leave. The Marquis projects himself like a Pope King. The poor man; how many more disappointments lie in store for him? I wrote to the Congregation for the Propagation of the Faith that in the event of their giving us the amount of money requested, I would have it sent out to Fr. Navarre in Batavia immediately by one of my confrères here in France.

NB: I am sending you on the new book on Our Lady of the Sacred Heart so that you can look through it in Rome and get it approved with a brief. This last would be marvellous. You may take out and correct whatever you think is called for.

Cheerio, my friend; look after your prized health!  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 920**

*To Father Victor Jouët, MSC, Rome.*

L 18820423

Issoudun, April 23, 1882

Dear Father,

Thank you for your kind letter. Fr. Deidier, without advising me beforehand, has bought a house beside the railway line about ten minutes from Barcelona. Did you know about this? In any case I am sending his letter on to you. He wishes at all costs to be rid of Fr. Marie and wants to keep Fr. Miniot. The pathetic Fr. Chatelat doesn't want to obey Fr. Bontemps any longer. He dreams of an independent life, etc. Besides, I released him from his vows which, anyway, were only temporary. It's a sad state of affairs. Who can be made available to Fr. Bontemps? And what can be done with Fr. Casas at Arevalo? He cannot be left alone, being neither prudent or good for him. Fr. Guyot is opposed to leaving him at Arevalo. Where can one place him once again?

The Treasury department of the Propagation of the Faith has asked me for a statement on the mission of our Oceania confrères. I replied to the best of my ability 15 days ago, asking for financial support and I haven't had a reply. Fr. Cramaille wrote me a letter from Batavia dated March 10 and I got it six days ago. It was the Bishop's nephew, Fr. Claessens, returning to Europe for health reasons, who brought it and posted it in France. Fr. Cramaille tells me that their health is very good despite the 29 degrees of heat and the virtually continuous rain. The Bishop is very good to them, and has given them much responsibility. This is all very well, but their mission is not there. The time spent in this country will help them to acclimatize, and that is a very good outcome. As long as they haven't reached New Britain or Port Breton we shall be discredited in the eyes of the public. I believe that they should leave as soon as possible for Sydney, first, then for Cooktown and from there for their mission. If His Eminence Cardinal Simeoni had forwarded to Fr. Navarre his powers as Superior, I would order our confrères to leave immediately. Would you be kind enough to find this out and let me know. And has Fr. Denis made his report, do you know him?

The Marquis de Rays has written me a long letter in which he outlines his new programme. He wants the Missionaries of the Sacred Heart to be his missionaries, missionaries of the New France, with Fr. Navarre parish priest of Port Breton and a member of the municipal administration. Given this situation, he says, that he (*Fr. Navarre*) will be given a financial salary of ten thousand francs (*about 31,000 euros!*). Such and similar pretensions are absurd and opposed to the aims and intentions of Rome. I am about to reply to the Marquis de Rays informing him that our confrères are being sent by the Holy See to Melanesia and Micronesia, not to Nouvelle France. What are your views on all this?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Piperon has found out that he can buy a former factory in Tilburg which would be very suitable for a novitiate and another undertaking. What do you feel about this? Does it have your approval?

**Article 921**

L 18820429

*To the Marquis de Rays.*

Issoudun, April 29, 1882

Dear Marquis,

I read most carefully the letter you kindly sent to me through the intermediary of Mr. Roubaud. Like yourself I regret the colony's failure. Like me you acknowledge that the unfortunate features which characterize it led inexorably towards bringing about this disaster. I regret all the more so that your proposal, motivated by the faith and patriotism which characterize you, could, if well executed, have led to wonderful results. It is beyond doubt, Marquis, that had you been better supported the ship taking my confrères to Port Breton would not have been impounded when ready to leave, and you would not have to deplore at this moment the collapse of your enterprise, while I myself would not have to undergo the disappointment brought about by the return of Fr. Durin, so unfortunately misinterpreted, nor the annoyance in having my confrères still in Batavia, virtually without resources and far away from the mission assigned to them by the Holy See.

You wish, you declare, to go ahead again with this colonizing, I very much support it also. But do not deceive yourself, Marquis, the undertaking is more difficult now than it was at first. To succeed you must have someone in charge of the undertaking who is another yourself, inspiring unlimited confidence through his moral, intellectual and openly Christian qualities. Besides, the first colonists and their early leaders should be before all else fervent Catholics, irreproachable with respect to morality and honesty. You will, perhaps, Marquis, be drawn to reply as in your first letter to me: "What do you wish for when one cannot, when a colony is starting up, always choose families, and one is often obliged to make do with those who come forward?" The unfortunate experience you have been subjected to will have opened your eyes.

As for my confrères, they are still in Batavia, and I await the latest instructions from Propaganda before giving them orders to leave. Fr. Jouët has written to me to say that Fr. Denis has arrived in Rome frightfully thin and run-down. He is preparing, so it seems, a report for His Eminence Cardinal Simeoni; he will be speaking from first-hand knowledge. Only on receiving this report will His Eminence pass on to me his latest thoughts. Will he order my confrères to go straight to Port Breton, associated with so many scandals, and where, as it happens, there is no one there any longer? I very much doubt it. I believe, rather, that he will advise them in the first place to go to New Guinea where, in the judgment of Fr. Lannuzel, there are already significant possibilities, and from there they could branch out to the nearby islands. In any event, they will stop over in Sydney where they will, at your request, see Fr. de la Croix, and then go on to Cooktown. If, as is likely, they come across some colonists, they could take them along with them. As soon as I come to know of their departure from Batavia, I shall let you have the news as quickly as possible.

I have the honour to be, Marquis, your Excellency's respectful and humble servant in C.J.

*No signature.***Article 922**

L 18820501

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 1, 1882

Dear Father,

You should have had, through the intermediary of Mr. Roubaud, ex public notary (*solicitor*) in Marseilles, a lengthy description by the Marquis de Rays on the deplorable state of the colony, together with a letter from Mr. Sumier which should inform you from the side of the Marquis that, given the complete abandonment of Port Breton, there is no reason for our confrères to be there any longer. I am sending you a copy of the letter I have written to him. I haven't yet had a reply from the Paris Council for the Propagation of the Faith. If His Eminence thinks that our confrères should leave for New Britain, where they will find Fr. Lannuzel awaiting them, by way of Sydney and Cooktown, which is what I would greatly like, I shall take myself to Paris immediately to expedite the Propagation of the Faith's contribution.

Fr. Piperon writes to say that he bought the former factory in Tilburg, already mentioned, to put our work into place there (*about 35,000 francs; 108,420 euros or so*). He believes it is a worthwhile purchase. As regards Fr. Denis, what is happening? What do you think about our brethren in Barcelona? What is to be done about Fr. Casas? Fr. Guyot's view is that he should be ordered to return to Rome or go to the Novitiate. This is somewhat harsh! Fr. Morisseau thinks the same, but Fr. Piperon believes that nothing should be done too precipitately.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

Madame de Verneuil is dead. She will be buried tomorrow.

**Article 923**

L 18820508

*To Father Andrew Navarre, MSC, Batavia.*

*Present day Jakarta, Indonesia.*

Issoudun, May 8, 1882

Dear Fr. Navarre,

I have gathered that His Eminence Cardinal Simeoni has appointed you Superior of the mission and provides you with the powers Fr. Durin had. (*There is no extant copy of these powers!*) His Eminence would like you to leave as soon as possible for Sydney and Cooktown with Fr. Cramaille and Brother Fromm. (*For the latter, see more fully Twohig, Late But Not Too Late.*) His Eminence will give you commendatory letters for the Archbishop of Sydney (*Moran*), for Bishop Cani, Rockhampton, Queensland (*its first bishop, since January 3 this year, 1882, formerly Vicar General to Bishop O'Quinn, Brisbane's first bishop. Cani had, on the instructions of Cardinal Simeoni, paid a visit to New Guinea, especially the coastal area*), and he had a letter for the Apostolic Administrator of Cooktown, Bishop Fortni. At Cooktown you will meet Fr. Bucas, a Breton priest who is very supportive of us. He will be very helpful to you. From Cooktown you will go to New Britain where you will meet Fr. Lannuzel. This excellent priest has just written to me from Cooktown, and would appear to like us very much. He will be a great help to you. Write to me from Batavia letting me know the date of your departure. If Bishop Claessens (*Vicar Apostolic of Batavia*) can provide you with 5,000 francs (*roughly 15,480 euros*), accept it, and he can charge it to me for reimbursement or I could give it to his nephew (*the priest*) when he is returning to Batavia. If this is not possible, borrow at a bank in Batavia or Sydney, and I shall reimburse them in the same way. You will let me know what you have done either by letter or telegram. Once arrived in Sydney send me a telegram immediately to keep me informed. Write often, very often to me. In reply to your letter from Surabaya (*the second city in Indonesia, on the island's north coast*), I wrote to you in Batavia. Did you get my letter? Stay assured, my friend, the Sacred Heart will bless you. When I come to know that you have arrived at your mission, I shall send you some confrères who would like to commit themselves like yourselves.

Cheerio, Father; my regards to everybody, and my respects and sincere gratitude to Bishop Claessens for all the kindness he has shown to you.

Cheerio, then, my blessing.

J. Chevalier, MSC.

Here, there's nothing new. Everybody is well. Fr. Durin has returned to America. Brother Neenan is dead, and Madame de Verneuil.

**Article 924**

L 18820520

*To Father Xavier Deidier, MSC, San Gervasio, Barcelona.*

Issoudun, May 20, 1882

Dear Father,

I am pleased to know that your health has improved since you went to San Gervasio. May your strength be restored to what it was before! It would appear that your new residence is very suitable, but will it be so for the success of our undertakings in Barcelona, and for the future of our endeavours? There are different views about this. The issue, then, must be closely considered. Then, having experienced the matter, you will consider whether it is best to stay there or consider returning to the centre of Barcelona. The confiscation of our properties with which we are being threatened and a new wave of persecution not likely to be long delayed, make it necessary for us to consider different foundations abroad. It is for this reason the situation at Barcelona must be closely considered. It is possible that after Confirmation (*in the Issoudun parish*) I shall make a trip to Barcelona to look closely at the situation with the rest of you. Let not your wish, Fr., to have Fr. Marie elsewhere than in Barcelona, lead you to be imprudent or indiscreet. Never make use of my name to work towards your own purposes, at least when I have said nothing positive to you. If I reply to what you share with one in confidence, or share certain things with you, it is only for yourself alone. As local Superior, it is for yourself to assign to your confrères the tasks which you consider appropriate for them. It is your responsibility also to withdraw them if you think it helpful. You are responsible for your house and the observance of the Rule and Constitutions. But please do not place me at the front of everything. (*Deidier must not take refuge in Chevalier's name and authority as justifying his every decision or action.*) Take on all your responsibilities and handle tactfully the Superior General's authority. Let Fr. Marie frankly know what you think, what you want. Set out for him what is expected of him. He has sufficient virtue to obey you. He will make a thousand observations to you. Keep yourself in check. Look for what seems to you helpful and necessary for discipline and good order in the house. And if there is insubordination on his part, which I do not think is likely, then you may bring it to my notice and I shall intervene.

You complain that Fr. Marie is excessively taken up with matters outside and not nearly as involved with his community, makes far too many visits, is excessively taken up with the direction of sisters and their works, etc., etc. Take advantage of the move to San Gervasio to make clear to him in all candour that your wishes are none other than those of the Rule. This way of proceeding straight from the beginning is a hundred times better than recourse to détours (*going round in circles*). I wrote to the dear sister saying that since I was not on the spot, I could not reach a decision, and that it was you who could best decide what could or could not be done.

I have had a letter from our dear missionaries in Batavia. All are getting on very well. Cardinal Simeoni has forwarded to Fr. Navarre his powers as mission Superior with the request to leave as soon as possible for New Guinea by way of Sydney and Cooktown.

Cheerio, my friend.

Wholly yours in C.J. and greetings to Fr. Miniot.

J. Chevalier.

**Article 925**

*To Father Victor Jouët, MSC, Rome.*

L 18820521

Issoudun, May 21, 1882

Dear Father,

Problems are raining down from every quarter. Praised be the Sacred Heart! All this augurs well. Your suggestion for the placement of our young priests seems very good to me. We shall come back to this. The Council for the Propagation of the Faith in Paris asked me for information on our missionaries a month ago. I replied to them. I wrote again to them eight days ago, but no reply. What is the significance of this studied silence? Once the Sacred Congregation does not approve the invocation "Heart of Joseph", etc., it will have to be replaced by that of St. Joseph, or a pro nobis. Here there is nothing else to report except that there is a lot of boredom.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 926**

*To Father Victor Jouët, MSC, Rome.*

L 18820528

Issoudun, May 28, 1882

Dear Father,

1. I wish you a good and excellent feast of Our Lady of the Sacred Heart.
2. No, I have had nothing from the Propagation of the Faith in Lyons or Paris, despite our requests. You will, perhaps, be more fortunate. Financial aid is all the more needed since our confrères will more or less be short of money by the time they arrive in Cooktown, and I asked Fr. Navarre, anticipating their needs, to take a loan of 5,000 francs (*about 15,480 euros*) from my account.
3. Fr. Giroux forwards his request to be released from vows; I am sending it on to you.
4. Yes, we need to get back into favour with Propaganda. A thousand thanks for all the efforts you have made in favour of Fr. Navarre and his mission. The Port Breton colony seems to me completely abandoned.

Cheerio, my friend.

Greetings in C.J. to everyone.

Wholly yours.

J. Chevalier, MSC.

I received the Catholic Hierarchy (*magazine*). Thank you. Fr. Deidier does not, it would appear, want Fr. Marie any longer, and the latter wants to stay on in Barcelona. What is to be done? It is likely that Fr. Casas will not stay at Arevalo. Would you like to take him or should he be sent to Barcelona, or to the Scholasticate with Fr. Piperon?

**Article 927**

*To Father Victor Jouët, MSC, Rome.*

L 18820601

Issoudun, June 1, 1882

Dear Father,

Here's a letter from Fr. Durin. When Fr. Morisseau consulted the Council members he had already sent his letter to Fr. Durin. This is how I see it judging by the latter's reply. Here once again we have another annoying issue being taken to Rome. It will not be a big issue, certainly, since one knows the pathetic Fr. Durin, but it is unfortunate. I am advising you beforehand so that you can, if possible, concern yourself with this matter.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 928**

*To Father Victor Jouët, MSC, Rome.*

L 18820611

Issoudun, June 11, 1882

Dear Father,

Like you I hope that this latest bout of trouble involving Fr. Durin will not have further repercussions. Yes! You have done a lot for him, and he shouldn't forget it! I got Brother Brisalier's dispensation. The Council for the Propagation of the Faith has informed me that it has agreed to make 10,000 francs (*about 30,970 euros*) available to me for our Melanesia mission. Thank especially His Eminence Cardinal Simeoni. I wrote to Fr. Navarre today asking him to withdraw on my account that sum of 10,000 francs. I am sending on to you Fr. Navarre's latest letter which I received a few days ago. You will find it interesting, and you might, if you consider it opportune, give it to the Cardinal Prefect of Propaganda.

Cheerio, Father.  
Nothing new here.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 929**

L 18820618

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 18, 1882

Dear Father,

It was impossible to answer you sooner. I am certainly of the same opinion as His Eminence, and it is also your own view. I want the unfortunate and dear Fr. Durin to stay on as parish priest of Our Lady of Victories, Boston, or as a chaplain, while continuing to be a Missionary of the Sacred Heart and in dependence, so far as this is possible, on the Superior General of the Society. If Fr. Durin becomes prudent, reasonable, and, especially, submissive, if he provides us with guarantees of stability and administrative wisdom, we might perhaps consider associating his work with ourselves, and send him helpers with the approval of the Archbishop of Boston. I would prefer this outcome to an immediate disengagement. In any event, something must be tried.

We fully agree to the sub-diaconate ordination of our young men if you judge them to be suitable and ready.

Mr. Roubaud, former Marseilles solicitor who represented the Marquis of Rays, is imprisoned by governmental order together with the other representatives of the Port Breton colony in Paris and Le Havre. It was Mr. Roubaud's sister who gave me this sad item of news. We must wait to hear more of this.

Mother Felicity has left Issoudun and will not be returning there. She is, it appears, going to Lyons with the Daughters of Calvary (*Dames du Calvaire*). She says she will sell or lease her Issoudun house. Her Turin business agent must come here to arrange all this. What boredom!

Rome is very preoccupied with the revolution (*in Italy*) at the present time! Are you not worried about your church, your house, and your young men?

50,000 francs (*about 154,880 euros*) have been made available to me for the foundation of a house by us in England or Ireland, but when can we do that? The intention is that we buy immediately a property in England or Ireland for the sum being made available. What is your view? Should we give it immediate attention? (*For further detail, see Twohig, Late But Not Too Late, Vol. 1, p91-103, Jouët greatly involved.*)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

These letters from Fr. Durin could be of use to you. I received a letter from Fr. Cramaille positively stating that he was never opposed to the Melanesia mission. On the contrary, his view, well considered, is that we should keep it at all costs. This, likewise, is the view of Fr. Navarre. Poor Fr. Durin.

J.C.

**Article 930**

L 18820622

*To Bishop Claessens, Vicar Apostolic of Batavia.*

Issoudun, June 22, 1882

My Lord,

I feel the need once more to thank Your Lordship for all the kindness with which you favoured my confrères and the keen interest with which you so graciously favour our Society. Fr. Navarre gives me to understand that if I could provide you with some good missionaries for your huge Vicariate, your intention would be in the near future to confide on us, with the approval of the Holy See, a taking forward of your work, or the setting up of another Vicariate in the huge expanse of territory confided to your apostolic zeal.

*What Chevalier writes here is to be understood in the context of Navarre's May 1, 1882 letter to Chevalier.*

If this is your wish, My Lord, I should like to become aware of it in order to probe the possibility of having a special seminary in Holland for the evangelization of overseas Dutch possessions. We have a house of our Society near Bois-le-Duc



in Holland, being the Bishop's country residence. There we have our Scholasticate and Novitiate. The Bishop is very keenly supportive of us, and His Lordship has granted us permission to open an apostolic school at Tilburg in his diocese to support our missions. We have bought a former factory for this important undertaking. We already number among our Scholastics ten Dutch from the Roermond diocese, and there is much apostolic endeavour thanks to the zeal and devotedness of the Ursuline Sisters of Sittard and Venray. If, then, Your Lordship wishes to go ahead with your proposal, we shall return to Holland the young men it has given us, and send them on to Batavia under your direction.

The Propagation of the Faith has granted 10,000 francs (*30,970 euros, roughly*) towards our Melanesia mission. If my confrères haven't yet left Batavia, I should like, Your Lordship, to give them that amount of money, and you could reclaim it either by cheque or through your nephew, the priest, who is in Europe and will be returning to Batavia. I make bold to commend myself to your good prayers.

I have the honour to be Your Lordship's most humble and obedient servant in J.C.

J. Chevalier, MSC, Sup.

If my confrères have already left Batavia, would you kindly forward this letter which I am sending to you.

**Article 931**

To Fr. Victor Jouët, MSC, Rome.

L 18820703

Issoudun, July 3, 1882

Dear Father,

I am sending you on another letter from good Fr. Durin. He is nowhere near Boston. He no longer wants to leave the Society! What a cool customer! What a character! Yesterday I had a telegram from Fr. Navarre telling me of this departure. In keeping with his wishes I am sending it on to you. And have you been looking over the new book on Our Lady of the Sacred Heart? What do you think of it? Would you be kind enough to expedite this appraisal? Thank you.

I have arrived back from England. I was very well received by Dr. Clifford, the Bishop of Clifton. (*Chevalier uses the French word for diocesan clergy, when in England and Ireland it would be Dr. rather than Monsieur Clifford as Chevalier has it.*) He is quite agreeable to accept us (*into the diocese*). It is (*the site*) an hour from London and an hour from Dover. We could also set ourselves up there if we needed to. It is a little town of 6,000 inhabitants, with 100 Catholics. This mission would be fully made over to us. The location is appealing and very salubrious. I visited a house which is right beside the Catholic church, a very fine one, which could easily hold 25 or 30 people, and be rented for 1,400 or 1,500 francs (*4,330 or 4,640 euros, roughly*). I put by in London the 50,000 francs (*see above*) given to me for the foundation of an undertaking in England or Ireland, waiting the while until we can do so.

*For further on the immediate foregoing, see Twohig, Late But Not Too Late.*

Within fifteen days I shall be travelling to Barcelona. Fr. Deidier is not getting on with Fr. Marie. What is to be done with poor Fr. Deidier? I would very much like to send him to England with a scholastic or Irish student. What do you think?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 932**

To Father Victor Jouët, MSC, Rome.

L 188207140

*Undated. Perhaps  
July 10, 1882*

*No salutation.*

Oh, what an unfortunate business, Father...

*The remainder of the sentence, paragraph, is not provided here, either in the original French or in any translation, on the advice of the Superior General.*

The suggestion you offer is the only one to follow. See to it that he leaves straightaway for Gerra with the two priests chosen. They will go there directly and economically as possible. The unfortunate Fr. B. doesn't know anything about this. Once sent away, this terrible scandal will, I hope, be hushed up. Look after these unfortunate young men; do not have them exercising any authority, and never let them out of your sight.

Cheerio, my friend.  
Wholly yours in C.J.

J.C.

I shall write to you either from Barcelona or on my return.

**Article 933***To Father Victor Jouët, MSC, Rome.*

L 18820714

Issoudun, July 14, 1882

Dear Father,

I am pleased with the success of our dear scholastics, theologians and philosophers. May the Lord be thanked!

1. If you are assured about Brother Roussel you may put him forward for the sub-diaconate. If you make an exception for him because he hasn't made his perpetual vows, it is because of his solid vocation and the requirements of military legislation. You are the judge; I approve.
2. You can, then, direct Fathers Klotz and Hartzler towards Gerra and Fr. Piperon. As soon as they have rested and refreshed themselves, I shall let them know their destination. Ask Fr. Barral to accompany them on their journey; he can take advantage of his visit to Gerra by making his annual retreat. Since I am leaving for Barcelona I shall write to him on my return letting him know what the Council will have decided about the different appointments. Before returning to Rome he must wait at Gerra for my letter. As for Fr. Carrière you may keep him with you while waiting for the appointments to be made.
3. I am sending you on the latest letter from Fr. Durin who no longer wishes to stay at Centerville. What a light head!
4. I am counting on your commitment to look carefully at the book on Our Lady of the Sacred Heart. You can make all the corrections and changes called for.
5. Daniel's work is completed on the Our Lady statues. I would prefer not to renew the contract with him and to engage with someone else. We would also be handing over the Rome rights; what are your views on this? What conditions should be laid down?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 934***To Father Charles Piperon, MSC, Gerra, Netherlands.*

L 18820714A

Issoudun, July 14, 1882

Dear Father,

I received your letter with the comments and your accounts. It's very good. Thank you. My journey passed without being tired. I leave for Barcelona on Sunday night, returning on Friday. Fr. Deidier is not getting on at all with Fr. Marie. He is very quick to take offence. I don't know what to do. I am sending you Fr. Marie's letter. You can judge for yourself. I am also sending you a very confidential letter from Fr. Jouët...

*As with a previous letter – article 932 – Jouët's letter, on the recommendation of the Superior General, is not published.*

Cheerio Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Hold on to the letters of Fr. Jouët and Fr. Marie.

**Article 935***To Father Victor Jouët, MSC, Rome.*

L 18820723

Issoudun, July 23, 1882

Dear Father,

I wrote to Fr. Piperon. He knows about the issues. He is waiting for your travellers. Are they in Paris? I have come back from Barcelona. The San Gervasio house would be very suitable as a novitiate or house of studies, but in no way whatsoever could it become a centre for our undertakings. It would be ridiculous to be situated so high up and so far out. Providentially I found myself in Barcelona at the same time as the Visitor (*Provincial*) of the St. John of God Brothers who had come to sell their former hospital for which, as you know, a number of buyers had come forward. Aware that I was in Barcelona he came to me with an offer, the conditions of which are very advantageous to us. He would like to sell it to us for 100,000 francs (*roughly 309,770 euros*), asking only for 40,000 francs on signing the purchase deeds. (I committed myself to have the money ready.) As for the remaining 60,000 francs, half would be paid within one year and the rest over two or three years. Bishop Morgades, whom I saw and with whom I discussed this undertaking, greatly encouraged us to make the deal, offering to pay the interest on the money owed. This is marvellous! He spoke a lot about you. I went to see the Archbishop of Barcelona who was very pleased to hear this news (*of the transaction*). He promised me that he would keep a missionary priest at the John of

God's. I do not think, given all these advantages and all the regard shown us, that we can withdraw from this acquisition. I asked that we be granted 15 days to give a definite answer. Let me have your views on it straightaway. If in the affirmative you can act by proxy through your cousin who will sign on your behalf because you will be included in those making the acquisition. I asked that one month be allowed before the agreement is signed. For the rest if you can be in Barcelona three weeks from now, you can add your own signature. And after that you could stay for a few days to preside over the take-over and see to the necessary repairs. The Bishop must formally have us installed, canonically set up the Archconfraternity of Our Lady of the Sacred Heart in the chapel and baptize the monastery with the name of the Sacred Heart just like Issoudun. Your presence at this time would be very advantageous.

Fr. Deidier cannot stay in Barcelona any longer; he has made things impossible for himself. He accepts with pleasure the invitation to go to England. It was my intention to ask Fr. Guyot to stay on for two or three months in Barcelona when you were obliged to leave. Then we would look to personnel. Fr. Casas would, I am certain, willingly return there. Fr. Miniot would also want go, as well as Fr. Marie who greatly likes being there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 936**

L 18820728

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 28, 1882

Dear Father,

I am sending on Fr. Guyot's letter about the purchase of St. John of God in Barcelona. It expresses in particular a contradictory attitude, refusing such a favourable opportunity! He simply doesn't understand. Opposition of this kind is discouraging! I looked over the house in all its recesses and it is very sound. As for the danger of its being commandeered I saw a solicitor in Barcelona, a fervent Catholic, who assured me that in the event of a revolution in Spain properties bought by outsiders would be always acknowledged. Let me have your thoughts about it because the issue is urgent, and if the majority are in favour I shall bring the matter to a conclusion.

Have you written to Father Piperon about the unfortunate Fr. Barral? Our confrères have arrived at Cooktown. Here is the telegram which so informed me. The Council of the Holy Child sent me 2,000 francs (*about 6,190 euros*) for the mission. I believe you need a change of air and would, perhaps, do yourself no harm in coming to spend some months in France. Look after yourself.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 937**

L 18820801

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 1, 1882

Dear Father,

Your prolonged silence puzzles me. You refer to another letter about the serious issues involving Fr. B. (*Barral*) and nothing has come. I sent you a letter dealing with Spanish matters ten days ago, requiring a prompt reply and nothing has come. Are you away? Are you laid up? What is going on? If by this evening I have heard nothing from you, I am sending you a telegram.

Wholly yours in C.J.

J.C.

**Article 938**

L 18820809

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 9, 1882

Dear Father,

I am heart-broken on hearing that you are laid up. Let me know straightaway what is the matter and how you are feeling. If you need a change of air come to France straightaway, Marseilles, Arles, Issoudun..., wherever you wish. But you must get better. We pray for Mr. Vuillaume. He is a loss to the Rome house.

Here is a letter from Fr. Barral. What are we to do with him? Where can we put him? Fathers Piperon, Guyot and Morisseau are of the view that he should be advised to go to a Trappist monastery, believing that if in active ministry he would once more collapse. Your suggestions. I am embarrassed!

I wrote to Fr. Piperon asking him to let me know if there were any scholastics able enough to go to Rome. Those ending their Novitiate this year haven't yet done their Rhetoric, and will do so at Gerra. We are sending to Gerra, or more likely to Tilburg, the two senior classes at the Petite Oeuvre (*Little Work*), Issoudun. We are only keeping the beginner classes at Issoudun. Fr. Piperon is not anxious to send scholastics to Rome because he finds that those who come from there are neither pious or studious, are lacking in religious training, and very much self-sufficient, demanding, very independent-minded and critical in outlook. Judge for yourself and write to him. I think that he could send you on one or two. That's my view. There is no doubt you need someone (*on the staff*). I can only think of Fr. Bontemps or Fr. Couppé. Fr. Bontemps is involved with our Annals and we have nobody to replace him. It is, then, impossible to let you have him. It would be easier to let you have Fr. Couppé, but would he go? It would appear that Fr. Maillard would not be acceptable to you, but nevertheless I would freely make him available if he could look after your affairs. When you are here you can more easily deal with this matter. As regards the purchase of St. John of God you should send on your acquisition form to your cousin since you will be one of the purchasers, unless you are going immediately to Barcelona to arrange the purchase and sign the documents.

My powers as Superior General only extend to one year, I believe. This has to be kept in mind, therefore. And what about the book on Our Lady of the Sacred Heart: at what stage is it? It urgently needs approval. Time is going by.

I can only send you 2,000 francs today (*about 6,190 euros*). There are 1,400 francs which I shall forward to you during the month. In this amount there are 1,000 francs for the 500 masses. The letter from your dear charges greatly pleased me. Thank them on my behalf. I think the same as yourself about the Rome house. It's a blessing to have it at our disposal. You can send on to Gerra those novices you mention. Yes! If you could keep all your scholastics and do for them what you do for the others you would be providing a wonderful contribution.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier.

**Article 939**

L 18820813

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 13, 1882

Dear Father,

Our letters crossed. I await your reply to my last one. (*The reply is not in Jouët's file.*)

1. The Fathers on the Council, it would appear, do not want to keep Fr. Barral. What is to be done now?

*Fr. Barral and the scholastics were on holiday in Subiaco. They were called back to Rome, Barral ordered to Tilburg to make a retreat, leaving Rome on July 18 this year, 1882, accompanied by the two young priests, Klotz and Fernand Hartzler.*

2. Fr. Lanctin would appear to turn down Holland where he would continue in charge of the Petite Oeuvre (*Little Work*). Our plan was to send the three senior classes and only keep the two junior ones at Issoudun, something dictated to us by the circumstances. Fr. Lanctin gives separation from his family as the reason for his refusal, saying that he is needed by his mother and sister to support and comfort them. What is to be done faced with disobedience like this which has no rational basis? (*Yet Lanctin went on to become the second General of the Society succeeding Chevalier!*) We are considering keeping at Issoudun Fr. Tréand as Director of the Petite Oeuvre.

*Lanctin had second thoughts and went to Tilburg, Tréand taking charge of the junior students at Issoudun.*

3. Fr. Lannuzel is coming back to France; he wrote to me from Aden. He tells me that he will be in Rome with you by the 15th of August, and to write to him letting him know if he can come to Issoudun. Yes, most welcomingly. What do you think of these plans and proposals? From the 28th of this month until September 2 I shall be at Bourges on retreat, and then from September 10 to the 24th I shall, if it is possible, be in Vichy. I am forwarding his (*Lannuzel's*) letter (*not extant in the Lannuzel file*).
4. And yourself, when are you coming to Issoudun? Will you be here for our feast on September 8? Could you undertake to give three sermons for the preparatory Triduum?

*The triduum was in fact preached by Fr. Morel, former editor of the Berry Weekly religious paper, at this time a parish priest. On the evening of the feast day Archbishop Marchal's brother, the Vicar General of Bourges, preached.*

5. When can you go to Barcelona? They could do with your presence there to supervise the take over (*of the new house*). The deed of sale will be signed from here in eight days. Oh look after yourself, dear Father, and get away from Rome quickly if it helps.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 940**

L 18820815

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 15, 1882

Dear Father,

Fr. Piperon wrote to me this morning to say that in keeping with my wishes he is readily disposed to make Fr. Couppé and two or three scholastics available to you. I immediately replied asking him to send them on to you straightaway so that you would still be in Rome on their arrival. Having settled them in and brought Fr. Couppé up to date with things so that he can replace you, you can then leave for Barcelona to preside over the opening (*of the new house*). Let me know when you are leaving Rome. Give some time to the book on Our Lady of the Sacred Heart.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 941**

L 18820827

*To Father Victor Jouët, MSC, Rome.*

*A letter from Fr. Chappel.*

*Chevalier, before he writes a short letter of his own to Jouët, encloses Chappel's letter, the latter on his way back from France to Watertown, accompanied by Fr. Fernand Hartzler, leaving Le Havre September 7, 1882.*

Issoudun, August 27, 1882

*Chappel's letter to Chevalier:*

Dear Father,

The preparations for the long journey we are undertaking for the glory of the Sacred Heart are now over. Courage, thank God, does not appear to be lacking. The heart holds steady in the presence of the final farewells being made tomorrow, Wednesday. I have a few quiet moments and take advantage of them to greet, at least from the heart, the absent brothers and, especially Father, your venerable self and your holy assistants who prepare with fervour for the holy battles of the Sacred Heart.

I wanted, as you are aware, to return to America for quite some time, and what you may have, perhaps, forgotten, and I want you to recall, is that I am going back to what is mine. It was you yourself who said this in your clear and positive words: To you one offers the whole of America; it is vast enough to please you. I accepted your gift. America is dear to me, having become my second fatherland. I offer it the remainder of my poor life. It is true that my endeavours will be of little value, but I go there just the same, and it will mean appreciating the work of my dear collaborators and sharing their happiness in the rich harvest they will be reaping. Like another Moses on the mountain, Reverend Father, with your dear community, do not stop praying for the combatants in those faraway plains; pray, particularly, for your poor travellers.

Fr. Hartzler arrived last night, and seems pleased to be with me setting out for America, and from there, later, Oceania. The same carriage brought us Fr. Lannuzel who is delighted with the welcome and acts of kindness he was favoured with in your community, and he pleased everyone here and at the Sacred Heart with the worthwhile information he had for us about the Oceania mission. Our young men, already so keen on giving themselves to undertakings for the glory of the Sacred Heart, will have the same delight as ourselves in hearing these accounts which are so interesting for us.

Their apostolic hearts should experience an increase of intensity for those far off missions. May the Sacred Heart of Jesus maintain them in this ardent spirit! The fields will not be found wanting due to their pious endeavours.

Would you be kind enough, Fr., to convey to the dear brothers my best wishes, kindest regards, and appreciation of their piety and zeal as they prepare for the apostolate, and for yourself my respectful and warm good wishes in SSCJ.

Chappel, MDSC.

*Chevalier to Jouët.*

Fr. Lannuzel, the dear man, is here at Issoudun. He seems to me to be in excellent shape. He will be a valuable help on our mission. He is very well disposed to do anything we ask him. I shall speak to you later about this. You might send Fr. Carrière to Fr. Piperon in Tilburg. It would be convenient. It's Fr. Couppé who will be going to Rome with three scholastics.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

And what about the book on Our Lady of the Sacred Heart?... (!!!)

**Article 942**

L 18820903

*To Father Victor Jouët, MSC, Rome.*

Issoudun, September 3, 1882

Dear Father,

Fr. Deidier is here in Issoudun. He leaves for England tomorrow. Fr. Chappel has left for America with Fr. Hartzler. Fr. Lannuzel is with Fr. Lavialle in Vichy. I shall send you a telegram either from Bourges or Vierzon letting you know when to expect your socius so that you can give him his orders before you leave. You can go to Marseilles and from there to Barcelona after you have rested. The deed of purchase remains to be carried out... one of the sellers is at the waters (*spa*).

I firmly believe that you will get there in time to bring this issue (*of the purchase*) to a conclusion. Preside over the take-over, etc. And what about the book on Our Lady of the Sacred Heart? (!!!!)

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

*Fr. René-Marie Lannuzel, a diocesan priest, left the Nouvelle, New, France colony at Port Breton and went to New Britain, the first priest to be active there before his return. The letter above refers to his arrival for the first time in Issoudun, August 26, 1882.*

**Article 943**

L 18820906

*To Father Victor Jouët, MSC, Rome.*

Issoudun, September 6, 1882

Dear Father,

In keeping with your request I am forwarding the 1,400 francs (*about 4,330 euros*), which are for the third term and your masses. Try now to make yourselves self-sufficient and find in the Association's funds financial support for your house. And what about the Our Lady of the Sacred Heart book? (!!!!)

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 944**

L 18820919

*To Father Victor Jouët, MSC, Rome.*

Issoudun, September 19, 1882

Dear Father,

I am back in Issoudun. I think it would be good if you came to see us before you go to Barcelona. We need to discuss the house (*Barcelona*) and deal together with a number of issues. We are considering giving up the Arles house and have Fr. Bontemps here at Issoudun where I have nobody now to preach since Fr. Lanctin left. What is your view about this? What is the Bishop of Aix going to say?

Fr. Thomas of Lyons does not live out in any way whatsoever the religious life, being independent, unsubmitive, stubborn, easy going, etc. He doesn't want to be responsible in any way for the day school. Without advising me beforehand he wrote to the Bishop of Angoulême asking to be accepted in his diocese. The Bishop replied today informing me that he doesn't need priests. Should he (*Thomas of Lyons*) be sent away? This is an issue to be considered. But what will happen to the day school? We need, then, to see each other.

Until very soon, cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 945**

L 18820924

*To Countess Bonneval, Marie du Quesne.*

Issoudun, September 24, 1882

Dear Countess,

I gather that Mr. Gérard is away (*Solicitor in Issoudun*). Here's what I think:

This taking out of credit would cost us a great deal; moreover we would remain permanently responsible vis a vis the backers of the funds. If it was Mr. Gérard who wished to anticipate his payment, the problem would not exist (*would go away*), but it is not like that. All things considered, I believe that it's best to wait for the expiry date.

I am sorry to hear that your dear little Aliette is very exhausted. I am not at all surprised because on seeing her, Friday, at the door, I thought she was suffering a lot. I shared my concern with Dr. Masson when I met him at your house, and also with Madame Bonneval, and they both didn't seem to pay any attention to my view. To be frank with you, I was very surprised by their unconcern. I am praying continuously for the dear little angel (*she was only a year old*), as I pray that Our Lady of the Sacred Heart will soon restore her to health.

I am, Madame Countess, with deepest good wishes, your humble and obedient servant.

J. Chevalier, MSC.

**Article 946**

L 18820624A

*To Countess du Quesne.*

Issoudun, September 24, 1882

Dear Countess,

I thank you most gratefully for your letter. I should like to meet you for a few moments to discuss this important issue! If you would kindly arrange it so, I could see you tomorrow evening.

Please receive, Countess, my respectful good wishes.

J. Chevalier, MSC.

NB: Fr. Guyot is going to Holland where he will give a retreat to the novices who are looked after by Fr. Piperon. He leaves tomorrow at 11.25am. If you have any things to send, he will be happy to take them. He will call on you tomorrow for them.

**Article 947**

L 18821004

*To Father Victor Jouët, Paris.*

Issoudun, October 4, 1882

Dear Father,

Dear Father Lannuzel arrived here this morning with his travelling companion. He will leave Issoudun this evening and arrive at your hotel at 11.45pm. Tomorrow morning, then, you will meet and have a chat with him. He is willing to go to Holland to the Novitiate with you and his companion, if you think it opportune. (*The Novitiate had moved from Gerra to Tilburg on August 21 this year, 1882.*) To make it possible for you to have more time in Paris, I shall not be sending off the youngsters from the Petite Oeuvre until Friday morning. You will be at the station, then, to meet them at 2pm Friday. It has been mentioned to me that the Director of Catholic Missions or of the Propagation of the Faith can obtain for missionaries a voucher for free passage on French or English steamships. Could you look into this. Fr. Lannuzel tells me that he must take back with him to Fr. Bucas (*a Breton priest in Cooktown*) two senior seminarians who are, he says, Fr. Bucas' nephews; he wants them and will pay the expenses of their journey. Take note of that. Fr. Lannuzel tells me, however, that he hasn't a penny for his trip nor for that of his companion. It is imperative that I give him 3,000 francs (*about 9,290 euros*). It makes a significant hole in one's purse. Fortunately Mr. Bouguin from Nantes has sent on 2,100 francs. You could have taken the treasury to Tilburg if Mr. Maurice had been in Paris.

*Chevalier here refers to the Issoudun basilica's treasury taken to England by Fr. Durin in 1876, and then brought back by Fr. Jouët.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 948**

L 18821008

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, October 8, 1882

Your Grace,

Not having had a letter from Mother Felicity about the house of the Daughters of our Lady of the Sacred Heart, I make bold to ask Your Grace if she is not happier than I am? The proposal made to Madame Pirinoli (*Mother Felicity*) to rent her house for three, six or nine years, by way of an annual allowance of 2,000 francs equivalent of an interest between 40 and 43,000 francs for this building, and altogether to her advantage. To sell at the present time would be disastrous. As long as this issue is not settled, it is quite impossible for us to undertake anything serious. Consequently, I presume to ask Your Grace who was involved as an intermediary in this business, to be kind enough to bring the matter to a satisfactory conclusion.

I am with deep respect Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, Priest of SC.

**Article 949**

L 18821015

*To Father Victor Jouët, MSC, Gerra.*

Issoudun, October 15, 1882

Dear Fr. Jouët,

Fr. Marie hasn't yet completed the purchase of St. John of God. I think it would be very helpful if you were to go to Spain:

1. to conclude or get on with this business which is taking too long to round off;
2. to examine closely the state of our Association in Spain, how it is functioning, etc., the resources to be expected from it, etc.
3. to consider what Fr. Marie has in mind for the Petite Oeuvre..., to set it up modelled on ours, following our prospectus, not taking in youngsters other than in accordance with our programme, and with the intention of being missionary priests of the Sacred Heart, etc.
4. Following your retreat you will return by way of Issoudun and from there you will go on to Barcelona.

My regards to everybody.

Cheerio, wholly yours, Fr., in C.J.

J. Chevalier, MSC.

**Article 950**

L 18821016

*To Father Victor Jouët, MSC, The Netherlands.*

Issoudun, October 16, 1882

Dear Father,

I received your letter today. Many thanks. Fr. Lannuzel is still in Paris, Hotel du bon La Fontaine. He is in no hurry, this worthy man!

*The previous day, October 15, Lannuzel wrote to Chevalier telling him that he was leaving for Brindisi on his way back to Oceania; he had a rapid change of mind about going to the Novitiate when Chevalier's largesse came his way!*

I have had nothing yet from Barcelona. I shall keep you informed. The St. Paul printing press would appear to be the most suitable. Tell Fr. Piperon that we accept those called to vows.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 951**

L 18821019

*To Father Victor Jouët, MSC, Tilburg, The Netherlands.*

*Jouët had gone to Tilburg for the setting-up of the novitiate and the transfer of the Issoudun Petite Oeuvre.*

Issoudun, October 19, 1882

Dear Father,

I am sending you on Fr. Lannuzel's letter. I have just written to him. The Spanish issues are boiling up and your presence is needed there. Come to Issoudun as soon as you can, and we shall discuss things. Mother Felicity has brought up again the financial issues with regard to her houses; she wants to know what our intentions are. I already made them known to her, but here they are again:

I made the proposal to her about renting all her Issoudun property over 3, 6, 9 years at 4,000 francs per annum. On this sum I would pay interest at 4,500 francs which we still owe to her, and I gave assurances to pay 2,000 francs per annum with respect to the interest on the 40,000 francs which she paid for the purchase of the houses.

This arrangement is certainly the most advantageous for her because these houses on being put up for sale at the present time with the Sacred Heart (*church*) closed would lose a quarter or a third of their value. I already made this offer to her through Fr. Batard but she rejected it. The Archbishop of Bourges, to whom she has written, cannot understand why she refused this offer. Try to see her, then; it would perhaps be better to see before meeting her Superior who can come to a decision. Consequently, if she really wants to sell, and in order to avoid a scandal, this is, most likely, what I could put to her, if it is to your way of thinking also.

All the houses cost 85 or 80,000 francs. On this amount she owes us about 45,000 francs. I could, perhaps, buy them from her for 85,000 francs. I would forego the 45,000 francs due; she would have her 40,000 francs.

1. If she wishes to accept this sum, I would agree to pay 85,000 francs provided she herself meets the expenses of the legal arrangements and registration. She would sell through agreement to hand.



2. Besides, she will agree to payment over 10 years, and I would give her 4,000 francs per annum during those ten years.
3. I agree to pay her interest at 5% on the amount I owe her.
4. This sum of 45,000 francs would comprise the houses' furniture which in part belongs to her.

Try and get her to come round to this arrangement through the involvement of her Superior (sic). It is a requisite that you bring back with you her acceptance written by herself with respect to one or the other of these proposals. It will be a miracle if you succeed; nevertheless every effort must be made to get an agreement. Let us pray.

Cheerio, Fr.  
The St. Paul library has made fresh concessions.  
Wholly yours in C.J.

J. Chevalier.

Here is Mother Felicity's address:  
Madame F. de Briançon  
Veuve Pirinoli  
55 rue Lourmel  
55 Grenelle  
Paris  
Chez les Dames du Calvaire.

**Article 952**

To Mr. Antony Piquet, Issoudun.

L 18821020

Issoudun, October 20, 1882

No greeting

I offer our humble regards to Mr. Piquet asking him to give, in my name, to Mr. Carcaud (*name uncertain*) four thousand francs (*about 12,390 euros*) which I acknowledge as still being due to him. In keeping with our arrangements, I shall pay no more than two per cent interest on this sum up to the time of reimbursement which I postpone for three months. Mr. Carcaud himself will meet the rest of the interest.

J. Chevalier, Parish Priest.

*Monetary Stamp.*

Received from Mr. Antony Piquet the four thousand francs, the request for which is given above.

Issoudun, October 20, 1882  
Carcaud.

**Article 953**

To Fr. Victor Jouët, MSC, Barcelona.

L 18821027

Issoudun, October 27, 1882

Dear Father,

I got your kind letter. Thank you.

Yes, do everything you can to bring this matter of the purchase of St. John of God to a conclusion. Nothing to report from here. Fr. Lavialle has at last arrived. Fr. Lannuzel has passed through Rome once again.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 954**

To Father Victor Jouët, MSC, Barcelona.

L 18821108

Issoudun, November 8, 1882

Dear Father,

Hurry up with the finalizing of this business (*the purchase of St. John of God*).

You do very, very, well by not allowing yourself to be tricked, making the contract absolutely correct (*legally*).

I am forwarding to you a very confidential letter from Fr. Piperon. You will gather from it that your presence in Rome is urgently required. Make every effort to train religious for us ahead of anything else. Judging by this letter it is most urgent that you get back to Rome in the quickest way possible.

Fr. Morisseau forwarded yesterday 1,000 francs (*about 3,090 euros*) as mass stipends to Fr. Couppé. We haven't a franc in the till! Cut down on your expenses in Rome, and do not allow yourself purchases except when you are certain you have the money to pay for them. You must, on your arrival in Rome, send us on your exact statements so that we can know exactly what has been paid out and paid in. The expense sheet must be frightening!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 955**

L 18821111

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, November 11, 1882

Your Grace,

I am pleased to send Your Grace the conclusions of the Fabric (*upkeep of church*) Committee. I believe myself that it is the wisest course to undertake while waiting for more favourable times.

Your Grace, I am about to make available a new selection of pictures dealing with the devotions we promote. I am pleased to present the first batch of them to you with appreciation.

I am most respectfully Your Grace's humble, obedient servant and son in J.C.

J. Chevalier, MSC.

An extract from the register of deliberations dealing with the fabric of Saint Cyr Church, Issoudun, Sunday October 1, 1882.

The Committee for the Upkeep of the Fabric at the Church of Saint Cyr, Issoudun, came together in ordinary session at the presbytery, comprising Viscount Bonneval, President, Chevalier, Archpriest, the elder Deséglise, Constantin Chatonillàr, Désiré Buissard, Alfred Borget, Antony Piquet, Treasurer, Petit, Secretary, Gérard, member. Absent: The Mayor of Issoudun and Mr. Guignard.

The President brought to the Council's attention the verdict of the Issoudun Municipal Council, August 13, 1882, about the Bordes and Avail Chapels.

According to what was agreed, "Part of the Bordes chapel threatened with ruin should be demolished as well as anything in the buildings of a religious nature. The clock would be moved to the school house and the walls rebuilt in order to secure the foundation and make it ready for the installation of a fire hose.

"As for the Avail Church it was agreed that its demolition should begin immediately, and as for any furniture in the two chapels, they should be sold to bidders to meet part of the expenses involved."

The Council, having taken note of the conclusions reached here, and having discussed and referred to previous conclusions, March 7, April 24, 1881, January 11, March 9, 1882, protested once again against the outrageous pretentiousness of the Issoudun municipality, and maintains its rights with respect to the property and fabric of the Bordes chapel and the rights it enjoys over the Avail church, as well as its ownership rights over all the furnishings adorning these chapels and relating to the exercise of Catholic worship, expressly reserving to itself the right to vindication of its rights in time and place, taking the decision to forward an extract of its present deliberations to the Archbishop of Bourges for insertion in the dossier dealing with these two chapels and, if required, to be shared with the Prefect of the Indre.

Extract in conformity  
Secretary, Petit.

**Article 956**

L 18821113

To Father Victor Jouët, MSC, Barcelona.

Issoudun, November 13, 1882

Dear Father,

How are things getting on in Spain? Is the contract finally signed? Fr. Morisseau has forwarded today another thousand francs to Fr. Couppé for 500 additional masses. I take out from my own account 1,000 francs (*roughly 3,000 euros*) for you which I am sending on to Fr. Couppé this evening since he says he is (*financially*) embarrassed. My friend, I am trying to do the impossible to help you (*financially*). We have nothing but debts at the moment. Over the past two years the intake no longer suffices. I had to pay 5,000 francs of borrowed money for the organs and 4,000 francs for my subscription to St. Cyr which had become due; 7,000 francs for Melanesia (*the mission*) which I provided from our house (*Issoudun*). I must put together all this again, and I have nothing left in the coffers. Keep down your expenses and do not act out of keeping with your financial intake.

Cheerio, Father; my regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 957**

L 18821117

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 17, 1882

Dear Father,

1. I am pleased to gather that the deed is signed at last, and that everything went well. Thank God! And yourself also! Nobody more than I appreciates your contribution and your devotedness which is beyond all praise. Yes, a couple of more days in Barcelona would have been very worthwhile! You can write and direct matters while being in Rome.

I wrote a second letter to you in Barcelona to tell you that Fr. Morisseau had sent on another 500 masses to Fr Couppé, and 1,000 francs in stipends, and I, myself, a thousand francs which I borrowed because Fr. Couppé said that he was very embarrassed with regard to meeting payments.

2. Yes, indeed, Fr. Couppé would have acted a hundred times better by bringing matters to your notice, or by writing instead to myself rather than conveying his views to others who haven't the right to know in the first place. This makes people feel ill at ease, become prejudicial and becomes the occasion for misunderstandings. I hope that the worthy Fr. Couppé will in future be more prudent.

3. What you foresaw has come to pass. Fr. Piperon has written to say that he needs Brother Julien, that it is impossible for him to do without him, and is keeping him on as a teacher. This worthy Father, who has brought the *Petite Oeuvre (Little Work)* to Tilburg, cannot see beyond his own house. He is beginning to think that the *Petite Oeuvre* is too much to have there, and the Novitiate on its own is enough for him to be getting on with, which is what he has written to me. But it is too late now. But just the same I had foreseen this.

4. Mother Felicity sent your letter to her secretary in Turin. He replied that she should sell rather than rent, and that the sale price should be 95,000 francs instead of 85,000, and that from the 50,000 which she stands to receive, I should give her 30,000 francs on the day the deed is signed, and the remaining 20,000 francs within two years. Otherwise, he says, all the houses must be put up for public auction. These conditions are unacceptable. What can be done to avoid a scandal? Your views on this.

5. If you want 10,000 pictures with inscriptions and prayers in Italian, 3,000 of St. Joseph, 3,000 of the Sacred Heart and 4,000 of Our Lady of the Sacred Heart with Italian coats of arms, you must send on to me translations of the prayers at the back, as well as the sentences and words at the front with Rome replacing Issoudun.

Cheerio, Father.  
Again, many thanks.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: There are twenty sentences of each kind and all different. If while waiting for them you would care to have 1,000 of each kind in our French pictures, I shall send them on to you.

**Article 958**

D 18821120

*To Countess du Quesne.*

I acknowledge receiving from Countess du Quesne the sum of 3,000 francs which represents interest on the 60,000 francs owed by her following the purchase of the Saint Gérard property.

Issoudun, November 20, 1882

J. Chevalier

Parish Priest of Issoudun

*Postal stamp: 10c*

**Article 959**

L 18821205

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, December 5, 1882

Dear Father,

1. Many thanks for your kind letter. That of His Eminence Cardinal Simeoni is wonderful. Yes. Write an article for the January Annals on our mission. You will stir up interest. Come to an understanding with Fr. Bontemps, but do not put it off too long.

2. I send you in confidence a letter from Fr. Couppé. You get the thrust of his thinking; he is motivated by the best intentions. It will, I hope, be helpful to you.

3. Should I send on to you the book on Our Lady of the Sacred Heart? There's not much time left. Try and have it copied straightaway so that it can be submitted for approval. I shall send it on to you straightaway.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 960**

L 18821205A

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, December 5, 1882

Your Grace,

I am very appreciative of Your Grace's kindness in being so willing to ordain our sub-deacon. We shall take him to Bourges for the examination on the day arranged by the examiners.

Madame Pirinoli has replied to me through her business adviser in Turin, stating her Issoudun house will be sold not at 85 or 88,000 francs, but at 95,000 (*about 294,280 euros*), presuming to think that it is now worth more when the contrary is the case. I managed to get the address of her business adviser. I intend to get in direct contact with him, and I hope we can reach an agreement. While awaiting the outcome of this issue, which could be long drawn out, on the feast of the Immaculate Conception, the 28th anniversary of our foundation, we shall take up matters again with this little community, though more seriously than before, and this renewed beginning will likewise be on December 8. It is one year, at this very time, since Your Grace kindly presented this project to the Holy Father, Leo XIII, and received from him appreciative support.

A young Irish girl, a cousin of one of our members, is coming to Issoudun to become a Daughter of Our Lady of the Sacred Heart. Two other postulants are about to enter. While waiting until we have an outsider as mistress of novices (and it would be best if she didn't come until the problem involving the house was resolved) I shall engage myself as best I can with the religious formation of these women. When Mother Felicity left I asked Miss Sabourain from Issoudun, who lives with her mother, to look after the little community. I wished to find out through her involvement what this young woman might achieve, who, otherwise, is intelligent and virtuous. She is in no way suitable at the present time to be head of a congregation. Apart from her youth and her lack of experience, she is full of herself and sometimes lacks prudence. A serious experience of novitiate is a prerequisite for her.

Given the freedom graciously permitted by Your Grace in replacing Mlle. Sabourain, I accordingly appointed Madame Hartzler who has been living in the house for two years. She is a widow, aged 45, mother to two of our young confrères. She is very good, pious, prudent, balanced, I believe that she will be a good choice. I shall keep Your Grace informed about this work now getting under way and in which you are interested, and which I would like you to bless.

I am, with deepest respect, Your Grace's humble and obedient servant in C.J.

J. Chevalier, Priest (*Père*).

*Marie-Louise Hartzler, née Mestman, born August 27, 1817, at Wissembourg, Alsace, married Victor Hartzler on February 9, 1858, who died young, leaving two sons, Fernand and Léopold, who became MSCs. Chevalier wisely chose their mother as Superior of the Daughters of Our Lady of the Sacred Heart, flourishing under her direction, particularly so after 1884 when many sisters began to go to the missions. During the years of the French state's hostility to all religions, the sisters took refuge in Belgium, and it was there, at Thuin, having been the recipient of many letters from Jules Chevalier before his death, that Mother Marie-Louise Hartzler died on February 22, 1908, one of Chevalier's most choice and successful appointments.*

**Article 961**

L 18821224

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 24, 1882

Dear Father,

What means your silence? Are you away? I asked you to interest yourself with the book on Our Lady of the Sacred Heart and let me know if I should send in on to you. Silence! You wanted to write an article with reference to the Cardinal Prefect of Propaganda's letter to our confrères, and silence!

As regards our confrères, today I had a long letter from Fr. Navarre sent from New Britain. It is marvellously interesting. He received a wonderful reception from the King of Tolitoro (*this last is an unfamiliar word*) and his natives, everybody being most friendly. The Lord be praised!

Cheerio, Father.

Wholly yours, and regards in C.J. to everyone.

J. Chevalier, MSC.

## 1883

**Article 962**

L 18830106

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 6, 1883

Dear Father,

I am sending you the Annals' issue with the complete article on the missions. (*Annals, January 1883, p.12-19*) Get in touch with Fr. Bontemps and write a serious article for next month's issue on this important mission, adding Cardinal Simeoni's letter. The standard of the Sacred Heart mentioned in Fr. Navarre's letter will also be included.

*Annals, February 1883, p.51-56; the banner of the Sacred Heart had been made by the Sisters of Charity and blessed by Leo XIII.*

I received just now a telegram from Fr. Lannuzel informing me of his arrival at Cooktown, telling me that he is about to leave and meet up with our confrères, bringing livestock, food, etc. God be praised. He asked for 4,000 francs (*about 12,385 euros*). I sent it on to him. When he left (*Europe - see above*) I gave him 3,200 francs.

Cheerio, my friend. Oremus pro invicem.  
Wholly yours and a good feast day in C.J.

J. Chevalier, MSC.

**Article 963**

L 18830127

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 27, 1883

Dear Father,

1. What's happening to you? Your letters are more and more infrequent! How are things getting on in your house, with your young men, your activities and yourself? You wrote me a hurried few words a month ago promising me a long letter, and I got nothing. What means this silence? I am worried. Fr. Marie tells me that he also wrote a number of letters, and there was no reply. (*Marie would write to Jouët three weeks later, February 20, 1883: "We get less news from you than we do from our confrères in New Guinea..."*)

Fr. Piperon is also complaining about your cutting yourself off. Are you laid up?

2. Fr. Marie tells me that two priests have asked to join the Society. One is a diocesan, about whom he gives very good recommendations, the other a member of an order; I am sending his (*the latter's*) letter on to you. He has my support.

*This second priest, Jean-Marie Caër, was a Claretian.*

As our Novitiate is in Holland, should we insist that postulants from the South of France, Spain, Italy, should go to Tilburg without having repercussions on the Society? I think not. Prudence necessarily makes it incumbent on us to start another Novitiate, either at your house in Rome or in Barcelona, since we have nothing in France any longer. If it is your view also, ask for permission through an indult of the Sacred Congregation, which will certainly be granted to you.

*Chevalier, as is clear from the foregoing, had early on focused on a Spanish Novitiate, and would return to this idea again and again, even though its realization would continually be postponed.*

Meanwhile, would it be better to have the indult for Rome or for Barcelona, or both together? This last would be best because of the circumstances in which we find ourselves. Undoubtedly things would not be perfect in either Novitiate but, nevertheless, we would do our best and the situation would improve in time. In Rome you would be in charge and supported by Fr. Couppé; at Barcelona we would confide the task either to Fr. Miniot or Fr. Marie... What do you think of all this?

And what are your views about this piece of land which Fr. Marie would like to buy for 50,000 francs (*about 154,880 euros*), with Fr. de Sans as guarantor? One gathers that there is a rent of 150 francs to be paid and it will be more! (*Fr. Marie wrote to Jouët on February 20 1883 referring to his previous request for Jouët's authorization: "Unfortunately it will be no help to us since the purchase of the ground does... will not mean anything to us. The proprietors are going to sell it one of these days. We shall see."*) Fr. Marie would be inclined to pay more (*than 50,000 francs*). I would not be so inclined as this price seems exorbitant to me.

4. The latest issue of Nouvelle France (*January*) openly blames Fr. Durin and is very sharp with him. It is unfortunate that this pathetic magazine which is very hostile to us adopts this attitude... Then it brings itself to speak in an unbalanced way in support of Cardinal Simeoni. There is an unbecoming deceptive game going on here. The December issue is no less repelling and untrue (*see p.67, first paragraph*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 964**

*To Father Victor Jouët, MSC, Rome.*

L 18830131

Issoudun, January 31, 1883

Dear Father,

1. Your article arrived too late and will go into the next issue. It is very interesting.
2. The behaviour of the Nouvelle France editors is unbecoming... They do not hold back from inventing things, or absurd contradictory statements, or indeed from lying. In the December issue they both, for the purposes of their argument, blame and praise Fr. Lannuzel at one and the same time, attributing to themselves rights over New Britain which they disavow in the January issue. This Mr. Vergue plays an outrageous part in all this. Yes, and unfortunately, it is Fr. Marie who recommended and supported Fr. Denis. You are aware that they are compatriots and friends.

*Marie supported J.M. Denis in a number of MSC involvements, beginning with Denis' sojourn in England where he was in touch with the Duke of Norfolk when the Duke was interested in an MSC foundation. See here Twohig, Late But Not Too Late, and then with the abortive Nouvelle France adventure.*

They distort the facts and lie when they say that our confrères didn't want to embark in Manila for New Britain so that they could go to Port Breton. They couldn't because the ship was impounded, and the Consul and Archbishop advised them to travel by another route. All this is pathetic. I think it would be best to say nothing at all. I am about to write forthwith to the editor (*of Nouvelle France*) in Marseilles appealing to him to be careful, balanced and truthful.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 965**

*To the Editor of New France, Marseilles.*

B 18830131A

Issoudun, January 31, 1883

Dear Sir,

Your latest issue repeats the serious insinuations and attributions of lying to and about Fr. Durin and his confrères. I would never have expected this kind of onslaught given all the tact and careful handling we brought to this issue of the débâcle in the colony when we dealt with it in our Annals. The author of the article (on page 103) wishes at all costs to justify the Nouvelle France initiative and associate, for the most part, its failure with Fr. Durin. The charge is as unjust as it is outrageous. The editor in question knows very well the reasons for the disaster; he is, without any doubt, aware that Fr. Durin is wholly free of this charge. He blames him for not having remained on the Nouvelle Bretagne! But Fr. Durin was already on board with his other confrères awaiting only the signal for departure when the ship was placed under seal. What now? Fr. Durin, not wishing to take upon himself the responsibility for deciding, went to the Archbishop of Manila to hear his advice. Is not this as prudent as it is correct? Having consulted the Archbishop and those with him, the authorities were unanimous in advising him to leave the ship, which, following an extended process, would most likely be sold by its creditors, etc., and take another route to get to their mission, which is what they did when they got on a boat leaving for Singapore.

But you say that ..."the New Britain nevertheless left some days later for Port Breton!". In what circumstances, indeed? Could Fr. Durin foresee that the captain, against all sea-faring regulations, took off like an evading pirate under the cover of darkness and storms? When Fr. Durin's letters made known in Europe his impressions of the colony, its ruin was already a foregone conclusion. He is not then involved with the disaster in any way. The article's author seems to be unaware that Fr. Durin became seriously ill in Manila when with the Augustinian Fathers, and that he underwent a most serious operation which has lastingly damaged his health. Despite his frailty and the fever he was experiencing, he did not shirk from embarking for New Britain to take himself among the natives of New Ireland. It was the embargo placed upon the ship and the intervention of the Archbishop of Manila which led to his taking another route. Despite being seriously ill, from Manila he went to Singapore, and from there to Amboina, hoping to disembark in New Guinea from that side. The Dutch authorities (*in Amboina*) refusing to acknowledge his mission, he returned to Singapore exhausted and close to death, and there my other confrères (*with him*) and a Singapore doctor constrained him to return to Europe if he wasn't, almost certainly, to die. I have to hand Fr. Navarre's letter confirming this as the truth. And here, then, is your publication making free to say of Fr. Durin: Vade retro Satana!, treating him as a deserter, a man who flees from sacrifice, searches for his comforts, and then attributes ingratitude to him...

The kindness of Marquis de Rays was never overlooked by Fr. Durin. He (*Rays*) avows that he was fooled and exploited by characters who were not deserving of his confidence. Marquis de Rays, it is true, paid for my confrères' trip from Barcelona to Manila. Something I gratefully acknowledge.

But it's a bit much to assert as you do that the impounding of the New Britain, the poor administration and the colony's lack of success, for which they (*Durin and his companions*) were in no way responsible, made them terribly embarrassed, fatally compromised and totally damaged their mission, bringing upon them expenditure much more considerable than what had been paid to ship them to Manila. Nonetheless, I have made no complaints, or asked for any compensation. We have undergone all this patiently and acceptingly.

Where does it lead, the approach taken by your magazine? To nothing good. Let justice take its course, then, it will make us aware of each one's responsibilities. Why try to justify things which cannot be excused, attribute responsibility where there is no case for it, attempting to make people think there is something there when there really is nothing, giving rise for the time being to expectations which are wholly unreal.

*No signature.*

**Article 966**

*To the Editor of New France, Marseilles.*

B 18830131B

*Unsigned, undated*

Sir,

I am as much disappointed by your last letter as I was by the Nouvelle France article. The editor of the publication is free to presume that my confrères were reneging on their mission and deserting the honourable posting confided to them by the Holy See, betraying the colony's best interests, in part responsible for its failure and set backs, and holding back before the challenge by opting for their comfort and seeking an easier outcome, going on their own, etc. However, I deny these people the right to print and place in the public domain such like statements as they use without any foundation. At no time have we attached a word of blame in our Annals either against the Marquis de Rays or the members of his administration, for whom we have never ceased having a high regard. All the pleas, complaints, accusations forwarded to me from Australia, Manila, Singapore, Rome and from several Port Breton colonists have never been published and remain in the deepest silence. We have, therefore, good reason to be taken aback, following such discreet behaviour on our part, when you say "stop attacking us and we shall give over our attacks", and yet it is your magazine which has personally discredited our confrères. In place of incriminating before its readers the behaviour of Fathers Lannuzel and Denis, who had been so promoted by your publication, it would have been much more prudent on the part of your editors, and more helpful in the colony's interests, if you stayed silent, even in the supposition that there was some problem to be addressed.

You say that you would like to answer Fr. Navarre's letter in the forthcoming issue of Nouvelle France. Fr. Navarre in his letter presents the facts which he has seen for himself and which are known in Australia and all the archipelagos neighbouring Port Breton and New Britain. He reiterates what your magazine has mentioned, that there is no longer a colony in New France, that the Marquis of Rays was badly supported, his work made the responsibility of men little deserving of his trust, and badly run on the spot, its lack of success due to the negligence of those in charge and the colonists' insubordination... All this has been said and reiterated in your columns. You will not find in Fr. Navarre's account a word of blame against the Marquis de Rays and the dutiful staff who support him. On the contrary, he speaks highly of the splendid work associated with the colonizing... "which, well planned and executed at Port Breton, could," he says, "bring about a great deal of good". He speaks highly of the rich vegetation in these countries, their fertile soil, the beauty of the location and the healthy climate. Opening your columns to critics, you make the situation worse, and unhelpful for the good name of the colony. It would be more prudent had you mentioned Fr. Navarre's letter, selecting those passages which could give confidence to those associated with the place by pointing out to them that the islands provide great resources towards colonization, more especially at the present time when the missionaries find themselves there, since their presence among the natives can only facilitate this work of renewal which will take on a new lease of life after the release of the Marquis de Rays, etc. We are charged with being separatists! Can this be possible (*credible*)?

As soon as the Holy See granted to us the two Vicariates of Melanesia and Micronesia, the colony's paper made reference to the dedication of the new diocesan priests and organized, separately from us, the work (*devotion*) to Our Lady of New France, drawing on the charity of the faithful for the sake of the mission, appealing for everything needed for worship, money, gifts, etc., etc. Was not this a side-lining of us, or abrogating, without previous understanding, the right which truthfully only belonged to the spiritual authority designated by the Holy Fathers?

*The letter abruptly ends here with no signature.*

**Article 967**

*To Father Charles Piperon, MSC, Tilburg.*

L 18830204

Issoudun, February 4, 1883

Dear Father,

1. I haven't got the pictures yet which you told me about!...
2. The publication of your Annals will provide a new thrust for your work.
3. As for Lent, last year's experience was not successful. Have carried out in your house in this matter what Fr. Beer does in his place and is also done in the Major Seminary. Follow the custom of the diocese where you are, giving consideration to the weak health of your young men, and the thin, very thin, you look after. To be healthy is a prerequisite.



4. Yes, Fr. Compain wrote to me; he seems to have a vocation. He was a teacher at Chezal-Benoît at one time. You may admit him, and also the others who have come forward. There is also a curate from the Petit Auverné, Lower Loire, who wants to enter the Novitiate. The recommendations sought from the Bishop of Nantes are good; this priest will be writing to you.
5. I am forwarding the new proofs for the February Annals. Your title for the Annals (*Dutch*) is very good, and also your prospectus.
6. I am returning your excellent work on the vows.

*Manual of a Sacred Heart Religious, printed by A. Gaignault, Issoudun, 1884. Chevalier's introduction was dated August 15. Piperon's name does not appear as author, and nor does Chevalier mention him as the author.*

Have it copied one hundred times, if you wish, and I will meet the expense, or, if you think it more worthwhile, have it printed. Take advantage of judicious and disinterested criticism. Challenge those who are drawn towards a lack of mortification, the pursuit of ease and indiscipline, etc. Your work is all the more worthwhile because it is a résumé of orthodox theology on the issues dealt with, and of the authors who wrote on these matters. I look upon this work not only as something very helpful, but also as greatly needed, since it is time we had a discipline seriously adhered to and a religious life rightly understood, something which has been lacking in us up to now and could create a sombre quality for our dear and well loved Society.

*Chevalier is, presumably, referring to Fr. Captier's 1876 recourse to Rome against Chevalier in a Memorandum challenging MSC religious life as presided over and endorsed by Chevalier, but a couple of days later withdrawn by Captier in another Memorandum. See the correspondence from Chevalier, 1876, on this sensitive issue.*

You are right about completing and presenting beforehand all you have written about: (a) the vows in general; (b) the worthwhile purpose of the three religious vows; (c) the excellent means of perfection they provide, etc; the duties with respect to Superiors.

Complete your quotations, even those you take from our Constitutions; provide in Latin below all the texts you quote, and those of St. Thomas, etc. Hurry up with this work. The sooner it appears the more worthwhile it will be for yourself and our other houses. Would it be possible for you to come here and preach during the last two weeks of Lent? You would greatly please people who would be delighted to meet you again.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, SMC.

**Article 968**  
*To Father L. Compain, Boulogne-sur-Mer.*

L 18830204A

Boulogne-sur-Mer, February 4, 1883

Our Lady of the Sacred Heart pray for us!

Reverend Father,

I wrote to Fr. Captier in Issoudun. I knew him in Chezal-Benoît where he was my teacher and supervisor. It was not Fr. Captier who replied to me, but Fr. Chevalier. (What has come over Fr. Captier, since he does not bring himself to reply to someone whom he virtually called a friend?) Here is his (*Chevalier's*) letter which I have copied:

*Compain wanted Captier to know that he was interested in being a missionary in Oceania, much taken by letters written by Navarre and Cramaille. Chevalier replied to him because Captier had left the Society in 1878, and Compain then wrote to Fr. Piperon.*

"We shall receive you very willingly in our Society as a religious of the Sacred Heart, and we would be happy to send you to our beautiful Oceania mission as soon as you become a priest and the good Lord calls you to ministry of this kind. Our Novitiate since the expulsions has been moved to Tilburg under the direction of Fr. Piperon. It's there you would go straightaway if you had made up your mind. You must get testimonial letters from the Bishop of Arras, the parish priest of your parish, or your confessor. You will make a year's Novitiate and then make your theological studies at Tilburg, or in our Rome Scholasticate, advancing progressively towards orders."

Following on from this letter I (*Compain*) decided to write to you (*Piperon*). I am thankful for your little book and the information you were kind enough to give me. According to the letter I had from Fr. Chevalier, I was far from addressing all the formalities. If you will pardon me, I should like to address some more questions to you.

He must only bring his linen: is this shirts, towels, table linen, napkins? He must be self-sufficient, and pay a fee, but what fee is this?

He must get his baptismal certificate, and the Catholic marriage certificate of his parents. I have that which already sufficed for tonsure and minor orders. Is it enough? I have not lived elsewhere other than in the Archdiocese of Bourges where I was born, and in the Arras diocese. What does a testimonial letter mean? Isn't it necessary to have a dismissorial letter from the Archbishop of Bourges? You inform me that there must be serious reasons for entering the Society of the Sacred Heart. Here are my reasons; I let you be the judge.

I am 35 years of age. After the minor seminary, which I spent at Saint-Gauthier (*Indre*), it was my intention to become a missionary, that is to say spend my life in bringing the word of God to the pagans. During the war of 70-71, I was with an ambulance as a nurse. I then entered the Bourges major seminary. I was overcome at the end of 1871 by great tiredness of the eyes, brought on by over-work, and forced to interrupt my studies. I was successively supervisor at Saint-Gauthier and Chezal-Benoît. I left the latter because I foresaw that it would be closed. I got a post as a private tutor and I settled down. I am about to end this year the education of a young man I have been teaching. The eye strain has merely left me with some migraines. I am about to look for information on the Paris Foreign Missionaries. When looking up the Catholic missions I noted that Fr. Navarre and Fr. Cramaille, whom I know very well, are looking for helpers to preach the word of God to 15 million pagans who make up their flock. I wrote to Fr. Captier and it was Fr. Chevalier who replied. I am prepared to sacrifice my knowledge of the sciences, as you call it, for the salvation of the heathen; there you have the thrust of my approach, and it's that alone. As well, I was altogether quite amazed when reading your letter that it didn't come directly from Tilburg but from Issoudun.

At the Foreign Missionaries (*of Paris*) one is trained for the missions only and not for preaching to Europeans. Their Novitiate is made while preparing themselves, that is to say while studying theology, and I do not think that when millions of the faithless need missionaries, one should leave those candidates living the lives of Carthusians or contemplatives. I beg your pardon, Father, for expressing myself so forcefully; I present myself such as I am, and it is zeal for the salvation of souls which dictates my words.

Over eight years I have devoted myself to the Catholic missions, eight years during which those intrepid apostles have had my support, sharing my prayers with them, and beseeching the Lord to allow me to follow in their steps one day. I finished my theological studies in my special subject. Now my health is restored. How long would it take me before I set out for Oceania since this is the only reason that I ask to be accepted? If I have got in touch with your Congregation rather than with another missionary Society, it is because elsewhere there are apostles (*missionaries*) whereas in your present mission there are as yet only two missionaries. These then are my reasons: it is for you to decide if I am called by God to carry His word to Oceania.

With respectful good wishes and hoping to become an Oceania missionary.

L. Compain - Tutor.

108 rue de la Paix  
Boulogne-sur-Mer  
Pas de Calais

I forgot to mention my lifestyle. I say the Rosary every day. Also I go to Mass each day, meditate, and visit the Blessed Sacrament in the evening. I have nothing to distract me and no pleasure-seeking. I like a walk with my pupil over some hours on Sunday, Tuesday, Thursday. I am compelled to be excessively patient because my pupil is particularly myopic.(!)

**Article 969**

*To Father Victor Jouët, MSC, Rome.*

L 18830212

Issoudun, February 12, 1883

Dear Father,

Nothing surprises me coming from the Colony's administrators (*the management of the magazine La Nouvelle France, Marseilles*). Following their disloyal article against Fr. Durin and the war they are waging with us to which they turn a deaf ear, I can well believe they are likely to get up to a lot of things. Their aim is to oust us smoothly from the mission and install others in our place. Not being able to catch us in their booby-trap, making us willing victims of their intrigues, they are now battering down the hatches in every possible way. Very soon, you will see, they shall declare open war on us. You are doing very well in facing up to them. Challenge this set up; it is serpentine and dangerous. If, calamitously, other priests are brought in, everything will collapse. There must be common action and direction. I am, then, in complete agreement with you.

Look after yourself, my friend. Come and stay for a month or two in France to recuperate. It is, I am persuaded, the better remedy; do not hesitate. Fr. Guyot could go and replace you, after Easter, if necessary. Yes, a Novitiate in Rome would be a good thing. That good and saintly Spanish religious priest, (*Fr. Caër*) whose letter I sent on to you, has asked to go to the Novitiate. What do you think? Would you like to have him in Rome?

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 970**

L 18830218

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 18, 1883

Dear Father,

1. I am forwarding to you an engraving in which you can read that the Bétharam Fathers are taking to themselves the title of Missionaries of the Sacred Heart. Those of Toulouse are doing likewise.

*The priests of the Sacred Heart, Bétharam, Pyrennés, were founded in 1832 by Michel Garicots (1797-1863,) being ecclesiastically approved in 1877. The Toulouse Congregation mentioned by Chevalier, known as Priests of the Sacred Heart of Calvary, was founded in Bayonne by Bishop Arras who became Archbishop of Toulouse in 1830.*

Since this title is our patrimony, what Rome has approved for us, could you not so arrange it that ourselves alone would have the sole right to this title? The Toulouse Fathers were founded with the title of Priest Adorers of the Sacred Heart, or, otherwise, The Calvary Fathers. Those of Bétharam were founded under the title Priests of the Sacred Heart. Why then should the title of Missionaries of the Sacred Heart be usurped? All this would undeniably create confusion. Protest about this.

2. The individual who has contributed 50,000 francs (*about 156,250 euros*) for England (*English undertakings*) and 40,000 francs (*about 125,000 euros*) for Barcelona, offers another 40,000 francs for Vichy, where he would like to see us established one day in order to help those who come to the baths and, especially, those priests who come there to take the waters. At this very moment an excellent opportunity has presented itself (*at Vichy*) in every respect both as to situation and good value. I went to see the house which is up for sale. It is perfectly sited near a large building, having 25 living rooms and a garden in front, and to the rear facing two boulevards. It can be purchased for 45,000 francs and it is easily worth 80,000. It is Fr. Guyot who would purchase it in his name. The Bishop of Moulins has granted permission. In expectation of better circumstances, it could be rented out. What do you think?

3. You are making an appeal for organs. Isn't this somewhat premature? Don't you fear that this could militate against your main preoccupation? You have a house to look after and the debt to the Pope must be met, if indeed there aren't others!

4. If you could forward your accounts letting us know what your financial position is at the Rome house, I shall be grateful. Are you again in debt? To whom, how much? Are all your debts paid? Is all work completed in your church and your house? Are there still things to be done? What are they? See to it that all your accounts are well set out and in order.

*The foregoing financial queries, not usually answered, increased this year, 1883, so much so that Fr. Louis Couppé was often in Rome helping, sometimes replacing Jouët. See below also.*

Cheerio, my friend; let me know about your health.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 971**

L 18830227

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 27, 1883

Dear Father,

I am more than surprised by your prolonged silence!... If you haven't the time to send me a reply, ask Fr. Couppé to do so in your place. The Daniel box is still at the station (*railway*). I am not prepared to accept it before I have had your reply.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 972**

L 18830301

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 1, 1883

Dear Father,

I received another letter from Fr. Navarre yesterday; it is very interesting. I am forwarding it to you, but be good enough to return it to me immediately when you have read it. Fr. Lannuzel also wrote to me, from Cooktown. He was about to embark for New Britain on a vessel which he rented for 4,000 francs (*about 12,500 euros*) in order to take with him a collection of animals which he had been given. Do you know that he asked me to send him on by telegram the 4,000 francs to hire the ship? It should have arrived by now. Let us hope so.

I am sending on to you by post today my work on Our Lady of the Sacred Heart. I am having it sent in three folders so that the post cannot charge. Everything in the one parcel would be too much. You can return the work in the one parcel so that they (*the volumes*) don't go astray in the offices. Try and have it looked at straightaway. I shall pay the examiner (*reader*)

what it costs. You will carry out all the corrections and changes called for. Get it approved; that is essential. See to it that this assessment begins straightaway. Let me know by return of post if you received these copies. Their arrival is very important.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 973**

L 18830303

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, March 3, 1883

Your Grace,

I hasten to thank Your Grace for the letter which you did me the honour of writing to me about Madame Pirinoli. (*She had written to the Archbishop on March 1.*) Is this good woman finally satisfied? Earlier I offered to rent all her property at a very satisfactory price and she replied saying that she wants to sell. I accepted her wish. Despite the closure of our church and the current depreciation of our houses, I really wanted to pay the price asked: 88,000 francs, inclusive of the small amount of furnishings, half of which belong to us (*the MSCs*). In keeping with her wishes I gave her 12,200 up front, the rest payable in 6 years at 5% interest, but she wanted me to undertake half the cost of registration (*carriage of sale*). I replied that having in mind the high price, I wanted her to be responsible for the registration. She wrote to me that she wished to come to an arrangement. I agreed and endorsed the previous offers, that is to say 4,200 or 4,300 francs, which is the interest on the capital.

Meanwhile, Madame Pirinoli does not want to rent any longer, but rather sell a part of the building which, obviously, is too small for a mother house that should have a separate area for a Novitiate, classrooms for teaching the young girls, and rooms for those women who come on pilgrimage. The present terms of the sale are much more demanding than those of the general sale. I shall have over three months to pay out 20,000 francs, whereas for the other side of the arrangement I need only give 12,216 francs and the remainder in 6 years. However, what does she have to say for herself about the two houses? How much space is available? What furniture is Madame Pirinoli keeping for herself? She needs to provide answers. While we bought for 20,000 francs what she offered, and which we would like to enlarge, Madame Pirinoli, mistress of the situation, imposes exorbitant conditions on us which we shall be constrained to accept. We must challenge, hold out, against the Italian character.(!) Then to whom will we rent the rest of the property? This is a serious issue! I should much prefer a return to a complete purchase according to the conditions laid down in my earlier letter here enclosed, taking on as my responsibility half the expenses of the sale. I call upon Your Grace to witness this. Madame Pirinoli owes us 45,784 francs on the 88,000 cost of the sale. Paying her out 12,216 francs would leave 30,000 francs payable in 6 years. Yet in the present situation this, for which we undertake responsibility, becomes a heavy burden.

Will priests' property be always respected? Do we not have to fear confiscation more or less in the near future? I shall carry out, Your Grace, whatever you decide. It seems to me that Mother Felicity, who left the community on her own initiative when she had promised not to, has bequeathed to us through her fault the abnormal situation in which we find ourselves, and it behoves her, therefore, to be very conciliatory, particularly so if one considers that the furniture at the Sacred Heart square house, following the closure of our chapel, has lost a third of its value, such wise that what she bought for 88,000 francs could not be sold today for more than 60 or 65,000 francs. Besides, this house, since Madame Pirinoli became its owner, has never had any repairs done to it. The roof and the interior need to be renovated. The good woman gave no thought to anything such as this. Accordingly, then, if Your Grace could come by some concessions in the acquisition of this house, at least a remission of half the legal expenses Mother Felicity is demanding, I shall be very much obliged to you, for this expense from our own side will still be about 3,500 francs.

If Madame Pirinoli, by selling me for 20,000 francs the two houses to which she refers, wishes to leave me an entitlement to all the rest of her property, relative to the interest of 45,784 francs owed to us by her, with a written promise to sell to us in 6 or 4 years at the sale price, I shall fully agree, and we shall immediately bring the matter to an end, thanks to the welcome intervention of Your Grace. This would be the best outcome, as well as being, also, the most equitable. Would you be kind enough to put forward this proposal (*to her*)? We shall see what Mother Felicity has to say. If she refuses, we shall return to a complete purchase. What a number of apologies I have to make to you, Your Grace, as well as expressions of gratitude!

We have renovated our antique organs in rubber piping, and they are quite lovely as well as very powerful. They are about to be installed in our parish church and we intend to have a solemn inauguration ceremony on Quasimodo Sunday. If Fr. Marchal (*Auguste, the Archbishop's brother*) could come to preside over the ceremony or, if unable to, another Vicar General comes, we shall be greatly pleased. We have chosen the first Sunday in April because Mr. de Bonneval, President of the Fabric Committee, is due to be in Issoudun that day. But if this date does not suit the Vicar General we shall choose whatever date he cares to suggest to us.

I am respectfully, Your Grace's most humble obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 974**

L 18830304

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, March 4, 1883

Your Grace,

I am pleased to send you the enclosed letter. It comes from Madame Pirinoli's former business agent. This good lady chose him for arbitration concerning the issues which engage us. Having done as she liked, and being on the point of breaking off, here's the reply she makes to my final proposal.

Besides, this good man seems to be demoralised, apprehensive about scandal.

Notice, Your Grace, that I am offering Madame Pirinoli the price of the property which she is looking for, that is to say 4,400 francs at 5% interest on the 88,000-franc value of her houses. There remains to deduct 2,300 francs, being the interest on the sum she owes us. She will have 2,100 francs paid to her per annum. What more could she wish for? I believe that she is no longer in her right mind.

With my respectful good wishes, Your Grace, in C.J.

J. Chevalier, MSC.

**Article 975**

L 18830304A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 4, 1883

Dear Father,

I am still waiting for your replies to all my recent letters. I sent you two letters from Fr. Lannuzel. You will note what is to be done. Fr. Piperon has written to you about getting dispensations for him. Get working on this. You should have received the work on Our Lady of the Sacred Heart. What about your health; how are you getting on? Take care of yourself and come and spend some time in France.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 976**

L 18830312

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 12, 1883

Dear Father,

Your kind letters which I have received provide me with some of the answers I was looking for; you can send me on the others as soon as you can. Fr. Couppé's letter makes me worry both about your health because of the excessive demands made on you by your work, and also about the precarious circumstances of your house. My friend, why are you trying to do more than you should; damaging your health by excessive work and late nights... (?) I cannot approve of this, despite your best motives and worthy intentions. Your health, as far as we are concerned, is more important than anything else; leave aside whatever you cannot do in a balanced way, and never undertake anything beyond your strength. I have said this to you before and I repeat it. To act otherwise is to place yourself in opposition to the will of God. Try and get help from some supportive laity or some worthy priests who, if necessary, you can remunerate. But, please, take it easy. If you were to become seriously ill or suffer from over-exhaustion, what would become of our Rome undertaking? It would fold up or go into decline, be plagued by disaster. You must, then, take on less, or be helped and become relaxed.

Why, dear Father, could you not hold over the studies of one or two scholastics who could, effectively, become your helpers? Then the next year you could replace them with two more. In this way they would be a support to you, and it would also be a way for them to relax a little. In the main I think that these young men work too hard, damage their health, and return to us broken down in health. It appears that the state of health with your last three Doctors (*philosophy, theology*) was dreadful, requiring even now dispensations and special care. Fr. Ramot wrote to me quite recently telling me that Fr. Hartzler's health has been at a low ebb for quite some time and he is not likely to be restored to full health. My friend, if the studies are leading to this kind of result, the situation must be remedied at all costs. I draw your attention to this serious issue. As for financial matters, it disturbs me as well because it concerns and exhausts you.

Were it not for the Vichy purchase, where I had to pay a supplement, and going without the 7,000 francs (*about 21,870 euros*) which I sent to Fr. Ramot to avoid embarrassment for him, and the take-over of the Daughters of Our Lady of the Sacred Heart (which is just about to take place), and the 20,000 francs which Mother Felicity wants made available, and I don't know where to get it, I could, otherwise, have given you financial help, but it is impossible just now. I am so sorry for you because I know your resources are running short. And I share your worries! What can be done, Fr? While waiting, do not add to your expenses, I beg you, try even to cut them down if at all possible.

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

I read with great interest a lovely letter written to me by Mr. de Belcastel about your house; our Annals will publish it. The Universe last Friday carried a lovely article on the Rome Our Lady of the Sacred Heart! May the Lord be praised!...

**Article 977**

L 18830313

To Father Victor Jouët, MSC, Rome.

Issoudun, March 13, 1883

Dear Father,

Yesterday I forgot to mention good Brother Fora who, it would appear, is quite ill. If you think it would be helpful, you would do him no harm, perhaps, by sending him to our confrères in Barcelona; I think it would help to restore his health. Fr. Marie would be very pleased to have him. This would be a judicious course of action. Consider it, let me know... Have you been able to present my work to the examiner? How I wish I could help you... I am so sorry for you. Relax, take care of yourself...

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Ricardo Villanova Fora, born at Port Mahon, Minorca, October 25, 1859, went to Chezal-Benoît in September 1872 and the Novitiate five years later, 1877. Professed on February 15, 1878, later that year he went to Jouët's Rome scholasticate. He became a deacon on May 19, 1883, and having gone to Barcelona, see Chevalier's letter above, he was ordained there to the priesthood on December 22, 1883. He died at Issoudun less than four years later, February 23, 1887.*

**Article 987**

L 18830324

To Father Victor Jouët, MSC, Rome.

Issoudun, March 24, 1883

Dear Father,

I wish a happy Easter to you and all your colleagues. I am still waiting for a reply to my letters. Let me know if I can no longer depend on letters from you! Fr. Lannuzel has written two letters to me from Cooktown in which he informs me that he received my telegram authorizing him to draw 4,000 francs (*about 12,500 euros*) from my account, and within a few days he would be leaving to meet up with our confrères. I sent his letters on to you (*see above, Chevalier letter for March 4*). Today he (*Lannuzel*) wrote me another letter, sent much later, in which he tells me that he hasn't received anything yet... This is strange... I sent the 4,000 francs which the Paris discount bank made out for me in the name of a Sydney bank which sent on that amount of money to Fr. Lannuzel on January 30. The Sydney bank advised the bank in Paris about this transaction on the 5th of this month. I have a copy of the letter to hand. What are we to think of all this? Could Fr. Lannuzel be a swindler? I cannot believe it!!! I have written to Fr. Lannuzel expressing my astonishment.

What about your health? How are you getting on? And Brother Fora, how is he? Are you thinking of sending him to Barcelona? Fr. Marie wants to know if he can give the religious habit to two lay brothers who have been with him for three months and with whom, he says, he is quite pleased. He complains a great deal about Fr. Miniot who, he says, does nothing for him and is wrecking himself more and more. Fr. Piperon writes to say that he has a lot of laid up people at the moment who are a cause of concern to him. Is the book on Our Lady of the Sacred Heart yet in the examiner's hands? I beg you to get moving on this matter. I am sending you 500 francs (*about 1,560 euros*).

Cheerio, my friend. We are in good health.

Wholly yours in C.J.

J. Chevalier, MSC.

*Miniot was now 53 and had been in Spain helping Deidier since the previous March, 1882. After Marie's death, April 26 this year, 1883, he was responsible for the Barcelona house, Superior from July 1884 until the end of August 1886.*

**Article 979**

L 18830329

To Father Victor Jouët, MSC, Rome.

Issoudun, March 29, 1883

Dear Father,

I have been given 1,500 francs for the Oceania mission. With the expectation that some of our young men will be missionaries one day in these lands, I am sending it on to you. I cannot deter this sum of money from achieving its aim. In addition, I supplement it with 500 francs from some offerings made on your behalf, and the rest from my burse. My friend, as I have told you and now repeat, it is impossible to provide you with the money necessary for the upkeep of your youngsters. Do not count on this any more. The resources are not there. This is no longer a joke; we cannot even meet all our responsibilities. We still owe 5,000 francs to the mason for the outside of the house, 4,000 francs to Mr. Lachet, the solicitor, who gave that amount (*on loan*) to us, 4,000 francs to Mr. Piquet, and 1,000 francs to the contractor for the Saint Cyr Church, etc. It is impossible to pay these sums.

It is pointless to talk all the time about your young men's three-month term. Being thrown out and ruined, it's the particular houses such as yours, and as is customary in other Congregations, who should come to the help of the mother house. If you cannot meet your expenses, try at least to lower your costs... Do not take in young people unless you can support them from the resources of your house and what accrues from your work. Once more I repeat, do not incur debts to be paid in the future and hurry up paying those you have contracted. According to our Constitutions, "local Superiors should twice a year provide an exact account of their expenses and their income to the General Bursar" (p.83). Well then, my friend, in spite of my pleas, you always fail to abide by this regulation. I appeal to you that you send on a detailed presentation of your (*financial*) situation so that I can see for myself how things are with you. This is imperative.

I wrote some harsh letters to the administration of Nouvelle France in Marseilles. I do not know this Canon Verguierat at all. In any case, it is a bad set up. The Port Breton affair is more of a money issue than anything else. Thank you for sending on Cardinal Simeoni's letter. I am saddened by the serious nature of Brother Fora's illness. Fr. Marie has sent no money to me; instead, he is always looking for money. I fear that he might be responsible for an unfortunate financial state of affairs in Spain. Ask him for whatever he owes you.

The Book, Our Lady of the Sacred Heart

I wish to thank you for engaging yourself with it. What the Master of the Sacred Palace thinks of it up to now pleases me. See him as often as you can, provide him with those explanations which he might be looking for and make the corrections which he thinks are needed. His approval would be very helpful to us as well as the letter which Bishop Mermillod might like to write. Nothing would be better if the work were to be printed in Rome under your care, you yourself correcting the proofs. As I have the original copy with me, if you could let me have a second proof copy I shall be very much obliged to you. I shall return it immediately to you. It would be an advantage if you reshaped certain sentences and anything which in your opinion needs attention, for example the style, etc. Make the work interesting to read. As for the format (*shape*), a small quarto size would, perhaps, be appropriate. Arrange things such-wise that the publication comes out attracting attention; this is particularly important for a book's success. The work with you will come to 500 pages, possibly. At 1,500 copies, how many would the printer be looking for? You should let him know. The second part, which will be the historical section, could make up a second volume of 200 to 300 pages. I could have it printed by St. Paul, Paris (*printing firm*) and have it bound with the volume being printed in Rome. The St. Paul printing firm could bind the whole work, print the cover also and have rights to the work.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 980**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18830329A

Issoudun, March 29, 1883

Dear Father,

In reply to your letter:

1. Yes, it is our representation of the Sacred Heart, the large picture, which will comprise the third example. If your editor can let us have them at 2 francs, 50, (*about 7.75 euros*) a hundred, with printed text, we shall accept.
2. Fr. Lanctin wrote to me but he didn't let me know everything in his mind. In any case I am sending on the letter to you with the reply which I request you to read.
3. I am delighted to hear that your sick are improving. You can hand over Brother Peeters to Mother Mélanie's care.
4. You may certainly have your theologians tonsured if you are satisfied with them.
5. As for Messrs. Perriot, uncle and nephew, do whatever you think best. I leave it to you to be the judge.
6. As the printing costs are less dear, have your work printed as it will be very useful to the Society, 200 copies or 300.
7. I am sending you 100 francs (*about 312 euros, 50*) to pay for the printing of your work on the vows.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

It seems that Brother Fora is very ill in Rome. The unfortunate Rome house; how harmful it is to the health...

**Article 981**  
*To Father Victor Jouët, MSC, Rome.*

L 18830414

Issoudun, April 14, 1883

Dear Father,

I thank you for your good wishes, those of Fr. Couppé, all our good scholastics, the boys of the Petite Oeuvre (*Little Work*) and our dear, kind, lay brothers. I read their letters with keen interest as well as the report on the scholastics. Thanks, a thousand times, to everybody. *Chevalier is responding to the good wishes of all on the occasion of his feast day, St. Jules.*

Yes, give the Master of the Sacred Palace (*at that moment Agostino Bausa, OP*) time to correct the work, after which you can immediately set about printing it. I hope that everything will quickly go ahead. If for the second part of the work you could have the Italian letters of thanksgiving copied and translated, it would be very helpful.

*It was carried out; see the 1884 publication, p.450; 453, 456-468; 477.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 982**

L 18830422

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 22, 1883

Dear Father,

1. I sent on to Fr. Piperon the three authorizations which he was looking for.
2. Yes, indeed, you may put forward for holy orders all those whose names you send to me.
3. I am pleased that dear little Brother Fora is getting a little better; let us hope so!
4. You do well to clarify the Bétharam issue. (*This refers to that Society's use of the name 'Missionaries of the Sacred Heart'; see above Chevalier's concerned letter to Jouët, February 18, 1883, for the immediate context to this April 22 letter.*) The Toulouse missionaries also give themselves the title of Missionaries of the Sacred Heart. The Bétharams give themselves, I believe, the name 'Priests of the Sacred Heart'. As for the rest, when having recourse to the archives of the Congregation of Bishops and Regulars, you will certainly find there all the information you need.
5. Father Marie has gone to rest at Arenys in Brother Fora's countryside, staying with Sister Théodore. This good sister wrote to me today telling me that Fr. Marie had once more coughed up blood, that his time is limited, and she doesn't think he can return to Barcelona... What is to be done?
6. I am forwarding you a copy of Fr. Navarre's last letter.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 983**

L 18830426

*To Countess du Quesne.*

Issoudun, April 26, 1883

Countess,

I wish to thank you for being so kind. I accept the proposal; your advice seems very good to me. I am sad to inform you of Fr. Marie's death. He died at 3 o'clock this morning, following a bout of blood-vomiting. I commend him to your fervent prayers.

Please accept, Countess, my most respectful good wishes in C.J.

J. Chevalier, MSC.

*Fr. Jean-Charles Marie Thorey, 1836-1883, died, see letter immediately above, at Arenys de Mar, April 26, 1883, being at the time Superior of the Barcelona house.*

**Article 984**

L 18830429

*To Father Victor Jouët, MSC, Rome.*

Issoudun, April 29, 1883

Dear Father,



I am sending you, confidentially, a letter from dear little Brother Védère. You will see for yourself that his complaint may not be without foundation, and whether there might not be reason to provide a satisfactory answer. If he carries out (*performs*) twice, or as good as, his religious exercises, you might, perhaps, exempt him from some of them; see what you can do. According to him, our young men haven't enough time to prepare their lectures, giving rise to an emphasis on work which can damage their health.

*Védère went on to be ordained in December 1883 and died in Rome on August 28, 1924.*

Do not have them taking up time in activities which have nothing to do with their studies by way of keeping them occupied. Do it in such a way that they will not know that I sent this letter to you; destroy it after you have read it.(!) You will take note of what I wrote to him and then have it destroyed.

How unfortunate the death of dear Fr. Marie. The unfortunate Barcelona house – what is to become of it? I am sending Brother Derichemont there, asked for by the people (*priests*) there, rather than Brother Verjus whom they didn't want at all. What are your views about this house?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 985**

L 18830508

*To Countess du Quesne.*

Issoudun, May 8, 1883

Dear Countess,

I do not know how to thank you enough for your kindness in forwarding me the 1,500 francs (*about 4,680 euros*) which Mr. de Saint-Gérand sent to you. They arrived safely.

Please accept, Countess, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 986**

L 18830508A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 8, 1883

Dear Father,

I read with pleasure your kind letter. Yes, Fr. Marie's death creates a problem for us. Fr. Guyot's view is to replace him (*Marie*) with Fr. Ramot and to put Fr. Durin in Ramot's place. It's not my view. Fr. Piperon would like to see us leaving Arles, and Fr. Bontemps could, once he has made final vows, go to Barcelona, that is to say within some months, and we could continue as things are in the meantime. But what is the Archbishop of Aix going to say and who, most importantly, will take over the editing of our Annals? This last query is of the utmost importance.

The document for the possession of Mother Felicity's house has at last been signed. It was Fr. Tréand whom I sent to carry out the acquisition. This property, with furniture, was sold for 70,000 francs (*about 218,750 euros*), registration expenses included. There remains for us to find another 8,000 francs (*roughly 25,000 euros*) on the sale. How can we benefit from it? May the good Lord take pity on us! If you could now send good vocations to these dear sisters, you would greatly help them. I am greatly engaged with this. The Oceania missions are already looking for some!... They are only 8 (*sisters*) at present.

The reports you gave me on many of our scholastics annoy me. I can see that there is among them a lack of formation in the religious life. What can be done with subjects like that? They are an embarrassment rather than being of use. Klotz, Carrière, Barral, Bizeuil, Thomas, etc., haven't a shadow of the religious spirit about them. One doesn't know what to do with subjects like these; being neither pious, mortified, devout, and, or, especially, obedient. This is calamitous. At Issoudun I have nobody to back me up, absolutely no-one. Besides I cannot do much more, and I feel that my strength is exhausted. I am doing the work of ten... I cannot keep going much longer. If only our scholastics were truly religious! The knowledge they come by in Rome inflates them, makes them self-sufficient, pretentious, dries up their spirits and takes from them whatever little piety they had... The environment in which they live is very harmful to them. Give some thought to all this. It is a serious issue. What worthwhile gain have we had from all the sacrifices? *Chevalier is no doubt thinking in particular of financial costs!*

And the book on Our Lady, has it been finally given approval? Hurry up with this issue. The first assistant to Fr. de Beer at Tilburg has written a long memorandum against the title of Our Lady of the Sacred Heart, the devotion, the older statues and pictures, even against our indulgences. Fr. Piperon is due to forward it to you. Once again, problems.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 787***To Father Victor Jouët, MSC, Rome.*

L 18830515

Issoudun, May 15, 1883

Dear Father,

Your work is so continuously demanding, then, that you cannot reply to letters sent to you! Being prompt with correspondence is a thing of absolute priority in a good administration. I am sending you on a letter from Mr. de Bourbon and from the Barcelona Consul's wife about our house and the incoming Superior! How are we going to deal with this challenging issue. I am also sending you on a letter from Fr. Ramot who has been given 25,000 francs (*about 78,120 euros*). If you could only get a like legacy! I wish it so, my friend.

Good Fr. Ramot has shared his views with me about our Rome scholastics and those who return with the degree of doctor, and his concern about the future of our Society faced with such like. These anxieties are shared by all the influential members of the Congregation who are aware of the situation. It's time to consider the issue and take a decision. When can you come here without its being too inconvenient for your house? It is absolutely imperative that you meet us and hear what we have to say. These are my thoughts about the issue, and it's with yourself alone I share them so that you can reflect on them and share with me your views for the general good. I would be persuaded to send to Rome only those priests about whom we would be quite assured and who offered all the necessary guarantees of being solid religious, sound in judgment and highly intelligent. To achieve this, we need to have a Scholasticate either at Tilburg or Barcelona. At Tilburg, there would have to be a teaching staff; in Barcelona the young men could, perhaps, attend the Major Seminary. In Rome there would be the Procurator's office, the Association's Directorate, a Petite Oeuvre for Italian youngsters, an Italian Brothers' Novitiate, as well as, by way of exception, some Society priests who would study to take degrees so that they could become professors.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 988***To Countess du Quesne.*

L 18830516

Issoudun, May 16, 1883

Dear Countess,

The Archbishop arrives this afternoon at 3.35. Would you be so kind as to go and meet him? I am enclosing Mr. de Bonneval's letter. Should one send him a telegram – or will silence indicate to him that nothing has changed about our confirmation (*schedule*)?

J. Chevalier, MSC.

**Article 989***To Father Victor Jouët, MSC, Rome.*

L 18830527

Issoudun, May 27, 1883

Dear Fr. Jouët,

1. What you have to tell me about Queensland does not surprise me. Following Father Lannuzel's letters I was expecting it. This good missionary had the same view as our confrères who stayed in Cooktown. They wrote me about these lands which they explored, saying "...that a house of our Society should be set up in these parts and would be very helpful for our Melanesian missions, either by supplying provisions or for communications, etc., etc.,"

I also, Fr., share completely the wise observations of His Eminence Cardinal Simeoni about the vicariate of Queensland being made over to our little Society. In principle this is what I consider best even in the interests of New Guinea, but for the time being it is necessary that we be given more time so that we can have sufficient numbers to take on this posting also. Since the Vicariates of Melanesia and Micronesia are provisionally one under the sole direction of Fr. Navarre, why could not the Apostolic Vicariate of Queensland also be provisionally added under the same direction while awaiting until we are in a position to fulfil the expectations which His Eminence has placed in our worthy mission? We have presently several Irish candidates, and we are hoping for more from our house in England and our house in America; with Irish missionaries of the Sacred Heart at Cooktown, where the colony is an Irish one, the solution would be found. Fr. Durin, whose health gets better by the day, is asking to return to the missions. He would gladly return to Cooktown with another of our confrères, Fr. Vatan, who would very much like to go, if His Eminence favourably considered it.

2. A Novitiate for New Guinea

I completely share your views. A special novitiate seems a prerequisite to me for those who are going to the missions. All the priests and brothers who truly shared this calling would go there. It would be the best way to attract recruits to meet our needs and train them well. If His Eminence the Cardinal Vicar, or Cardinal Simeoni, were to give a talk to this effect and looked upon this novitiate's beginning as incorporating the special features which you have in your house, then its success would be assured. Our Annals and yours, those of Holland, Fr. Deidier, Fr. Ramot and Barcelona, would publish this lecture,

and the impact would be marvellous. If at the same time His Eminence referred to the commitment of women for these missions in the Society of the Daughters of Our Lady of the Sacred Heart, that would be marvellous because Fr. Navarre in all his letters wants the Daughters of Our Lady of the Sacred Heart as indispensable helpers.

3. Fr. Caër. I share completely your view and that of Monsignors Mazotti and Boccafogli about this worthy priest. In reply he must be refused.

*Born March 10, 1835, Fr. Caër became a Benedictine of Our Lady of Lerins and entered the MSCs in 1884; he went to Quito on May 10, 1887, but left the Society that same year.*

4. The Congregation of Indulgences

Try to sort out this sad affair concerning Fr. Geene from Tilburg. Many bishops, priests and pious members of the laity lead themselves to believe that we haven't the right to use for public worship the older statues of Our Lady of the Sacred Heart, which were in use before Cardinal Patrizi's celebrated letter, and nor were they to be used, like the statues of the earlier model, for private worship. This current of thought, to be found in Belgium, Holland, England, Spain, etc., is very derogatory to us and makes us virtually appear as being opposed to the Holy See. Could you not make available a little memorandum setting out the facts, establishing our privileges and stating that the Issoudun statue was beyond reproach. If the Cardinal Vicar were to approve this, it would be published in our Annals and in the new book on Our Lady of the Sacred Heart, etc. And in this way we could release the Associates from the great burden which weighs on them.

5. The Book on Our Lady of the Sacred Heart

I am very appreciative of the Master of the Sacred Palace's kindness. Yes, I freely agree, very much so, that this work can be printed in Rome, in pages or in sections. I agree with number 7 format. The book carrying the number 7 format is entitled: Homilies by Father Vincenzo Stocchi. This format appeals to me more than that used for St. Joseph's life. It is the same as that for St. Vincent-de-Paul, edited by the Saint Paul Bookshop, Paris, which we have chosen.

I believe that for this first edition, it is enough to publish 1,000 copies only, that is to say at 75 francs for each section of 16 pages in a thousand copies. I do not think the completed work, in two parts, with indexes, will come to more than 7 or 800 pages, and 50 sheets at 75 francs would come to 3,700 francs, that is to say 3 francs 75 a copy. One should easily sell them at 5 or 6 francs for each one. The paper and the print seem quite acceptable to me.

I would not be in favour of publishing this work by instalment. The best thing would be to have it printed in its entirety straightforwardly, either by successive pages or chapters. When one section is printed, and the proofs looked at and carefully corrected, 1,000 copies can be made straightaway, and so things will go on to the end as there are not enough characters to print it all at once. When the complete work is printed, you will forward 1,000 copies of it to the Catholic bookshop, St. Paul, rue Casette 6 (*Paris*) who will bind it after printing out a de luxe cover and, effectively, become the publishers. This bookshop will take upon itself all the promotion and will give us, I should think, 0.50 centimes profit on each copy. Then we shall see about a second edition since this first edition will be soon sold out. You could see to it that there would be a foreword letter of approval from the Master of the Sacred Palace and a letter from a consultant Bishop of the Holy Office. The publishers would give publicity to this approval and we ourselves also. In this way we would have guaranteed success. The rewards from these first, second and third editions would accrue to your Rome work. You might also, indeed, bring out an Italian edition. Hurry up the printing of the work. Improve sloppy sentences, add, take out, give it style and shape; the decision rests with yourself. Make sure that the proofs are carefully corrected. Take responsibility for a detailed, analytical, general index. You could have it done by some one whom I shall pay. I shall send you on the money needed to pay the printer. The moment you send a proof to the Master of the Sacred Palace you will send one to me also so that I can be aware of the changes and corrections. You will then let me know what gift I might present to the Master of the Sacred Palace who has been so kind.

6. Tilburg.

It is likely that I shall go to Tilburg on Monday for a week. That is to say towards the 4th of June. If you have any messages let me have them. I shall be returning on the following Saturday.

7. The Daughters of Our Lady of the Sacred Heart are doing well. Vocations are beginning to come. Send us someone. The house is ours. Mother Felicity is entering the Poitiers Visitation Sisters.

8. Are you coming to France, and when will it be?

9. I am sending on to you a letter from Fr. Miniot; you will understand the situation at our Barcelona house. We shall maintain the status quo while waiting on there, as at Arles.

10. Scholastics

I believe that you would do well to clean out your house so that it can be associated with a very good religious spirit. Make a list of all those priests or otherwise who have the wrong attitude and are neither pious or observant. We shall place them elsewhere, in Tilburg or some other place. This approach will serve as a lesson. You will only keep those who in all respects

you would find fully satisfactory. We shall carry out the changes as soon as the holidays begin. We shall pick scholastics who have the requisite piety and religious spirit to replace those who are an embarrassment to your house. It is imperative.

Cheerio, Father; warmly thank on my behalf our good scholastics for their kind letters.

Cheerio, then. Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Navarre has written a long and very interesting letter to me. This mission, he says, offers the most exciting possibilities. He is looking for missionaries and sisters.

**Article 990**

L 18830531

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 31, 1883

Dear Father,

1. The work on Our Lady of the Sacred Heart should be already at the printers... Hurry up with the printing.
2. Fr. Bontemps, as you can see for yourself from his letter, says that he cannot take on the second part of the book on Our Lady of the Sacred Heart. Would you be so kind as to be responsible for it yourself and go through with it, getting from Fr. Bontemps all the materials and information which you need, and, as well, Brother Alexander? Time is running out. Bring up to date this second section and provide it with the wide scope and interest which it deserves...
3. Think about the idea raised by Fr. Bontemps; to me it seems a very good one. By his presence in Paris he would offer a hundred times more of a contribution to the Society and our undertakings. Besides, he would arrange for the setting up of a house for our Congregation in Paris, something that is needed.

We are giving consideration to the printing of our Annals in Paris at the Saint-Paul printers as we find Mr. Gagnault is taking advantage of us. We are going there to consider the conditions which are being offered to us. If, then, Fr. Bontemps was in residence in Paris, it would be very helpful. What do you think of all this? What advantage is there for us in keeping Arles? We shall never do a great deal of good there. The situation is never more favourable than at present to withdraw in a dignified way. We can make a valid case for the pointlessness of our presence there for one reason or another, the prolonged closure of the church paralysing all our efforts. The Bishop will appreciate this at the present moment whereas we might not have such plausible excuses...

4. Read Fr. Barral's letter and let me know what you think.
5. I leave on Monday for Tilburg. I shall stop over in Paris for a little while and have myself informed.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 991**

L 18830610

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 10, 1883

Dear Father,

1. I have arrived back from Tilburg. Things are not doing too badly. The Bishop has been very kind. This house has a future. Fr. Piperon is not able to cope with such diversity of works. It's too much for him. Meanwhile, we cannot do any better! We must accept it.
2. Fr. Miniot in Barcelona is upset about everything. He has discovered that the house has far, far too many debts and no revenues. The Bishop, who was due to take on a missionary, hasn't kept his promise, and so far he has heard nothing from him. The good man (*Miniot*) is very demoralised. He thinks this house is badly situated, costs too much, and that we should leave the place... This is absurd. What's to be done?
3. Why haven't you yet replied to my last letter? I beg you to answer my letters.
4. The St. Paul book shop which I visited when I passed through Paris (*to Tilburg*) has agreed to publish the Our Lady of the Sacred Heart book printed in Rome, and will share the expenses of publication and the profits. It would prefer if the first printing came to 2,000 copies, and this would put the price at 2 francs a copy, and they are certain that it will sell. Notify the printer. 2,000 copies at 120 francs for a 16-page section will come to 6,000 francs for us. The copy, which I saw, will be 3 francs and not 2 francs. I consider, therefore, that 1,500 copies will be enough. A copy from at outlay of 1,500 volumes would cost 3 francs 30, and the total expenditure would come to 5,000 francs. What is your view? The same publishers would take responsibility, if we so wished, for the printing and mailing, and, as well, the mailing of our Issoudun Annals, the acceptance of contributions, together with all the other work involved, and would allow us one franc on each copy (*of the*

*Annals*). Instead of a 24-page magazine, each copy would have 32 pages, while the format would be in 8 instead of 12. The price would remain at 2 francs. These arrangements seem very advantageous to me. What do you think about it? Let me have a reply immediately, and answer, also, without delay, the previous letter.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have to go to Vichy on the 17th of this month where I shall stay for 15 days.

**Article 992**

L 18830613

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 13, 1883

Dear Father,

1. I approve wholeheartedly the changes being introduced for the young scholastics. Only young men of piety and with a good attitude should be in Rome. If you have others with whom you are not satisfied, send them to the Novitiate
2. Everything His Eminence Cardinal Simeoni has to say about New Guinea, our missions, and the Cooktown Vicariate, has my complete approval.
3. Your idea about Fr. Deidier having a Novitiate is excellent. Send me on the formula on which I can make a request to Rome. I shall send it back to you straightaway. This Novitiate is needed and will succeed.
4. The sacrifice of this good sister is as wonderful as it is morale-boosting for us.
5. The Daughters of Our Lady of the Sacred Heart are already ten in number and well disposed; they are doing their Novitiate which finishes at Christmas for several of them. I would prefer it a hundred times over if Propaganda were to take responsibility for this undertaking rather than our Archbishop. On Friday copies of the Constitutions are due out. I shall send them on to you, and they mention expressly, designedly, the foreign missions, even among the pagans.
6. The reduction in price of 5% for Australia is advantageous... (*sic! stamps, travel*).
7. Yes, indeed, come to see me. I need to have a chat with you. Come before you go to Marseilles, or afterwards; it doesn't matter; do what you think best. On Sunday I leave for Vichy, c/o Mr. Ravault, Villa de Lilas, Boulevard Victoria where I shall stay for 14 days and return on Saturday the 30th.

I greatly share your problems; hurry up with the printing of the book on Our Lady of the Sacred Heart. It is urgent.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*While in Vichy a letter from Fr. Miniot in Barcelona was sent on to Chevalier, stating that the house had too many debts and no revenue. The bishop had reneged on his promise of financial support. Miniot, discouraged, wants to leave the place. For Chevalier this is absurd. What is to be done?*

**Article 993**

L 18830624

*To the MSC Father replacing Fr. Chevalier at Issoudun.*

Vichy, June 24, 1883

Dear Father,

Send him (*Miniot*) 1,000 francs (*about 3,120 euros*) if you can in two consignments, asking him to avoid getting into debt and give over all purposeless observations. See to it then that these letters, marked "personal", are not sent on to my address. It should not be too much of a problem to attend to this.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

Very Reverend Fr. Superior,

I implore you to come to our aid. I don't know where to begin. Here we are at the end of the month and I have no way of paying our suppliers, not to speak of the debts. I am appalled and I haven't the courage to say any more to you.

Your respectful and affectionate son in Corde Jesu.

J. Miniot, Miss.du.SC.

**Article 994**

L 18830702

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, July 2, 1883

Dear Father,

I am back in Issoudun since Saturday. I feel continually a little tired, especially because of being so preoccupied. Here's a letter which I am letting you have about our English house. You can judge for yourself if I am not forever on the Cross. Fr. Miniot for his part cannot keep himself from crying out loud about his miserable situation, and I must go to his help, and it's the same with Fr. Deidier. What is one to do? All these vexations are tearing me asunder and damaging my health. May the Lord take profit from it!

How are your sisters? Give them my regards. How is Brother Darbon? Will he be able to go to Barcelona? Have you some good vocations to tell us about? What are your travel arrangements?

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Go and see the Bishop of Aix and let him have the news (*about departure*) on the Arles issue.

**Article 995**

L 18830705

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, July 5, 1883

Your Grace,

Were it not that today is the eve of the first Friday of the month when I have a great many confessions, I would have gone to Bourges to see Your Grace. Here is the reason: The municipal Council has held back, faced with our observations, from placing on the church the following inscription: Liberty, Equality, Fraternity... Council Property. Its scrupulosity has vanished. Workers are already preparing the necessary scaffolding. The Municipal Council goes beyond its rights where a church is concerned. The law, so it seems to me, is definite about this issue. Besides, these words, Municipal Property, beg a debated question... This inscription could create a big problem for the future. Moreover, more than half our church is about to be renovated with expenses paid by the Church Fabric, the Council having refused to contribute anything.

We do not wish to do anything without your advice, Your Grace. What do you recommend? Some weeks ago I was privileged to meet the Prefect of the Indre. I drew to his notice our expulsion from the Sacred Heart and the closure of our chapel. I pointed out to him that our Institution was in its beginnings wholly diocesan, that the diocesan Ordo (*year book*) has always looked upon us as diocesan missionaries, that the March 29 decrees leave to communities a certain amount of time to elapse before breaking up, and that we are attached to the Archdiocese of Bourges for greater assurance; I furnished him with proof, proof which cannot be gainsaid. I also said to him, as well, that the Police Commissioner on November 5, 1880, did not want to consider anything and expelled us without listening to us. The Prefect in his reply said that he thought the decrees did not envisage us and advised me to make a report on all these matters to the Minister for Cult, and that he would support me... What does Your Grace think about this? Would he advise me to make this approach? Does he think it will be successful?

Please accept, Your Grace, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 996**

L 18830708

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, July 8, 1883

Your Grace,

I sincerely thank Your Grace for your kind reply to my letter. I shall remain relaxed about the re-opening of our chapel. The letter which I had the honour to write to Your Grace had scarcely left when an Issoudun painter set about writing the inscriptions on the façade of our church without informing me. On my way to confession of the children taught by the sisters, around 11pm I noticed that French Republic had already been written. I thought for a moment. The painter, so I said to myself, needs to have the written permission of the Mayor. I shall see about making certain of this, create concern for him, and go immediately to see an excellent bailiff and bring him with me for the encounter. I beckoned the painter to get down from his ladder. He did so. The presence of the civic officer (*the bailiff*) disturbed him. Who gave you permission, I said to him, to put these inscriptions on this church? The town architect! I do not accept that the architect has any right to do so. Have you written authority from the Mayor? No, Father. Well then, you have placed yourself in a situation where you are about to receive a summons. The bailiff made a move to initiate proceedings. The painter begged pardon; it was quickly granted to him; then he immediately rubbed out the inscription! I then went along to the Vice-Prefect and let him know about the foregoing. I brought to him a copy of the Council of Fabric's magazine (*September, 1878*) in which there is a letter

from Mr. Tirman, Prefect of Bouches-du-Rhone, sent to all the mayors in his Department, forbidding them to place on their churches any republican notices, and stating that Article 73 of the 1809 December 30 decree forbids this and that both the Ministers of the Interior and of Cult, whom he had consulted, were likewise opposed.

Besides, I also informed the Vice-Prefect that in May 1991 the Issoudun Council had already tried to put up these inscriptions, to which I took exception, putting forward the same reasons (*as immediately above*) and the matter was not taken further. The Vice-Prefect, in his reply, said that he shared my views and would give orders to the Mayor about suspending this work. The same afternoon I received the following letter from the Vice-Prefect:

"Rev. Archpriest, I have found the ministerial instructions, the same as those you shared with me, and which were sent to the Mayor of Issoudun on May 25, 1881. Faced with this explicit text I asked the Mayor to withdraw the instruction he had given, and if he persisted in his aim it would lead to a new ministerial decision (*against him*). July 5, 1883.

Viguet, Vice-Prefect."

If the Minister allows it, we shall go along with it. I deemed it worthwhile to bring these matters to the attention of Your Grace: they cannot but interest you.

I have the honour to be, most respectfully, Your Grace's most humble, obedient servant and son in C.J.  
J. Chevalier, MSC.

**Article 997**

L 18830711

*To a Priest Candidate for the Novitiate.*

Issoudun, July 11, 1883

Dear Confrère,

Your letter filled me with joy. May the Lord be praised! Yes, you are a child of the Sacred Heart and soon you will be an apostle. Come as soon as possible and you will be received as sent by the Lord. Your vocation does not begin today; it has been long since that your number was marked out among us. Oremus pro invicem.

Cheerio, dear confrère.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 998**

L 18830715

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, July 15, 1883

Dear Father,

I am sending to you in confidence a letter from dear Fr. Maillard! What's to be done? Who can be given to you as his replacement? You cannot be left on your own. You need a bursar and a socius (*assistant*). Fr. Barral, might he not become bursar under your guidance? Or Fr. Lanctin, socius, and Fr. Carrière at the Petite Oeuvre, either supervised by you or by Fr. Lanctin? I don't know what I should settle for, or what to do. Maybe the retreat which Fr. Jouët is about to preach to you will bring some enlightenment. Fr. Morisseau is very willing to be your socius, but who would I have with me? For the confessions and our administration? Let us pray and hope.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

You will be getting the lovely picture of the Sacred Heart. It is more than two metres high. It's in your chapel above the main altar you should install it. Your new chapel doesn't need a window at the bottom, or a niche because the picture will fill the whole space. It is splendid.

J.C.

**Article 999**

L 18830722

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, July 22, 1883

Dear Father,

1. I am so sad about all the trials you are experiencing. I am wholeheartedly and feelingly with you. Convey to your dear, kind, sisters, my concerned sharing in their suffering. We pray a lot for them.

Your thoughts are worthwhile in relation to our young Rome scholastics. I share them most wholeheartedly.

2. The Bishop of Aix has written a very nice letter to me in which he mentions your visit and proposal which he agrees with. He asked me when he should replace Fr. Bontemps at the Carmelites, and I replied August 1, if it is convenient for him, so that Fr. Bontemps could return to Issoudun at the end of that month. Your young man from Rome will not be staying very long with him (*Bontemps*). The Bishop of Aix didn't mention compensation to me. Might you not ask him for something in exchange for the Arles library? You might place it with the sisters as a guarantee since, otherwise, I do well believe that we shall end up with nothing. What do you think about this? Yes, you could suggest to the Postulants that they came to Issoudun to make a short retreat to consider their vocation; it's the best solution. The Daughters of Our Lady of the Sacred Heart are already twelve in number; six choir sisters and six lay sisters. For the time being there are enough of the latter. The little article by Fr. Bontemps drew a lot of vocations. And there are 6 or 8 more asking to join. I believe this work is progressing well. We need some fervent postulants who have a teaching certificate so that a school can be set up to help them (*the sisters*) to make a living.

3. Yes, Brother Suchet would be suited to Tilburg.

4. I was obliged to call back to Issoudun from England Brother Michael Tierney; Fr. Deidier didn't want him there any longer under any considerations whatsoever. I can well understand this because Brother Michael sees things all too obviously there. The unfortunate Fr. Deidier is, again, likely to bring about the loss of this English house for us. Brother Michael is here at Issoudun, and has told me unbelievable things... (*relating to Deidier*). I shall let you know all this when you call to see us on your way to Tilburg. When are you thinking of coming?

5. Fr. Vatan has gone to learn English in England in order to help him on the missions. He has arrived safe and sound and I have had a letter from him.

6. I received a letter from Fr. Joly in Lyons, the Marist Procurator in Sydney, who says that he will come to Issoudun before he returns. He is due to go back to Australia in November. He could take some of ours with him if they were going...

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*For Michael Tierney, born September 29, 1859 in Churchtown, Ireland, see Twohig, Late But Not Too Late, passim. Within a week of his ordination to the priesthood in Bourges Cathedral, March 29, 1884, he left on April 2 for Watertown, whence, shortly, he returned to Europe and spent some time in Barcelona teaching and supervising, and it was from there he went to Ireland on a short family visit before leaving for Australia in 1885. The USA and Barcelona postings do not appear to have made any lasting impression on him, two places from which as soon as possible he, hopefully, would be going somewhere else, and more permanently.*

**Article 1000**

L 18830822

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, August 22, 1883

Dear Father,

I am sending you in confidence a letter written to me by Fr. Lanctin. I hadn't thought that things had gone to such an extreme. Fr. Morisseau is given to think that he should be given his freedom. Fr. Jouët is of the opposite view and as for yourself, what do you think? In any event, we have until the month of October. In that case you cannot depend on him for Tilburg. Who would you put in his place? Choose from those with you. Fr. Tréand is needed at Issoudun. He deals enthusiastically and brightly with correspondence.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier.

I asked Fr. Morisseau to send on what you were looking for. This is the second time. It is likely that you will have to ask again. I am sending on to you a very confidential letter from Jules Vandel about the Rome house. Fr. Jouët, given his keenness to take on too much, jeopardizes the house. What is to be done with men like this?

*Jules Vandel, Tréand's cousin, was born in Hermance, Switzerland, November 7, 1860. Ordained priest in Rome, 1883. He spent time in Spain, Rome, Tilburg, Paris, Issoudun – in charge of the Petite Oeuvre for one year, October 1886-1887; he was at Antwerp, 1887, 1888, as the Novice Master's Assistant; Director of Scholasticate, Antwerp, October 1888-1892; Director of Scholasticate at Issoudun, 1892. For his Australian years, see Twohig, Late But Not Too Late, passim. Vandel died in Sydney, March 10, 1933.*

*For Tréand, see also Late But Not Too Late, passim.*

**Article 1000 A**

L 18830824

*Concerning a letter from Fr. Louis Couppé, MSC.*



Rome, August 24, 1883

Read this (*letter*) and send it to Fr. Piperon. J.C.

It makes me choke. Pray for our poor unfortunates. J.C.

May the Sacred Heart of Jesus be everywhere loved!

Venerable, dearly loved Father,

I hasten to share with you this information arising from your letter of last night with reference to some serious accusations levelled against the Rome house. Before any investigation as to what is the foundation on which they (*the accusations*) could be based, I should like to inform you that in my view these accusations have no other motivation than malevolence...

**Article 1001**

L 18830829

*To Countess...du Quesne, presumably, but not named.*

Bourges, August 29, 1883

Dear Countess,

It was at Bourges I had the pleasure of receiving your letter. I am on a full church retreat and I shall not be going back to Issoudun until Saturday in the course of the day. I do not have to hand the documents which Mr. de Reinach wishes to get hold of, and it is quite impossible for me to send them to you.

At our last meeting I gathered that it was your wish that this issue should not become an administrative one in order to avoid any formalities which could give rise to serious problems, and, therefore, you would prefer if Mr. de Reinach, who had seen the statements, and was satisfactorily conversant with the issue, met directly with the Minister of the Interior or of Cult, and straightaway arranged for the re-opening of our Church of the Sacred Heart and our own return to the house from which we were ejected greatly to our surprise. This way of proceeding, for all material purposes, seems less complicated and more effective in my view. It suffices that the Prefect of the Indre is written to and asked to undo the seals of the church door and allow us, as well, to return to our house. In this way perhaps it becomes possible for us to celebrate on September 8, the feast of Our Lady of the Sacred Heart, in her rightful sanctuary.

Please accept, Countess, our respectful good wishes in the Lord.

J. Chevalier, Priest, MSC.

**Article 1002**

L 18830905

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, September 5, 1883

Dear Father,

A letter from kind Fr. Couppé which is to hand just now makes me aware of the seriousness to be attached to the Holy Office decree. I have written a letter to His Eminence the Cardinal Vicar which you will do well to read yourself before passing it on to him, and providing him with every possible explanation.

Everything must be done to see to it:

1. that the decree should not get into the public domain or be made known by the press;
2. that the retraction of all the "Remember Our Lady of the Sacred Heart" prayers, found presently among the laity, should not be required, nor that those we have should be destroyed, but that we should rather be allowed to keep them;
3. that the changes insisted on should only be applicable to the Italian "Remember Our Lady of the Sacred Heart", with the French one left as it is.
4. Make a case for the French phrase "without limits" as being applicable to the Blessed Virgin in the sense that it implies that there are no graces which she cannot obtain through her intercession.
5. That the words "Sovereign Mistress" mean sovereignty of love; mistress meaning her privileged relationship. The French Bishops and theologians understand this so well that they never raised any objections.
6. If you are not received by them, take yourself into the Holy Father's presence and make him the arbiter of your explanations. It is unthinkable that Leo XIII should not give ear to your request. Otherwise, our Association becomes destroyed and our resources dried up. What are we going to do having paid 100,000 francs (*about 314,190 euros*) to the Holy See and having met our other responsibilities?

7. Do bring forward the fact that it is quite incomprehensible that a prayer said in Rome, even in the presence of Cardinals over the past 8 years, without any objections made against it, should be publicly disapproved of at the present time when it pays tribute to the Holy See. Write to me as soon as possible.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1003**

*To Cardinal Protector Monaco la Valletta Raffaele.*

L 18830905A

Issoudun, September 5, 1883

Your Eminence,

I come to you with a broken heart. A telegram which came yesterday from Fr. Couppé called for Fr. Jouët's immediate return to Rome to deal with an issue of the utmost importance. Our beloved Fr. Procurator had not yet reached Issoudun, arriving some hours later worn out after two nights in the train. I handed him the telegram and, despite his weakened condition, and the danger to his health, he left straight away.

*Jouët, away from Rome since June, arrived back at 7pm on September 7 and went immediately to see the Cardinal Vicar. Next day, September 8, he wrote to Chevalier letting him know about his early Rome overtures.*

A letter which I had this morning from Fr. Couppé informs me that there is an issue arising from the Italian "Remember Our Lady of the Sacred Heart" (*prayer*) of which several expressions have been condemned by the Holy Office, with the injunction that it be withdrawn from the faithful who already have it. We are prepared to make all the sacrifices and required changes, but please keep in mind the disturbing impact which this requirement will have on so many associate members and the discredit which will overtake our Rome Archconfraternity, without reference to the financial consequences which will follow from it.

Your Eminence, as our protector, allow me to address you as a father. I beseech you to make every effort to see to it that this Holy Office decree is not made public since it will mean a death-blow for the Association as happened with the changing of the statue. Fr. Jouët will look after all the changes brought to his notice. Our dear confrère assures us that the Italian "Remember Our Lady of the Sacred Heart" is an accurate translation of the French version which the Holy Father, Pius IX, it has to be said, approved of on two separate occasions.

In any event, Your Eminence, try to ensure that the French "Remember Our Lady of the Sacred Heart", approved of twice by the Infallible Vicar of Jesus Christ, is not forbidden. This would be the onset of disaster and ruinous for our undertakings, since this prayer has been said over the past 15 years by more than twelve million associates, and our Holy Father Pope Pius IX granted it 100 days indulgence as you can ascertain for yourself. Reading the French "Remember Our Lady of the Sacred Heart" one can gather, in context, that the power of Mary over the Heart of her Son is no other than a permitted power, an intercessory power, since it goes on to say, "Remember Our Lady of the Sacred Heart of the illimited powers which your divine Son has granted to you"... etc.

Once again, Your Eminence, as children blindly submissive to the Holy Church and Holy See (*sic!*), we are quite prepared to carry out all the deletions and changes called for. We humbly, on our knees, appeal to His Holiness Leo XIII not to go public with this decree and not to insist on taking away from the pious faithfuls' hands the "Remember Our Lady" presently in use. As for the future, we shall carry out, with respect to this prayer, all the required changes.

Together with my grateful appreciation, please accept my respectful good wishes in C.J.

J. Chevalier, MSC, Sup.

**Article 1004**

*To Countess Fernand de Bonneval (Marie du Quesne).*

L 18830907

Issoudun, September 7, 1883

Dear Countess,

The Archbishop has written to me to say he cannot come and will be replaced by his brother. If it is possible for you to send your little carriage to the station (*railway*) tomorrow morning at 9.24, to take him (*the Vicar General*) to the presbytery, I shall be very much obliged to you.

I have the honour to be, Countess, with deepest regards, your humble and obedient servant in C.J.

J. Chevalier, MSC.

*The ceremony for September 8 took place in the parish church of St. Cyr, Chevalier's Sacred Heart basilica still under local government lock and key.*

**Article 1005**

L 18830908

*To Father Pierre Barral, MSC, Tilburg.*

May the Sacred Heart of Jesus be everywhere loved!

Dear Reverend Father,

You have asked my permission to publish a German edition of our Annals of Our Lady of the Sacred Heart entitled: Monatshefte der Erzbruderschaft Unsere Liebe Frau vom heiligsten Herzen. I cannot but wholeheartedly approve your taking on this work which has no other aim than that of honouring Our Lady of the Sacred Heart. In this respect, Father, you will be carrying out the worthy and noble undertaking which has been entrusted to us by the Supreme Pastor of the people of God, "that of drawing souls to the merciful Heart of Jesus through the intermediary of Our Lady". Ad Jesum per Marian.

Yes, indeed! If at the present time "the Church and Society have no other hope than the Heart of Jesus," (in the words which the immortal Pius IX spoke to me at the time I let him know about my plans), it is comforting to know that our little Society has as its providential mission that of making loved everywhere the divine Heart of Jesus, in keeping with our motto, and making him loved through Mary, our Immaculate Mother. The world, so full of plagues which eat away at it, experiences nowadays appalling corruption, and it requires a powerful remedy to rescue it from death. This remedy is made available to us by Jesus when he gives us His Sacred Heart. But how else could this remedy be made available to us other than through the hands of Mary our Mother?

Publish, then, our beloved "Annals" in the German language. You will be filling, thereby, a gap, and satisfying the holy urgency of our good German associates, so devoted to the Archconfraternity in keeping with the faith of their ancestors, a faith they stand up for with a fearless courage which draws the respect of the whole world.

I bless the ways of divine Providence for the painful present trials, since in being forced into exile the members of our little Congregation have the opportunity to make Our Lady of the Sacred Heart known and loved in greater numbers. Yes, Father, I approve your initiative; I bless it most wholeheartedly, and I approve of your new publication as the official medium of our dear Association whose cradle and influential thrust is to be associated always with Issoudun, but whose centre, thanks to the graciousness of His Holiness Leo XIII, is in Rome at our church in Piazza Navona.

Work indefatigably to publicize the kindness and the glory of Our Lady of the Sacred Heart. She herself will lead souls to the Heart of Jesus.

J. Chevalier

Issoudun, September 8, 1883

Anniversary Day of the Coronation of  
Our Lady of the Sacred Heart

*The foregoing letter is written in Fr. Ilge's handwriting. This is the second version, with some corrections by Chevalier.*

**Article 1006**

L 18830911

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, September 11, 1883

Dear Father,

1. I have just now received your letter and the two Apostolic Blessings.
2. I also have had the letter from Propaganda (*the Roman Congregation*) enclosing 3,000 francs (*about 9,430 euros*) for our dear confrères (*in New Britain, whose hut had been burned*).
3. The departure from Marseilles for Sydney will be on Wednesday, December 19, at mid-day. The (*shipping*) company is offering a reduction of 30%, but it's not enough. We are hoping that His Eminence Cardinal Simeoni will get free travel for us.

*Jouët would see off in Marseilles Frs. Fernand Hartzler, Louis Vatan, Benjamin and Brother Guiseppe de Sanctis.*

4. Like yourself, I am annoyed by the feelings of discontent and opposition on the part of the good Fathers G and M (*Guyot and Morisseau*). If one is to listen to them, nothing is being done properly, everything is about to collapse, all is gloom, etc. This way of thinking and acting is not kept to themselves... they share it with those below them, and this is what creates unease, challenge, and a critical attitude which is to be deplored. These two worthy Fathers are more a threat to the Society than outright enemies. Let us pray that they will come to see things in their right perspective. This Oceania mission is providential for us. If it wasn't there we would have to ask for it. Accordingly it must be kept going with all our endeavours. I share your view: let us wait another year for Fathers Couppé and Verjus.

5. The letter from Monsignor Boccali on behalf of the Pope (*at the time of the New Guinea fire*) is excellent, as is that of Cardinal Simeoni (*see Annales, 1883, p.286*). Unfortunately our Annals were already half-printed when these letters, and your article, arrived. The next issue will deal with the matter.

6. My jurisdiction as Superior General, has it expired, yes or no? Let me know and be advised accordingly.

*The previous rescript, December 22, 1882, confirmed Chevalier in office for one year... The next rescript is dated February 12, 1884.*

7. Please be good enough to expedite the printing of the book on Our Lady of the Sacred Heart.

8. What is the situation in regard to Fr. Captier?

*This former MSC, see above, later a member of the priests of the Sacred Heart, Saint Quentin, was at this time waiting on a Holy Office decision, eventually handed down on September 3, 1883, as a result of which he left St. Quentin, January 11, 1884.*

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1007**

L 18830912

*To Father Victor Jouët, MSC, Rome.*

(Allier) Villa des Lilas, September 12, 1883

Dear Father,

I am here at Vichy since Monday (*September 10*). Your letter came here. I shall be staying until the 22nd of the month. Surely, indeed, we shall make the changes you are looking for and follow the procedures you set out (*with regard to the "Remember Our Lady of the Sacred Heart" prayer*). Not for the world would we wish to set ourselves up against the Sacred Congregation. But, be that as it may, the present way of acting with respect to the "Remember Our Lady", which was approved twice by the Pope, is odd, inexplicable and very mystifying... To criticize this prayer is to criticize Pius IX. Is this likely?

*Captier's problems are not irrelevant here since as an MSC he had much to do with the beginning of "Remember Our Lady of the Sacred Heart", November-December, 1863, and would have brought his unbalanced views with him to the Saint Quentin Sacred Heart Fathers. The fall-out would have also repercussions for the MSCs.*

The Archbishop of Bourges has been advised. If you need his help, write to him directly and he will reply to you. I sympathize with you. For myself, I am bored stiff.

Cheerio, my friend.  
Wholly yours in C.J.

Go and see Leo XIII, take your documentation with you, and place before him this serious issue.

J. Chevalier, MSC.

**Article 1008**

L 18830912A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, September 11, 1883

Dear Father,

I wrote to you this morning and I now want to repeat to you that you can speak with the utmost assurance to the Sacred Congregation of the Holy Office that it will never encounter more submissive religious than ourselves, that we shall follow everything it lays down, and that, already in our houses, the "Remember Our Lady" is said in the laid-down changed version. I wrote to Fr. Piperon to do likewise. Mention it to Frs. Deidier and Ramot, as well as Barcelona.

*Piperon, in charge of Tilburg, Deidier Superior of Madeley, Shropshire, UK, and Ramot at Watertown, USA. Miniot was acting Superior at Barcelona.*

Deal with this issue as best you can. I approve in advance of whatever you need to do. I greatly regret the embarrassment I may have caused His Eminence the Cardinal Vicar, but which was wholly involuntary on my part. I never foresaw this storm coming.

*Jouët saw the Cardinal on September 9, and wrote to Chevalier that same day.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1009**

L 18830912 B

To Father Charles Piperon, MSC, Tilburg.

Vichy, Villa des Lilas, September 12, 1883

Dear Father,

I saw, happily, Fr. Lanctin; he said nothing to me. (*The context is Lanctin's expressed wish, communicated to Piperon, to leave Tilburg and return to his beloved Issoudun.*) Everything happens all at once. I was far from expecting such a storm as that stirred up by the "Remember Our Lady of the Sacred Heart", approved by Pius IX and twice indulgenced. What approval can be higher? And meanwhile... there would appear to be something baffling about all this. Silence has to be enforced on reason to permit faith to become active. It is necessary, while awaiting this frightful storm to calm down, that we introduce in our houses straightaway the following changes: In place of "illimited power" one must say "infallible power"; instead of "Sovereign Mistress" one must say "Our Lady of the Sacred Heart of Jesus". Instead of "at your wish" one should say "at your plea" (*request*).

Meanwhile, another problem: Fr. Jouët who always goes ahead, for ever taking on and doing things without considering whether or not he has the money to meet his expenses, and, yet, still goes ahead and, having no more credit, is on the verge of bankruptcy for the sum of 75,000 francs (*about 235,640 euros!*), debts crying out to be paid immediately. What is to be done? There's the empty bottom of the bag. I borrowed 21,000 francs (*about 65,970 euros*) which I sent on to him before I left. It's either loss of face or dying of shame. I have never had even one account from Fr. Jouët since he went to Rome. I am very angry about this. I drew his attention to the Constitutions; nothing came of it. I now understand his ignoring me. What confidence can one have in this unfortunate Father... I have appointed Fr. Couppé as bursar, laying it down that no funds should be left to the handling of Fr. Jouët. It's a sad outcome. As everything is going to rack and ruin down there (*in Rome*), it is likely that you will get some more scholastics such as Brothers Hartzler (*Léopold*) and Meyer who are light-headed and not nearly pious enough. (*Meyer went on to be third General of the Society!*) I do not hear any further mention of Fr. Caillol; I believe that it will not be long before he arrives with you. For the last two years there has been a Fr. Sabard in Barcelona, a priest originally from the Blois diocese; he was a teacher who often visited our priests and stayed six months as a lodger with them. Frs. Marie and Miniot liked him very much. He is thinking about becoming a religious. Fr. Jouët, following his trip to Barcelona, spoke very highly of him. He came to see me in Issoudun on September 8, and has decided to join us. He seems to be pious and intelligent, is aged 39, Sabard by name. He should arrive (*at Tilburg*) either next Saturday or Monday. If he can fit in, he would be an ideal candidate for Barcelona. Write to Fr. Bontemps; I don't know where he is. If he agrees with your request (*to replace Lanctin*), you have my approval. Cheerio, my friend. Let us pray continuously.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

*Hartzler left Rome on September 12 for Tilburg, but Meyer stayed on in Rome until July 1885, leaving with a doctorate.*

**Article 1010**

L 18830914

To Father Victor Jouët, MSC, Rome.

Vichy, Villa des Lilas, September 14, 1883

Dear Father,

If you are being questioned, say under oath that in everything we have printed since 1875, as in our sermons or talks, we most carefully committed ourselves not to call Mary sovereign mistress, queen of the heart of Jesus. If in our Annals a word of this nature had come through, you can state that it was through inadvertence: we have then most carefully adhered to Rome's stipulations. In our canticles instead of "Lady" or "Sovereign" over the Sacred Heart, we have "Virgin of the Sacred Heart". This is undoubted fact.

Otherwise, in relation to the "Remember Our Lady of the Sacred Heart", you can say that we never thought of changing it because it carried the approval of Pius IX who indulgenced it such wise that it would show a lack of respect towards this great and holy Pope if we carried out changes ourselves. We would never have dared to do so, and besides, since this prayer was indulgenced, we could not hope to change it in any way without losing this indulgence. But once the judicious authority of the Congregation seeks the changes we shall carry them out most willingly since we only want what Rome wishes, and nothing otherwise. But, thankfully, we are not being looked upon as rebels, and we haven't become victims of our blind obedience to the prescriptions of Pius IX.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1011**

L 18830919

To Father Charles Piperon, MSC, Tilburg.

Vichy, September 19, 1883

Dear Father,

I am returning on Saturday to Issoudun. I received your comments. All you have put forward for vows I also approve. (*Seven in all were professed on October 17, the 8th on December 8 for health reasons.*) Yes we need a serious Scholasticate to counteract the inadequacies of the Novitiate and the lack of discipline in Rome. The religious spirit has to be renewed in our young men. Fr. Deidier has written to me saying that Brother O'Mahony sent by Fr. Jouët to him, together with Brother Merg, needs to spend a good year at Tilburg in order to prepare for the priesthood; and he says the same applies to Brother Merg. These boys have lost out on the meaning of the religious life. Obviously you alone cannot meet this challenge. I think that Fr. Morisseau is someone you need if we are to undertake anything serious. If you agree with this arrangement, you must send me Fr. Roger since I would need him in the parish at present for catechizing and confessions of the religious, replacing Fr. Morisseau. I hope Fr. Lanctin will return to you; I shall be seeing him on my return to Issoudun.

The house in Spain gives me concern; it needs someone in charge, and the only one I can think of is Fr. Bontemps. If so, who would then take charge of our Association's office in the absence of Fr. Morisseau? Fr. Bizeuil does very little there, and that reluctantly; correspondence, which is so important, is greatly neglected. If you could get a bursar and let me have Fr. Maillard I would appoint him to the office where he would be very good. Let me have your views on all this. I am about to write to Brother O'Mahony asking him to go to you. Be strict and watchful with all those you have there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Sabard was harshly judged, a Blois priest whom I met in Vichy told me. Write to the Bishop and from him you will get the facts, and then we shall see.

J.C.

*For O'Mahony see also Twohig, Late But Not Too Late, passim. Morisseau left Issoudun for Tilburg in October 1883 to take charge of the students, returning to the Issoudun presbytery two years later in October 1885. Just before Morisseau left Issoudun, a priest, presumably from the Blois diocese, E. Papin, wrote to him about Fr. Sabard, mentioned approvingly in Chevalier's letter to Pipheron: "If Fr. Sabard left V, or more correctly Thoury, it was because he had reason to fear he would be arrested. Don't take him."*

**Article 1012**

L 18830922

To Father Charles Pipheron, MSC, Tilburg.

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Vichy, September 22, 1883

Dear Father,

1. I am about to leave for Issoudun. I shall send you Fr. Lanctin on Monday, I hope. I am forwarding you a letter for Brother Dutheil. Read it before you give it to him. Yes, he has to wait before he makes his vows. *In the event he left at the end of his temporary vows.*
2. And your own work on the vows; at what stage is it? It should have been printed long since. I am waiting for it with some impatience because I need it for our Issoudun talks. All our confrères, even Fr. Morisseau, are incredibly illusory (*deluded*) about the vows. If your work, then, is not yet printed, have it done straightaway as I am waiting for it. *In the event Pipheron's 'Manuel du Religieux du Sacré-Coeur' came out next year, 1884, printed by Gagnault, Issoudun, with an introduction by Chevalier.*
3. Send a reply to me about Fr. Morisseau whom I am making available to you as *Socius* (*assistant*). In your letter (*reply*) ask for him in a positive manner without letting it be understood that this (*appointment of Morisseau*) was inspired by me. In any event, you had already asked for him yourself as someone who would be very helpful to you, and so I believe. *Morisseau went to Tilburg with some alacrity, remaining, like Pipheron himself, Assistant General, while taking charge of the scholastics.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1013**

L 18830926

To Father Charles Pipheron, MSC, Tilburg.

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Issoudun, September 26, 1883

Dear Father,

1. Fr. Lanctin leaves, then, tomorrow and will arrive on Friday morning (*to continue in charge of the Tilburg Petite Oeuvre, Little Work, but laying down his conditions*). He wants his correspondence to be respected, particularly in relation to his mother and sister, and that no teachers should be made available to him without his being consulted, and that consideration should be given to his suggestions when he is looking for changes in staff or sending youngsters away. You will do your utmost to be accommodating to him.

2. Fr. Morisseau is willing to lecture and take charge of the Scholasticate, and at the same time he will be your socius (*assistant*). I don't see anyone else who would best suit your purposes for the time being. What do you think about it, yourself?

3. Together with Fr. Morisseau I had thought that Fr. Bizeuil would be a very good bursar for you. He would, assuredly, follow the instructions you laid down for him, and be completely under your guidance. You might, perhaps, name an assistant bursar for each section. *Bizeuil did not leave Issoudun, remaining on for many years as one of Chevalier's assistants in the St. Cyr parish.*

Fr. Maillard could then come to Issoudun where I would give him responsibility for the Office (*Bureau*) which is a very important post. *In the event Maillard remained bursar in Tilburg for two more years until July 1885.* If we do not meet his wishes, he will express his displeasure and be lacking in good will. Give consideration to this and let me know what you think. Meanwhile, teachers are needed at our Petite Oeuvre and the Ecole Libre. *Fr. Tréand was in charge of the former; E. Thomas of the latter.* Outsiders cannot teach, and run the danger of being expelled. It would help if you could let us have Brother Jullien who has only done one part of his degree course and is preparing to complete the other. We could make Offermans available to you. *André Jullien left the Tilburg scholasticate for that of Rome in October 1884. Offermans, having been Novice Master and Provincial, 1897-1902, left the Society in 1903.*

It is likely that the Archbishop will call back Rollin to his major seminary. I shall try to see to it that he stays with you until he ends his Novitiate, and then I shall ask the Archbishop if I can have him for the Petite Oeuvre while still enrolled in the major seminary's register. Fr. Thomas very much wants Brother Ilge to teach design; apart from being a Prussian, I do not think he is sufficiently well trained. *Ilge was ordained on December 20, 1884, at Bois-le-Duc.*

Meanwhile, when Fr. Morisseau leaves for Tilburg, I shall no longer have an Assistant with me, and is this really necessary? Fr. Morisseau is prepared to depart and names Fr. Batard as his replacement, but is he suitable? *All Chevalier's Assistants were now working away from Issoudun: Jouët in Rome, Guyot at Vichy, Piperon and Morisseau at Tilburg. Morisseau's suggestion of Batard was no more than that.*

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1014**

*To Father Victor Jouët, MSC, Rome.*

L 18830927

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Issoudun, September 27, 1883

Dear Father,

I received all your letters dealing with the "Remember Our Lady of the Sacred Heart" issue. I haven't received yet the official document from the Holy Office indicating the appropriate changes to be made.

1. Is it in fact "ineffable" which should replace "without limits"? The word "powerful" remains; the Holy Office would not change it for that of "power" since it comes to the same thing. The change would be much easier if one simply added "ineffable" as you do.

2. It is very definitively "heavenly treasury" which must replace "sovereign mistress". I am amazed that they created difficulties for you with regard to "treasury of the Sacred Heart" since a massive number of saints use this word:

"Thesauraria	Jesu Christi	(St. Albert the Great. Sermo 2 in Nat. BMV)
	Dei	(Jacobus de Voragine)
	Patris Aetemi	(id)
	Spiritus Sancti	(St. Bernard of Siena Sermo 52)
	Dei	(id. De Purif. Serm.)
	Altissimi	(Ber. De Busto. Serm. 2)

For the "Sub tuum of Our Lady of the Sacred Heart," one can very easily replace "mistress" with the words "dispensatrix of graces", etc., and leave in the word "sovereign" which then becomes very unobjectionable. Reply immediately so that I can make the corrections asked for.

The parish priest of La-Châtre is very keen to get the title of apostolic missionary. The Congregation of Propaganda grants it readily, but the bishop of the diocese must sign the request. I brought this to his (*the priest's*) attention when he asked me to get you to present his request. Since he does not get on with our Archbishop, he left out this essential part of the form. Would you be good enough, then, to return the petition and state at the same time that it is essential to have the petition signed by the Archbishop of Bourges.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Write directly to the Archbishop of Bourges to let him know the result of your endeavours concerning the "Remember Our Lady of the Sacred Heart", and, also, the latest difficulties which have arisen for us about pictures and statues for private worship and, concerning which, you might ask him to come to our aid on these issues.

J.C.

**Article 1015**

To Father Victor Jouët, MSC, Rome.

L 18831005

Issoudun, October 5, 1883

Dear Father,

I received your letters. Many thanks.

1. Freely Fr. Morisseau and I give our assent to the good brothers you are putting forward for perpetual vows.
2. This issue concerning pictures, statues, remains a mystery, and I can foresee here the onset of fresh problems. Cardinal Patrizi in his letter to Archbishop de la Tour d'Auvergne stated that the Issoudun statue was most proper, and the Holy Office had no intention of taking action against it, and here we are now faced with a situation where the pictures are being proscribed for private devotion. Well then let that of Gubbio be also proscribed! (*The Bianchi Madonna, publicly venerated since August 14, 1330, crowned July 12, 1882. A canon named Luigi Biaschelli had written about this Madonna to Jouët in 1876, May 7: "The Blessed Virgin is upright, arms spread out in a prayerful attitude, life-sized. The child Jesus would appear to be two years old and is on his feet before Mary. With one hand he gestures towards the Virgin, His Mother, and with the other he holds a bunch of flowers and displays his sacred chest. A little silver heart has recently been added."*)

Why has the same Congregation stated in a decree which we have kept that the earlier statue of Our Lady of the Sacred Heart, the very one you have in your Rome church, can be honoured in public worship so long as it is not called Our Lady of the Sacred Heart? If this representation was objectionable, it would have been forbidden as a matter of course. I do not understand all this any more. Get directly in touch with Archbishop Marchal about this. I shall send on to him all your observations.

3. I have had no news from our Oceania confrères. I am worried.
4. Archbishop Marchal has had the Constitutions of the Daughters of Our Lady of the Sacred Heart for the past six months. *Newly adapted since December 8, 1882, when Madame Hartzler took over.* Write directly to him asking what he thinks about them. I have done so several times and he is putting it off all the time. Mention to him that his Eminence Cardinal Simeoni recalls the observations His Grace put forward about this issue concerning the Our Lady of the Sacred Heart Religious Congregation during his last visit to Rome, and about which he (*Cardinal Simeoni*) spoke to you, saying that he would like to have their Constitutions as approved by the Archbishop of Bourges, so that they could be presented to the Holy Father for the decree of approval. Archbishop Marchal will act immediately. These sisters are doing well; there are 12 of them; in a little while they will be 14.
5. Father Couppé has informed me that he is in need of 4,000 francs (*about 12,560 euros*). I wrote to him 8 days ago to write a cheque on my account for this sum; I haven't had anything yet.
6. When exactly must we come forward with the 23,000 francs (*about 72,260 euros*) owed to the Pope? *Money owed to the Vatican, inclusive of interest and borrowings for the purchase of the Piazza Navona church.*

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Piperon wants Fr. Morisseau for the Tilburg Scholasticate.

*Chevalier doesn't wish it to be understood by Jouët that Morisseau was in particular suggested by himself! But from August Piperon would be looking for either Tréand or Morisseau, the latter to become involved with the scholastics. Piperon letter, August 24, 1883.*

**Article 1016**

To Father Victor Jouët, MSC, Rome.

L 18831006

Issoudun, October 6, 1883

I beg you:

Hurry up with the printing of the book on Our Lady.  
I have had no proof this week.  
I despair.

J.C.



*Chevalier wrote this on the top left corner of this page.*

Dear Father,

I have just received from Sydney a telegram from Fr. Navarre informing me that the natives are well disposed, that everything has been burned (*due to a fire, no doubt*), that it is necessary that I should send him 10,000 francs (about 31,412 euros), for three churches, that is to say for three chalices, for vestments, etc., for the upkeep of three missionary priests, two brothers, while the unwell Brother Fromm is returning (*to Europe; see also on the latter, Twohig, Late But Not Too Late, in extenso*). There you have all I know about things. What is happening in relation to the Captier issue? (*see above*) You are aware that it was the Archbishop of Toronto who himself ordained him, incardinated him to his diocese in expectation of having him, but Fr. Captier, once ordained priest, no longer wanted to go to America.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1017**

*To Father Charles Piperon, MSC, Tilburg.*

L 18831011

Issoudun, October 11, 1883

Dear Father,

I have thought about sending you Fr. Morisseau; he would willingly make himself available to your request. But Fr. Guyot's arrival in Issoudun has set things back. Given his attitude, which you are aware of, he has bemoaned this appointment, absolutely insisting that Fr. Morisseau remains with me as an adviser. But he (*Morisseau*) never gives me advice; as an assistant he has nothing to offer, and I have to do everything myself; his departure would leave no void to be filled. Fr. Guyot thinks otherwise, and without any concern for the Tilburg Scholasticate. Sad, pathetic confrère!... He maintains that Fr. Durin, instead of Fr. Morisseau, should go to Tilburg. Where before he was putting down Fr. Durin, he is acclaiming him at the present time.

*Guyot was strongly opposed to Durin's appointment as head of the mission to Oceania, 1881, being very forceful on this issue. Both Durin and himself came, originally, from the same diocese: Moulins.*

I can well go along with it. It is Fr. Durin, then, who would, under your leadership, take over the scholasticate and act in keeping with your wishes. In sum I think you will be satisfied. The happenings you are aware of (*the South Seas debacle*) have made him flexible. He is pious, dedicated, intelligent and a good theologian. For the rest, keep me informed. A registered letter will be sent to you.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Two days later, presumably on receiving Chevalier's October 11 letter, Piperon wrote to Jouët threatening to resign at Tilburg if the idea was persisted in of sending Durin to him. As it turned out it was, indeed, Morisseau who went to Tilburg.*

**Article 1018**

*To Father Victor Jouët, MSC, Rome.*

L 18831011 A

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Issoudun, October 11, 1883

Dear Father,

1. I saw the Archbishop of Bourges and he is willing to argue the case for the older statue of Our Lady of the Sacred Heart. Make out for him a position paper of the issue to be treated. He would like to have in the dossier you will be sending on to him a picture of the Gubbio statue, with a historical summary of this Madonna, the pilgrimages, the special characteristics, etc., in a word all the documentation which will be helpful in advising him on this issue.

2. Ask straightaway Monsignor Folchi (*Vatican official involved in the loan from the Holy See towards the purchase of the Piazza Navona church*) to write a cheque against my account by the 15th of this month. I shall be able to pay him and he can expect it to be in his account by the 15th. The amount comes to 23,000 lire and not 23,000 francs, which is the equivalent of 21,000 francs, or close to it, in our currency. He will, or his banker, make up the difference, in keeping with the current rate. He should send the draft to Mr. Piquet, the Issoudun banker.

3. Fr. Guyot is here at Issoudun. It has been decided that Fr. Morisseau should go to Tilburg to take charge of the Scholasticate and help Fr. Piperon. Fr. Guyot does not agree with this proposal, stubbornly insisting that Fr. Morisseau should stay in Issoudun to keep an eye without doubt on our activities (*Chevalier's in particular*) and would like to see Fr. Durin going to Tilburg in his (*Morisseau's*) place. *Durin, in the event, would return to the USA.* As it happens, I go along with this (*the original*) decision (*Morisseau appointed to Tilburg*). I excuse myself of responsibility. What kind of reaction would Fr. Piperon experience if he saw Fr. Durin arriving?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1019**

*To Countess de Bonneval, or du Quesne.*

L 18831011 B

Issoudun, October 11, 1883

Countess,

I am stopping of set purpose at Moulins tomorrow to meet the Bishop and cannot go to Saint Gérard. But one of my confrères, Fr. Durin, who is here, will leave this evening for Saint Gérard furnished with your authorization, and he will be there at 7 o'clock tomorrow morning. He will take possession of the money in the afternoon and bring it to me at Moulins at 4.30pm and I shall be returning to Issoudun that evening at midnight.

Please pass on this information and receive my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1020**

*To Father Victor Jouët, MSC, Rome.*

L 18831013

Issoudun, October 13, 1883

Dear Father,

1. I had thought about sending Fr. Hartzler to Oceania with Fr. Vatan, but Fr. Ramot has written to me to say that Fr. Hartzler is not reliable, lacks judgment and piety, and doesn't think he is yet mature enough for the missions; on the other hand Mother (*the nun, Hartzler's mother*) has sent me the enclosed letter. What am I to do? What Brothers should be sent? Would Fr. Piperon release the Italian brother? If Fr. Verjus was ordained by All Saints (*November 1*) or during the month of November, he could hopefully, leave with Fr. Vatan since Fr. Joby, the Marist procurator in Sydney, is agreeable to take them with him at the end of November; it would be an ideal situation.
2. I am returning the proofs to Father Couppé. I was quite happy to correct them. If sufficient work on them hasn't been carried out, add whatever the Master of the Sacred Palace will suggest to you. Nevertheless I have to tell you that Mary is called 16 times by the Holy Fathers (*of the Church*) the redemption of mankind, the redemption of mortal life, the redemption of souls, etc., as well as redemptrix, seven times, and réparatrix 38 times. Consult the Summa Aurea Polyanthea Mariana under the words listed.
3. Fr. Morisseau has to go to Tilburg; his presence here is, obviously, of no great help to me. But Fr. Guyot's arrival in Issoudun turned things upside down. He would choose Fr. Durin for Tilburg. For all that Father Durin might be good for nothing, so much the more would Fr. Guyot promote him at the present time, and believe him to be wanted more by Fr. Piperon than Fr. Morisseau, whom he believes to be irreplaceable at Issoudun. I am sorry he has to go to the scholasticate. I give way for the sake of peace.
4. Yes, call to orders all those whom you mention.
5. I am forwarding for your consideration the notification we intend to place in our forthcoming Annals on the subject of "Remember Our Lady of the Sacred Heart". Return it with your comments.
6. With regard to "Remember Our Lady of the Sacred Heart", if you try to get 2 or 300 days' indulgence for everyone who recites it toties quoties (*continuously*), it would be a marvellous outcome because, thereby, the promulgation of this new favour would highlight the prestige to be attached to the change, and have a marvellous impact; this changed prayer would not appear to have undergone any setback (*disapproval*). Do everything possible to bring this about. It would be minor compensation.
7. I have the means of paying on the 15th of this month the 23,000 lire owed to the Pope. I am awaiting the draft.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1021**

*To Fr. Caillol, Marseilles.*

L 18831019

Issoudun, October 19, 1883

Dear Confrère,

May the Lord be praised. Come as soon as possible and you will be received with open arms. Oremus pro invicem.

Wholly yours in C.J.

J. Chevalier, MSC.

*Caillol did not last long in Tilburg, leaving at the end of the retreat.*

**Article 1022**

L 18831027

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 27, 1883

Dear Father,

1. I am returning some of the proof pages to you (*for the work on Our Lady of the Sacred Heart, due eventually to appear in 1884*). It is depressing to be faced with such slow progress. I beg you to speed up the printing and not give up on it.

2. Have you any brother in Rome who could leave from Tilburg (*for Oceania*) with Brother Joseph and the priests?

*Joseph Morees left on October 20, 1890, for Oceania; he had to be sent away in 1896 due to his conduct; dismissed from vows, June 1897.*

3. Fr. Hartzer arrived from America yesterday, very happy to be leaving for Oceania. I shall send him with Fr. Joly. If you think that Brother Verjus is sufficiently serious and pious, we could send him also to Fr. Navarre. Since they will all be living together and under the leadership of Fr. Navarre, who is very prudent, I don't believe there will be any serious problem involved.

4. Fr. Hartzer tells that he met a Marine Commissioner in Paris who assured him that the Messageries of Marseilles (*a sailing company*) would take gratuitously to Sydney the missionaries approved by the Holy See for the Oceania missions. This would mean a great saving of financial resources. We shall have 5 therefore, three priests and two brothers if you can provide one of the latter who is serious and very reliable.

*In the event there were three priests and one brother, the Italian Guiseppe de Sanctis who came from Tilburg not Rome.*

5. I don't hear a mention of Fr. Joly any more. Where is he? When is he leaving? Try and find out.

6. Fr. Couppé would like very much to go on the missions. If he could be replaced where he is with you, I shall be very much in favour (*of his going on the missions*). But who is there to replace him?

7. Thank the dear little brothers, Barral and Buisson, for their kind letters. I pray earnestly for them.

8. It is out of order that you should again borrow in order to pay your debts; it would be ruinous to fall once more into the same kind of financial embarrassment. Write to some people who are benefactors and outline your situation. To help you I should like you to make out a financial draft in my name through Mr. Piquet, the banker, for the sum of 5,000 francs payable in the early days of November!

9. If the Sovereign Pontiff had taken so much to heart the completion of our Rome church, he would overlook what is owed to him, instead of our paying the interest, interest arising from delays in the payment. It is unbelievable!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Sabard cannot remain in the Novitiate. The recommendations on his behalf are not satisfactory. He would like to go to Rome and stay with you. I would not advise you to have him.

*This is the Barcelona-based French priest mentioned earlier who on entering the Tilburg Novitiate in early October of this year spent no more than a few days there.*

**Article 1023**

L 18831101

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 1, 1883

Dear Father,

1. Would you care to ask for an apostolic blessing for two marriages: that of Mr. Griffon-Lamotte, civil engineer, with Miss Hélène David, Issoudun. This marriage takes place on November 6; that of Mr. Jules Massenot with Miss Gardiën. This marriage will take place on November 13.

2. Fr. Piperon tells me that a priest in the Novitiate, Fr. Gaillard from the Nantes diocese, aged 45, is ready and available to go to Oceania.

*Benjamin Gaillard, aged 51 contrary to Chevalier's 45, still a novice, went to Marseilles and sailed with the others, making his profession on December 18, 1883, the day before the boat sailed. He had been a priest since 1859, dying at Kiribati, Gilbert and Ellis Islands, on June 15, 1897, fourteen years after he left Marseilles and Tilburg.*

There will be 4 priests, including Fr. Verjus, and two brothers if you have someone who can go. Fr. Joby (*the Marist*) wrote to me today from Lyons to say that the departure from Marseilles for Sydney is set for December 20.

3. Have you had my authority as Superior renewed as our confrères requested you? This is an urgent matter; if Rome judges it appropriate, it can be renewed over the length of time the crisis in France will last.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

4. Did you get the 300 days' indulgence for the "Remember Our Lady of the Sacred Heart"?

**Article 1024**

*To Father Victor Jouët, MSC, Rome.*

L 18831103

Issoudun, November 3, 1883

Dear Father,

Here's a letter I received from Fr. Caër.

If the matter appears favourable to you and you go to Barcelona, you could also stop over at Figueras to meet Mr. de Villalonga because you have his address. If not, write to him; he is perhaps a benefactor to be treated considerately. I informed Fr. Caër that he needed a rescript from the Sacred Congregation which he should ask you to get on his behalf if he remains intent on going to our Novitiate. I willingly go along with this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1025**

*To Father Victor Jouët, MSC, Rome.*

L 18831104

Issoudun, November 4, 1883

Dear Father,

1. Fr. Joly is in Lyons. He leaves on December 20.

*As noted previously, Joby was the Marist procurator in Sydney.*

2. I believe that when appointing confrères who are staying on the missions, or when making changes, the agreement of the assistants is not required; have a look at the Constitutions: General Council – issues reserved to it.

*The Constitutions were those of 1877, and before any acceptance of foreign mission undertakings, but the emphasis on the qualities needed for those undertaking foreign mission work would suggest a consensus from the assistants about the suitability of those departing.*

3. I doubt if Fr. Verjus would be as helpful to you as Fr. Couppé. I would be faulted if I made this change. The well-being of the Rome house is much too important. On it depends in large part the future of our Society. (*The Jouët file does not have this letter with his suggestion that Verjus might replace Couppé.*) I give my support for your brother.

4. The Archbishop has sent on to me the Constitutions of the Daughters of Our Lady of the Sacred Heart which he has approved with some slight changes in the wording, but not otherwise as to content.

5. Write to him (*the Archbishop*) again in the name of the Cardinal (*Simeoni, Prefect of Propaganda*) asking his views about a short eulogy. I shall forward the corrected Constitutions to you; I am having them copied.

6. Send me fifty or so application certificates for the Our Lady of the Sacred Heart Archconfraternity – 50. It is urgent that we should get them.

Cheerio, wholly yours, Father, in C.J.

J. Chevalier, MSC.

Hurry up with the printing of the book, Our Lady of the Sacred Heart. Thank on my behalf dear Fr. Verjus for his kind letter. I shall write to him shortly.

J.C.

**Article 1026***To Father Victor Jouët, MSC, Rome.*

L 18831106

Issoudun, November 6, 1883

Dear Father,

Fr. Piperon has informed me of Fr. Calliol's departure. He tells me that this kind confrère has left the Novitiate. I am very sad about this... He should have been dissuaded from the start and, likewise, Fr. Sabard who has also left. Good Fr. Piperon is sometimes harsh to the point of discouragement, especially with those priests who come in from the ministry. When, then, there is a great need for tact and considerateness to help them settle in, he treats them harshly and does not want to allow for any concessions right from the beginning. This is a mistake. With such an approach he alienates those with serious vocations, proven candidates who in a short time would have provided us with tremendous support in the scarcity where we find ourselves. I wrote an important letter to him about this matter, and my hope is that he will draw lessons from it for the future. I doubt very much if Fr. Morisseau shares these views (*with Piperon*). We are having strong opposition from Fathers Guyot and Morisseau about the latest dispatching of members to the Oceania mission. What brings me to mention this is a letter I have just received from Fr. Piperon in which he informs me that "Fr. Morisseau is not of the viewpoint that we should send during the month of December a stream (*of members*), and this serious matter should have been put before the Council, etc." It is outrageous to be faced with this systematic opposition. What can be done?

I received your telegram today about the marriage of Miss David. Send on to me immediately the documents for the Massenot marriage since I must forward it to them in the remote depths of the Allier. There is just about enough time.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1027***To Father Victor Jouët, MSC, Rome.*

L 18831112

Issoudun, November 12, 1883

Dear Father,

I received just now a long letter from Fr. Navarre (76 pages) providing me with all the details about the fire. It is most interesting. I shall forward it to you within a few days. It was a Mr. Farrell, a businessman, originally Irish, and an unbeliever (*it is to be understood that he had renounced his Catholicism, see below*) who, unhappy that our confrères were setting themselves up there, arranged for a native, to whom he gave a gun, to set a fire going during the night. He hoped that they (*the missionaries*) would die in the flames. About 11pm they were woken up. Everything was blazing; they had only time to save themselves... Everything, absolutely everything, was burned: breviaries, documents, Roman authorization, provisions, furniture, chalices, nothing at all left...

Fr. Navarre seized the opportunity through a passing ship to go to Sydney with the ill Brother Fromm and the pathetic Fr. Lannuzel who prefers Australia to New Britain. Deo Gratias!

Only Fr. Cramaille stayed with the natives. What is going to become of him? Fr. Navarre tells me that he will wait in Sydney for the confrères (*the new batch on the way out with the Marist - see above*) and for the financial aid we must send on to him.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Thomas Farrell died three years later in 1886. He was, on his arrival in New Guinea, married to an Australian, but then took off with Emma Coe, 'Queen Emma', a mixed-race Samoan, educated both in San Francisco and Sydney by her American father. She was nineteen when she married the Scot James Forsyth in 1869, who brought her with him to New Guinea where, in 1878, they set themselves up as traders for the German company known as Deutsche Handels-und Plantagenesell-Schaft who, in turn, were represented by Hertscheim and Company as well as Thomas Farrell, but by 1881 the latter had struck off on his own. Hence his proximity to the newly-arrived missionaries on the night of the fire and, of course, hostility which lasted until his death three years later.*

**Article 1028***To Father Victor Jouët, MSC, Rome.*

L 18831116

Issoudun, November 16, 1883

Dear Father,

1. I am sending on to you two letters given to me by Fr. Huguenot, a parish priest in the Issoudun area, one for the Pope the other for Cardinal Jacobini, and it's the Archbishop who wrote them (*the letters*) requesting a brief for the works of Fr. Huguenot. You are about to receive these works with the request to present them to the Cardinal who will deal with it himself thereafter.

2. Fr. Navarre tells me that all his documentation has been burned; you must, then, make a request for a replacement which our confrères who are about to leave can take with them. He also wants all the requisite faculties for scapulars and setting up Stations of the Cross – do not forget this.

3. Here are the names of the departing confrères: they are Fathers Louis Vatan, Fernand Hartzer and Gaillard. The latter, Gaillard, has still four months of his novitiate to complete; he is fifty years old, very pious, and is blessed with excellent health; he is very committed and doesn't feel the parting; he is very keen on the missions.

As for the others, you know them. Brother Joseph, an Italian, is going with them.

*Brother Joseph, Guisepe de Sanctis from Castelnuovo, near Rome, born November 15, 1858, professed at Tilburg, October 17, 1883. By 1895 he was in Randwick, Sydney, New South Wales, leaving that year to enter the diocese of Grafton, New South Wales.*

We are holding over the others for a forthcoming departure.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1029**

L 18831116 A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 16, 1883

Dear Father,

Yes, very wholeheartedly I give you permission to call to the priesthood Brothers Vandel and Védère, Brother Merg to the diaconate, and Brothers Buisson and Barral to the subdiaconate.

*Chevalier makes a mistake with Merg. It should read Meyer. Merg was at this time at Madeley, Shropshire, in Deidier's college and he would be ordained to major orders in England. See here, Twohig, Late But Not Too Late, Merg at Madeley. Meyer, the future General, an Alsatian like Merg, was ordained Deacon in St. John Lateran's Basilica, December 22, 1883.*

I am awaiting the copy of the letter which I shall have to write to His Eminence Cardinal Simeoni.

2. Brother Fromm is to return to Rome. Fr. Navarre is very disappointed with him. He is lacking in judgment, piety and mortification, and he would ask you not to put him in the company of your scholastics and the Petite Oeuvre youngsters for whom he would be something of a nuisance with his blabbering against the mission for which he has no liking.

*Yet Fromm would return to New Britain and spend many years there – see Twohig, Late But Not Too Late, for a short résumé of his career.*

3. Does the "Remember Our Lady of the Sacred Heart" with its changes keep the same indulgences? It is to be doubted inasmuch as Leo XIII said nothing. Try then to get 300 days' indulgence to accompany it. It would be some compensation.

*The assurance was given that the prayer with its changes kept the same indulgences as before. Chevalier's hoped for 300 days was not to be granted until the May 11, 1940, rescript of the Apostolic Penitentiary, N.3943/40.*

4. La Theodora wants you for a fortnight in Barcelona. It is, perhaps, necessary. Note then that I sanction your going there provided nothing goes amiss in Rome.

5. Look, it is 8 days now since I had the last fresh proofs of the Our Lady of the Sacred Heart book. It is very disappointing.

6. Try to obtain for the Superior of our Congregation the authority to provide his confrères with the powers to grant indulgences, and this with respect to all scapulars in use, etc.

7. Have you sent on to the Archbishop of Bourges the memorandum he was looking for with reference to the earlier presentation (*picture*) of Our Lady of the Sacred Heart? These are the issues which need to be seen to; hurry up.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*François Barral would become greatly associated with Sagrario, Ecuador; see below in extenso. He left for Canada in 1901, dying there at Beaufort, September 29, 1951.*

**Article 1030**

L 18831119

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 19, 1883

Dear Father,

I am forwarding to you straightaway the letter of Fr. Navarre which you were looking for. (*Written on board ship while Navarre was on his way to Sydney after the fire.*) There are words in this letter which are not at all flattering about Fr. Cramaille and Brother Fromm. Take notice of this.

Convey my appreciative respects and thanks to Monsignors de Fang... (*illegible*) and Morel.

J. Chevalier, MSC.

I sent on to the President of the Propagation of the Faith, Paris, Fr. Navarre's report, as well as a lengthy letter addressed to him, which did not touch on the later events (*the fire and the losses entailed*).

J.C.

**Article 1031**

L 18831123

*To Archbishop Dominic Jacobini, Secretary of the Sacred Congregation for the Propagation of the Faith.*

November 23, 1883

To His Excellency Dominic Jacobini, Archbishop of Cyr,  
Secretary of the Sacred Congregation of Propaganda Fide.

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May the Sacred Heart of Jesus be everywhere loved!

Your Grace,

The very generous gift of three thousand francs (*about 9,420 euros*) which Your Excellency kindly forwarded to me through Fr. Jouët in the name of His Excellency Cardinal Simeoni, Prefect of Propaganda, for our poor mission of Our Lady of the Sacred Heart at Beridni (*New Britain – Oceania*), and the very kind and supportive letter which Your Grace so graciously sent with this very welcome contribution, reached me at the very moment I received the very upsetting news from our confrères about the terrible fire which in June laid waste their work, left them totally bereft of everything, and only came to our notice in a telegram from Sydney in the first days of October (*when Navarre arrived in Sydney from New Britain on the 3rd*).

This calamitous disaster, according to well-founded reports provided by Fr. Navarre, the mission Superior, was due to premeditated malice on the part of a European whose name and nationality are known.

I sent on all the details to Fr. Jouët, asking him in my name, and that of our Society, to make a report to Propaganda so that the Sacred Congregation can consider the matter and let us know itself the procedure to follow in order to obtain, if that is possible, our rightful justice, and what measures should be taken to prevent similar misfortune.

Far from being discouraged by this latest setback, my good confrères feel that their aspiration to bring about the wishes of Leo XIII grows in them to put everything in place if God grants them the favour to plant the Cross and make the Sacred Heart reign triumphant right at the centre of New Guinea.

Please accept, Your Grace, my most respectful and sincere thanks, and convey to His Eminence, to whom I must write shortly, on the occasion of the departure of our new missionaries, my deepest gratitude.

I am pleased to be Your Grace's very humble and appreciative servant.

J. Chevalier, Miss.SC.Sup.

*The foregoing letter, as is clear from his own file for the year, 1883, was written by Jouët in Rome.*

**1032**

L 18831129

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 29, 1883

Dear Father,

I am sending on to you the letter I had from Bro. Fromm. I think that he would be better off in Rome than at Issoudun, at least for the time being. What do you think? He could replace one of the domestic staff whom you could dispense with in order to economize, which you so badly need to do.(!)

Nothing new to report from here. To whom should we send in Marseilles the parcels for our confrères going to Oceania so that everything is there ready when they are boarding the boat?

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1033**

L 18831129

To His Eminence Cardinal Simeoni, Prefect of Propaganda.

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May the Sacred Heart of Jesus be everywhere loved!

Most Eminent Cardinal,

We have received, with the kind and so supportive letter from Archbishop Jacobini, Secretary of Propaganda, the generous gift of 3,000 francs (*about 9,420 euros*) which Your Eminence graciously asked for and received from the Sacred Congregation on behalf of our needy apostolic vicariate in Melanesia and Micronesia. In the name of our dear natives, our cherished confrères who live among them and in the name of our dear little Society we ask Your Eminence to accept our deepest gratitude.

As we were pleased to make known to His Grace, Archbishop Jacobini, we sent on to Fr. Jouët all the details concerning the fire so that he could pass on the same details to the Sacred Congregation of Propaganda about a fire which destroyed the beginnings of the work, and which, according to Fr. Navarre's letters, the Superior of the mission, was the work of an ill-disposed European whose name and nationality are known.

*This refers to Thomas Farrell who was an Irish lapsed Catholic - see above, article 1027 - who was hostile to the newly-arrived missionaries because he didn't want them to have the land on which they were setting up the mission.*

While awaiting further knowledge about such a dastardly action, we would petition Your Grace to grant the faculty of apostolic missionaries to three priests, B. Gaillard, Louis Vatan and Fernand Hartzler, all members of our Society who are preparing to leave on December 19 next, together with a lay-brother (*de Sanctis, see above*) in support of our Oceania Fathers. Fr. Jouët will provide you with all the information you may wish to have about them.

Please accept, Your Cardinal Eminence, my renewed respectful thanks as I have the honour to be Your Eminence's humble and obedient servant.

Issoudun, November 29, 1883

J. Chevalier, Miss.SC.Sup.Gén.

*The foregoing letter was, in all probability, written by Jouët and it is not the first one at this time, see article 1031 above.*

*Benjamin Gaillard, from the Nantes area, eventually went to Kiribati, Gilbert and Ellis Islands, where he died in 1897 at the age of 65. Louis Vatan, from Verdigny in the Archdiocese of Bourges, died in 1887 at Vulavolo, Papua New Guinea in his 34th year. The Alsatian Fernand Hartzler, born in 1858, died in 1932 at the age of 74. He would spend some time in Glastonbury. On this, see Twohig, Late But Not Too Late, Glastonbury.*

**Article 1034**

L 18831210

To Father Victor Jouët, MSC, Rome.

Issoudun, December 10, 1883

Dear Father,

1. I have received all the faculties.
2. If you can do so at the same time as when you are going to Spain, I wholeheartedly approve your stopping over at Perpignan and Figueras. I most approvingly endorse your visit to Marseilles on the 18th to oversee the departure of our confrères on the 19th, bidding them a final farewell in my name and everyone else's.
3. I have had another letter from Fr. Navarre which I am sending on to you. He is doing the right thing in refusing faculties to Fr. Lannuzel. (*Chevalier had for some time wanted disengagement from the latter.*)
4. If there could be a Procure in Australia (*Chevalier is referring to an MSC-owned rest, support, house*) where our exhausted priests could go and rest, this would be a very good thing since New Guinea must not be given up. Perhaps Brisbane or Cooktown would be suitable. Fr. Durin would be willing to go there, but this unfortunate priest doesn't know what he wants. I believe that he cannot be relied on for anything. He only wants to return to America or go to Australia. What can be done with him?



5. Fr. Miniot is asking for permission to set up a Novitiate in Spain, saying with good reason that the Spanish would never go to Tilburg. Would Rome agree to this? And, then, who would take charge of it? Fr. Miniot says that, to begin with, he will do what he can, and that later something better would follow.

6. And what about the statue of Our Lady?

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

It is 8 days now since I had the last proofs. Why this delay?

**Article 1035**

L 18831211

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 11, 1883

Our confrères are leaving (*Issoudun*) for Marseilles today. I brought them to Bourges to meet the Archbishop. From here they will go to Lyons and Marseilles where they will arrive next Sunday. (*December 16*)

Wholly yours in C.J.

J. Chevalier

**Article 1036**

L 18831218

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, December 18, 1883

Dear Father,

In the expectation that you are still in Marseilles, I am forwarding you this latest letter from Fr. Caër. (*An undated letter about the offer by Mr. de Villalongua, Barcelona, of a property at Figueras for a school or college.*) Try to be at Figueras on the suggested day, and drop him a line to let him know when you are arriving. It is, perhaps, a fortuitous moment with which Divine Providence favours us. Let me know how everything went at Marseilles.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

*There follows a letter from the Spanish priest J. Caër, written by him on December 11, intended for Jouët and sent on to him by Chevalier, but sent with a letter to Chevalier himself, at Issoudun.*

Reverend Father (*Jouët*),

The venerable Superior General has given me the good news that the Sacred Congregation of Bishops and Regulars has granted me permission to go to your Novitiate in Holland and has told me to ask you to petition for the Indult which will grant me this favour. Be kind enough to send it on to me as quickly as possible at the Novitiate itself where I hope to go within eight days; or, if you think so, send it to the Issoudun house. I am about to ask the Novice Master the details of the journey, and on getting his reply I shall leave straightaway.

Another issue, quite important in my view, needs to be brought up. Providence has provided me with the opportunity to express my gratitude towards the Congregation. Mr. de Villalongua, a very rich Barcelona man, with myself as intermediary, is making you an offer of a new, completed, building in Figueras. I left a long letter for you with his manager, Mr. Mouragas, also his right-hand man at the Town Hall (*Mayor's office*), in order to bring you up to date on everything.

You will find for the convent of the Presentation Sisters an architect or entrepreneur so that you can do whatever is necessary in the way of improvements to the interior of this magnificent building which Mr. de Villalongua is in a hurry to finish. This estimable Christian will be your most distinguished Spanish benefactor, particularly so if you set yourselves up in Figueras which is very close to his heart.

I am writing in haste as I am set on getting the Indult which will allow me to begin the novitiate canonically, and I do not want to miss this morning's post.

I have the honour to be your respectful and obliged servant,

J. Caër, Priest of SC de M.

**Article 1037**

L 18831226

*To Father Louis Couppé, Rome.*

Issoudun, December 26, 1883

Dear Father,

Many thanks for your good wishes and those of your kind community. I send you mine in turn. May the Sacred Heart of Jesus grant them! I am delighted with the two new priests added to your number. May they be saintly religious! I am returning the proofs from chapter XIX. (*Again the long drawn out preparation of Our Lady of the Sacred Heart due to be published this coming year, 1884.*) How calamitous! This delay is not only to be deplored, but it is also prejudicial. I promised this work to the Paris editor for the month of January, and he, in consequence, made his arrangements. This is a very serious matter, then, and I find myself forced to look for indemnities from your printer. Bring this matter up with him or I shall leave over the whole thing. You should have received more than 8 days ago number V which is the ending of chapter XIX. I beg you to hurry up.

You and Father Jouët both promised to ask me for no more money, stating that you could now pay what you owed and had enough with which to cope financially. Believing you, I made borrowings on your behalf to smooth living costs and help, as well, the Mother house whose costs are enormous, as it is in all (*religious*) societies. But here you come again, both of you, at this present moment looking for financial help. Your promises were not to be taken seriously then? It is not a question of always demanding more and more from us. You need to make a definite choice. Set out your budget for 1884, and lay out your likely expenses for the year. You should include within your expenses the paying off of your debts and the upkeep of your house and personnel. If your supposed expenses exceed your intake, it must necessarily mean that a balancing is called for so that your intake can cover your outlay. You will send the budget on to me as soon as possible. If your personnel need to be reduced, it will necessarily have to be so! I repeat to you: you must not have any more scholastics, *Petite Oeuvre (Little Work)* youngsters, or brothers, except insofar as you can feed them and clothe them yourselves from your own resources.

I am not going to hide it from you: the Council (*administration*) priests are particularly unhappy with the Rome house administration, a bottomless pit which swallows everything. This cannot continue any longer. You must, then, take action on this. Present this letter to Fr. Jouët on his return (*from Spain*). I am sending another 2,000 francs (*about 6,280 euros*) to help you out. Take note that it will be the last.(!)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1038**

*To Father Victor Jouët, MSC in Catalonia, Spain.*

L 18831227

Issoudun, December 27, 1883

Dear Father,

I received your article (*about the departure from Barcelona of the missionaries for Papua New Guinea in December*), but it came too late. The Annals are already printed, and it will be left over for next month (*February, 1884, p.27-37.*)

What are your thoughts about Figueras? Would Mr. de Villalonga be inclined to let us have one of his Barcelona houses? What would happen to our modest little house and dear Fr. Miniot? What might be done with it? Would it be your view to have the Novitiate there? I think that it (*the house*) could still be useful, but what can be arranged? The Perpignan house seems to me to be a proposition which is very difficult to accept as it is too far away from the centre. What can one do with it? Have a *Petite Oeuvre* there? But we need students. Who would be in charge, etc.? Besides we haven't got the financial resources.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

Are you returning to Rome shortly?

**Article 1039**

*To Father Victor Jouët, MSC, Catalonia, Spain.*

L 18831230

Issoudun, December 30, 1883

Dear Father,

Fr. Couppé expressed his concern when he saw your empty account and the debts due to be paid. You should have foreseen all this before you went away and done the best you could to find money or lower your bills. The previous occasion you went away, the same thing happened. There is enough here to shake one's vocation. Since you are in charge of the Rome house, it is on you it devolves to find the necessary funds if you want it to prosper. Try to get back to your charge as soon as possible and take control of things. I am sending 2,000 francs (*about 6,280 euros*) to Fr. Couppé to meet the more pressing problems. It is not possible to provide more. You are placing me in a situation which is not sustainable. It is imperative that I have to borrow on your behalf and that, consequently, I am in danger of bankrupting our Society. During the last holidays, in order to come by money from me which you needed, you wrote to me, emphasizing in every way that those would be the last borrowings, that your house would in future be self-sufficient, etc. These were but words, and it is necessary to face reality. Can you, or can you not, support your house with your normal resources? If the answer is in the negative, write, appeal, and

set about looking for money. If, in spite of everything, you cannot meet this deficit of 12,000 francs (*about 37,704 euros*), everything will have to end. You will stay by yourself in the house with a brother and a cook. You will only have to deal with the Procure and your Association. One must necessarily take up a position. Experience has shown that this Rome house only compromises our (*financial*) situation. Get yourself quickly to Fr. Couppé; let both of you seriously consider the situation without disillusioning yourselves. Set out your budget, the bills you can expect for 1884, and the likely expenses, having in mind the money you owe. Then you will send on to me straightaway this budget, and if the income cannot cover the expenses and the debts you will dismiss the Petite Oeuvre youngsters, and I shall withdraw the scholastics in keeping with your resources. Your house on its own creates more worries and difficulties for me than all the others.

Cheerio, Fr.  
I feel for you.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1040**

*To Father Victor Jouët, MSC, in Catalonia, Spain.*

L 18831231

Issoudun, December 31, 1883

Dear Fr.,

Try and see to it that what I suggested to Fr. Couppé about getting funds becomes possible. Most supportively I give you permission to scour Spain, France, Belgium, to find the necessary financial resources to save your Rome house from the worrying financial situation which it faces and bring it back to an even keel.

Together with New Year good wishes, I wish you every success.  
Wholly yours, dear friend in C.J.

J. Chevalier, MSC.

Thank on my behalf our dear Barcelona confrères for their good wishes, and convey my own to them.

## 1984

## Article 1041

L 18840101

Mr. Benevot des Haussois,  
General Manager to Marquis de Rays,  
116 rue du Bac, Paris.

Issoudun, January 2, 1884

Dear Sir,

I am completely unaware of what happened in Marseilles involving the Gazette du Midi and the departure of my confrères. I am, moreover, sorry that I am not in a position to tell you about the problems brought up by the papers. The truth comes out with difficulty.

*The context of the foregoing is to be explained by the following. At the time of writing, the Marquis de Rays and Mr. E. Sumier, former editor of 'La Nouvelle France' and 'La Gazette du Midi', had been in prison for several months awaiting trial. There had been a denial in the Gazette du Midi with respect to a news item in La Nouvelle France about the departure of three MSC priests and a brother to join Fr. Navarre.*

I am completely unaware of what went on between the Holy See and the Marquis de Rays concerning the Vicariates of Melanesia and Micronesia.

What remains certain (*Chevalier uses Benevot's phrase in reply*).

1. is that the Pope himself offered us through Cardinal Simeoni this Oceania mission without any reference whatever to the Marquis de Rays or New France.

Once this twin vicariate was made over to our Society I wrote to Rome to ascertain what attitude we should take in relation to Port Breton and the colony set up there. I had a reply stating that we could go directly to Port Breton because there we would have support of a colonial kind to begin our evangelization work, but our mission was independent of the Marquis de Rays' undertakings, the future of which was uncertain, and it had to be made certain that our undertaking was not identified in any way with that of the colony, and that we were missionaries for all the islands of Melanesia and Micronesia and not just for New France which was only a tiny part of our vicariate, and no priest could exercise ministry in these countries without being formally authorized by the mission Superior.

2. That which is likewise certain: the Marquis de Rays paid the expenses of my confrères as far as Manila and met everything very generously, but once in Manila, after the seizure of the boat, they were left to their fate, and it was only after 5 or 6 months of further sea journeys at their own expense they disembarked at Sydney where the Chandennagor, I agree, took them to New Guinea without charge. There the captain left them some provisions, and Fr. Navarre considered it proper to write a letter thanking the Marquis de Rays. (*Letter from Blanche Bay, October 3, 1882.*)

3. As for the resources made available by the inhabitants of the colony, they were not very many so far as the mission is concerned.

4. The missionaries did not have or acknowledge any head other than the Sovereign Pontiff who sent them and from whom they received all their authorization.

5. No, certainly not, the Missionaries of the Sacred Heart (*the scope of their work*) do not wish "...to limit their promotion to the island of New Britain alone". If the good Lord blesses their undertakings, in time they will spread their zeal throughout New Guinea and the nearby islands, as well as the others in their double vicariate. If the colonizing work picks up and prospers, which I hope most wholeheartedly will happen, we shall do all we can to provide religious services and, especially, what Rome suggests to us.

Please, Sir, accept my respectful good wishes in Corde Jesu.

J. Chevalier.

## Article 1042

L 18840104

*To Father Victor Jouët, MSC, Spain.*

Issoudun, January 4, 1884

Dear Father,

1. Thanks for your letter. If I have rightly understood it, here is a summing up of Mr. Villalonga's conditions: the use of the property in perpetuity through a fictitious sale on condition that:

1. the rent be paid;
2. the house is looked after;

3. a daily mass is offered in perpetuity;
4. the family tomb is cared for.
5. Or in the event of a lack of success on our part, on our departure from Figueras, there will be an obligatory sale of the house, and the proceeds made over to the Bishop of Gerona for distribution to the poor.

All this is equivalent to a renting on our side of this property whose real owner is the Bishop in the event that we leave the place. The charges we have to meet, whatever Mr. Villalonga says, are the equivalent of renting at 1,500 or 2,000 francs; you can put it at 1,200 if you like, that at the very least.

In the circumstances of the charges laid down in your letter, with the house handed back as new, Mr. Villalonga would be assured in perpetuity of a rent not less than 12,000 francs, or after staying 10 years at Figueras we would have to leave this property with no conditions attached. Try to discuss these conditions. In any event try to get as advantageous an agreement as is possible from Mr. Villalonga which you will submit to our Society's assistants since their agreement will be necessary. Then if this transaction is likely to succeed I shall go to Figueras.

2. What are we going to do with the unfortunate Barcelona house? Should we leave it and go to Figueras? Shall we be able to sell it? Next year we must find the 60,000 francs we still owe on this house. If we stay in Barcelona who shall we put there as Superior? Fr. Bontemps? But is he the right man? And then who would look after our French Annals. Let me have your thoughts on all of this.
3. If you think it would help your Rome house if you were to go and look for money in Paris, Marseilles, Lyons, Brussels, etc., set out on this undertaking if your health stands up to it; look after yourself my good friend. You will come to Issoudun before returning to Rome.
4. The Marquis de Rays has been sentenced to 4 years in prison and a fine of 3,000 francs. Mr. Sumier received a 2-year sentence. It's a disastrous outcome!

Fr. Ramière has died in Toulouse. He is a loss.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1043**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840110

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Issoudun, January 10, 1884

Dear Father,

Father Caër doesn't need a testimonial letter for three reasons:  
The first is that this formality has already been met from the time he entered the Congregation he is leaving.  
The second is that the supportive testimony of his Superior General takes its place.  
The third is Rome's indult authorizing him to come to us.

See to it then that he takes the habit straightaway and then over the intervening months you will judge whether or not he is suitable. I hope you will be pleased with him. Uncertainty and scrupulous concerns are quite likely to turn away the most seriously intent vocations.

*This last sentence is more than a broad hint to Piperon.*

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

I am returning part of your work on the vows. The printer, for the want of typeface, cannot do any better. Correct it again with Fr. Morisseau. As you will see for yourself, I have already made a number of corrections which I thought were needed. I am sending a corresponding copy to Fr. Jouët and another to Fr. Guyot. Then I shall take into account all the corrections and comments, and the printer (*A. Gaignault, Issoudun*) will definitively print out this section, making 1,000 copies, and going ahead with the remainder.

**Article 1044**

*To Father Charles Piperon, Tilburg.*

L 18840111

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Issoudun, January 11, 1884

Dear Father,

Here's a letter for Fr. Barral. Have a word with him about what's to be done. If you were to come and spend Holy Week with us, you might preach the Women's Retreat, hear confessions and this would greatly please everyone. I believe that you can do this. Come, and your presence will do a lot of good.

Wholly yours in C.J.

J. Chevalier, MSC.

A Congregation has been established at Saint Quentin through the influence of Fr. Captier (*formerly an MSC*), called Oblates of the Sacred Heart. I am told that they have set up some kind of a Novitiate at Sittard and that they promote devotion to Our Lady of the Sacred Heart. Find out about this and what truth there is in it. Take a close look at it. Fr. Captier has a high opinion of himself... He claims he has had revelations and that his community should absorb all the others. Write to Fr. Gilguin who knows all this and he will let you know the latest.

*The Society to which Chevalier refers was already canonically established from July 1877, its founder, a Fr. Dehon, made his profession on June 28, 1878 in the Oblates of the Heart of Jesus. Captier left the MSCs in January 1879, and quite some time later, November 21, 1880, he entered Dehon's Oblates. Chevalier is incorrect, then, where he attributes a founder's impact to Captier, but he did influence Dehon in an unbalanced manner to the point that the Oblates of the Sacred Heart were suppressed on December 3, 1883, beginning under a new name, Priests of the Sacred Heart, in 1884. Captier left Saint Quentin in 1884, after the condemnation. He died in 1900. As an ex-MS-Captier brought with him devotion to Our Lady of the Sacred Heart, especially the prayers, hence Chevalier's references to the Our Lady of the Sacred Heart devotion at the Sittard Novitiate of Dehon's new Society.*

**Article 1045**

L 18840111 A

To Father Victor Jouët, MSC, Catalonia, Spain.

Issoudun, January 11, 1884

Dear Father,

1. I received your kind letter from Perpignan with the map of the property. It does not tell me (a) how many storeys and rooms the house has. What do you think can be done with it? (b) What distance is the house from the town (*cathedral*), or (c) if it is in the middle of a developed area, and (d) if the archpriest would be satisfied with a priest and brother for the time being while we await better prospects.
2. I await then Mr. Villalonga's plans for Figueras. He must leave aside the stipulation about a perpetual mass which cannot become a burden for us; if he still wants us to go ahead with it, this foundation mass cannot be less than 2 francs (*roughly 6.28 euros*) since we have at this price as many mass stipends as we want. If he does not wish to have this arrangement on our part, and holds us to the celebration of this mass every day, it seems to me that we shall lay down a condition, especially if we were to leave the place for one reason or another, that he give us as much as one thousand francs (*about 3,140 euros*) in indemnity for the years we have spent at Figueras. I await, then, his plans for the contract, and we shall see.
3. As for the history of the picture and statue of Our Lady of the Sacred Heart, the early representation, what has become of it? Has the Archbishop of Bourges sent you a memorandum on this matter? Have you any expectations, or do you think that it's best to leave the whole thing to rest?
4. I am forwarding to you the proofs from Fr. Piperon's work which I have altered here and there, and which you should also touch up where you think it opportune. It seems to me to be a serious work and answers a pressing need in our Society. Most of our young and old confrères are ignorant about the principles of the religious life and its obligations. This work takes in the explanation of our three vows. I am only sending a section of it on to you because the printing machine hasn't enough characters to do everything at the one time. Try and have it read also by Fr. Couppé who will let you have his impressions which you can then forward to me together with your own.
5. If you think it would financially help your Rome undertaking if you preached for Lent in Barcelona or elsewhere, see what you can do. I give you full permission.
6. Ask your printer to hurry up with the printing of the book on Our Lady of the Sacred Heart.

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1046**

L 18840115

To Father Victor Jouët, MSC, Rome.

Issoudun, January 15, 1884

Dear Father Jouët,

1. Fr. Piperon doesn't seem to be pleased about Fr. Caër being sent to him, and is creating difficulties about his testimonial letters. Fr. Caër presents a reasonable case which seems fair to me: "I produced these documents," he says, "when I entered the community which I left. My Superior General vouches for me very favourably. Moreover, Rome gave me permission to enter the Missionaries of the Sacred Heart. Accordingly, there is no necessity for me to come up with new testimonial letters from the same bishops who have already provided them." For greater ease of mind, refer the matter to the Congregation of Bishops and Regulars and send on the reply to Fr. Piperon.

2. Fr. Píperon would like you to ask for permission to convert into a dormitory the loft over the chapel. There would be no beds above the sanctuary. The dormitory would only be above the nave.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1047**

L 18840127

To Fr. Victor Jouët, MSC, Rome.

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Issoudun, January 27, 1884

Dear Fr. Jouët,

1. Do whatever the Master of the Sacred Palace requests and hurry on with the printing of the book which is so urgently required.

2. I wrote to Fr. Navarre passing on to him the wishes of the Propaganda Congregation with regard to New Guinea and Thursday Island. I sent on Bishop Cani's letter asking him (*Navarre*) to do everything possible to please him... Who can we place in this island? I can only think of Fr. Cramaille or Fr. Gaillard, or maybe Fr. Cramaille and Fr. Vatan. Eventually Fr. Navarre will see to it.

3. I shall write to Mr. Pascal in Marseilles.

4. Figueras: Mr. Villalonga has forwarded his conditions to me. Besides what you already know, he has laid down a rent of 600 francs (*roughly 1,880 euros*) for the upkeep of the chapel. In addition, he wants a daily mass and a mass every Sunday and feast day in the hospital when it will be opened, and all this without payment. I replied, with much diplomacy, equanimity and tact, that these obligations were much too demanding for us, and that if he could excuse us, as I hope he will, we would make him share each day, himself, his parents, his children, in the daily Mass of Our Lady of the Sacred Heart which we offer on behalf of our Associates, together with that on Thursday and the first Friday of each month. I shall let you have his reply.

5. Perpignan: I haven't had a reply yet; I am amazed.

6. Barcelona: I can only send Fr. Bontemps, but he will not be free until Easter because he is on a mission with Fr. Guyot who imposes his will threateningly like an autocrat. Mr. de Sans has written calling for a new Superior. He must, he says, be appointed by Lent so that he can preach to the French colony. It is very difficult for me to meet his wishes.

7. The book, Our Lady of the Sacred Heart: I am sending on to you, together with the chapter XXIV proofs, the prayers replacing the former ones, and they should be at the end of chapter 25 as confirmation of the efficaciousness of devotion to Our Lady of the Sacred Heart. Ask Fr. Couppé to select those (*the prayers*) which appear to him most suitable to correct and put them in order. How many pages has the work, up to chapter XXV exclusively? I need to know in order to consider material which I have yet to add. I should think that 6 or 700 pages in all would be enough. What do you think? I could add or take out.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I haven't had time yet to look at your accounts.

**Article 1048**

L 18840131

To Father Victor Jouët, MSC, Rome.

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Issoudun, January 31, 1884 (am)

Dear Father Jouët,

Yes, willingly, I give permission to dear Brother Fromm to renew his vows and make them in perpetuity when he reaches 30 years of age. I am forwarding you a letter from dear Fr. Navarre which has arrived and enclosing a snapshot of a 'kanaka' (*native*). You will send on this snapshot to the Catholic Missions (*magazine*) together with that part of the letter which is relevant to it (*the snapshot*). Fr. Batard is ill.

*Chevalier is mistaken, writing Batard instead of Baltzer, something he remedies in the 2nd letter of the same day to Jouët. See below.*

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1049**

L 18840131 A

To Father Victor Jouët, MSC, Rome.

Issoudun, January 31, 1884 (evening)

Dear Father,

I have just now had a telegram from Sydney informing me that our confrères have had a good journey (*those who left Marseilles in December*). The Lord be praised...

Wholly yours in C.J.

J. Chevalier, MSC.

PS: It's Fr. Joseph (*Baltzer*) who is ill, not Fr. Batard. He has either chest congestion or apoplexy. He is a little better.

**Article 1050**

L 18840210

To Father Victor Jouët, MSC, Rome.

Issoudun, February 10, 1884

Dear Father,

I have got back from Perpignan, Figueras and Barcelona.

1. Perpignan could be taken on as the Petite Oeuvre (*Little Work*) and novitiate for the south of France. The parish priest offers without reservation this property, save for the requirement that (a) it be handed back to the diocese if we were to leave, and the diocese would then reimburse us for the expenses we incurred; (b) that each year, gratuitously, we give two or three missions in the parishes named by the Bishop; (c) that the parish priest should have lodgings for himself and his housekeeper made available to him on the property if he were to decide on retiring from the ministry.

2. Figueras is a good prospect. This house would be suitable for youngsters in a Spanish apostolic school as well as for a Spanish novitiate.

(a) Mr. Villalonga, whom I met, seemed to be very well disposed, leaving out of consideration altogether the daily mass foundation. He is putting aside for this purpose 20,000 (*francs; about 62,830 euros*) with the Bishop of Gerona. These masses will come to 2 francs, 20 centimes (*roughly 6.85 euros*).

(b) He puts us under no obligation to say mass for the Little Sisters of the Poor when they will be established.

(c) For the time being he wants a priest at Figueras to provide mass in the chapel. Then, later on, we can undertake whatever work we want to. He will be responsible for repairs and purchases as we wish, and also for the furnishings.

3. Barcelona would be very suitable as a scholasticate and apostolic school because of the courses our young people could follow at the minor and major seminaries nearby. Later on, when circumstances are appropriate, we can set ourselves up in the city centre. I went with Father Sans to meet the Bishop and he was very kind. But he does not want me to be involved with the French colony without having a church of our own in the centre of the city or in our church at Calle de Rosellon. His reason for this is that in churches or chapels leased we would always be at the mercy of the parish priests or chaplains, and an undertaking would have no stability.

Meanwhile what are we going to do about Perpignan and Figueras? Should we in principle take on both houses, or to which one should we give preference? Would it be better to leave both aside and concentrate on Barcelona? How are the assistants going to take these proposals?

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Guyot, who only focuses on his own personal activities wants to hold on to Fr. Bontemps for the Lenten missions, giving it to be understood that he cannot be left on his own! Fr. Bontemps' arrival in Barcelona would then have to be postponed until Easter. What is your view on this? I stopped over at Arenys.

**Article 1051**

L 18840217

To Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, February 17, 1884

Your Grace,

We are scrupulously following the procedures Your Grace set up for us concerning the hospice chaplaincy. I should like to think that the fresh appeals you made to de Portieux will bring about a welcome result. Yes, Your Grace, it is with pleasure that I confirm the proposal I was pleased to put to Your Grace. I am pleased to be of some help to you and offer you some little expression of my appreciation by placing at your disposal one of our senior men in the Institution, Fr. Thomas. He is the most competent, informed, judicious, intelligent, energetic and prudent. His zeal, perhaps, needs to be a little constrained. In your hands, Your Grace, and under your very wise leadership, he could become a valuable addition to your new Châteauroux undertaking. Fr. Marchal (*the Bishop's brother and Vicar General*) has expressed the wish to come one Sunday to our



children's mass (9.45) and to the accompanying catechism. If the Vicar General remains agreeable it will give us great pleasure (*to have him*). I should like to know what Sunday would be most convenient for him.

I place myself at Your Grace's feet to ask your blessing as I extend to you my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1052**

L 18840219

To Father Charles Piperon, MSC, Tilburg.

Issoudun, February 19, 1884

Dear Father,

1. Don't worry. I got your note book.
2. The parish priest of Valencay, Fr. Lelong, wants to have Fr. Lanctin for the last two weeks of Lent. I had brought this to Fr. Lanctin's notice before your letter arrived. If you need him for Passion Week, you can mention it to him, and he can write to Fr. Lelong that he will be with him only during Holy Week.

*Valencay is a small town on the Mahon River, forty kilometres from Châteauroux, its pretty church made distinctive by the tombs of Princess Maria Poniatowska, the last King of Poland's niece, and that of Talleyrand. Frédéric Lelong is also of more than passing interest, becoming Vicar General of Bourges in 1896, October 25, and from 1905 to 1928 he was in charge of the seminary; while on October 24, 1907 it was he, as Dean of the Bourges Chapter and Archdeacon of Issoudun, who gave the homily at Chevalier's funeral.*

3. I am still expecting you for Holy Week. Your presence here will not only be a pleasure, but also helpful. Fathers Morisseau and Maillard will replace you for ten days or so.
4. I am delighted to see that your house is getting on very well. Welcome all the worthy vocations which come forward; the good Lord will look after them. Messis multa.
5. I have just arrived from Barcelona. (*This, Chevalier's third visit to the north of Spain, lasted from the 1st to the 10th of February.*) Fr. Miniot cannot stay on in charge of that house. At Easter he will need to be replaced. You, Fathers Morisseau and Guyot, are very good at pointing out problems, but no-one comes up with the answer. Of two evils, one must choose the lesser. There are only a few months left before Fr. Bontemps takes his final vows. (*May 31, 1884, after which he did succeed Miniot in Barcelona, but only for a short time, returning to spend some time at the new house in Paris, rue de Calais. In the summer of 1886 he went to Antwerp as Superior of the new house, but by October of that year, the 20th, he was on his way to the Oceania mission.*)

Rome will freely grant an indult if we appoint him to the Barcelona house. Spain will offer as much in the way of resources and recruits as Holland if we look after our Barcelona house. My trip confirms me in this view. A novitiate is absolutely necessary. Spanish vocations, and those from the south of France, even from central France, could never get used to the Dutch climate and life-style. The evidence is there. A novitiate in a warmer and healthier country is absolutely necessary, something we cannot have in France for the time being.

6. The house being made available to us in Figueras is quite suitable, fifty metres of frontage, 22 metres high, two storeyed, and there's a completely new chapel. The house could take 100 or 150 people. The benefactor (*Villalonga*), very wealthy and whom I met, offers furnishing with all the specifications we suggest and without conditions attached. He has offered in perpetuity a mass foundation at 2 francs a stipend (*about 6.10 euros*), setting aside 20,000 francs (*about 62,830 euros*) for the Bishop of Gerona.

Figueras is a town of 13,000 inhabitants, barely one hour away from the frontier by train (*55 kilometres from Perpignan*). There is a delightful community of French sisters, the Presentation of Tours, in Figueras. The people are very good Christians, and they would greatly like to have a male community. Mr. Villalonga, the benefactor, wants to wait, perhaps, another year for the setting up. A novitiate and a preparatory school for the Petite Oeuvre (*Little Work*) would be very advantageously placed there.

Our Barcelona house would be very advantageous as a scholasticate and apostolic school due to the nearby proximity of the major and minor seminaries, only five minutes away. Our young men could very easily attend the courses in each place, obviating on our side the need for teachers/professors. Fr. Verjus has lived in Barcelona, and knows Spanish, while Fr. Jouët would be very willing to hand over to him. During the forthcoming holidays, two or three young priests in Rome would be free. Our sick or delicate scholastics could go there, and to Figueras, as well as priests suffering from exhaustion.

7. I saw the house and property being offered to us at Perpignan, and it's excellent. It's given without conditions. The Bishop, whom I met, would be very pleased to have us, telling me that we would have many vocations for our Petite Oeuvre (*Little Work*) in his diocese. The two houses could hold 40 or 50 people. There is a lovely new chapel. The ground, four and a half hectares, is very fertile. The vineyard produces 100 hectolitres of wine and the vegetable garden is leased out at 500 francs (*about 1,565 euros*). If we could guarantee that we could take up residence next year, it would be held over for us.

Only one or two priests, in expectation of better times, are being asked for. I am sending on the plans to you. Tomorrow I shall send you that of the Figueras property.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Will you soon have some lay brothers available for us? We would need several. Barcelona really needs them.  
J.C.

**Article 1053**  
*To Father Victor Jouët, MSC, Rome.*

L 18840219

*Undated*

Dear Father Jouët,

1. Yes, it is a pity that Gubbio takes to itself the title of Our Lady of the Sacred Heart. Do your best to fend off the inconveniences.
2. I replied to the Perpignan parish priest quite favourably. I hope his reply will be accepting. Father Miniot or Casas could perhaps go there at Easter during the long holidays. We cannot begin there with a *Petite Oeuvre (Little Work)*; we would need then to open a secondary school and introduce a baccalaureate with its stages, something we do not have.
3. I have heard nothing yet from Mr. Villalonga about Figueras.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Yes, it must be expressly forbidden for our confrères to take abroad the former model (*statue, picture of Our Lady of the Scared Heart*). It is the new one which they must use. Make this clear to them in every respect. I was completely unaware that Fr. Hartzler had taken away the old negative (*plate*).

J.C.

**Article 1054**  
*To Father Victor Jouët, MSC, Rome.*

L 18840220

Issoudun, February 20, 1884

Dear Father,

1. I am returning the proofs to you.
2. I am forwarding a very interesting book to you which Fr. Paulin has recently brought out, in which he mentions our mission and our confrères. You will have it read with pleasure by your young men.

The parish priest of Perpignan has suddenly changed his mind. He sent me the enclosed letter. What has happened? It is correct that the letter from Frs. Piperon and Morisseau forced me to ask for more time.

Cheerio, wholly yours.

J. Chevalier, MSC.

**Article 1055**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18840224

Issoudun, February 24, 1884

Dear Father,

1. In your absence you will arrange whatever you think best.
2. Did Mr. Vaillant send you 4,000 francs (*about 12,560 euros*) which, I gather, comes from the General Union?
3. The Perpignan archpriest, becoming aware of our hesitancy about accepting his property, has written to say that the offer no longer holds.
4. The owner of the Figueras property wrote to me today from Barcelona where he lives with an assurance of 3,200 francs (*roughly 10,000 euros*) a year for the upkeep of the two priests who would be living in the house on condition that each of them says mass for his intentions. He commits himself to carry out all the repairs and changes which we would need to make, and to furnish the house and chapel. I repeat that Figueras is scarcely three quarters of an hour by train from the

French frontier. A lovely climate, a Christian countryside, plenty of vocations for the Petite Oeuvre. I endorse the sending away and admissions which you, with your Council, consider appropriate.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Miniot has written to say that Fr. Casas has a little fever and needs a change of air. Where can one send him?

**Article 1056**

L 18840226

*To Fathers Charles Piperon and François Morisseau, MSC, Tilburg.*

Issoudun, February 26, 1884

My Dear Fathers,

Like you I understood the difficulties arising from the foundation of new houses and the prudence entailed in holding off for the time being. In this we are wholly in agreement.

1. The Figueras offer, properly speaking, is not an immediate foundation, being only a 'taking possession' with a view to the future. Saying that, I mean that sooner or later, and preferably as soon as we can, a Novitiate will be needed in Spain, and I am putting forward nothing if not what is very reasonable, short of giving up on our mission.

Where, then, are we going to place the novices? Barcelona? The house is without doubt large enough, but in my opinion it would not be the appropriate place if we can find something better. An area which is quieter, more Catholic and fertile in vocations would be a better choice. Figueras, which is being offered to us gratuitously, and with exceptional conditions attached, would appear to meet the requisite conditions. This house, held in reserve, would be of great value to us at the opportune moment; that's my contention.

2. On the supposition that we shall have one day novices who, not having done philosophy or theology, nor their literature studies, would, I believe, find the Barcelona house convenient as a Scholasticate and Juniorate because of its proximity to the major and minor seminary where all the young men are accepted for the different courses on offer there, just like the Appoline in Rome. Am I in saying this putting it forward that I want to move the Tilburg Scholasticate to Barcelona as Fr. Morisseau seems to think? Certainly not. I do not speak about today or what is going to happen in a year, but rather about that moment when a Novitiate and Petite Oeuvre are functioning in Spain. It is with a view to the future I bring myself to speak, as this future, of which I have a presentment, is, assuredly, not very far off. I believe it is wise on the part of Superiors and good administration to look to the future and prepare for it without, let it be well understood, compromising the present, particularly so where Providence would appear to be mapping out the way. I continue to accept that there are those like Rollin, Caussé, Darbon, Derichemont, etc., etc., whose health is uncertain, and anything can happen from one moment to the next, and where are we going to place them? It cannot be Tilburg, Rome or Issoudun where we are over-staffed, and, anyway, the possibility of being expelled would be an added issue here. What, then, one may ask? Send them to their families for some time! A very serious undertaking. Or send them away? This would compromise their vocations. What are we going to do? I put forward my convictions. If your views remain the same within eight days, I shall reject them.

Cheerio, dear Fathers.  
Wholly yours in C.J.

J. Chevalier, MSC.

I mentioned to you that the Barcelona house needed a Superior, Fr. Miniot quite unable to run the place. I put forward to you Fr. Bontemps, seeing no-one else available. Your silence is not the answer.

**Article 1057**

L 18840301

*To Father Charles Piperon, MSC, Tilburg.*

Undated, likely early March

Dear Father,

1. I do not know at all this Mr. Hinard. You arrange his entry (*to the Novitiate*) as you think fit.

*Hinard, Adolphe Seraphin, was a Parisian, born in 1831; a late vocation he did enter in June of this year, 1884, and for more than twenty years he was Secretary of the Our Lady of the Sacred Heart Archconfraternity; he died in Thuin, Belgium, November 29, 1914.*

2. With regard to your dormitory above the church, I have requested Fr. Jouët to ask (*in Rome*) for permission. Since nothing has come from him, you could write to him. He is in Marseilles at the moment preaching for Lent at 24, rue Barberousse. Deal directly with him. You are fully in your rights having this permission.

3. Rome (*the climate*) does not suit in any way Brother Neenan; he will die there like his brother (*William*). Issoudun has already too many laid up. Do what you think best for this poor lad. The country air would do him good.

*Daniel Neenan left in December 1885 when his temporary vows expired; see here, also, Twohig, Late But Not Too Late, where all three Neenans receive extended mention.*

4. Here's a letter Fr. Lanctin wrote to me. You will judge for yourself his demands.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1058**

*To Father Victor Jouët, Marseilles.*

L 18840303

+  
JMJ

Issoudun, March 3, 1884

Dear Father,

I gather from Fr. Couppé that you are in Marseilles. I am forwarding the letter from Fathers Piperon and Morisseau who withhold their approval for the Figueras house, despite all the advantages on offer to us from Mr. Villalonga. This kind man wrote to me eight days ago saying that he would do his best to be kind to us, get the house ready and furnish it the way we would like, and, together with the two daily mass stipends and other resources on offer from him, the Figueras house would have 2,938 francs (*roughly 9,225 euros*) in revenue, etc. I shared all this with these gentlemen (*Piperon and Morisseau*). I went on to say that Fr. Casas, who is ill, needed a change of air and could go to Figueras to take over the house, and that within a number of years it would be, because of its size, its proximity to the frontier, its siting in a place where vocations are plentiful, all the more welcome because the French Government talks about expelling religious Congregations and taking over their assets, while our indisposed members in France, Rome, Holland would find a favourable climate at Figueras, etc., etc. Nothing in all this could shake their resolve. I am about to write to Fr. Guyot to find out what he thinks about all this. It is very likely that he will think the same as the other two. If that is the case, since we are not in the majority, I shall write to Mr. Villalonga turning down his generous offer.

Fr. Miniot is very much in favour of Figueras, and tells me that himself and Fr. Casas would be enough for the time being at Figueras, that Fr. Bontemps would be in Barcelona with Frs. Fora and Verjus, the latter having spent a year already in Barcelona. Could you let us have him for Easter? As he knows Spanish, he could be very helpful.

The Archbishop of Bourges has not been helpful towards the Daughters of Our Lady of the Sacred Heart of whom there are now 16. Despite the fact that most of them have made a two-year novitiate, he is not allowing them to take vows. He pays no attention to the Mistress of Novices, and would himself like to take over control of these young girls, for whom we have made so many sacrifices, in order to supervise and direct them. Mademoiselle Sabauron (*name unclear*) supports these views of his, writing privately to him. What can be done about this? I think it would be a better option to send 10 or 12 to Rome where, under your supervision and in dependence on Cardinal Simeoni, they would take vows when the Cardinal thought fit. Afterwards, on returning to Issoudun, the others would go to Rome replacing them. In this way they would escape from the whims of the Archbishop of Bourges and remain continuously committed and attached to our Society. Give some thought to this initiative which I believe should be engaged upon as soon as possible. What do you think?

I received a nice letter from a lady in Rome, Mademoiselle B.L. Leconto, who writes to me about an undertaking focusing on the conversion of pagan women, idolators and modern pagan women (*in First World countries!*). She tells me that you also would be writing to me about this, but I have had nothing from you. I do not know what to say in reply to her.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1059**

*To Father Eugène Meyer, MSC, Rome.*

L 18840305

Issoudun, March 5 1884

Dear, Beloved, Fr. Meyer,

How delighted I am on knowing that you have become a priest! Thank you for your kind prayers which I so greatly need. For my part I shall not forget you in mine. Strengthen yourself continually in virtue. Holiness is a requirement in today's Missionary of the Sacred Heart. You will come by it by faithfully carrying out each day, in a generous spirit of faith, everything our rules require of you. Remember me to everybody in the little community.

Cheerio dear child (*sic: enfant*), I bless you in C.J.

J. Chevalier, MSC.

**Article 1060**

*To Father Victor Jouët, MSC, Rome.*

L 18840310

Issoudun, March 10, 1884

Dear Father,

1. Our Tilburg confrères are determined not to have any mention made of Figueras. I am sending on to you their reply to Fr. Laviaille who wrote to them without saying anything to me. What is to be done? Fr. Miniot has written to me to say that Mr. Villalonga wants an answer and if not forthcoming he will offer the house to others.
2. Yes, a Novitiate is needed in Spain for southern European vocations. It's an absolute requirement. One cannot expose those of the Midi (*southern France, Spain, Italy*) who go to Tilburg to uncertain homecomings, regrettable disappointment and disillusionment. But what can we do about those confrères of ours who hinder everything? I am greatly put off by them. Try and do something if you can. Their way of seeing and doing things compromises the interests of our Society while professing at the same time that they wish to safeguard them. Your idea of a Barcelona Novitiate at the present time is in perfect accord with my view; try to bring it about.
3. Don't you think the base of the statue of the Sacred Heart is a bit large? With the changes you mention, the statue seems very good to me. Try and have it placed on the roof of your church.
4. Our confrères would never give their approval to fresh departures for New Guinea. I can only see one way of bringing this about, that the Pope himself names officially Father Couppé and another, such as Fr. Verjus for example, and a brother, to take over New Guinea. Faced with the choice of Leo XIII and before his sovereign authority, there would be a giving way. Without such support there would be outrageous opposition just as there was the first time.
5. Yes, have a French printing of your Week for the souls in Purgatory, with my approval of the copy you gave me. I shall willingly sign it.
6. The Daughters of Our Lady of the Sacred Heart must be wholly placed under Propaganda's jurisdiction so that they may remain close to us and that there be no friction between us.
7. Write to the Belgian Premonstratensians in the sense understood when you discussed the issue with me. It's necessary to do so.
8. During the first fortnight in May could you preach an 8-day retreat in Nantes to the Claretians in honour of Our Lady of the Sacred Heart? Our undertakings will profit from it.

Cheerio, my friend.

My regards to your kind sisters and the gentlemen.

Wholly yours in C.J.

J. Chevalier, MSC.

NB: You can meet the request of the parish priest of La-Châtre.

**Article 1061**

*To His Grace John Lynch, Archbishop of Toronto.*

L 18840311

Issoudun, March 11, 1884

Your Grace,

I am overcome with Your Grace's kindness. And how! Despite all your concerns, you find time to concern yourself with our Oceania missions. It is much too kind. We shall pray to the Sacred Heart of Jesus and Our Lady to bestow on you, Your Grace, and all your undertakings, their warmest blessings.

Please accept Your Grace my respectful good wishes and sincere appreciation.

J. Chevalier, MSC.

We shall not be remiss in offering the requested masses for the souls in Purgatory.

**Article 1062**

*To Father Victor Jouët, MSC, Marseilles.*

L 18840312

Issoudun, March 13, 1884

Dear Father,

1. I am sending you on Fr. Guyot's letter. It's both affirmative and negative. I cannot make out the basic thrust of his thinking. Write to him. He doesn't appear to approve of Fr. Bontemps' move to Barcelona. I believe that it's needed, however, for the well-being of that house. Make clear to Fr. Guyot the need of a Novitiate besides Tilburg for southern European vocations. This Novitiate calls for a sense of urgency if we do not wish to lose good candidates. If we hold over Figueras, the Novitiate could be set up in Barcelona where Frs. Bontemps, Miniot, Casas, Fora, perhaps Verjus while awaiting his departure for the missions, are living. Fathers Bontemps and Miniot could look after the novices. The young brother Darbon,

Fr. Genocchi, perhaps Fr. Caillol, etc. could go there (*for Genocchi, see elsewhere*). If Fr. Guyot agrees with this you might ask in Rome for permission to open a Spanish Novitiate.

2. I am also sending on to you a letter from Fr. Miniot. I am not at all in favour of selling our Barcelona house. This house, situated close to the major and minor seminaries, could be of great use to us in the future. I shall try to send the promised 30,000 francs (*about 94,250 euros*) promised for April 15. There will then be no more than 30,000 francs to pay and we shall be clear of debt.

3. I wholeheartedly approve of young Darbon's visit to Barcelona at Easter; it will not cost anything because his brother has agreed to give 600 francs a year until the end of his novitiate (*about 1,880 euros*).

4. Yes, during the holidays, one can give thought to Brother Jullien and withdraw him from Tilburg; it's no longer the place for him.

5. It will be worthwhile as well to give thought during the forthcoming holidays to those of our young confrères who could become bachelors in literature and science, and licentiates. It is necessary for us that they acquire these degrees if we are to continue with our Apostolic Schools and have educational establishments as well. Nobody among us is engaging with this and it is a mistake. This issue is more urgent than one thinks. We shall have to consider where we can place these young men so that they can successfully succeed in this undertaking.

6. I have had a letter from Fr. Navarre letting me know that our confrères have arrived. It's a very interesting letter. I am sending it to Fr. Bontemps asking him to take it to you in Marseilles.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1063**

L 18840315

*To Father Victor Jouët, journeying.*

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Issoudun, March 15, 1884

Dear Father,

1. It's on May 4 the novena at Nantes in honour of Our Lady of the Sacred Heart is due to begin and it finishes on the 12th. I doubt if one can change the dates, but I shall speak to the Reverend Mother. Make your preparations with a view to finding yourself at Nantes on the evening of May 3. On your return you can stop at Issoudun or go on; whatever best suits you.

2. I am forwarding a letter from Fr. Genocchi.

3. The Archbishop of Bourges, not having found anyone to prepare the Daughters of Our Lady of the Sacred Heart for vows, has left it to ourselves whether to send them to Rome if they wish or to associate them with Propaganda while remaining in Issoudun. To send them straight to Rome just now would cost too much. I have been thinking that you might get Cardinal Simeoni to accept these young women, presently 15, by Easter 18 or perhaps 20, by associating them with us for our missions. This would be excellent. In addition it would be desirable if he could choose a worthy French sister from one of the Rome communities who would come to Issoudun and spend three months or six months there looking after their training. We would pay the cost of the journey, and a contribution of 600 monthly, for instance 500 francs (*sic! The earlier sum would amount to 1,880 euros or so*). Perhaps one of the sisters of Mother de Me (*illegible in original*) or from the Reparation Sisters, or elsewhere, could take on this role. If the immediate foregoing becomes impossible we shall try again with some French communities. Perhaps we might find a room in the Moulins diocese for the Chartal Benedictines whom the Bishop of Moulins wants us to look after. In Marseilles, if it were to become necessary, might you not find somebody? Go and see the Bishop of Marseilles and take this matter up. It is now almost two years since I began to go three times a week to give talks to the Daughters of Our Lady. It's time to have done with this. Then our missions will be calling on them.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1064**

L 18840321

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, March 21, 1884

Dear Father,

1. I forwarded your letter to the Rev. Mother of the Nantes Claretians. It is my wish that she meets your request. I foresee for you there a bout of exhaustion which, I am afraid, could be a threat to your health. Take care of yourself and do nothing rashly.

2. You have, no doubt, sent on to Rome the La-Châtre parish priest's request.

3. I have heard nothing from Sister Guichard. I am disappointed that we cannot get for at least 3 months a serious and committed religious who would prepare our own for their vows.

4. The worthy Fathers Piperon and Morisseau seem to be only concerned with their Tilburg house; everything else means nothing to them.

5. Fr. Bontemps is coming back to Issoudun next Saturday. Should he be sent to Barcelona or this house left in its present state? There is neither discipline, leadership or religious life in the place; all our confrères, given their opposition, would appear to be totally disinterested as in the case of Figueras. What is to be done? Nevertheless a decision is required.

I shall be delighted to see you.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1065**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840321 A

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Issoudun, March 21, 1884

Dear Father,

1. I wholeheartedly give my approval to lay brother Perriot.

*Perriot later became a priest, in 1890, dying in Paris, January 1, 1943.*

2. You do with the funds of your house what you think is best.

3. Have you received from Mr. Vaillant the money being given by Union Générale, either 4,500 or 4,000 francs (*roughly 14,130 or 12,560 euros*)?

4. I am happy that Brother Neenan has improved.

Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1066**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840323

Issoudun, March 23, 1884

Dear Father,

Write to Fr. Jouët about Brother Darbon; he (*Jouët*) is staying at 24 rue Barberousse, Marseilles. He will give you an answer which will help you to decide together.

*Jules Darbon, a clerical student of the Marseilles diocese, arrived in Tilburg on September 28, 1882, left for health reasons the following June, the 11th, returned a year later in July 1884, hence his mention in Chevalier's letter, but was not accepted for profession.*

Write to Fr. Tréand about Brother Audouy; he knows him better than I do, and will bring you up to date about him. I approve of whatever you will agree on.

*Audouy was ordained at Bourges on April 20, 1889, whence he proceeded to Antwerp as a lecturer in the Scholasticate. The following year he taught at Chezal-Benoît before going to Glastonbury in 1891. He returned to Paris in 1897 and in November of the following year he requested, and was granted, dispensation from vows in order to leave the Society; see here also, *Twohig, Late But Not Too Late, Tréand and Glastonbury.**

If you think it would be more helpful if you stayed in Tilburg for Holy Week and the week after, we shall say no more about a Retreat (*here*). We shall do as best we can (*without you*). Fr. Jouët writes to tell me that his sister, Liberate (*his fifth sister*), died yesterday (*the 22nd*), and his sister Victorine is very ill.

*Victorine, the second sister, died a little later this same year, 1884.*

Ask Fr. Morisseau to give thought to getting my breviary, 4 volumes in 12°, and a Totum in 12°, with all the new liturgical offices. There is an offer as a gift of a bedside Totum in 4°, two volumes with the new offices which can be had also in Tournai. Will he ask the editor to leave out the rubrics and everything which could unnecessarily add to the size of the volumes. The binding should be strong with a red stripe.

I do not recall whether or not you gave your vote of approval for Fr. Bontemps as Superior of the Barcelona house. If it is not he, I don't know who can be sent there. He will continue to edit the French Annals. He is about to take perpetual vows at the end of May. Have a word about this with Fr. Morisseau.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1067**

*To Father Victor Jouët, MSC, travelling.*

L 18840325

Issoudun, Marsh 25, 1884

Dear Father,

You are not without worries (*one sister's death, another's imminent*); if you only knew how I am with you and share your sorrow. Do not let all this get you down, and look after your health.

I am sending you on the letter from Fathers Piperon and Morisseau. What are we going to do? Should we send young Darbon to Tilburg for a month to make his vows and then bring him to Rome, Barcelona or Figueras? Fr. Bontemps leaves for Barcelona on Monday of Holy Week and will take charge of the house. What is your view? Fr. Guyot gives his approval. Fr. Bontemps is making his perpetual vows at the end of May. Should we need to get an Indult when there is so little time involved. He could be Superior in effect up to that time (*the end of May*) and then Superior as of right. What is your view?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1068**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840329

Issoudun, March 29, 1884

Dear Father,

1. I approve of all the ordination candidates you present.
2. You have done very well in making use of your money to pay your debts.
3. Your mass foundations are set up in favourable conditions.
4. Fr. Guyot has written to say that his father is close to death.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1069**

*To His Grace John Joseph Marchal, Archbishop of Bourges.*

L 18840331

Issoudun, March 31, 1884

Your Grace,

The comments you make are very appropriate. It would, perhaps, be risky to focus attention on Father Tréand. If Your Grace thinks it would be the more prudent course to send him to Holland in exchange for another of my confrères, I shall do so without hesitation. In the event, Fr. Tréand is going to Bourges on Friday and will speak about this matter to you, and follow your advice.

I cannot thank you enough, Your Grace, for the concerned interest you have shown on this issue. Your kindness overwhelms me.

With deepest respect. I have the honour to be Your Grace's most humble and filial obedient servant in C.J.  
J. Chevalier, MSC.

**Article 1070**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840402

Issoudun, April 2, 1884

Dear Father,

1. I hope the Bishop will be pleased when he visits you.



2 What you say about Fr. Barral's zeal pleases me.

3. You are aware that Fr. Guyot's father died a few days ago. Our good confrère presents himself in the best dispositions, placing himself entirely at my disposal. Following Mary's month (*May*) during which he will be preaching at Clermont-Ferrand, he will be coming to stay at Issoudun. He wants to make a fourth vow of absolute obedience and total deprivation. I shall recommend that he go to Tilburg for a month's retreat. This might be the moment to propose to those who at least three years ago made perpetual vows, and as called for in our Constitutions. It is a recommendation which is intended for those in the requisite circumstances, this invitation to the fourth vow. It would be a significant advance in the Society since nobody up to now has taken a fourth vow. We should begin; this is my view. Speak to Fr. Morisseau about this.

4. I am not very up to date about the state of your Association in Hungary. Is the Confraternity of Our Lady of the Sacred Heart canonically set up there, with a membership form associating it to our Rome Archconfraternity? If the answer is in the affirmative, is it only for one parish, a particular diocese, or for the whole of Hungary? In both instances, it is for the Bishop or the Primate to appoint the director of this Archconfraternity. If on the other hand our Association is set up in Hungary purely and simply as an enrolling centre with its male and female activists, it belongs to the Director General of our Archconfraternity, that is to say myself, to put forward the name of this centre's Director General, with the obligation resting on him to forward either to Rome or Issoudun the list of all the associates he himself or the activists enrolled. In virtue of the new, 1880, decree allowing for the enrolment of absentees, he must understand carefully the significance and implications of all this, and no less so the restrictions.

a. The Universal Archconfraternity of Our Lady of the Sacred Heart has the right to enrol in either its Issoudun or Rome registers since both Rome and Issoudun are morally one, enrolling as of right the names of those spread throughout the world, as well as drawing together the confraternities by certificates of aggregation.

b. If in a particular country Our Lady of the Sacred Heart Confraternity is canonically established for the whole country, a diocese, or only a parish or a town, it has the right to enrol not only those living there but, as well, those living elsewhere in the country, the diocese, a town, or parish. But it cannot enrol those living elsewhere who are outside the area for which it is responsible. If it were to do so, it would be acting *ultra vires*, and the enrolment, as well as the indulgences, is invalid. This Confraternity should forward the names of those living elsewhere, and outside its jurisdiction, either to Issoudun or to Rome if it wants this group of absentees to share the Archconfraternity's privileges. I very much doubt if in Sittard, Germany, Austria, Hungary, Spain, etc., this demanding regulation is being observed.

5. It is too late to provide your young men with an exemption. Try and do what you can.

6. I am going to ask Fr. Jouët to travel to Hungary to deal with this Association matter which, as things are, is important.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1071**

*To Father Victor Jouët, MSC, travelling.*

L 18840403

Issoudun, April 3, 1884

Dear Father,

How I feel for you! What setbacks all at once! How your heart must be torn! If you only knew, my friend, how greatly I share your sorrows, wishing to be at your side to mingle my tears with yours and extend to you my wholehearted sympathy!

Keep your spirits up, Father, the good Lord will grant you a fitting reward.

You are aware that Fr. Guyot's father is dead. Our good confrère wrote to me saying that he is at our disposal. May the Lord be praised! Let me know what you think of the enclosed letter.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1072**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840407

Issoudun, April 7, 1884

Dear Father,

Fr. Lanctin has come to me and positively tells me that he cannot stay in Tilburg (*he was in charge of the Petite Oeuvre, Little Work*) for two reasons: he hasn't got what it takes to be in charge and has no impact on the teachers. The second is that he is too far away from his family, too broken-hearted, and his mother needs him to comfort her. He wants, then, to stay in Issoudun. I said to him that from my side I would place no obstacles in his way provided that he could replace Fr. Tréand not

only as Director of the Petite Oeuvre, but also taking charge of the Association's office and correspondence with and from promoters. "Fr. Tréand," so I informed him, "actively engages in this work, spiritedly, zealously, intelligently; because of the impact he has made, and which continues, the resources of the Petite Oeuvre and the Archconfraternity have grown and we now have 6 or 8,000 more subscribers to our Annals."

He replied that it would be a lot of work for him, that he would do what he could, but he did not completely expect to replace Fr. Tréand. I went on to say that it was quite impossible for me to replace the certain with the uncertain and strike a body-blow against the Petite Oeuvre and the Association. He replied that Fr. Tréand could stay at Issoudun with him because Fr. Maillard would do very well as Director of the Tilburg Petite Oeuvre and Brother Roussel (*later Father, May 30, 1885*) as bursar; as for himself he intended to stay in Issoudun. What is to be done? If the fact is that you could, after the long holidays, get rid of Fr. Lanctin and replace him with someone else at this time, I would be of a mind to tell him straightaway that we are bidding him good-bye and he could join the secular clergy, asking the Archbishop of Bourges for a posting in which he could have his mother and sister with him. But since this could only come about during the long holidays, he would have to return to Tilburg to await such time. I believe that he will find himself caught up in his own ensnaring and, very likely, he will no longer ask to leave Tilburg since his mother is more sensible than he is. Look into the matter... Discuss it with Fr. Morisseau and decide.

Cheerio, Father.

Good wishes to you all in C.J.

J. Chevalier, MSC.

**Article 1072 A**

L 18840422

*With reference to a letter from Monsignor L. Leroy, Roman Prelate.*

Houilles, April 22, 1884  
By Mouille, Pas-de-Calais

See if you can accept this individual who has been recommended for quite some time. I give my vote in his favour. Answer Monsignor Leroy with a yes or no.

J. Chevalier.

*Enclosed letter from Monsignor L. Leroy to Chevalier.*

Reverend Father,

Thank you for your letter last summer. Shortly I shall send you another 25 francs. Today I wish to bring up with you again an earlier plan which I discussed with you in a letter. My brother is more convinced than ever about becoming a religious, and in the event had made a formal promise to do so some years ago. My mother, to whom he was a great joy, and her 14th child, kept him with her until her death. Now, however, he is free and wants to enter the religious life. He always lived, and still does so, the life of a religious in the world, going to mass each day, communicating every month and on all feasts of the Virgin (*St. Pius the Tenth's decree on Communion was almost twenty years away*) reciting each night over several years the rosary of Our Lady of the Sacred Heart and that of St. Bridget, living modestly and fasting on fast days, given to reading your Annals and those of the Propagation of the Faith as well as religious works to occupy himself in his spare time. He is in his fortieth year, but he is strong, healthy, never laid up. He likes to work, loves to be occupied, doing manual labour, and would offer you devoted service as a brother over 25 years. He knows about caring for and rearing cattle, and gardens very well since it is his preference and pleasure. As for the kitchen, when there's a dinner, he, with my sister, gets the house ready, polishes, sweeps, puts out the wine, and the following day cleans up with her and puts everything back in its place. When she is away he comes and cooks for me, looks after my bedroom and the farmyard.

He knows arithmetic quite well, solves the most difficult problems, knows about money and can look after a money account, a money ledger or a business office since he is very good at looking after things.

See if you could make use of him as a brother in one of your houses or Novitiates. He would be very happy in your Rome house with Fr. Jouët who reviewed my history of Our Lady of the Sacred Heart published at a length of one hundred pages in 8 within my "History of Pilgrimages to the Blessed Virgin in France."

I would like to have a reply shortly since if you are agreed on accepting him he would like to enter immediately within fifteen days one of your appointed houses to make his retreat. I officiated eight days ago at the marriage of Eugénie Ballanger to a splendid young man, very Christian, well educated and wealthy. Their honeymoon travel has both Our Lady of Lourdes and Our Lady of the Sacred Heart, Issoudun, as its objective. Eugénie said to me as she was going away that she would be so pleased to visit you and get your blessing.

Yours very humbly in N.S.

L. Leroy, Roman Prelate

**Article 1073**

L 18840424

To Father Victor Jouët, MSC, travelling.

Issoudun, April 24, 1884

Dear Father,

Fr. Couppé wrote to me today to say that the doctor insisted that he should take Brother Barral with him because he did not want him to be left alone, which suggests that he is very exhausted. He tells me that he has written a number of times to you about cheques which were due to be paid and which you had promised to pay, and you had not even answered him about the issue. He says that he hasn't a penny with which to pay, and this is making him feel ill. I can well believe it. He tells me that you borrowed 1,000 francs in Marseilles to forward to him. Always borrowings! He says that he needs 6,000 francs by the end of the month to meet his debts, and without which the cheques will be worthless. This is a desperate situation for this unfortunate young priest to find himself in with all that is annoying in those circumstances. Why do you leave him trying to cope in a situation like that? I am going to borrow 6,000 francs and ask him to write a cheque in my name. How do you not think that we are heading for ruin? I beg you to avoid getting into debt. Check your expenses and stay within your limits.

Fr. Navarre in a letter today tells me that he has spent all the money he had from Propaganda and everything I gave to the latest confrères (*those who left in December*) and he has borrowed 5,000 francs in Sydney. He says that he will write a cheque on my account to reimburse the borrowed sum.

The truth is that it's all too easy. Confrères and other people seem to think that I have a treasury to draw on. I am disillusioned by all of this (*including Jouët's own financial chaos*).

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1074**

L 18840424 A

To Father Victor Jouët, MSC, travelling.

Issoudun, April 24, 1884

Dear Father,

I have had a letter just now which upsets me. When you are not in Rome one might say that the devil rules over your house, or there must be a good reason why people's health is affected. This must be fully looked into. Who just now will take care of Fr. Couppé and take charge of this house? I am worried and upset. What is to be done? Your very prolonged absence has obviously overburdened poor Fr. Couppé and he is in broken health; look at what happens when you are 500 leagues from Rome (*current French expression meaning "being far from Rome"*); when are you going to be there? The truth is that your absences are having disastrous consequences.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

It would perhaps be best if you returned to Rome immediately and Fr. Lavalie went to Nantes (*to preach the retreat*).

**Article 1075**

L 18840424 B

To Father Charles Piperon, MSC, Tilburg.

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Issoudun, April 24, 1884

Dear Father,

1. Father Lanctin will arrive on Sunday morning and stay with you until the long holidays when he will return to Issoudun. From now until then set about getting ready his successor (*as Director of the Petite Oeuvre since Lanctin had made it clear to Chevalier that he wanted to come back to France, Issoudun*).

2. Since you are offered more youngsters than you can take at your new Petite Oeuvre, and since you could well send us those available whom you cannot accept, not those you already have, I may tell you that at the moment we could accept 20 or 30. When they know French and have been sorted out we shall send them back to you in Tilburg when they are in the fourth or fifth classes. You haven't replied to this question.

3. You take umbrage very quickly, Father, with regard to the novices who have been put forward. Be aware, then, that their arrival in Tilburg is not at all their entry to the Novitiate. You must make them undergo a month or 6 weeks of postulancy before they are accepted (*for the Novitiate*). During this time you will consider them, test them, become informed about them. If they are acceptable, you will keep them; if not you will request them to leave as either not being suitable or lacking in a vocation. I find that in this respect you act much too quickly in situations. You put yourself in the way of rejecting vocations (the good Lord draws on all); then you displease your confrères who believed themselves to be doing their best and working in the best interests of our Congregation. When you receive these postulants, be fatherly to them, and not gruff. Oh, what a lovely virtue sweetness is!

4. The third level is indeed the fourth vow which our Constitutions permit us to take. There shouldn't be the slightest doubt about this. Look again at the Latin text, page 35, where it is left to be understood: *ex voto ad hoc emisso* – without which this fourth level would not only be pointless but ridiculous.

5. Brother Huet has already passed the first part of his examinations for the baccalaureate, so I understand, and he wished to have his preparation completed with the hope of success by this coming November; not only do I agree, but I want to encourage him wholeheartedly. It is a requirement on us to support the baccalaureate. Take note of this and find the necessary time for him.

*In October 1885 Huet went to Paris for the second part of his baccalaureate, but he left at the end of temporary vows in 1886.*

I believe that Brother Jullien could also do the same as he has already a first diploma. These are my expectations, then; see if they can be put into effect.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1076**

L 18840426

*To Father Victor Jouët, MSC, travelling in Belgium.*

Issoudun, April 26, 1884

Dear Father,

1. I have here a letter from Fr. Couppé telling me that he is much better and hopes to return to Rome on Saturday, the 26th, which is today. I believe he is in too great a hurry because the doctor forbade him to say his breviary which obviously proves that he is experiencing great tiredness. Besides, letting it be known that I am putting 6,000 francs (*about 18,850 euros*) at his disposal will help him get better. If he really is improving, and you can be left the time to preach your Nantes retreat, this would be the better solution. Write about this to him.

2. I am forwarding to you in Liege at the same time as I am sending this letter the book on Our Lady of the Sacred Heart. You know it (*the contents*) as well as I do; write your letter to Bishop Mermillod as you think fit. I approve in advance since you do marvellously well in this kind of work.

3. Passing through Paris go and see the director of St. Paul. Publishers, 6 rue Cassette. Present the book to him; it will have 700 pages with a detailed analytical index. Each copy will have four lovely photo-engravings of the Sacred Heart, two of Our Lady, the old and the new representation, and one of St. Joseph, friend of the Sacred Heart. Explain to him that this work deals in depth with devotion to the Sacred Heart not only from the theological point of view, but also that of modern science.

The same holds for devotion to the Blessed Virgin since there are in this work new perspectives which make it, so to say, a special book. In particular, do not fail to mention that this book, examined closely in Rome by the Master of the Sacred Palace, is commended with his distinctive approval and is destined for great success. 15,000 copies have been printed, and it (*the work*) will be sent to him in sheets. And the St. Paul bookshop will bind and edit it. Mr. Philipona should already have begun to work on the cover which should be very beautiful and de luxe. Decide on the quality of the cover paper with Mr. Philipona. The St. Paul publishing house should take over, as from today, the promotion of this book and the accompanying prospectus. Your letter to Bishop Mermillod could, perhaps, be used for this purpose.

You will bring to his notice our conditions, which are: we share the expenses for the printing of the cover and binding. In keeping with an author's rights, Mr. Philippine will favour me with 100 copies of the work, and if I need some more to give as gifts he will let me have them at cost price. We shall share the profits. The St. Paul publishing house will undertake all the expenses of promotion. You are aware that the financial benefits accruing from this work will go to your Rome house, so be at your most helpful when dealing with Mr. Philippine.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1077**

L 18840501

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, May 1, 1884

Dear Father,

Mention to Fr. Morisseau:

Also the Totum in 12, Tournai.

1. Yes, willingly, I agree to the acceptance of the Dutch brother you mention.
2. Send Brother Frings away; his departure for the Capuchin Fathers, the state of his health, etc., are sufficient grounds. He is released from his temporary vows by these facts.
3. You are better placed than I am to judge the qualities of your students.
4. Bishop Leroy's brother cannot go to one of our houses when he has not done his novitiate. Consequently, you must begin by accepting him in order to assess his vocation and then go on to train him.

*Casimir Leroy, born November 11, 1831, was fifty-three when he arrived at Tilburg on May 26, 1884; he died in the Society six years later, July 17, 1890.*

Send on here Brother Delmas if you think it opportune.

*Delmas taught at the Issoudun school from May 1884 to September 1886.*

5. For the long holidays, that is to say in the month of October, we absolutely need someone to replace Fr. Joseph Balzer who cannot at the moment work any longer.

*An Alsatian, Balzer's future was to be associated with the founding of the Salzburg house and the German Province. He was already sixty-four years of age.*

Fr. Morisseau mentions that Brother Perriot, a former teacher, would be suitable.

*From the Nantes diocese where he had been tonsured Perriot would be ordained to the priesthood in June 1888, dying at Issoudun a little over ten years later, August 26, 1898.*

Prepare him for this (*posting*), ordaining him if he has some patrimony. If this last is not so, send him on to us as he is and we shall ordain him once he has made perpetual vows.

6. If you do not accept the fourth vow, or if you only accept it as a private vow, what is the purpose, then, of including it in our Constitutions where on page 36, number 2, the qualities which the subject should possess are spelt out, the requisite age and the expressed consent of the Superior General and his Council? If this were only a devotional matter, the Constitutions would not have made so much of it... It remains that nothing would be easier than to put the issue to the Sacred Congregation and we shall abide by its decision. This fourth vow has been introduced to provide the opportunity for greater merit to those members who feel drawn to it, giving themselves over continuously to heroic obedience. It is manifestly true that our Constitutions, page 9, number 2: apud infidele, "taking inspiration from the Society's aim, it is required of us that we are always ready, in such measure as is possible, to carry out any kind of mission in whatsoever part of the world which is in keeping with the wishes of the Sovereign Pontiff and the Superior General". By virtue of our Constitutions, then, the religious of the Sacred Heart, whose requisite qualities are acknowledged either by the Sovereign Pontiff or the Superior General, are not at liberty to refuse departure for distant mission lands, aside from serious reasons which the Superiors will take into consideration. All Missionaries of the Sacred Heart, no matter who they are, by virtue of their vow of obedience, and the number (*of the Constitutions*) cited above, place themselves at the disposal of the Superior General and the Supreme Pontiff to go abroad, even among the pagans, if it is considered appropriate. You have here something which must be well understood by your postulants and novices. But you may well say then, what purpose does the third degree serve? By this fourth vow one places oneself in a state of greater generosity by stretching oneself out on the altar of sacrifice.

*Sixteen years later the fourth vow issue will be raised again at the 1900 General Chapter.*

7. As for Mr. Hinard, if you do not find him suitable you can send him away even before he enters the Novitiate; you will come to a decision about this with Fr. Morisseau. I do not know this good man at all myself, likewise Fr. Lavalie since he has never laid eyes on him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

#### Article 1078

*To Father Victor Jouët, MSC, travelling to Nantes.*

L 18840503

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Issoudun, May 3, 1884

Dear Father,

1. The devil is unchained against the Rome house: good Fr. Couppé has been forced to return to the seaside. He must be seriously ill... His letters, themselves, make this sufficiently obvious. I fear that his health may be lastingly ruined and that very soon he will go and increase the heavenly community. Clearly you have overtaxed him by leaving him so long on his own, weighed down by serious concerns, and overwhelming demands.

2. Jules Vandel and Brother Barral have arrived in Marseilles; I have had two telegrams from them informing me that there is an uprising in Catalonia and the insurgents have cut communications between Perpignan and Barcelona, and nothing is left except travel by sea; they, then, want to know from me what they should do. I sent a telegram to Fr. Vandel asking him to return to Rome where he could help out in the sad circumstances prevailing in this house, and Brother Barral should come to Issoudun. Everything is breaking up all at once! Fr. Metge, the Perpignan Archpriest, again makes us the offer of his house. What should we do? Mr. Villalonga now wants to keep in his own name the Figueras property, giving us the interest. Then he doesn't know any longer if the tunnel under the road will ever be completed, etc. In these conditions we cannot accept. What is going to be done about Perpignan? Will you come by way of Issoudun on your journey to Nantes?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, SMC.

**Article 1079**

L 18840518

*To Father Victor Jouët, MSC, Nantes.*

Issoudun, May 18, 1884

Dear Father,

I am very surprised to have had nothing from you: no letter for quite some time. I very much hope that when leaving Nantes you will come to Issoudun before returning to Rome where your presence is sorely needed. Fr. Couppé is forced to stay in Anzio until the 30th of this month, leaving the house (*Rome*) in the hands of virtual youngsters such as Verjus, etc. What expenses they will create for you! Something like this will not lessen your debts. Come to Issoudun as soon as possible, then; we need to talk seriously about many issues.

Poor Brother Barral is struck down by typhoid fever and, as well, the doctor finds his chest very weak.

Convey, dear friend, my regards and good wishes to dear Mother Clarissa. Some youngsters for the *Petite Oeuvre (Little Work)* are to be presented to you; be sure to ascertain if they meet the required conditions.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1080**

L 18840524

*To Countess Marie Bonneval, Issoudun.*

Issoudun, May 24, 1884

Dear Countess,

The Archbishop has informed me just now that he will arrive in Issoudun tomorrow at 11.28am on the train which comes from Châteauroux. Would it be possible for you to go and meet him at the station? I shall be very much obliged to your considerateness. I should like to think that Mr. de Bonneval will lunch with us tomorrow.

Please accept, Madame Countess, my respectful good wishes.

J. Chevalier, MSC.

**Article 1081**

L 18840524 A

*To Countess Marie de Bonneval, Issoudun.*

Issoudun, May 24, 1884

Dear Countess,

The Archbishop will certainly be pleased that you are looking after him. I am very thankful for making yourself available to meet His Grace. The train arrives at 11.28am. I have had a letter from Mr. de Bonneval informing me that he cannot come. I greatly regret this.

Please accept, Countess, my respectful regards and great appreciation.

J. Chevalier, MSC.

**Article 1082**

L 18850530

*To Father Victor Jouët, MSC, back in Rome.*

*Above number should be L 18840530*

Issoudun, May 30, 1884

Dear Father,

1. I should like to think that you had a good journey. Let me have your news and also all about your house.
2. It is disappointing to become aware of the delay in the printing of the book on Our Lady of the Sacred Heart. Try to get things moving quickly and supervise the printing of what remains to be done. So many errors have turned up! Try to point them out in an errata section.
3. What did Bishop Mermillod have to say to you?
4. Concern yourself about asking Rome for a number of things:
  - a. the renewal of the Indult which allows us to put forward our Scholastics for ordination without needing dismissorial letters from the bishops of their native dioceses or from the local bishop. It (*the Indult*) is out of date since February and Fr. Piperon needs it for June 7;
  - b. the renewal of the Indult which permits us to have a three-month novitiate for those priests whom we consider satisfactory;
  - c. the renewal of the Indult which allows us to present our young men for orders outside the 4 statutory times. This was granted to us on November 20 for 20 cases. I like to think that it hasn't run out;
  - d. the renewal of the Indult which allows us to give the Apostolic Blessing at the end of retreats (*missions*) given by us. This Indult expires on July 5 this year, 1884.
5. To put our consciences at ease, I would ask you to set about straight away and get an Indult which would allow us to give an excess of our mass offerings to known and worthy priests who themselves are agreeable about accepting them either gratuitously or at a lower rate than what we receive for the advantage of our apostolic school, our expelled religious and our Oceania missions. The surplus of mass offerings freely and very spontaneously offered us would be used for such a variety of good works. We receive a great number of mass offerings at 1 franc, 1 franc 50, and 2 francs; very little above this. (*In 1884 one franc would approximate to 3.10 euros today.*) Taking into consideration deduction of expenses, the costs of correspondence and administration, we have come to the conclusion that all our masses, added up, come to 1 franc 25 centimes for each offering, not more, perhaps less. I believe that the Lourdes priests have had this Indult. Try your best that we get this as quickly as possible. Do not forget the setting up of a Novitiate in Barcelona and other undertakings which you have taken note of: the missions, etc.
6. The Archbishop of Bourges was here at Issoudun last Sunday. He wasn't very favourable to the Daughters of Our Lady of the Sacred Heart. He doesn't want them to make their vows any longer during the month of September as was customary. He is demanding even from the older ones as well as those who have been in the convent three years yet another year of formation. This capriciousness is baffling. As the whim took him he said to me: Since Rome wishes indeed to approve of them, get in touch with Rome. I intend to write to him again requesting him to withdraw his decision... And if he persists in it, what is to be done?...

Fr. Guyot was only a whisper away from death. I telegraphed Fr. Piperon to go and see him. Fr. Guyot was quite touched by this attentiveness. A letter today from Fr. Piperon informs me that the dear confrère passed a good night and appears to be much better. Fr. Piperon will be in Issoudun tomorrow and then leaves for Holland. Brother Barral is much better and the Dr. thinks he is out of danger.

Cheerio, Father.  
Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

**Article 1083**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840618

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Issoudun, June 18, 1884

Dear Father,

1. Fr. Guyot has arrived; he is much better.
2. Dismiss Brother Ilge. I am sending his letter on to you. Read it with my own. These spurious vocations are pathetic.  
*Ilge was sent away at this time, but see below, passim!*
3. I leave for Vichy next Monday when I shall stay 12 days.
4. Fr. Barral can come to Issoudun to make his retreat if you think it best.
5. We can accept Mr. Hinard at Issoudun once he has made his novitiate.

6. My health has improved.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1084**

To Father Charles Piperon, MSC, Tilburg.

L 18840703

Vichy, July 3, 1884

Dear Fr. Piperon,

1. I do not know enough about the disadvantages which could arise from your legacy to provide you with advice. Have a word with Fr. de Beer; his advice will be of help to you.

*De Beer was the Superior General of the Brothers of Our Lady of Mercy, Tilburg, his home town. He was both a confidante and friend of Piperon, advising him, most fortuitously as it turned out, to buy the Bressers building at Velhoven in Tilburg which became the first MSC house in the town.*

2. Yes, indeed, you do well to get other youngsters ready for our Issoudun Petite Oeuvre.

3. I think the same as you: Fr. Lanctin should teach (*which is what he also did when he came to Issoudun to take charge of the Petite Oeuvre*). You should arrange this with him before he leaves, and afterwards you can perhaps be given Brother Derichemont (*at this time still a scholastic, but working at the Issoudun Petite Oeuvre*).

4. We have been given an Indult which allows us to ordain our members outside the Quatre Temps (*specific ordination time and day*). I shall forward it to you and you can make an official copy and return it to me together with the last communication I sent you for the ordination. It would then be best if you were to ordain Brother Hartzler at Bois-le-Duc. Get in touch with the Bishop. If you have other young scholastics you could put them forward with him (*Hartzler*).

5. I gave Gagnault the section which deals with the vow of chastity; it will without doubt be kept by him for the end. I shall have this confirmed myself.

*The reference is to Piperon's Manual of Religious of the Sacred Heart being printed at Issoudun by the company A. Gagnault.*

6. Altogether, how much (*money*) have you received from the General Union? Is there some more to be received?

Cheerio, Father.  
Our regards to all.  
Wholly yours.

J. Chevalier, MSC.

I am returning to Issoudun on Saturday

**Article 1085**

To Father Charles Piperon, MSC, Tilburg.

L 18840713

Issoudun, July 13, 1884

Dear Father,

1. Yes, add to the chapter on obedience the articles you mention. If these articles cannot immediately follow the chapter on obedience you can place them at the end of the work as an appendix. And for a later edition they can be put in their appropriate place in the book.

2. You can make your retreat before the 15th of August or after September 8, opening ours on Sunday evening, August 17, ending it Monday morning, August 25. We shall not have a great deal of time left to prepare for the 8th of September feast.

3. I do not think it would be right to bring your older young men to Issoudun with Fr. Lanctin and have them returning to you again the following year. The expenses of the journey seem too much and too superfluous in my view. Look into it... Decide.

4. You say to me on the one hand that there is a tendency among our young priests to ask to go home to their families, and that it should not be allowed as when Fr. Maillard and others were refused; meanwhile there's the contract when you appear to be making a case in favour of Fathers Carrière, Klotz, etc. One must be logical and impartial. Fr. Merg, in England, also asked me if he could go home to his family. At first I said yes, ad duritiam cordis, but then on reading your letter about



Fr. Maillard and your views, I immediately wrote again to Fr. Merg telling him to stay in England while awaiting to be called on to go elsewhere. One must not allow these journeys unless there is a real need. It is for you to exercise responsibility.

5. We shall let you have Brother Derichemont for your senior class if you need him. Then, for the following year, you would do well to take him into the Scholasticate to finish his theology course and complete his philosophy. This boy is very intelligent, and should do very well in his theological studies, etc., and later he could offer us invaluable service.
6. Meanwhile if during their holidays Fathers Klotz and Carrière, together with the more intelligent scholastics, could prepare themselves for the first part of their baccalaureate, it would be marvellous, since before long we shall be embarrassed for numbers. This undertaking can only be good for them.
7. Make sure to tell Fr. Lanctin that he must take a class each day.
8. I told you that we received an indult permitting us to ordain our young men outside the stated Quatre Temps (*four seasons*) and it should be available in the case of Brother Hartzler who will then be ordained at Bois-le-Duc and not Bourges. You do not appear to have read this sentence.
9. Yes, Brothers Jullien and Benedetti should be sent to Rome.

*The Rome-born Benedetti, 1867, had a varied career as an MSC, and then in the pontificate of Pope Benedict XV he became Bishop of Ozieri, Italy, January 22, 1915. He was later an Archbishop Apostolic Nuncio in Cuba, Porto Rico, Haiti. He died at Falvaterra, Italy, September 6, 1930.*

10. We need Brother Pierre Perriot to replace good Father Balzer at the secondary school (*in Issoudun*) unless you have someone else suitable for this post.

Cheerio, Father.  
Good wishes to yourself and everybody in C.J.

J. Chevalier, MSC.

**Article 1086**

*To Father Victor Jouët, MSC, Rome.*

L 18840714

Issoudun, July 14, 1884

Dear Father,

1. I am returning to you straightaway the proofs of the table of contents... How slowly this process moves!  
*Chevalier is discussing the printing/publishing of the work on Our Lady of the Sacred Heart.*
2. You have waited an age without writing to me and you provide me with no answers to the questions I put to you. What is taking up so much of your time in Rome?
3. What is the general state of health among your personnel? Are you concerned about the cholera? Are you taking precautions?
4. Have you received Bishop Mermillod's work?
5. Do you know that Mother Felicity is in lodgings with the Dames du Sacré-Coeur at their novitiate in Rome, villa Lenti, Trastevere!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1087**

*To Father Victor Jouët, MSC, Rome.*

L 18840715

Issoudun, July 15, 1884

Dear Father,

Thank you for your kind letter and the documents enclosed.

1. You may forward to dear Fr. Durin the relics he is looking for. He is in Detroit through his own volition. He was placed with another Detroit parish priest with a view to succeed him, but he had a row with him, and at the moment he is at St. Anne's where the parish priest is away and that's all the better. But we await his return...

2. The Pirinoli Affair. The houses were originally purchased by us for 80,000 francs, and the registration fees were, I believe, valued at 6,000 francs, making a total of 86,000 francs paid out by us. We sold on this property to Madame (*Mother*) Pirinoli for 80,000 francs. She put down 35,000 which meant that she owed (*us*) 45,000 francs. During the 5 or 6 years she held ownership she neglected basic repairs, the roof for example, etc. When she wanted to leave Issoudun and get rid of her property which, due to neglect of repairs, and particularly because of the closure of our Basilica, had lost a third of its value, she asked Archbishop Marchal to offer the property to us for 65,000 francs. It was she herself who laid down this price. We accepted it as such to cut short any problems. From the 65,000 francs we recouped the 45,00 francs she owed us. There remained 20,000 for us to give her. In addition we paid the 5,000 francs for the registration fee, all of which brought the total expenditure to 70,000 francs. I cannot understand why this good woman is complaining since it is she herself who fixed the price for the sale of her house, and one can ask the Archbishop of Bourges and Mr. Farcey, a Chateauroux solicitor, who drew up the carriage of sale in Fr. Tréand's name. Yes, I do believe she wasted a lot of money; without consulting anyone she did and did not do things just as she liked. She accepted whomsoever she wanted (*as candidate*) without a dowry; one has to look after one's personnel, and pay the debts which she contracted, etc. This dear Felicity is neither just or charitable and she would do much better to keep quiet.

3. Yes, my dear friend, there needs to be a great deal of unity and understanding focused on our undertakings. Like yourself I love justice, truth and blind, absolute obedience to the Holy See. The problems never arise, then, from my side. Again this morning I gave strict orders to the office that they carry out to the letter what you said and I shall keep my eyes on holding them to it.

I cannot be held responsible for the Annals' articles since for the past 2 years I am no longer the official director or manager. My name does not appear any longer. Send on to me, then, the correct translation of your Association's leaflets with the correct listing of indulgences, and we shall set things right; it would appear that there has also been a mistake in regard to the little crown of Our Lady of the Sacred Heart which we promote. The leaflet of the French Association mentions 300 days' indulgences whereas it should be the Italian one, whose presentation I am not familiar with. It is not a problem to correct the diploma printed in the Our Lady of the Sacred Heart book. You can do it in the errata pages. Will you remember?

4. Dear little Fr. Vandel and F. Meyer must take their doctorate degrees unless their health creates an obstacle. When can they be accepted?

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1088**

L 18840723

*To Father Pierre Barral, MSC, Tilburg.*

Issoudun, July 23 1884

Dear Reverend Father Barral,

Having given mature consideration to the project you have in mind to carry out a French language propaganda initiative in Belgium, Holland, Alsace, and the neighbouring regions where this language is spoken, we believe that it is not to be undertaken. The advantages which could accrue to you from it would not compensate for the problems created for Issoudun. It would not help devotion to Our Lady of the Sacred Heart if the eyes of these people were turned away from Issoudun, where they have come so often in pilgrimage, and focused on Tilburg which does not have a public chapel and can never be other than a centre regulated by Rome. In any event, it is best to promote propaganda within the frontiers shaped by languages: Issoudun is, and must always be, the centre for those countries which speak the French language, Tilburg for the Flemish countries, Holland and Germany while waiting until Providence sets us up in the German region, and then this country will make up another centre. As for Belgium, there is no reason to doubt the development of Averbode, given that this centre will always be required to acknowledge the Rome Archconfraternity. Fr. Jouët is working in Rome to draw Sittard towards the abdication of its independence, for which time and patience are needed.

You are not forbidden to have tickets printed in French, but only on condition that they are considered as coming from Issoudun and carry at the end the following notice:

Address correspondence to the Director of the Association of Our Lady of the Sacred Heart, Issoudun Pilgrimage, Issoudun (*Indre*), France. You will be obliged, then, to send us the corrected printed material in keeping with that of Rome so that we can examine it; following that we shall return it to you to get it printed because it will cost less and be better put together.

Cheerio Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1689**

L 18840724

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 24, 1884

Dear Father,

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1. I am returning the latest proofs to you. But I must tell you that the pages before these were not sent to me. Have they been forgotten or lost? I would like to know.
2. The first page of what is to hand is 793, the second, 996. Where are the pages in between?
3. Will the imprimatur from the master of the Sacred Palace be expressive of a favourable approval? Where will it be inserted? At the beginning/or end of the book? Do not forget this! At the same time that you are having a book bound for the Pope, would you also have one bound for the Archbishop of Bourges, but more plain (*modest*).

Here, nothing new.  
I haven't had any fresh news from Oceania so far. I am worried.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1090**

*To Fr. Victor Jouët, MSC, Rome.*

L 18840727

Issoudun, July 27, 1884

Dear Father,

I wish you a very happy feast. Tomorrow I shall pray for you in a very special way. Have the book on Our Lady of the Sacred Heart intended for the Archbishop of Bourges parcelled and sent on to him immediately. The priests' retreat begins on the evening of August 4 and ends the following Saturday, August 9. I should very much like, if it is at all possible, to present at this time the book to the Archbishop. If I cannot have it at Issoudun prior to my departure, you could send it to me at the Bourges major seminary. I got your registered letter with its contents. Your little word was indeed brief!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1091**

*To Pope Leo XIII.*

L 18840731

*No address; undated:  
likely July-August, 1884  
In the book the letter is pre-dated, June 20*

Most Holy Father,

It is with feelings of the deepest humility, the greatest regard and the most complete obedience that I place myself at the feet of Your Holiness, as a fresh testimony of our filial love for your sacred person and of our unshakeable attachment to the Holy See, to present the work entitled: The Sacred Heart of Jesus in its relationship with Mary or Our Lady of the Sacred Heart.

In this book we have attempted to reflect on some of the splendid and wondrous qualities of the adorable Heart of the Incarnate Word. This study makes us penetrate with greater depth this marvellous world. It demonstrates the Sacred Heart as the sanctuary of the Divinity, the source of charity, the origin of the Sacraments, the life of the Church, the centre of Creation and the source of all graces. Enlightened by Tradition and the saintly Doctors we have noted that all graces have been placed in Mary's hands for distribution to the children of Adam. But there is a blessed name under which this divine Mother is pleased to be called in order to emphasize her co-operation in spreading the gifts of the Heart of her Son; this name, you know and love, most Holy Father, that of Our lady of the Sacred Heart. It is to be found today on the lips of all Christians; with its invocation heaven becomes favourable and spreads over mankind its most precious favours. Moreover, Your Holiness, moved by so many marvellous events, has decreed that a magnificent temple should be built to the glory of Our Lady of the Sacred Heart in the centre of Rome itself to become the universal centre of the archconfraternity whose Patron is the refuge of difficult and despairing cases. This undertaking, Holy Father, which is dear to your heart, will draw upon the Church and world, we are pleased to hope, the most cherishable blessings of the Heart of Jesus.

Please accept, Most Holy Father, this expression of our lively appreciation, and extend to the book, with which we are pleased to honour you, its author, the Missionaries of the Sacred Heart, their Petite Oeuvre, their distant mission in Oceania, all the Archconfraternity of Our Lady of the Sacred Heart members and all our benefactors, your most paternal blessing. It is this signal favour, Most Holy Father, which your most humble and obedient servant in the Heart of Jesus asks from you at this moment.

J. Chevalier, Mis.SC.

**Article 1092**

*To Father Victor Jouët, MSC, Rome.*

L 18840805

+

Bourges, August 5, 1884

Dear Father,

1. I am returning the proofs to you. At last, it's over. Do not forget to put the imprimatur from the Master of the Sacred Palace either at the beginning or at the end of the book.
2. Present straightaway the work to the Pope to obtain his brief.
3. And have you got Bishop Mermillod's preface?
4. Have a copy immediately made ready for the Archbishop of Bourges – and have some pictures included. For the Pope's copy, leave out the old model (*representation of Our Lady of the Sacred Heart*).
5. You went to Naples. What did the Archbishop of Sydney say to you? Fr. Couppé wrote saying that he wouldn't mention it because he presumed that you had already fully informed me. What do you think of the New Guinea initiative? Who are the people who could well go there? Could the Pope name them himself? It would be much better.
6. And how is everyone's health?

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1093**

*To Father Victor Jouët, MSC, Rome.*

L 18840814

Issoudun, August 14, 1884

Dear Father,

1. I got your letter and that from Cardinal Simeoni. Like yourself, I am in favour of the New Guinea mission. Fr. Guyot, who is here at Issoudun, does not share this view. He says that Fr. Couppé's health does not make his departure acceptable and, in addition, we have nobody to replace him in Rome where the presence of a reliable assistant (*to Jouët*) is a necessity. With whom would you replace him (*Couppé*)? Fr. Piperon will be here at Issoudun on Sunday when he will be preaching our retreat and we shall speak again about it.
2. Yes, write a cheque to my account for the 12,000 francs (*about 36,600 euros*) owed to the Pope.
3. Dear Fr. Chappel died 15 days ago. Pray for him.
4. Have you had the indult allowing for priests to spend no longer than 3 months in the Novitiate? Then that for the masses? This matter is serious and urgent. I sent you a copy of the letter you wrote about this to Archbishop de la Tour d'Auvergne.
5. And what is the situation with regard to the Our Lady of the Sacred Heart book? Have you had Bishop Mermillod's preface?
6. Most willingly I give you powers to bless all sacred objects and furnishings, and to sub-delegate whomsoever.
7. And how is your health? Here we are all quite well.
8. I have as yet no news from Fr. Navarre...

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1094**

*Letter introducing Fr. Piperon's book: 'Manual of the Sacred Heart Religious'.*

L 18840815

Issoudun, Feast of the Assumption,  
August 15, 1884

Dearly loved Fathers and very dear Brothers,

May the grace of the Sacred Heart be with you always! Soon we shall have been living separated from each other for four years. The persecution in removing us from our peaceful dwellings and closing our sacred sanctuaries has forced us to take the exile's route and put up with a form of slavery with a view to the well-being of our Congregation. Aware that this sad situation which has overtaken us is likely to continue and last for quite sometime, we considered that it was our responsibility to strengthen more and more the bonds which unite us and to engage ourselves in practising more faithfully than ever the virtues of our holy state.

Satan, motivating the expulsion of religious, thought that their dispersal would weaken the spirit of discipline in them by making them less faithful to their regulations and thereby deviating from the wonderful path on which they should always walk; in this way he would like to see their ministry made pointless and draw them to disaster. To help you, dearly loved priests and brothers of the Sacred Heart, withstand these infernal machinations, allow me to draw on these words from the Apostle (*Paul*): *Obsecro itaque vos vinctus in Domino, ut digne ambulantis vocatione, qua vocati estis ... solliciti servare unitatem spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestare ... donec occuramus omnes ... in VIRUM PERFECTUM, in mensuram aetatis plenitudinis Christi. (Eph. IV. 1, 2, 3, 4, 13.)* "I, the prisoner in the Lord, implore you therefore to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can for the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called... In this way we are all to come to unity in our faith and in our knowledge of the Son of God until we become the perfect Man, fully mature with the fullness of Christ himself." (*Jerusalem Bible*) We shall assuredly achieve this aim if we are faithful not only to our vows, but more especially if we practise wholeheartedly the virtues which are the purpose of the vows.

To help you, dearly loved confrères, in the pursuit of this challenging task, we present you with a trustworthy presentation of the sacred obligations laid upon us by our religious profession. This work on our holy vows, I am certain, will be a help to everybody. It will affirm us in appreciation and love of our holy vocation, helping us to understand better what sublime perfection the true religious can achieve! It will positively help to dissipate doubts and eliminate certain illusions which can all too easily present a threat to many.

Take hold of this book, dear confrères, and read it attentively: study the principles which underline it and are based on authoritative sources; meditate on it before the Lord while recollected in prayer, and we are confidently assured that you will find in it a powerful aid towards fulfilling the duties of our holy state.

We humbly ask the merciful Heart of Jesus to bless this work and produce through it in your hearts the results we are hoping for.

Let us appeal to Our Lady to make perfect religious of us all, and then our humble Congregation will bear all the fruits of salvation expected of it.

J. Chevalier, MSC.

**Article 1095**

*To Archbishop Jean-Joseph Marchal, Archbishop of Bourges.*

B 18840820

Issoudun, August 20, 1884

Your Grace,

You were favoured in coming to take over the See of Bourges, made famous by so many splendid archbishops, to find at the very centre of the diocese confided to your solicitous care the hearth of two great devotions presently known throughout the world. Having received from Rome the official commission to spread devotion to the Sacred Heart of Jesus, we set everything in place to achieve this aim. Despite our efforts we painfully observe that this salutary devotion, given by Our Lord himself to modern societies (*orders*) as a plank of salvation, does not spread itself according to our wishes. Aware that all things are accomplished through Mary we thought of associating her with spreading awareness of her Son's Heart (*in the book on Our Lady of the Sacred Heart for which this letter to the Archbishop was intended to prompt a preface from him*).

But a new title was needed to emphasize her (*Mary's*) involvement in this work of regeneration! It was at that moment the thought occurred to us of calling her Our Lady of the Sacred Heart. Our expectations were not mistaken. Fifteen million souls hastened to place themselves under her protection and, fired by her, became zealous promoters of devotion to the Heart of Jesus. Our many members, witnesses to the wonders which happen every day in the new Association, were continuously asking us for a book which could help to make them know and love yet more advantageously this divine Heart, source of every blessing, and as well Our Lady of the Sacred Heart. This work is coming out today, Your Grace. Since the issues which it deals with are highly significant and have a bearing not only on the most important dogmas of our faith but also on the most delicate issues of modern science, I submitted the work on Your Holiness's recommendation to the Master of the Sacred Palace in Rome who judged it to be worthwhile for appearance in print. I feel bound to inform Your Grace that the many quotations presented in the course of this work in support of positions developed therein have been carefully considered and verified as to their sources. I am pleased to present to you the first copy of this work, sadly all too imperfect since the many involvements of my demanding ministry did not make it possible for me to take as much care over it as I should have liked.

If despite its drawbacks, Your Grace deems it worthy of his prestigious approval, the faithful will accept it with all the more convincing confidence because your piety, which is so evident, and your teaching, which is so solid, will have judged the work as worthy and appropriate enough to be placed in their hands.

Be kind enough, Your Grace, to favour me with your blessing while accepting this new expression of my deepest regards and appreciative acknowledgement in Corde Jesu.

J. Chevalier, Miss.SC.

**Article 1096**

L 18840824

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 24, 1884

Dear Father,

I am sending you on the reply to His Eminence Cardinal Simeoni. The worthy Council Fathers are unhappy, accepting this development only "ad duritiam cordis" (*with a heavy, foreboding heart*). They say, and with reason, that we do not have enough members to begin this new foundation because most of our works are suffering from lack of sufficient personnel. They consider, then, this new mission (*mooted*) in New Guinea to be premature at this stage and fear that we might not be able to keep it going. Nevertheless, the Holy See speaks; we close our eyes and obey. May God bless us!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

What about the Holy Father's brief for the Our Lady book? And Bishop Mermillod's preface? Hurry up. Together with the two priests assigned to New Guinea, you must include some of your brothers as we have no one available.

**Article 1097**

L 18840824 A

*To Cardinal Giovanni Simeoni, Prefect of Propaganda.*

Issoudun, August 24, 1884

Immaculate Heart of Mary

Most Eminent Cardinal,

We are so moved and honoured by the great interest and special regard being shown by the Holy See to our humble Congregation with respect to the Melanesia and Micronesia missions which are its responsibility. Like yourself, Eminence, we are well aware of the importance to be attached to this significant undertaking, and the need to send new missionaries to unfurl the Sacred Heart in New Guinea, where there are so many millions of pagans (?!), before those ministers of error (*the unorthodox Christians*), so long set up in the coastal areas, can spread yet further their pernicious influence. You are looking, Your Eminence, in the letter you so kindly wrote to me, for two of my confrères and some lay brothers, whose aptitude would be particularly well suited for this type of apostolate in these far off countries.

Since you are the voice of the Holy Father, to whom we have promised absolute obedience, we commit ourselves with the most total submissiveness to his wishes, despite the great problems we can foresee and the serious obstacles which we should have to face if we laid store by human reason alone. Accordingly, we say with Mary in the office of her holy and Immaculate Heart which we celebrate today: Paratum cor meum, Deus, paratum cor neum ut faciam omnes voluntates tuas.

Let Your Eminence pray that God will spread his blessings on these new apostles and keep them in good health, because if their physical powers fail I don't know how we can replace them. We hope that the heroic sacrifices we are being called upon to make in these circumstances will draw many vocations to us, and that from those few religious we are sending out the Sacred Heart of Jesus will stir up a legion of missionaries full of zeal for the salvation of souls.

I do not think, Your Eminence, that the departure can take place before the end of September or the beginning of October. And if between now and then we get favourable reports from Fr. Navarre and his companions we could send out to them at the same time a little group of the Our Lady of the Sacred Heart religious sisters, the need for whom is being felt more and more among these unfortunate pagans. This double departure would be very costly as the resources provided by the Propagation of Faith are already exhausted – and beyond that. At the time of the mission-burning in New Britain, the Propagation of Faith provided us with 10,000 francs. But from the 20,400 francs allocated to us this year by the Congregation, it has held back 10,000 francs, which means that it only provided us with 10,400 francs.

If, accordingly, Your Eminence, on the occasion of the foundation of this mission in New Guinea and the departure of the sisters, could recommend to the committee of the work for the Propagation of the Faith and the Holy Child to let us have new funds, which are so needed, I shall be very much obliged to you, since without such help I do not know how we can meet all the expenses involved in the travel of ten people and a double foundation (*sisters as well as priests*).

Most Eminent Cardinal, I prostrate myself at the feet of the Holy Father petitioning through your good offices his special blessing on all our undertakings, while asking yourself to accept this expression of our deepest regard while being favoured as Your Eminence's most humble and obedient servant in C.J.

J. Chevalier, MSC.

*The original letter is in the Propaganda Congregation's archives in Rome, Vol. 14, 1217, 1218.***Article 1098**

L 18840826

*To Father Victor Jouët, MSC, Rome.*

Issoudun, August 26, 1884

CONFIDENTIAL

Dear Father,

The letter I forwarded to you yesterday for His Eminence, Cardinal Simeoni, followed from a meeting I had with Fr. Piperon who is familiar with the viewpoint of Frs. Guyot and Morisseau. The following day Fathers Piperon and Guyot, the latter having just arrived in Issoudun, having discussed the issue together, changed their minds and compelled me to send you a telegram asking you to await further instructions before handing my reply to His Eminence.

I am passing on to you these instructions: the new mission is not to be accepted unless the Pope, better informed about our Congregation's present situation, still says: I want them to take it on. They have convinced themselves that you are hiding the true state of affairs in leaving it to be understood by the Holy See that our Institute is more flourishing than it is.

It seems to me that they concentrate perhaps too much on problems which will go away from year to year and do not sufficiently appreciate the great advantages of the new posting being offered to us, linking, so to say, New Britain and Australia and, moreover, making easier communication possible for us, as well as the assured protectiveness of the Archbishop of Sydney who could be so helpful to us.

Fr. Piperon seems to want Fr. Couppé in Tilburg, whereas I think that the Dutch climate would be just as threatening to his health as that of Rome. There remains Fr. Verjus. One can only make him teach the lower classes – or a scholastic could replace him. The expulsion decrees do not allow me to bring together too many religious in Issoudun where there are, perhaps, too many already. See then, Fr., what's there for you to do!

I wrote a new letter to His Eminence in keeping with the memorandum here enclosed which sums it up. As you can see for yourself, the wording is very much toned down. I do not think it to be of the kind that would hold back the plans of the Holy See for New Guinea in favour of our Congregation. If, nevertheless, you think that this letter needs to be changed, write something to send on to me and I shall send it back to you.

I am all but persuaded that the Cardinal Prefect will pass over this and say to me in reply: "Yes, accept, it is the Pope's wish." Then all objections would give way. In which case we could ask Fr. Navarre to link up one of his priests with Fathers Couppé and Verjus, so that there would be three priests in Moresby, and you could provide two or three lay brothers, since you told me that you had some who wanted to go to this mission.

Meanwhile, if His Eminence Cardinal Simeoni, on receiving my letter, still has reservations about appointing Fathers Couppé and Verjus to New Guinea, you might ask him to make Archbishop Marchal, our respected Bishop, the one to pass judgment in this matter. As the Archbishop of Bourges is very supportive of our missions, I am sure that he will give a favourable verdict and all will go well. For the rest, if the Sacred Heart of Jesus wants this new mission for his missionaries, all obstacles will be removed. Be confident!

Cheerio, Father, confidence.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1099**

*To John-Joseph Marchal, Archbishop of Bourges.*

L 18840826 A

Issoudun, August 26, 1884

Your Grace,

I have the honour to present Your Grace with an official letter which His Eminence Cardinal Simeoni has written to me. Given our small numbers and the undertakings we are responsible for in Europe which must be maintained, we remain still hesitant about replying to a new request from the Holy See. Despite the many advantages which are there to be taken note of by us, we have fears about weakening ourselves and not being able to look after this mission creditably.

Be once more for us, Your Grace, an angel of good advice: one word from Your Grace would end our indecisiveness. The enclosed letters from Fr. Jouët will enlighten Your Grace fully enough about the issue. The two priests named are in Rome and very focused on going to New Guinea. Fr. Jouët has written to inform me that he has two or three lay brothers of our Society, Italians, who would join them.

At Your Grace's feet, I humbly ask your blessing and please accept my respectful good wishes in C.J.  
J. Chevalier, MSC.

**Article 1100**

*To Father Louis Couppé, MSC, Rome.*

L 18840831

+

*Undated, unsigned  
Likely end of August 1884*

Dear Father Couppé,

Yes, ask Fr. Jouët to send Fr. Verjus home to his family for a few days and then to Issoudun where his presence will meet a need for us.

*Verjus left Rome for Annecy and Issoudun on September 24, 1884.*

Oremus pro invicem.  
Wholly yours in CJ.

**Article 1100 A**

L 18840904

*Concerning a letter from His Grace John-Joseph Marchal,  
Archbishop of Bourges, to Chevalier.  
The letter was a request for a priest helper  
at the Bourges Sainte-Marie des Jacobins College.*

Bourges, September 4, 1884

Dear Father,

Most assuredly we must leave over opening St. Peter's Chateauroux this year in any shape or form. But in offering me one of your priests for St. Peter's you added: or one of the other diocesan houses. One of your priests, accordingly, would be needed for Sainte-Marie of the Jacobins in Bourges. He would be the man to redeem the very embarrassing situation in which we find ourselves.

If you reply as I hope we shall arrange everything on Tuesday.

Your very pressed for time, but kindly well-wishing servant,

+ Joseph, Archbishop of Bourges

**Article 1101**

L 18840910

*To Father Victor Jouët, MSC, Rome.*

Issoudun, September 10, 1884

Dear Father,

1. I have received Fr. Couppé's authorization for the New Guinea mission. Fr. Guyot seemed to be very unhappy (*worked up*). I am awaiting a storm. Yes, it is right that Fr. Couppé, favoured with a letter from His Eminence Cardinal Simeoni, should go and present his case to the Committee of the Propagation of the Faith, and arrange the date of departure with the Paquebots Sailing Company. I think they could leave at the end of this month or in the next.
2. Archbishop Marchal, here in Issoudun yesterday, is very pleased about the new mission. He gave the habit to 12 Daughters of Our Lady of the Sacred Heart and received 5 for profession. It's a beginning. They are in all 16 at the moment. The little community is getting along well.
3. Send no more than 500 or 600 copies of the book on Our Lady of the Sacred Heart at first to the St. Paul bookshop, taking things a little slowly. You have nothing to worry about. It's the parcels going from France to Rome which are ripped open, whereas those coming from Rome to France are left intact. Hurry.
4. Obviously, the former Papal Brief would not be appropriate for the new book. Meanwhile, if there is no desire to give us a new one (*Brief*), which generally speaking is not refused, or, more especially, if one doesn't want to be bothered asking for one, then let it rest at that; I would like the whole matter to be completed as soon as possible.
5. I sent 21,500 francs (*about 4,710 euros*) to the book's printers to meet their charges. The remainder will reach them very soon.
6. Let me know what we should offer the Master of the Sacred Palace for all the work he undertook in correcting the book on Our Lady of the Sacred Heart. I believe that he well merits the contribution which will rightly be awarded to him.
7. I can see for myself that a prefacing letter by Bishop Mermillod should be left out.
8. Thank you for the mass list. If later on you can succeed in reducing them to 1 franc as the Lourdes' priests have succeeded in doing, that would be very advantageous.

Here all are in good health.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1102**

L 18840913



To the Vicar General, Bourges.

Issoudun, September 13, 1884

Dear Vicar General,

I am pleased to forward a letter to you sent to me by the parish priest of Douadic. Since he wishes to be anonymous, you will act as if you do not know his name. This letter, so it seems to me, necessitates your attention. It indicates a need to be taken into consideration. (*Priests staying in a parish; parish expenses.*) I am happy to avail of the occasion to express once more my gratitude to you, and I shall do the same with the Archbishop at Thizay on Monday.

Please accept Fr. Vicar General my deepest regards.

J. Chevalier, MSC.

**Article 1103**

L 18840914

To Father Victor Jouët, MSC, Rome.

+

Issoudun, September 14, 1884

Dear Father,

1. I have just received a nice letter from dear Fr. Navarre and another from Frs. Cramaille and Hartzler. I passed on Fr. Navarre's letter to Fr. Bontemps for insertion in the *Annals*, asking him to send it on immediately to you. The journey was a good one, their health is good, the natives well disposed and hopes are high for the future.

2. Try and get immediately the commendatory letter from Cardinal Simeoni for the President of the Committee for the Propagation of the Faith. This matter is urgent.

3. A September departure is impossible. It is towards the 20th, normally, departures take place. I have written to the head of Messageries (*the shipping company*) in Marseilles booking for five passengers at a reduced rate, and requesting the exact date of departure in October. I shall let you know beforehand.

4. Send immediately to the Catholic bookshop 500 copies in sheets of the book on Our Lady of the Sacred Heart. Do what you can to get a Papal Brief straightaway, or a bringing up to date of the previous one for the book; this last would probably be easier. In the event that we cannot get anything, it would be best to send on the recent letter I wrote to Leo XIII requesting a Brief. – Reply. – Should we count any longer on Bishop Mermillod?

5. Fr. Verjus when he comes to Marseilles could bring with him the remainder of the books on Our Lady of the Sacred Heart.

6. I am sending you on a confidential letter from Fr. Navarre.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1104**

L 18840919

To Father Charles Piperon, MSC, Tilburg.

Vichy, September 19 1884  
At Villa des Lilas until the 27th

Dear Father,

1. I am forwarding you a letter from Brother Bougras.

*Bougras, a widower, born in Paris, August 4, 1839; he cooked, looked after the house and garden in Tilburg. In June 1889 from Issoudun, where he had spent four years, he left the Society. He wanted to get back special possessions and important papers he left in his trunk at Gerra. The trunk reached him on August 10 1889, but certain valuable contents were missing. His last letter about this to Chevalier on October 10, 1889, was forwarded to Piperon.*

If you think he (*Bougras*) can be sent to New Guinea, departure from Marseilles will be on the 22nd of October. Please let me know and deal with him about this matter. I shall send you an Italian brother in his place if you need him.

2. You are aware that I had news from Fr. Navarre and his companions; very good reports.

3. Fr. Carrière takes the view that all the Tilburg scholastic theologians should be sent to our own Petite Oeuvres as teachers, and then bring together in the Tilburg Scholasticate all the scattered philosophy students, either at Issoudun or elsewhere, so that they can undertake a serious philosophy course over two or three years, and afterwards sent to Louvain where they would follow the courses in theology and Canon Law, etc. under the direction of a priest from the Society. In this way we would have young men, serious, well taught, who would later on offer real, worthwhile, contributions. Fr. Morisseau

would be available for this, and Fr. Klotz who will help at the Little Work and the philosophy scholasticate with Fr. Carrière. This philosophy course would be more important and engaging to undertake.

You will keep on as teachers at the Petite Oeuvre all the young (*student*) theologians from Germany, Holland, Belgium, England (*sic!*) because they will not be allowed into France as teachers, and you can send on to us those who are French.

These young men, while preparing themselves for the priesthood under the supervision of a priest, would give their classes and could, therefore, stay quite a while as teachers, something very much to be desired since we do not have a professional body of teachers, and this is calamitous for the success of these youngsters; besides their courses are deplorably weak in quality, and, also, there is neither method nor follow-up or discipline. After two years we shall send these young philosophers to study theology at Louvain. Then we shall send with them to Louvain your novices of this year and the next who will be ready to begin their philosophy, following the Louvain philosophy courses at the same time as the others are following their theology courses.

1. We forego, thereby, having quality professors which we do not yet have.
2. We avoid too much accumulation at Tilbury since the Petite Oeuvre and the Novitiate are more than enough.
3. Meanwhile, we shall make preparations for a house in Belgium, which will be needed.

This arrangement quite appeals to me, and also to Fr. Guyot. I believe that it will make you smile. Speak to Fr. Morisseau about it and let him know what you think. If you share our views, we shall straightaway set about changing the teachers needed. Fr. Morisseau could, perhaps, return to Issoudun to become head of the office (*bureau*) and help us with his advice. I would then have two assistants with me, something which is more proper.

4. I am forwarding a letter from Fr. Robinet. I replied saying that Rome has not renewed the Indult and priests must spend a full Novitiate year.

*Robinet, formerly an Oblate, OMI, then a diocesan priest, did make his profession three years later, June 29, 1887, but left the following year.*

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: As regards the supplement or the supplement plan, it seems very complicated to me. Whoever tries to hold too much, badly holds. Why not, to begin with, be satisfied with the supplementary letter which I drew up and which you took away with you? What do you think? Is it enough? Should it be sent around in the November number (*of the Annals*)? Return it to me with your comments. As for the League, I am not at all in favour of detaching Belgium from Issoudun to join it to Tilburg. Issoudun should always remain as it is, the centre of all our undertakings. Carry out your work with this in mind and let me have it.

J.C.

**Article 1105**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840921

Vichy, September 21, 1884

Dear Father,

I am sending you in confidence a letter from dear Fr. Maillard who seems to be down-hearted. I believe that if you had carried out what we agreed on, that is to say, in dependence on you, the control of the Petite Oeuvre, leaving him as Bursar with a helper, and making Fr. Hartzler no more than sub-director, you would have avoided the serious problems which have arisen. Moreover, you would not have given authority to a young, inexperienced man, something which is always risky both for himself, the teachers and pupils, when one could have acted otherwise.

All these issues draw me to go to Tilburg towards the 6th or 7th of October to consider, with yourself and Fr. Maillard, what is the best course of action to undertake. (*Chevalier was in Tilburg between October 7 and 10.*)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1106**

*To Father Victor Jouët, MSC, Rome.*

L 18840927

*Undated*

*Telegram:*

LETTER RECEIVED. THANK YOU YES FOR VERJUS TO GO TO SAVOY, THEN ISSOUDUN.

CHEVALIER.

**Article 1107**

L 18840931

*To Cardinal Giovanni Simeoni, Prefect of Propaganda.*

*Undated*

Your Eminence,

Fr. Jules Chevalier, Superior General of the Missionaries of the Sacred Heart, requests Your Eminence to commend to the good-will of His Grace the Archbishop of Sydney five sisters of the new Congregation, the Daughters of Our Lady of the Sacred Heart, Issoudun, who will be arriving in Sydney at the same time as the new priests, and will stay in that city one or two months before they go to Port Moresby or to New Britain.

*On reverse of the letter, in Jouët's handwriting:*

4907

Octobre 1884

P. Chevalier prega L'Em. Prefet. Di raccomandare a M. Arvic. Sydney cinque religiose. Ottobre 84.

Scritto all 'Arciv. Di Sydney.

*October 1884. Fr. Chevalier requests His Eminence the Prefect to commend five religious sisters to the Archbishop of Sydney.*

**Article 1108**

L 18841003

*To Fernand Count de Bonneval, Issoudun.*

I acknowledge receiving from Count de Bonneval the sum of 810 francs (*about 2,540 euros*) as interest accruing on the current first of October on the capital of 27,000 francs (*about 84,830 euros*) which he owes to me for the purchase of the Sacred Heart enclosure.

Issoudun, October 3, 1884  
J. Chevalier, MSC.

*(Stamp: 10 centimes)*

**Article 1109**

L 18841003 A

*To Fr. Victor Jouët, MSC, Rome.*

Issoudun, October 3, 1884

Dear Father,

1. I am sending you on the Latin text of the Brief and its translation. Check to see if it's accurate.
2. The Manager of Messageries Maritimes (*the shipping company*) has five second class places available for the five Sisters of Our Lady of the Sacred Heart on the 22nd (*of October*). The Archbishop of Bourges supports the departure, but Fr. Guyot is set against it and threatens once more to write (*complainingly*) to Propaganda. My God! How this opposition and threats get me down! Fr. Navarre isn't ready yet to receive the Daughters of Our Lady of the Sacred Heart. Their immediate arrival would be premature. My thinking would be that Fr. Couppé should escort them to Sydney and then give them over for 6 months or a year to the Archbishop of Sydney who would, under the care of a worthy priest, make use of them in the city, where, during this time, they would learn the language and become acclimatized. There are 2 choir sisters and 3 lay sisters; one of the choir sisters is Irish, from Archbishop Moran's native land, and the other is from Alsace, German-speaking.

In this way we would set ourselves up in Sydney and have a mission centre (*procure*). It would be a very good thing if His Eminence Cardinal Simeoni provided a letter for the Archbishop of Sydney recommending these young sisters. If there is no obstacle in your way you could, perhaps, go to Marseilles to be present at this dual departure in the name of the Holy See and make a little occasion of it which can be described in our Annals.

3. Like you I would like a Novitiate in Barcelona, but where are we going to find two more priests? Fr. Piperon wants to make use of Fr. Caër. (*Spanish-born priest, see above.*) I am going to Tilburg on Monday where I shall be dealing with all that. I shall be coming back on Sunday, October 11. Fr. Ramot is crying out for a priest to help him. Fr. Michael Tierney is ill and the doctor says that the American climate does not suit him.

4. Yes, I willingly accept Brother Joseph Vitale for the Novitiate; tell him so. But before sending him there, let us wait and see if there can be a Spanish Novitiate. As for the Passionist priest, we cannot accept him because of the delicate circumstances.

5. You may take it for granted about Brother Jullien. Should he wait for you on the 22nd at Marseilles or should he go directly to Rome? Write to him at Tilburg stating your preference.

6. I am sending you another thousand francs (*about 3,140 euros*) towards the printing of the book on Our Lady (*of the Sacred Heart*). It is impossible to provide more. If the Propagation of the Faith Congregation does not provide plentiful financial help for the 10 about to leave, it will be necessary to borrow. Just for the journey alone it is as much as 12,000 francs (*about 37,700 euros*) and that is only as far as Sydney: it is frightening. I think we are getting beyond our resources. The Daughters of Our Lady of the Sacred Heart have absolutely nothing; it falls to us to see to everything.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I warmly thank our dear scholastics for their kind letter which pleased me greatly.

**Article 1110**

L 18841003 B

*To Father Giacento, Italian Passionist candidate.*

Issoudun, October 3, 1884

Dear Fr.,

It is quite impossible for us to become involved in your being released from your vows. It is altogether your own concern or that of your lawful superiors. Besides, once you have left your Society you would need a Roman Indult to enter our Society if our Council, having been made aware of the circumstances, agreed to accept you. I pray to the Sacred Heart of Jesus that he bless and guide you.

Please accept my good wishes in C.J., Father.

J. Chevalier, MSC.

**Article 1111**

L 18841004

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 4, 1884

Dear Father,

1. You speak to me about making a gift to the Master of the Sacred Palace. I have an 18th century inkpot in bronze, valued at 500 francs (*about 1,070 euros*), a monumental work. Should it be presented to the Reverend Dominican Father? If you are going to Marseilles and cannot come as far as Issoudun, Fr. Couppé will take it to you. If you come to visit us, you can take it yourself.

2. The St. Paul bookshop, 6 rue Cassette (*Paris*) has still not received any copy from Rome (*the book on Our Lady of the Sacred Heart.*) Bring it yourself, or have the 1,000 which remain brought to Marseilles by your brothers who are travelling there to embark (*for Australia and New Guinea*).

3. Dear Fr. G. (*Guyot*) is very much out of sorts because of our confrères' departure, and also the sisters of Our Lady of the Sacred Heart. He came to tell me yesterday that, because everything is being done (*arranged*) between yourself and myself, he is withdrawing from the Council because it's no longer necessary (*to have one*). I tried to calm him down. He has convinced himself that it's you who again encouraged this latest mission departure to New Guinea, and I made available the Daughters of Our Lady of the Sacred Heart. He continues to talk about writing to Propaganda to point out our inability to carry out these undertakings. I hope that he will not go as far as this. You can see for yourself that I have good reason to be annoyed.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1112**

L 18841012

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 12, 1884

Dear Father,

1. Oceania. The Propagation of the Faith only provides 9,000 francs (*about 28,270 euros*). It's far too little. There will be ten travelling; five priests and five Sisters of Our Lady of the Sacred Heart. For each one the journey from Marseilles to

Sydney will cost 1,100 francs (*about 3,450 euros*), and money is needed to set up in Moresby, and for the journey. Besides, some funds must be laid aside for the Sisters while they are in Sydney. Try to get something from Propaganda.

2. Marseilles. I am very pleased that you are going to Marseilles to oversee the departure ceremony. You write an account of it for the Annals. I give you full authority to receive the vows of those leaving. I give you as well the same power with respect to the two Our Lady of the Sacred Heart Religious, a choir sister and a lay sister yet to complete some months. I am sorry that you cannot come to Issoudun for a few days.

3. Barcelona. Fr. Caër has still some months to complete before he ends his Novitiate; we cannot then take him away before he has finished. He will then go to Barcelona, also Jules Vandel, and the Novitiate will begin. I understand that it will be January or February before Fr. Caër will be free to leave. The matter has been arranged with Fathers Piperon and Morisseau since I have come back from Tilburg where I spent two days.

4. The Master of the Sacred Palace. You do not comment on whether I should send him, through you, the bronze inkpot. It's on the 17th, that evening, that our confrères will be leaving Issoudun for Marseilles. Send me a telegram saying yes or no.

5. The Book on Our Lady. Bring with you to Marseilles the thousand copies of the book which remain over. Mr. Philipona has informed me that 500 have arrived. Do you know how much the customs wanted from him? 200 francs (*about 625 euros*). It's disgraceful. Bring the books with you, then. Then, once you have arrived in Marseilles, send them, second class, to the St. Paul bookshop, 6 rue Cassette, Paris. I have had the Brief translated myself also. I have had it gone over by several people. The literal translation is considered to be very true to the text. I shall forward it to you.

6. The Printer. I am sending you yet another thousand francs for the printer. There remains 780 francs, but I am sending back to you through Fr. Couppé the Italian copy samples he sent on another time and which I have no need of. This will mean a deduction.

7. Ordinations. I approve of all your recommendations concerning the ordination of your candidates. I sent the letter to Fr. Guyot.

8. Your statue is very good. You can have the work carried out.

9. Tilburg Scholastics. Brothers Jullien and Benedetti will leave Tilburg to meet you at Marseilles in the evening, October 17. One might, perhaps, send with them Brothers Mathieu and Hastier if you think it worthwhile. The two latter have already done one year of philosophy. If you like, you could send a telegram to Fr. Piperon.

Due to the cholera outbreak, might it not be better if they all travelled via Turin-Florence? Make a decision about it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1113**

L 18841016

*To Countess de Bonneval (néé du Quesne), Issoudun.*

Issoudun, October 16, 1884

Dear Countess,

The Archbishop is kindly coming to lunch with us tomorrow. He will arrive by train at 11.27am tomorrow, Friday. Would you be so kind as to meet him at the station.

Please accept, Countess, this expression of my sincere gratitude and our respectful regards in Corde Jesu.

J. Chevalier, MSC.

**Article 1114**

L 18841017

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, October 17, 1884

Dear Father,

Fr. Couppé (*Jouët's assistant in Rome*) tells me that it would be hazardous to send to Rome this year Brothers Mathieu and Hastier, and that it would be better to build up their religious life and leave over their departure until next year, accompanied by those you have named.

*Mathieu, born 1865, was the son of a widow who became a Daughter of Our Lady of the Sacred Heart, Sister Marie-Hélène. It would be December 1887 before he arrived in Rome where he was ordained to the priesthood on May 19, 1889. Hastier never got to Rome.*

It would appear that Fathers Vandel and Meyer have a deplorable critical spirit etc., and since these two are due to leave Rome next year, there will be a better attitude about. Only send to Rome, then, Brothers Jullien and Benedetti.

*Meyer went on to become the formidable future General, 1905-1920. Vandel, after some postings in Europe – Barcelona, Tilburg, etc. – spent thereafter his whole ministry life in Australia. See here also Twohig, Late But Not Too Late for both Meyer and Vandel.*

Fr. Batard is sending mass stipends and money on to you – 250 masses, I gather.

Cheerio, wholly yours, my friend, in C.J.

J. Chevalier, MSC.

**Article 1115**

L 18841017 A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 17, 1884

Dear Father,

Everything went very well at Issoudun. Fr. Couppé will tell you about it... Fathers Piperon and Morisseau want to keep Brothers Mathieu and Verjus for another year because, so they say, their philosophy course would be incomplete. These young men have already done a year and when they have finished their philosophy at Tilburg you will have 4 or 5 very intelligent students following the theology courses. In consequence, you will only have Brothers Jullien and Benedetti this year. I am sending you the inkstand with Fr. Couppé. (*See above; Chevalier's gift to the Dominican Master of the Sacred Palace, who critically read his book.*)

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1116**

B 18841122

*Undated; likely October 1884*

*Project for Chevaliers of the Sacred Heart.*

*The following document relates to a letter Chevalier wrote to Fr. Barral on October 22, 1884: "I am sending you a little piece of work."*

May the Sacred Heart of Jesus be everywhere loved!

The Chevaliers of the Sacred Heart

This undertaking does not date from today; it was Pius IX, that great Pope, so inspired by God, who gave me the idea.

In 1860, casting a critical eye about the world, he (*the Pope*) was taken aback by the prevalent critical spirit, and with characteristic perspicacity he foresaw that a massive onslaught, being prepared for quite sometime by the secret societies, would soon overwhelm Europe, but, especially, the Church. Taking soundings of the abyss being stirred up by freemasonry, in dread he looked about him. A man of heart and fired up, on hearing his (*Papal*) plea, placed his bright sword at the service of the Papacy. Pius IX accepted this sword and, in order to make it invincible, wished to place it under the protection of the Sacred Heart of Jesus which he tenderly loved. Basing himself on the promises made to Blessed (*now Saint*) Margaret Mary, he was strongly convinced that this divine Heart was the sovereign remedy offered for modern society's healing and salvation, and that every attempt at renewal which did not have this as a point of departure could never succeed. Pius IX invited the General to form an élite body of willing, devoted Christian men who would be known as Chevaliers of the Sacred Heart. He himself drew up the main features of this institution and named a commission to draw up its statutes. Events (*political*) in the Peninsula (*Italian unity and independence*) came to a head and put paid to the development of this (*Papal*) project.

Towards the end of this new year (*sic*), virtually on the eve of the battle of Castelfidardo (*a town of 150,000 population, near Ancona on the Adriatic coast*), where the Papal zouaves, despite their heroism, succumbed to the weight of numbers, the founder of the Missionaries of the Sacred Heart placed himself at the feet of the great Pope asking him to bestow upon his developing undertaking a blessing which would bring continuous fruitfulness with it. Pius IX thereupon delivered these remarkable words: "Yes, yes, I give my blessing most wholeheartedly; *crescite et multiplicamini*. Work towards building a Congregation wholly devoted to the Sacred Heart, and I shall be happy to approve of it before I die. The Church and Society have no other hope than in the Heart of Jesus. It is he who will cure all our ills."

Then, calling to mind his former project and referring by name to him whom he saw on his knees before him, he said with a smile: "Oh! How needed then are the Chevaliers of the Sacred Heart today to combat evil, take in hand so many undertakings which are threatened, and defend energetically the rights of the Church, the family and society which are ignored and trampled underfoot."

These words were a ray of light. He had scarcely come away from the audience, and still taken up with the feelings of the Vicar of Jesus Christ, the Superior of the Missionaries of the Sacred Heart began to set out a programme for this new Chevalerie which seemed to meet the needs of the time. In the thinking of Pius IX the members of this Institute, though coming from all classes of society, should be, before all else, serious and practising Christians, living in the world, married or not, and of irreproachable repute. His wish was to form within this 'Chevalerie', insofar as possible, all militant undertakings, grouping together all those of good will, but alas so divided, to concernedly face up to the common enemy, whatever shape it takes, and set up everywhere the kingdom of the Sacred Heart. *Ametur ubique terrarum Cor Jesu Sacratissimum. (100 Days' Indulgence – Pius IX – 1860.)*

It is under this glorious standard, given by Jesus Christ himself to meet the present time, that battle must begin and continue. "The Sacred Heart of Jesus is the whole of Jesus." (*Cardinal Pie, Bishop of Poitiers, volume 6, p.611.*) "It is the living summing up of Christ and the centre of everything." (*Bishop Baudry: The Heart of Jesus, p.193, 196.*) "It is from Him the Church comes with all its Sacraments, the Redemption with all its mysteries." *Unde sacramenta Ecclesiae manoverunt sine quibus ad vitam, quae vera vita est, non intratur. (St. Augustine in Joan Evang. C.19 tract.120, N.2, Tome 3, p.1953.)* "It is from him that grace comes, without which one can do nothing, and from whom all the works and practices of piety, without exception draw their efficacy. As well it is through the Sacred Heart that salvation and regeneration must come to us." (*St. Margaret Mary*) "The worship of this divine Heart is the very essence of Christianity, the synopsis and substantial summary of all religion." (*Cardinal Pie, Bishop of Poitiers.*) It is in him, by him, with him, we shall gain the victory. And if up to now our efforts have remained sterile, so to say, it is because the Sacred Heart of Jesus has not been, as he should be, our rallying force, our support, our guide and our only hope. The Chevalerie here engaging our attention is not a religious order, and to become part of it one does not take vows, leave home or give over one's livelihood, its being enough to provide support through one's zeal, commitment, faith.

The main features of this Institution were traced in the shadow of the Issoudun Basilica of the Sacred Heart, and under the eyes of Our Lady of the Sacred Heart. Archbishop de la Tour d'Auvergne, to whom this work was presented, very much wanted to give it his support. May the Sacred Heart of Jesus deign to bestow on it his most cherishable blessings!

This Chevalerie of the Sacred Heart must be a counter-thrust to Freemasonry. Freemasonry, fulminated against by the Sovereign Pontiffs, and in particular by Leo XIII, as the greatest threat to souls, the Church and Society, is spread everywhere. One finds it in all the world's countries, even the remotest islands. It knows how to take different forms and different directions in order to achieve its aims. Today it has encroached everywhere: thrones, governments, the Civil Service, the army, public schools, works of charity, the working classes, their leaders, journalism, the press, etc. Nothing escapes its pernicious influence. It accommodates all errors, favours all vices. It is in millions it already numbers its followers.

What does this diabolical sect want? Is it to overthrow the reign of God and His Church, destroy religion and morality in order to achieve some such as the following? Free thought, freedom of spirit; the confusing, or perhaps, abolition of all rights, duties, the destruction of worthy principles which under-pin the family and society, the unchaining of wild passion, the most shameful depreciation of virtue, and the most unbridled sensualism: in other words, Satan's empire in all its extension.

And what, then, does the Chevalerie of the Sacred Heart, this army of Christ and His Church, set itself on undertaking? The overcoming of Freemasonry, and the renewal of the Reign of God in souls and institutions. Its duty as well as its right is to spread itself everywhere its avowed enemy is to be found. The challenge is without doubt difficult! But it is not impossible. It is incumbent on all Christians, on every man of heart and faith. If we keep our arms crossed in face of this imposing coalition of secret societies which are continually increasing, soon we shall be weeping above still more deplorable ruins than those we are contemplating today. The time for reasoning has passed; it's now action which is called for. Let us call up our forces... Dispersed we are weak, but united we become invincible. Who have we to fear? If God is with us, who can be against us? Since Jesus has given us His Heart as a plank of salvation, as a sovereign remedy, a supreme resource for the bad times we are passing through, let us learn to profit from all of this.

The Chevalerie of the Sacred Heart makes itself available to us as one of the most efficacious means to achieve success. If we so want it, victory will be ours.

*The exposé ends here.*

#### **Article 1117**

*To Father Pierre Barral, MSC, Tilburg.*

L 18841023

Issoudun, October 23, 1884

Dear Fr. Barral,

I am sending you on a little piece of work which I would ask you to print straightaway, only a 100 copies. You will correct the proofs yourself and send on to me forthwith the 100 copies which I have need of. This Chevalerie of the Sacred Heart is being sought after by high-ranking people; we shall see what the results are like. I do not want this work to be printed in France.

I find the design of Our Lady of the Sacred Heart, the new style presentation, quite good. Instead of stars between the two ogival lines, I would much prefer to have in Latin "Nostra Domina a Sacratissimo Corde Jesu, spes desperantium, ora pro"

nobis." I am returning the design to you. I find the price still rather high. Have whatever number you want printed, but it is Tilburg which will have to pay the costs as we have too many expenses to meet (*in Issoudun*). There should also be made available some presentations of the framed picture, 5 or 600, then.

Cheerio, wholly yours, dear Father in C.J.

J. Chevalier, MSC.

Dear Fr. Verjus has been stricken with typhoid fever in Marseilles. All have left except for him. What an ordeal for this child!  
J.C.

I haven't had anything from Fr. Jouët about the Archconfraternity.

**Article 1118**

L 18841024

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, October 24, 1884

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Dear Father,

1. I am delighted, Father, to gather that your retreat has produced results. May the Lord be praised!
2. I think that 18 months' novitiate for our young men is not too much. If you have Novices who are older and have not been at the Petite Oeuvre, you could be satisfied with one year (*for them*).
3. The Holy Hour and the Stations of the Cross are very special exercises for missionaries. I am of the view that they should continue in the Scholasticate in the circumstances about which you write to me. Fr. Verjus is not getting any better in Marseilles. Fr. Jouët is staying with him. Let us pray for him! The others, together with the 5 Sisters of Our Lady of the Sacred Heart, sailed on Wednesday.

*October 22, 1884, led by Fr. Louis Couppé; three lay brothers, all Italian, Travaglini, Gasbarra, Marconi, still novices. Verjus was well enough to leave a month later, November 19.*

I have received another letter from Fr. Navarre; all goes very well, grace is at work and the natives give every reason to hope. I am sending on to you a letter he sent to me dealing with lay brothers, so important in the missions. I share his views. Read it carefully, also Fr. Morisseau, and send it to Fr. Jouët, or, better, send it back to me with your observations. Little Brother Merg and the other scholastic who wanted to leave, whose name I cannot recall, but who doesn't draw from me a lot of confidence... should be given careful consideration... You will look into this matter...

*The Merg under consideration here is Louis, younger brother of Émile, then at Madeley – see Twohig, Late But Not Too Late passim – and Jules yet to come. Louis, ordained to the priesthood in 1889, left the Society a little over two years later and became incardinated in his native diocese of Strasbourg.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1119**

L 18841027

*To Father Henry Stanislaus Verjus, MSC, Marseilles.*

Issoudun, October 27, 1884

Dear Fr.,

What a trial for you, dear child, to have an illness like this at the moment of departure...

It is a heroic sacrifice the Sacred Heart asks of you. It will redound to his glory. Be assured... you will pick up... begin to restore your health, and as soon as you are recovered you will begin once more the route to our dear missions.

Here we are so sorry for you, and pray a great deal for you.

Give my good wishes and thanks to Sister Glandoval for all her kindness. I am sending on a letter to you from Fr. Deidier, and two little books.

Cheerio, Father.  
I greet you with all my heart in C.J.

J. Chevalier, MSC.

**Article 1120**

L 18841027 A

*To Father Victor Jouët, MSC, Marseilles.*



+ Issoudun , October 27, 1884

Dear Father,

Thank you for your kind letter which you wrote to me about our good Fr. Verjus. May the Lord be praised. May this harsh trial redound to the glory of the Sacred Heart and the well-being of the mission.

Spare yourself, take care of yourself and try to get back to Rome as soon as possible; your presence is required there if I am to go by a letter I have had from Fr. Védère which I am sending on to you; this child finds himself without money and everything is becoming very difficult for him.

He is looking for 1,000 francs from me. He is not aware that I am financially exhausted because of the eleven thousand francs which I had to pay in borrowings for our confrères and sisters who have just left. The Propagation of Faith could only provide them with 9,000 francs and I provided what was needed to reach 20,000 francs. I am disappointed that the Rome house is not becoming self-sufficient; it must, nevertheless, get to this stage. There has to be great oversight, a lot of care to avoid waste, and great economizing. I would indeed like to send just this once the 1,000 francs asked for (*by Védère*), but please set up things within your financial limits while paying the remainder of your debts.

I quite believe that if you send an article to the Universe or the Monde about our Oceania missions requested of us by the Holy See, and especially that of New Guinea, you will greatly please people and attract a lot of interest. You might also mention the Religious of Our Lady of the Sacred Heart, etc. If you do not want to sign this article, have it done by the journalists of the Universe or Monde. I saw Mr. Eugène Veuillot and he is well disposed to insert whatever you write. It would appear that the young priests, Meyer and Vandel, are lacking in piety and, besides, have a deplorably critical outlook as well as liberal ideas. This critical attitude, left behind them by Fathers Klotz and Carrière, etc., has spread in general over the younger people, and the malaise continues, this freedom and indiscipline which is so damaging to your scholastics. I am also informed that the Roman seminary, the Apollinaire, which our young men attend, continues to present and favour this unwholesome approach and those shortcomings in piety which sadden us. I am told that Propaganda or the Roman College (*the Gregorian University*) attended by the French Seminary would be better suited to our students. Look into this serious issue: it deserves to be given consideration.

Cheerio, Father.

Wholly yours and thanks a thousand for your devotedness.

J. Chevalier, MSC.

**Article 1121**

L 18841102

*To Father Pierre Barral, MSC, Tilburg.*

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Issoudun, November 2, 1884

Dear Father,

There are a lot of mistakes needing to be corrected. I would ask you to pay attention to this. Hurry up with the printing of this work. It could be printed on Wednesday and on Friday I could have, if you get on with it, 100 copies. It's urgent. Brother Mégrét hasn't yet returned.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1122**

L 18841108

*To Father Victor Jouët, MSC, Marseilles.*

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Issoudun, November 8, 1884

Dear Father,

Here's a letter which shatters me. What is to be done? I never expected anything like this determined attitude. Who could in these circumstances bring about a change? I am lost in conjectures. I replied to him (*Fr. Védère; see next letter*) saying: "remain with the others and do nothing until you (*Jouët*) return, and I give you full authority to look into, and decide, the matter". Do you think that it would be appropriate to let him leave with Fr. Verjus? It may well be premature...

I am forwarding to you the plan for the 'Chevaliers of the Sacred Heart'. I presented it in confidence to certain high personages and they would like to see it put into effect. But before that it is necessary to submit it to the Pope and have it approved by him. For this reason it needs the approval of the bishops. I forwarded it to Bishop Mermillod, the Bishop of Rheims and the Bishop of Grenoble. I count on their support. Mention it to the Bishop of Marseilles in order to find out if he approves of it. It would be a worthwhile undertaking destined to achieve a lot of good.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1123**

L 18841110

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, November 10, 1884

Dear Father,

Here is another telegram which I have had from Fr. Védère. What does all this mean? Why are you not replying to him? Why are you not returning to Rome where your presence is absolutely required? Leave Fr. Verjus in Marseilles where he can spend his convalescence on his own, and which would be for the best. Then we shall consider a departure date, while you can return to Rome straightaway. You must send me the details about the departure of our confrères and the sisters. I haven't had anything yet!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1124**

L 18841110 A

*To Father Henri Stanislas Verjus, MSC, Marseilles.*

Issoudun, November 10, 1884

Dear Fr.,

I am amazed, my good man, that I haven't had any further news from you. It's eight days since Fr. Jouët wrote to me saying that you were much better and that you were thinking of leaving for Sydney on the 19th of this month. I cannot believe it since, however well you feel, you would be acting injudiciously. It would be better for you to go and recuperate with your family, build yourself up, and by December 19 or 20 you would, maybe, be ready to leave. And Fr. Jouët, what's happening with him? Where is he? I have heard nothing from him, while Fr. Védère (*in Rome*) has written, telegraphed, him, and he hasn't answered. Convey our regards and gratitude to Mademoiselle Grandval.

Cheerio, dear child.

I give you my blessing.

J. Chevalier, MSC.

**Article 1125**

L 18841111

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, November 11, 1884

Your Grace,

It is with total filial confidence that I am honoured to present for Your Grace's consideration and approval a very important project. The enclosed copy is only a basic sample. Consequently, I make bold to ask Your Grace to take out and change everything which you consider appropriate. This undertaking, well organized, well led, can achieve a lot of good. Before all else it needs our Pope's approval. Very opportune circumstances have arisen in favour of this 'Chevalerie'. Very distinguished people in civil society are willingly disposed to help actively. The General in question here (*de Cathelineau - from a Vendée family*), and whom I saw quite recently, offered to go to Rome and speak to Leo XIII.

Before I discussed and submitted this plan to you, Your Grace, I decided to put things in order by seeking out, and assuring myself of, the support of influential people so that Your Grace can better judge its opportunities and the good it can achieve if put into effect with discretion, wisdom, prudence and restraint. It was only after lengthy prayer and mature reflection, Your Grace, that I felt myself inexorably drawn to engage myself at the present time with the Chevalerie of the Sacred Heart, from the deep conviction that it meets a need in our time and can render very great service to souls and society. Its success is in your hands, Your Grace. If Your Grace favoured it with your approval, having made the changes considered to be helpful, and going on to commend it to the attention and good-will of the Sovereign Pope, success is assured. It will be a fresh, glorious title to add to all those others of your pious episcopacy. I would spontaneously go to Rome if Your Grace would allow me to ask, in your name, Leo XIII's approval.

Trusting in your good-will, Your Grace, I place myself at Your Grace's feet to offer you my lively appreciation, my most respectful regards, while petitioning your blessing.

J. Chevalier, MSC.

In order to avoid any suspicion I have considered it to be the more prudent course to have the enclosed project printed abroad.

**Article 1126**

L 18841112

*To Fr. Henri Stanislas Verjus, MSC, Marseilles.*

Issoudun, November 12, 1884

My Dear Child,

I am very pleased to hear that you are better. You haven't replied to the questions in my last letter: where is Fr. Jouët, etc? I am financially exhausted in providing the expenses of the journey for you, in looking after your personal expenses, and also the cost of setting yourself up. Fr. Couppé couldn't claim back the price of your ticket and we couldn't give it to him. This money was for you, and your place (*in the boat*) should be reserved on your behalf when you are setting off again. Otherwise, it would be both dishonest and unjust in relation to Fr. Couppé. It is impossible for me at the present moment to give you further money. You cannot, then, go to Sydney for quite some time. Moreover, Fr. Couppé should have left with you your portion of the money which I left with him for you all, and which is understandable. In addition, Fr. Jouët in one of his letters informed me that the Messageries of Marseilles (*the shipping company*) will either provide the money to go with your berth, or will accept you for another (*ship's*) sailing without looking for anything (*money*). This is only fair. As for the supposition you make that Fr. Couppé might have taken at Port-Said the money allotted for your place, this is unacceptable. The ship's captain had no such authority.

My view is that your health is not sufficiently improved to undertake such a long trip this coming week. I feel that you would be acting imprudently. If the doctor and Fr. Jouët take a different view I agree to your departure without taking any responsibility for it. Let those who would like to leave with you pay their own way! I haven't a centime to offer for anything like that. I am sending you 100 francs in case you need something (*roughly 310 euros*).

Cheerio, my dear son. I bless you in C.J. and embrace you wholeheartedly.  
J. Chevalier, MSC.

I am sending you on different things either for New Guinea or for Fr. Navarre. Let me know if you are definitely leaving this coming week.

**Article 1127**  
*To Father Victor Jouët, MSC, Marseilles.*

L 18841113

Issoudun, December 13, 1884

Dear Father,

1. I am forwarding 300 mass offerings to Fr. Verjus. Enclosed 600 francs (*about 1,890 euros*). We have been financially exhausted for quite some time, as you are aware. It is impossible to make any more sacrifices. I made a borrowing for the departure of Fr. Couppé. I am depending on the money promised by Propaganda for next January to pay part of the costs.
2. If the young Italian has not made his vows, in no way do I consent to his departure since he doesn't belong to the Society. If Fr. Verjus is tired he will have staff on the vessel who will provide him with the necessary care.
3. My friend, your presence in Rome is absolutely necessary. Go neither to Lyons or Issoudun, but take off for Rome as quickly as you can on the day itself Fr. Verjus leaves, indeed sooner if it is possible. If you think the presence of a confrère is absolutely necessary to be with Fr. Verjus, you could, yourself, write to me saying that you cannot be absent from Rome for so long and could someone be sent to Marseilles. I would then ask Fr. Tréand to go there.
4. Obviously, or most probably, had you been in Rome for the arrival of Brother Jullien you would have averted the storm. Perhaps it's too late. If he wanted to go on the mission I wouldn't have hesitated about giving him to Fr. Verjus as a companion. I am not at all in favour of prolonging his stay in Tilburg, or drawn to the money his mother wished to give fully of her own accord to Fr. Pipéron. I don't think she would ever dare to claim it back.
5. I have asked Mr. Philipino not to put the former picture of Our Lady of the Sacred Heart in the books which remain to be printed. I believe you are exacerbating the problem since it was you, yourself, after all who said to me on your return from Rome with Monsignor Druon that we were authorized to use this older presentation for private worship only, and as a particular representation. As for the change sought in the Child's posture, this is with a view to public worship given that the statue is not called Our Lady of the Sacred Heart. I have the decree here in front of me. What does all this mean? Absolutely speaking, nothing can be made out of it. Archbishop de la Tour d'Auvergne had published it in the Religious Weekly and in our Annals that the statue of Our Lady of the Sacred Heart, and the pictures representing her, was only forbidden for public worship in the future, not for private worship. And here we are at the moment with a picture, before which one gains 100 days' indulgence when praying for the Holy Father, which cannot even be placed in a book. Once again, what is being forbidden? By this reckoning should we not take it off the cover of our Annals and no longer make use of it for promotion purposes?
6. Archbishop Marchal wholeheartedly approves, in a letter he has written, the Chevaliers of the Sacred Heart project, considering it to be very timely and likely to bring about a great deal of good. This enterprise has nothing to do with the Master of the Sacred Palace. If the Holy See is willing to encourage this project and approve of it, what is wrong in associating with it its approval by a number of bishops? The truth is that the Master of the Sacred Palace is abusing his role and his authority. Cheerio, my friend. I feel for you caught up in all your problems.

Warm greetings and I embrace you wholeheartedly in C.J.  
J. Chevalier, MSC.

**Article 1128**

L 18841115

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, November 15, 1884

Your Grace,

I sincerely thank you for the favourable welcome you so kindly extended to the project I had the honour of addressing to you. I venture to hope that the Sacred Heart will bless it. I shall keep Your Grace informed about all the developments arising from it.

The child of the principal of Issoudun College will be ten years in January. Your Grace may allow me to accept her for first year catechism, but since the little girl has not attended the classes in catechism for little ones, I would venture to ask Your Grace to accept her on condition that she comes to the catechism for little ones I take charge of every Tuesday at 11am for children 8 and 9 years old.

Please accept, Your Grace, my most respectful good wishes and favour me with your blessing in C.J.

J. Chevalier, MSC.

**Article 1129**

L 18841116

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, November 16, 1884

Dear Father,

1. Fr. Bontemps writes to tell me that he has received nothing from you (that is to say, an article), about the departure of our confrères and sisters (*from Marseilles*). I had nonetheless asked you to send an account of this to the Annals. You must have a secret reason for staying silent like this! What is it? It's not because you are short of time. I am at a loss in giving myself over to conjectures.

2. Fr. Barral has written to me again to say that the Bois-le-Duc censor (*diocesan*) will not allow "Our Lady of the Sacred Heart, pray for us" 100 days' indulgence to be printed if he does not have to hand a confirmatory proof. It appears that this document has been sought from you for a long time; during our problems you took to Rome the petition for this indulgence granted by Pius IX and you have never sent it back. The Bishop of Bois-le-Duc, who is aware that at Tilburg they asked you on a number of occasions, but always without success, has written asking me to get in touch myself with you. You can see how embarrassing it is! Why do you not answer when it is a question of serious issues and affairs of the Society? If you have any reason to stay silent, let me know.

Cheerio, Father. Again, I wish dear Fr. Verjus a good journey.

Wholly yours in C.J.

J. Chevalier, MSC.

Have you met Fr. Dorboy and the lay brother he was recommending to you? Twice now I have faced you with this question.

**Article 1130**

L 18841129

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November, 1884

Dear Father,

1. I also would be delighted to see you, but in the interests of the Rome house I feel I must make this difficult sacrifice.

2. I am pleased to hear that our dear Fr. Verjus left in good spirits. May the Sacred Heart help him and protect him!

3. I had a nice letter from Fr. Couppé and the sisters when they were in Aden. All are getting along well with the exception of poor Fr. Couppé who has a fever. Let us hope he will be quickly restored to health.

4. It was an oversight, pure oversight, on the part of Madame Hartzler if she hasn't written to you since your devotedness to these good Daughters of Our Lady of the Sacred Heart and to your own confrères and Fr. Verjus has been without limits and beyond all praise. For my part, I thank you from the bottom of my heart.

5. It was not to oppose you, my friend, that I did not agree to the departure of the young Italian, a pupil of Petite Oeuvre in Rome. Certainly not! Since this young man did not belong to our Society, I could not conscientiously approve of his departure. At this age, who can foresee the future? The young man could have fallen ill, perhaps died or experienced a bad sequence of events; who knows? We do not take on needlessly such-like responsibilities. We have enough of our own.

6. Dear Fathers Couppé and Verjus have done well to pass over what might have been said in the presbytery. Even though Fathers Hériault, Bizeuil and Burnet did not feel themselves called to the missions, and there are only the three of them, they have never, to my knowledge, said anything against the missions or against those who are devoting themselves to it. I would never allow anything like this to happen. You may then be at ease about this.

Dear Fr. Cramaille has written to two or three people in Issoudun about his boredom, his dislike of the natives and his wish to return. Is it a surprise if the news of this reaches the presbytery? What I find amazing is the wholly gratuitous assumption of being quite particularly at fault which I find in your letter.

Fr. Couppé has gossiped too much, both with myself and when I had to absent myself... Besides the lewd stories which he engages in too readily and, perhaps, too complacently, I have found him to be less than judicious, and conceited as a conversationalist. I am not without being uneasy about him, left to himself as he will be, and taking the initiative in regard to everything. I hope and pray that he will turn out otherwise.

7. I am amazed that so many difficulties are being made in Rome against any favouring of our undertakings, for example, our Association, our priestly work, our Little Work, our Third Order, etc. Look at the way the Congregation for Indulgences has been generous to the promoters, men and women, of the Apostolate of Prayer. There are all those priests who are engaged with it handing out scapulars, rosaries, privileged altars, etc., and this at the present time as well as in the future. The same holds for the work under the aegis of St. Francis-de-Salas, etc. Why cannot we have the same favours granted us? There should not be two weights and two measures.

I am amazed, my friend, that you charge me with being ultramontane in word and liberal in action. Have you rightly considered the thrust of that observation? You sometimes write of the profuse pictures of the early representation of Our Lady of the Sacred Heart. These pictures, yes or no, are they not authorized in a smaller representation with a view to the piety of the faithful and private worship? They are always found on the covers of our Annals, and they are to be found on the prayer leaflets of a certain percentage of those used by the Association. They are an exact reproduction of the Issoudun statue which Rome has declared to be above reproach and not to be forbidden. They are in total conformity with that which was presented to Pius IX and which this great Pope granted a 100 days' indulgence for every prayer the faithful would make before it, in keeping with the intentions of the Sovereign Pontiff. If this picture is, thereby, approved, why lay blame on us for spreading it with prudence and moderation? If it should not be any longer promoted, then say so!

I am happy, dear Father, to gather that Brother Jullien is free of his jerkiness. I wrote a nice letter to him in the sense you suggested to me.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Do you think that Jules Vandel will shortly receive his doctorate so that he can be sent to Spain? Father Bontemps is looking for him. On what date could he be sent there?

**Article 1131**

*Blue-Print for the Chevaliers of the Sacred Heart.*

B 18841130

*Likely date November 1884*

Ametur ubique terrarum Cor Jesu Sacratissimum

Pious Union  
Of the Chevaliers of the Sacred Heart  
Canonically established at Issoudun by  
His Grace the Archbishop of Bourges.

This undertaking doesn't date from the present; it was Pius IX of blessed memory who gave the idea to Fr. Chevalier in 1860 when the latter was at his feet petitioning him to pray for and bless his nascent work. The Sovereign Pontiff spoke so tellingly in his presence about the efficaciousness of devotion to the Sacred Heart of Jesus, and the need to gather together under its banner all women and men of faith and courage that he (*Chevalier*) set about drawing up a programme for these new Chevaliers. Every century has witnessed the advent of institutions corresponding to its needs; at the present time, however, do not all expectations focus confidently on the Sacred Heart as that alone which can save us from the dangers threatening us?

*"The Church and Society," Pius IX remarked, "have no hope other than the Heart of Jesus. It is he who will heal all our maladies." A September 1860 audience.*

It is under this glorious banner, given by Jesus Christ himself for the present time, that the contest must begin and be carried on. And if up to now our attempts have, so to say, proved fruitless, it is because the Sacred Heart of Jesus has not been as he should be, our rallying call, our point of concentration, our guiding force and our very special centre of hope. The Chevaliers here in question are in respect a Religious Order. To enter there are no vows to be taken, family to forsake or post to disengage from; it merely suffices to make available combined zeal, devotedness and faith. Archbishop de la Tour d'Auvergne, to whom this plan of work was submitted, acknowledged its opportuneness and very much wanted to give it his support, and so also his worthy successor, Archbishop Marchal of Bourges. (Archbishop Forcade of Aix and Archbishop Ordonez of Quito, Ecuador, have been supportive of this new Chevalerie of the Sacred Heart.)

The Chevalerie of the Sacred Heart quite obviously meets a need in the present time; its hour has arrived. It has to be a counter-force against Freemasonry. Freemasonry, denounced by the Popes, particularly so by His Holiness Leo XIII, as being of the utmost danger for souls, the Church and Society, is spread everywhere; one finds it in every country of the world intent on achieving its aims. Today it has penetrated everywhere, royal houses, governments, all the great machinery of the state, the army, the official schools, industry, corporations, the magistracy, public and local administration, helpful undertakings, the working classes or their leaders, journalism, the press of every kind, etc. Nothing is free of its deleterious influence, not even infancy. It is supportive of all wilful mistakes, favours all the vices. It is in millions that its adherents are already counted.

What does this diabolical sect seek? To overturn the kingdom of God and his Church, destroy Religion and Morality! To what purpose? To facilitate free thinking, emancipation of spirit, the confounding or, perhaps, the abolition of all rights and duties, the destruction of those worthy principles which constitute the family and society, the unloosing of wild passions, the most despicable disrespect for virtue, and quite unchecked sensualism, that is to say Satan's empire in all its ramifications.

And then! What does the Chevalerie of the Sacred Heart, that daughter of the Church, propose to do? The overthrow of Freemasonry and the renewal of the reign of God in souls and institutions. Its need, like its duty, is to spread itself everywhere its declared enemy is to be found.

The undertaking is, without a doubt, difficult, but it is not impossible, and it is incumbent on all Christians and every man of faith and good will. If we remain with crossed arms before this imposing number of secret societies, constantly increasing, soon we shall be weeping over ruins yet more lamentable than those we see about us today.

The time for reasoning has passed; it's now action which is called for. Let us unite our forces; dispersed we are weak, but united we shall be invincible. What have we to fear? If God is on our side who can be against us? Since Jesus has given us his Heart as a plank of salvation, a sovereign remedy, a special resource for the evil times we are passing through, let us know how to gain from this. The Chevalerie of the Sacred Heart presents itself to us, then, as one of the most efficacious means of attaining success, and if we want it so, victory will be ours.

I. The aim of the Chevaliers of the Sacred Heart as an institution. It is:

1. To defend energetically and perseveringly the rights of the Church and the Holy See, of religion, the family and society in placing at the service of the great undertakings its zeal, devotedness, influence and gifts.
2. To unmask and challenge Freemasonry, and the revolutionary spirit by every acceptable means.
3. To challenge with zeal, and head on, impious doctrine, anti-Christian teaching, an aggressive press, etc. A new emphasis will be given to such religious manifestations as processions, pilgrimages, etc.
4. To support and found, insofar as that is possible, according to the needs of the times, Catholic undertakings.
5. The support of the weak and their encouragement to walk in the right way.
6. To provide in oneself an example of the Christian virtues.

II. The Organization

This Institute will be made up of active and honorary members recruited from practising Catholics of all nations, without anything owed to public opinion. It will have the title of Chevaliers of the Sacred Heart and in dependence on the President General, or Grand Master in the terminology of the Chevalerie.

The Grand Master will have six Councillors forming his Council to whom the important questions are addressed. He will choose from among them two Assistants. He is elected for six years by the Councillors whose assembly is called and presided over by the first Assistant. An absolute majority of votes is needed for election. If it hasn't been obtained, one begins the voting once again, twice if necessary, and if this last elective process so carried out does not yet yield a result, recourse is had to a final round, offering a relative majority.

The election of the Grand Master is to be approved by the Archbishop of Bourges. He can be re-elected indefinitely.

To enter the Chevalerie of the Sacred Heart one needs to be presented by two of the six members. The petitioners must be well known to those who present them and having in themselves all the qualities envisaged in the regulations. Following the recommendations, as gathered by the President, the committee delivers its judgment on admission. But one will not be made an active Chevalier or an honorary member of the Sacred Heart without a year's probation and having received the approval of the Council, whose role it is, in the last resort, to pronounce a verdict. It's only at this stage that the Diploma of Admission will be granted, signed by the Grand Master and with a cross featuring the Sacred Heart in the centre.

Every Chevalier of the Sacred Heart whose conduct has become scandalous, dishonourable or insubordinate, will be in the first place warned by the Council, and then thrown out if he hasn't mended his ways. Each year the Chevaliers of the Sacred Heart, under the presidency of the Grand Master, will come together in a specified location to consider their undertakings, and the measures to be taken with regard to their support and development.

In order to avoid any confusion, the undertakings associated with this Institute are divided by sections. Accordingly, there will be: the section dealing with workers' undertakings and schools, the section dealing with the defence of religious and

social principles, the section dealing with the Christian apostolate, and the Catholic press, etc., etc. There you see how this order of the Sacred Heart Chevaliers is open to all levels of Society. Each of them enforces through its own sphere of action the promotion of Christian values through example and faith in God.

The Chevaliers of the Sacred Heart as such are in dependence on the Pope and must give good example by submitting to their lawful Pastors and through devotedness without qualification to holy Church in the person of the Sovereign Pontiff whose teachings will be for them the true measure of behaviour from which they will never diverge.

The Society of the Missionaries of the Sacred Heart will oversee the observation of the regulations both as to spirit and letter, and especially so in that which relates to full submissiveness before the teaching and the Constitutions of the Popes.

Every three years, the Grand Master will present a detailed report on the general state of the Chevaliers of the Sacred Heart from the perspective of persons and undertakings, and the Superior General of the Missionaries of the Sacred Heart will forward it to the Archbishop of Bourges and to our Holy Father, the Pope.

### III. Conditions of Entry

1. Only those who are intelligent, judicious, practising Catholics of good repute can become active members.
2. Made Chevaliers of the Sacred Heart, they will promise to conform to the Statutes.
3. An entry diploma will be granted after a year's probation.
4. Nobody can be accepted as a Chevalier of the Sacred Heart unless he has completed his 18th year.
5. The following is the admission formula publicly recited by the candidate kneeling before an improvised altar, over which hangs a picture of the Sacred Heart, and on the altar the book of the Gospels lies open:

"J.N., devoted son of the Catholic Apostolic, Roman Church, swear fidelity to Jesus Christ and to his Vicar Our Most Holy Father, the Pope... all whose rights and prerogatives I shall defend to the shedding of my blood if that be necessary.

Keenly wishing to enter, despite my unworthiness, the Chevalerie of the Sacred Heart, whose purpose I am aware of, I promise to act in conformity with the Statutes which I undertake to observe faithfully to my dying breath. May the divine Heart of Jesus and Mary Immaculate help me. So be it."

The President, standing, replies in these words:

"My dear Brother, the Council takes into consideration your wishes, expectantly hoping that you will render honour to our splendid company by the nobility of your ideals and your generous self-denial. Through the divine Heart of Jesus and Our Lady, I receive you as a CHEVALIER OF THE SACRED HEART." +

Then he will have him kiss the Holy Gospels and the Chevalier Cross which he will place over his chest, and then give him the entry Diploma.

6. All the Chevaliers, no matter who they are, will wear at all times on the left side of their uniforms the Sacred Heart insignia, and will wear externally the Order's Cross in those situations which they will be advised about by their leaders, such as when on pilgrimages as a body, etc. This cross will be in keeping with each member's dignity.

### IV The Obligations of the Members

1. They must give good example at all times and in all places, observe faithfully, without human respect, the commandments of God and the Church, and the requirements of their state, as well as accepting the teachings of the Holy See and all the encyclical letters.
2. Each day, morning and evening, they will recite the following invocations: Sacred Heart of Jesus, have pity on us. Our Lady of the Sacred Heart pray for us. St. Joseph Friend of the Sacred Heart, pray for us (100 days' indulgence each time for each invocation during the day).
3. There is an invitation to recite the Rosary each day, or at least part of it.

### V. Privileges of the Chevaliers of the Sacred Heart

1. Union of prayers and merits among all.
2. The promised protection of the Sacred Heart of Jesus.
3. A sharing in all the good works and prayers of the religious order to which they are linked by the bonds of a true fraternity.

4. The privileges which Our Holy Father the Pope will deign to grant.
5. The principal patrons of the Order will be:  
The Sacred Heart of Jesus, Our Lady of the Sacred Heart, St. Joseph, friend of the Sacred Heart, and the Archangel Michael

AMSC JG

**Article 1132**

L 18841208

*To Father Jouët, MSC, Rome.*

Issoudun, December 8, 1884

Dear Father,

I sent a telegram to you following the sad news I just received by telegram that Fr. Couppé is seriously ill at Bourbon Island (*the original name of the present day Réunion Island*). He has been taken to hospital. The latter part of the telegram which I am sending on to you with this letter is baffling. Have our confrères and sisters continued on to Sydney or have they stayed at Bourbon Island? I don't really know. Since it is Sister Marie-Paul, the Superior of the Daughters of Our Lady of the Sacred Heart, who signed the telegram, I am led to believe that all have stayed on Bourbon Island. On the other hand, at Bourbon Island there are the priests and brothers of the Sacred Heart of Mary, and the Sisters of Mary. Does the telegram mean that Fr. Couppé is being cared for by these good religious and sisters while the others are continuing on their way? Perhaps. Cheerio. I am upset. We must pray. We need a miracle. May it please Our Lady of the Sacred Heart to so favour us!

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Couppé wrote to me from Aden to tell me he had a fever, and the doctor was trying to limit it. The latter part of the telegram very likely wishes it to be understood that our brothers are with the priests of the Sacred Heart of Mary, and our sisters with the Bourbon sisters or daughters of Mary.

JC

**Article 1133**

L 18841209

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, December 9, 1884

Dear Father,

You know as well as I the Novitiate regulations about absence. Only Rome can authorize anything of this nature. If you think it necessary, ask for permission yourself. I sent the Brief to Fr. Jouët to have it approved since he has the original. He will return it to you.

The approval of the Archbishop of Bourges in the December issue of the Annals for this Brief is, so it seems to me, sufficient validation for your bishop. As for the purchase of your house, I leave it entirely up to you if you think that you are not tempting Divine Providence, and consider this house to be necessary; you can judge for yourself what you have to do. In any event, your neighbour cannot build before the spring, and you still have time to think about it. I can well believe that this worthy man has a keen desire to sell to you at the highest possible price, and, accordingly, tries to frighten you. You are on the spot; see what can be done.

*The house had a garden and belonged to a Mr. de Booy who was making a pretence of building a woollen factory in order to gain more money from an eventual sale to the MSCs.*

What figure exactly have your debts reached now?  
Please let me know.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

You are aware that Fr. Couppé is seriously ill at Bourbon Island.

**Article 1134**

T 18841209 A

*To Father Victor Jouët, MSC, Rome.**Telegram:**Undated*

POSTPONE VANDEL'S DOCTORATE. LETTER FOLLOWS.

CHEVALIER



**Article 1135***To Father Victor Jouët, MSC, Rome.*

L 18841213

Issoudun, December 13, 1884

Dear Father,

Following on the telegram I sent you, I have had no further news from Bourbon Island. You might, perhaps, send a telegram to one of the brothers whom you know or to the hospital chaplain, or to the sisters, stating that Fr. Verjus, Missionary of the Sacred Heart, is about to arrive at Bourbon Island on the ship which left Marseilles on the 19th of November, bringing to his attention the illness of Fr. Couppé and the presence of our brothers and sisters on the island.

I believe you will be doing well to mention to Jules Vandel that he should go and spend 15 days with his family when he has completed his examinations and before he goes to Barcelona. You will please him greatly. Vitale could join him at a specified place so that they could travel together to Barcelona, or he could go there on his own. As regards the opening of the Novitiate, you should send immediately to Fr. Bontemps the rescript of authorization.

Fr. Piperon has appointed Fr. Caër professor of church history and mathematics, and wants to keep him, if it is possible, until the end of the year.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1136***To Father Charles Piperon, MSC, Tilburg.*

L 18841213 A

+  
JMJ

Issoudun, December 13, 1884

Dear Father,

I am sending you on a letter from Fr. Leray (*the future Bishop of the Gilbert Islands, Kiribati nowadays*), about a confrère of the first Vicar General of Sudan, who is likely to join us. The Superior of the Nantes Major Seminary has given me very good reports about him, so much so that I told him (*Leray*) to go to Tilburg. You for your part could write to him if you so wish. I believe that we have three good vocations there. Ask Brother Ilge to prepare material to decorate the book on the Sacred Heart and the relationship to Mary.

*Ilge, born in Germany, 1860, was ordained to the priesthood a week later, December 20, 1884. Chevalier wanted him, as an excellent decorative painter, to work on the book's illustrations.*

Mr. Philipona (*the Director of the St. Paul publishing firm*) believes that a lovely illustrated edition would go very well. Brother Ilge has sent me his plans for the illustrations. Provide him with some ideas. I believe that every chapter, or perhaps each article, should have its accompanying illustrated subjects. This would come to a hundred in all, perhaps.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I give you full authority to accept or receive in the Third Order of the Sacred Heart all those you consider suitable. Besides you may delegate or subdelegate priests you think are suitable to receive people in the Third Order. As for the Jew (*most likely the neighbour, de Booy, mentioned in article 1133*) do what you think is best.

**Article 1137***To Father Victor Jouët, MSC, Rome.*

L 18841217

Issoudun, December 17, 1884

Dear Father,

Fr. Navarre has written to me from Cooktown (*North Queensland*). I am sending on to you his letter. Unaware of the Holy See's decision to send Fr. Couppé and Fr. Verjus to New Guinea, Fr. Navarre thought it best to go and take possession of this great (*mission*) together with Fr. Hartzler and Brother Joseph. While Fathers Couppé and Verjus are making their way to New Guinea, what advice should be given to Fr. Navarre? Should he be told to go and take over the Gilbert Islands? Write a word to him, then.

And as for Fr. Couppé, what is going to become of him at Bourbon Island? Have you written to him? Have you had any news?

Send me your accounts for the end of the year. While awaiting them, let me have the exact figure of your total debts up to this moment. If I can make you an advance, I shall do so. And Fr. Vandel, what is happening about him?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1138**

*To Father Albert Delaporte, Paris.*

L 18841219

Issoudun, December 19, 1884

Dear Reverend Father,

I am truly appreciative of your article in the *Rosier de Marie (magazine)* about the book on the Sacred Heart (*Chevalier's*) and on our little Society which was closely founded on yours. If Archbishop Menjaud of Bourges had lived longer in our midst, the joining of the two would have come about. His death put an end to everything. I received another letter from the Bishop of Aix, a copy of which I am forwarding to you. What do you think of it?

Please accept, Father, my respectful good wishes in C.J.

J. Chevalier, MSC.

*Delaporte became an MSC two years later, in 1886, having previously been a professor at the Bordeaux Faculty of Theology, Superior General of the Mercy Fathers, and President of the Workers' Union in France.*

**Article 1139**

*To Father Victor Jouët, MSC, Rome.*

L 18841224

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Issoudun, December 24, 1884

Dear Father,

1. I am sending you Fr. Navarre's latest letter. I haven't any money to send him. Fathers Couppé and Verjus took 2,000 francs (*about 62,803 euros*) with them, of which I borrowed half. You will not forget to claim from Propaganda the 5,000 francs (*about 15,700 euros*) they promised for the New Guinea mission. I owe that much, and more than that.
2. I haven't had any recent letters from Bourbon Island.
3. You have, then, vowed to write no more and not even answer my letters!
4. What's happening with Jules Vandel? Is he a Dr? Is he going home, and from there to Barcelona? So many issues which engage my interest.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1140**

*To Father Victor Jouët, MSC, Rome.*

L 18841230

+

*Undated. Likely  
late December, 1884*

Dear Father,

I share confidentially with you Jules Vandel's letter. Since this is how things are, do not immediately prevail upon him to take his doctorate examination. Let him take things easy until the month of July.

Fr. Michael (*Tierney*) has fallen ill in Watertown. The doctor advised him to return and he is in Ireland. I shall then send him to Barcelona with Fr. Caër and the Novitiate can begin. Then we shall see what happens in the month of July. Fr. Caër has asked me if he could go to New Guinea. Perhaps we might send him if Jules Vandel went and replaced him.

2. Fr. Ramot has nobody with him except Fr. Grom, and that's not enough. Brother O'Mahony will be ordained priest mid-way through Lent, and I shall send him to Watertown. I would send Fr. Merg, who is at Madeley, with him, but for that to happen Brother Buisson would have to be ordained to the priesthood and go and take his place at Madeley. Is this possible? A curate from the Nantes area, Fr. Guiet, is going to the Novitiate in Tilburg; he was here at Issoudun yesterday and is 28 years old. He intends to go to the missions, and he will be followed within a few weeks by another curate from the diocese of Nantes, working in Dourdon, who also wants to go to the missions. The Rector of the Nantes Major Seminary speaks very highly of these two young men.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am very pleased for the success of your young men. Give them my congratulations.

**Article 1141**

*To Father Victor Jouët, MSC, Rome.*

L 18841231

Issoudun, December 31, 1884

Dear Father,

I have just had a letter from Fr. Merg. I am opening your letter to send it (*Merg's letter*) to you. There now you have a divisive spirit at work in the English house! A kingdom divided within itself will break up.

*Merg went to Madeley in June 1883; he was ordained to the priesthood while there. He left in September 1885. For further detail see Twohig, Late But Not Too Late: Madeley; Merg, passim. Chevalier's remarks to Jouët here, sadly, encapsulates already what characterized Merg's life. Yet he was never wholly in Chevalier's disfavour.*

What is to be done? What side should one take? What do you think of all this? Let us pray, my friend. I am very upset.

Wholly yours in C.J.

J. Chevalier.

**Article 1142**

*To Father Charles Piperon, MSC, Tilburg.*

L 18841231 A

*Undated; likely late December 1884*

*Chevalier's letter incorporates, and provides a reply to, a letter from the Tilburg scholastic Jean Dutheil, which he returns to Piperon.*

Reverend Father, (*Chevalier*)

As you advised me, Very Reverend Father, on the occasion of my profession due to take place on October 17, I consulted Fr. Piperon and my director, and they told me that I could take my vows without any worry. I followed their advice. I would like to ask you, Reverend Father, if in the situation whereby I am continuing with my services in the office, I might not have another philosophy text shorter and easier than Fr. Liberatore (*the author of the work being used on the course*) more adapted to the time I have and my intellectual abilities. This author (*Liberatore*) who Fr. Carrière, our philosophy professor, makes use of, is very subtle and quite difficult to understand. However it may be, Reverend Father, I accept in advance your wise decision which, I have no doubt, will be for the great glory of the Sacred Heart and my own greater good...

Dear Father, (*Piperon*)

I do not quite know what Brother Dutheil wants. I am returning his letter to you. Discuss it with him. I approve of what you will decide.

*In the event, Dutheil left at the end of his temporary vows.*

Brother Caussé is not improving. Sister Boulet and his parish priest seem to want his being imposed on us. What can we do with this youngster who is lacking in intelligence and health? My suggestion would be to release him from his temporary vows and send him home to his family who are not too anxious to have him back. During the 10 years we have had him, his benefactors seem to think that we haven't done enough for him. Why should we be encumbered with candidates like him when we know that he is defaulting on intelligence? What is to be done?

*Caussé died while still a student, at home with his family, in September 1885.*

J. Chevalier, MSC.

**Article 1143**

*To Father Charles Piperon, MSC, Tilburg.*

L 18841231 B

*Undated; end of 1884*

*The following is a Michael Tierney letter written on Chevalier's behalf.*

Very Reverend Father,

The Very Reverend Fr. Superior General, very busy just now, has asked me to write and let you know that it is his intention to send Brothers Kütter, Toublanc and myself to Sydney. Reverend Fr. Superior would like to know what you think. Brother Kütter particularly would very much like to go. He asked us.

Please accept this expression of deep regard in Corde Jesu.

Your unworthy child,  
Michael Tierney

*Chevalier adds:*

He (*Kütter*) will finish his studies with Toublanc and will greatly help because he knows German.

*Ordained at Yule Island, Papua, New Guinea, August 10, 1886, Toublanc returned from Oceania in 1893; he died at Assérac, February 14, 1917.*

## 1885

**Article 1144***To Father Charles Piperon, MSC, Tilburg.*

L 18840103

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Issoudun, January 3, 1885

Dear Father,

1. Brother O'Mahony must pass an examination for the whole of his theology course; he cannot prepare texts he hasn't yet studied for his examination (*with a view to orders*) in Lent. His ordination must be postponed to the feast of the Trinity. While working, he can prepare himself. I would even say that he must do so because poor Ramot needs him. The Archbishop of Bourges is prepared to ordain in Lent if needed.
2. The trip to Rome with Fr. Delaporte has been put off because of certain difficulties created for him by some elderly assistants, too attached to their ease. Send on, then, to Fr. Jouët a serious account about Averbode and a general regulatory plan for other confraternities of this kind. Fr. Jouët will consult with the Congregation.
3. As for the lay brothers, it is appropriate that you take the decision that those you consider competent should study, but on your own judgment alone, and you will refuse unbendingly the appeals some make as from themselves following their assessment as lay brothers.
4. You cannot put off indefinitely Fr. Maillard's concerns, given his problems. You will have to deal with him such as he is. If he were to be as you would like him to be, that would be ideal, but since he is not like that, it is for us to make better use of him elsewhere. Let him go on until the long holidays. From now until then, prepare Brother Roussel, test him well in order to find out if he has the required qualities. I think that Fr. Roger would be a good bursar, but he would need someone with him who knows Dutch. But who would replace him at Issoudun? I can only see Fr. Morisseau.

*From January 1886 to April 1887 Roger was bursar in Barcelona, and again from the end of 1887 until 1891. He died at Issoudun, September 8, 1898.*

5. I thank you for the comments you have given me on your novices. When Fr. Hinard will have finished his novitiate send him to me and we shall examine him before admitting him to vows. You complain about some novices who are lacking intelligence and of indifferent health. Why have you kept them so long? These youngsters become the source of great embarrassment later on; we don't know what to do with them while we have spent a great deal of money on them. We cannot afford to be too easy-going. We need people of good intelligence and excellent health. Be strict. Do not admit to vows those easy-going and sensual characters who do not like to discipline themselves. The spirit of piety and inferiority (*sic*) does not co-exist in such-like characters. There has to be genuine piety, blind obedience, magnanimity, a spirit of mortification. *Surprisingly, no underlining of this last!*

Pauca sed bona.

Convey my thanks to Fr. Barral for his letter; I shall be awaiting his advice. I hope that by Easter we can get some youngsters for the Petite Oeuvre.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1145***To Father Victor Jouët, MSC, Rome.*

L 18850103 A

Issoudun, January 3, 1885

Dear Father,

1. I wholeheartedly thank you for your New Year good wishes and those from your good scholastics. Please convey to them my thanks. I send my own good wishes to you all most wholeheartedly. You know, my friend, how far my good wishes go. If the good Lord paid ear to them, your Roman undertakings would begin to prosper more and more, your house would be populated by pious scholastics, Petite Oeuvre boys, and your good lay brothers. Continue to pray for me. Every day I pray for all of you.
2. Yes, I am of the same opinion as yourself about Fr. Navarre. The time has come to have an apostolic vicariate. Such a consecration would boost and give a favourable thrust to this great mission. Discuss this with His Eminence Cardinal Simeoni.
3. I have had no word from either Fr. Couppé or Fr. Verjus.
4. You didn't answer one of my letters which referred to Brother Buisson; I asked you when he would be ordained to the priesthood so that he could be sent to England replacing Fr. Merg who will be going to America. I also asked you for your yearly accounts, the complete list of your debts so that I could consider if I would be in a position to help you.

Cheerio, Father.  
My good wishes to everybody and to you, in particular.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1146**

*To Father Victor Jouët, MSC, Rome.*

L 18850106

Issoudun, January 6, 1885

Dear Father,

1. I wrote to Fr. Vandel telling him to be at Marseilles on the 15th of this month. Tell your young novice to be there also.
2. Have you sent on to Fr. Bontemps the rescript for the opening of the Novitiate?
3. Would you be kind enough to forward this letter to Sister Léontine. I don't know her address.
4. Fr. Navarre, without getting in touch with me beforehand to find out if I had the money or not, wrote a cheque to my account for 20,000 francs (*about 64,000 euros!!*). This way of acting is more than ridiculous: 20,000 francs are not found just like that! In any event, I don't have that money! I am then very put out by this way of acting. Such a style of behaviour becomes ruinous for a community.
5. Are you, shortly, expecting to have the 5,000 francs (*about 16,000 euros*) promised by Propaganda?

I would ask you not to bury the questions I am putting to you.(!!)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1147**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850109

*This is a shared letter, the first part written by Fr. Morisseau to Piperon, the second by Chevalier.*

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Issoudun, January 9, 1885

Dear Father,

I am forwarding you a questionnaire project for the examination of postulants which we have drawn up with the Very Reverend Superior (*Chevalier*). See if it can be helpful. It is perhaps a little overwhelming, but I think it is complete. Otherwise the questions are brought together according to the order of subjects. It is more compact than the old questionnaire. I think it can be printed out over 4 pages in 4°.

I have written to the Bishop of Limoges on behalf of Brother Boudeau. Let us hope we shall have a positive reply. The Archbishop of Chambéry has refused to accept his diocesans, Pillet and Cochat. The Archbishop of Bourges is creating some problems about admitting them. Perhaps they may have to spend some time in the Major Seminary?

Mr. Deséglise Léger, to whom I forwarded your card, thanks you, and gave me in return his card for you. I am putting it into this envelope; if there is a surcharge it will be met and you will take it as received.

The kind people of Issoudun always retain happy memories of you. Everyone I meet enquires of you. I believe that we should be grateful to Providence for the delay in the Antwerp business. It seems to me that we are not presently set up well enough to undertake a foundation of such significance.

All good wishes to you in Ssmo Cordis.

J.F. Morisseau, MSC.

Dear Father,

I asked Cardinal Simeoni to give me a letter of recommendation for the Archbishop of Malines. I have just received it; it is very supportive; the Archbishop cannot refuse us. As soon as the weather is less severe I shall leave for Brussels. I shall let you know beforehand so that I can meet you and Fr. Barral there.

I am forwarding Fr. Jouët's letter to you. You will see that the Averbode issue is about to have a positive result. I have the copy of the memorandum sent to the Secretary of State. I shall send it on to you. This memorandum is signed by Cardinals Parocchi and Monaco. The nuncio in Belgium has been advised.

All good wishes, then. In the meantime, be getting ready the Antwerp project.

I am praying earnestly for your dear brother.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1148**

L 18850110

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 10, 1885

Dear Father,

1. I am sending you on a letter from Fr. Piperon conveying the expectations of Fr. Caër. Tell me what you think of it. F. Caër has also written to me requesting this favour.
2. I am sending you in great confidentiality a letter from Fr. Delaporte, Superior General of the Fathers of Mercy, long-time French missionaries. Let me know what you think of this proposal. For my part, if the Holy See approves, I would like it to go ahead. When we shall be in a position to discuss the matter, all the Assistants of our Society should come together in Council since the issue is so significant. You will come, then, to Issoudun for this. While waiting, keep this to yourself. Send this letter back to me by registered post.
3. Fr. Bontemps has written to me saying that he hasn't received anything from you yet about the rescript for the Novitiate. The issue is urgent.
4. I have no news of Fr. Couppé.
5. Why, my friend, do you never say anything about what goes on either in your house or your church, or your Rome Association which might interest or edify us? We have to gather all that from the papers! One might say, given your reserve and your manner, that there is schism between Rome and Issoudun, between you and us. Your prolonged silence and forgetfulness pain me. I should like to have more communication, more confidence and more expansiveness.

Cheerio, dear Father.  
Wholly yours and to you all in C.J.

J. Chevalier, MSC.

NB: The book of Our Lady of the Sacred Heart has been very well received by the bishops and sells at a fast rate. One must already have a 2nd edition in mind. I would ask you to let me have all the corrections, changes, additions, and what is to be taken out, which you deem necessary.

J.C.

**Article 1149**

T 18850116

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, January 16, 1885

TELEGRAM:

PIPERON - MISSIONARY - TILBURG - HOLLAND  
SEND BARRAL - COUPPÉ IS GETTING BETTER.

CHEVALIER

**Article 1150**

L 18850119

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 19, 1885

Dear Father,

My thanks for your kind letter. You did well to open your heart to me; I for my part share myself with you in the same openness. If I understand the circumstances in which you are placed, you must also appreciate my situation. I am as much in control of the Society's affairs as you think I am. You are as aware as myself of the attitudes among some of our confrères. Being at a distance from Issoudun, it's not you who is always taken to task when discontent is voiced about the Rome undertakings, the expenses run up, the large deficits which become public, the embellishments wished for by the Holy Father, and your appeals in the French Annals. Everything is laid at my door. Wishing to support you and cope with the others at the

same time, I am often in very awkward situations, faced with unsettling issues. Accordingly, at the present time, presented with demands from one side and the other, I am faced with problems I am unable to cope with. I am amazed that I am still in this world. What surprises me and makes me sad, my friend, is to note that you haven't, perhaps, as yet fully understood the terrible situation in which I find myself. If things don't go according to your wishes, you make me responsible. If for their part our confrères have some cause, with greater or lesser reason, to complain about Rome (*Jouët's house*), it's on me they lay the blame. If, like you, I did not have a great love for our dear Society I would not be facing up to it. At any rate, dear Father, remain with me since I am with you.

2. As regards the offerings sent to Issoudun for Rome, generally speaking they have been forwarded to you. What you mention was due to misunderstanding, with debts totted up twice. Following this I sent you, in one way or another, two or three times more than you were asking for.

3. Then, Fr., if we do not always understand the actions of Superiors who have serious reasons for so acting, and which they cannot always make known, let the portioning of blame be avoided, and if we consider what he has done is the best decision in the circumstances, given his concern for the overall well-being of issues, nothing will ever trouble your equilibrium and peace of mind.

Accordingly, let us take the case of Fr. Vandel. I refer to him in the same way as I would refer to all the other issues brought up. I mentioned to you that he should be made ready for his doctorate. The day arrives and the young priest takes fright before the examination, going on to write me a serious letter stating that he is not prepared and will write to the Cardinal explaining his reasons, etc. Was it not prudent, indeed necessary I would say, to ask you to wait in order to avoid serious consequences? So it is in this case as in all the others. You only see your side of the matter, and I have to deal with everybody. Most of our young men who have been to Rome tell me that you do not much like it if they write to me about their depressions or problems, and that you prevent them from doing so. This, however, does not stop me from supporting you always because I am aware of your good-will and your steadfast devotedness. As for the missions, I am aware of the amount of money sent to us. You are wrong, therefore, to think the opposite. I repeat that I do not approve the writing of a cheque to my account, especially as much as 20,000 francs (*about 64,000 euros*) without letting me know beforehand, and enquiring whether I can pay or not. And if ever a like procedure was introduced, it would damage discipline and compromise the material interests of the Society.

4. I gave strict orders at Issoudun that no prayer or book should be sent out without the required corrections. Perhaps some mistakes got through! If it was through carelessness or forgetfulness on the part of the employees, it would be unfair (*morally*) to presume that they did not take into account the presumptions of Rome.

5. With regard to the Holy Father's wish, my friend, to have your Piazza Navona church fully finished and decorated, I wholly share the sentiment. But we cannot achieve the impossible in order to bring this about. We have debts to take care of, houses to maintain, our works to support, our Society to look after, initiatives to set going and develop, etc. Write personal letters or send circular letters to whomsoever you wish... Place articles in the religious papers; nobody is opposed to this. I sincerely wish you success on this task which greatly appeals to me.

6. In addition to the 70,000 francs due to the Holy See, you still have another debt of 15,500 francs which you borrowed. To save you embarrassment and to release you from all your pressing debts, I should very much like to send you on these 15,000 francs. Keep for yourself the 5,000 francs from Propaganda and write a cheque to my account for 10,500 francs. I have come from Paris. I met Fr. Delaporte and several of his confrères. This seems a very serious issue. I gave him our Constitutions and Rules. He accepted them and he is fairly certain that he can get them accepted by his confrères. He is drawing up a memorandum putting forward the coming together, authorizing me to discuss it with you and our confrères on the Council.

Prepare proposals, if you think it opportune, for the Sacred Congregation of Bishops and Regulars. Their Paris mother house is very fine, completely new and very spacious; its worth a million. They have also in Paris a separate house valued at 500,000 francs, one in Bordeaux at 100,000 francs, in Arras another at 100,000 francs. In Brooklyn, New York, they have a property valued at 240,000 francs, and, in addition, they have investments which bring in 30,000 francs in rent every year. All told, religious, novices, postulants, there are thirty of them. On their Paris mother house they have taken out an insurance of 150,000 francs. There you have their total debt. Let us pray!

Fr. Delaporte is for the time being the editor in chief of the *Rosier de Marie*; given the bankruptcy of *Piloy de Thury*, this magazine is about to be sold; he assures me that we can have it for 5,000 francs, and that's for nothing. If they joined us, he would hold on to the editorship if we so wished. And this weekly paper, which has a lot of subscribers, would be the *Our Lady of the Sacred Heart* paper. This would not come in the way of stopping our *Annals* from being printed every month. What do you think? The good Father maintains that a great deal of good could be brought about by this publication, and our undertakings and association would greatly benefit.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Again I appeal to you for your comments with respect to the second edition of the new book on the Sacred Heart.



**Article 1151**

L 18850119 A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, January 19, 1885

Dear Father,

The letter you sent on to me pleases me greatly because it seeks to regularize a situation which is not in agreement with the regulations which govern our archconfraternity. If we wish through our dear archconfraternity to work effectively for the glory of the Sacred Heart and Our Lady, as well as for the well-being of souls, it is imperative that there should be unity of action between the confraternities and the general centre, just as there must be unity of direction when obeying Rome's decisions. There you have, Fr., the foundation on which this unity should be based. I doubt if the Averbode Fathers are ready to accept these regulations.

I. Among the issues to be clarified, in reply to observations put to us by our Belgium promoters, one of the main issues is the following: what is to be thought of what the Averbode priests say in their presentation? In paragraph VI "they state that their confraternity is independent and, meanwhile, on almost every page, they refer to the close links which bind them to Issoudun, something which makes a lot of people doubt their unity with the central headquarters".

Here are the principles which are regulatory in this issue.

*Chevalier's own wording - see note at the end of this letter.*

No Our Lady of the Sacred Heart Confraternity may declare its independence from the Archconfraternity whose direction has been entrusted by the Holy See to our Congregation. What would happen in effect if each of the Confraternities in Belgium, in Brussels for example, or Antwerp, Louvain, Tournai, etc., sought to make itself a special independent association, delegating to itself the authority to enrol members throughout the kingdom, appointing everywhere male and female promoters, independently of the central direction, changing as they saw fit the propaganda material chosen by the general direction, and breaking, thereby, the directions laid down for it by the overall direction of the undertaking?

Instead of an association giving itself over to the well-being of its devotees, we would have an undertaking which would tend to their loss by the very fact that it would be a source of divisiveness. Recently a distinguished Belgian priest expressed his disappointment when seeing the Averbode propagandists trying to recruit new members while he had in his parish a canonically erected confraternity of Our Lady of the Sacred Heart working normally under his supervision with its female and male helpers. Doesn't it follow from the foregoing that it is an absolute necessity for our Archconfraternity to have but one centre of direction alone and have all Confraternities acting in dependence on it and observing its directives? It was precisely these problems which the Holy See wished to forestall when confiding the universal Archconfraternity to the overall control of the Society of the Missionaries of the Sacred Heart. What follows about the enrolment of associates, the propaganda projects, and the appointment of its promoters, female and male, is but the practical consequence of this principle.

1. All the Archconfraternity's propaganda material of whatever nature – entry forms, pictures, prints, prayers, etc. – must be issued by our Society. His Grace, Archbishop Salua, secretary of the Congregation of the Inquisition, has formally made known his wishes in this respect. He made it our responsibility to be most carefully attentive on this issue and make him aware of any abuses we were powerless in eliminating. I noticed, Fr., that most of the material published, without my permission, by the Averbode priests, was faulty. I could not, in any way whatsoever, authorize that promotion. It is enough to mention the different presentation of "Remember Our Lady of the Sacred Heart" in both languages, French and Flemish, both different from the two texts approved by the Sacred Congregation.

Moreover, the new model of the Our Lady of the Sacred Heart representation, as belonging to us, was presented in Paris on November 12, 1875, number 2 049, as being not alone for France but also for Belgium. If there is, therefore, in relation to normal marketing, an issue of justice and a point of honour and conscience not to replicate this model in whatever way, what are we to say, therefore, about those priests and religious who allow themselves so to act without any authority? I am about to write to the Averbode priests to bring to their notice my astonishment in face of the different copies they have made of this picture and, besides, I have read with so much amazement and regret the word ownership written at the bottom. In all this I am no more than acting in conformity with Rome's requirements. I absolutely insist that all the material relative to the Archconfraternity of Our Lady of the Sacred Heart, which they edit, should be withdrawn from promotion. In practice I would ask you Father to take over on our behalf all these materials and replace them with a corresponding number of those which we propagate in both languages. As for the medals, the rings and the pictures, I commission you to purchase in my name the pieces of stainless steel which are used to print the medals, and those different matrices which make it possible for these priests to propagate what they are presently achieving, if you can consider it compatible with the unity of the overall undertaking.

It is not for us to undertake such a considerable expense because these objects have been put together without our authorization, but having in mind the unity of the work and anxious at all costs to come to a definite arrangement, I freely accept our making this financial sacrifice. Since it is, nevertheless, quite justifiable that we should not be completely victimized by factors for which we are not responsible. I shall point out later a practical means of lessening a little such considerable expense.

2. I fully insist that for the future in Belgium all issues with regard to the Confraternity should be published in both languages, French and Flemish, by our Society, which will make them available to the Averbode Fathers. If the Reverend

Fathers point out that they have received from the Holy See special indulgences for certain days of the year, we shall take responsibility on ourselves to make this known through the Annals to the associates. We shall lay down a uniform price for the whole of Belgium with regard to propaganda materials. You will decide for yourself under what conditions it is appropriate to provide the Reverend Fathers with these objects.

## II. Enrolling of Associates

An affiliated Confraternity, as such, has the right to enrol only those individuals of the area, and those who come to present themselves personally at the centre of the Confraternity. His Holiness, Leo XIII, clearly set out this principle for our Archconfraternity in the latest brief laying down the conditions to gain indulgences. If a particular director of a Confraternity can enrol directly or through an intermediary those not present, it is by virtue of a special privilege conferred on him, granted to him, by the director of the Archconfraternity or by one of our Institute's houses. A number of people in Belgium have likewise complained that for the enrolment of members, the promoters ask for a franc from some members, 50 centimes from others, when joining the Archconfraternity so that they can have the entry ticket, some medals, printed prayers or a ringlet. I have to say, as regards this, that the Society of the Missionaries of the Sacred Heart never authorized this procedure, requiring only the name and forename of associates, and leaving it to each one whether to make a contribution in keeping with his means, and, as well, for whatever objects appealed to them. I appeal to you to permit nobody to disengage from this procedure, the only one in conformity with the spirit of the Archconfraternity.

See to it also that the directors of the local Confraternities send to us regularly, and as often as possible, the names of new members on a date agreed on by the associates, for example the 20th or 30th of each month, so that they can come to know on what day they begin to share in the indulgences and spiritual favours of the Archconfraternity.

As regards the contribution sent to Averbode by the male and female promoters with reference to the enrolment of associates, like that carried out in general for the Archconfraternity, without any particular specificity, it seems to me normal in the first instance to look for expenses, that of forwarding and of correspondence, and then to set out in two equal portions that which is for the Missionaries of the Sacred Heart and what is for the Reverend Fathers (*at Averbode*). It would be for us, dear Father, a way of recouping little by little the considerable expenses which the settlement of this matter will occasion for us.

## III. Promoters, Male and Female

In virtue of the principle made clear above, no confraternity director can nominate promoters, male and female, outside his area unless he is specifically commissioned to do so by the General centre. For a more imposing reason he is not allowed to draw up in his own name these diplomas and present them to whomsoever he thinks worthy of them. And these diplomas have no value if they are not presented as from one of our houses. This regulation is in keeping with the express wishes of Bishop Salua, Secretary of the Inquisition. That is why in the Italian Annals of 1884 the directive Generalate in Rome put out this statement with reference to Italy: The certificates for male and female helpers must be directly sought from this centre; all those which are made available from elsewhere have no validity.

Here then is the procedure to be followed with regard to the two kinds of supporters which have been set up by the Averbode priests in Belgium.

Half the annual subscription for the honorary promoters will be placed in your hands at the end of the year for the promotion of the Annals which will be sent free of charge to each honorary promoter for himself, and for poor families there will be as many as the contribution can meet, that is to say a subscription for each 5 franc offering. In order to facilitate correspondence you will ask the Fathers to send us on at the end of each month a list of new promoters, whether honorary or active, who asked for enrolment.

All the diplomas of the honorary and active promoters will be delivered and signed by the Director General and counter-signed by the Superior of the Missionaries of the Sacred Heart house who will forward them, following their inscription, with complete addresses, in a special register. *This last phrase is in Chevalier's own hand.*

To all promoters such as they are, whether honorary or active, already enrolled or about to be, we shall forward the Flemish or French Annals each month in keeping with the language spoken in the area. It is absolutely necessary, in effect, that the promoters be kept informed about what is happening at the Archconfraternity if one wants them to carry out their functions prudently and with discretion. Otherwise, the Annals will be one of the most potent ways of promoting their zeal and guiding them according to the spirit of the task on hand. As regards the honorary promoters, their subscription will take effect in such manner that half their annual contribution which, according to the Averbode statutes, cannot be less than 5 francs, will be forwarded to you by the (*Averbode*) priests. (The active promoters would like, under our leadership, to advertise the Petite Oeuvre in their areas, or nearby if not yet known about, or if other promoters of the Petite Oeuvre, already active, provide a field free to work on.)

By these means we shall offset the inconveniences presently being encountered to the great detriment of our work and of which the following are the principal impediments:

- a. Much too large a number of promoters in the same area.
- b. The impeding of each other by promoters because they have been appointed by different centres; arising from this are rivalries which are to be regretted, leading to jealousies which are consistent with persons of different sex.
- c. The involvement of associate members in parishes or in the same confraternity is to be regulated by clerical supervision and the chosen associates.

These considerations, Father, are of their very nature, demonstrative of the need to point out to these Reverend Fathers (*at Averbode*) that unity of action is absolutely necessary for the well-being of the Archconfraternity under the specifically unique direction of the Missionaries of the Sacred Heart.

#### IV. The Annals

Since our Annals are the link which unites the associates of the Archconfraternity, and is a powerful means of spreading devotion to Our Lady of the Sacred Heart, we appeal to the Reverend Fathers to be good enough to promote them as much as possible. We shall grant them 20% discount on subscriptions which they will come by for either the French or Flemish editions. For our part, so long as the circumstances permit it, we shall find a place in our Annals for expressions of thanksgiving, descriptions of feast days judged appropriate for forwarding by the priests, provided that these different articles contain nothing which is contrary to the unity of the Archconfraternity, in which case the articles will be subjected to the changes deemed necessary. By the very fact of this insertion, any circular sent directly by the priests to their male and female promoters on issues involving the Archconfraternity become pointless because the same promoters would know about this through the Annals. If the honour of Our Lady of the Sacred Heart dictates that we support pilgrimages to special sanctuaries which she has favoured, this same honouring imposes on us the obligation to maintain in their integrity the rights granted by the Holy See, and to fulfil to the letter the duties these rights impose on us.

I do not doubt, Father, that the Averbode clergy would agree to accept fully these rules of behaviour intended to regularize what has gone before and provide assurances for an acceptable functioning of the Archconfraternity in the future.

Please accept, Father, my sincere good wishes in Corde Jesu.

J. Chevalier, MSC.

*The foregoing letter/document, signed by Chevalier, was written in Antwerp by Fr. Barral, MSC.*

#### **Article 1152**

L 18850120

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, January 20, 1885

Dear Father,

1. I looked at, and changed, Fr. Barral's memorandum (*see immediately above*).
2. This good man is much too given to stirring things up, and putting himself forward; you must challenge him. I believe he involves himself too much in publications and causes you a lot of uncalled for print expense, etc., etc. Your expenses must be quite considerable. He sent Fr. Jouët in Rome off on a disastrous course; take care that he doesn't bring about something similar with you. I fear that you do not keep him sufficiently in control.
3. Besides this good man has, whatever he says to the contrary, an all too obvious tendency to focus everything on Tilburg just as he was doing the same when he was in Rome.

Those people who stir things up and are not very balanced are dangerous. He wishes at all costs to draw Belgium to Tilburg, something to which I am totally opposed. All French-speaking Belgium should be associated with Issoudun, the cradle of our work, and it should only get its orders from Issoudun. As for the Flemish part (*of Belgium*) where French is not spoken, you may try to draw it to you. For the French-speaking section it has to be Issoudun and its activities. With regard to your apostolic school, take yourselves elsewhere. Consequently, I erase from this supplement everything which concerns your Petite Oeuvre. In this respect, Fr. Barral informs me that this year you have been given 40,000 francs (*about 128,000.50 euros*) for your Petite Oeuvre and that if you refuse to accept these youngsters, the promoters will cool down in their enthusiasm. He also thinks that it should be possible for you, with some arrangements, to take in twenty more pupils without increasing your teaching staff. That remains to be seen. I would very much like, Father, if you could enter into an agreement with the Averbode priests.

Cheerio; wholly yours in C.J.

J. Chevalier, MSC.

I am sending Brother Bouvier, now much better, to you so that he can finish his novitiate. Fr. Lanctin is also entrusting to Fr. Barral's care a Tilburg youngster who continuously wets his bed. When he is better, he will be taken back.

J.C.

#### **Article 1153**

L 18850129

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, January 29, 1885

Has Fr. Barral seen Do... (*illegible in original*) about the new contract and the other editors?

Dear Father,

1. The Averbode business is very complicated and deliberately so. I don't believe that these worthy priests have had my letters or the replies they speak of. Ask to see them. In any event, one cannot grant rights to them which we don't have. The last decree is backward looking. I am quite certain that their Confraternity is not as extensive as they are presuming to make it. The issue, then, has to be sorted out. You have done well to send Fr. Jouët all the documents.
2. We can put forward Brother Cornelius O'Mahony for ordination in Bourges during Lent. Get him ready for it even if the Bishop of Bois-le-Duc refuses to ordain him. As for the others, do the best you can.
3. Yes, you may arrange that Brother Bouvier takes his vows with Fr. Caër. Fr. Guyot gives his approval.
4. I do not see how there is any need or anything greatly helpful to be had by permitting Brother Huet to go home. He is willing enough to make this sacrifice; the support he offers could as easily be expressed in a letter since the distance from the novitiate to his home is quite considerable.

*Huet, perhaps not surprisingly, left the Society next year before he took perpetual vows. Understandably also the distance from Tilburg to certain parts of France, Montrevault in this instance, was indeed quite lengthy – and expensive.*

5. Fr. Delaporte left this morning. The matter is not as advanced as he says it is. Don't think that the majority of his confrères are as keen on merging with a more strict congregation. Eventually, we shall see what happens. He has suggested that I should go to Rome in order to arrange this joining up (*of both Societies*) with the Holy See. Fr. Guyot is of this view also. I would, then, leave Issoudun this coming Sunday at 8pm, Sexagesima Sunday. If you have matters to be dealt with, either with regard to Sittard or Averbode, etc., I could, perhaps, deal with them.
6. As regards the lay brothers' novitiate and their wish to be priests, this is what Fr. Guyot and I think:
  - a. During the postulancy you must examine and seriously assess the brothers. If you then find some who are intelligent and have the required capability to become priests, you may place them in the scholastics' novitiate to be looked at again later.
  - b. If during the lay brothers' novitiate you find among them candidates of ability who are intelligent and sufficiently capable to study for the priesthood, on your own initiative you may place them in the scholastics' novitiate.
  - c. If at some time you notice any with some exceptional qualities, you may rightly consider if it is appropriate to promote them, but never by way of their own personal request. Summing up, the postulant, novice, lay brother who on his own initiative asks to study to become a priest must be unflinchingly refused. Only the Novice Master and his Council can take such initiative when he considers it to be appropriate for the glory of God, the good of the Institute and the salvation of souls.
  - d. As for those lay brothers who will be sent to the foreign missions, as of themselves it is not theirs to ask about studying for the priesthood. Our rules forbid it. This would be a reason to refuse. But if the Superior of the mission thought that he should encourage some to become priests, we consider that he should be given latitude in this respect. I believe that in this way the principles are safeguarded and the Superiors remain competent to judge. What is your view? Fr. Maillard is still beside himself. He wants Brother Roussel as his helper and greatly wishes that you have him ordained priest this coming Lent so that later on he can replace himself. If it's possible, do so.

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1154**

*To Father Victor Jouët, MSC, Rome.*

L 18840130

Issoudun, January 30, 1885

Dear Father,

I paid your cheque. I haven't yet received the business letter which you mentioned as coming from Propaganda; perhaps tomorrow. What is it about? I would like to think that our confrères, together with the sisters, have by now arrived in Sydney.

1. I forwarded a letter to you from Fr. Delaporte giving me the details on his Congregation which I requested of him. The financial situation seems satisfactory to me. Yesterday he (*Delaporte*) was here at Issoudun, also Fr. Guyot. Frs. Guyot, Píperon and Morisseau are for uniting. Fr. Delaporte wants to leave for Rome on Sexagesima Tuesday, and would like it if I went with him. Fr. Guyot is of the same persuasion so that this matter could be arranged with the Holy See. Dear Fr. (*Delaporte*) would appear to be looking for two unacceptable conditions:
  - a. have no novitiate;
  - b. take on the title of Missionaries of the Sacred Heart's Mercy, both for themselves and for us.

It has to be said that none of them have ever made a novitiate and have no vow of poverty. In their community there is neither a religious spirit, a spirit of obedience or a serious common life-style. A novitiate more or less lengthy would appear

to me to be a necessity. Moreover, our title of Missionaries of the Sacred Heart contains within itself that of priests of Mercy. It is proper and necessary; it is that by which we are who we are.

Taking into account my remarks, he replied that he would accept, with his colleagues, whatever the Holy See decided. You can, then, already prepare the way and consult officially the Congregation of Bishops and Regulars in order to find out what they think about it. I believe that a novitiate of three months' duration would be a necessity for all under the guise of a long retreat for Fr. Delaporte himself and his former Novice Master who seems to be of very serious intent.

I shall leave from Paris, if I have to make this journey, on Sexagesima Sunday evening at 8.40, and on Tuesday at midday or 1pm I shall be in Rome. You must look for an audience with the Holy Fathers straightaway since I cannot stay very long with you. What are your views on this?

Fr. Delaporte tells me that his elderly assistants, who have a very bad (*critical*) attitude, have sent a memorandum against him to the Sacred Congregation of Bishops and Regulars. Try and find out if this is true, and request that Fr. Delaporte's arrival be waited on before taking any action. He will stay in our Rome house.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1155**

*To Father Charles Piperon, MSC, Tilburg.*

L 18840131

*Undated; likely  
January, 1885*

Dear Father,

1. I present to you, also to Fr. Morisseau, an important project which is deserving of consideration. I went to Paris 8 days ago and I saw Fr. Delaporte and several of his colleagues. I found it all very satisfactory. Fr. Delaporte is 55 years old, a distinguished man of great qualities, most virtuous, very influential in Paris where he has the best connections. Fr. Delaporte is coming to Issoudun, Tuesday or Wednesday; let me have your views at the present time (*on the subject under discussion*).

2. I got your accounts. Thank you!

3. What's happening over the Averbode business? Have you been listened to?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1156**

*To the Printer or Provider of Pictures.*

L 18840131 A

Issoudun, January 31, 1885

Dear Sir,

Your appreciated letter of January 22 has safely reached me. Your account (*bill*) is correct. But I request you not to charge the cheque for 1,454 francs, 90 to my account but to that of the Rev. Fr. Piperon, Tilburg (*Holland*) and write a word or two to him letting him know about it.

I received the six packages of snapshots. For the future I would ask you to mark on each parcel what sort of pictures it contains; it would be easier to find, thereby, what one is looking for. Please accept my good wishes and thanks.

On behalf of Fr. Chevalier

A.D., Secretary.

*A.D. is Alexandre Delimoge.*

**Article 1157**

*To a Bishop.*

L 18850131 B

*Undated; likely early 1885*

My Lord,

I am honoured to pay my respects to Your Lordship through this important book which I have had recently published, "The Sacred Heart in relationship with Mary". This work deals with issues which are quite sensitive. It has been examined and approved in Rome by the Master of the Sacred Palace. Our Holy Father the Pope has been kind enough to honour it with a Brief.

If, having read it, Your Lordship, you would be so kind as to let me have your views, I shall be most appreciative, and in the next edition I shall take it upon myself to note the changes which you might care to point out to me.

Please accept my respectful good wishes in Corde Jesu.

J. Chevalier, MSC.

**Article 1158**

*To Father Victor Jouët, MSC, Rome.*

L 18840203

Issoudun, February 3, 1885

Dear Father,

1. I have written a letter thanking His Eminence Cardinal Simeoni. Be kind enough to give it to him.
2. Divine Providence has, obviously, manifested itself in this instance with the setting-up of a Procure in Sydney, something which is absolutely necessary. May the Lord be praised! Fr. Couppé is, I believe, the right person for this important undertaking. I believe him to be devout, intelligent, quite well experienced in business matters, shrewd and prudent. It is a good thing also that the Our Lady of the Sacred Heart Religious are acclimatizing themselves and getting some experience before they go to work among the natives. Then it may well be the beginning of a foundation for themselves in Sydney which could be very advantageous.
3. Write a nice letter to the Archbishop of Sydney thanking him in the name of Propaganda. Write, as well, a nice letter to Fr. Couppé to let him know about this (*the letter to the Archbishop*).
4. The German Father who would be suitable for New Britain is Fr. Hartzler who is on Thursday Island with Fr. Navarre. He is from Strasbourg, knows and speaks German well. I don't see any others at present who could go to New Britain. And Fr. Hartzler is still a big child, youthful in spirit, eager, not very judicious, and not sufficiently prudent. (*See here, also, Twohig, Late But Not Too Late: Hartzler, passim.*) He would need in New Guinea a good and firm Superior like Fr. Navarre. He would dominate in no time Fathers Vatan and Gaillard. If you think that Fr. Cramaille could deal with him by giving him (*Cramaille*) the title of Superior for the New Britain mission, you could, perhaps, ask (*Fr.*) Navarre to execute a swap either with Fr. Vatan or Frs. Gaillard or Verjus, and then Fr. Gaillard could become Superior with Fr. Couppé. See what you can do; do the best you can.
5. Fr. Durin is still in Detroit, the United States, without a posting. He has written to me excusing his blunders in the past, and would gladly go to Sydney to live in the Procure. Do you think this would be a wise move? Would he get on with Fr. Couppé who without a doubt will be the Superior? His (*Durin's*) head-strong qualities are so difficult to check.
6. Will Buisson be a priest and available this coming August? I have been thinking of sending him to Fr. Deidier (*Madeley*) who cannot get on any longer with Fr. Merg who knows English and German and could be posted either to Watertown or to Sydney. You have never answered me when I put this question to you.
7. I have sent you several new copies of Our Lady of the Sacred Heart. With regard to this, the first edition will soon be out of print. Please send on to me all your corrections and changes for the second edition which is being prepared.
8. The former assistants to Fr. Delaporte are causing him no end of trouble. He is forced, so he tells me, to postpone his trip to Rome dealing with the important issue of the amalgamation (*of the two orders*). I shall go with him and let you know in advance. It will not, perhaps, be until after Lent.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1159**

*To Countess du Quesne, Issoudun.*

L 18850212

Issoudun, February 12, 1885

Dear Countess,

The departure of Fr. Dionne and the advanced age of Canon Fosset perhaps make it unlikely that you have mass every day in your chapel at the usual time. While awaiting a new chaplain, if it so pleases you, I shall be pleased, having in mind all your kindness to us, to place Fr. Brunet at your disposal.

Please receive, Countess, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1160**

L 18850213

To Father Victor Jouët, MSC, Rome.

Issoudun, February 13, 1885

Dear Father,

1. Besides the enclosed letter from Fr. Navarre, I received another very interesting one from him where he discusses with me the Archbishop of Sydney's proposal for a Procure. It deals with giving us a new ... about his plans for a union.

*A considerable part of this letter, illustrated already in the previous sentence, is missing.*

It refreshes the memory in the way you outlined, and in the first weeks of Lent we shall take it to Rome. Praised be the Sacred Heart and Our Lady!

3. Yes, Fr. Merg, who knows English and German, would be very suited to our Oceania missions, but he must be replaced... (*again a gap*)...there is what is still better, at least insofar as he would like to stay there, for he is so unstable.

5. The Superior General of the Presentation Sisters at Tours informs me that she wrote an important letter to you on the 21st of December last and you left her without a reply. If you received the letter, be good enough to repair this omission as soon as possible.

*Remainder of this letter, including a signature, is missing.*

**Article 1161**

L 18850213 A

To Father Charles Piperon, MSC, Tilburg.

Issoudun, February 13, 1885

Dear Father,

1. You may send Brother Bouvier back to us when he has taken his vows.

2. If Brother Cornelius (*O'Mahony*) cannot be ready for mid-Lent (*with reference to his ordination*), it will have to be put back until Trinity. By continuing to work he will be ready. In any event he should be ready. You must, then, push him and make sure that he works as a result of your motivating him.

3. Our best expectations are anchored in apostolic undertakings. We must, then, work on and develop them in keeping with the designs of Providence. I leave you free, then, to profit from the offer made to you towards buying the neighbouring house so that you can expand. In this way you will need no new personnel and you will satisfactorily meet the many demands made on you. *Duc in altum. "Go for it" in modern English terminology.*

4. Fr. Jouët in reply to me says that Brother Meyer will not have completed his studies until 18 months from now, and that he is too young, too childish, to be a philosophy professor, and is too light-hearted in spirit.

*Either Meyer changed very much or he wasn't adequately assessed by Jouët, since his whole life after his student days projects a formidable, intellectually able, well-integrated figure. Further on this in *Twohig, Late But Not Too Late: Meyer, passim; vols. 1 and 2.**

Since you are keeping Fr. Caër until the long vacation, I think that together with his history class he could also teach philosophy while waiting for Fr. Carriere's health to be restored. (*Carriere was the philosophy professor.*) Nothing else to report from here.

Fr. Navarre is in Sydney to meet Fathers Couppé and Verjus on their arrival, etc. They were due to arrive some days ago. He wrote me a very good letter, about which I shall speak to you later.

Cheerio, Father; my good wishes to all.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1162**

B 18850215

*Before the 1885 Rome trip.*

*Likely date, February 15, 1885*

Issues to be discussed in Rome

1. The Constitutions (consultant, documents, bishops' letters).
2. Novitiate (adviser).
3. Vicar Apostolic in Micronesia (New Britain).
4. Quito.
5. Saint Quentin.

6. Indult Mass at 1 franc.
7. Favour for the three jubilees.
8. The setting-up of a Province.
9. To draw together all the Scalsi briefs to our advantage.
10. The Our Lady of the Sacred Heart crown.
11. A scapular of the Sacred Heart for our Society.
12. Is there an obligation to say the office granted for the Sacred Heart and the Heart of Mary?
13. To ask if every priest who celebrates mass at the altar of the Sacred Heart may not say a votive mass for the Sacred Heart.
14. The same at the altar of Our Lady of the Sacred Heart when celebrating the votive mass of Our Lady of the Sacred Heart.
15. To obtain on our own behalf and toties quoties (as often as pronounced) during the holy year any of the following: Our Lady of the Sacred Heart pray for us; Sacred Heart of Jesus have pity on us; St. Joseph, friend of the Sacred Heart, etc.
16. Perpetual worship of the Sacred Heart.
17. The souls in Purgatory.

**Article 1163**

L 18850218

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 18, 1885

Dear Father,

1. We are patiently awaiting the Cardinal Vicar's important homily in order to put it into our March issue (*of the Annals*). I would ask you to make no delay in sending it on to me. Send a summary of it also to the Universe, the Monde, and also to Fr. Morel's magazine, Catholic Missions.
2. Fr. Delaporte presented his memorandum to me in keeping with your guidelines; it is very good. We leave for Rome together on the evening of the second Sunday in Lent, that is to say at eight on Sunday. Have everything in readiness. If you need to write to Fr. Delaporte this is his address: Rue de l'Assumption, 88 - Passy - Paris. He is in the best of form, but the older people on his Council are fighting bitterly with him.
3. I am sending Fr. Navarre's paper on to you. Towards September we shall have two or three brother catechists ready to be sent to him. I haven't as yet had news of Fr. Couppé's arrival, etc., in Sydney.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1164**

L 18850218 A

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, February 18, 1885

Dear Father,

1. Brothers Guiet and Bouvier arrived yesterday at 3.30pm. They had a good journey. We shall consider how it is with Brother Guiet and whether or not he could do something, or if it would be better to send him home to his family. Do not tell Fr. Caër that I gave you his letter; this information is wholly confidential until such time as you can be helpful to him.
2. In no way do I insist on you making the new purchase. I leave the matter to your judgment and grant you full permission if you decide it is appropriate to take action.
3. We are sending away at Easter half a dozen youngsters from our Petite Oeuvre who are wanting either in health or intelligence. We could take in, then, at this time twelve or fifteen youngsters from Holland or the surrounding area since you cannot taken them in Tilburg. Get ready, then, to send them on to us during the Easter holidays. Choose them carefully. We are very pleased with those you have already sent on to us.
4. I read with pleasure in the Universe that you have signed the acknowledgment letter which the expelled Dutch religious sent to the Committee dealing with issues arising from the expulsions.

Our regards to all in C.J.  
Cheerio, Father; good wishes to you all.

J. Chevalier, MSC.

The Sacred Congregation of Bishops and Regulars very graciously received Fr. Delaporte's request, and asked him to go to Rome with me, where the Holy Father, who would like to see the union come about, will organize everything himself. If nothing comes in the way we shall leave for Rome from the Sacred Heart at 8.30pm on the second Sunday in Lent. Let us pray.



**Article 1165**

To Father Charles Piperon, MSC, Tilburg.

L 18850226

Issoudun, February 26, 1885

Dear Father,

I am sending you a letter about Brother Fleischer. I am in reply saying that, since the youngster has not made final vows, we cannot call him to the sub-diaconate. I said to him that it would be much better if he went to Tilburg and made a retreat after which he could take his vows if you judged it appropriate, and afterwards he could be ordained to the sub-diaconate.

*Fleischer, a native of Legenbrock, near Sittard, Holland, had been studying in Rome since 1882. He became very ill, went home to his family, did not take final vows. He left the Society four years later, June 1889.*

Yes, your proposal is a good one. Send on to us your two most advanced classes and you will take in the same number of new students. Fr. Hartzler will bring them along at Easter. It is likely that Brother Kütter will be sent on to you to revitalize his religious spirit and give himself to studies in preparation for holy orders. I leave for Rome on Sunday. If you are writing to Issoudun, don't say anything about this trip.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1166**

To Father Charles Piperon, MSC, Tilburg.

L 18840317

Issoudun, March 17, 1885

Dear Father,

1. I am back here since Saturday. It was a good journey. The Pope is very much in favour of the union, but he wants it to be peaceful. He wants each member of the Mercy (*Society*) to be interviewed in order to ascertain if he wishes to enter our Society. This will take time. Fr. Delaporte has stayed on in Rome to pursue the matter. Our Rome house is getting along well and our dear Fr. Jouët is held in high regard.

2. Brother Auguste, your cook, demands a change for health reasons. I believe that it is necessary. What do you think?

*Brother Auguste, a Parisian, was a cook and factotum at Tilburg first and then, following this letter, at Issoudun. He left the Society in June 1889.*

3. Fr. Caër says he is very tired and wants to spend some weeks with his family to relax, this being the most efficacious means of making himself useful to the Society. I am completely in favour of granting him permission because, as the doctor says, he needs the rest. It is right to safeguard one's health while there is still time.

4. I am sharing confidentially with you a letter from Fr. Hartzler about the Petite Oeuvre; he wants to keep the older students. Send on to us, then, fifteen of the new ones. We shall do our best.

Cheerio, Father.

Wholly yours, and greetings to you all in C.J.

J. Chevalier, MSC.

**Article 1167**

To Father Victor Jouët, MSC, Rome.

L 18850326

Issoudun, March 26, 1885

Dear Father,

Fr. Delaporte has written to me and he very much hopes that the union will come about! But since the efforts required will take time, this is what he has to say to me through the intermediary of one of his colleagues, Fr. Bailleul, who has come to Issoudun expressly about this.

The Mercy Fathers are responsible for a little school in Paris, where Fr. Bailleul, a baccalaureate, is the director. This college has the likelihood of being a success. The parents of the pupils would like to know if the college is going to continue next year. New pupils are expected. But an answer has to be provided. Fr. Delaporte, before replying (*to the queries about the school*), said to me: "If against my expectations the amalgamation does not take place, I shall go over to you with Fr. Bailleul and two other young priests. Four most certainly, perhaps others might come. In this supposition, it would be very advantageous for your Congregation if we had a school in Paris. Your most intelligent pupils in the Petite Oeuvre could come there and your young scholastics could quite easily prepare themselves there for university degrees."

Fr. Delaporte says that there are quality lay teachers who come there to take courses, neither eating or living in the college. To rent the building costs 8,000 francs, for furnishing and repairs 20,000 francs would need to be laid out the first year. But

Fr. Delaporte is persuaded that the college in the future will be a worthwhile asset for the Congregation. Fr. Delaporte is here making a heroic act. Fr. Guyot, on being consulted, supported this proposal. What do you think? Fr. Delaporte is coming to Issoudun to preach for the whole of Holy Week.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Have your accounts been definitively sorted out with your quibbler of an entrepreneur? What is the result? The pedestal of the Sacred Heart statue is quite obviously too high. Its size is half that of the statue and disproportionate. It should not be higher than that of St. Joseph in order to be used commercially. Dormil wasn't give more than 1,500 francs in taxes annually, everything included, instead of the 3,000 he used to give us. This sum seems much too low to me.

J.C.

**Article 1168**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850326 A

Issoudun, April 26, 1885

Dear Father,

1. You may send on to us Brother Auguste Bougras with the youngsters who are coming here; we shall make use of them as best we can.
2. You say that you are sending us your first class in the Petite Oeuvre. I can well believe that it's the first class from down there to be influenced by Fr. Hartzler's views. We can take fifteen. If this class does not reach this figure, send us some additional ones in order to reach this figure.
3. Fr. Jouët is taking on the Averbode issue, but it will take time.
4. Fr. Delaporte has sent here one of his confrères, Fr. Bailleul, a 33 year old, the head of their little college in Paris, to let me know that he, Fr. Delaporte, Fr. Bailleul himself and two young confrères (*priests*) have taken the decision to join us if the union (*of the Societies*) does not take place. He, however, hopes it will. He would like to know, then, if, in keeping with one or the other hypothesis, we would want to keep the little college for which they are responsible. He is convinced that this college has a future, and, moreover, it would be very useful for our more intelligent pupils from the Petite Oeuvre who could come there to follow the courses under our direction, and it would also be very useful for our young scholastics or priests who wanted to take university degrees. The majority of the teachers, he tells me, are splendid lay people, well trained, who do their teaching without eating or sleeping in the house. The parents who have children at the school, or who would like to send them there, are already asking if the school is going to continue. It is for this reason that this good priest would like to have an answer from us.

On the supposition that the union will not take place, we can expect 4 Fathers to come over. We would have to pay a rent of 8,000 francs (*about 25,600 euros*) and, besides, provide furniture and make some purchases. This would come to a figure of 20,000 francs or so which we would have to find for this first year. Frs. Delaporte and Bailleul are persuaded that this college has a future and it will fully compensate the Congregation for the sacrifices entailed. Fr. Guyot, on being consulted, was in favour of acceptance, given it's being assured that four of these priests were coming over to us. If the union comes about, there will no longer be a problem. But, at the present moment, these families are needing an answer. Fr. Delaporte is coming to preach at Issoudun during Holy Week. Discuss the matter with Fr. Morisseau and let me have your views.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1169**

*To Father Victor Jouët, MSC, Rome.*

L 18840402

Issoudun, April 2, 1885

Dear Father,

1. I received your kind letter dealing with Fr. Delaporte's problems. I think that Cardinal Simeoni will bring matters to a successful conclusion.
2. I am sending on to you a letter I received just now from Fr. Bontemps. It's not very reassuring... What can be done? A novitiate, nevertheless, in the Midi is an absolute requirement for us since without it we are losing out on very much needed vocations at the present time. In Barcelona we have everything we need to hand. Try to find out the reason for this investigation, these demands. Could you not get, purely and simply, authorization since we have 6 priests there and the Bishop's approval?

Take note of the fact that this procedure is dangerous, making each individual in Barcelona competent to judge the opportuneness of opening a novitiate. This destroys the authority of the Superior General and his Council by making it subordinate to any member (*of the Society*). This is contrary to our Constitutions since the (*General*) Council alone can decide. This must be challenged. It introduces within us what ferments break-up. A house is ungovernable where there is such-like behaviour. I believe that the Sacred Congregation will understand this without any difficulty and come down on it. I feel that the Capuchin delegated (*to look into the matter*) by the Bishop of Barcelona exceeds his rights. He should go no further.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1170**

*To Father Victor Jouët, MSC, Rome.*

L 18850414

Vichy, April 14, 1885

Dear Father,

Thank you for your kind letter and good wishes for the feast (*Easter*). Convey my thanks to the kind scholastics and your little Petite Oeuvre boys; their letters pleased me greatly. The liver attacks I had in Rome were added to by the demands of Holy Week, compelling me to come to Vichy and spend 6 days here. I am much better. I am returning to Issoudun tomorrow.

I am inclined to think that the Fr. Delaporte issue will not go ahead all that quickly. The good man and two of his confrères remain of the same view. Fr. Guyot was due to write to you yesterday to present a proposal for a take-over. The biggest problem would be that of finding funds. I shall go to Paris within 8 days to deal with all of this.

Hurry up with the business of the Chevaliers of the Sacred Heart. One waits impatiently on this important undertaking. Try to get it carried through. Have you sent on the expanded snapshots, and that which has our future habit depicted? I am waiting for all these.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am sending on to you a letter from Fr. Michael Tierney which will make clear to you the situation as regards our Barcelona house. All the priests have written in the same vein to me. I can only see one thing which needs to be done, and that is to recall Fr. Bontemps and send Fr. Tréand in his place, who, despite his youth, will do very well there, at least so I believe. What do you think?

J.C.

What are you doing about your Marseilles priest? Does he want to enter our Society?

**Article 1171**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850414 A

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Vichy, April 14, 1885

Dear Father,

I wish to thank you for your feast day good wishes which make me happy after the tiring demands of Lent. I experienced liver problems and came here to Vichy for six days which did me good. I feel much better and, accordingly, I am going back to Issoudun tomorrow.

1. Yes, you may present for orders all those you consider suitable. Fr. Guyot is of the same view.
2. I have already brought it up and written about it on a number of occasions: as regards your expansion plans, I leave you free. Go along with the views of your Bishop if you agree with him. Before it's finished get in contact with me and I shall go and see it.
3. Thank on my behalf the kind fathers, scholastics, novices, lay brothers, Petite Oeuvre youngsters for their good wishes for the feast (*Easter*). I am too busy; I haven't time to answer everybody.
4. I am forwarding to you in confidence a letter from Fr. J. Vandel about our Barcelona house. All the priests (*MSCs*) in Spain have written to me in the same manner. Discuss all this with Fr. Morisseau.

Here is what Fr. Guyot and myself think: Fr. Bontemps should be recalled to Issoudun where he will look after our Annals and the direction of the Daughters of Our Lady of the Sacred Heart who are beginning to increase. We shall then send Fr. Tréand as his replacement, who, despite his youth (*33 years*), will do very well there. He is very judicious, cautious, pious, and very much attached to the Society. Fr. Miniot will be bursar.

5. Fr. Guyot was due to write to you about the Fr. Delaporte business and purchasing (*the college*). It would be something worthwhile, but where are we going to find the money?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 12172**

To Father Charles Piperon, MSC, Tilburg.

L 18850420

Issoudun, April 20, 1885

Dear Father,

1. It is pointless for you to be sending on news at the present time. Wait for the long holiday. Things are only beginning to occur just now.

2. Would it be possible for you to facilitate Fr. Caër's departure for Spain as a replacement for Fr. Michael (*Tierney*) who, so it seems, is critical of everything, and also wants to change everything.(!) I shall send him to you in Tilburg. Having to stay in the Novitiate will do him good.

If you are still in debt by 50 or 60,000 francs (*roughly 180,000-192,000 euros*), I think it is the more prudent course to postpone your purchasing plans, and try to renovate your house, making it more pleasant to live in. I believe that it's possible to do this, and later on we shall see if we can buy nearby or in some other place.

If you think you should buy away from your (*present*) house, something which would call for new personnel, and if we could, I venture to say, find the personnel, I believe that it would be more advantageous to us to set ourselves up on the Prussian Rhineland, the Belgian frontier or another part of Catholic Holland rather than within 8 or 10 kilometres from Tilburg. Study, given these considerations, the Scholasticate proposal, and consider what would be the most advantageous: if we could set it (*the Scholasticate*) up in Louvain we would have no need to find professors. Look into this matter with your confrères or the Council.

Lay brother missionaries are very much needed. Take in as many as you can. Our aim is to find brothers for material up-keep, schools and teaching catechism to the natives (*on the missions*).

I do not see anybody, and I have nobody, to replace Fr. Maillard. You have Brother Roussel and you can find a lay brother or two. Moreover, at the end of June or in July I shall send Fr. Meyer, who is in Rome, to you. He will teach the second year on rhetoric, history or science. He needs to be trained in discipline and piety. He is not such a bad fellow, and you will lead him forward without too much difficulty.

Father Fora in Barcelona needs to spend a year in the Novitiate; he is lacking in piety and the religious spirit. Fr. Maillard could possibly replace him. If we set up a Novitiate in Barcelona (and it's necessary) it has to be in the best possible conditions. What do you think of these arrangements? With the departure of Frs. Michael and Fora, the latter having the wrong attitude and both unable to get along with Fr. Bontemps, Fora could be left there. These changes must take place as soon as the novitiate (*Piperon*) agrees.

My health is fine.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1173**

To Father Pierre Barral, MSC, Tilburg.

L 18850520 A

Issoudun, April 20, 1885

Dear Fr. Barral,

1. I am returning your proposal to you which I very much agree with. The problem is having it accepted by Mr. Daniel. Send it to him as coming from me. If you have to go to Paris to deal with it, you will do so having consulted with Fr. Piperon. Mr. Daniel takes it upon himself to be the one who decides on the medals. It is clearly to our advantage that we get on with him without his taking advantage of his position. You will keep me informed about this matter.

2. As for the illustration of your Annals, do not worry about it for the time being. Do not undertake too much at one time; try to take it easy. We shall see about this later.

Cheerio, my child. (*Note the latter word, rather than Father!*)  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1174**

L 18850421

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, April 21, 1885

Dear Father,

Your comments and those of Fr. Morisseau seem very fair to me. It is likely that I shall go to Paris next Sunday. I shall be there at 4.40pm and remain until Monday. Could you come and meet me there? It is necessary that you should be with me there, and Fr. Morisseau as well. If it were more convenient for you to come on Monday rather than Sunday, I would do the same. We would spend Tuesday there.

This is a serious issue; we can look at everything, have discussions with Fr. Delaporte and his three confrères who wish to come over to us. And then we can examine the issue together.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier.

**Article 1175**

L 18850426

*To Father Charles Piperon, MSC, Tilburg.*

Barcelona, April 26, 1885

Dear Father,

I got your letter just now and I am about to give Fr. Michael (*Tierney*) his one. Allow me to make just two observations. You do not refer to the arrival of Fr. Caër. Yet his presence here is greatly needed by me for two reasons. In the first place we should be six priests and the repair work will be completed in a few days. Besides, I need him for a variety of reasons, seeing that he knows Spanish, and in particular for his help with the young Englishman who is doing some study while waiting to go to the Novitiate (he is too young to be admitted as he is only 15 and a half years old), and, meanwhile, Fr. Michael (*Tierney*) has been looking after him. This young man can study in Spanish as well as English. He is very good in every respect.

2. Given the content of your letter, you seem to think that I was complaining about Fr. Vandel. It's nothing like that, thanks be to God. I was not aware of anything such so far as he is concerned, and I hope he will continue with the good attitude he adopted towards me. Indeed, I would very much like it if Fr. Fora's attitude was like his. I would have no reason for complaint.

I shall not leave aside the Canet business, and I shall try to bring it up again. Fr. Michael, in keeping with your instructions, will leave as soon as possible, but I am awaiting his replacement, Fr. Caër. It is imperative that the Bishop's delegate sees him here when he comes to finish his investigation.

Please accept, Fr., the respectful good wishes of your humble and devoted son in SSCJ.

E. Bontemps, MSC.

Try, Fr., to send on Fr. Caër to me as soon as possible, directing him towards Barcelona with the requisite instructions.

*Accompanying letter from Chevalier to Piperon:*

I saw the coadjutor Bishop of Paris yesterday who is not at all given to approval of Fr. Delaporte's college, advising me to give him no support before Rome lays something down about the coming together. I wrote to Fr. Delaporte about this (*episcopal*) decision and he was appalled. You might say to Fr. Barral that Mr. Daniel has decided to come to Issoudun with him to discuss the issue of the contract. But I shall be away in Vichy and I am not returning until the Sunday after the Ascension.

Cheerio, Father. Take good care of yourself; I make this a binding obligation on you.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1176**

L 18850502

*To Countess du Quesne, Issoudun.*

Issoudun, May 2, 1885

Dear Countess,

The Archbishop arrives from Chateauroux this evening by train at 5.23. I shall be so grateful to you if you can go to meet him.

With respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1177***To Father Charles Piperon, MSC, Tilburg.*

L 18850506

Vichy, Villa des Lilas  
May 6, 1885

Dear Father,

1. Yes, you must send Fr. Caër to our house in Barcelona immediately so as not to compromise the Novitiate's opening. You will have to do what you can at Tilburg.
2. I grant Fr. Barral the permission he is asking for.
3. Send your little memorandum on to me. I shall read it with interest.
4. Our dear Fr. Guyot no longer seems to be interested in anything unless it's the Vichy house, where it would appear he wants to shut himself up more and more. He wants it to be said, and understood, that he is the rightful owner of the place, and acts accordingly. It's pathetic...!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Mention to little Brother Donzé that I am thinking of sending him to America during the long holiday.

*Georges Donzé, born at Besançon, April 23, 1863, was finally professed on October 17, 1886, and ordained to the priesthood September 22, 1886, leaving for Watertown in October. By August 1888 he was in Antwerp and on October 5 he went to Glastonbury. He was dismissed from the Society by the General Council, February 15, 1898. See also, Twohig, Late But Not Too Late: Glastonbury.*

**Article 1178***To Father Victor Jouët, MSC, Rome.*

L 18850506 A

Vichy, Villa des Lilas  
May 6, 1885

Dear Father,

1. I am here in Vichy since Monday finishing my half season. I am returning to Issoudun next Saturday.
2. I am sending you on a letter from Fr. Bontemps. You can judge for yourself. Let us wait on the results of his efforts. The Congregation of Bishops and Regulars must be very displeased with us considering the way they have acted in regard to us with the Bishop of Barcelona. Who could have set out to harm us so badly? The kind words addressed to us by Bishop Schaffino, and from Propaganda and very likely elsewhere, is no more than holy water out in the yard. While giving the impression of favouring union with the Mercy Fathers, I fully believe that they are not very concerned about it. The future will tell us. I have recalled Fr. Michael Tierney who must leave for Australia in order to work with Fr. Couppé in the Sydney parish. In his place I am sending Fr. Caër to Barcelona. As soon as I have received financial help from the Propagation of Faith, Fr. Michael will leave. I shall try and send along with him one or two lay brothers.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I met Bishop Richard, the auxiliary in Paris. He is not at all in favour of Fr. Delaporte or of his college, advising me not to give him any help before the Holy See pronounces on the union. There is nothing, then, we can do in Paris given the Archbishop's attitude.

**Article 1179***To Father Victor Jouët, MSC, Rome.*

L 18850510

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Vichy, May 10, 1885

Dear Father,

This letter of Father Ramot's is only too true. I would appeal to you to concern yourself more advantageously with our Society's interests. You are in Rome specifically for this. At the very least send replies to those who wrote to you, and answer the queries they put to you. By not doing so you will give rise to a lot of friction. I wrote to Fr. Ramot telling him that we should have only one "Remember Our Lady of the Sacred Heart".

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1180***To Father Charles Piperon, MSC, Tilburg.*

L 18850518

Vichy, May 18, 1885

Dear Father,

I am returning to Issoudun tomorrow. I am very well – praise the Lord. I read with interest your memorandum. In principle you are right, and I share your views. You look for perfection in the organization of our houses and undertakings. But, as things are, that is impractical, as you well know. A society in its initial stages cannot have such a complete set up like those which have been there for centuries. One must, therefore, do whatever is possible and aim for what is best in the circumstances by making every effort to improve year by year. Quite obviously we are better organized today than we were at Montluçon or at St. Bernard's. However, within ten years we shall be still better. Time and patience are required, and, as well, not asking for the impossible both from the side of teachers we do not have and from a directive group which we are missing. What are we looking for, my friend? We can only do our utmost. Our group will wobble along incompletely for some years to come – that's all. A teacher will take two classes at a time if he cannot do anything else about it. This is still the case both in minor seminaries and colleges, even in universities where the professors take two or three courses at the same time.

Your memorandum lets me know about the omissions, but doesn't say one word about what should be done to remedy them. It's very easy just to outline the situation!

Keep Fr. Maillard as Novice Master since you need one. You may say that he is not suitable. Try then to get someone else, and likewise for everything else. When one points out a problem, I should like to have the remedy pointed out to me at the same time. You go and prepare Fr. Maillard to be Novice Master, and next year he will be yet more suitable. One must set about trying it out. Fr. Morisseau will be your socius (*assistant*); if not, let me know who might be suitable. Fr. Klotz will take charge of the Scholasticate... try to find... (*someone else*)... *original illegible here*.

Fr. Guyot is at Vichy.

I have given Fr. Michael (*Tierney*) permission to spend some time in Ireland, a week or two, and also Fr. Cornelius (*O'Mahony*) who is going to America. Let them know this on my behalf. (*Both were at Tilburg.*)

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Lanctin has begun to take a class with Brother Bouvier. How many should he have? Let me know. Brother Auguste is working in the office. Pardon this blob of ink which has just appeared.

**Article 1181***To Father Victor Jouët, MSC, Rome.*

L 18850523

Issoudun, May 23, 1885

Dear Father,

1. Fr. Moye, aged 50, has asked to join us. He is leaving the Immaculate Conception priests in Rennes. He has excellent references and is a talented priest. This group resembles somewhat those of the Mercy and takes perpetual vows. At Easter week he sent his request to Rome for release from his vows, and, meanwhile, will stay at Issoudun. Could you do something about hurrying on his request and, besides, petition for an indult so that he can join our Society.

2. Fr. Delaporte has definitely decided to come to us together with two of his young confrères, whatever the findings of their general meeting, due to be held on July 13, may be. He expects nothing to come out of this meeting in favour of a joining together. Their priests in America have rejected the idea. Rome must be involved in this instance as all the priests are meeting in Paris on July 13. Archbishop Richard may be the apostolic delegate. One does not know, then, what to expect.

3. For those priests who want to come to us, and have already lived as religious, petition for the renewal of the indult authorizing us to have these worthy and aged priests no more than three months in the Novitiate house. This is most appropriate.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I received your letter just now. I shall answer shortly.

J.C.

**Article 1182***To Father Victor Jouët, MSC, Rome.*

L 18830526

May 26, 1885

Dear Father,

Clearly the issue over the Sydney parish is very disturbing. The Archbishop, in default of giving something better to our confrères, compromises their presence. He alone can make available a parish to make use of two priests and five sisters who have cost him nothing. But how are they going to live? It's an impossible situation, and what's to become of them? What will happen to the unfortunate sisters? Fr. Couppé mentions sending them back to France, but money is needed for that. But what discrediting is being heaped upon our Society? It cannot be likely that the Archbishop is going back on his decision, given the information provided by our confrères, since otherwise this would be deception, and the situation would be intolerable. Try to insist with Propaganda that the Archbishop should be held to what he first offered. Fr. Michael Tierney has been appointed to Sydney together with one or two scholastics. What now? Should he be sent elsewhere? The Propagation of Faith hasn't sent me anything yet, nor the Holy Child, despite my request. It will be impossible to keep this important mission going if we are not given appropriate financial aid.

Fr. Moye has received the release of his vows from Rome. There only remains the indult authorizing him to come to us. See about this straightaway. Since the Spanish Novitiate is taking so much time to be set up, I am sending Fr. Moye to Tilburg. It seems to me to be the wise thing to do. Set about also getting the indult renewed for keeping serious and mature priests no more than three months in the Novitiate. I haven't had all the information about Fr. Navarre, but I shall send it on to you in a few days.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1183***To a Sculptor.*

B 18850526 A

Issoudun, May 26, 21885

Dear Sir,

Fr. Barral has informed me about his dealings with you with regard to the use of different statues relative to our undertakings and of which we are owners. As you know, Mr. Daniel was, over the last ten years, involved with the following statues:

1. That of Our Lady of the Sacred Heart, the early presentation which remains approved for private devotion and even for public use with a slight change.
2. The new model, the only one acknowledged by the Universal Archconfraternity for all our members.
3. St. Joseph, friend of the Sacred Heart. To these statues we add three more produced by one of the great Rome sculptors, and which also belong to us, namely, a statue of the Sacred Heart of Jesus approved for our Rome church, a Mater Dolorosa of the Sacred Heart, and an Ecce Homo of the Sacred Heart, the splendid casts of which, by the sculptor himself, are in my possession.

Hoping to be favoured with more advantageous conditions, I thought of your well-recommended business, and which is much more extensive than Mr. Daniel's. I should like to draw your attention to a worthwhile advantage which we can offer to a new client and which for him alone is worth more than the annual return I am looking for. That is to say, the monthly publicizing of your enterprise and all its products in our Our Lady of the Sacred Heart Annals, which has a sale of 18,000 issues at the present time and more than 40,000 readers. This publicity will make you known somewhat everywhere since our French Annals are available everywhere, and will commend to the good-will of our many associates (fourteen million) your workshops and all they are responsible for. I presume, then, to hope that, given this worthwhile advantage, you might care to honour the enclosed contract, which differs very little from the proposals you made to Fr. Barral. Be good enough to consider them yourself and let me have your decision as soon as possible.

Please receive, Sir, my respectful good wishes.

Chevalier.

*The signature is not Chevalier's. The letter would appear to have been written by Fr. Barral.***Article 1184***To a sculptor.*

B and L 18850526 B

Issoudun, May 26, 1885

Dear Sir,



Fr. Barral has informed me about his dealings with you. In the hope of reaching an agreement with you, I have pleasure in forwarding a contract to you, having in mind the promotion of different statues associated with our undertakings and of which we are the owners.

Up to now Mr. Daniel was, over nine years, the executant of our statues:

1. that of Our Lady of the Sacred Heart, the early model, which remains authorized for private worship, and, with a slight change, even for public worship;
2. that of the new reproduction, the only one acknowledged by the Universal Archconfraternity for all the members; that of St. Joseph, friend of the Sacred Heart.

We add to these statues three others executed by one of the great Rome artists, and which, likewise, belong to us: the statue of the Sacred Heart of Jesus approved for our Rome church, a Sorrowful Mother of the Sacred Heart and an Ecce Homo of the Sacred Heart, the splendid casts of which by the sculptor himself are in my possession...

J. Chevalier, MSC.

*The remainder of this letter repeats word for word the latter part of article 1183 above.*

**Article 1185**

L 18850530

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, May 30, 1885

Dear Father,

After Brother O'Mahony's ordination to the priesthood you may let him go to Ireland for fifteen days accompanied by Fr. Michael (*Tierney*). Brother O'Mahony should leave from Ireland for Watertown; notify him about this. Fr. Michael will return to Issoudun.

Fr. Hartzler has returned to Sydney in order to look after the Procure with Fr. Couppé. The Archbishop, who had promised them a good parish, gives them an unprepossessing one. That's what annoys them. I would hope that it will only be for the time-being. A Rennes priest (48 years old) from the Immaculate Conception Congregation wanted to enter the Trappists. The Archbishop and his Superiors were opposed because he is a worthy individual. Bishop Place, displeased, doesn't want him back (*in the diocese*). His Superior, Fr. Cartier, whom I know, sent him on to me with the best recommendations. Fr. Guyot wants him to go to the Novitiate. I shall direct him to you next week and you can decide for yourself. Fr. Barral, always in a muddle, will, so I believe, also return to you next week. Because of my hesitations about the Fr. Delaporte issues, the good man has arrived in Issoudun with Fr. Pervilhac to encourage us to take over the college. Fr. Pervilhac is, he says, sure that it will be a success, and he tells me that it will be a good undertaking for us. I again sent off to Paris Fathers Batard, Thomas and Laviolle who, on their return, were advising that the school should be taken on. Our hesitancy again brought Fr. Delaporte to Issoudun, appealing to me not to give up on the school, telling me that he was in an ambiguous position in relation to his confrères, and that his position would be intolerable if we withdrew, etc., etc. I discussed it with Fr. Guyot and his advice was that we cannot in effect abandon the unfortunate man (*Delaporte*). There you have the problem, then. I answered by saying that we would pay Fr. Pervilhac the interest and Fr. Laviolle would look after the remainder, that is to say find the 20,000 francs (*about 70,400 euros*) needed for the provision of 40,000 francs the priest(s) needed.

It is in his own name that Fr. Delaporte will open and run the school. We shall oversee the management. As far as the Archbishop and the public are concerned we shall be invisible. Fr. Thomas will join Fr. Delaporte uniquely as a teacher, and we shall make an effort to send some scholastics to the school in order to take a degree if necessary. We shall see. Postpone your purchasing.

Cheerio, Father.

Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

**Article 1186**

L 18850531

*For Father Pierre Barral, MSC, Tilburg.*

*Undated, likely  
end of May 1885*

To give an editor the publicizing and exclusive sale of 4 statues owned by the Sacred Heart Missionaries of Issoudun. This publicizing will be laid down in contracts of 3, 6 or 9 years. These statues are those of Our Lady of the Sacred Heart, the earlier model always in demand and preferred for private worship. The second is the new model of Our Lady of the Sacred Heart, approved for public cult by the Pope. The third is that of St. Joseph, friend of the Sacred Heart, much sought after. The fourth, that of the Sacred Heart of Jesus, is the work of a Roman artist. The Our Lady of the Sacred Heart Association is spread throughout the world, numbering 15 million associates. Leo XIII, by brief, confirmed us as the sole directors (*of the Association*).

We can, in our French Annals, of which 20,000 copies are printed each month, recommend the sculptor. In our Dutch, Italian, German, English, Spanish, American Annals this publicity is very advantageous for the publisher who in this way can profit from all his undertakings. We, ourselves, would look for a return of 10,000 francs each year.

**Article 1187**

L 18850611

*To Father Pierre Barral, travelling.*

Issoudun, June 11, 1885

Dear Father,

1. I returned the signed contract.
2. You sent me on nothing from Mr. Mazaud, and you said nothing about it to me.
3. You never said a word to me following your return to Tilburg when you should have been back for some time now. Go there immediately if you haven't already left.
4. It is impossible for us to continue being involved in the Abouy issue.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Jean Vaudon became bursar of the Paris house in September 1886 and went to Rome as Superior in 1888. In 1890 he became director of the scholasticate at Issoudun and fourth Assistant General in 1893. While at the Sacred Heart, Issoudun, 1897-1899, he wrote the life of Bishop Verjus. From 1899 he worked for the Archbishop of Bourges and in 1906 he left to become Superior of the La Rochelle Major Seminary. From 1911 until his death on July 5, 1927, he lived in Tours with his friend, Joseph Pouvreau.*

**Article 1188**

L 18850613

*To Father Jean Vaudon of Mercy.*

Issoudun, June 13, 1885

Dear Father,

I shall not be at Issoudun next week. I have to leave tomorrow night on a visit to our Barcelona house where I am expected. I shall return Saturday next at the latest. If you could come on Monday, the 22nd, I shall be at your disposal and delighted to meet you. Do what you can to meet this arrangement.

Please accept my best wishes in C.J.

J. Chevalier, MSC.

**Article 1189**

L 18850614

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 14, 1885

Dear Father,

1. I received the dispensation for Fr. Moye. Many thanks.
2. I am about to leave for Barcelona, returning towards the end of next week. Continually more and more is mounting up against Fr. Bontemps. The lack of success is wholly associated with him. If it becomes impossible to set up a Novitiate in Barcelona, could it be bought to your house in Rome with Fr. Maillard in charge under your direction? It is, perhaps, what is more simple and practical! Reply to me as quickly as possible.
3. Yes, I am greatly confident about our Oceania missions. We shall survive these problems... The Daughters of Our Lady of the Sacred Heart must, it is to be understood, remain there. Have you received the 5,000 francs promised to our missions by Propaganda? The Propagation of Faith inform me that its Committee has approved of 35,000 francs for our missions. From this sum of 35,000 francs, 13,000 was given last year in instalments towards the departure of Fr. Couppé, etc. There remains to be collected, then, 22,000 francs. I shall make a fresh input of funds for Fr. Couppé at the earliest opportunity since I appreciate their need.
4. If Brother Buisson cannot get on with Fr. Deidier, who can be made available to him since he doesn't want Fr. Merg any longer? If the Barcelona Novitiate is moved to Rome might there not be another arrangement?

Cheerio, dear Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1190**

To Father Charles Piperon, MSC, Tilburg.

L 18850621

Issoudun, June 21, 1885

Dear Father,

I have come back from Barcelona, and your confrères, due to their indiscretion, have compromised the opening of the Novitiate. The episcopal visitor's report was very critical of Fr. Bontemps who, characterwise, has little support from his confrères. Another Superior is absolutely needed, so I am told, if the house is to go ahead. It's true, but how, and by whom, can I replace him? The Lord has permitted this trial with a view to our greater well-being, wanting it (*the novitiate*) elsewhere, such is my conviction.

A priest, as holy as he is learned, enjoying a reputation in the dioceses of Barcelona and Gerona for undisputed knowledge and holiness, and which I can vouch for, has always dreamed about an undertaking such as ours. Having come to know of us through the Spanish Annals, he went to our house in order to discuss matters with Fr. Bontemps. He then brought him along with him to Canet-de-Mar, about an hour by rail from Barcelona, and beside the sea, but in the Gerona diocese. The enclosed letter from Fr. Bontemps will make clear to you what is involved. While in Barcelona I went to meet this good priest and the property he wishes to place at our disposal. Fr. Bontemps is still not seeing things clearly. The situation provides a splendid opportunity. The priest has no debts; the college flourishes wonderfully; there is a famous shrine and a huge enclosure; offering us all the necessary resources for our Novitiate and Petite Oeuvre. It is, quite clearly, divine Providence which has, in the midst of our tribulations, gifted us with this surprise. It is my conviction that the finger of God is in this.

I visited the whole place. The establishment is at least as big as Chezal-Benoît. Its situation, and it could not be more healthy, is magical (*dream-like*). The Novitiate and the Spanish Petite Oeuvre can be set up there without any encroaching of one on the other, and without disturbing the school in any way. This is a very Christian area and flourishing in vocations. Dom Ferdinando assures me that the college, which caters for all the curriculum courses, will provide us with excellent candidates. We do not have to spend anything on setting ourselves up there, on beds or on anything else. This good priest will look after everything. Our Barcelona house can be used as a scholasticate. Our young men can be sent to the Catholic University which Dom Ferdinando has been in charge of, while the chapel could be used as the centre for the Archconfraternity of Our Lady of the Sacred Heart in Spain.

In this scenario I would need Fr. Maillard for the Novitiate, Fr. Miniot with Fr. Fora or someone else to take charge of the Petite Oeuvre, whose pupils would follow the college courses where there is an excellent spirit as well as being wonderfully well run. Before long this Spanish house will be rivalling that of Tilburg. Ah! How good Providence is to us such that the Sacred Heart spoils us.(!)... The Bishop of Gerona is very eager to have us. We are being sympathetically received.

Fr. J. Vandel will go to Tilburg where he will spend two or three months taking courses in the Novitiate. This young man is very gifted, but he is young and very much needs to revitalize himself in the religious virtues. Shortly I shall send you Fr. Fora for the same purpose. Fr. Vandel will arrive on Tuesday morning accompanied by two novices, Brother Vitale from Rome and a Spanish major seminarian. As for Fr. Barral, I want you to see to it that he undertakes nothing without your authorizing it. I give no permission apart from you. It has to be like that, otherwise it would be disorder. As for illustrating your Annals, I am not interested in it since I believe it would be an unnecessary expense. He will not do anything, then, except what you decide. He says that you forget about the permissions you granted him, something which gives rise to problems. I advised him to ask you in writing and then you will be able to read your answer(s) to him. He has a tendency to grasp at, and become involved in, everything. Check his impetuosity which might lead you much too far. I am recalling Fr. Bontemps to Issoudun where he will look after the Annals, the sisters' confession and preach. This will be enough to keep him busy.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

It seems that the little rug is often trodden upon in Tilburg. I would like you to take it out of use and return it to Issoudun at the earliest opportunity so that it can be placed in the treasury.

**Article 1191**

To Father Pierre Barral, MSC, Tilburg.

L 18850621 A

Issoudun, June 21, 1885

Dear Fr. Barral,

1. I am returning your pages to you with some corrections.
2. Yes, reply to Mr. Albouy.
3. A Jesuit priest found my breviary in a carriage and returned it to me. Thank you.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1192**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850627

Issoudun, June 27, 1885

Dear Father,

1. Yes, send Fr. Carrière to Vichy. He will take the little sick Savoyard as far as Saint-Germain-des-Fossés, or he might take him from Paris by way of Maçon, Culoz, Chambéry; this child would be in the way at Issoudun where all the sick are pouring in. Brother Rollin, part of whose lung has been removed, cannot last very long. (*He died a little short of three years later, May 22, 1888.*) Fr. Lanctin has liver problems. It was foreseen. He cannot be looked after except by himself. He is demanding and difficult to care for.
2. Tell Fr. Maillard that I want him to come to Issoudun, but beforehand I give him permission to spend 8 days at home. He might indeed take responsibility for Brother Gaidion and take him home also.
3. Fr. Vandel needs rest and care; do not exhaust him as we have nothing to gain.
4. Brother Vitale knows French well enough to begin his novitiate; don't hold him back. As for the young Spaniard, see what you can do with him. He, like so many others, indicates the need to have a Spanish Novitiate, and as soon as possible. One does what one can when it is impossible to do what one would like and God gives it his blessing once one has in mind his glory and the good of souls.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Look after yourself. I thought you were very thin when I saw you. We continue to need you greatly.

**Article 1193**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850701

Issoudun, July 1, 1885

Dear Father,

1. I am sending you on a new novice from the Nantes diocese, Fr. Leray, a curate at Soudan. Those who know him speak highly of him. I hope you will be more satisfied with him than you were with Fr. Guet who is returning to his diocese.
2. Yes, I know about Fr. Moye's letter and if he meets the expectations I have of him through others, I have promised him that he can keep his mass stipends until the debt is paid off. Everything will depend on his novitiate.
3. I do not understand, my friend, your ill humour. My isolated situation, and being constantly bothered, is already demanding enough, sometimes intolerably so, without its being still further aggravated by rows which I do not understand. It is two years since the decision was taken about the Spanish Novitiate. When Figueras was under consideration all the Council priests, or, at least, the majority, gave it their approval. Rome authorized the opening of a Novitiate in Barcelona under certain conditions. The Bishop of Barcelona stalled, the good Lord so permitting it since in his plans he was reserving for us an equally favourable site at Canet-de-Mar, where we are being offered, free of conditions, a splendid house with resources, materials, vocations. To be quite frank with you, I am altogether baffled by this opposition, and it's a mystery to me since the issue was decided by the Council. Otherwise, despite my heroic efforts to take forward successfully the interests of our Congregation, I am, sadly, accustomed to being challenged. The chalice is sour, but I shall drink it to the brim.

Frs. Guyot and Jouët have, as you know well, supported the decision taken about Fr. Delaporte. The laying out of funds, if needed, will not be in any way the responsibility of our Congregation. This undertaking, if there is a sequel to it, will be undertaken with extreme caution having in mind all the interests of our Society. I more than myself am very taken up with all of this. Why then in my agonizing do people want to interpret matters as if I was acting on my own initiative and interests? What of the support of the Assistants (such as Piperon)? Does Satan continue wishing to spread division among us?

4. I haven't really made my mind up yet where to send Fr. Maillard. It's not my fault if he doesn't wish to remain in Tilburg. Should he be allowed to leave the Society? Oh! My friend, how I pity the poor Superior of a Congregation which at every slip encounters contradictions, when day and night he is swallowed up in pursuit of what is best. I would like it if someone else did better than myself; wait and see. The situation which you are experiencing at Tilburg concerns me more than it does you. I never stop thinking about it. Let us not anticipate anything, however, and learn to await on the Heart of Jesus' light and help; neither one or the other have every been lacking to us.

Cheerio, my friend. Pray and sympathize with me.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1194***To Father Victor Jouët, MSC, Rome.*

L 18850702

Issoudun, July 2, 1885

Dear Father,

1. I would very much like it if the Archbishop of Sydney were shortly to arrive in Rome so that you could meet him and sort out the Procure issue. Randwick parish would seem to be an absolute necessity; without it Botany Bay would be an imposition.
2. As soon as Brother Buisson is ordained and Fr. Meyer has taken his doctorate come with them to Issoudun. We need to discuss and take decisions about placing our men and the success of our undertakings.
4. It will be imperative that you also go to Spain to meet the Bishop of Canet-de-Mar, the sooner the better.
5. I am having the lovely letter of Fr. Verjus printed and I am going to send Bishop Morel a copy.
5. The Propagation of the Faith Society has set by 35,000 francs for our missions. (*One franc would be roughly 3 euros at the present day.*) This includes what was offered last year, 13,000 francs or so, and I was granted 22,000 francs despite all the other contributions made to us to pay, for example, Fr. Navarre's cheques, 20,000 francs last February 4. I straight away telegraphed Fr. Couppé to write a cheque on me for 20,000 francs. I thought of doing them a great favour by so proceeding since they must greatly need money.

The Holy Infancy (*Society*) has made over to us 8,000 francs which I have just received. I shall give it to Fr. Michael (*Tierney*) when he is ready to leave, which, I hope, will be towards the end of this month. I shall have him accompanied by a strong, robust, scholastic, Brother Toubanc.

Cheerio, Father. My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1195***To Father Pierre Barral, MSC, Tilburg.*

L 18850708

Issoudun, July 8, 1885

Dear Father Barral,

Your remarks about Mr. Daniel are very pertinent. I sent your letter on to him requesting him to give you full and complete satisfaction. Fr. Delaporte is due to send you a shortened edition of my book in order to have it printed after the style of your little "Remember Our Lady" novena at Düsseldorf, as you remarked to him. Make sure that this popular edition is very attractive and cheap. Come to an agreement in advance about the price. Ask for a sample copy in 18° or in 12° comprising 5 or 6,000 copies, 4 or 500 pages. He would like it if we could sell (*them*) at 1 franc or 1 franc, 25 (*about 3.30 or 4 euros*) each. You will send on the sample copy and the prices to me.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

My good wishes to everybody.

**Article 1196***To Father Charles Piperon, Tilburg.*

L 18850708 A

Issoudun, July 8, 1885

Dear Father Piperon,

It may well be that good Fr. Morisseau would be better suited as Superior of the Novitiate in Barcelona. I believe that you could spare him to us. I am aware that the youngsters poke fun at him when they sum him up, in nicknaming him the Father "who has no drawbacks". Besides it would seem that he takes his classes in a rather pathetic manner. Could you not appoint Fr. Klotz in his place? Then if we could place Fr. Maillard elsewhere, I would send Fr. Caër to you; he would willingly be a professor in the scholasticate or indeed he would do whatever you wanted. One could then let you have another teacher or two for our young men.

Yes, I wholeheartedly agree that Brother Perriot should make his vows. Your financial deficit is considerable. How do you hope to make up the gaps?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1197***To Father Victor Jouët, MSC, Rome.*

L 18850712

Issoudun, July 12, 1885

Dear Father,

1. I have written to the director of the Marseilles Maritime Company to reserve two 2nd Class berths for Fr. Michael Tierney and the scholastic Brother Toublanc. The departure for Sydney will be on July 30; will you be free on that day? Could you go to Marseilles for their departure?
2. You will no doubt have seen Archbishop Moran. You could pass on his recommendations about our Procure in Sydney to Fr. Michael who is Irish. It is to please Archbishop Moran, who had requested someone Irish for Randwick parish, that I am sending him on this worthy priest. I hope that you will succeed in getting this promised parish for our confrères. It is a necessity for us. The Franciscans who have it have not the serious concerns as we have, given our missions in Oceania. In order to favour our missions, the Holy See should not place obstacles in the way of our getting this parish which will make it possible for the Procure to be set up there.
3. The Bishop of Gerona has agreed to have us in his diocese. Your presence there will be required as soon as possible to set up matters in a secure way at Canet-de-Mar and Figueras. Dom Ferdinando continues to be very accepting.
4. A Bavarian parish priest has bought a magnificent property near Ratisbon (*Regensburg*) in order to establish a seminary for the evangelization of New Guinea. I gather that he wants to be associated with a religious congregation. May there not be here a good opportunity for us? Should not we write to this worthy priest to ascertain his views, letting him know that Rome has officially entrusted us with this mission? Get in touch with Cardinal Simeoni. Get his views, reply immediately to me, and I shall write straight away. It is Bishop Richard who has been named as Vicar Apostolic to the Mercy Fathers. What is going to come out of all this? Let us pray! Come as soon as possible. Your presence is needed relative to a lot of things.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1198***To Father Charles Piperon, MSC, Tilburg.*

L 18850712 A

Issoudun, July 12, 1885

Dear Father,

1. Our Spanish house needs a new Superior; it's absolutely necessary. If I had made this appointment when I consulted with you some months ago, we would have avoided serious problems. You replied to me saying that it was your view and that of Fr. Morisseau, that Fr. Bontemps should finish his three years (*in charge*). I went along with you and at this moment we have a disaster on our hands which must be faced. Who can be appointed Superior of the house? If it isn't Fr. Maillard, whom I do not favour, I am trying to clarify my mind. Who would be the more suitable as between Fr. Morisseau and Fr. Miniot, or Fr. Maillard and someone else? As for a Spanish Novice Master, either Fr. Casas or Fr. Caër could give the conferences and provide the recommendations which the Superior suggested. After some months on the spot Fr. Morisseau, or some other French priest, would by now have begun to know enough Spanish to avoid any embarrassment and run the house. Because the language is not difficult. Fathers Jouët and Guyot have authorized me to act as I see fit and they agree in advance with whatever I decide. But, once again, before I act, I want to clarify matters.
2. This business of the Bavarian priest seems a serious issue in my view. Clearly an apostolic undertaking on behalf of our missions, set up in a Christian country, would lead to excellent results. Let me have this good parish priest's provisional address, and the necessary details about his work and its aim, and I shall write to him letting him know that New Guinea and New Britain have been made our responsibility by the Holy See and that an arrangement is possible.
3. As you say, Father, there is something Providential in all this. My view is to profit from all the opportunities divine Providence places in our way since it is not we who act as of ourselves, but rather God acting (*in us*) and we become assured of success. Up to now I have believed that all we have undertaken was of this nature, and there you can see what has kept me going in the midst of trials – since it must be the work of God. Our Rome house, the American one, our mission to the pagans, our Spanish undertaking, our Dutch house, were all initiated by circumstances of such a providential nature that I never hesitated to undertake them, and subsequent events proved I was right. It is true that there are problems entailed in successfully going ahead with these undertakings, but since, so to say, they have been allotted to us by Providence we can, and must, count on Providential support. St. Dominic, St. Francis, and so many other founders sent out their religious two by two, and sometimes one alone, to establish houses and undertakings wherever Heaven seemed to be calling them. A young Sulpician priest, 33 or 34 years of age, Fr. Caillard, professor of dogmatic theology at the Nantes major seminary, and presently at Rodez, has at last decided to join us. Fr. Leray knows him; you can speak to him about him and see what he has to say. He is a worthwhile candidate, and will be an excellent scholasticate director for us. He will be going to Tilburg at the end of this month. Ask Fr. Leray not to say anything for the time being.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1199**  
*To Father Victor Jouët, MSC, Rome.*

L 18850713

Issoudun, July 13, 1885

Dear Father,

Fathers Meyer and Buisson can, straightaway, spend ten days with their families. You may inform Fr. Buisson, as well, to come straight to Issoudun afterwards. From here I shall direct him towards Madeley, providing him with the necessary instructions. As for Fr. Meyer, he will go directly to Tilburg from his own home and I shall leave him there until the end of September when we shall then decide what to do with him. There is no need for him, then, to come to Issoudun.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: If before you leave Rome you would like to give the Pope the 10,000 francs (*about 32,000 euros*) owed him, write a cheque in my name for this amount.

**Article 1200**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18850714

Issoudun, July 14, 1885

Dear Father,

Brother Moncorget, who is here at Issoudun, is getting better. He went to the ordinations for Minor Orders. He is bright and should do very well in his studies. As well, he needs to refresh himself in the religious life. My intention is, then, to send him to you and he will leave tomorrow, Wednesday, arriving Thursday morning about 10 o'clock. You will assess him and come to a conclusion whether he should go forward for the sub-diaconate in September or at Christmas.

*Moncorget was ordained to the priesthood in Bourges, June 29, 1887. Three years later he died in Quito, June 28, 1890, having arrived there less than two months before his lamented early death.*

Father Meyer has successfully submitted for his doctorate. He will spend ten days on holiday with his family, and afterwards he will go to Tilburg in August to renew himself in the religious life, and then we shall see about placing him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1201**  
*To Father Victor Jouët, MSC, Rome.*

L 18850716

Issoudun, July 16, 1885

Dear Father,

On the 29th of this month our confrères will be leaving from Marseilles at mid-day. It is likely that Brother Kütter, a German scholastic, will travel with them, making up three.

According to the Universe, the Archbishop of Sydney is arriving in Rome today, and the consistory will take place on the 27th. Perhaps you will find the time to be at Marseilles on the 29th. If not they would be departing without you. My view is that the Mercy Congregation will continue to exist, but Fr. Delaporte will leave it; this is the rumour which reached me today.

Cheerio, Father.  
Wholly yours in C.J., see you soon.

J. Chevalier, MSC.

**Article 1202**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18850719

Issoudun, July 19, 1885

Dear Father,

1. The departure of Brother Kütter for Sydney has been decided on; send him on his way, Thursday; that's enough time, but not later, however.

2. Since Fr. Maillard was already in Switzerland I asked him to go to Ratisbon to find out what the parish priest, who is thinking of founding a seminary for the New Guinea and New Britain missions, has to say for himself. We shall know better as to what we are being led to think about here.

3. I hope to go to Tilburg shortly to discuss all our undertakings with you, and your own plans. When on the spot we shall see things more clearly. In any event, I feel that Fr. Klotz would be better placed as Director of the Scholasticate, and if nothing better can be arranged, Fr. Morisseau will be your Socius; we shall see.

4. Your economic proposals appear quite satisfactory to me.

5. I do not think, given the small number of scholastics, that you need as many professors as you have subjects. For example, the same individual could quite easily lecture on history as well as sacred scripture. Those courses do not last all day long, and the same holds for the sacraments. Do not, therefore, worry too much about this. Everything will turn out for the best.

6. You will be welcoming Fr. Meyer next week. This young man has worked very hard to take his degree; he is of a very good disposition and will be an excellent addition to the house. Spending some time in the Novitiate with Fathers Vandel and Fora will do all of them a lot of good. You can see for yourself that I favour the religious life before everything else, being my intention not to build on sand if I can help it. What are you doing with all those other young priests and about whom you say nothing to me? You have three or four with you.

7. You list the good points and the defects of Fathers Morisseau and Maillard, but arrive at no conclusion, which is characteristic of you. In the same way your Tilburg confrères generally complain about your hesitancy. When the issue arises of coming up with an answer, you remain uncertain and decide on nothing. It is advantageous to reflect, but it is equally an advantage to avoid being indecisive and leaving others so afflicted. I asked you which of the two, Fr. Morisseau or Fr. Maillard, would be best suited as Superior of the Barcelona house, and/or if neither was suitable; which one of them do you favour? Discuss this with Fr. Morisseau.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have received just now from Kuhlens (*printers*) a dozen chromium plates of Our Lady of the Sacred Heart, the modern version, large format; they are all perfectly finished.

**Article 1203**

L 18850720

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 20, 1885

Dear Father,

1. I thought it was more appropriate to send Fr. Michael (*Tierney*) to Rome in order to discuss the issue of the Procure with Archbishop Moran and also especially Randwick parish which we so much need to have; all the more so when it was promised to us. It was for that reason Fr. Hartzler went to Sydney and Fr. Michael was recalled from America and now goes to Sydney. Make every effort to succeed.

2. If the Randwick parish cannot as yet be made available to us and Archbishop Moran succeeds in getting a place for us from the Archbishop of Dublin in his city, or in Cashel, it would, perhaps, then be more appropriate if Fr. Michael did not leave for Sydney but returned to Ireland in order to set up a foundation there.

*For a more extensive treatment of the foregoing, see Twohig, Late But Not Too Late apropos of Tierney's attempt(s) to set up an Irish foundation at this time.*

As for yourself, once you get to Marseilles you will advise the manager of Paquebots Maritimes (*the shipping company*) that only the other two will be sailing. I doubt if this will cause problems since you, particularly so, will be there to look after everything.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1204**

L 18850720 A

*To Cardinal Patrick Moran, Archbishop of Sydney.*

Issoudun, July 20, 1885

Your Grace,

I gather that Your Eminence is in Rome at the present time. I hasten to write congratulating you on the eminent dignity with which you have been invested and to express my thanks to you for all the interest you have manifested towards our Society and its undertakings in Oceania.



Wishing to help us in setting up a Procure in Sydney to aid our missions, you have graciously promised us the Randwick parish, presently in the care of the Franciscan Fathers. But Your Eminence expressed the wish that we might place there a priest from our Congregation, English or Irish, who knows perfectly well the language. That is what I have arranged. I have recalled from our American house Fr. Michael Tierney of Cork (Ireland); he is a serious-minded man of proven piety. He is due to embark for Sydney from Marseilles on the 29th of this month. I am sending him to Rome before he leaves in order to meet Your Grace and receive your latest instructions.

Having in mind the welfare of our missions in New Guinea and the neighbouring archipelagos, we would like to set up a house, with an apostolic school, preferably in Dublin, or in Cashel. A favourable word from Your Eminence with Archbishop Walshe, newly appointed in Dublin, could lead him to accept us in his Archiepiscopal city and make him partial to our plans. In such an outcome we would be favoured with many vocations.

I am pleased, Your Grace, to place myself at your feet thanking you for all your kindness, offering you my respectful good wishes as I ask your blessing.

J. Chevalier, MSC.

**Article 1205**

*To Father Victor Jouët, MSC, Rome.*

L 18850721

Issoudun, July 21, 1885

Dear Father,

You have Fr. Michael (*Tierney*) with you. If Cardinal Moran, the Archbishop of Sydney, and Cardinal Simeoni think that it would be better if Fr. Michael returned to Ireland to found an apostolic school in Dublin, it would be more prudent, so it seems to me, to postpone the departure of the two young scholastics and wait for another sailing when one of our priests could accompany them. If this is your view also, you should telegraph me so that I can arrange for them not to go to Marseilles on the 29th, and, accordingly, you should write immediately to the Manager of Messageries Maritimes asking that we be excused and not to expect our three confrères because Rome has decided otherwise. You will inform him that this sailing will take place a little later. You yourself will be passing through Marseilles on the 28th or 29th and you will seek him out to give him in person the appropriate explanation. In any event, I am expecting you here at Issoudun on the 1st of August when we are holding a General Council Meeting about Society matters. Fr. Guyot will be here. I am asking Fathers Piperon and Morisseau to be there. Try, if possible, to get the indult for the three months' Novitiate, before you leave.

Cheerio, Father,  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1206**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850725

Issoudun, July 25, 1885

Dear Father,

You are aware that out of consideration for dear Father Delaporte, on breaking away from his Society and coming with some others to us, we considered that we should meet the costs of his upkeep for one year (1885-1886) so that he could continue with his school, and with the possibility also that we might carry out our plan to prepare some of our young men for degrees. To offer a better likelihood of success, I suggested to Father Pervilhac, who is highly thought of in Paris, and by the Archbishop, to take over the school from Fr. Delaporte and present himself to the public and the Archbishop as being in charge. He asked me to give him some days to think it over. He came to Issoudun and to my great surprise he offered himself and his splendid undertaking of St. Charles to us. "But you are a member of the Lyons Chartreuse," I said to him. "For some years," he went on to say to me, "I have been given my freedom. This is how it is: the Chartreuse couldn't recruit any longer. The Cardinal of Lyons closed their Novitiate and didn't want them to recruit any longer, dying their good death. The Superior of the Society anticipated things telling me that I had my freedom to undertake what actions and work I wanted. Accordingly, having looked closely at you, I have come to make myself available to you and make over to you a fine undertaking in Paris if you would care to have it."

Fr. Guyot was present at this meeting together with Fathers Batard and Lavielle. We studied the contract proposals and we are agreed on what I am presenting to you today. I have had it looked at by a very competent man, whom you know, Mr. Vaillant. He, not alone, finds it free of problems for us, but, rather, very advantageous. We are running no risks; all precautions have been taken, everything, as you will see, has been foreseen so far as our interests are concerned. Read it carefully, together with Fr. Morisseau. I said to Fr. Pervilhac that I didn't want to do anything without the full agreement of the Archbishop of Paris. The enclosed telegram which he (*the Archbishop*) sent me this morning will make clear to you the Archbishop's approval. I am, then, going to Paris next Monday at 4.30pm. It is imperative that you be there. I am expecting you; do not fail me.

Fr. Jouët will be in Marseilles next Wednesday to look after the embarkation of our confrères for Sydney. From there he will go to Issoudun and be there with Fr. Guyot on Friday, August 1. You and Fr. Morisseau must also be in Issoudun so that we

can all together examine the situation at Tilburg and the Society as a whole. One cannot put off any longer this meeting because of Fr. Guyot who is due to leave on the 4th (*of August*) for Aix-les-Bains, Savoy. You could come (*from Paris*) to Issoudun with me where Fr. Morisseau will join up with us.

Bring with you on Monday the contract proposals and Fr. Pervilhac's telegram. As you will very likely reach Paris before me you could go and meet Fr. Pervilhac at 16 rue de Passy, and come to meet me at Gare d'Orléans (*present day Orléans-Austerlitz*).

Cheerio, Fr. Until very soon.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1207**

L 18850729

*To a young man in training with the MSCs.*

Issoudun, July 29, 1885

Dear Young Man,

Thank you for your kind letter and sense of devotedness to the Society. If your cousin is ready to enter the Novitiate, you could bring him with you. As for youngsters being put forward for the Petite Oeuvre, there are formalities to be met. Questionnaires will be sent on. Then we must find out where they should be forwarded: is it to Tilburg or Issoudun? I grant you an extension of 8 more days' holiday.

Cheerio, my child.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1209**

L 18850430

*To Father Pierre Barral, MSC, Tilburg.*

Issoudun, July 30, 1885

Dear Father Barral,

I gave Fr. Delaporte that which you sent me about the Our Lady of the Sacred Heart book. We find that things are going much better in Paris, in the most advantageous conditions. Fr. Piperon is at Issoudun.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1210**

L 18850802

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, August 2, 1885

To be kept. Archbishop's request. I replied, August 4:

Your Grace,

The new Issoudun Vice-Prefect, in agreement with the Municipal Council, wishes to commandeer the assembly hall, the presbytery right of way, the kitchen, the wood-shed, the domestics' rooms, etc. It is no longer by virtue of proprietorial rights that the Council wishes to carry out this annexation, since it acknowledges the title deeds of the property, but rather by way of appropriation. The Vice-Prefect has had a meeting with Mr. de Bonneval and suggested that this issue should be amicably settled. The Council could, for example, so he says, pay the annual rent of 200 francs (*about 630 euros*). The President of our Fabric informed me about this initiative. I find it very threatening. Moreover, these buildings are absolutely needed by us and I don't see how we can replace them. If the Municipal Council wants to enlarge the assembly hall, it can do so from the other side. After this need has been met, something else will follow. I am of the opinion, Your Grace, if it may not be yours also, to wait for this take over which may not, perhaps, be as easy to carry through as the Vice-Prefect thinks. First of all, there has to be an enquiry... In addition, the title-holders of the building will make their case and assert their rights. In any event to give way, so I think, far from improving our situation, would only make it worse. We shall follow out in all this the procedures which Your Grace will be pleased to set out for us. The Vice-Prefect wants the issue brought to a head in eight days. I shall be very pleased, Your Grace, to know when Your Grace will be in Bourges as I would like to discuss such a serious issue as this confronting us.

I have the honour to be, most respectfully, Your Grace's humble, obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1211**

L 18850809

*To Father Jean Vaudon, Mercy Fathers.*

Issoudun, August 9, 1885

Dear Father,

May you be a blessed son of the Sacred Heart. His poor missionaries receive you with open arms. When you come to Issoudun after your holidays we shall arrange everything ad majorem SSCJ gloriam.

Fr. Jouët is preaching the retreat to us at the present moment; he will be delighted to see you and take you with him if it is possible. I have informed Fr. Delaporte about Fr. Pervilhac's plan which has been accepted by the Archbishop. He (*Delaporte*) does not at all agree with it; indeed he is most unhappy about it. In any event, I am confidentially passing on his letter to you. Please, on returning it, let me have your views. I am very embarrassed myself because I thought, contrary to the way things have turned out, that Fr. Delaporte would be very happy with this arrangement. If you could meet him or write to him about accepting the outcome it would guarantee great success for the college. I gather that Fr. Delaporte will be coming to Issoudun on the Monday after the Assumption. Like yourself I too hope that Father Pervilhac will finish up entering our Society. Let us pray for this.

Mr. Retaux no longer wants the arrangement you agreed with him, suggesting to me that this edition be cut by half. In principle I accept this, but I asked him for some explanation. We shall discuss this at our forthcoming meeting. Yes, most wholeheartedly, I leave to Fr. Delaporte the direction of our Annals if he would like to take it on. We have, as well, our priestly work and our Third Order with which to occupy him.

Cheerio, Father. Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1212**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850825

Issoudun, August 25, 1885

Dear Father,

We must do the well-nigh impossible in order to accommodate those people who are devoted to us. If you cannot give the Brussels retreat I shall have it undertaken either by Fathers Bontemps, Tréand or someone else. As you know, it has been decided that Brother François Barral will come to Issoudun where his presence is needed. Try to get Fr. Roussel ready to take over the bursarship. Helped by a brother he could, perhaps, succeed.

Fr. Jules Vandel is French; as soon as he has taken his degrees he can be very useful to us. The circumstances are to be availed of for continuing with his studies. Afterwards we shall see. I do not need Fr. Klotz at the moment, the scholastics not being due in Paris until the first days in October. It is likely that Fr. Guyot will be the Superior of the Paris house, 16 rue de Passy, 16. And Fr. Klotz will be his assistant looking after the students. I need to meet Fr. Guyot who, it appears, is much better.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

As for Mr. Leray, the situation is delicate. Isn't the testimony made on his behalf by Fr. Juquet somewhat exaggerated? Write to his parents' parish priest to find out more about him. What does Mr. Leray say himself about all this? He knows his parents better than anybody else. Look into the matter. Consider it group-wise. As for Mr. Moye, if you come to the conclusion that here is a candidate neither credible or free of possible embarrassment, you should ask him to leave.

**Article 1213**

*To Father Victor Jouët, MSC, Rome.*

L 18850831

Issoudun, August 31, 1885

Dear Father,

The preacher for the Triduum of the Sacred Heart, and for the 7th of September, engaged quite some time ago, has written to say that he cannot come. Two other priests, whom I contacted, have written to the same effect. I am, then, counting on you. Fr. Tréand will preach on Saturday, if you cannot arrive in Issoudun for the opening, but then you will have Sunday, Monday, Tuesday evenings, and the feast day itself. Archbishop Marchal will be here, but he says that he will not be preaching. Send a telegram to me if it is possible for you to be here at 7.30 on Saturday evening. Fr. Tréand will then go and spend some days at Madeley because Fr. Deidier maintains it would be very helpful if he went to Ireland and met Archbishops Moran and Walshe in order to discuss with them the founding of a house in Dublin. But he (*Deidier*) continues to insist that Fr. Merg can no longer stay in Madeley. As soon as I have your reply I shall write to Fr. Merg telling him to go immediately to Tilburg, while Fr. Tréand will leave immediately to spend fifteen days in Madeley. Fr. Caër has written to me to say that the cholera is no longer on the coast between Barcelona and Perpignan and that you can go to Canet-de-Mar without any worries. You can go there after September 8.

Cheerio, Fr. My good wishes to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1214***To Father Albert Delaporte, Paris.*

L 18850901

Issoudun, September 1, 1885

Dear Father,

I got your little parcel this morning. The Sacred Heart introduction is very good. Many thanks.

*Chevalier here refers to the third edition of his book: The Sacred Heart of Jesus; Paris, Retaux-Bray, 1886. Preface, pages VII-XV by A. Delaporte, MisduSC.*

I submit for your consideration and critique the first chapter of the Sacred Heart book (Volume II). I deal with the subject matter from the philosophic point of view only. I believe it to be compelling. Theology, likewise physiology and mysticism, do no more than confirm this important thesis. Do not be afraid to add to, take out of, or change (*the text*). I shall end the work with a chapter on heaven as the most precious and final gift of the Sacred Heart of Jesus. This chapter will not be the least interesting. When finished I shall let you have it. Would you be so good as to return me this little copy-book with your remarks. You should register it so that it will reach me more safely.

Cheerio, Father. My regards to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1215***To Father Charles Piperon, MSC, Tilburg.*

L 18850910

Issoudun, September 10, 1885

Dear Father,

1. Yes, you may admit to vows your 8 lay brothers. Brother Leray will be very useful in the presbytery; Fr. Pradon is no longer active. (*It puzzles that the individual so-named is not mentioned in the file of the dead, the Necrologium, or in that of those who left the Society.*) Each of our houses needs good brothers, for example, Barcelona, Rue de Passy, Paris, Madeley, Watertown. You will keep those you need, and on my return from Vichy about the 25th of this month, since I am going to spend 10 or 12 days there, I shall be in touch.
2. Yes, you should have the novices taking vows on October 17.
3. Facilitate Fr. Vandel in taking his degrees and afterwards he will be available to you. It was intended that Fr. Merg should go to Watertown. You can keep him on as a replacement for Fr. Vandel.
4. It is convenient that the scholastics be in Paris for the first of October, and this gives you sufficient time for them to make their Retreat before they leave.
5. It is Fr. Batard, who complains so much about Tilburg, who is always sending his charges without anything to Issoudun. You must, therefore, provide each of the priests and scholastics who are going to Paris with an appropriate trousseau.
6. Fr. Jouët is dealing with the (*Brother*) Vitale issue, but how slowly things work out! Let him take the habit since the request made on his behalf can be taken as granted.
7. The contribution by Fr. Ilge on Germany is very interesting. Get in touch with your German priest friends to ascertain if anything can be undertaken during the course of this year about a foundation either in Berlin or elsewhere.
8. Yes, send Fr. Barral to the Seminary; it's necessary.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1216***To Father Jean Ilge, MSC, Tilburg.*

L 18850910 A

Issoudun, September 10, 1885

My Dear Father,

Thank you for your kind letter, my child, about the Munster Congress. I have written to Fr. Piperon giving him full approval to set up a foundation in Germany when he considers it opportune. Come to an understanding with him, particularly so now

when you have dear Fr. Merg with you. Give him (*Merg*) my good wishes and ask him to send me an assessment of the Madeley undertaking.

Cheerio, my son. I give you my blessing.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1217**

*To Father Jean Vaudon, Mercy Father, Paris.*

L 18850915

Villa des Lilas, Vichy  
September 15, 1885

Dear Father,

Fr. Jouët is still in Spain. I await the results of his visit and his letter letting me know his departure for Rome. I shall let you know beforehand so that you can accompany him. Is Fr. Bailleul with you at Rue de Passy? Would he like to go to Rome with yourself and Fr. Jouët? I think that this arrangement would be the better one. Would you discuss it with him and let me know. And dear little Fr. Orzanne, what's happening to him? Where is he? What does he intend to do? I shall shortly forward to you the article on the Presentation. The Issoudun printing press is working on it for the Annals. It is a work of some days. Tell Father Retaux to be patient. My good wishes to everybody.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1218**

*To Father Pierre Barral, MSC, Tilburg.*

L 18850918

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Vichy, September 18, 1885

Dear Fr. Barral,

Like yourself, I am sorry about all that has happened in Averbode. A foundation in Belgium of a house of our Society would be, I confess, a salutary remedy. But how can we make such a foundation? Discuss the issue with Fr. Piperon. If it's possible I could not ask for anything better. Let us very much pray that the good Lord will help and look after us.

Cheerio, Fr. Barral.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1219**

*To Father Charles Piperon, MSC, Tilburg.*

L 18850918 A

Vichy, September 18, 1885

Dear Father,

I am sending you the signed document.

I am going back to Issoudun on the 26th of this month; Fr. Lanctin suggested that three or four of the brightest youngsters should be sent to rue de Passy, Paris, to prepare for degrees. He informs me that among those who have finished their rhetoric course and are now about to leave the Novitiate, there are three or four with the ability to do degree courses. As for the remainder who are staying with you, and haven't done rhetoric, he suggests to you that they be sent to Issoudun to follow the rhetoric course with the others, and this would forego the need for you to provide a teacher for this class. As for the scholastics who are not capable of taking degrees, we could take a number of them as teachers in Issoudun, either in the College (*the 'externat'*) or the Petite Oeuvre. I shall lay matters out for you on my return. It would seem that Brother Rosenkranz can get himself ready to take his degrees. What is your view on all this? Don't send any furnishings to Paris other than what is necessary. Fr. Batard will let you know what he wants. I myself bring to your attention the little embroidered carpet, hand-made, which was in the Our Lady of the Sacred Heart treasury. It appears that it is wasted at Tilburg and is in use quite often. Would you be good enough not to make use of it anymore. Parcel it and send it to Issoudun with whomsoever is next coming here.

Fr. Guyot has come back from Aix-les-Bains (*the spa*) in the best of health, his aches and pains having completely disappeared. Yet despite this he looks after himself so attentively, eats most heartily, drinks as much as ever and eats meat even on the Fridays of Lent (!). This scandalizes me. He only thinks about his health... Everything with a view to his health. It is deplorable, and if he lives like this in Paris, our young men will be scandalized. I shall end up telling him so. I am in apprehension about his presence in rue de Passy.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1220**

L 18850923

*To Father Charles Piperon, MSC, Tilburg.*

Vichy, September 23, 1885

Dear Father,

1. In forwarding to Paris three or four youngsters from the Issoudun Petite Oeuvre to take degrees, our thinking was not to have them mixing with the scholastics, no more than three or four who haven't done rhetoric, and who you might send there from among the novices who haven't done their rhetoric. My thinking is to place them in the charge of Jules Vandel. In this way we would set up places in Issoudun for others who are waiting. It could be advantageous for these students and, as well, an experience. In these circumstances you would send the remainder of your rhetoricians, who are not able to take degrees, to Issoudun. There you have the thrust of my proposal as shared by my confrères. See if you agree with it. You may prolong Brother G. Tierney's novitiate. It would be by way of good example to the extent that you do not acknowledge him as having a vocation.

*Jeremiah Tierney, not G. Tierney as Chevalier writes, was in fact professed on December 25, 1885. He left the Society during the Summer of 1888, entered the Thurles major seminary in Tipperary and became a priest of the Maitland, NSW diocese, Australia. In 1904 he entered the Australian Novitiate and made his vows once more in September 15, 1904. In 1912 he returned to the British Isles, to St. Albans first then Cobh, Cork, Ireland. He died in Cork, July 7, 1944. For more detail see Twohig, Late But Not Too Late: M. and J. Tierney, passim.*

As for Brother Jamin, if you accept that he has a vocation, wait until he has finished his novitiate before sending him to be cared for in his family, that is to say if he hasn't lost his health. In the case of Brother Daniel Neenan, quite obviously his final profession will have to be postponed. Could he not be sent to Fr. Ramot in America? He would be helpful in his Petite Oeuvre and could improve in health; then we would later consider the situation. This suggestion appears the wiser course to me. I think that Dutheil should teach in the Issoudun Petite Oeuvre and, most likely, Gauterauo also.

*Gauterauo was ordained by Bishop Navarre on June 10, 1888, leaving for Navarre's mission seventeen days later, June 27; he died at Vunapope, New Britain, on August 26, 1907.*

I am returning to Issoudun on Saturday. I shall let you know those needed as teachers, either at the Petite Oeuvre or at the other educational establishments (*the maîtrise, the externat*). I hope to go to Holland in October and we shall discuss things.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1221**

L 18850923 A

*To Father Victor Jouët, MSC, Rome.*

Vichy, September 23, 1885

Dear Fr. Jouët,

Many thanks for your kind letter and your splendid article. I am returning to Issoudun this coming Saturday. I am about to write to Dom Fernando asking him for some concessions; we shall see what he has to say in his reply. I haven't had anything yet from Fr. Miniot about the Bernardines' convent.

I wrote a reply to Fr. Caër; I told him to go and see the mortgage firm of Arenys if there isn't one for the Canet-de-Mar college. Could Fr. Miniot, perhaps, go to Perpignan and make himself available to the Archpriest; what do you think? Frs. Maillard and Vaudon will be going to Rome at the beginning of October. Cheerio, my friend; take good care of yourself, and do not exhaust yourself too much.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1222**

L 18850924

*To Father Albert Delaporte, Mercy Fathers, Paris.*

Vichy, September 24, 1885

Dear Father,

I am sending you on the chapter on the Presentation of Our Lord. I only left over the sources of the texts. You may ask Mr. Retaux, then, to start work immediately. I return on Saturday to Issoudun.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1223**

L 18850930

*To Father Victor Jouët, MSC, Rome.*

Issoudun, September 30, 1885

Dear Father,

Fathers Maillard and Vaudon will arrive in Rome on Saturday morning about 7 o'clock. Fr. Maillard will be your first assistant and bursar. Since you are three religious priests, you will hold your meetings in keeping with the regulations. Fr. Védère could be Council Secretary.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Navarre wants to know if you looked into the issue involving Bishop Claessens of Batavia who is claiming a section of New Guinea for himself.

**Article 1224**

L 18851006

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, October 6, 1885

Dear Father,

The agreement is signed at last. You can, then, send to Paris, rue de Passy, 16, Fathers Klotz, Vandell, Meyer, Suchet, Rozenkranz, Louis Merg, Moncorget, Neenan, Hastier, Mathieu, Helfer (*died in Papua, New Guinea, December 19, 1894*), Peyrot (*died Quito, May 22, 1890*), Huet, Dezpresse. Besides, there are Crochet (*he died in Tarawa, the then Gilbert Islands, May 22, 1918*), and Pillet (*expelled from the Society, December, 1889*), the Brothers Casimir, Leroy and Bosma. Meanwhile you will send on to Issoudun Fr. François Barral and the scholastics Donzé, Meynier, Gouthéraud and Jamin.

*Meynier was ordained at Bourges, September 21, 1889; after various postings he left for his native diocese five years later.*

Besides you will send a lay brother to help Fr. Batard in the bursary and laundry because Brother Boulot is going elsewhere.

*Boulet went to Madeley; Bishop Knight ordained him to the priesthood, April 6, 1887, at the end of his time in Madeley, November 1885 to March 1887. He then went to Glastonbury. Boulot died at Issoudun, December 3, 1932. For Boulot, passim, at Glastonbury, see Twohig, Late But Not Too Late.*

You would do well by me if you can let me have a good brother to act as porter and look after the presbytery. Also try and find a brother to do the cooking at our Madeley house in England. It's a great need. As regards Madeley, I had no option but to change the unfortunate Fr. Deidier who over-imbibes like a porter (*colloquial English, 'like a fish'*) and continuously. His presence over there was a scandal; all this arises as a result of the report made to me by Fr. Tréand who spent three weeks there with him in order to bring me up to date about the situation (all this in confidence). I am strongly thinking that I shall replace Fr. Deidier with Fr. Tréand, and keep Fr. Deidier at the Sacred Heart if, that is, he would like to go there.

*For Deidier and Madeley, see Twohig, Late But Not Too Late: Madeley; also Tierney's devastating critique written from Australia in response to a critical, unsigned, Annals article on Madeley.*

As soon as your retreat is over you will send Fr. Morisseau on to me. Fr. Guyot has written to say that you must send to Paris in civilian attire all those (*students*) not yet in holy orders. There people regard this as an appropriate measure of prudence. Quickly get going about this economizing at Tilburg; it will cost you less than in Paris. I don't know how costly it will be to have all these personnel in Paris, but the Tilburg house must take on responsibility for all the expenses of upkeep, etc. for those being sent from there to Paris. With all the heavy financial burdens which press in on me from all sides, I could never undertake the students' expenses (*in Paris*). You will keep Jeremy Tierney in Tilburg, extending his novitiate, and Dutheil who will continue his studies in theology.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Try to be kind to your novices and be liked by them. Fr. Moye wasn't pleased. Read his letter.

**Article 1226**

L 18851007

*To the Holy See - The Congregation of Bishops.*

Issoudun, October 7, 1885

*The following is Chevalier's reply to a questionnaire about the suitability of Fr. Navarre as Bishop.*

1. Louis, André Navarre, born February 3, 1836 at Auxerre, Yonne, Sens diocese, France.

2. It is incorporated in the Archdiocese of Bourges, the ecclesiastical province of Bourges.
3. He carried out his literary studies under the direction of a pious ecclesiastic from the Archdiocese of Bourges, Fr. Aumeunier, parish priest of Forges, and his philosophical and theological studies at the Bourges major seminary.
4. He took no degree.
5. He never taught.
6. Following his ordination to the priesthood, he was first a curate and then parish priest in the Archdiocese of Bourges, carrying out his duties zealously, piously, and successfully.
7. He entered the Novitiate of the Missionaries of the Sacred Heart on August 4, 1877, and took vows on August 15, 1878.
8. He is of good character, pleasant, easy in relations, very pious, intelligent, energetic and persevering. He enjoys good health; he is a patient and excellent administrator, very calm, balanced.
9. He is held in great repute for his honesty, wisdom, piety. His morals are irreproachable and the public has always had a high regard for him.
10. His Superiors have never had other than praise for his performance in the different postings for which he was made responsible.
11. He is serious-minded, very becoming in his language, very loyal to the Holy See, above reproach in his doctrinal views.
12. He knows English and 'Kanaka' (*pidgin*). He is rightly worthy of the episcopal character.

*The foregoing replies met the Latin-phrased questions of the Congregation.*

J. Chevalier  
Sup.G. des Mis.SC.

**Article 1227**

L 18851016

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, October 16, 1885

Dear Fr.,

Yes, send on to Paris Brothers Leroy and Bosma; you mentioned another who would make a three-some. One is also needed for Fr. Batard, or you might send on to Issoudun Brother Leroy, and replace him with someone else; it doesn't matter who it is; you yourself decide. Fr. Jouët is back in Rome for quite some time. Fr. Guyot has written to me that all your young men are agreed on it that Brother Pillet hasn't the ability to take his degrees. You will send him on to Issoudun, then, with the other one.

It doesn't matter greatly about the civilian clothes; it is best that the shape and the colours shouldn't be the same.

Fr. Guyot has written to me saying that he will pay out at least 2,000 francs a month, and 4,000 francs for the first month. We are forced to borrow 1,800 (*francs*) for all the necessary installations, which is enormous. You contribute about 1,000 francs each month; I shall try to add the rest.

You do not say anything to me about the unfortunate Father Deidier.

Cheerio, wholly yours, Father, in C.J.

J. Chevalier, MSC.

**Article 1228**

L 18851017

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 17, 1885

Dear Father,

I want to thank you for having so arranged matters both for Fr. Vaudon and Fr. Delaporte. You have my complete approval. I would like very much if the Fr. Genocchi issue is resolved in the way you say and as soon as possible.

My regards to all, and in particular to Fathers Maillard, Védère and Vaudon; what you have to say about the latter greatly pleases me.



Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am keenly awaiting the result of your audience.

**Article 1229**

L 18851029

*To Father Victor Jouët, MSC, Rome.*

Issoudun, October 29, 1885

Dear Father,

1. Many thanks for your forms and all the difficulties they created for you. Here's a matter which has been seen to.
2. For the Carolines one waits on the Holy See's decision to find out who it is will adjudicate.
3. As for the Chevaliers of the Sacred Heart, we shall also await the Providential moment.
4. I am forwarding to you for Cardinal Simeoni the Constitutions of the Our Lady of the Sacred Heart Religious. I, in effect, think that you can get approval. If a letter is required from the Archbishop of Bourges, you could indeed ask for it in the name of Cardinal Simeoni and the Archbishop will not refuse you.

Fr. Durin has sailed from San Francisco for Sydney to make himself available to Fr. Navarre.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1230**

L 18851102

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, November 2, 1885

Dear Father,

1. I am pleased to hear that you were quite happy with your retreat. Praise the Lord!
2. I leave this morning to spend a day in Paris to see the house and our young men. I shall very likely return accompanied by our dear Fr. Morisseau.
3. I have received a second report from Fr. Ilge about Germany, and he comes to the conclusion that one or two of us should immediately go and take up residence in Berlin in order to take advantage of the circumstances. This report seems very good and reasonable to me. If you think you can send Fr. Ilge, I shall make available to you Fr. Joseph to accompany him since we can spare him. There would be the two of them while awaiting others; at least there would be a taking possession (*of some place*).
4. I find that it is too much to bring out the Belgian Annals twice a month; once seems enough to me; it's cutting back to meet a basic requirement. In any event, you are the one who decides.
5. Yes, set up your council with Fathers Hartzer, Reyn and Barral.
6. With regard to your theological conferences, once a month, to begin with, is enough. Afterwards, you can decide.
7. If next Friday was not the first Friday of the month, I would travel directly from Paris to Tilburg since, afterwards, I see no possibility of making the journey before Easter.
8. I can well believe that Fr. Merg is not of any great use to you because Fr. Chatelat can easily replace him. Fr. Ramot could do with him because he knows English. Could you disengage yourself from him?

Cheerio, Father.  
Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

**Article 1231**

L 18851107

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 7, 1885

Dear Father,

What you tell me about Brother Jullien greatly astonishes me. He is tormented by scruples and nothing more. At present he is experiencing an unhappy time. I hope the Sacred Heart will help him and that he will happily emerge from all this. Let him know then for my part that I take upon myself all his anxieties, that I answer for him before the good Lord and that he is absolved of all responsibility. Let him, then, be at ease taking his perpetual vows! Afterwards I am persuaded that all his concerns will disappear. Meanwhile, if he absolutely resolves not to take vows at the usual time, let it be put back until later, and while waiting he should continue with his studies and prepare himself for the priesthood. Then we shall consider what he can do. Tell him, if he so wishes, to consult the Cardinal Vicar or His Eminence Cardinal Monaco. But, please, let him not have a rush of blood to the head which he might regret all his life. I repeat: as for myself I believe he has a sound vocation. He has, as it were, reached the goal of his wishes. The missions are opening out before him and in next to no time he can display his zeal among the New Guinea natives.

I am forwarding you a letter from Mother Theodora. Here's another headache. Who are we going to send to Spain? The only one I see is Fr. Tréand, and then Fr. Deidier would have to stay on in England. Would Fr. Tréand do well in Spain? He doesn't want to go there; he rejects a posting as Superior. God, how embarrassing all this is! Just as I finished the last sentence, a letter from Fr. Maillard gives me more to worry about. What is to be done? It is the sad state of your (*Jouët's*) financial affairs which is frightening and discouraging.

Cheerio, my friend. I cannot take any more.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1232**

L 18851108

*To Father Victor Jouët, MSC, Rome.*

Issoudun, November 8, 1885

Dear Father,

1. I received sad news about Fr. Verjus and his two companions. I am fearful! I am sending Fr. Couppé's letter on to you. Let us hope that the problem is not as serious as one is led to believe.
2. Fr. Tréand doesn't want to go to Spain. What is to be done? Here is his letter. Should Fr. Miniot be sent to you as bursar, and Fr. Maillard sent to Barcelona? But would either be suitable in their respective postings? Oh Lord, how embarrassing this is for me!
3. You did very well to provide hospitality for the professor the Pope sent to you. You could put him in the Bishop's room or that which I use.
4. I am about to fill in the two documents about Fr. Navarre.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1233**

L 18851112

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, November 12, 1885

Dear Father,

Fr. Joseph will arrive next Saturday to go to Berlin with Fr. Ilge and a brother, if you can spare one. Let us hope that God's blessing will be with them! Fr. Balzer will be the Superior. Beg them to be careful, to move cautiously and not to take on anything without consulting us. You will have authority over this house, of which you will be the Provincial. I have every hope of God's blessing for it. If it is possible for you, accompany them to Berlin...

2. If Fr. Merg is so much needed by you, you may have him until the spring.
3. I find that Fr. Barral is moving far too rapidly so far as the Belgian Annals are concerned. In the first place, why all these pictures? Why make the issues so bulky? Why does it have to come out twice a month? It's a surfeit of zeal which cannot be sustained. He must, therefore, restrain himself and move delicately, sensitively. I forbade our young men in Paris to become involved with these Annals. They cannot be running after two hares at the same time. If Fr. Barral were to fall ill, who would look after this work?

Besides, in no way whatsoever do I want our Belgian subscribers and associates to be turned away from Issoudun which must always remain the centre for what is French-spoken. It is, therefore, to Issoudun and not to Tilburg that these Annals, and all the Belgian interests, should be directed. This has to be emphasized in every respect, and let it be so understood by Fr. Barral; I hold you to this. He must also be given to understand that all the initial contributions are for the Issoudun Annals and not for the Belgian. The Belgian Annals only follow on since, otherwise, our Issoudun Annals would no longer be greatly regarded in the country (*Belgium*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, SMC.

**Article 1234**

*To Father Victor Jouët, MSC, Rome.*

L 18851114

Issoudun, November 14, 1885

Dear Father,

Your confidential letter is a complete revelation. I can now see for myself that I was wholly mistaken about Fr. M. (*Maillard*). I appreciate that he cannot stay any longer with you. Experiencing too long a delay in your reply, last night I wrote to Fr. M. in support of him, informing him that I wanted to provide him with the 8,000 francs (*about 25,000 euros*) he needed to meet all the debts and the daily expenses, requesting him not to borrow, and carefully watch out that expenditure did not exceed intake. In order to bring this about, he should hold back and make economies, since in my view nothing is more calamitous than debts, because of which discipline and the religious spirit suffer. I then asked him to write out a cheque in my name for 8,000 francs, payable immediately. Act on this, then, for I have the money to hand.

Read this enclosed letter for Fr. M.; I am recalling him to Issoudun. What are we going to do? Would you like to have Fr. Roger as bursar? He would be a help to you. It is clear that Fr. Védère, responsible for the Petite Oeuvre, the brothers, the church, and the finances, cannot do everything. Someone to take charge in running the house is, therefore, needed by you. Besides, Fr. Roger could hear confessions; he is pious and dedicated to the Society, and you could trust him. Nevertheless, I shall only do what you wish. The responsibilities exercised by Fr. M. only dealt with material issues, the economic running of the house which you, in your position, could not undertake; but, yet again, should he have undertaken anything without listening to your advice and reaching an understanding with you? That's the reality! His behaviour, his intemperate language, his indiscretions, provide proof that he is totally lacking in judgment.

Having carefully considered Fr. Couppé's letter I do not think the Fr. Verjus issue is all that serious. Perhaps there is nothing much involved. Fr. Navarre would have brought it to my attention.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1235**

*To Countess du Quesne.*

L 18851118

Issoudun, November 18, 1885

Dear Countess,

I do not want to delay in expressing to you my delight with the ratification of the Indre election results. May the Lord be praised! Convey to Madame de Bonneval my great delight.

Please accept, Countess, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1236**

*To Father Victor Jouët, MSC, Rome.*

L 18851121

Issoudun, November 21, 1885

Dear Father,

1. Fr. Maillard has sent me a telegram to say he is in Paris and will be with us today.
2. I am sending on to you the details requested about Fathers Couppé and Verjus. You can complete them as you think if there is anything left out.
3. I wrote the cheque for 8,000 francs (*about 25,600 euros*). I do hope now that you will not incur any more debts and that you will pay what you owe with these 8,000 francs. Take it as applying to yourself and Fr. Védère what I wrote to Fr. Maillard about the bursary. Follow the procedures which I laid down for the economic administration of your house. It is of the utmost importance. No more borrowings for anything whatsoever, and no going into debt. Cut down on your expenses and personnel if necessary. Set about economizing. Material administration is not your strong point; do not push yourself towards expenditure; on the contrary, place a restraint on yourself. You need someone who is naturally economizing and a good administrator. What economies can be achieved by being attentive to everything, especially in the kitchen, purchasing, supplies, etc., clothes, etc.?
4. Do you think that Fr. Védère would make a good bursar and take it seriously? I am sending on to you little Fr. François Barral, who knows Italian, to replace Fr. Roger. He will be involved with the Petite Oeuvre. Let me have a reply.

5. Approvingly I support the vows of Br. Jullien and his ordination to the sub-diaconate, also Fr. Mo (*not legible*). I am very happy to see him delivered from his obsession. May the Sacred Heart be praised!

Cheerio, Father. My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1237**

*To Father Victor Jouët, MSC, Rome.*

L 18851130

Issoudun, November 30, 1885

Dear Father,

You are about to be visited by Mr. de Mendoza, a young American of a Spanish family from New York, 34 years old. He is very intelligent, experienced in business affairs, very well educated, and very well connected. In his very long-established family there are several cardinals and bishops. For some years he has been living in Paris without ceasing, thereby, to be American. His parents are very wealthy and accustomed to a considerably high standard of living.

This young man, a good Christian, bored with all this luxury, wants to forsake the world and become a priest, indeed a religious, in our Society. He has done no Latin study. He would be quite happy to study in our Rome house and make his novitiate there. Given the good background of Mr. de Mendoza and his commendations, I believe it would be easy for you to obtain from the Holy See this permission which you would not be refused. And in this way we would come by a splendid acquisition for our Institute. I commend him, then, to your good will and I would ask you to give him lodging. It should be easy for you to make available to him the appropriate lecturers to make it possible for him as early as it can be arranged, given his age, to have the happiness of being a priest. He knows most European languages and since he is very intelligent and serious he would make rapid progress.

You will make every endeavour to make his transition nothing too difficult. He has the best of good will, and is drawn by the most kindly attitude. He would be pleased to provide you with some help in the house.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1238**

*To Father Victor Jouët, MSC, Rome.*

L 18851205

Issoudun, December 5, 1885

Dear Father,

1. You will be meeting a young American from what was originally a Spanish family, Mr. Gustave Jayme de Mendoza. His parents are big business people in New York, and exceptionally rich. This young man is 33 or 34 years old, and has had an excellent education, speaking all the European languages, even that of medicine; he knows all of them except Latin. He has been living in the fashionable world of Paris over the past 7 or 8 years. Becoming tired of this existence he would like to become a priest and religious, and has looked over our Congregation. I have met him and chatted with him; he is solemn and serious, like an Englishman.(!) He is said to be very intelligent and very competent in business.

He is going to Florence where his rich aunt lives with whom he will travel to Rome. His wish would be to make his novitiate and do his studies in Rome. Could you get such permission for him and Mr. Gardiner, which would mean that the last named would not have to go to Tilburg during the winter, so arranging it that one and the other could spend 2 or 3 months in Tilburg during the fine weather when about to take their vows. It's the commencement of the novitiate in Rome which would be desired... Mr. de Mendoza informs me that since the 16th century there has been several cardinals and bishops in his family and he has good contacts in Rome to commend him to the Pope.

2. I am sending you on a long letter from Fr. Navarre about matters concerning Fr. Verjus and Yule Island. You will see that he complains about the two Italian brothers who are with Fr. Verjus whom he finds soft, lacking in generosity and not very keen on committing themselves. What they lack is religious formation.

3. In this respect, my friend, how can you get by on your own except for Fr. Védère, and deal with all the issues which fall upon you? It is quite impossible. The 'procure' alone is enough to be a full-time occupation when you are dealing promptly and seriously with the business of the Society which has been made your responsibility. Besides this important and main responsibility, you are responsible for the archconfraternity, the Annals, correspondence, looking after and taking care of your church, the liturgy, confessions, preaching. Add to all that the running of the novitiate, the care of the lay brothers who need the presence of a special type of experienced individual, the leadership of your Petite Oeuvre and its overseeing which calls for at least two serious-minded men. And I do not speak of the attention which our scholastics demand, the religious impact to be made on them, the conferences which have to be delivered to them, and the appropriate discipline to be maintained among them. Moreover you would need a spiritual father as confessor for your numerous personnel.

Now, dear Father, do I speak to you about a bursar? This is what you essentially lack. Don't say that Fr. Védère deals with it or that you deal with it yourself. It is quite impossible... You are both stretched to your limits. To what does this lead? It effectively gives rise – and saying this I lay the blame on no-one since you cannot do anything else – to more or less total disorder, a wastage which you cannot control. Consequently money is swallowed up, debts accumulate, creditors send you bills which you cannot pay and borrowings multiply. There then follows Roblot's hour (*a celebrated undertaker*). Fr. Maillard wrote to me saying that I should send on to him 8 or 10,000 francs to pay pressing and other debts, and then the house could go forward orderly and economically. I sent him on 8,000 francs immediately under the impression that this would be enough. But not so; Fr. Maillard on his return informed me that your total debt was as much as 20,000 francs (*about 64,000 euros*) and that it could be as much as up to twelve thousand francs which you still owed. What is to be done, my friend, to extricate you from this? Try to lower your costs; this is a necessity; scrutinize advantageously your expenses. I pray God to put you in the way of some good fortune. Perhaps the young American will provide a providential opportunity for you. I would wish something happened for you with all my heart since, knowing how sensitive you are, such precarious and difficult circumstances must make you suffer. I shall try as much as I can to be helpful to you. Be trustful!

4. I read carefully the Universe and, ever since the Pope's letter to the Cardinal of Paris with reference to Dom Pitra, the paper's behaviour, so it seems to me, is irreproachable. It has scrupulously carried all letters in approval of their Lordships the Bishops without comment although some (*bishops*) saw it as being both spiteful and unjust. Where else in France would we find a paper which has defended the Church more courageously, the Papacy, the rights of bishops and the Catholic interests... so convincingly? We do not have one. It is the only one which is always into the breach for a good cause and never allows itself to be gagged either by money, promises, or threats. Its teaching is genuine, theological, strong like the truth. Its principles are those of the Holy See, its faith that of the Roman Church, and its light the word of the Popes which it accepts with as much respect as submission. Has anything provided as much of a contribution for the Catholic press as it has? You will recall the battles in favour of freedom to each, the temporal power, St. Peter's pence, the Roman liturgy. Which, more than it, has contributed to the attachment of the episcopacy to the Holy See and towards drawing the faithful towards Peter's chair? There is not an injustice which can be named against which it hasn't protested, or a just issue on behalf of which it hasn't made its eloquent voice heard.

The French Church under the Empire was but two fingers away from schism (and this seems to be forgotten). Very well! I don't know any paper which contributed so much as the Universe to avoid this happening. Indeed! I quite understand the hate which hell and the irreligious harbour against the paper. If vanquished, it would be sectarian triumph and a real body-blow for the Catholic cause in France. In this respect here's something which is not sufficiently grasped. No, the Universe does not merit the harshness to which it is subjected. Its bitter enemies nowadays are those provided at the Vatican Council as opposition as absurd as it was scandalous. It greatly piques the liberal section which is bent on its destruction and would be happy to see it disappear... May God save us from this calamity. Its wonderful summary of the excellent encyclical "Immortale Dei" was a masterpiece. No Catholic paper carried an article comparable with it. Whether it was by Auguste Rousselle or Mr. Eugène Veuillot doesn't matter in the least: it's from the Universe. Has not the Universe praised all the immortal writings of Leo XIII, beyond all mention...? What should one have expected from it? That it take action against Dom Pitra, condemned him, made him a rebel, a semi-heretic as some liberal papers did; this would be to ask the impossible. There are standards of friendship and acknowledgement which one cannot overlook.

The Universe disapproved of the letter when it was disapproved of by the Holy See and then it carried all the disavowals, and it is shot down... What is there to complain about against it today? What is being asked of it? I know the feelings which motivate Eugène Veuillot and his staff to be able to say that they are ready to do everything the Holy Father asks of them.

What becomes certain is that the Holy See has not at the present time a more brave and convincing supporter. Its way of dealing with Mr. Des-Houx was irreproachable; it condemned in turn his *Le Matin* articles. Can one reproach it for being friendly with him? Not so! Use your influence, Fr., to prevent any severe measures being taken against the Universe! Support it and defend it, if necessary; it deserves this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1239**  
*To Father Victor Jouët, MSC, Rome.*

L 18851209

Issoudun, December 9, 1885

Dear Father,

1. Willingly Fr. Morisseau and myself approve of the young German whose letter you sent to us. You may, then, direct him to Tilburg if he is willing to go there. I shall advise Fr. Piperon about this. If the young man with the baccalaureate, whose letter you sent on to me, wishes to go there (*Tilburg*) also, they could both travel together since you are not allowed to open a novitiate in Rome, not at any rate for two or three who come forward. But who could take over a novitiate?

2. Has Fr. Navarre been approved of by the Congregation as Vicar Apostolic? What's happening about this issue at the moment?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1240**

L 18851213

*To Father Albert Delaporte, of the Mercy, Paris.**Likely Issoudun, December 13, 1885*

Dear Father,

Our Very Reverend Father Superior has asked me (*Fr. Morisseau*) to inform you that he is not totally against starting up a monthly bulletin of associated priests (*a publication called Review of the Sacred Heart*), but nonetheless he is not willing to take on responsibility for it. It is an onerous undertaking on top of what we have already, and you are left alone to undertake it. If you happen to be absent, who will keep it going? Should we not fear that we are acting like that unfortunate man *qui coepit turrim aedificare et non potuit consummare*? Would it not be preferable to begin with a bi-monthly publication? Our wings expanding, we could later fly at a greater height without too much presumptuousness... You suggest to have the publication printed by way of finances from Bar-le-Duc, or gratuitously in exchange for advertisements. This last proposal, however more economically advantageous, does not appeal in any way to the Very Reverend Father. He sees in it much that is greatly inconvenient. What would be the purpose of these advertisements in our publication? Perhaps all too often they would have no connection with our works. In any event our freedom would be more or less diminished if not pushed aside by the understandings we would be trying to reach with an editor. This is what the Very Reverend Father does not wish to have for the Our Lady of the Sacred Heart Annals. This is what he does not wish for in the projected publication.

We could get here, or from Tilburg, many intentions from those priests who would like to pay for their subscriptions with mass offerings: there is no problem there. If you begin your publication in the month of January, it is pointless to send a tri-monthly bulletin with the Annals. You could have, as you suggest, for your first article, what you have made ready for the bulletin, and your manuscript will be sent back to you.

The names and addresses of all the subscribers will be sent on to you, but since this undertaking takes some days you will be kind enough to wait patiently for a little while.

The Very Reverend Father wishes to thank you for all you have for our dear brother, Suchet. You will let us know what it would be proper to offer Saint Joseph's Hospital.

Please accept, Father, my respectful, devoted, good wishes in S.S. Corde.

J.F. Morisseau, MSC.

*Chevalier now adds his own letter to that above.*

Dear Father Delaporte,

1. Thanks a thousand for your comments about the chapter on the Sacred Heart and philosophy. They are very pertinent and I shall change the chapter in the suggested manner.
2. Our liberals are authoritarian and cannot be checked. The story about the Rouen Archbishop taking from your lecture the name of Our Lady of the Sacred Heart is delightful. The Lord is beginning to punish his demands. Bishop Trappel has delivered a bludgeon blow on him. Do you think that I should write a letter to Bishop Thomas correcting his error about Our Lady of the Sacred Heart and forwarding to him my book on Our Lady of the Sacred Heart?
3. The Rome Moniteur (*newspaper*) writes to let me know that Fr. Jouët is greatly favoured in the Vatican at the present moment. It (*the Moniteur*) has been commenting on Leo XIII's Lent encyclical, and the Pope has put together all the Moniteur's articles in a very lovely book, together with the encyclical's text in Latin and French. Fr. Jouët has sent me a copy which I am going to read very attentively. It appears that these articles represent the Pope's thinking. Fr. Jouët also sent me a volume which contains all the letters which the bishops sent to the Pope at the time of his letter to the Archbishop of Paris. There are a good twenty of their Lordships the Bishops of France who sent nothing, and they have very, very much been taken notice of in Rome.

The Universe is always held in suspicion, and very threatened, so Fr. Jouët writes to me. I wrote him a strong letter in support (*of the Universe*) and sent a copy to Mr. Eugène Veuillot (*the editor*) who thanked me. I very much fear for it. What a wretched time! What intrigues! Yes indeed! Our liberals! Is Fr. Guyot in Paris? What does he think of the sermon by Fr. Moreau, the former Vicar General of Langres who was due to preach on the 8th (*of December*) in our Parish chapel? What do you think of it, yourself?

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1241**

L 18851219

To Father Charles Piperon, MSC, Tilburg.

Issoudun, December 19, 1885

Dear Father,

1. A young Lyons sub-deacon will arrive at Tilburg on Monday morning. The recommendations are good. You can look them over and begin afresh. (*He left the novitiate on September 19, 1886.*)
2. Brother Casmir Leroy has a hernia which prevents him from working. Have you spoken to him about it? If it's negative, it is a reason for sending him away. In any event, he could not be admitted to perpetual vows.
3. Fr. Jouët wishes to benefit from what you publish for Belgium in the French Annals and from your search for helpers, even in France, for example Marseilles, on behalf of your work. He wishes, so he says, to take warranty from this example and set up, also for his own purposes, his own French Annals to promote a confraternity of the Souls in Purgatory whose centre is in his church, and enjoying a great Gregorian indulgence. He wishes that only himself alone should be taken up with this work and be in contact with his associates. It is neither more nor less than the ruin of our Issoudun undertaking, the drying-up of our resources, etc. He says he has the Pope's approval and he is looking for nothing other than my own (*approval*). To begin with, since it has all to do with the Souls in Purgatory, and its centre would be in his church, effectively Issoudun would be sidelined by Rome, or effectively so, and then who would meet our expenses, support our undertakings, our houses, etc.? Do not mention this to him: he asked me to keep it secret.
4. I made it clear to Fr. Barral that I would wholeheartedly endorse, if you thought it acceptable, a French edition of the Annals for Belgium, on condition that all was done in Issoudun's name with correspondence from Belgium for Issoudun not to be turned away from it and attracted to Tilburg. There is another arrangement to be carried out since I must make it clear to Fr. Jouët that everything in Belgium is done in the name of, and for, Issoudun. Let me know how you see all this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1242**

To Father Victor Jouët, MSC, Rome.

L 18851222

Issoudun, December 22, 1885

Dear Father,

Yes, indeed, Father, I am aware of your devotedness without limits, unshakeable before every challenge both for our dear Society and its unworthy Superior. Nobody appreciates, or ever will, this as much as I do. In the history of the past which you recount when your heart suffered so much, there were misunderstandings, differences of opinion, delusions, maybe, involuntary mistakes, too unbalanced an emphasis on principles, etc. I accept all that. But what holds most certainly for you, as for myself, is an unshakeable fidelity to the Church, blind obedience to the Sovereign Pontiff, a growing love for our Institute, a veritable passion for the advancement and success of its undertakings which not all our confrères have, perhaps, not always fully understood, but which I acknowledge and assert most emphatically.

I do not believe I have ever voluntarily done anything contrary to the decrees and wishes of the Pope or Congregations while I was moved to act. I ordered that everything should be punctiliously observed, either with respect to the word Queen of the Sacred Heart, which was erroneously understood, or in relation to statues and pictures dealing with public worship, or with regard to different indulgences, etc.

If my orders have not in every respect been faithfully carried out, I sensitively regret this, and if you have noticed this yourself, let me know those who fall short, or communicate with them directly in writing, but positively pointing out what is to be corrected, changed or taken away altogether. Everybody has good will; occasional overlooking either from tiredness or a great deal of work on hand could alone sufficiently explain the shortcomings to which you refer.

As for the medals and pictures of the former statue-model, they always remain approved of for private worship. Archbishop de la Tour d'Auvergne told us so, also Monsignor Druon on his return from Rome; you have written it to us yourself on a number of occasions, and said it also in conversation – I do not believe we are going against the wishes of the Holy See. We always endorse the new model for public worship. I was unaware of what you say to me about Fr. Michel's statue. It may well be that one of the older ones made use of before was given to him before the brief, and he has been permitted to leave it where it is.

I do not think, my friend, that the slightest reproach should be levelled at me about the Chevaliers of the Sacred Heart. I was convinced that this work could do good in the present circumstances. I had the approval of the Archbishop of Bourges, the Bishop of Aix, the Archbishop of Grenoble, etc. I submitted it (*the text*) to the Holy Father who placed it in the hands of the Cardinal Vicar to be looked at. It was the normal thing to do when I asked you to find out what was happening about it... You were told to stay calm! Fine. The matter will lie dormant as long as the good Lord so wishes it. I don't see what crime has been committed.

You say that Fr. de Mun has returned with his accusations under another heading and has been requested to keep quiet... He was well-intentioned, his teaching orthodox, his becoming involved was, he believed, wholly for the well-being of religion,

the Church and Society. Rome imposed silence on him. He withdrew his initiatives, gave over everything: what could be more heroic?

The issues involving the Archconfraternity and indulgences were muddled up, unclearly defined, the enrolling of absentee members very confusing. My comments helped to clarify things for you, which was very good! No more problems!

I asked you to look for certain privileges on behalf of the priests associated with us in order to attract them and make them interested in our work, as Fr. Lebeurier did. What has been achieved on their behalf? Nothing. The Indulgences mentioned on page 641 of the book on the Sacred Heart have always been granted by the Pope. Go and look at it; have them renewed and augmented. If you cannot succeed in getting anything, let me know and we shall leave it out. (*The sentence on page 641.*)

You say that I am too assertive in my views against Liberalism. I am only repeating what Pius IX said in his briefs and encyclicals and the Provincial Councils approved by Rome. I give you full authority to eliminate whatever is not in keeping with the letter of Leo XIII. Carry out also on the Sacred Heart book the required alterations since I am preparing a new edition. Make haste on this. It seems to me that you are greatly in error when you say that... "I put things which the Congregations do not like into the book". You forget that the book was examined and approved point by point. Point out the errors to me and they will be quickly taken out, and then let me know what I should replace them with. I impose this as an obligation on you since all these complaints, continuously being aired without justification, give rise to a negative, and bad, impact. In what way? It's ourselves once more who are wrong about the indulgence: "May the Sacred Heart of Jesus be everywhere loved!" I have the original in my hands with Pio Nono's signature which I had inscribed such as it was in Rome, while lo and behold a copyist through the simple misplacing of a word, placing Pie Nono in error, compromises the indulgence. And now after 25 years, during which time this invocation is known and said everywhere, everything has to be changed. This is hard to accept! But if we have to, say so! I am not sure if we can continue circulating canticles or printed matter which are not corrected. I must have myself advised about this.

You return again to the issue of appeals (*financial*) on behalf of your Rome church. Frankly, I cannot understand your insistence on this, nor your complaints. You forget two important issues:

In the first instance it was you yourself who made the appeal in our Annals which brought you 20 to 25,000 francs (*between 64,000 and 80,000 euros*). That is far from nothing... and you make bold to say that there was no response to your appeal or to that of the Pope. To keep on appealing in our Annals would have been pointless; moreover it would have bored our subscribers and damaged our work since the public complains that we are always asking for money. We have, then, for the most part, greatly provided our share by way of the Annals. I said to you, and I repeat it: you may place an appeal in the religious weeklies, the Catholic papers, emphasizing the Pope's good will towards our Rome church. You have my full permission. You may write specific letters and write as much as you like to France, Spain, Belgium, Holland, Germany, Austria, America and, specially, Italy. Nobody is against your doing so. What more do you want?

The second fact which you forget, and which you should have mentioned to the Sovereign Pontiff, is that the mother-house provided you with 300,000 francs (*960,425 euros*), if not more, for the Rome house and church. This is quite a large, significant, amount, because of which I cannot be taxed about giving you nothing or failing to facilitate you in bringing this undertaking to a conclusion. First of all, your church has been renovated and opened for worship; it is no longer lacking anything except what is decorative, this is to say, what are accessories. Try once more to get these accessories by getting in touch with, through visits or specific letters, generous people in the Catholic world. You have full permission, and if the Holy Father wishes to seal your letters it would be perfect and guarantee success.

Fr. Piperon assures me that he has never sent a prospectus or a written appeal to France asking support for his Tilburg undertaking. It is Madame Jullien alone who wishes to make herself a promoter in Marseilles for the Tilburg novitiate, and for the past two years there has been no more about it. You are not, then, correct when you say to the Pope that there has been no appeal in France for the Rome undertaking when our Annals appealed to the good will of people in favour of this undertaking, while you yourself appealed in several towns. My friend, much the best thing to do is to place a veil over all the past, without a return to it. I shall always do what I can for the Rome house; it is my duty and, I would also say, my pleasure. Certainly you have nothing with which to reproach me on this issue.

You say that you never ordered Fr. Couppé and Fr. Maillard to ask me for money! Pitiful friend! If not yourself, it was the desperate state of your finances which impelled Fr. Couppé to send me in the first place the cheques he could not pay, and make known to me your financier's demands which would be costly for you and place you in debt. Accordingly, therefore, in order to forestall a disaster, the loss of your reputation, and the closure of your house, I immediately sent on funds, which I had to borrow... And you did not even appear to be aware of the (*financial*) abyss into which you were about to fall. You left Rome without taking measures to meet the requirements of your signed cheques; you left Fr. Couppé without money to pay your signed cheques: it was not I who asked him to get money from you! It was the same story, practically speaking, with Fathers Védère and Maillard.

I thought that I had put your position on a financially even keel last year save for 10 or 15,000 francs owed to the mason, and here again this year you have increased your debt by 10 or 15,000 francs. All of this proves that financial administration is lacking in your house. You go ahead without taking into account the exact resources available and without asking yourself if you can pay what is owed. The suppliers' bills come in, and since there is no longer any money in the cash-box, one borrows from Peter, Paul... It's a disastrous scheme of things. I repeat what I have said many times up to now: you must make expenses tally with your intake and not get into debt. If you haven't the wherewithal to pay, you must rein in on the expenses



with respect to your church and your personnel, etc. You must no longer accept lay brothers, or youngsters for the Petite Oeuvre, if you do not have sufficient funds to support them. What remains essential is that debts should not be incurred.

I am very happy, Father, about the success of your little book on the Souls in Purgatory. Bring out an attractive French edition; we shall actively promote it in our Annals and the profits will be all yours. But as for permitting the French Annals to support now and again your work, starting from Rome where everything would be centralized, this is unacceptable. The reasons for this refusal are the same as I have already given you. There are already several monthly publications here in France, and several confraternities, dealing with the dead. Your undertaking does not meet a need in France. Italy is extensive enough to respond to your zeal. It should be enough for you. There you go again with a new enterprise which you add to so many others. Who will deal with this? Does it not occur to you that more overwhelming work is being brought upon you by all of this? I have already proved to you that you have presently in your house activities going on which could engage at least six priests, and you have only two with you. Now you want to add another undertaking which, confined alone to the borders of Italy, would become demanding, without asking yourself if you are of sufficient numbers to meet such a demand. Call to mind the proverb: he who takes too much in his grasp, badly holds. Wisdom lies in not wishing to take hold of all the good which is on offer, but rather that which one can (comfortably) manage. I am well aware, my friend, that you have a dynamism which is exceptional... But you take on too much and endanger your health, of which the Society is so greatly in need. Your work is over-loaded. You continue long into the night; you haven't a moment for yourself. You cannot keep on going like this for any length of time! And the material, spiritual and religious direction of your house will suffer greatly because of this. Check your zeal in place of giving it too much rein. Before Fr. Vaudon takes his vows, which I wholeheartedly approve of, you need, I believe, to ask the bishop of his native diocese and the one where he last lived (worked) for testimonial letters as required by Canon Law, unless the Holy See dispenses you from doing this. Fr. Vaudon, before entering the Mercy (*order*) was a member of the Paris Oratory community. Would he not need a dispensation to join us?

Here now is an issue which is quite serious, and about which I am being given details. It concerns Fr. Couppé, who has compromised himself in Sydney, and Fr. Hartzler, who appears to have lost his religious attitude (*thrust*). Here is something which is most disturbing and pressing at the present time. I wrote a kind but serious letter to Fr. Couppé asking him to stay away from the Sisters' house, to set up a proper enclosure and only go there when it is necessary, and always with a socius (*companion*). I informed Fr. Navarre about all this. I sent him a letter written to me by Sister Xavier, and another from Fr. Hartzler dealing with all this. There you see what happens when a true religious spirit is lacking.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Sister Xavier, Marie Ryan, was Michael Tierney's cousin, and it was he who introduced her to the Daughters of Our Lady of the Sacred Heart. A teacher, she was the only English-speaking member of the first group of missionaries to arrive in Sydney this year, 1885. She was in charge of the Botany Bay school and, after other postings, she became Superior at Thursday Island and went on to write a memoir. She died aged seventy-seven at Kensington, NSW, on December 21, 1933.*

**Article 1243**

L 18851227

To Father Albert Delaporte, Mercy Fathers, Paris.

Issoudun, December 27, 1885

Dear Father,

I am grateful to you for the information you have made available to me. Try and find out about this Mr. Moreau so that we may know what is motivating him. As he is positively requesting to join us, I would like to be well informed.

Fr. Vaudon would like me to put on the cover of the new book:

OUR LADY OF THE SACRED HEART  
Library of the Missionaries of the Sacred Heart

.....

In preparation:  
Imitating the Sacred Heart  
By the Reverend Father Delaporte, Miss. of the Sacred Heart.

Do you intend to bring out this book? It would be helpful and very much appreciated. There is indeed an Imitation of the Sacred Heart by Father Cirot-de-Laville which I find insipid and doctrinally lacking. I believe that a Jesuit has brought out a work of the same nature, but it doesn't matter; yours, from a Missionary of the Sacred Heart, will be very much appreciated. It must be seen to that all the books we shall be publishing in the future should, insofar as it is possible, have the format of the Missionaries of the Sacred Heart Library Collection; likewise the directory of the Sacred Heart Third Order, and everything which will be thereafter sold. This is a suggestion.

When Brother Suchet returns, you will send on to me all the 'thank you' letters which will have to be written to the doctors, sisters, etc. I shall sign them. You will also make known to me what the house will have to contribute (*pay*).

Our warm greetings to dear Fr. Guyot. Tell him that we continually pray for him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1244**

*To Father Jean Vaudon at the Rome Novitiate.*

L 18851217 A

Issoudun, December 27, 1885

Dear Father,

1. Fr. Delaporte has written to tell me that he has not held on to your testimonial letters. Ask Fr. Jouët if it is necessary that they should be sent on.
2. I have received the Orleans religious weekly. Fr. Jouët sent nothing on to me.
3. Willingly, I give you permission to preach the sermons you have been asked to give.
4. I wrote to Mr. Retaux about the cover of the book in keeping with the views you expressed to me.
5. What has happened to the postulant with the degree, a former teacher, who enquired about entering our Society? I gave Fr. Jouët full authority to accept him and send him to Tilburg. I have heard no more about it.

Here nothing new. The priests in Oceania are getting on well. I wish you and everyone else a happy and holy New Year.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Chevalier's reference to the Orleans religious weekly has its explanation in some verses sent by Vaudon to Coullié, Bishop of Orleans, December 1, 1885.*

## 1886

**Article 1245***To Father Albert Delaporte, MSC, Paris.*

L 18860102

Issoudun, January 2, 1886

Dear Father,

Thanks a million for your good wishes! I very much appreciate them, and they bring me pleasure. I quickly forward mine to you and if the divine Heart of Jesus hears them, as I hope he will, all your expectations will be fulfilled since I know they are for the glory of God and the salvation of souls. Your coming among us, Fr., is a blessing; that's how I look upon it.

On reflection, I think it would be better if Fr. Guyot himself, Superior of the Paris house, wrote to the doctors at the Catholic hospital, and to the Sister, and sends the contribution which you consider appropriate. It is not my concern.

Yes, we can, together with you, bring about good things with our Annals, our helpers, our affiliated priests and tertiaries through writing books, the Annals, reunions and diplomas. Have all this organized with Fr. Bontemps and Fr. Guyot and submit your plans to me; the Sacred Heart will bless these endeavours.

Everyone in Rome is pleased with Fr. Vaudon. He is due to take his vows on the 10th of this month. Send me a special little letter in which you will confirm that you asked for and received the testimonial letters for Father Vaudon but which you mislaid. That will be enough.

Ask Fr. Jouët if he can arrange for you to take your perpetual vows straightaway on completion of the four months required by Rome. I believe that he will easily be granted this favour by the Pope by making known to him that you were the Superior General of the Fathers of Mercy. I would like very much if this were to happen.

Give my good wishes to Frs. Guyot, Maillard, whose – the latter – letter came this pm, and to our worthy scholastics who wrote such a nice letter to me. I thank them most gratefully.

Oremus pro invicem. Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1246***To Father Victor Jouët, MSC, Rome.*

L 18860104

Issoudun, January 4, 1886

Dear Father,

1. I am sending you the letter I had from Fr. Couppé. Fr. Durin has arrived in Sydney; he wrote me a long letter in which he says that he had a very good journey. He appears to be in the best of form.

2. As regards Antwerp, if you agree, it can go ahead. Ask Cardinal Simeoni for a commendatory letter for the Archbishop of Malines, under whom Antwerp is dependent, to authorize this foundation. You will make it plain to the Cardinal Prefect of Propaganda that Antwerp is the most favourable site for the development of our undertakings in the countries of the north. There are many vocations for the missions either in Holland or the Rhineland provinces, or Catholic Germany. The Germans do not like coming to our apostolic schools in Holland or France, or, more rightly, the Dutch and the French do not like them. At Antwerp things will be so much better, since the whole world likes Belgium, the neutral country. Moreover, Antwerp is becoming a port very much frequented by the Germans who take ship there when going to their colonies. You must go and see Cardinal Simeoni straightaway so that I shall have by Sunday his letter of recommendation for the Archbishop of Malines, since I shall leave next Monday to finalize this matter.

3. Fr. Verjus has sent me a very good report about his work in Yule Island and New Guinea.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1247***To Father Victor Jouët, MSC, Rome.*

L 18860110

Issoudun, January 10, 1886

Dear Father Jouët,

This evening I received your registered letter and the letter containing Cardinal Simeoni's letter for the Archbishop of Malines. I hope that the matter will be a success. I cannot leave at the present moment as we have 0.30 centimetres of snow and the weather is very bad. In no way can I make the journey to Brussels until next week.

The Averbode memorandum is very good; I hope it will bring results. Fr. Roger is leaving for Barcelona tomorrow morning where he will live with Fathers Casas and Fora. Fr. Miniot will go to Canet-de-Mar. Could you drop him a line, signed by Cardinal Simeoni, stating that the Caroline Islands are part of our Micronesian Vicariate? This would be helpful, so it would seem, in order to get government resources and exemption from military law on behalf of those Spaniards who would be joining us.

*The Caroline Islands are just north of the equator in the western Pacific and east of the Marshall Islands.*

Brother Melchiade (*Juste*) wants to make a serious novitiate at Tilburg in preparation for going on the missions. I grant him permission if you approve and I would ask him to discuss this with you.

*Juste did go to Antwerp and left on May 10, 1887, for the equator; he left both the equator and the Society in November 1888.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: When Fr. Vaudon has taken his vows, and you do not need him, you might send him to the Paris house, 16 rue de Passy.

Do you think you could get permission for Fr. Delaporte to take perpetual vows after 4 months? He well deserves it.

**Article 1248**

*To Father Albert Delaporte, MSC, Paris.*

L 18860113

Issoudun, January 13, 1886

Dear Father,

I read with keen interest the first issue of your publication; it is very good. I presumed to make some slight changes which I considered necessary. See pages 7,8,9,12. If you could turn advantageously towards the Sacred Heart your monthly retreat meditations, it would be perfect. This alteration should be easy for you as the subject-matter greatly lends itself to this. You do well to use a capital letter always for the word Heart when there's reference to the Heart of Jesus. There are, in fact, many mistakes, some significantly affecting the meaning of the sentences. I didn't engage myself at all with them. Look out for them.

I think that it would do no harm to send a copy, 1 to all the bishops asking them to have this work mentioned in their religious weeklies; and 2 to all the rectors of major seminaries requesting them to mention the book to their deacons and young priests. There should be a circular letter sent, then, to the bishops and superiors asking them to take this work under their wing.

It should be easy for you to get a letter of approval for this work from the Cardinal Vicar since, very likely, it will bring about so much good. Have it also approved and commended by the Cardinal in Paris. Through his mediating role you could obtain many privileges from the Pope for affiliated priests; this would be wonderfully encouraging. Fr. Jouët is well experienced dealing with the Congregation of Indulgences.

Meanwhile, if Fr. Roussel wishes to become part of this worthwhile undertaking by printing a sample copy at a very low price, you could send one to all the priests of France and Belgium. There would have to be 40,000 copies then. He should print the 40,000 copies for you at a cost of 800 francs (*about 2,555 euros*), which would make each copy cost two centimes (*0.05 or 0.06 euros*). It is something to be risked if there is to be any success.

One must also launch the Third Order as a priestly undertaking. Publicity is a prerequisite in order to achieve something. You are right in thinking that you must obtain the Archbishop of Paris' imprimatur for each issue as we do for Our Lady of the Sacred Heart Annals. It's a prerequisite. If the Archbishop does not want to do so (for all that he cannot really refuse), the Archbishop of Bourges will be available to do so, but the proofs of each issue must be sent to him beforehand.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I found your notification about the masses. It's very good  
J.C.

**Article 1249**

*To Father Charles Piperon, MSC, Tilburg.*

L 18860115

Issoudun, January 15, 1886

Dear Fr. Piperon,

I hope to be at Brussels next Monday or Tuesday, not much later than mid-day. I shall let you know by telegram. It is, therefore, pointless for you to go and see the Archbishop of Malines before I arrive; we shall go together and present to him Cardinal Simeoni's letter. If, contrary to my expectations, there are obstacles preventing me from going to Brussels next week, I shall send on to you the Cardinal's letter, that of the Prefect of Propaganda, which you yourself will take to Malines.

Abbreviate the questionnaire if you think it is too long. I looked over your accounts. I find that you have scarcely lowered your debts which have gone up again to 45,000 francs or so. (*Roughly 144,000 euros.*)

Cheerio, Father. Until shortly.  
Wholly yours in C.J.

J. Chevalier, MSC.

Do not forget to bring this letter from the Cardinal with you, also the copy of the Memorandum against Averbode. I am forwarding a postulant's letter to you. I wrote to him telling him to get in touch with you.

J.C.

**Article 1250**

L 18860123

*To Father Henry Stanislaus Verjus, MSC, Yule Island.*

Issoudun, January 23, 1886

Dear Father Verjus,

Thank you for your very interesting account of your Yule Island mission and your letter today with photographs of your Thursday Island chapel. If the good Lord has tested you in this mission, he has already given you some rewards in expectation of those in Heaven. I read with a great deal of interest your different engagements and the ceremony for the blessing of your church. May the Sacred Heart be praised! We pray very much for you and your missions. When you write to New Britain kindly remember me to all our dear confrères.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1251**

L 18860123 A

*To Father Jean Vaudon, MSC, Rome.*

Issoudun, January 23, 1886

Dear Fr. Vaudon,

On my return your kind letter awaited me and the nice verses you wrote on the occasion of your profession. Thank you – you are a happy captive of the Sacred Heart.

I spoke to Fr. Guyot about your wish to get "Le Monde". He remarked to me that there are sometimes certain differences between Le Monde and the Universe which could lead to debate or different views. Accordingly, in order to safeguard our spirit of unity, it would be best to forego Le Monde and have a second copy of the Universe, if that is necessary.(!)

Cheerio, Father; my regards to all in C.J.  
Wholly yours.

J. Chevalier, MSC.

**Article 1251 A**

L 18860127

*Concerning a letter from Brother J. Dutheil, MSC, Tilburg.*

What do you (*Piperon*) think of this child? His letter does not please me, not being that of a true religious. I make you judge of this. Read the few words I have written.

J.C.

Tilburg  
January 27, 1886

Very Reverend Father,

It is with a heart full of sadness and with tears in my eyes that I come before you for the last time outlining a state of affairs which I can no longer tolerate. This is a final attempt on my part to get you to change me. Having had no answer from Fr. Piperon to the request I put to him (perhaps he did not consider it appropriate to answer my rightful request). I am so dissatisfied with him that I cannot remain any longer in this unhappy situation.

It is for this reason, Very Reverend Father, that I come to ask you the favour of recalling me either to Issoudun or Paris, etc., as I declare that it is absolutely impossible for me to continue in my present situation any longer. For this reason, Very

Reverend Father, in the event of your not meeting my just demand, I am requesting you to grant me a dispensation from the ten months of temporary vows which I have to complete. It's with a sorrowful broken heart I make this request, but Very Rev. Father I believe it to be my duty to do so since my present circumstances are likely to plunge me into discouragement and lead me to excesses I might regret as well as giving me a depressing idea of the religious life.

Pardon, Reverend Father, this freedom of language which I resort to, and please accept my assurance that I shall never forget the benefits of which I was the recipient in your worthy Congregation. I shall, Reverend Father, do my best to acknowledge this by working in honour of Our Lady of the Sacred Heart, and for the well being of the dear Petite Oeuvre in which I was pleased to stay over five and a half years. Since I am not allowed to concern myself with this dear Petite Oeuvre from inside, I hope that at least this request will not be refused once I am out of this house.

This, Reverend Father, is the request I feel I must make to you given the circumstances in which I find myself. I would ask you then to be considerate and kind enough to accept the promises I made to you, and which I renew as I send this letter.

In expectation of your reply, Reverend Father, I would like to request your blessing for the last time, believing me to be always your grateful and devoted son.

J. Dutheil, Mis.SC.

**Article 1252**

L 18860128

To Father Albert Delaporte, MSC, Paris.

Issoudun, January 28, 1886

Dear Father,

From your sketch I am perfectly aware of the siting of the house right at the end of rue de la Tour (*in Paris, 16<sup>ème</sup> arrondissement*). If in place of being at the far end of rue du Trocadero it was at the beginning, that would be perfect, with no need to hesitate... Here we are thrown in at the end of Passy, hemmed in by the Muette and the Bois de Boulogne. Our young men will, I accept, be alright there, but within 18 months we shall, I hope, have none of them in Paris. Those of ours who have taken the baccalaureate will go on to teach others; otherwise the costs (*in Paris*) would be exorbitant, beyond our means and disproportionate to the results. A college would, perhaps, be quite advantageously well-placed there, but presently we are in no position to open it... Besides as an educational establishment it would not be properly central, so it seems to me, and would not be very successful.

2. As a residence pure and simple, with a chapel, as the centre of our undertakings, this house is too far from Paris. It could not act as a Procure for our other houses since the general organization of our undertakings is allocated in the confines of Saint Sulpice...

Then what ministry could we exercise in this out-of-the-way area? There are scarcely any dwelling houses in a group surrounding this town. Those who walk in the Bois de Boulogne normally do not stop to visit the chapels on their route. Our Sacred Heart priests, our Tertiaries of the Sacred Heart, as well as our helpers, would never come to this far-out part of Paris. This house would be a suitable place for one or two years while waiting to see more clearly the work of Fr. Pervilhac, and while giving ourselves the opportunity to consider if it would not be preferable to consider establishing ourselves near Saint Sulpice, or beside the Oratorians, or the area of Saint Philippe le Roule, or beside the Barnabites, or in the Champs Elysées area, etc., etc.

3. I do not believe that Mr. Tolomon will sell his property at rue de Passy, 16, that quickly; he would rent it to us very likely for another year or two if we so wished.

4. Fr. Pervilhac has written saying that Count Armand came to him and said that he would lower the price of his ground for us and would lease it to us at 250 and, perhaps, 200 francs a metre. If he wished to give us the 2,000 metres we hope at 200 francs a metre (*about 640 euros*), this would be preferable to the Villa Trocadero, which is so far out. Discuss all this with Fathers Guyot and Bontemps.

5. If we cannot get the Tolomon house, the house on rue de le Tour and rue David would be very suitable as a centre. There we could consider the situation.

6. Dear Father take no account of what Fr. Tréand tells you unless it is conveyed to you in my name. It is appropriate that the Belgian Annals should be self-sufficient and draw on issues happening in that small kingdom and in no way infringe upon the French Annals which has already lost a lot of subscribers either from Belgium, 'French' Holland and Germany. We must be attentive that our Annals do not lose out because of failing to be interesting. All our resources are drawn, for the most part, from the Annals. They (*the French Annals*) should have things for the first time; then the other, foreign, Annals could draw on whatever (*in the French Annals*) could be of interest for the following months.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Yes, include the sub-deacons if it's possible.

**Article 1253***To Father Charles Piperon, MSC, Tilburg.*

L 18860130

Issoudun, January 30, 1886

Dear Father,

1. Thank you for your letter which you have just written and which I eagerly awaited. I am not in the least surprised by the permission given to us by the Archbishop of Malines to set up a foundation in Antwerp. Archbishop Goossens is too kind, and too concerned about being acceptable in Rome, to refuse a favour which Propaganda and our Holy Father the Pope ask for in the interest of our missions.
2. The Antwerp parish priests have no right to oppose the authority of the diocese, the wishes of the Holy See, choking off our work in its infancy by limiting it to conditions where it would not be viable. Our aim is not to compete with them, to raise altar against altar, and give ourselves over to parochial ministry. The direction of our apostolic undertakings, the promotion of our Annals and the devotions of the Sacred Heart and Our Lady are enough for us.
3. It is impossible for us to promise in writing never to have a church open to the public. Everything depends on the circumstances. We could indeed say that our concern is not to offer public services in our church and draw parishioners there, but rather to concern ourselves with our young men and form them in virtue.
4. I think the same as yourself: one must deal with Mr. Herman straightaway and avoid drawing out this matter at length. (*Herman was the commissioner for public funding in Antwerp.*) Take advantage of the Archbishop's permission and go and see straightaway the good owner with the Provincial of the Capuchins. The advice being given to you by the Rev. Father is very good. Come to an agreement with Mr. Herman, putting down the terms of a mutual agreement before going to meet Monsignor Sacré. You will present him with a 'fait accompli' in letting him know that, aware of his goodness and concern for what is good, you presupposed his approval. All the more so since the proprietor offered you most advantageous conditions and you believed that it was an urgent matter to sign the agreement, and (*consequently*) the worthy Dean could have no longer any reason to oppose it.
5. As for the price of the ground, I find it excessive at 20 francs a metre. I mentioned 12 or 15 francs to Mr. Herman, and he left me to understand that he would accept these conditions once the Bishop's authorization had been obtained, since, he added, I have no children and I am not going to make it a money issue.

You could offer for the 8,000 metres making up the 1st lot, 15 francs a metre, which would come to 120,000 francs. We would pay half, with the rest, as you say, coming in four annuities and by quarter interest at 4%. The buildings, it goes without saying, would be included in this price. The 20,000 metres making up lots 2, 3, 4, would be made available to us at 10 or 12 francs a metre. We would have an option on the ground up to 1889 with interest at 2%. Make the Reverend Fr. Provincial part of your plans; engage him to favour these proposals and draw Mr. Herman to accept them. He will succeed, I hope, all the more so since it is for a good cause and the good priest has a lot of influence on the proprietor. Meanwhile, if the latter thinks the price is not enough and refuses to accept it, which I do not believe he will, you will do your utmost to reach a ready conclusion.

As regards the names to pick from for the legal process you have Fathers Barral, Reyn, Hartzler, Bontemps.

*Théophile Reyn, a Belgian, was born on March 8, 1860, at Beverey-Waes. He was ordained on May 30, 1885, at Bois-le-Duc. He became Superior of the Antwerp house under discussion here in November 1889. Four years later, in 1893, he became Assistant General and Superior of the Issoudun community. On February 8, next year, 1894, he left the Society and became a curate at Seraing in his native Belgium. He went on to found his own society, the Aumoniers du Travail, of which he became Superior General in 1896. See also here, Twohig, Late But Not Too Late: specifically Crowley, Hannigan, Jules Vandel.*

6. When you have acquired the property we shall discuss the work to be undertaken and the personnel. Your suggestion to put there the three final classes of our different Petites Oeuvres is a very good one. We can proceed to put it into effect.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1254***To Father Charles Piperon, MSC, Tilburg.*

L 18860131

Issoudun, January 31, 1886

Dear Father,

I am sending you a copy of the letter I have sent to the Archbishop of Malines to prevent him from going back on his promises and to put him on his guard against the opposition of the parish priests. Monsignor Sacra's letter, which Fr. Barral has forwarded to me, is splendid. There isn't any more to fear about from this quarter.

Meanwhile, try to get more generous concessions from Mr. Herman.

Wholly yours in C.J.

J. Chevalier.

**Article 1255**

D 18860131 A

*To His Eminence Cardinal Carlo Cristofori, Prefect of the Sacred Congregation of Indulgences.*

*Undated; from Vatican private archives; likely end of January, 1886*

Your Eminence,

The under-signed Superior General of the Missionaries of the Sacred Heart humbly requests permission from Your Eminence to present what follows:

By decree of the Congregation of Indulgences, August 26, 1879, the Universal Archconfraternity of Our Lady of the Sacred Heart was confided to the sole charge of the Missionaries of the Sacred Heart, Issoudun, Archdiocese of Bourges, France. In this same decree our Congregation was declared to be strictly and indissolubly linked to this archconfraternity. Moreover, in virtue of this decree and a brief from Pius IX, dated August 5, 1873, confirmed by his venerable successor Leo XIII, the Missionaries of the Sacred Heart were granted permission to affiliate the confraternities of like name from the whole world, with the approval of the local ordinaries (*bishops*): "quascumque sodalitates, sive uniones ejusdem Instituti ac nominis, ubique gentium de Ordinariorum licentia".

Since that time the unity of the archconfraternity, which was the purpose of the 1879 decree, became an accomplished fact, as can be seen in the memorandum presented by Fr. Jouët, the Procurator General of our Congregation, on January 6, 1886, to His Eminence Cardinal Jacobini, Secretary of State. Due to this unifying process, the Archconfraternity made rapid progress, particularly so in Catholic Belgium where the members can be counted in millions, and where several particular associations were set up which were characterized by nothing more urgent than to affiliate themselves to the Universal Archconfraternity.

Unfortunately, this happy unity was disturbed when a particular association of Our Lady of the Sacred Heart, established in Averbode, Malines Diocese, asked for and was granted permission to set itself up with archconfraternity status for the whole of Belgium. The setting up of this new archconfraternity created confusion among the faithful. This became greater still when our Congregation, at the request of Cardinal Moran and under the active support of Cardinal Simeoni, founded at Antwerp in the archdiocese of Malines a seminary for the foreign missions which presently numbers one hundred and sixty members, trained, completely gratuitously, for the Melanesia and Micronesia missions, two apostolic vicariates confided by the Holy See to the care of our Congregation.

There has then been something of a dispute existing for many years in Belgium, and a certain rivalry between the long-term members and promoters of the Universal Archconfraternity and the members and promoters of the new Archconfraternity. A dispute and rivalry which naturally comes about and can only be to the detriment of devotion to Our Lady of the Sacred Heart, and all too often to the disedification of the faithful.

The confusion to which all this gave rise was added to when our Congregation, having begun to publish a special edition of the Annals of Our Lady of the Sacred Heart for Belgium (being the publication of the archconfraternity), as we do in all the other countries where we are established – Italy, France, Germany, Austria, Spain, England, North and South America, Oceania – found the Premonstratensian Fathers introducing from their side three months ago a publication called the Messenger of Our Lady of the Sacred Heart as something specific to their archconfraternity. Since then our Congregation, to whom the Sovereign Pontiff has given the responsibility and direction of the Archconfraternity of Our Lady of the Sacred Heart, felt that it should raise its voice in protest. It did so through the intermediary of its Procurator General in Rome, Fr. Jouët, who, in January 1886 on the feast of the Epiphany, delivered a memorandum to His Eminence Cardinal Jacobini, a copy of which I am honoured to send Your Eminence. In this memorandum the confusion and inconveniences which would of necessity result from setting up this new archconfraternity were pointed out, and it was requested, in order to avoid such confusion and disagreement, that unity be restored under the guidance of the Archconfraternity of Our Lady of the Sacred Heart.

This request, considered fair and discreet by His Eminence Cardinal Monaco, warmly recommended by His Eminence Cardinal Parocchi, and supported by His Eminence Cardinal Jacobini, has not up to now been satisfactorily met. That is why, at the present moment, when all the disadvantages foreseen in the memorandum have become sad reality, we come humbly to beseech Your Eminence to be kind enough to intercede on our behalf with His Holiness so that this confusion and these unpleasant consequences come to an end and can no longer come about in the future.

We are all the more urgently moved to ask His Holiness for these favours, already implicitly contained in the 1879 decree and the 1873 brief, since we are encountering the same problems in Holland. There also the Universal Archconfraternity of Our Lady of the Sacred Heart has developed rapidly. Following the foundation by our Congregation of a missions' house in the Bois-le-Duc Diocese, where, over two years, the Universal Archconfraternity of Our Lady of the Sacred Heart was promoted in a very satisfying manner, a particular association has been set up as an archconfraternity having its centre in the Church of the Ursuline Sisters at Sittard, Roermond Diocese. There also we have a repetition of the confusion and



inappropriateness pointed out by our Procurator General. As well, there are two different editions of the Annals of Our Lady of the Sacred Heart for the two archconfraternities and, between the older members and promoters of the Universal Archconfraternity and those of the new archconfraternity, there's disagreement and rivalry.

The aim, then, of His Holiness Leo XIII, when declaring personally and formally that there should be only one centre for the archconfraternity, was that it should be in the Roman Church of Our Lady of the Sacred Heart, Piazza Navona, so determining things in this way that even Issoudun (Indre - France), cradle of the devotion and the Our Lady of the Sacred Heart Association, should cease to be the archconfraternity centre. The aim of bringing about perfect unity and the archconfraternity's direction has been completely lost sight of (*in Averbode and Sittard*).

We should add here, with grateful acknowledgement, that this privilege of an archconfraternity granted by His Holiness Leo XIII to our Congregation has been a very great support in the advancement of our different undertakings, particularly so for the growth of the two mission seminaries at Antwerp (Belgium) and Tilburg (Holland), the first of which numbers presently more than one hundred and fifty members, the second more than a hundred, all educated gratuitously and mainly with a view to the missions. Moreover, it is mainly among the archconfraternity associates that we find the greatest (*financial*) support for the upkeep of these two seminaries. But the opportunity is well diminished when other archconfraternities have been set up in these countries (*Belgium, Holland*) where, following our expulsion from France, we have concentrated our efforts. It continues to be disadvantageous for us since these two new centres have begun, through their associates, to promote themselves in such an active manner that, as is only to be expected, it becomes most detrimental to our archconfraternity and our other undertakings.

The immediate foregoing was, assuredly, the main concerns which led Cardinal Monaco, Protector of our Congregation, and His Grace the Archbishop of Bourges, to bring this issue in a special way to the attention of His Holiness, Leo XIII. It was, likewise, for these same motives that His Eminence Cardinal Parocchi, who by virtue of being Cardinal Vicar, and by an 1879 decree, has responsibility for the General Archconfraternity, has vigorously defended the rights and privileges of this archconfraternity.

I end with most respectful good wishes, making bold, Your Eminence, to declare myself your most respectful and submissive son.

J. Chevalier,  
Sup.Gen.Mis.SC.

**Article 1256**

*To Father Victor Jouët, MSC, Procurator General, Rome.*

L 18860203

Issoudun, February 3, 1886

Dear Father,

1. I received the "Month of Our Lady of the Sacred Heart" as well as your letter with the rescript for Fr. Delaporte. Thank you.
2. I am pleased to hear that the Fr. Ramot issue is, happily, ended.
3. We shall see what the Sacred Heart of Jesus will decide in regard to Mr. de Mendoza. Let us hope that he will become a good vocation for us.
4. As for the Austrian candidate, it is pointless to send him to Tilburg if you think he will not stay there.
5. Fr. Miniot could very well ask this permission through the Bishop of Gerona. You could deal in this way for small issues with the Congregations. Reserve, then, to yourself the more important issues.
6. I have had a letter from Fr. Couppé in which he justifies himself against Fr. Navarre with regard to the accusations casually brought against him by you know whom. He will no doubt have given occasion to some little imprudent activities, but I believe him to be quite innocent. I wrote a nice letter to him in order to calm and boost him. He tells me that Fr. Navarre has asked Fr. Durin and 3 sisters to come to Sydney: Sisters Marie-Paule, Magdalen, Claire. Only the Irish sister remains at Botany Bay together with a lay sister and lay helper. They have 120 pupils. It seems that Archbishop Moran has decided to give them Randwick parish. All the better as they will have more resources there than in Botany. Nevertheless, they will still remain in this last parish.
7. The Archbishop of Malines has replied giving permission to establish ourselves in Antwerp. The letter from Cardinal Simeoni, which I sent on to him, had a good impact. Without such support we would have been refused. This regard for our undertakings coming out of Rome won over, sympathetically, the Archbishop and deflated the parish priests who, following on this, would appear to show us great deference.
8. I visited the property under discussion; it is excellent and would be very convenient for our work. The only problem is that I find it somewhat expensive. There are four hectares. We need only take one, two or three as we wish. We would need two at least. The owner, while being a fervent Catholic and Tertiary of St. Francis, is asking for 20 francs a metre (*about 64 euros*). Negotiations are going on. I hope he will lower his price. I shall keep you informed. Fr. Guyot has once again not

quite succeeded in dying because of his rheumatism, but he is improving. How expensive it is in Paris! That house swallows up money!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1257**

L 18860203 A

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, February 3, 1886

Dear Father,

I cannot see why you should bring yourself to worry so much. All you have to do at the present time is to negotiate the purchase of the house in the most favourable conditions possible. Then when we become the owners we shall look after the rest. My plan would be to leave you and your novitiate in Tilburg, as I said to you already. In any event, we shall discuss all this again when we become certain that we shall have the Antwerp house.

If Fr. Rochard is not suitable, send him away. The recommendations we have had about Fr. Vellez are good in fact. Fr. Morisseau should be sending them on to you. Fr. Delaporte has had a Papal rescript giving him permission to make his perpetual vows on the 19th of this month.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1258**

L 18860206

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, February 6, 1886

Dear Father,

Yes, I approve your purchasing plans. You can sign them. You mentioned an insurance society offering more guarantees. It should be availed of. I have set down for you those of ours who could be part of this (*arrangement*). It should be set out that the property of those who have died should resort by right and without compensation to the last survivor. Then, by way of forestalling the element of surprise, each member agrees to make available his quota to the other members of the Society. This undertaking, or more correctly undertakings, should be placed in our archives. And if one of those who made this arrangement happens to leave the Society all that needs to be done is to register the fact and no compensation is made. That's what happened in the case of the noted Fr. Albert in regard to the Saint Gérard property. You might also come to an agreement about Baron Van Avere's property, number 8, in keeping with the conditions set down in Fr. Barral's letter, with options. We must now try to find supporters in order to pay half the sum required before the agreement is signed.

NB: If I am not mistaken, this will not be until January 19, 1889. We have time.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1259**

L 18860207

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, February 7, 1886

Dear Father,

1. Yesterday I authorized the renting at 1,200 francs (*about 3,840 euros*) of the Baron's property, if you deem it opportune, in this matter you are effectively the one who assesses the situation.
2. If you think it opportune, enrol Fr. Peeters in this insurance society, but with this precaution which I advise you to arrange straightaway with every one: each one selling privately his quota, the inheritors having no more to do with it, so long as this kind of purchase is not considered illegal in Belgium, something which would amaze me.
3. I am inclined to the view that the novitiate of the priests and brothers should remain in Tilburg with Father Reyn and yourself. We would set the Petite Oeuvre and the administration of the Annals in Antwerp. Fr. Bontemps will be Superior of the house; Fr. Barral would, under his direction, or, more correctly, under you, look after the Annals, and Fr. Hartzler would be in charge of the Petite Oeuvre. And yourself, besides being Superior at Tilburg, you will be Provincial to our houses in the north, that is to say you will have overall responsibility for all these undertakings. You will decide who among those in Tilburg you will send to Antwerp either as teachers or as office workers. Fr. Bontemps could at the same time be bursar, but he would need someone to help him. Have you a brother or a priest who would be suitable for him? Let Fr. Rochard go (*or Rochart, unclear*).

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1260**

*To Father Jean Vaudon, MSC, Rome.*

L 18860207 A

Issoudun, February 7, 1886

Dear Father,

I wish to thank you appreciatively for your comments; they are very worthwhile for me. I shall try to remedy the situation which you report to me from the Rome house. If Mr. de Mendoza goes there, I hope that all will go well in keeping with his wishes. Fr. Jouët was very pleased with him; he made a good impression on him. He could be allowed, if things were not getting any better, to do his own cooking in keeping with his own tastes, or rather what his stomach preferred. I myself in the event of having to stay in Rome for sometime could not, despite the best will in the world, take to their cooking. I look forward with pleasure to seeing Mr. de Mendoza. I am pleased to gather from you that you are happy with the book on Our Lady of the Sacred Heart. The cover will have quite a good impact. You did well to bring it to the attention of the Lyons bookshop.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1261**

*To Father Victor Jouët, MSC, Procurator, Rome.*

L 18860209

Issoudun, February 9, 1886

Dear Father,

Mr. de Mendoza has returned to Paris and expresses the wish to join us. He is very pleased with Rome and the house, but there were two things which upset him: disgusting cooking and quite evident dirty grubbiness in the house. He would like to see better prepared cooking and the house better looked after. He finds the untidiness more or less everywhere, but particularly so in the kitchen where nobody is in charge, or, more correctly, where everyone is in charge. Could you not get a proper cook who would prepare things well, placing meals on the table in such a way that they could be eaten with relish? The French, like Mr. de Mendoza, could never become accustomed to your fare. I have experienced it for myself as has Fr. Vaudon. There wouldn't be much more money needed to spend on making the food better. Set about, my friend, on presenting a better impression of the house through attention to tidiness and good appearance. You have no idea how visitors quickly spot these things and go away badly impressed.

Again Mr. de Mendoza observed that the brothers, the helpers and the scholastics were very dirty, badly dressed, dishevelled. It seems that most of them have only one change of clothes and that if there is a pressing need for it to be mended or cleaned it is a requirement that the wearer either stays in bed or shuts himself up in his room. This is not acceptable: there has to be a change of clothes. Fr. Vaudon agrees with all these observations (*on the part of de Mendoza*). Remedy all this, Father. Economies are only made by properly doing things... See to it then that all these observed, pointed out, drawbacks are made to disappear promptly. We are the first most concerned party. Your priestly personnel is inadequate for all your undertakings; that's undeniable. Let me know, then, those men who could be helpful to you, and I shall do my best to give them to you since things cannot go on like this any longer.

Mr. de Mendoza is sure to come to Issoudun to meet me. He would like to make his novitiate in Rome. Can I assure him that you will obtain this permission for him from the Holy See? I appreciate that he would not stay in Tilburg; I wouldn't, myself, advise him to go there.

Brother Jullien asks me for different permissions in regard to his property and his mother. Read the letter I have written to him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB:

1. Would you my friend, send me on your accounts for the year 1885 so that I can know the situation as affecting your house.
2. What is the situation with regard to Fr. Navarre and the question of his consecration, since the issue as regards the Carolines has been dealt with?
3. Have you been occupied with the approval of the Congregation of the Daughters of Our Lady of the Sacred Heart? What, otherwise, is the situation at this moment?

**Article 1262**

To Father Charles Piperon, MSC, Tilburg.

L 18860210

Issoudun, February 10, 1886

Dear Father,

1. I appreciate that for the time being the name of province cannot, in the strict terms of the word, be applicable to our northern houses while the persecution still goes on in France. But nothing, while awaiting more favourable times, comes in the way of granting you the rights and authority of a Provincial or, perhaps better, Visitor, so long as the Superiors of these different houses are aware that there is an authority above them.

2. I do not see a need for us to come together in Paris, wasting more time and money on the journey. You mention, my friend, that the purpose of this meeting would be to discuss the work to be set up in Antwerp and the placing of personnel there. But the work has already been agreed on in the memorandum you presented to me which I forwarded to Fr. Jouët and was read by Cardinal Simeoni. It is a seminary for the works of our Society. It was with this understanding that the Cardinal wrote to the Archbishop of Malines and which we discussed ourselves when pointing out all the advantages of an Antwerp foundation. We cannot, then, go back on this agreement which appears to be quite adequately brought out in the memorandum. The memorandum adds that the administration of the Annals would be moved to Antwerp because of the positive advantages which would result from this for Belgium. This is still the case.

3. There only remains the novitiate. Its natural location has to be Tilburg since in going to Antwerp we continue, nevertheless, with the intention to keep on this dear Dutch house which has already, and will continue to do so, provided great service to us. You have spoken of leaving in Tilburg a preparatory undertaking for the Sacred Heart Petite Oeuvre to sort out the youngsters, observe them and be satisfied about their vocation. This is very good; everybody would agree with this. But this cannot be undertaken until next year with new youngsters other than those you have presently with you who will all be going to Antwerp except, perhaps, some of them.

4. Personnel. You complain that you are up to your eyes in work, that it is quite impossible for you to deal from the front with all the undertakings which have been built up in Tilburg, that it is imperative that they be shared, that the direction of the Antwerp house is beyond your resources because of the responsibilities and the close involvement which one must have with the place, and that being in charge of the novitiate, a role of special importance, is enough on its own for you. Well then, Father, stay always in charge of the novitiate, which is the life-blood of our Society, since the Lord has granted you the qualities to run it, and at the same time you will have the title of Visitor to the Antwerp house with all the authority associated with this responsibility, or better those of a Provincial without having the name. Fr. Reyn will stay with you as socius and, under your authority, be responsible for the lay brothers – unless you consider that there might be real advantages in setting up their (*the lay brothers*) novitiate at Antwerp because of the ground to be nurtured and the work there. You will have another priest with you and the lay brothers needed for the running of the house. As for personnel at Antwerp, I shall put forward Fr. Bontemps as Superior. If he has his faults, and who hasn't?, he has also splendid qualities. He is pious, well educated, intelligent, prudent, judicious, a good administrator who loves the Society and its undertakings. For the rest you would be on hand, overseeing his administration and giving him your advice. (Would you have someone else in mind?)

Fr. Hartzler would remain, as at Tilburg, in charge of the Petite Oeuvre, with his teachers. Fr. Barral would be in charge of the Belgian, Dutch and German Annals under your supervision and that of Fr. Bontemps since he cannot be allowed to do what he would like. You will leave in the Annals' office all who are already there. You will make some lay brothers available for the maintenance of the house. You will have Fathers Merg, Peeters, and Rousel helping out Fr. Bontemps if you do not need them. You will let us know the one who should be the Superior's First Assistant.

Every month there will be a Council meeting which you will preside over and of which you will be in charge. I think that things could be so arranged. Fr. Guyot, when I saw him in Paris, was so persuaded, and Fr. Morisseau also. Meanwhile, my friend, let me have your views, give me your suggestions and we shall adopt them if there is a place for them.

Once again, I do not see how a meeting in Paris would lead to anything more than this (*the foregoing*).

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Look after the activists (*helpers*) and do your best. I am sending you, confidentially, a letter from a Utrecht lady. It could, perhaps, be helpful to you. Go and see her.

**Article 1263**

To Father Charles Piperon, MSC, Tilburg.

L 18860212

Issoudun, February 12, 1886

Dear Father,

1. You did very well to discuss the Antwerp project with the Bishop of Bois-le-Duc.
2. Your description of Fr. Barral is realistic.

3. I put forward, it is true, Fr. Bontemps as Superior of the Antwerp house. But if you can find someone else who is more suitable, I am quite willing to accept him. What then would be your suggestions concerning personnel, and who would make for less problems, and by that very fact more assurance?

4. If you kept Fr. Barral at Tilburg, together with the office for the Dutch and German Annals, and gave only the office of the Belgian Annals to Antwerp under the direction of Fr. Bontemps, the latter would get on just as well, with your advice and support, as Fr. Barral, and be more prudent. What do you think? With this arrangement you might, perhaps, move the novitiate of the lay brothers to Antwerp, with Fr. Reyn as director and socius to Fr. Bontemps? If this is also your view, it may well be that permission should be sought from Rome for the novitiate to the extent that you will not continue to be considered, in effect, the effective Director.

5. I do not see the point in its being required that those who will be responsible for the Belgium subscriptions should proceed straightaway to Antwerp before work and personnel are organized. Fr. Barral is here presenting the thin end of the wedge. My advice would be that the Antwerp house should first be set up and made to function, and that afterwards subscriptions should be attended to since we have the whole year for that.

6. Nothing will be rushed and we shall act in an effective manner. During this time we shall get, so I hope, a word of approval from the Holy Father and, perhaps, a subscription. I shall deal with Fr. Jouët about this. Moving too quickly we could compromise everything.

7. I don't really believe that a meeting in Paris would be very helpful and lead on to something important. It will not add those we haven't got, and will not provide to those we have, the qualities which they lack. Furthermore, all our priests and young men would be overwhelmed with gossip, sifting, divulging it, and causing problems and indecisiveness in our decisions. Moreover, Fr. Guyot doesn't any longer think of anything except his health, and who keeps a good table, who lives a good, comfortable, life, which (of course) scandalizes our young confrères. Since it is only yourself who can come to this meeting, which Fr. Barral must stay away from if you think he is indispensable to your requirements, come then straightaway to Issoudun.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1264**

*To Father Jean Vaudon, MSC, Paris.*

L 18860213

Issoudun, February 13, 1886

Dear Father,

1. I approve wholeheartedly the heading and the plan of worship for devotion to Our Lady of the Sacred Heart. I have made two additions (*to the text*).

2. Yes, on your return from Moulins, come to Issoudun. We shall have to get hold of the plans and snapshots of the chapel in order to illustrate the book on the Sacred Heart.

*The reference is to an illustrated book on the Sacred Heart, the Issoudun photographer, E. Guillon, due to take the snapshots, the basilica having been closed to worship since November 1880.*

3. You have made reference to a chapter which would be added to the book on the Sacred Heart, the second volume in the series: The Sacred Heart in arts and letters... (in the series entitled: Library of the Missionaries of the Sacred Heart). I have come across a book which could be very helpful to you both for this chapter and for the illustrations, entitled: "The images of the Sacred Heart from the perspectives of History and Art" by Count de Glimouard de Saint-Laure, one volume in 8°, price 5 francs (*about 16 euros*).

*Vaudon was responsible for the Annals of Our Lady of the Sacred Heart and MSC publications, he and Fr. Delaporte concerned with this since their MSC professions, January, February 1886.*

The office is that of the national body, 6 rue de Furstenberg, Paris. There is already available the Sacred Heart in Literature by Fr. Desjardins, SJ, and Fr. Dufau, SJ.

*The latter's Treasury of the Sacred Heart of Jesus, Brussels, 1870, ran to eight volumes, each about 300 pages.*

4. Yes, the smaller format which you suggest would be more suitable for the smaller Sacred Heart library. I haven't seen Mr. de Mendoza (*the American postulant who, in fact, will not be going to the novitiate but did stay in the Rome and Paris houses*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Be good enough to ask the chaplain to the Passy Brothers what he thinks of Fr. Moreau, who is engaged to preach for us at Lent. Is it true that he is forbidden to preach? If so in no way can I have him coming to Issoudun. Clear up the matter for me.

*Moreau's preaching was, in the event, greatly appreciated at Issoudun, as is clear from Chevalier's February 16 letter to Vaudon, see below.*

**Article 1265**

L 18860212A

To Father Charles Piperon, MSC, Tilburg.

Issoudun, February 13, 1886

Dear Father,

The very Rev. Fr. Superior fully approves of the ordination of Brothers Linckens and Offermans and the taking of the habit by Mr. Courtil.

I am about to leave for Meunet (*a few kilometres outside Issoudun*) where perpetual adoration is due to take place tomorrow. It is for this reason that I cannot write a more lengthy letter.

Wholly yours in SS Corde Jesu,

Jean-François Morisseau, MSC.

*Herbert Linckens, born January 29 1861, Wijné, Holland, was ordained the next month, March 20, 1886, at Bois-le-Duc. He taught at Tilburg and Antwerp, saw to the preparation of the Hilltrup house in Holland from 1896 to 1897; on the first of September, 1887, he became Provincial of the German (Northern) Province. He travelled widely as official Visitor for the General Administration, that of Meyer, between 1904 and 1910. In 1911 he became one of Meyer's Assistants in Rome and travelled extensively before taking over the running of the Australian Province, effective immediately before and during the First World War. He died at Hilltrup, October 5, 1922. For Linckens in Australia see, in extenso, Twohig, Late But Not Too Late. Offermans left the Society in 1903, dying eight years later while parish priest of Roux, Belgium.*

*Chevalier's accompanying letter to Piperon on the same date as that from Morisseau above, now follows.*

Dear Father,

1. Yes, the Antwerp Petite Oeuvre relates to all the undertakings of our Society, but it will prepare in particular for the Missions those who have the vocation.
2. You propose to split up immediately the Tilburg Petite Oeuvre by placing the top classes at Antwerp with those from Issoudun. I do not see this as being very practical, at least for the time being. We are sending our six most intelligent youngsters from Issoudun to Paris. Those who remain have advanced very little, and before the month of October I cannot see ourselves as being able to send you any more! Besides, for health reasons, do you think that it would be prudent to send you, over several years, to Antwerp and then Holland, where the climate is much the same, that is to say cold and wet, young men accustomed to a softer, more constant climate? Would we not have good reason to fear serious consequences from this undertaking? Having spent two or three years in Antwerp, they would be required to go to Tilburg for their novitiate where the climate is much the same. Would it not be wiser to set up in Issoudun, or another house in France, the two or three upper classes of our different Petites Oeuvres? This issue needs to be considered before any precipitate decision is taken which we might, perhaps, have regrets about and might be necessary to reconsider. That's why I thought that, within a year or two, the whole Tilburg Petite Oeuvre would be at Antwerp only. The great majority of these youngsters are from these countries (*Belgium, Holland*) and accustomed to the food and climate. For them there are the advantages without the inconveniences. During this time we could consider the situation and advise. To avoid any additional development of your Petite Oeuvre, I see nothing inopportune having your preparatory school likewise at Antwerp. If you were to keep it on in Tilburg you would again need a chapel, a refectory, and separate administration for these youngsters, all of which would add problems rather than diminish them. I find it, then, more reasonable, advantageous and economical that the whole of your Petite Oeuvre should be at Antwerp for the time being.
3. If you were to keep on the lay brothers' novitiate at Tilburg I think that would be best. First of all we need Rome's permission. Moreover, in Tilburg they would be, like the others, in your charge. They would have your counselling, lectures, or, at the very least, your general direction. Fr. Merg or Brother Offermans would replace Fr. Reyn who would be in Antwerp as Fr. Bontemps' socius. You will say: "But at Tilburg there is a lack of ground to keep them occupied!" What is stopping you from renting a field nearby if you think it necessary? In any event, having neither a Petite Oeuvre or a scholasticate you will be much more free. Moreover, my friend, the lay brothers are not meant to be farmers. What you must make them aware of before anything else are the roles they will carry out one day in our houses, such as cooks, cobblers, tailors, painters, iron-workers, masons, etc., etc. In general these young men don't know how to do anything if one is to go by those you have sent to Issoudun and Paris. They don't even know how to hang a coat, do laundry, look after the infirmary, make a bed, etc. As for cooking, it is woeful. They leave (*from their training*) with an ignorance and awkwardness which is unacceptable. Besides, they are depressingly slow in what they do, lacking orderliness and tidiness. In a word they lack training for this kind of work. Fr. Reyn, left to himself, lacks experience and he is too young. It is imperative, then, that they are aware you are supervising them. You might send to Antwerp those who have made vows, and they will have something to keep them occupied, and Fr. Reyn will continue to look after them. The other advantage which I would find in this is that at Tilburg, as

in Antwerp, there is only one chapel, one refectory, one leadership. In any event if, within one or two years, we can see that there are inconveniences in what I propose, we can return to your plan. Moreover, for the time being, leaving at Tilburg the two novitiates and only keeping at Antwerp the Petite Oeuvre, we avoid much bigger buildings, the exercise of control becomes easier, and decisions don't have to be split.

4. Meanwhile, if there are candidates, and you consider it opportune to open a little college replacing the Petite Oeuvre for the youngsters of Tilburg, you will judge for yourself. As for any purchasing and building to be carried out, you should get involved immediately. You will consider a site for the priests and brothers and what is needed for the upkeep of the house and have in mind a dormitory, study hall, recreation hall, etc., for the Petite Oeuvre, a chapel, refectory for everyone, a kitchen, etc. You will accommodate to these different uses the existing buildings as much as possible, and, afterwards you will see about building what is required. You will draw up a plan with the cost of all these undertakings which you will submit to me as soon as possible. I don't believe we can set ourselves up in Antwerp before Easter. Let me know what you think of all this (*the foregoing*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1266**  
*To Father Jean Vaudon, MSC, Paris.*

L 18860216

Issoudun, February 16, 1886

Dear Father,

Tell Fr. Guyot that I shall do my best to arrive in Paris on Thursday at 4.30pm to preside at the ceremony for our dearly loved Fr. Delaporte. If I cannot be in Paris on the Friday, contrary to my expectations, Fr. Bontemps, in the absence of Fr. Guyot, will accept our venerated confrère's vows. On Thursday evening or Friday I shall be seeing Mr. de Mendonza. Fr. Guyot might well invite him to dine with us Friday, mid-day, together with his friend Fr. Pourtier. I shall chat with him then. Thanks for the good news you share with me about Fr. Moreau.

Cheerio, Father.  
Wholly yours and to all confrères in C.J.

J. Chevalier, MSC.

**Article 1267**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18860216 A

Issoudun, February 16, 1886

Dear Father,

I am forwarding a letter to you from a nice young man. We are of the view that you should accept him in the novitiate. I shall be in Paris at 4.30 on Thursday afternoon to preside over Fr. Delaporte's ceremony of vows on Friday morning. If it is possible for you, and consider it worthwhile, try and be there and we can discuss matters. I am returning on Friday evening at 7.40.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1268**  
*To Father Victor Jouët, MSC, Rome.*

L 18860221

Issoudun, February 21, 1886

Dear Father,

I got your letter. Thank you. I appreciate all the advantages that would accrue in having a foundation in Marino, setting up there either a novitiate or apostolic school, as well as its being a pleasant location in holiday time for those living (*studying*) in Rome. If the municipality would rent the whole college to us yearly, for 700 francs (*about 2,240 euros*), this would not be dear, and one could do with it as one wished. But there has to be a lease for 3 or 6 years with the option of purchase if we so wished, the price agreed in advance. Assess the situation and see what can be done.

*Marino, like all the towns of Latium, shared Rome's civic rights, remaining, however, distinct municipal towns.*

I share your views, dear Father, but where can we find a priest who knows Italian whom we can put in charge at Marino during the holidays, and thereafter leave him there while awaiting for one or two others to join him? A novitiate for Italy would, so it seems to me, be well situated at Marino, and a preparatory school for the Petite Oeuvre. Look into it, and do your best.

I have just come from dear Fr. Delaporte's profession in Paris. He is delighted and wishes to thank you most warmly for the happiness you have brought to him. Your charges would do well to send him a little congratulatory letter.

I met Mr. de Mendonza also on this visit. He is completely disillusioned. His hesitations draw against him his friend and adviser Fr. Pourtier. What disturbed him, while in Rome (this is confidential), was his consulting the Bishop of Autun who advised him to stay in the world, telling him that he was too old to aspire to the priesthood and go through. "The problem with the cooking, clothes, etc.," so he informed me, "is not a serious issue for me. The real reason is what Bishop Perraud said to me; I didn't dare say it to you." Then he feared he might be a burden on the Society if he were not to go through successfully... I comforted him. He has decided to go back to Rome. Meanwhile he seemed scrupulous to me, dream-like, tired in spirit. I believe him to be a lovely character, naturally upright, of delicate feeling. I spoke to Fr. Piperon about the Antwerp operation. I understand that the Archbishop of Malines gave only a verbal answer.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1269**

To Father Pierre Barral, MSC, Paris.

L 18860222

Issoudun, February 22, 1886

Dear Father Barral,

I read your memorandum and that of the architect. Perhaps in the future the entrance to the house and the buildings will both be on the side of the tram. But as of now the concern is about reinforcing the existing buildings in the best possible manner so that the youngsters from the Tilburg Petite Oeuvre can be sent there, at least in some numbers, together with the fathers and brothers who are going there; then we shall have time to re-assess. Do not any longer send so many issues of your Annals to Issoudun; this is pointless expense. Two copies of each issue would be enough for everybody.

Cheerio, dear Fr. Barral.  
Wholly yours in C.J.

J. Chevalier, MSC.

Your brother has been sent to Fr. Miniot in Canet (*de Mar, Spain*).

**Article 1270**

To Father Victor Jouët, MSC, Rome.

L 18860226

Issoudun, February 26, 1886

Dear Father,

1. I am sending you the first copies of the cheaper edition of "Our Lady of the Sacred Heart". The second volume on the Sacred Heart is being printed at the present moment. Revise the parts which occur to you as needing modification. Put the section on Liberalism in relationship with your views and those of the Encyclical Immortale (*Dei*) if you do note any divergence and hurry up sending your changes on to me.
2. The Antwerp house has been purchased. We must pay 70,000 francs for it this coming January, and straightaway we must take over old buildings and build anew whatever is considered necessary. For this reason our Dutch confrères want to organize a subscription list in Belgium, Holland, and only in Germany, among the grand, well-to-do families of these countries. Given the support shown to them, they are in expectation of appreciable success. But they would like, in order to bring this about, the Holy Father to do more or less what is said in this letter of Fr. Barral's. The contribution of the Holy Father would obviously be purely nominal; he would contribute nothing; it's ourselves who would (*financially*) meet his involvement. See if it is possible to obtain this important document within a short time.

Cheerio, Father.  
Wholly yours in Corde J.

J. Chevalier, MSC.

**Article 1271**

To Father Charles Piperon, MSC, Tilburg.

L 18860226 A

Issoudun, February 26, 1886

Dear Father,

1. I read with great interest your memorandum. I wrote to Fr. Jouët immediately requesting him to get the letters of approval for the subscriptions from the Pope and Cardinal Simeoni as soon as possible, a contribution from Leo XIII, and the transfer to Antwerp of the lay brothers' novitiate.
2. I am not at all in favour of your wooden buildings; it is inconveniently provisional and too dear. Take over immediately the existing buildings. Make the left of the main building into a dormitory. If you deem it appropriate you put up there as many brothers and youngsters as you can manage, and then you can carry on with your new buildings according to an agreed estimate. And once these buildings are habitable you will bring your work to an end. Despite the activity being put



into it, don't delude yourself: you will not be able to go in there for 18 months, on the supposition that you are starting work straightaway.

3. I very much favour your placing of the new buildings beside the tramway.

4. I also really favour that you go, one or other from among you, and set yourselves up immediately in Antwerp to arrange the subscriptions and supervise the take-over activities, but not with Fr. Tréand as Superior, not even provisionally so. I have given you my reasons; there is no point in saying it again. You are well aware that I put him forward with Fr. Guyot to be your second (*counsellor*) for the Antwerp foundation. I do not see any other likely combination.

5. In general, my friend, there are complaints that you are too harsh on your novices, that you are not sufficiently tactful, discourage them too quickly, right from the beginning, that you make them focus only on the difficulties of the religious life, the sacrifices it demands, etc., and that for those who come from the world, and are of a certain age, or who have lived in a more middle class environment, more agreeable and comfortable, you do not make for, or contribute towards, a smooth, pleasant, transition which would prepare them little by little for a detachment and sacrifice. The Novice Master is a doctor; he must study character and temperament and should offer strong, heavy, medicine only to those he has delicately prepared to receive it readily and digest it. Without this (*the immediate foregoing*) there will be an ill-at-ease situation, boredom and departure. There are certain types who need to be treated with delicacy, careful handling and care. One must be on the alert from the beginning, close one's eyes to certain things which of themselves will be self-correcting, make certain concessions, and offer some softer approaches which the individuals would not want, as of themselves, to avail of very long. Have consideration for priests, especially those of a certain age; there are exercises from which you should exempt them such as the recitation of verses from Sacred Scripture and such-like things.

Do not forget, my friend, that we are Missionaries of the Sacred Heart, and that our spirit should be one of sweetness, charity (*kindness*), piety, feeling, and being greatly merciful. We shall form souls better and draw them more to us by goodness rather than by inflexible severity. *Discite a me qui mitis sum et humilis corde. (Come to me for I am meek and humble of heart.)*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1272**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18860303

Issoudun, March 3, 1886

Dear Father,

1. I am not at all surprised by what has happened to you with regard to your Antwerp house. You have acted, one and all, like children, in making the whole world aware of your building plans and making it publicly known where exactly you wanted to put your new chapel later. You can well appreciate that the secret was not kept; there were too many who knew about it; the parish priests of the town were bound to be told, and from them complaints went to the Bishop. Try then to be prudent and discreet; never say anything of a serious nature, or about the General Administration, to your young men. The young are not discreet, no more than Fr. Barral who is totally lacking in judgment.

2. It is not for Fr. Maillard to replace himself. None of the three you name is suitable to replace you in Antwerp. Fr. Bontemps will be available to you when you need him. I shall replace him at Saint Charles with Fr. Vaudon. I see him (*Bontemps*) as the only one who would do well at Antwerp, or at least cause less harm than the others.(!)

3. When is the retreat taking place in Brussels, and for how many days? Fr. Bontemps, perhaps, could give it; he would be more suitable than Fr. Chatelat.

4. I haven't had a reply yet from Fr. Jouët about the Antwerp issues and the novitiate.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1273**  
*To Father Victor Jouët, MSC, Procurator General, Rome.*

L 18860305

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Issoudun, March 5, 1886

Dear Father,

The proposal by the Bishop of Bourbon Island is unacceptable. What are we going to do with Fr. Martin? He is half a fool, full of himself. He wouldn't stay in the novitiate. Do not take care or responsibility for someone like that. Let him get involved with his Bishop. The Bishop, in fact, has believed it his duty to place an interdict on him. Let them deal themselves with the issues. I await your reply to my last letters.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Piperon has written to me saying that the Archbishop of Malines has informed him that he has expressly forbidden the public to enter the chapel (*MSC*) in Antwerp. Fr. Piperon also says that Fr. Barral has gossiped too much and made known the project. The parish priests got in touch with the Archbishop about it.

**Article 1274**

L 18860305 A

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, March 5, 1886

Dear Father,

1. I am forwarding to you the letters from priests and bishops about the Sacred Heart book. You will see the section you can tear out.
2. I am also sending on at the same time a letter from the Montreuil Chartreuse about our plan to illustrate the large work on the Sacred Heart and Our Lady in one quarto volume. Give this consideration. Let me have your ideas and plans. The Sacred Heart has not yet had an illustrated monumental work, and one should be put together which is splendid and worthy of the subject matter. Put yourself in contact with the Montreuil printing press about this undertaking. I believe that we can have a work of art at a good price. Try and arrange this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Thank Fr. Delaporte on my behalf for his last letter.

**Article 1275**

L 18860307

*To Father Victor Jouët, MSC, Rome.*

Issoudun, March 7, 1886

Dear Father,

1. I am sending back to you the letter you sent to me (*a letter written by Jouët on March 3, 1886, who requested its return*). I thank you most wholeheartedly. I believe that the Devil does his best to create trouble where the deepest peace should be expected. One way or the other there is the wish to do good, a sincere love of the truth and blind obedience to the Holy See's wishes and the requirements of the Sacred Congregations. Assuredly, I believe that we have provided unequivocal proof; it was our duty. The issue of your preoccupations and your painful concern cannot be anything other than the circumstance of a misunderstanding which must necessarily be cleared up since, otherwise, the problem would continue.
2. I would ask you, then, my friend, to clarify on a separate sheet of paper, everything you think is incorrect. Set out very clearly that which is permitted and that which is forbidden as regards indulgences. On this issue one must follow the instructions (*guidelines*). Once your work is done, I shall let you have our comments, if required, in order to clarify matters. Once agreement has been satisfactorily reached about the truth of the matter, and this is all we want, everything will go ahead in unison. I do not recall any longer your comments on Indulgences or the rest; I didn't keep your letter because you asked that it be returned. It seems to me, however, that in the matter of indulgences, as in everything else, I took account of what you said to me.
3. The volume on the Sacred Heart is being printed at this moment. Do not forget to send me as soon as possible your corrections, as regards Liberalism and other issues, because things would be printed such as they are and it would be regrettable if changes were not made (*where needed*). When you write to me, I leave everything in order to answer you immediately. Why don't you do the same no matter how occupied you are, and you are certainly not as busy as I am?
4. Volume One of Our Lady of the Sacred Heart, which has just come out, certainly does not have anything opposed to your ideas. (*Our Lady of the Sacred Heart, introduction by Fr. Delaporte, Paris, Retaux-Bray, 1886. In 18°, pages VI-451.*) You can, then, have it translated into Italian if you think it opportune, and get it circulated. You could make it more complete by adding on the history of the Association and of Indulgences which is a drawback in it. It really is a big omission.
5. The Little Month of Our Lady of the Sacred Heart is being printed at the Chartreuse of Notre Dame des Piés, Montreuil-sur-Mer (*Pas de Calais*). Write to Rev. Fr. Duquat, in charge of the printing office, asking him to send you a proof. It looks as if time is running out if we want to have it for the month of Mary since he is very held up. All your corrections will be taken into consideration. It is stated expressly on the cover that you are the author. I never had any intention of taking this credit from you. I have been told that you are creating difficulties about its being printed in France by us because you want to hold on to your rights as with your Month of Purgatory which you did not want us to publish in France. I cannot go along with this pretentiousness on your part which is contrary to all religious procedures. I know you very well and am aware that the religious spirit is deeply rooted in you. Moreover, I never found you susceptible to vainglory

or vanity, since for quite some time you have made it your motto: Ama nescire et pro nihilo reputari. (*Love to be unknown and to count for nothing.*)

6. Our good confrères in Spain and Holland think, in effect, that Rome has nothing else to do except concern itself with their affairs, and should act as quickly as they think it should. I fully agree with you: when trying to walk too quickly in Rome one easily gets a fall. If you would like more copies of the new book on Our Lady of the Sacred Heart, they can be sent on to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1276**

L 18860309

To Father Charles Piperon, MSC, Tilburg.

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Issoudun, March 9, 1886

Dear Father,

1. Who then is "this intelligent and serious confrère" whom you are looking for in the Tilburg house and who appears "indispensable" in your view? I cannot give you what I haven't got. You have Fr. Merg with you, with whom you are very pleased. As well you have Fr. Reyn, whom you praise most fulsomely and whom you would like to have for still quite some time, if I am to judge from a letter which Fr. Jouët wrote to me.

This is what he wrote to me: "I am returning the memorandum to you; I wholly share your view. What is being sought provisionally is pointless expense. I shall do my best about what is being looked for in the letters, but to be frank we are abusing (*the system*) a little, and especially so when we are too demanding when trying to get what we want, and this makes a bad impression here. It is the circumstances which must be weighed up. Already in the case of Cardinal Simeoni's letter to the Archbishop of Malines, it was so urgent, so urgent, that it was more forced out than obtained (in the proper, smooth, procedures). When one has recourse to Rome, especially in matters of such import, one must learn to wait, and even then one is not certain of success."

The conclusion to be drawn from all this, dear friend, is that of leaving the novitiate at Tilburg, most likely for quite some time to come. Consequently, you will keep Fr. Reyn and you will no longer be in an awkward situation. You can see how inevitably there has to be a return to my proposal, that purely and simply of having the Tilburg Petite Oeuvre moved to Antwerp, something which will not stop you from taking in some new youngsters at Tilburg who would need to be looked at and whose vocation would need to be assessed. All your efforts, then, should be focused on the novitiate which needs to be developed and well directed with gentle smoothness and wisdom according to the spirit of our Constitutions.

You will pick some solid and pious brothers for Antwerp who have made their vows, know Flemish and Dutch, or at least one or the other, to help interpret for Fr. Bontemps who should soon come to know the language. Do not exaggerate the problems.

At Antwerp, then, we can only have the Petite Oeuvre and the Annals' office for the time being under your charge and supervision; and this situation could last a long time. It was always my way of thinking since I foresaw the hold up in Rome, knowing what happened with regard to the novitiate in Spain. One must necessarily experience all this and things will not get any worse (after that!). The less of a variety of undertakings in a house, the better things go ahead; such is my conviction.

2. As for your fund-raising, you have to undertake it without letters from Rome or Papal support. The Sacred Heart will bless your undertaking just the same. Your subscription plan seems good to me. Nevertheless, if you put your shares at 500 francs instead of a thousand (*roughly 1,600 euros as against 3,200 euro*), they would be more affordable; this would not hold back people who would like to have some from taking a certain number; one should double the figure, therefore, having 400 in place of 200, but reimbursing in 20 years seems too drawn out to me. I would favour 10 years. Meanwhile, do what you think best.

3. Fr. Bontemps – let me know as soon as possible when you want Fr. Bontemps to be in residence at Antwerp. I need to know this in order to replace him – he will be available straightaway if you wish, or at Easter or later if you prefer.

4. Yes, one must necessarily put off any work on the cloister. Your reasons for this now have always been my own. By waiting nothing is placed at risk. My thinking, then, would be to make use at first of all the buildings which are there and take them over. I am always persuaded that the first floor of the large house can be made into a dormitory. And by breaking down some partitions in several first-storey rooms, it should again be fairly easy to make one or two dormitories. And you do not have to accommodate the Petite Oeuvre youngsters because the brothers' novitiate stays on at Tilburg. Meanwhile if, with all the takeovers, you haven't enough room you could begin to build in keeping with what you have suggested, and which you will complete with respect to your needs. Nevertheless, I am drawn to think that all the existing buildings, put to use intelligently, will suffice for the time being. All the buildings beside Rue Terloo are big and spacious. They provide space for your boys' classes and studies since you do not have to concern yourself with needed space for the lay brothers (who are not coming there). Draw up plans and an estimate of all I have mentioned to you and you will see for yourself that there's no need to build anything new straightaway.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1277**

L 18860315

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, March 15, 1886

Dear Father,

1. I see nothing wrong in wording (*supporting*) your appeal with the approval and distinguished commendation of Leo XIII. From the moment Cardinal Simeoni approved the undertaking, the Holy See was involved. Leave as it is, then, what you placed there (*on the heading*).
2. Yes, act on the supposition that the Petite Oeuvre will only be at Antwerp (later we shall see), together with the office for the Belgium Annals. This is enough for the time being. Since you haven't a building large enough for the Petite Oeuvre, commence a building on the right which you mention and which you will complete in keeping with your needs.
3. You haven't told me when Fr. Bontemps must take over in Antwerp.
4. For your loan, let it be 20 years; it doesn't matter a great deal. You know better than I do the policies.
5. Yes, see to it that the document has the 4 proprietors whom you will specify. Then put down the interest you think is appropriate. There is nothing against what you decide about this (*the interest*); it's a necessity, even.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Bontemps will go on the 28th to preach the retreat in Brussels.

**Article 1278**

L 18860318

*To Father Victor Jouët, MSC, Procurator, Rome.*

*Undated; likely mid-March 1886*

Dear Father,

Could you obtain as soon as possible a dispensation for Fr. Robinet, who was with the Oblates of Mary for 20 years, so that he can enter our novitiate?

Wholly yours in C.J.

J. Chevalier, MSC.

*Robinet made his temporary profession at Issoudun, June 29, 1887. His sojourn was a brief one, Issoudun first, then Paris, again Issoudun whence he was sent away in July 1888 – just 13 months later.*

**Article 1279**

L 18860319

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, March 19, 1886

Dear Father,

1. I am forwarding you the letter for the Bishop of Bois-le-Duc.
2. I don't understand very much with regard to your new building plans. Where are they (*the buildings*) to be sited? Is it beside the tramlines opposite the present entrance? There is nothing to inform me about this. In any event, this plan is pointless since it is not on this side that you should be building. Why on the ground-floor plan, number B, are the kitchen area and passage to the kitchen jutting out over the rest of the building? This is a disgrace. It's a plan relating to the ground and in keeping with it which is to be desired. Consequently, it is impossible for me to take responsibility for it, its placement and everything else.
3. It occurs to me that you have too many basements under your planned house. What are you going to do about it?
4. Whatever the architect has to say for himself, I find that your storeys are much too high. I believe that in studying more attentively this plan, there are economies to be made either in the basements or with the height-scale of the storeys. The style of the building greatly pleases me.
5. The price at 16 hundred francs (*about 5,120 euros*) for the acquisition of the old house, or rather the old houses, does not seem to be excessive. I even find it rather minimal.

6. You will send on to me the plans and the quotation for the new building which you consider is needed to join (*link*) the main house at the bottom of the court to the houses which are on rue Terloo. Send me on the ground plan, and that of these old houses, with the necessary features noted, so that I can become aware of everything and, as well, the plans for the interior of those houses which you wish to take over.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall send back your plans tomorrow.

**Article 1280**

L 18860320

To Father Pierre Barral, MSC, Paris.

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Issoudun, March 20, 1886

Dear Fr. Barral,

1. In principle the designs and colours of the coloured depictions are satisfactory, but the figures leave a lot to be desired. Those of St. Joseph and Our Lady are frightful, St. Joseph especially.
2. I would like the Child Jesus in the old model presentation to be raised above the clouds and brought near to the left hand or left side of the Holy Virgin. The Congregation of the Holy Office wants it to be like this; with this change, this presentation can be accepted for public worship.
3. The crowns for the Virgin and Child Jesus in the new model are heavy and graceless. Moreover, and this is a basic shortcoming, the Infant Jesus' left hand, in place of opening the apparel covering his chest, in order to make available his heart, so that it can be taken hold of by his mother, himself presents his heart; this is ridiculous! Tell the artist then to copy for the presentation... you know who is ... (*gaps here in Chevalier's text*). Be good enough to give me another proof.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1281**

L 18860323

To Father Charles Piperon, MSC, Tilburg.

Issoudun, March 23, 1886

Dear Father,

1. You do not inform me if you actually want to build a wing linking the present occupied house with the houses overlooking rue Terloo! You always give half an answer to requests; because of this the letters are never ending. If you think it is more a need to build straightaway on the side of the enclosure, do so; but let me clearly know what you want to do. I give you full permission to carry out what you judge to be the right thing, having had the advice of competent people in Antwerp. If, therefore, the Archbishop of Malines pays heed to the request which some wish to present to him, see what you can do for the best.
2. It would be a good thing if the Averbode priests kept quiet.
3. I take delight in the ordination of our dear confrères. It is pointless for Fr. Bontemps to go to Tilburg. Arrange to meet him at Antwerp at the end of the retreat since he needs to return to Paris.

Cheerio.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Jouët has arranged for the setting-up in his church of an association in honour of St. Joseph, friend of the Sacred Heart, with a view to the maintenance of the Christian spirit in families.

**Article 1282**

L 18860325

To Father Jean Vaudon, MSC, Paris.

+

Issoudun, March 25, 1886

I am sending you two "Our Lady of the Sacred Heart" books which you may give to whomsoever you wish.

J.C.

Dear Father,

I am delighted to know that the Good Lord blesses your work. A year ago I paid homage to the Bishop of Moulins in giving him the book, "The Sacred Heart of Jesus in relationship with Mary". There is, accordingly, no more to offer him other than our humble regards.

2. Yes, you need only do one prospectus for the two works.

3. Fr. Moreau thanks you and sends you his regards. He is going to Saint Cyr (*to preach the Lenten retreat*).

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1283**

L 18860326

*To Father Victor Jouët, MSC, Procurator General, Rome.*

Issoudun, March 26, 1886

Dear Father,

I thank you for all the documents you have sent on to me.

1. I am sending back to you the section about the information needed for Fr. Navarre's vicariate. You know this as well as I do; reply in my name and expedite this issue.

2. Engage yourself with the approval of the Daughters of Our Lady of the Sacred Heart, and let it be hurried up.

3. I received the document and decree about the setting-up of the St. Joseph, Friend of the Sacred Heart Association. This is very good and we shall make reference to it in our May Annals because it is too late for inclusion in that of April. It is likely that we shall be sent on names. Is this Association formula a requirement or facultative like that of Our Lady of the Sacred Heart?

4. I received Leo XIII's encyclical together with the Moniteur articles. I haven't the time to look in depth at the article on Liberalism. Take responsibility yourself for these adjustments as you did for those dealing with Our Lady of the Sacred Heart indulgences and send them on to me. The printing will not take place before 15 days or three weeks.

5. I would be of the same mind as you in setting out the history of the changes with respect to Our Lady of the Sacred Heart since this issue is very much intertwined with the feelings of the faithful. Again look into this matter and you will let me know about it. What is said about indulgences is excellent, being more clear and precise than what I put in my book.

6. Fr. Robinet is still waiting for the indult authorizing him to enter the novitiate, and as you know he was elsewhere 20 years ago. In any event, I sent all his details on to you. Get going on this straightaway.

7. I enclose a letter from Fr. Navarre which includes interesting details which will help you in answering questions from Propaganda. Fr. Verjus and Brother Joseph (*De Santis*) have left for Yule Island.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1284**

L 18860330

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, March 30, 1886

Dear Father,

1. Your letter, which I have received, is clear and precise. I approve of everything in it.

2. Let Fr. Barral know quite clearly that the German Annals' office will stay in Tilburg. It would, perhaps, be better if he also stayed with you and didn't go near Antwerp. Fr. Bontemps could easily look after the Belgian Annals and things would go on from there not at all badly.

3. As for the scholasticate, it has to be considered if it would not be still better to have it at Tilburg rather than Antwerp. Think about this. As for professional personnel, we must wait until our young men in Paris have passed their examinations and this will be in July.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1285**

L 18860331

*To Father Pierre Barral, MSC, Tilburg.*

+

*Undated, possibly  
end of March, 1886*

Dear Father Barral,

Engage with Fr. Piperon about the Belgian undertaking; what he approves of, I approve of. I am aware of his shrewdness and he will undertake nothing lightly. If he considers the measure you suggest is rightly effective and likely to prevent evil or arrest it, I give him full approval.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1286**

L 18860407

*To Father Pierre Barral, MSC, Tilburg.*

+

Issoudun, April 7, 1886

Dear Father Barral,

1. Have developed the little coloured pictures which you sent me the copies of, taking into consideration my comments. You are right; leave intact the picture of Our Lady of the Sacred Heart, the early model, such as you sent it to me. This would be the best thing to do.

2. Your large reproduction of St. Joseph is very good and, also, the headings.

Cheerio, Father. Oremus pro invicem.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1287**

L 18860407 A

*To Father Charles Piperon, MSC, Superior, Tilburg.*

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Issoudun, April 7, 1886

Dear Father,

1. Willingly I authorize you to go to Brussels every month to preside over the Association of Our Lady of the Sacred Heart if you think it opportune.

2. You are responsible for the founding and organizing of the Antwerp house. Fr. Bontemps will be your deputy there; that's it. Make your arrangements with him.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1288**

L 18860411

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, April 11, 1886

Dear Father,

I thank you warmly for your good wishes for the feast (*Easter*) and the regard conveyed to me from your kind community. Convey to all my appreciative acknowledgement because it is impossible to answer all the letters. I shall pray in a special way tomorrow for those called Charles, Pierre, Emile, Henri, Léopold, etc., etc., etc. I shall pray for all our good Tilburg Fathers, the dear scholastics, lay brothers, novices and Petite Oeuvre youngsters, and also for the well-being of the house.

If it's thought that a heating system is best, it should be installed.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Give my thanks to all the novices for their lovely poems.

**Article 1289**

L 18860415

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, April 15, 1886

Dear Father,

1. I thank you most gratefully for your good wishes for the feast (*Easter*), that of the kind Fathers, scholastics, lay brothers and those in the dear Petite Oeuvre. Since I cannot write to everybody because of the heavy demands on me at the moment, be kind enough to convey my grateful thanks to all, assuring them of my kind regards. I pray very much for them; let them pray very much for me.
2. I give you full permission in the matter of Fr. Jullien and his mother; whatever you arrange will be satisfactory.
3. I myself acknowledge, also Fr. Morisseau, the good wishes of your lay brothers.
4. We are waiting for the Confraternity of St. Joseph, Friend of the Sacred Heart.
5. The hymns will be revised and corrected before they are re-edited.
6. Since you cannot change the (*paragraph*) on Liberalism, I am leaving it such as it is since it has been approved. Otherwise, I haven't the time to change the text.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1290**

L 18860416

To Father Charles Piperon, MSC, Tilburg.

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Issoudun, April 16, 1886

Dear Father Piperon,

Having given it thought and prayed, here is my advice in association with Fr. Morisseau. From the disciplinary point of view, external relations and prestige, it occurs to me as being unthinkable that the Antwerp house should not have its own proper Superior. You could well spend weeks away because of your work, or being laid-up, without visiting the Antwerp house. What would happen, then, to the exercise of authority? It's either questioned or it's not taken into consideration any longer. Bad feelings, problems, divisions will not take long to make an appearance.

Let Fr. Bontemps become purely and simply local Superior to oversee observance of the Rule and the ordinary day-to-day life, but let it be made clear to him: 1, that you have the complete authority of a provincial over the house and its activities, even though you do not have as yet the official title (*Provincial*); 2, that he cannot change anything nor introduce or undertake anything, outside normal day-to-day issues, without your approval; 3, that, with respect to him, you will be his major Superior invested with all my rights; 4, that the Petite Oeuvre will have its own appropriate autonomy and special direction in which he cannot self-regulate things or change anything without your special permission. As local Superior he will give Fr. Hartzler and the teachers normal permission to go into the city, go to the parlour, be exempted from a religious exercise, arrange for goods to be brought in and such like. No pupil can be accepted or sent away without your being consulted. He will be part of the Petite Oeuvre's Council (*discussion*) meetings which you will take charge of whenever you judge it opportune to have one.

5. You will preside also over the house Council meeting which you will be responsible for even though you will be moving to Antwerp. As for the administration of the Dutch and German Annals, leave it where it is in Tilburg under Fr. Barral's control, who will be living with you under your direction and supervision; in this way we shall be avoiding much which could be inconvenient. Fr. Barral will go and visit the Antwerp house when you think it opportune; he will be completely subject to you. The Belgian Annals, their forwarding and the correspondence entailed will be looked after from Antwerp under Fr. Bontemps' direction. You will make someone available to help him. The Annals could be sent out from Tilburg wrapped and ready to be posted either from the place itself or where you presently post them. In this way I think things will go ahead quite well. I am putting forward this plan to you before presenting it to Fr. Bontemps so that you can look at it. I shall not be sending it on to Fr. Bontemps until after your approval, and whatever changes and improvements will be added to it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1291**

L 18860424

To Father Charles Piperon, MSC, Tilburg.

Issoudun, April 24, 1886

Dear Father,

I sent on to Fr. Bontemps the conditions laid down for the exercise of his Superiorship at Antwerp, of which you have a copy. It is virtually nominal rather than effective since he cannot undertake anything of any importance, either changing or introducing anything without your approval. You remain the real authority in the situation, and that's how it should be. The leadership of the Petite Oeuvre, its personnel, etc., passes him by completely; he must be in dependence on you. You will only have him as a member of the Petite Oeuvre's Council, his role limited to that of overseeing general discipline in your absence, seeing to it that the Rules are kept and giving the usual permission to go into town, visit the parlour, receive and



send letters, etc. He will be accountable to you for everything. Write to him forthwith to let him know when you want him to go to Antwerp. As for good Fr. Barral tell him on my behalf that he will remain on in Tilburg under your authority, and will go to Antwerp only when you think it opportune following discussions with Fr. Bontemps. Let him (*Barral*) well understand also that the Belgian undertakings, the Petite Oeuvre, the Association, the Annals, etc. are in the Control of Fr. Bontemps who himself is in fact subject to your authority.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1292**  
*To Father Charles Piperon, MSC, Antwerp.*

L 18860429

Issoudun, April 29, 1886

Dear Father,

1. Arrange matters for the Belgian Annals with Fr. Bontemps. I approve of whatever you decide. Leave the status quo as it is; I am not in any way against it.
2. Accept into the novitiate the young man from Tilburg, educated by the Sittard Jesuits; he can do his Latin studies later.
3. Accept as a brother, effectively, your book-binder postulant. If, after a few years, you remain happy about him, you can accept him as a lay brother.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have noted that several of the young Passy priests have visiting cards with their names printed at the bottom; this is contrary to our spirit of simplicity and vow of poverty. I categorically forbid it; authorizing it only for the Superiors of each house, never for anybody else. If cards are needed, the local Superior can give permission for a white card on which they will write their names by hand; nothing more. I also categorically forbid gloves. Paris will be damaging for us with respect to the religious spirit.

**Article 1293**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18860502

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Issoudun, May 2, 1886

Dear Father,

1. I think that your contract, with the changes you want to make, will turn out very well.
2. It's Fr. Bontemps who will preach at Tournai. He will go there Monday, that's to say tomorrow, from Antwerp-Tilburg. I told you to write to him yourself when you wanted him to come and you did nothing about it...
3. Have you in Tilburg for entry to the novitiate a Fr. Grégoire from Angoulême who should have been with you for the past three weeks and you haven't mentioned him to me?
4. I repeat my prohibition of printed visiting cards except in the case of Superiors. From Paris I have been written to informing me that you introduced this usage in the novitiate. It must disappear.

Cheerio, my friend.  
Wholly yours in CJ.

J. Chevalier, MSC.

**Article 1294**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18860506

Issoudun, May 6, 1886

Dear Father,

1. Fr. Bontemps should be with you by now. I told him, meanwhile, that the community would not be set up until the house was ready to be inhabited, which will take some time yet.
2. I am quite amazed, my friend, that you authorized visiting cards with names printed, and this for simple religious. It is opposed to the spirit of poverty and simplicity which should always be paramount among us. In this way particularism is given head-way, the I preening itself as being quite someone in society; in this manner the virtue of humility, submissiveness,

subordination, is directly impugned. The personality is placed to the forefront, and one takes on the airs not of a religious who lives a hidden life and in poverty, but rather as someone special whose amour propre is inflated.

Yes, there are customs in the secular, and indeed religious, world which are deplorable and should be rooted out among us or, ideally, prevented from entering. What has happened? In Paris all our young men have asked for visiting cards, basing their case on Tilburg and Fr. Guyot, without my being informed, or their being approved. I only became aware of all this last week; I formally, then, forbid all our members to have cards except those who are Superiors of houses. If, sometimes, the Superior thinks it necessary that cards be authorized for some who have in his name official relations with the world, these must be white cards without a printed name; the individual will write his name by hand. There you have the sum total of what (*I*) am allowing. There is a question of principle involved in this before which every other consideration must give way. It is not pointless to tell you that gloves are never allowed among us for whatever reason, and whatever the uses and requirements of the world.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1295**

L 18860507

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, May 7, 1886

Dear Father,

I am forwarding you a letter which I have received from Fr. Jouët about the Chevaliers of the Sacred Heart (*letter of May 2, 1886*). It is affirmative for the success of this undertaking which is very much sought after by Rome. Let us begin little by little and the Pope will come along eventually. When you meet General de Chambrin (*name uncertain*) you will let him know this. You are, then, on the right way. The Sacred Heart will bless this undertaking.

Would you be good enough to tell Fr. Maillard to send on to Fr. Guyot the money which the widow Madame Rock put into his hands.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1296**

L 18860527 A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 7, 1886

Dear Father,

1. I didn't know anything about General Cathelineau's presence in Rome; it is 15 months since I last had news of him. I have nothing at all to do, then, with his activities. In order to set going the project of the Chevaliers of the Sacred Heart we shall, as in everything else, follow the lead of Providence.
2. I am delighted to hear about dear Fr. Jullien's ordination. May the Lord be praised.
3. Whatever Propaganda decides about our missions will always be well carried out.
4. It will be easy to take into consideration the views of the Sacred Congregation about the Daughters of Our Lady of the Sacred Heart.
5. And the Marino house; what's happening about it?

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1297**

L 18860511

*To Father Charles Piperon, MSC, Assistant General.*

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*Undated. Likely  
May, 1886*

Dear Fathers Piperon, Bontemps, Barral, Reyn,

I fully go along with your request. Ask Fr. Jouët to get the Brothers' Novitiate transferred as quickly as possible. Deal urgently with this matter since time is running out for me.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1298***To Father Louis Couppé, MSC, New Britain.*

L 18860512

Issoudun, May 12, 1886

*Section of a letter from Fr. Couppé, August 2, 1886, to Fr. Piperon.*

...when I am reproached by Rev. Father Navarre. It has been a great solace for my soul because when there is a problem with a Superior one must always be apprehensive about taking the wrong path. Otherwise, here is the rest of this very paternal letter:

Dear Fr. Couppé,

I received your long letter in which you inform me of all your problems and your concerns for the fate of the sisters in Botany Bay. I sympathize with you about all this. Let us pray for the best and not be discouraged. Let us be patient; the Good Lord will bring good out of evil. Try to do the best you can. Good Fr. Navarre, better informed, will very likely take another course of action with regard to yourself and your undertakings in Sydney. Everything must be done so that the situation is in no way compromised and try, indeed, to safeguard and improve it. Continue to be kind, that is being paternal and prudent. Bring to the fore all the rights to which you can lay claim. It is impossible for the Lord not to come to our aid. You sow through trials and tears, but a day will soon come when you will reap joyously.

Cheerio, Father; my good wishes to all.

I bless you and all the good Fathers, Brothers and Sisters.

Wholly yours in CJ.

J. Chevalier.

*Couppé was, as noted above, the first Superior of the Botany Bay, Randwick, community and experienced problems with Fernand Hartzler, asking Fr. Navarre to relieve him as Superior. Navarre sent him to Thursday Island where he spent some time with Fr. Verjus, and then he was sent to New Guinea. On the boat from Sydney taking him to Thursday Island, Couppé wrote his long confidential letter to Piperon at Tilburg, an extract from which is given above.*

*The following is a further extract from Couppé's letter to Piperon.*

At this time Fr. Navarre had not yet sent me away, nor had the departure of Sister Martha for Thursday (*Island*) taken place: the problems became aggravated after that for the Botany sisters, the brothers, or with reference to Fr. Navarre.

Some days after he (*Chevalier*) had written to me, he then received more disturbing news but, either because he could not write to me while in Vichy or because he wanted in the first place to send his instructions to Fr. Navarre, I received no letters from him (*Chevalier*) over three weeks. Be that as it may, Rev. Fr. Navarre was forced to take a decision with respect to me; not wishing me to stay any longer at Sydney in the situation he created for me, he accordingly called me to New Guinea with the intention of sending me shortly to New Britain. In this way my problems would come to an end. If he had acted only to make me suffer morally and physically, I would not have...

**Article 1299***To Father Victor Jouët, MSC, Rome.*

L 18860512 A

Issoudun, May 12, 1886

Dear Father,

1. I received the Month of St. Joseph (*a little work by Jouët*). I await your other documentation. I am paying no heed to Mr. de Mendoza; he hesitates too much.
2. When you have had some feasts celebrated in your chapel, visits from some bishops, the ordination of our young men, etc., etc., let me have a description of these for the Annals. It is being said that the work in Rome is cut off from the Society! We shall be very happy, our subscribers also, to know what is happening to you. Every month I shall be very pleased for our Annals to carry a Roman chronicle. I don't know why you don't do it. I have to learn from the conversations of strangers what goes on among you. This is not good.
3. Do you think that Fr. Jullien could leave for the missions next September or October? If it's in the negative, when he has taken his degrees, he could prepare himself to take his final examination for the baccalaureate in literature since he already has the first part; if he were to stay in France his degree could be very useful to the Society.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1300**

To Father Victor Jouët, MSC, Rome.

L 18860518

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Vichy, Villa des Lilas  
May 18, 1886

Dear Father,

1. I received the Brief of the Archconfraternity of St. Joseph, Friend of the Sacred Heart. I am awaiting the other documents; we shall put all of them in the July Annals. Write an inclusive article about all this.
2. It's Fr. Vaudon who has taken over the Annals in place of Fr. Bontemps who has left for Antwerp.
3. The historic property of Glastonbury (*in England*), which I visited on a previous occasion, and where St. Joseph of Arimathea, the first apostle of Great Britain (!?) caused a spring to flow miraculously as it still does, is up for sale. Fr. Deidier has gone there on a visit. He looked up the archives and examined the tradition; the facts are correct (!). There could be a unique situation there for us to take advantage of, and it could in a short time become a celebrated place of pilgrimage. He (*Deidier*) has succeeded in lowering the price of the property to 55,000 francs (*about 176,700 euros*). He is urging me very much to buy it. What do you think?

*For the immediate foregoing in extended context, see Twohig, Late But Not Too Late: Glastonbury.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall be staying on in Vichy until the 28th of this month.

**Article 1301**

To Father Charles Piperon, MSC, Tilburg.

L 18860518 A

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Vichy, Villa des Lilas  
May 18, 1886

Dear Father,

1. Yes, indeed, I find that you are too overwhelmed with work to be in a position to send three of your confrères straight away to Antwerp. I would prefer if this did not take place until the month of September when all the buildings would be ready for the setting-up of the Petite Oeuvre since, it goes without saying, it is because of the latter that we are setting ourselves up in Antwerp, and it is that which comes last. And then it's over. I would not have referred to this were it not for the arrival of your last memorandum which was so urgent.

With regard to the latter I should very much like you not to give so much importance to your young men in Tilburg, and that you do not involve them in this way with the general administration of the Society's affairs. I can understand that the Assistants in the Congregation draw up similar memoranda to clarify matters for the Superior General, but not with reference to young priests. You involve them too much in the Society's administration, and you give them a sense of importance which you could well come to regret. This issue should only be considered by yourself alone. Try to make a distinction between specific issues which refer only to the local house and those which relate to matters of overall administrative direction.

2. Do not be weak with Fr. Bontemps; it's you who are responsible for the Antwerp house; it's you who must arrange matters as you think fit having consulted with me, and Fr. Bontemps as local Superior should only concern himself with minor issues. You have always the whip-hand over Antwerp; don't ever give up on this. I have always spoken to Fr. Bontemps with this understanding. Given how little he deals with Fr. Barral, you would quickly be pushed aside by him. It must not happen at any price. Present yourself as in charge right from the beginning and speak with authority. I have written again to Fr. Bontemps asking him to do nothing without your approval and not to act without your approval, having always consulted you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Inform Fr. Hartzler that I am only allowing him to use white cards on which to write his name by hand when he is dispatching visiting cards. Fr. Deidier writes to say that the Glastonbury house which you visited accompanied by Madame Munster is up for sale, and that it is a pressing matter that we buy it since for us it would be a unique opportunity in England because of the memories associated with it. (*Again for Deidier, Mrs. Munster and Glastonbury, see in extenso Twohig, Late But Not Too Late, passim.*) It's up for sale at 55,000 francs (*about 176,000 euros*). He has already 50,000 francs. What do you think? I favour its purchase.

J.C.

**Article 1302**

To Father Victor Jouët, MSC, Rome.

L 18860519

Vichy, Villa des Lilas  
May 19, 1886

Dear Father,

Bishop Oury of Fréjus is in Villa des Lilas at present taking care of his health. He would very much like to know when the consistory will take place at which the recognition, for episcopal functioning, by the head of a state, will be granted. Could it be June 10? Would you be so kind as to find out straightaway and let me know the answer.

I have had a letter informing me that dear Fr. Morisseau is rather poorly at Issoudun. The doctor thinks it might be a softening of the brain. Poor Father! Let us pray for him. I am staying in Vichy until the 28th of this month.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1303**

*To Father Jean Vaudon, MSC, Paris.*

L 18860522

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Issoudun, May 22, 1886

*Through force of habit,  
Chevalier wrote Issoudun instead of Vichy.*

Dear Father,

1. I am sending you the reply from the good Chartreux Fathers. See what can be done.
2. Mr. Guillon, the photographer, has informed me that he will do his utmost to send on the snapshots which remain to be done. Write to him asking him to hurry up with his work.

Fr. Guyot has arrived in Vichy, as lively as a young man. He intends to write to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1304**

*To Father Charles Piperon, MSC, Tilburg.*

L 18860523

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Vichy, May 23, 1886

Dear Father,

I fully approve what you ask for with regard to the kind scholastics. I am getting better, and returning next Saturday to Issoudun. Fr. Morisseau, so I am informed, is very ill; I have asked Fr. Guyot, who is at Vichy, to go and see him; he leaves tomorrow.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1305**

*To Father Jean Vaudon, MSC, Paris.*

L 18860524

Vichy, May 24, 1886

Dear Father,

I beg your pardon for being twice forgetful.

1. Yes, put Mr. de Mendonza beside Fr. Pervilhac. If this can be arranged, it will be perfect. It's a vocation to be taken care of; likewise you will be on hand to look after things. Convey to this good gentleman (*de Mendonza*) my warmest good wishes.
2. Fr. Guyot would appear to want you to be with him during this noted mission. He would like you to preach at Sainte Marguerite during Lent, 1888.
3. As you say, I believe that a visit to Vichy would do you good.
4. If we can find no editor who would like to take responsibility for at least half the pictures for the large volume on the Sacred Heart, we shall simply do what you say. I am sorry that the Kesler ladies cannot make it to Vichy; the plan to give talks seems impractical to Fr. Guyot.

Cheerio, Father.  
Wholly yours in C.J.

My regards to everybody.

J. Chevalier, MSC.

**Article 1306**

*To Father Victor Jouët, MSC, Rome.*

L 18860528

Vichy, May 28, 1886

Dear Father,

1. I discussed with Fr. Guyot the Marino project which would entail having the church with some rooms accompanying it; this is the only practical solution for the moment. He quite wholeheartedly approves. You may, then, deal with the matter straightaway if it's urgent. During the holidays you could use it as a country house, and following the holidays we would make one or two confrères available to you to begin the novitiate.
2. As for the proposal with regard to the Porta Pia, this is unacceptable.
3. I think the same as yourself and Fr. Guyot, likewise; I believe that Fr. Jullien is not yet ready for the missions.
4. As regards Antwerp, it only entails the lay brothers' novitiate; that for the priests and scholastics stays at Tilburg.
5. You did well to correct the proofs for the Messenger of the Sacred Heart with reference to St. Joseph, friend of the Sacred Heart, and also as regards our efforts to look for the consecration of the faithful to the Sacred Heart of Jesus.
6. Father Morisseau is a little less ill; there is concern about a softening of the brain. Let us pray.
7. I return to Issoudun tomorrow. I am much improved.

Cheerio Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1307**

*To Father Jean Vaudon, MSC, Paris.*

L 18860604

+

Issoudun, June 4, 1886

Dear Father,

I asked Fr. Guyot to release you from the Lent (*mission*) in Moulins, 1889, and allow you to go to Rome for what Bishop Pujol wanted you to do. Wait for his reply. I would like to think that it will be in keeping with your wishes. I am asking good Fathers Guyot and Delaporte, yourself and all our priests in France not to commit themselves to any preaching of missions in Lent, Advent, the Month of Mary, without consulting me beforehand and getting my approval. Aware of the situation as regards our own undertakings, which must be supported before everything else, and taking into consideration the very small number of preachers we have, and the health of each, I shall myself look after the preaching. Otherwise, each one would allow himself to be carried away by his enthusiasm or by his good-heartedness, and from this serious problems could arise both for the administration and the Society.

I do not want you to accept preaching invitations outside Paris... except in the case of a retreat lasting a few days, and the same holds for Fr. Delaporte. Otherwise, being informed in advance about requests, I shall arrange everything myself. Turn down the request from Honfleur. I am pleased with what you say yourself about the illustrated edition.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1308**

*To Father Jean Vaudon, MSC, Paris.*

L 18860607

+

Issoudun, June 7, 1886

Dear Father,

Our dear Fr. Guyot, who allows himself to become too involved in things by being over-zealous, understands nevertheless that it is impossible to become advantageously involved in a matter which could become harmful to the Society and its works. It has been agreed then that neither himself or others should arrange preaching on their own initiative, and it is I myself who alone will deal with this important matter. He has, however, asked me to let things stand in your case as he arranged them. You will preach at Sainte Marguerite, Paris, I believe, for Lent in 1888, in 1889 at Moulins, and in 1890 in Rome. Or at an Advent ceremony nearer in time; this is an arrangement made with Monsignor Pujol (*name uncertain*). Could you let me have the list of all the sermons to which you have committed yourself, the place, time, number. Fr. Delaporte will do the same. We have very important undertakings to maintain and we must not dissipate our resources. The supervision of our Annals would be sufficient on its own for you to take on since it is the life-blood of our Society.

2. Are you giving thought to bringing out a prospectus on the book *Our Lady of the Sacred Heart and the Sacred Heart*; you have there the latest outcome?

3. I am expecting you to preach the retreat to our youngsters in the Issoudun Petite Oeuvre before or after September 8. Fr. Mathevon, Honorary Canon of St. Denis, an ex-Dominican, has asked me to preach, without recompense, the preparatory triduum for the September 8 feast. What is your view about this? I shall await your answer before I write to him. As regards June 21, could Fr. Delaporte be in Issoudun some days beforehand in order to prepare this feast? Speak to him about this.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1309**

L 18860611

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, June 11, 1886

Your Grace,

The Minister, having taken into account our dossier in which most likely he acknowledged our rights, wrote to the Issoudun Municipal Council last week asking if there might not be another way of enlarging the courtyard of the reception room without encroaching on the presbytery annex. The Municipal Council met last Sunday to discuss the matter. Fearing that they might be balked, these gentlemen proved to be more hostile than ever. All of them, with the exception of Mr. de Bonneval who allowed himself to protest and go no further, laid it down "that it was a prerequisite to demolish since without doing so the waiting room would be impractical". This is absurd language. It is, therefore, with this understanding they have set off on their deliberations. I thought it worthwhile that the Minister should be advised about this issue. That is why, Your Grace, I took it upon myself to write the enclosed letter which I present to Your Grace requesting that it be forwarded to His Excellency if he thinks it worthwhile, having made the changes which he will have considered necessary, and having sealed it if he considers it opportune. The outlook of the Minister does not appear to be one of ill-will judging by his intervention with the Municipal Council. There was no mention in the dossier of this second way of extending the courtyard.

I have the honour to be with deep respect Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

NB: I should like if Your Grace could let me know what day and at what time you expect to arrive at Issoudun for Confirmations, and by what means?

**Article 1310**

L 18860613

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, June 13, 1886

Dear Father,

1. Fr. Morisseau is much better.
2. We cannot consider the scholasticate's organization until after the examinations for our young men in Paris.
3. Yes, take on Fr. Merg as your assistant.
4. I have no news whatsoever about Fr. Robinet.
5. Fr. Jouët has written to say that he has been given the decree transferring the lay brothers' novitiate to Antwerp, and he is sending it on to you.
6. Fr. Jouët wishes in an absolute manner to bring to Rome the likes of your Association with its Archconfraternity of St. Joseph. Do not print anything in your Annals about his work except what you find in our French Annals.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1311**

L 18860613 A

*To Father Jean Vaudon, MSC, Paris.*

+

Issoudun, June 13, 1886

Dear Father,

I have taken note of your preaching schedule. Do not commit yourself in the future to anything without letting me know. I wrote to Fr. Guyot informing him that you will preach in Rome during Lent 1889, and that Fr. Delaporte will replace you at

Moulins if necessary. Fr. Guyot will no longer inflict any preaching on you. I have reserved to myself all arrangements on this matter. We shall always arrange these matters between us. Yes, I am counting on you for the Petite Oeuvre retreat since I am insisting that it should be a priest of our Society. Fr. Lanctin, who issued this invitation without letting me know, saw it fail to be met. The less we have to do with Fr. M. the better for us.

I would very much like it if you entered into negotiations with Mr. Didot about the Sacred Heart book. It will be an interesting work. The new book on the Sacred Heart being printed by Desclée will contain fresh chapters which will greatly lend themselves to illustration. Write about this book, the preceding one as well, a serious article for our Annals and the papers. There remains a third section to be undertaken, and which would be the subject-matter of a third volume: The Sacred Heart of Jesus studied in His undertakings, and in which all the works of the Society would receive mention. These three volumes brought together would make up the illustrated new book.

No, the approach of the Messenger is neither candid or correct. Poor human nature!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1312**

*To Father Jean Vaudon, MSC, Paris.*

L 18860623

Issoudun, June 23, 1886

Dear Father,

I received the Annals' proofs. Thanks. I have had a letter from the Bishop of Orléans asking you for the Lent of 1888. I am placing you at His Grace's disposal. I am hoping to see you on your return from either Moulins or Vichy. Do not exhaust yourself too much. Look after yourself. I give you full authority to accept the Rome Lent invitation, 1889. It is an undertaking arranged by Fr. Guyot.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1313**

*To Father Victor Jouët, MSC, Rome.*

L 18860623 A

Issoudun, June 23, 1886

Dear Father,

1. I should like to have replied sooner, but it was impossible. Following my return from Vichy I don't know how I survived. Concerns came at me from all sides. The Month of Mary, the feast of Our Lady of the Sacred Heart, Catechism, First Communions, Confirmations, parish administration, visitation of the sick, proofs to be corrected, heavy correspondence, etc., etc.
2. Many thanks for your articles. I think the same as you about Fr. Jullien, and I am replying to him in the understanding agreed on.
3. The Brother Benedetti issue is embarrassing. Do the best you can. I approve in advance of whatever you decide about him. Draw inspiration from the circumstances and from a concern for the well-being of this youngster.
4. I am sorry that the answer to the Fr. Navarre question is all the while being adjourned. Thank you for the Antwerp rescript. Then there's the death of the Bishop of Roermond. What is going to happen about the Sittard Association? This would, perhaps, be the moment to act. Like yourself, I do not regret the Paray-le-Monial pilgrimage. Our centenary feast at Issoudun was splendid. I don't know, my friend, what it was that led you to suspect that I had something against you. Quite the contrary. I invite you not to have such like thoughts any longer.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Thank in particular Fr. Védère for his kind letter and his very interesting summing-up. You did well in kindly welcoming dear Brother Constantini Assunto. This boy deeply moved and edified me. I sincerely hope he will stay with us, and that it will be his vocation.

*Constantini Assunto was finally professed at Canet-de-Mar, Spain, April 19, 1891 and ordained to the priesthood in September 1893 at Barcelona, after which he went to New Guinea, the future Rabaul mission, in January 1894. There were problems with Fr. Couppé, especially in 1899; he fled the mission and was expelled from the Society in November 1911.*



**Article 1314**

L 18860624

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, June 24, 1886

Dear Father Piperon,

I received your project and memorandum. I share your views: we must uphold our rights and look to the future. This street in the middle of the orchard would destroy the peacefulness of our house and be prejudicial to us. Otherwise, I hope to pay you a visit in July and we shall look at all of this on the spot. I hope Fr. Bontemps will not commit himself by making any kind of a promise, having neither the right or permission to do so.

Thank Mr. Robinet on my behalf for his kind letter and convey my good wishes to him.

My greetings to all in C.J.

J. Chevalier, MSC.

The Bishop of Roermund is dead. This is the time to act against Sittard. One is more than amazed here that the Belgian Annals say nothing about the Priests' Association and its monthly bulletin. Get rid of the reason for this amazement. (*The second last sentence here needed to be corrected as presented.*)

**Article 1315**

L 18860626

*To Father Charles Piperon, MSC, Tilburg.*

+

JMJ

Issoudun, June 26, 1886

Dear Father,

I give you in advance all the authorization needed to present for tonsure and minor orders all you consider worthy. It is pointless my writing each time about this.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1316**

L 18860627

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, June 27, 1886

Dear Father,

The Bishop Elect of Dijon, Bishop Lecot, formerly parish priest of Compiègne, has written to me asking for you to preach the Lenten retreat at Dijon Cathedral next year, 1887.

I have promised Fr. Guyot that Fr. Caër would replace you at Evian. Everything is in order. You are, therefore, set aside for Dijon. Make yourself ready for this new challenge.

Will you go to Vichy after leaving Moulins? If so I shall not wait for you and I shall leave for Paris, Antwerp and Tilburg next Monday. I am expecting dear Fr. Delaporte tomorrow evening.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1317**

L 188606701

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, July 1, 1886

Dear Father,

Last evening I sent your letter to Fr. Bontemps with my approval. Ask him for this letter in order to carry out the changes which you mention. I approve of them in advance.

I always intended to go and see you next week. On Tuesday morning I shall very likely be in Antwerp and go from there to Tilburg. I shall let you know beforehand by telegram.

The issue of the two elderly novice priests is one of propriety and tact. Quite obviously you must not treat them as if they were young people. Their age calls for considerateness. You should excuse them from learning by rote everything you ask the younger ones to recite, give them a separate room, etc....

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1318**

L 18860716

*To Father Charles Piperon, Tilburg.*

+

Issoudun, July 16, 1886

Dear Father,

1. If the purchase you suggest is necessary, go ahead, since we need a speedy resolution of the matter. Fr. Bontemps suggests something else entirely. Yours makes me laugh. Come to an understanding and get on with it.
2. Fr. Barral is a consummate liar if he said to you that I spoke to him about moving the novitiate to Antwerp. I spoke about the possibility of wooden cells in the second dormitory if they ever became necessary. That's all. Not a word about the novitiate being either nearby or at a distance. In any event, Fr. Bontemps was with me all the time and can confirm everything (*immediately above*) to you. I don't like individuals who are over-excitabile, unbalanced, and plead for what is incorrect on their way to achieve what is only right and true for them. You may, then, consider Fr. Barral the most accomplished liar in this instance. Do not be taken in by this character who is both conceited and a troublesome intriguer.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1319**

L 18860718

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, July 18, 1886

Dear Father,

I have already replied to you. You are aware of my thoughts about the suggested changes. What you will do following your discussion with Fr. Bontemps will be for the best because I know that you will so act in the interests of our Antwerp work. It will be good if you can close the streets as approved of by the King. We shall stay as we believed we would. Mr. Herman can take up his place if he so wishes. Or better, if you can arrange that these streets which form a triangle should be changed and replaced by a street criss-crossing from the railway line to rue Amsterdam, one must try and see to it that this street is not allowed at the top of the corner and, or, also beside your water line. If the street impinges on Mr. Herman's boundaries that's for the best since the edge of his property is too close to ours, and then he would give over to us the limits of his property cut off by the street. Try and succeed with this plan which would be to our advantage. When refusing this new street, crossing at number 7 of the square, we would gain about three hectares or so. This is all we would need. And the other ground on which we had an option and which we could have purchased, over and above this new street, could, as you say, be sold on beneficially by us. Deal urgently with this matter.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

Shortly you will be welcoming in Tilburg our young men from Paris. Try to revive in them the religious spirit which the majority of them don't seem to have any more.

**Article 1320**

L 18860719

*To Fr. Jean Vaudon, MSC, in ministry.*

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Issoudun, July 19, 1886

Dear Father,

1. I got your nice letter and the proofs. Fr. Delaporte's article is once again held over.
2. We shall finish the introduction for the month of St. Joseph.
3. Take care of yourself, Father; tear up the roots of evil if you can; do not put anything in the way of that.
4. Fr. Delaporte appears to want you with him to make out a report about the Archconfraternity of St. Joseph, friend of the Sacred Heart. I think this is premature. What do you think? My regards to Fr. Guyot.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1321**

L 18860724

*To Father Victor Jouët, MSC, Rome.*

+ Issoudun, July 24, 1886

Dear Father,

1. I am sending on to you at this moment the book on the Sacred Heart which has just come out. I wrote to the bookshop asking that several copies be sent to you on publication. I don't know if they have done so. The added chapters have been greatly relished by the Archbishop of Bourges. I don't know if it will be the same with Rome.
2. If you want the Archconfraternity of St. Joseph to take root in families, you must straightaway arrange that each of our houses becomes an enrolment centre since otherwise if each association deals with Rome you will get scarcely anybody. If you do not quickly take this issue in hand, what has already come to pass at Sittard or Averbode, etc., will happen again.
3. As regards Sittard, the Bishop of Roermund is dead, and Mother Antoine is very ill, unlikely to recover and altogether incapable of involvement in this undertaking. Hasn't the moment arrived to grab hold of this work? Take it in hand.
4. When Rome considers the opportune moment has arrived for Fr. Navarre, it will act; I do not wish to discuss it further. This coming August it is very likely that there will be a departure of priests and sisters.
5. I am very pleased with the activities taking place in our Piazza Navona church.
6. I am still waiting for your accounts covering the term which has ended.
7. Could you pay the annuity promised to the Pope and the interest on the amount still to be paid? Reply immediately.
8. Mr. Daniel told me that he had, at your request, sent very promptly the statue of the Sacred Heart to Rome. You did not worry, did you, about the cost? The need was much too great! You did consider the cost in advance? I would ask you to be more economical. Let me candidly know your financial circumstances as far as a hundred francs or so. If again this year you have incurred debts, let me know exactly.
9. Mr. de Bonneval, the deputy, has an excellent man aged 43 as secretary, a bachelor who is very moral, religious, intelligent and well educated. This gentleman would like to go and work in Rome, but he has nothing to live on. Mr. de Bonneval asked me to enquire from you if there was not an opportunity to give classes in Rome, become a newspaper correspondent or become involved in education. Please reply to him as soon as possible.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1322**

L 18860725

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, July 25, 1886

Dear Father,

The scholastics will virtually all go to Tilburg, together with the student priests. Next week you will have 3 accompanying Fr. Meyer and the others will arrive later. When the Petite Oeuvre youngsters who are in Paris go to Tilburg you will see what you can do with them. Those Fr. Lanctin is making available to you are for the novitiate. Every success in your negotiations.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1323**

L 18860801

*To Father Charles Piperon, MSC, Tilburg.*

+

Issoudun, August, 1886

Dear Father,

1. Fr. Chatelat has written to his brother to say that if we do not want to take him as a religious or allow his brother to live with his him (*Chatelat*), he will return to the lay state to take his brother with him. Very well then! Since this is how it is, give back his freedom to Fr. Chatelat straightaway since his brother is quite incapable of becoming a religious and we cannot allow them to be placed in the same house.
2. No-one has the right to tell you that the youngsters of the Paris Petite Oeuvre are entering the novitiate. I informed you already that they will go and take their holidays in Tilburg and then we shall decide whether to admit them to the novitiate or have them continue studying for their degrees. They will not be with you before August 15; ask Fr. Klotz to keep them with him until that time.

3. If the work in Antwerp is not further advanced, it is the architect's fault since he should have ensured that the materials arrived in time. This man is responsible; one does not take on work to be carried out in these conditions, and one does not engage oneself to deliver at a specified time without being responsible. This strongly runs counter to, and plays havoc with, all our plans. From all this there arises great inconveniences for us to which you yourself do not seem to advert. You should have been more demanding and vigilant.
4. So long as the street question is not settled to our advantage, we can have no more than a provisional building. What has been suggested to you is neither suitable or sufficient, and would have disappointed the novices. Take over the chapel as I indicated to you and do not carry out so many changes. It's because we have made so many that we have achieved nothing while spending so much money.
5. Your accounts confirm for me that you have spent more than 100,000 francs (*about 320,140 euros*) on your printed matter, etc. This is incredible. There must have been wastefulness and a lack of supervision. Why did you not keep a tight rein on Fr. Barral and take charge of directions yourself? I expressly forbid you, my friend, to leave matters to his personal initiative. It is you yourself who demands what you consider necessary, and leave it at that. Fr. Barral always goes ahead, adding to expenses in an uncalled for manner. The time has come, I maintain, to rein him in in this matter, and be severe. Indeed! I understand how Fr. Barral insists on dealing with you because he knows how to go about things in such a way that you will do what he wants. I beg you to be firm with him and restrain him. Fr. Barral is muddle-headed and quite capable of leading us on to ruin and the compromising of everything. Add to this his lack of judgment, and his being full of pride.
6. Your Belgian Annals refer to all sorts of things except our own undertakings. It is an approach I cannot approve of. I asked Fr. Bontemps to take over the editorship; why does it continue being left to Fr. Barral?

Cheerio, my friend.

Good wishes to you all in C.J.

J. Chevalier, MSC.

**Article 1324**

*To Father Charles Piperon, MSC, Tilburg.*

L 18860806

+

Issoudun, August 6, 1886

Dear Father,

1. No, I don't wish to do or change anything abruptly. It is for you to decide what is best called for in the circumstances since you are on the spot and involved in issues. I made you aware of my concerns, and whatever you decide on now will be well carried out. I feel bound to put to you what follows.
2. If Father Bontemps cannot stay in Antwerp as Superior without its being seriously inconvenient, he must be allowed to leave for the missions by September or October since he has so requested me. Your presence then will be needed in Antwerp at this time; the novitiate must be totally moved there since I see no other possibilities; one must return then to your proposal about having a wooden chapel, etc. Let me know quite seriously what you think of Fr. Bontemps, and if it is for the well-being of the undertaking that he should be moved from Antwerp.(?)
3. Fr. Leray should also be on his way to the missions towards the end of September. But he will need to stay in the novitiate in the meantime. You will involve him as best you can, either giving classes to the slow learners, or in studies, or walking with the scholastics.
4. Poor Fr. Chatelat, I weep for him. I am sorry for him. Do you think he would be suitable for the missions either in America or England? His brother wants to go with him as a catechist among the natives. What is your view on this?
5. Yes. Fr. Klotz must take with him the requisite classical books so that those who have failed should prepare for the examinations in November.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1325**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18860806 A

Issoudun, August 6, 1886

Your Grace,

I make bold to ask Your Grace if he would kindly favour some of my young confrères, tired through study or from teaching, to spend some weeks on holiday at Chezal-Benoît? I would like to rent a dozen rooms, and send there a cook brother; no expense would be incurred by the Archbishop. This change of air in the country would, I believe, restore those in weakened health.

Hoping Your Grace can meet my humble request, I have the honour to be your most humble and obedient servant, son, in C.J.

J. Chevalier, MSC.

*The Archbishop wrote on the margin of Chevalier's letter:* I am replying to Rev. Father Chevalier that he may do what he requests, and while offering a contribution he lets the manager know that this part of the building is rented for such and such a period of time. I am informing the parish priest of Chezal-Benoît (*about these arrangements*).

**Article 1326**

L 18860807

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 7, 1886

Dear Father,

1. I have at last been able to put together the 11,500 francs we owe to the Pope, interest included. I am sending this amount on to you in two registered letters, one containing 6,000 francs, the other 5,500 francs. I am amazed that with your work going so well and the Archconfraternity of Our Lady of the Sacred Heart prospering, you are unable, each year, to do any economizing and reduce a little your debt. Over the last two years the Barcelona house – which, certainly, is very far from being as successful as yours – has already been able to pay off 4,000 francs on its debt...
2. I haven't received your accounts yet for the 1st term. What is the explanation for this carelessness? I see it as my duty to make myself aware of your house's financial circumstances.
3. I repeat, my friend, what I have already said to you: have whatever you like printed in Italian, but as regards publications in French these are exclusively reserved to Issoudun. Each kingdom should stay within its boundaries since otherwise it would be divided against itself and ruin itself. Write specific letters to whomsoever you wish seeking support, and I shall not come in your way; you have the wide world beckoning you.
4. Ask Fr. Piperon to make it known to Fr. Barral that he should have nothing to do with Italy, forbidding him to do any promotion in this country which is your domain. I don't know what you might like to say about the person of Lemerrier; he didn't return any stone to me; he has them all and we are paying him 50 francs a year for keeping them. Fr. Barral is a schemer and a muddler. I don't know what he could have done; Fr. Piperon will let you know.
5. I am pleased to hear that Leo XIII, by way of its being a souvenir of his jubilee, would very much like to decorate our Piazza Navona church. May the Lord be praised! Thereby you have so much concern and embarrassment lifted from you.
6. From next January, our Annals will have a new format in 8°, and come to 48 pages, that is to say it will have twice the content it has at present. We are changing it in this way so that we can mention all our undertakings, with reference to the Sacred Heart, whose missionaries we are, Our Lady of the Sacred Heart and her Association, the Archconfraternity of Saint Joseph, friend of the Sacred Heart, and the accompanying devotion, etc. So far as France is concerned, we alone shall concern ourselves with it. The Rome house will (*alone*) deal with Italy, the Barcelona house with Spain, Madeley with England, and so it goes. If there is anything to be done in France for your Souls in Purgatory project, the Issoudun house will alone be concerned with this if you would like to send us the necessary documentation dealing with this work.
7. Do not forget, my friend, that you are but two Missionaries of the Sacred Heart in Rome. Why wish to take on everything? It follows from this that nothing is seriously undertaken, that everything suffers in your house; the training of the lay brothers amounts to little or nothing, and how is the religious life lived?... There is in Rome a flashy quality, a being given to appearances, but is it all really solid? Whoever tries to gather too much, badly holds. (*Qui trop embrasse, mal étreint.*)
8. You have been led into error about the Daniel document. I have made provision for all the rights with regard to our houses abroad. Mr. Daniel, while having the right to sell our statues throughout the world, must, as article 9 has it, come to an understanding with our houses abroad. Arising from article 8 the Annals published abroad are not compelled to state this. There will be, therefore, an understanding between him and yourself. Obviously you have the right to have a statue made in stone to be placed on the pinnacle of your church without consulting Daniel since to have it otherwise would be ridiculous. As for the diploma, I don't understand at all the difficulties you are making about it.
9. With regard to Marino, we are not rightly in a position to take it on immediately as we are lacking in numbers. Besides we would be faced in these old buildings with large and expensive repairs. And then if another municipal council less well disposed than the present one took over, it could create problems for us.

Cheerio, Father. Oremus pro invicem.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Jullien has just arrived.

**Article 1327**

L 18860808

*To Father Charles Piperon, MSC, Tilburg.*

+

Issoudun, August 8, 1886

Dear Father,

1. Accept your postulant if you think it's opportune; his age provides a guarantee of perseverance.
2. You will in the near future be welcoming as a lay brother postulant a Mr. Velpoux from Vierzon, who has for the past year been a teacher at the Issoudun day school. He is too old and not well enough advanced to be aimed at anything else. You will take note of this good young man.
3. Our confrères are of the view that our 4 young boys from the Paris Petite Oeuvre can begin their novitiate this year. They will go to you after the Assumption; you will look after them. Fr Lanctin is putting forward four more: 3 rhetoricians (*those of the final year in the French secondary education system*) and another likely to be a lay brother who has never studied Latin.
4. As regards Fr. Chatelat, allow him to finish his novitiate completely. He is to be pitied.
5. Among your novices are there some Irish or English who are due to finish their novitiate shortly?
6. Take good care about preserving vocations. Here our sick are all doing quite well.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1328**

L 18860811

*To Father Charles Piperon, MSC, Tilburg.*

+

Issoudun, August 11, 1866

Dear Father,

1. Here is a very confidential letter from the Bishop of Angoulême about Fr. Grégoire. (*Grégoire had arrived at Tilburg the previous April and taken the habit on May 31. Following the Bishop's letter he was asked to leave Tilburg.*) I contrasted the letter with outrageous insinuations which he wrote under the pseudonym of Marie M. to a country woman with another from him to Bishop Sébaux; the hand-writing is the same. Here's the beginning of this letter:

"If you were not so despicable, a silly little slut, I would go after you and force you to speak of others while I put my foot on your backside; I would make you see that you would do better to pay attention to your behaviour than to wash the bottoms of those who have nothing to do with you. Confounded silly bitch, dirty-minded little swine, going about bare-footed, etc., etc."

It's all of this nature. I believe that for the good of our Society we cannot keep this character, and even if he were innocent, there would have to be considered the reputation he has given himself and the suspicion which clings to him. Follow the advice of the Bishop when sending him away.

2. I am also forwarding to you, my friend, in the greatest secrecy, the enclosed letter from Fr. Bontemps. It seems to me to be quite judicious on a number of issues, and also with regard to Fr. Morisseau; it deserves to be taken into consideration and reflected upon. You will read it carefully, then, and let me know what before God you think about it. Fr. Bontemps himself will know nothing of this! I fear that at Tilburg there is too much involvement in the business side of things. This house is at present caught up in feverish business concerns which, instead of ending, continually threatens to grow. In this agitated activity what is the outcome for the interior life and Fr. Barral's own religious life? He is only living running about, going on journeys, discussions... One plan follows on another. I fear that you may be overwhelmed by all this, if it isn't so already, and that very soon, swept along by an irresistible force, you can no longer rein things in. He who takes hold of too much badly grasps; we have never given up saying this to Fr. Jouët; we must take care that it doesn't also apply to ourselves.

As long as Fr. Bontemps stays in Antwerp, it seems to me that it is a problem when Fr. Barral is remaining on there. If you were to have him in Tilburg you would, so I believe, avoid a lot of problems. I gather from your explanation that the editing of the Annals and whatever else is involved, continues to be the responsibility of Fr. Barral, but under your overall control. But there is nothing to prevent, meanwhile, the Antwerp house being prepared as a novitiate. Fr. Barral may stay on in Tilburg if, for the rest, you consider it opportune. If you think that the production and editorship of the Belgian Annals is what fits in best with the temperament of people and priests, leave things as they are and don't change anything. The support of the Pope and Cardinal Simeoni is very assuring for the Antwerp house.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

You may accept the novices being sent to you by Fr. Jouët.

**Article 1329***To Father Victor Jouët, MSC, Rome.*

L 18860812

Issoudun, August 12, 1886

Dear Father,

1. I should like to think that you received the money I sent on to you: 11,500 francs (*about 36,816 euros*).
2. Yes, you may send your 3 novices to Tilburg.
3. A Bordeaux priest, Fr. Lamarque, aged 45, a former associate of Bishop de la Passardière at the Draguignan Oratory, wants to join us. He seems to me to be pious and has a certain quality; he is a former curate at St. Eulalia in Bordeaux and an ex-Saint Sulpice seminarist. He is lucky. Since he is accustomed to the Midi (*southern France*) sun, Holland would not agree with him; if you can so arrange things that he does his novitiate in Rome with yourselves, you will safeguard a vocation which, so it seems to me, is of excellent quality. Be good enough to deal straight away with this matter and let me have a reply as soon as possible. We already have 11 of our young students who have got baccalaureates in the first part of the course, with the exception of 2 who have been accepted for the sciences. There still remain 7 or 8 to qualify. Let's hope.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1330***Contract between Fr. Chevalier and Mr. Létang.*

D 18860814

Agreement

Between the undersigned:

Mr. Jules Chevalier, archpriest residing at Issoudun on the one side and Mr. Létang-Marcot on the other, a builder likewise living in Issoudun. Agreement was reached about what follows. Mr. Létang commits himself to Fr. Chevalier in keeping with the following statements and conditions to carry out work at the Issoudun day school, work which will consist of raising up by one storey this building and providing access to it. The builder will wholly act in keeping with the plans, detailed estimates and conditions attached, as signed by both contracting parties, and which will be put into effect when the work is being carried out by Mr. E. Lesaye architect-engineer, Issoudun, who is responsible for the work being carried out. He commits himself to have the said work completely finished, and satisfactorily carried out, by September 15, 1886 under pain of a 25 francs indemnity for each day behind time to be paid to the owner, but the latter agrees to give the supervisor (Lesaye) 5 francs for each day which will have shortened the terms and length of time agreed in the contract. The work, according to article 1792 of the Code of Civil Law, has a ten-year guarantee with respect to any failure in the construction, the use of poor material, lack of foresight, etc. The businessman remains responsible for any defective workmanship which the proprietor can insist on being done again as long as the work has not been accepted on both sides as completed.

Hereby presented and agreed on by the two parties, with two copies made.

Issoudun, August 14 eighteen hundred and eighty-six.

Seen and Approved  
 Issoudun, August 14, 1886  
 J. Chevalier

Signatures  
 Letang Marcat

**Article 1331***To Father Victor Jouët, MSC, Rome.*

L 18860823

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Issoudun, August 23, 1886

Dear Father,

1. You didn't reply to me about Fr. Lamarque, the Bordeaux priest who asked to join the Society and make his novitiate in Rome. Is this possible? Accustomed to the Midi sun (*southern France*), he would not easily get accustomed to the Dutch fogs: he is 45 years old.
2. The letter of appreciation sent to Fr. Navarre (*from the Vatican*) means nothing... It is already two years since information was gathered about Fr. Navarre with a view to making him Vicar or Vicar Apostolic. There was recourse to the same last year. In adjourning the matter the pretext could be that there was a New Guinea issue. Now one finds that it is quite another excuse: the relationship of the Caroline Islands with the Germans. The issue is decided upon. For the moment it's about defining (*territorial limits*), but tomorrow another reason will be brought forward. May the will of God be carried out! All this goes to show that we are not that well regarded in the court of Rome if this is anything to go by. When the Marists went first to Oceania one of them already had the title of Vicar Apostolic...

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The goings on involving Mr. de Barbarin appear to me another Utopia of the kind espoused by the Marquis de Rays. The Germans and the English own all these islands, and how is it to be expected that they will sell them to the French? He may try if it appears a good prospect to him, and you may, if you consider it opportune, commend him to our confrères.

J.C.

**Article 1332**

L 18860823 A

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, August 23, 1886

Dear Father,

Before leaving for the Bourges pastoral retreat which begins this evening I am writing a few lines to you to let you know that I am delighted that you are restored to health. Most willingly I give you permission to use the 300 francs (*about 955 euros*) as you suggest. Mr. Gaugnault (*uncertain wording*) will be completely at your disposition when you will be available. Yes, our young students were marvellously successful. If the first book on Our Lady of the Sacred Heart hasn't been a great financial success up to the present, this is due to the fact that it was badly launched and Mr. Retaux carried out virtually no promotion. We must, therefore, be ready to promote in a serious manner the work on the Sacred Heart which is to follow. It is not enough to refer to it once; one has to mention it again and again.

I read the note attached to your letter; your comments seem very worthwhile in my view.

Cheerio, Father, for the time being.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1333**

L 18860825

*To Father Victor Jouët, MSC, Rome.*

Bourges, August 25, 1886

Dear Father,

I am on retreat at Bourges. I return on Saturday to Issoudun. I am sending you a complaint from Fr Laviaille; put matters right. I am receiving a lot of complaints from people whose correspondence has not been answered. If I were to do it as often as that, long since our friends would have fallen away. Rid yourself of this carelessness.

Try and have me authorized to grant all my confrères the powers Fr. Laviaille is looking for. All community Superiors have it. It is impossible to have recourse to Rome in each case. One will pay whatever is asked, but try to get this permission and several others of a like kind. From September 12 Fr. Guyot will preach the confrères' retreat at Issoudun. Keep it in your prayers.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1334**

L 18860826

*To Father Charles Piperon, MSC, Rome.*

Issoudun, August 26, 1886

Dear Father,

The general retreat for our confrères will be given by Father Guyot, beginning on the 9th of September at 6pm. It is absolutely necessary that you come to Issoudun from September the 8th to the 12th so that we can discuss our business in Council. We have serious issues to consider, linked one with the other. There's Tilburg, Antwerp, Paris, Saint Charles, Issoudun, the scholasticate, our young students, etc. It is, then, a good thing that we should be all together insofar as this is possible. I am thinking about setting out for Vichy towards the 13th of September to spend half a session there. You did the right thing in sending away your ex-seminarists. Fr. Chatelat has left the Society together with his brother; they are both pathetic. Force the issue of the streets with regard to our Antwerp property. It is imperative that you have a speedy resolution of the issue since we have very serious issues at stake there. See the solicitor for the Borgerhout Council. But bring a sense of urgency to the matter in the sense I have indicated. I came close to calling Fathers Bontemps and Barral to the Issoudun retreat. What do you think? If this wooden chapel is thought to cost 1,600 francs (*about 5,120 euros*) and is very much needed; it is very imperative that you have it undertaken. 1,600 francs is not a great amount of money. I promised you a thousand francs and you only need to supplement it, therefore, with 600 francs.

You are doing the right thing to join the sanctuary of this chapel with the house called the château which is inhabited. This would be a requirement. One could place a door at the gable end of this house which would lead into the sanctuary, and this



would be large enough for the people who live in this house. Perhaps you could have your sacristy near this door and inside the house? Look into it.

Cheerio, my friend,  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1335**

*To Father Emile Régnault, SJ, Toulouse.*

B 18860826 A

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Bourges, August 26, 1886

Very Reverend Father,

It's in Bourges I received the letter which you paid me the honour of writing to me; I am replying straightaway not wishing to hold it over until my return to Issoudun.

1. It is correct, Very Reverend Father, that in the dogmatic section of my work I do not mention the very good, pious and learned Fr. Ramière, but I quote in some chapters, almost on every page, the periodical Religious Studies on which he normally collaborated with as much knowledge as logical acumen. The dear, reverend, Father was so identified with Religious Studies that he was, so to say, such a living inspiration on issues touching the Sacred Heart that I considered myself to be giving him sufficient prominence when referring to that (*his*) learned publication. No reader of Religious Studies could be mistaken about this, this being so true that many people have remarked to me that it was easy to gather that I was a friend of the Jesuit Fathers and, especially, Fr. Ramière, something which greatly pleases me.

2. But, Rev. Father, it must be brought to your notice that my work is not yet completed; there remains part 3: The Sacred Heart of Jesus studied in his undertakings, as made known on the jacket of the work which you have received. It is in that work (*the third volume*) that I reserve a special place for Fr. Ramière with reference to the wonderful work inspired in him by the Sacred Heart and all that flowed from it. It's there I hope to bring out, if God spares me, the providential mission of the dear and venerated Father (whom we continually mourn) in developing the Sacred Heart devotion, making it popular and effective at the same time. No, Reverend Father, I am not forgetting anything, and I shall never forget what I owe to the recognition I had from the founder of the Messenger of the Sacred Heart, and when you will have read the last part of my work you will, perhaps, regret the reproaches you have levelled at me today. *Patientiam habe in me et omnia tibi reddam*, (Matt. 18,26). (*Have patience in me and I shall recompense you in every way.*)

3. In this book on the Sacred Heart I believed I would have pleased you when making clear everything your prestigious institution has done for devotion to the Sacred Heart. In this work no other religious order exercises a more important role than yours. I point out St. Ignatius (p.42) plunging into the mysterious waters which flow from the heart of Jesus, and giving rise to the cult of the Sacred Heart among you. I would consider him to be the leading apostle of this devotion in your Society, something which none of your fathers has yet brought out, at least as far as I know.

I quote the names of more than twenty of your members who worked with so much zeal and success to set up and defend worship of the Sacred Heart. I made venerable Fr. Claude de la Colombière (*now Saint*) and Fr. Croiset, the most powerful advocates of the Blessed (*now Saint*) Margaret Mary. I apply myself to the defence of such a beautiful, most theological supplication of Fr. Gallifet making the Heart of Jesus the centre and co-principle of His love (p.57). The aim of this volume is to prove that Fr. Gallifet was right, and that devotion to the Sacred Heart cannot be understood and complete until the Divine Heart of Jesus is truly the centre of His Charity (page 292 etc.). It is on this truth's official acceptance and proclamation that, in my humble opinion, the general triumph of the Church and the social reign of the Sacred Heart depend.

*Fr. Joseph de Gallifet appealed to Rome for a mass and a proper office in honour of the Sacred Heart in 1729. Rome refused the request on the 12th and again on the 30th July 1729.*

You can see for yourself, Father, that I am indeed one of yours. It makes me proud to be so and I hope to stay like this always. I am aware of all that I owe to your worthy Congregation, to your holy founder whose immortal Constitutions were used as an exemplar for ours, and to Father Ramière who was so very supportive at the beginning of our Society, and as well Fr. Bieuville who formed us so zealously in the spiritual exercises of St. Ignatius, and there was Fr. Leblanc whose wise advice was so useful to me, while finally there was Fr. Fessard who clarified my thoughts more than once and was lavish in his advice.

I do not forget what I owe to your company in the face of such good will.

*Henry Ramière, 1821-1884, helped in drawing up the Rules both for the Third Order of the Sacred Heart and the diocesan priests of the Sacred Heart, giving the retreat and presiding over the first MSC General Chapter in 1869, see above. Stanislas Bieuville, 1824-1876, while stationed in Bourges introduced the early MSC priests to the spiritual exercises of St. Ignatius, particularly so Fr. Guyot who would be the first MSC Master of Novices in 1869. Henry Leblanc, 1807-1879, was the spiritual director of Jean-Marie Vandiel who on entering the MSC Society introduced Leblanc to Chevalier in 1864. Michel Fessard, 1812-1893, Provincial of the Paris Province, was in close contact with Issoudun from 1852-1865.*

4. I do not forget what I owe to your company in the face of such good will. Before such manifest good will, which fills my heart with gratitude, I have never made complaints against you nor shall I ever do so.

1. Not even against Fr. Nilles (1828-1907) do I do so, who in his book on the Sacred Heart (*De Rationibus festorum Sacratissimi Cordis Jesu et Purissime Cordis Mariae et fontibus...*, 1875) took it upon himself to place the decree of the Sacred Congregation of the Inquisition in confrontation with the statue of Our Lady of the Sacred Heart, and this without taking into account the explanations given (*to the Congregation*) or the replies of the same Congregation in our favour, nor the official approval given (*by the Congregation*) to the Our Lady of the Sacred Heart devotion.

2. Nor, moreover, do I make any complaint against the Messenger of the Sacred Heart which was the first to bring before the public this celebrated decree, without either informing us or asking for explanation, without ascertaining if this decree concerned Issoudun and its Association alone, or if it referred to the statue in our basilica, crowned by Pius IX and enriched with indulgences, or if, indeed, this decree was directed at the Przemysl faithful (*in Austrian Poland*) who had disfigured our statue with grotesque and absurd copies. Archbishop de la Tour d'Auvergne, who only came to know through the Messenger the story which the ill-informed wanted to visit upon Issoudun, wrote immediately to the Holy See. He was informed that there had been no intention to lay blame on the Issoudun statue which was irreproachable in every respect, and that it remained, as hitherto, exposed for public worship there, and it could always be spread for private worship, but as for the future, in order to avoid confusion and new misunderstandings, only the statue of the Virgin, as officially approved by the Holy Office carrying the infant Jesus in her arms, should be offered for the public veneration of the faithful.

*The reply to the Archbishop of Bourges came from Cardinal Patrizi on April 14, 1875. See the Annals of Our Lady of the Sacred Heart, Issoudun 1895, p.7-8.*

Our Annals have provided its readers with these replies and many more in order to clarify matters, whereas the Messenger of the Sacred Heart has never referred to the issue. Nevertheless, its article, so cold and seemingly hostile to our work, was immediately reproduced in all the religious weeklies, or as few as makes no difference, as well as in the devotional publications within France itself and outside. Besides, the Messenger which aims at making its readers become conversant with everything, no matter how insignificant, which happens in the Catholic world, was silent about the development of our Association, its elevation to a universal archconfraternity, its church in Rome consecrated to meet the wishes of His Holiness Leo XIII, etc.

I am well aware that it is not the organ of Our Lady of the Sacred Heart, but, for all that, the devotion necessarily links itself to the cult of the Sacred Heart, being its spontaneous expression. I would be wrong to complain about this as would also be the case if I were to complain about that which the Messenger of the Sacred Heart asserts from time to time about St. Joseph, friend of the Sacred Heart without ever making it known whence comes this name, its origin and cradling. It is not aware that it is the Missionaries of the Sacred Heart who have given St. Joseph this name, and it contains within itself a devotion which has its roots in the Heart of Jesus, and Leo XIII made this devotion to St. Joseph, friend of the Sacred Heart, into an archconfraternity to safeguard Christian families against the thrusts of incredulity through the maintenance of faith and morals, and the centre of this new archconfraternity is to be found in our Rome church of Our Lady of the Sacred Heart.

Yet again I am not registering any complaint (!); we all work towards God's glory; it matters little if we know the course of a river because this river makes fecund the field of the father of the family which we must all of us cultivate. It matters little if we pass on to posterity the name of a man who is none other, after all, than a feeble instrument in the hands of the All Powerful One, whose praises we sing to the whole world, and to whom we grant the honour of having accomplished virtually everything: Quid ad aeternitatem?

Your motto, like ours, is it not Ad majorem Santissimi Cordis Jesu gloriam? Yes, Reverend Father, let us be at one for the good of souls and the triumphs of the truth! Permit some quite lowly religious, who like you are enfolded in the Sacred Heart of Jesus, to place their frail hand in yours which is so powerful, uniting their weakness to your strength. Given courage by your advice and upheld by your support, they could, perhaps, accomplish something worthwhile in the holy Church of Jesus Christ.

I commend myself, Father, to your good prayers, and please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1336**

*To Father Victor Jouët, MSC, Rome.*

L 18860829

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Issoudun, August 29, 1886

Dear Father,

1. I advised Fr. Lamarque about the splendid favour granted to him by the Holy See. He will write giving you the time of his arrival. Yes, indeed, a year's novitiate is not too much. I am revising our Constitutions which must be presented again to the Holy See for definitive approval. I am setting it down that we shall have a two-year novitiate and, later, a third probationary year. When this revision work is completed I shall submit it to you before presenting it to the Sacred Congregation of Bishops and Regulars.

2. I am in no way whatsoever involved with the printing of your book on St. Joseph. It's Fathers Vaudon and Tréand who are dealing with it. Give your orders, and make your complaints, to Fr. Vaudon.

3. I posted 4 books on the Sacred Heart to you yesterday. If you think the translation (*in Italian*) of this work and that on Our Lady of the Sacred Heart would be likely to have some success, try and arrange it. These two volumes are highly regarded in France.

4. That life (*biography*) of Fr. Vandel (*J.M. Vandel*), when are you going to bring it out? It is already too late, whatever you say. If you cannot effectively see it through, send me all the material resources; one cannot, advantageously, delay it too long.

5. Let me know if really and truly our Holy Father Pope Leo XIII wants to decorate by next year our Piazza Navona church. It is already time to take it in hand if one wishes it to be ready for the Pope's priestly jubilee. I shall make every effort, then, to send you 10,000 francs (*about 32,000 euros*) to make you happy and as a contribution to this work which so greatly interests us.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Jullien is still here in Issoudun and in the best of spirits. He is getting on very well. We are hoping that there will be a departure of Missionaries and Sisters of Our Lady of the Sacred Heart for Sydney in October. Could you go and look after their departure at that time? From Marseilles you might come then to bid us a little good-day if this is possible. As regards Brother Grippa, this youngster is not yet mature enough to go to the missions. He has asked to do his novitiate in Holland. What is your view?

*The above letter is a copy from memory by Fr. P.M. Tréand and, as it happens, was damaged by adhesive.*

**Article 1337**

To Father Emile Régnault, SJ, Toulouse.

B 18860829 A

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Bourges, August 29, 1886

Very Reverend Father,

Here in Bourges where I am on a full and proper church (*diocesan*) retreat (*Chevalier present more as parish priest than MSC*) your letter reached me. Now back in Issoudun I hasten to reply to it.

It is true, Father, that in the dogmatic section of my work I do not mention by name the good, pious and very learned Fr. Ramière. But I quote over certain chapters, almost on every page, Religious Studies (*Etudes Religieuses*) in which he normally collaborated with as much erudition as logic. The kind and well-regarded priest was so identified with Religious Studies, of which he was, it must be said, the animating force in this question of the Sacred Heart, that I considered myself to be giving him sufficient attention when I referred to the learned publication. No reader of *Etudes Religieuses* could be mistaken in this, its being so obvious that several people said to me that it is quite clear that I was a friend of the Jesuit Fathers, and of Fr. Ramière in particular, something which greatly flattered me. However, Father, you should know that my work is not yet finished as there remains the 3rd part, as made known on the cover of the volume you received. It is there that I shall reserve for the respected Fr. Ramière the space to which he is entitled, and, moreover the significant work which he began and spread with so much zeal and success in stirring up devotion to the Sacred Heart, making it both popular and effective at one and the same time. No, Rev. Father, I forget nothing and in no way do I overlook what I owe by way of acknowledgement to the founder of the Messenger of the Heart of Jesus, and when you read the latter part of my work you will, perhaps, come to regret the reproaches which you level at me today: Patentiam habe in me et omnia tibi reddam.

In this volume on the Sacred Heart I like to think that I shall make you pleased when I emphasize all your distinguished confrère has done as regards devotion to the Heart of Jesus. In this work no order plays such an important role as yours. I point out (p.42) that St. Ignatius plunged himself into these mysterious waters, which were released from the Heart of Jesus, and began among you worship of the Sacred Heart. I made him out to be the first apostle of this devotion in your Society, something which none of your fathers, so far as I am aware, has brought out before now.

I provide the names of more than twenty of your number who have worked to set up and defend the cult of the Sacred Heart of Jesus. I remarked on the contributions of the Venerable (*now Saint*) de la Colombière, Fr. Croiset, the powerful association of Blessed (*now Saint*) Margaret Mary (Alacoque, p.55). I committed myself to the defence of the very beautiful, very theological, presentation of Fr. de Gallifet who makes the Heart of Jesus the centre and co-principle of his love (p.57). And I believe I proved him to be right. Devotion to the Heart of Jesus being neither understood or complete until the Heart of Jesus is truly acknowledged as the source and centre of his love (p.299 etc.). It is on this truth, accepted, officially proclaimed, that, in my humble opinion, the general triumph of the Church and the Social Kingdom of the Sacred Heart depend.

You can observe for yourself, Reverend Father, that I presented as attractively as possible your Company's contribution. I cannot forget what I owe to many of its sons, particularly so Fathers Ramière, de Bieuville, Leblanc, Fessard. Confronted by such compelling obligation, which fills my heart with gratitude, I have not given myself over to complaints, nor shall I present any, not even against Fr. Nilles who in his book on the Sacred Heart was moved to consider the decree of the Congregation of the Inquisition (*Holy Office*) as being condemnatory of the Our Lady of the Sacred Heart statue, not taking into consideration the explanations provided, or the replies of the same Congregation in our favour, or the official approval it gave to the Our Lady of the Sacred Heart devotion. Fr. Nilles' latest edition continues to cite this same decree, leaving it to be understood that there is a shadow over this devotion which has taken its place among the Church's great, worthy, devotions as

an understandable complementing of devotion to the Sacred Heart. Again, there is no mention of Cardinal Patrizi's letter to the Archbishop of Bourges where it was explicitly mentioned that in the reply to the Bishop of Przemysl not a word was mentioned in relation to the statue's appearance, or about the Issoudun presentation, and, consequently, it is erroneous to draw the conclusion that it was proscribed and condemned. What Pius IX wanted, and as he said, was that, in future, statues or paintings intended for public worship should have a different shape. I don't know for the rest if this same letter of Cardinal Patrizi was printed in the Messenger of the Sacred Heart which, nevertheless, did not omit to give the Congregation of the Inquisition's decree. I never made a complaint to Fr. Ramière. No more so shall I address a complaint to you, Rev. Fr., about the Sacred Heart Messenger's mentioning from time to time of St. Joseph, friend of the Sacred Heart without ever making it known where the name (*phrase*) comes from, where it originated and what was its cradle! It cannot be unaware that this name had its origin in Issoudun, that it was the Missionaries of the Sacred Heart who gave it to St. Joseph from the year 1855 onwards, that Pius IX at our request enriched the invocation to St. Joseph, friend of the Sacred Heart, with an indulgence of 100 days, and that Leo XIII came to approve of an archconfraternity under the title of St. Joseph, friend of the Sacred Heart, for the protection of Christian families against the onslaughts of impiety and for the preservation of faith and morals, the centre of this new archconfraternity being in our Church of Our Lady of the Sacred Heart in Rome. Once again, I am making no complaint; we all work for the glory of God; it matters little if we know the source of a river because this river brings fruitfulness to the field of the father of the family which we all have to cultivate. It matters little if we pass on to posterity the name of a man who, when all is said and done, is no more than a feeble instrument in the hands of the Almighty, whose praises we sing of to the whole world and whose merits we acknowledge as having virtually accomplished everything: *Quid ad aeternitatem?* Our motto, like your own, is it not *Ad majorem Santissimi Cordis Jesu gloriam?* Yes, Father, let us unite for the good of souls and the triumph of the Heart of Jesus! Permit a quite small religious group who, like yourselves, are enveloped in the Heart of Jesus to place their frail hand in yours which is so powerful in order to combine their weakness with your strength. Uplifted by your advice and sustained by your support, they could, perhaps, do some good in Jesus Christ's holy Church. Excuse, Father, the delay in this letter which was held up by an unforeseen journey. I commend myself to your good prayers and please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1338**

L 18860912

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, September 12, 1886

Dear Father,

1. I received your telegram about Fr. Genocchi whom the Pope has picked for a special mission and whom he authorizes to make his novitiate with us in Rome. I am delighted with this telegram if it is what I take it to be, but it needs explaining. What does it exactly mean?
2. I leave next Tuesday with Fr. Hériault for Vichy; I shall stay there for 15 days – Villa des Lilas.
3. Find out, then, from the Redemptorist Fathers what the privileges are which the Holy See granted to them and which they obtained for us. It seems that they are many and very worthwhile. The Superior General, so it seems, has received from the Pope the right to grant his confrères, as he judges fit, the powers for reserved cases, the granting of indulgences, the provision of all scapulars, the granting of apostolic blessings, saying mass in rooms in particular houses when, *servatis servanis*, there is a need. If one is travelling one can give a priest of one's choice the faculty to hear your confession if there isn't a diocese where you can find a priest. When one is without water, e.g. on a journey, etc., etc.
4. Try and get for our associated clergy and the Third Order of the Sacred Heart such privileges as would be opportune for the promoters and benefactors of our *Petite Oeuvre* and our missions. We have (at present) nothing worthwhile to offer them.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall try and send you one or two scholastics to follow the Appolinare (*university*) courses.

**Article 1339**

L 18860915

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, September 15, 1886

Dear Father,

It wasn't my intention to change once more the *Annals'* title, but rather to place a question mark in face of the soured attitude of the Jesuit Fathers. I take your views to heart. See to it the design is very good and not too overloaded with detail.

Nothing new here...  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1340**

To Father Victor Jouët, MSC, Rome.

L 18860919

+

Vichy, September 19, 1886

Dear Father,

1. I received your kind letter together with that from our dear Genocchi and your parcel with the little booklets on purgatory. With regard to the latter why do you not make known the many Gregorian indulgences and others which the Pope grants to you? The faithful will not be interested in this devotion until they become aware of all the spiritual advantages. Your book is incomplete and you were in too much of a hurry bringing it before the public.
2. I approve of your itinerary. On my return from Vichy, I shall engage myself with our confrères' departure for Oceania.
3. You reply only to one part of my letter!
4. You will take back with you for Roman studies Brothers Dezpresse, Giovanelli and Vitale.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Have you read my new chapters on the Sacred Heart? What do you think of them.

*Giovanelli, one of the three students, was ordained to the priesthood on December 20, 1890. Three years later, for family reasons, he became exclaustated, and in 1895 he left the Society. In 1903 he became Secretary to the MSC Cardinal Protector. He went to San Marco as parish priest in 1906. He became a domestic prelate in 1940. For more than 30 years he was parish priest of St. Mary of the Angels, Rome. He died on December 5, 1943.*

**Article 1341**

To Father Charles Piperon, MSC, Tilburg.

L 18860921

+

Vichy, September 21, 1886

Dear Father,

1. There is time enough for our young men due for profession at Issoudun to leave Tilburg on the evening of the 30th and reach Issoudun on the first of October. They will not stop over in Paris, doing no more than crossing the city to Gare d'Orléans since at rue de Sablons (*MSC house*) they have no place to give them accommodation. This is what has to happen then.
2. Do not say anything about Council decisions. Make your subjects become accustomed to hearing nothing about what goes on in the Council. There is among them a regrettable spirit of curiosity, and a quite scandalous tendency to say what they like about the decisions and measures taken by their superiors. This failing must be absolutely stamped out.
3. I myself will inform Fr. Bontemps when the moment arrives. He will not leave Antwerp until you have carried out what is necessary in order to receive the novices. Let Fr. Barral and the others be in the dark about our plans.
4. Insofar as you can, you will look after the scholastics who are staying with you, without making them teach.
5. Brothers Dezpresse, Giovanelli and Vitale will go together to Rome towards the end of October accompanied by Fr. Jouët who is coming to look after the embarkation of our confrères for Oceania. I shall let you know in time; Brother Dezpresse could take classes while he is waiting.
6. You could make Brother Boudeau a supervisor if you haven't anything else for him to do.
7. We cannot chase two hares at the same time. Teachers for our apostolic schools are absolutely necessary; the scholasticate will come (*to be addressed*) later. Fr. Klotz will do at Tilburg what Fr. Morisseau will be doing at Issoudun; he will help complete the philosophy and theology of the scholastics who are there.

I am amazed that you are always coming back to the same issues; be confident; the Sacred Heart has never failed to protect us. We deal with what is most needed; He would fault us for doing otherwise. I say to you what I say to the others: obey purely and simply, and keep your eyes closed as regards the future. God will take care of us. Make yourself holy, make holy those who are with you, and everything will go well.

8. Berlin worries me. Fr. Ilge is not mature enough for this task. He is too young and not sufficiently well grounded in solid virtue. He needs a firm hand to take hold of him and lead him circumspectly. Given the praise you bestowed upon him I thought he was more prudent, judicious, and more drawn to the Rules and Constitutions. He could well compromise everything in Berlin if the situation is as Fr. Joseph (*Baltzer*) leaves it to be understood. This issue must be remedied straightaway. Read the letter I have written to him and send it on to him if you think it appropriate, or you could write to him

yourself in the same manner, warning him that you would inform me. Or better still, go there to see for yourself; by visiting you would come across people who spoke French and would be your informants.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1342**

L 18860922

*To Father Henri Ilge, MSC, Berlin.*

+

Vichy, September 22, 1886

Dear Father Ilge,

It was at your original request and for the advancement of our Society that I agreed to send you to Berlin under the supervision of dear Fr. Joseph (*Baltzer*) in order to prepare the way for a solid foundation. After two years I cannot see in any way how this important enterprise has taken a step forward. What is the reason for this? It reaches me from several quarters, my dear son, that the house where you live is not suitable as a residence for religious. The time has come to find a house where the regular life can be lived in its complete normality, and where you can have some youngsters prepared for the *Petite Oeuvre*. Meanwhile, dear son, be prudent and very discreet; do not be part of the sisters' recreation in the house where you live, nor with that of the women who live there. Be very regular, drawn to your Constitutions, having the piety of an angel, very submissive to Fr. Joseph (*Baltzer*) since he is your Superior, and living together the common life, faithful to all your religious exercises, humble, mortified, making the Society become well-regarded even by the very Protestants themselves, not seeking anything other than the glory of God and the salvation of souls.

Cheerio, my dear child.  
Wholly yours in C.J.

J. Chevalier, MSC.

Convey my good wishes to Fr. Joseph.

**Article 1343**

L 18860928

*To Father Charles Piperon, MSC, Tilburg.*

Vichy, September 28, 1886

Dear Father,

I return to Issoudun tomorrow. Yes, you may make arrangements to have the three most frail young men sleeping at rue des Sablons, Paris. But you must so arrange matters for them to leave before the others so that all of them are at the Orléans railway station (*meaning the Paris railway station, Gare d'Orléans*) on Monday morning at 9.5. They will arrive at Issoudun at 3.30pm. This way they will not be too pushed. If your three ailing students could reach Issoudun a day or two beforehand it would be even better, for the return to school takes place next Monday.

How many brothers have you who are due to leave for the missions? I need to know in order to book their places on the boat as soon as possible. What is Fr. Leray's baptismal name? Reply immediately. I am about to write to Fr. Bontemps to let him know in advance.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I shall advise Fr. Bontemps today about his transfer to the Paris house.

**Article 1344**

L 18860930

*To Father Victor Jouët, MSC, Rome.*

*Undated: September/October 1886*

*The letter which follows was written to Fr. Chevalier by Fr. Louis Couppé from Randwick, Sydney, Australia. Chevalier added a couple of lines before sending on Couppé's letter to Jouët in Rome.*

I say good-day to Fr. Jouët. Are you giving thought to the Constitutions of the Daughters of Our Lady of the Sacred Heart, as well as all the other questions put to you?

J. Chevalier, MSC.

May the Sacred Heart of Jesus be everywhere loved!

Randwick  
July 21, 1886

Dear Venerable Father,

I am in haste before the departure of the mailboat to share my happy sentiments with you. Within a few days, if I have the time, I could write more fully to you.

Fr. Navarre is much better, and my departure from Sydney for New Guinea will be next Monday! How delighted I am with this double occurrence, the news of which reached me yesterday morning! Fr. Navarre himself wrote to me with the news, releasing me from the burden of authority which so long weighed upon me. He will send me first of all from Thursday Island to Yule for some months; afterwards he will send me to New Guinea. The Lord be thanked for this decision for which I longed so passionately. I hope that I shall be able to outline for you by the time of the next mailboat the outcome of all these precipitated events.

Next Monday, the 26th, I shall leave Sydney for Thursday on the Guthrie, the boat which carried Fr. Durin and the 3 sisters last January. Everything has been seen to with the Cardinal (*Moran*), to whom Fr. Navarre had written in any case. The two brothers will become deacons on Monday, the 26th, and priests on Sunday, August 1.

Cheerio, Father, your child in Corde Jesu.

J. Couppé, MSC.

**Article 1345**

D 18861002

*To Count de Bonneval, Issoudun.*

I acknowledge as having received from Count de Bonneval the sum of eight hundred and ten francs (2,590 euros) as interest on capital of 86,438 francs which he owed to me on the acquisition of the Sacred Heart enclosure.

(Stamp: 10 centimes)

Issoudun, October 2, 1886  
Chevalier, MSC

**Article 1346**

L 18861003

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, October 3, 1886

Dear Fr. Piperon,

1. I forewarned Fr. Bontemps about his change. He begged me on his two knees to send him on the Oceania missions where Fr. Navarre would like to have him working. I granted him this request. I shall ask Fr. Navarre to place him in Botany or on Thursday Island where he will be on his own with the sisters.

You might care to come to an understanding with him straightaway to decide on those lay brothers who will leave for the missions. There should not be more than four brothers from Tilburg in the next departure, together with the two priests, making six in all, besides one or two brothers from Issoudun, and four sisters.

What is the baptismal name of Fr. Leray? I already asked you to let me have it.

You may, then, set up straightaway your novitiate for scholastics at Antwerp.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1347**

L 18861004

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, October 4, 1886

Dear Father,

1. The departure of our confrères is on the 20th of this month. Fr. Eduard Bontemps will be among them together with Fr. Leray and four brothers, as well as four Our Lady of the Sacred Heart Sisters. Get faculties for the two priests.

2. Take with you the dossier you had from Fr. Vandel.

3. Deal with all the faculties I asked you to get for our Society, for the priests of the Sacred Heart (*affiliated diocesan priests*) and for our Third Order.

4. As well, the brief approving our Constitutions and the institute of the Religious Sisters of Our Lady of the Sacred Heart.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1348**

L 18861005

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, October 5, 1886

Dear Father,

1. I await the arrival of Fr. Jouët at Issoudun and I shall discuss with him your latest suggestion. I have already mentioned to him Brother Dezpresse and the two Italian brothers going to Rome. We shall see if it's possible to meet your requirements. I shall willingly try to do so.
2. I gather that your health is poorly and that you do not look after yourself. My friend, I lay it down as an obligation to do so under pain of grave disobedience.
3. I am not accepting for the missions Brother Jean, whom you mentioned in your telegram.
4. There is a letter from Fr. Ramot looking for brothers. At least two or three must be sent to him. I could send him some from Issoudun, but two other quite good ones would be needed as their replacement.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I have reserved ten places on the steamboat for the 20th, four for the sisters and six for our two priests and four brothers.

**Article 1349**

L 18861008

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, October 8, 1886

Your Grace,

I thank Your Grace wholeheartedly for the splendid letter you were kind enough to write to me with regard to my book on the Sacred Heart.

I shall shortly be seeing the de Cougny family here in Issoudun; I hope they will agree to the most secure arrangement Your Grace suggests for the foundation of the bursary in question. When you have returned to Bourges, Your Grace, would you be so kind as to let me know the date so that I can advise this young girl from Aubigny who only wishes to place in Your Grace's hands the total sum involved in the bursary she wishes to set up. I would be pleased to know if Your Grace has thought about selling Chezal-Benoît in order to withhold this establishment from the government, who would seize it sooner or later, and make it available for some good diocesan undertakings. Your Grace would, I believe, have more than one valid reason to get permission to alienate this property, if only to meet the debts which burden it and which are increasing day by day because of the empty buildings.

I have the honour to be with deep respect Your Grace's very humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1350**

L 18861008 A

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, October 8, 1886

Dear Father,

1. You should have Brother Hastier with you by now. Make certain that everything is done properly as regards the revenue of the Sacred Heart priests, that replies are sent off immediately and that all the subscribers are in this way quite satisfied, as well as our tertiaries of the Sacred Heart. We have with these undertakings powerful ways of doing good. Let us profit from them.
2. If Father Delaporte, due to his many undertakings, cannot supervise the administration, forwarding, correspondence and publication of this magazine, we shall bring its office and printing to Issoudun since the undertaking is too serious to be neglected.
3. I am sending on to you letters from our Oceania confrères. You will choose from them what you need. I shall make sure that nothing is lost.
4. We shall consider if we might use the priests Fr. Didiot mentions.

Cheerio, my friend.



Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1351**

L 1861009

To Father Charles Piperon, MSC, Tilburg.

Issoudun, October 9, 1886

Dear Father,

I am notifying you that the sailing from Marseilles is on the 20th of this month. Your brothers should go with Fr. Leray to Issoudun on the 16th during the day. That will be fine. On the 17th at 9pm they will all leave with Fr. Bontemps and the sisters for Lyons, Marseilles, where they will arrive on the evening of the 18th. I believe that they can all set out in the religious habit. Each one should be given, perhaps, from 150 to 160 francs (*roughly 480 to 510 euros*). You will have gathered that you were to send me six lay brothers, of whom four would be for Sydney and the other two either for Issoudun, replacing those from there I am sending to Watertown, or to be sent directly to Watertown. Let me know the four most dependable ones which you would suggest for the missions.

Fr. Jouët will be in Paris tomorrow evening, and from there he will come on Wednesday to Issoudun and remain here until the sailing from Marseilles, going there with the departing group and seeing them off. I shall speak to him again about transferring the Novitiate; there is nothing to stop you from going to Antwerp and setting yourself up there with all your novices while waiting for a reply.

Cheerio, Father,

Good wishes to you all in C.J.

J. Chevalier, MSC.

**Article 1352**

L 18861011

To Father Jean Vaudon, MSC, Paris.

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Issoudun, October 11, 1886

Dear Father,

1. I am grateful to you for drawing it to my attention that our future baccalaureates should be enrolled. Nobody had thought about it.
2. Establish some order in the administrative undertakings of the Sacred Heart priests; this is absolutely required.
3. You are aware that it is you yourself who is Bursar of our house at rue de Sablons.
4. Your article is very good.
5. Yes, accept the preaching requests being offered to you; nevertheless be prudent and never leave Paris or its surroundings.
6. You may go to stay with the Chartreuse priests. Remember me in particular to Fr. Bautrais.
7. As regards your article: those who have written about the Petite Oeuvre, Fathers Jouët and Tréand, could enlighten you.
8. Try to see Mr. Jules Morel about the Universe's review of the book on the Sacred Heart. You do well to think about a Catholic bibliography. Ask Mr. Retoux to have the Archbishop of Bourges' letter and my own printed in Lille, with a view to putting both at the beginning of the work (*on the Sacred Heart*). I am sending you on a letter from Bishop de Fréjus which could also be published.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1353**

L 18861017

To Father Albert Delaporte, MSC, Paris.

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Issoudun, October 17, 1886

Dear Father Delaporte,

1. I mentioned to you that I would raise the interest rate for this year. As for the ensuing years we shall have to see if some good people might not come to our aid. I very much wanted to send you this by the 15th, but Fr. Lanctin decided to spend the feast of the Basilica here. He leaves tomorrow and he will give you 5,000 francs. I don't know at the present moment what is the interest rate charge for the year; is it 4,500 or 5,500 francs? In any event, make it your business to give a quite detailed receipt of the 4,580 francs being asked of you. 420 further francs will be for the needs of the house and the

expenses you have to settle. In saying this to you, dear Father, you must engage yourself with Fr. Vaudon to make do financially in your house through your mass offerings, preaching and the two salaries of Fr. Batard and Fr. Lavialle. I am not demanding the impossible because it was agreed with Fr. Pervilhac that, as our youngsters are no longer being looked after by him at Saint Charles, he would give 1,500 francs to each of our confrères while waiting for our take-over of the undertaking. Consequently, you have, then, to arrange:

1. The engagement of our two confrères at 1,500 - 3,000 francs.
2. Mass for 3 priests at 2 francs each 2,160
4. Your stipend for preaching, etc.

4. Meanwhile Fr. Vaudon and yourself will be away quite often. The expenses will not then be very much. As well, take note that if you cannot provide for yourself, Issoudun will look after you. You are aware that a good mother loves her children because the children greatly love her also.

Meanwhile if both of you are ever away at the same time, Fr. Vaudon, Fr. Lanctin and the young scholastics could perhaps eat at mid-day, and in the evening at St. Charles with reimbursement. This is a situation to be considered.

If your absences become more regular, Fr., preventing you from carrying out the priestly work and that of the Third Order, it might, perhaps, be better to set up the centre in Issoudun, but you would always remain responsible for the editing and moral guidance. We would deal with correspondence, costs, and subscriptions. Look into the best solution, but we must see to it that these two important undertakings are dealt with in an orderly and punctual manner.

Look after your health... Relax and preach only when it's necessary... Fr. Lanctin is effectively the Bursar; Fr. Vaudon could take this on. There is so little involved. Fr. Batard could do your purchasing. As well, attention should be paid to our Paris promoters and the promotion of our Sacred Heart Third Order Association in the capital. Only yourself and Fr. Vaudon can do this.

This evening we had the departure ceremony; it was quite moving. Cheerio, dear Fr. Delaporte.

Wholly yours in C.J.

J. Chevalier, MSC.

Every three months you will let me have your accounts and I shall give you whatever is needed.

**Article 1354**

L 18861027

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, October 27, 1886

Dear Father,

1. I received your letter describing our confrères' departure. It couldn't be published until the December Annals; it is very interesting. May thanks.
2. You do not say anything about Fr. Lamarque in Bordeaux, or about your journey to that city. What have you decided?
3. The Balsan family from Châteauroux, rich industrialists and very fervent Catholics, would like an apostolic blessing written on a special vellum card for the young spouses whose names are given here:  

Apostolic Blessing for the marriage of  
 Mademoiselle Simone Balsan and  
 Count Octave Exelmans, Infantry Captain  
 October 21, 1886

You will let me have this blessing as soon as you get it. Ask for it immediately.

4. Bishop Oury of Fréjus asks if he can stay with you during his visit to Rome. Please reply to him.
5. Fr. Delaporte returned ill from Belgium; he is in Paris and not at all well.

My regards to everybody. Cheerio, Fr.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1355**

L 18861029

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, October 29, 1886

Dear Father,

1. I asked Fr. Jouët to request the decree for the transferring of the novitiate to Antwerp. Ask him for it.

2. Experience has shown us that the less members there are in a Council the better things go forward, tot capita quot sensus (*there are as many viewpoints as people*). In other communities similar to ours there are at most 3 counsellors for a community of six to a dozen members. And beyond that the Father Superior's secretary is chosen for his roles, that is to say his first assistant is also the secretary.

If you consider it worthwhile, admit to the Antwerp Council – until the Petite Oeuvre comes there – Frs. Barral, Merg and Reyn, and we shall then see what happens. One must carefully make a distinction between the overall administrative council of a house and the council involved in a specific undertaking. Fathers Hartzler, Peeters, Roussel, are part of the disciplinary, scientific, etc. committees of the Petite Oeuvre, but not the administrative council. In any event we shall return to this issue at Easter.

3. In Tilburg the Council is presently made up of yourself as quasi-Provincial and Fathers Klotz, Hartzler and de Peeters if you so wish it. That's it for the Tilburg administrative set-up. In principle you will meet each month. This should suffice – for the rest you are the one who decides. As for the Tilburg Petite Oeuvre Council, it should consist of the director and the priest teachers. They will meet each week to compare notes, etc.

4. When you have professions, you will send on the brothers to be trained for different activities. Our Barcelona house is badly in need of a cook; could you not then let go the Marseilles brother?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: The habit should be introduced of ending our letters with "in C.J." followed immediately by our MSC name.

**Article 1356**

L 18861109

To Father Jean Vaudon, MSC, Paris.

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Issoudun, November 9, 1886

Dear Fr. Vaudon,

1. I sent on immediately to Fr. Piperon the letter from the Pas-de-Calais postulant with a favourable report. I am awaiting his reply.

2. Do not take on too much preaching. There are limits to our resources. Moreover, the Annals' work is becoming more and more demanding.

3. I am sending you a letter from Fr. Bontemps which I have just received; it is interesting and could find a place in the Annals.

4. I am well aware that the book on the Sacred Heart has been bound, but I think this should not be a problem in placing at the beginning my letter and that of the Archbishop of Bourges. These letters could be bound together with the work and it would be advantageous.

5. I have come across nothing yet in the Universe about the Sacred Heart book.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The presentation of the Sacred Heart on the new cover of the Annals does not strike me as very elegant. It's disgusting!

J. Chevalier, MSC.

**Article 1357**

L 18861114

To Father Victor Jouët, MSC, Rome.

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Issoudun, November 14, 1886

Dear Father,

1. Yes, I received the Papal Blessing for the Balsan marriage.

2. Fr. Hartzler (*Ferdinand*) would do well to engage himself only with that which is his concern. Without consulting me, or referring to Fr. Navarre, he got together with Sister Xavier (*Ryan*), the English woman (*Chevalier has forgotten that she is Irish and M. Tierney's cousin*), to arrange for the building of a convent in Botany (*Bay*) for the Sisters of Our Lady of the Sacred Heart. He maintains that the parish will meet the costs and the Cardinal is in approval on condition, however, that the Our Lady of the Sacred Heart religious will remain in Botany (*Bay*), etc. Here is someone with his head in the air, and lacking in judgment who could indeed cause some more problems for us.

3. I am sending on to you some volumes of the Our Lady of the Sacred Heart publication. We haven't bound them; you can have that work done in Rome.

4. I am pleased to hear that the retreat you preached to the French Seminary (*Rome*) went very well. The Lord be praised!

5. Fr. Lamarque could easily bring along the young man in question.

6. Do try, my friend, to send me on your accounts for the Rome house which I haven't had for a long time. It is imperative that we know how you are really situated with regard to your outlay and intake. It is a requirement laid down by our regulations.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Guyot is giving a mission; I sent your little letter on to him.

**Article 1358**

To Father Jean Vaudon, MSC, Paris.

L 18861115

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Issoudun, November 15, 1886

Dear Father,

1. I am aware of the note you sent to Fr. Bautrais and I have reimbursed him.

2. Dear Fr. Delaporte has mixed up everything as between the 1st, 2nd and 3rd arrangement of things. I have tried to bring some order to these three categories. The first, which is our own, involves two categories: religious who take vows, and diocesan priests of the Sacred Heart. The second is that of the Our Lady of the Sacred Heart religious, who will be referred to in the next issue, and then there is the Sacred Heart Third Order. Let us not move outside this. The scope is vast and encloses everything.

3. Yes, it is absolutely imperative that the concentration on the work of the priests of the Sacred Heart and the Third Order should be associated with Issoudun as, otherwise, there would be problems. Prepare the good Father (*Delaporte*) for this eventuality. He will continue to be involved in editing the Bulletin, etc. I told Fr. Thomas to send on to Fr. Lanctin the linen he needs and the books which he requires. I also sent on to him (*Thomas*) your requirements for Brother Hastier.

*Eugène Thomas, born October 7, 1854, was professed on January 27, 1876, and ordained priest in Paris, September 20, 1879. Chevalier criticised him as being "independent, insubordinate and not very observant" of the Rules and Regulations. He left for Oceania in June 1888, the 27th, but left the Society a little over a year and a half later on January 9, 1890, at the instigation of Chevalier and his Council.*

Your comments are apt, Father, with reference to the ordering and economizing needed in the management of our affairs. These poor children (*members of the Society*) have never known the problems involved with getting money; they have never done anything other than asking, taking, spending unwisely and to no purpose. It is deplorable! Try to remedy this state of affairs facing up as much as possible to this very real problem. Fr. Delaporte says that he will shortly have no money in the till. I am sending you on 1,000 francs (*about 3,200 euros*). I wish you a pleasant journey. Cheerio, Fr.

I bless you in C.J.

J. Chevalier, MSC.

**Article 1359**

To Father Jean Vaudon, MSC, Paris.

L 18861117

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Issoudun, November 17, 1886

Dear Father,

1. If Brother Hastier spits up blood, he should be sent to Issoudun straightaway. (*He died at Issoudun just over two years later, aged 22.*) I hope to send Fr. Caer, who returns on Monday from giving a mission, to Paris on Tuesday next. He will stay at rue des Sablons while you are away. I do not see anyone else whom I can send to you. Besides Fr. Fora, there are three scholastics who are in the infirmary at the moment. It's very sad... and two or three others are likely to be affected. What can one do? One must try to create virtue out of need.

2. I am so heartbroken about dear Fr. Delaporte. Let him not torment himself any further! We shall pray a lot for him. The situation at rue des Sablons which can be prolonged yet further makes it imperative for us to bring the administration of the diocesan priests' association and that of the Third Order to Issoudun, that is to say correspondence and the subscribers' register (*of the Third Order*). Fr. Delaporte will continue writing his articles and directing the Priests' Review, for which we shall send him all the necessary material. This Review will be printed in Paris and mailed, as hitherto, by Mr. Piedar.

3. If the article is written in the sense which you say it is, I can understand that it would be best if it didn't appear.
4. I sent you 1,000 francs (*about 3,200 euros*) four days ago and your letter says nothing about it! You should have begun with that since the matter so deserved it. Send a reply to me straightaway.

*Later Vaudon wrote on the margin of Chevalier's letter:* The letters crossed.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1360**

*To Father Victor Jouët, MSC, Rome.*

L 18861123

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Vichy, Villa des Lilas  
November 23, 1886

Dear Father,

Since yesterday afternoon I am here in Vichy until the first of December. I needed a little rest, and my stomach was bothering me. The change of air has already done me good. I am thankful to you for your kind letter and for that from His Eminence Cardinal Monaco. It's perfect; there is every reason to be happy with it. I again ordered that more of the Our Lady of the Sacred Heart books in the new edition should be sent on to you.

Fr. Delaporte continues to suffer a great deal in Paris. In Issoudun Fr. Fora is very poorly, as well as two or three scholastics. I hope the Bordeaux postulant will arrive soon (*in Rome*).

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1361**

*To Father Albert Delaporte, Paris.*

L 18861129

+

Vichy, November 29, 1886

Dear Father,

1. Yes, provide a doctrinal commentary on the litanies of the Sacred Heart drawing practical consequences for the priests of the Sacred Heart working in the ministry from each consideration. Write to Fr. Morisseau asking him if he may not have some books on the Sacred Heart which he could send on to you, the Messenger of the Sacred Heart, for example, and some others. I am returning to Issoudun next Wednesday; when is Fr. Vaudon coming back?

2. What Fr. Piperon has to say about the Virgin for the last times is nothing other than devotion to Our Lady of the Sacred Heart. It will be easy for you to set this going.

Cheerio, Father.  
Wholly yours in CJ.

J. Chevalier, MSC.

**Article 1362**

*To Countess du Quesne, Issoudun.*

L 18861207

Issoudun, December 7, 1886

Dear Countess,

I am also as taken aback as you are by what has been happening and I would not wish it for the world that you should be so pained.

By way of acknowledging all your kindness on my regard and to make clear to you, knowing the delicacy of your feelings, how gratified you will be, I wholeheartedly confirm that your chaplain, as long as I am parish priest of Issoudun (since I cannot anticipate the future), will have the title of Chaplain for the Chapel of the St. Vincent Sisters, fulfilling the same functions as his predecessors, and carrying out the same ceremonies. If this proposal is acceptable to you, as I hope it will be, I shall immediately ask the Archbishop to confirm it.

*The letter so ends – without Chevalier's signature.*

**Article 1363**

*To Father Jean Vaudon, MSC, Paris.*

L 18861208

Issoudun, December 8, 1886

Dear Fr. Vaudon,

I am pleased to know that you have returned and are in good health. For myself, I am getting better. I take the same view as yourself. If we could go through Belgium engaged in promotion we would find there great opportunities for the Association and all our undertakings. Let us hope that soon we shall have confrères available and suitable for this kind of ministry. While awaiting this, do all you can in Belgium and Paris... what a source to be exploited in Paris! I passed on your messages to Brother Alexander. He acted on his own initiative without speaking to me through Fr. Bontemps. We shall receive a storm of complaints and protests directed against the new cover (*for the Annals*). They want to keep the previous presentation. One must, then, return to it. I had imagined a new cover with which all expectations would be satisfied. I shall present it to you when I have the design.

Cheerio, Father. A happy feast on December 8.

Fr. Genocchi is here. This evening, in keeping with the Pope's wishes, he will take his final vows in the basilica and leave, mandated by the Holy See, for a mission in Syria, working with Ablégat (*a commissioner entrusted with this mission by the Pope*) at Beirut.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1364**

L 18861213

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 13, 1886

Dear Father,

I received all your letters. I sent the one for dear Fr. Genocchi on to him. I am very happy to have made the acquaintance of this Father. He is a jewel. He made his perpetual vows, which I received, in the Basilica on the 8th of December. What memories! He left last evening for Paray-le-Monial, and he will be in Marseilles on Monday night or Tuesday morning. He greatly edified all of us.

Here there is nothing new, otherwise, apart from a renewed attempt to close our apostolic school. Pray and ask for prayers.

I am still awaiting news of your audience with the Pope. I give you full permission for Brothers Vitale, Giovanelli and Leander, as well as Fathers Guyot and Morisseau.

I am not in the least surprised by what you tell me about the Blessed Sacrament Fathers. It is already quite sometime since they began to experience a severe crisis.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Genocchi spoke to me about a young Ravenna deacon who is thinking of joining us. Try to encourage him.

**Article 1365**

L 18861213 A

*To Father Charles Piperon, MSC, Tilburg.*

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Issoudun, December 13, 1886

Dear Father,

1. Willingly I support Brother Owens, the Irishman, for vows, with the approval also of Fathers Guyot and Morisseau. After taking vows you might, perhaps, send him to Fr. Tréand in Glastonbury; he could be very helpful to him. (*For more on Owens, especially his father, and the early efforts of Tierney to found a house in Ireland before he went to Australia, see Twohig, Late But Not Too Late. Owens was in Antwerp, 1888, 1889; he left, very likely, before final vows.*)

2. Try to bring forward as soon as possible the legislation dealing with the roads on our property.

3. We are threatened once again with the likelihood of having our apostolic school closed and the students dispersed (*this applies to France*). If that unfortunate state of affairs comes about, we shall send you a certain number of boys. Hurry up with your building. Pray and ask for prayers.

4. I shall forward to you a power of attorney's copy to extend a nominal obligation which you have as a shareholder.

5. I am going to buy from Mr. Bonneval, who is ill in Paris, the vineyard which I sold to him. Since you are already owner of the ground which adjoins this vineyard, this acquisition will be in your name, also Fr. Bazin's piece of ground which he has decided to sell at last. I do not know if we again need your acquisition; I am going to have myself advised about this.

6. I am in good health. Keep praying and having me prayed for.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Genocchi in Rome, such a distinguished figure, had been authorized by the Pope to come to Issoudun to take his perpetual vows, before going to Beirut on a mission under the auspices of the Holy See. On the 8th of December in the basilica we carried out this moving ceremony. This Fr. Genocchi is a person of special quality.

**Article 1366**  
*To Father Arthur Lanctin, MSC, Paris.*

L 18861215

Issoudun, December 15, 1886

Dear Father Lanctin,

The sudden departure of Fr. Laviolle to take over the running of our school, which was in danger of being closed, leaves Saint Charles without a chaplain. I haven't anybody available at this moment to replace him. You are the only one I can think of. Try, my friend, to make yourself available for this year which is nearly half over. You will make everybody happy and do us a favour. Fr. Pervilhac wants you, as well as other people. I shall be very much indebted to you. If you prefer to live at rue des Sablons, I shall be quite happy. Kind Fr. Delaporte will be less on his own. Have a word with him about it. You need not go to Saint Charles except for the exercise of your ministry.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1367**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18861217

Issoudun, December 17, 1886

Dear Father,

1. Yes, you can promise a school. It is Providence which is intervening. Before you see the Archbishop of Malines about your church, it would be wise to let the mayor and his council officially know about the request (*to the Archbishop*) since, otherwise, you might face the prospect of being turned down.

2. We have three newcomers at the Sacred Heart who cannot teach and whose presence creates a problem for our school. We are sending Fr. Merg to Fr. Delaporte at rue des Sablons in Paris. We are sending Brother Helfer to you in exchange for Brother Cochat who will come to Issoudun to take his place. Besides, we have a layman aged 45 as teacher of science, English, German. He is a very distinguished savant from the University of Christina (*Norway*). Following the advice of Bishop Bernard, this gentleman made his abjuration, following which the universities were very angry and he was dismissed despite all his degrees and considerable gifts. He knows all the northern languages, speaks French quite well and he is very good and pious. We are very happy with him, but his identification as an outsider compels us to disengage from him. We provide him with board and lodging and 800 francs yearly (*about 2,560 euros*). I am thinking of sending him to you. He will be helpful to you either at Tilburg as a teacher or in the new school which you are looking for at Antwerp. Reply immediately.

3. We are going to buy from Mr. Bonneval the enclosure (*vineyard: see immediately above, article 1365 paragraph 5*) which I sold to him and to the elderly Fr. Bazin who lives in his house on the property. It is you yourself who will acquire this. I am sending you on an authorization form; all you need to do is to sign it and return it to me. Get moving with all this.

4. You are getting to be like Fr. Jouët, avoiding replies to questions which embarrass you. I haven't time to be repeating this continuously. I asked you if you had sent on my letter to Fr. Ilge, made the journey to Berlin, and how things were in that house.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1368**  
*To Father Jean Vaudon, MSC, Paris.*

L 18861225

Issoudun, December 25, 1886

Dear Father,

1. I also crave your indulgence for the delay in replying to you. The cover of the January Annals is no more than a trial one which has badly worked out. It is not yet that which we would like. Since our subscribers are drawn so much to the older model of Our Lady of the Sacred Heart, help us with your views.

2. I would like to think that Brother Merg has received his overcoat. I passed on the request to Fr. O... (*not legible*).
3. Poor Fr. Druon. For the past year I knew about this sad state of affairs which has been reported to Rome.
4. I shall be very pleased to meet Mr. de Mendoza. If he is apprehensive about coming on his own, be kind enough to bring him with you. I shall be delighted to see him and to have a chat with him and yourself.
5. I am sending you on a copy of an assessment which Fr. Navarre sent to the Propagation of the Faith and the Holy Infancy. You can communicate it to our subscribers who seem to be so interested in our dear Annals. They are so greatly liked and appreciated. New subscribers continue to come also. Many thanks.
6. Mademoiselle Irma Fauvergenne is a little taken-aback when she sees her poetry laid aside. If from time to time you were to include some of it, you would make her feel delighted. This pious young girl is very devoted to us.
7. Fr. Blot has sent me a very serious study with reference to my book on the Sacred Heart. I shall send it on to you soon, and I believe it will interest our readers.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1369**

*To Father Albert Delaporte, MSC, Paris.*

L 18861225 A

Issoudun, December 25, 1886

Dear Father Delaporte,

What excuses can I make to you and dear Fr. Vaudon for leaving it so long without replying to you? I am immersed more than ever in undertakings. Less lucky than yourselves, I am my own secretary. Judge for yourselves. I don't know how I get by! It's a continuous miracle.

Little Brother Merg is very kind and very intelligent. You would be doing a favour to get in touch with Fr. de Pervilhac to try to get him (*Merg*) a teacher's qualification in France; there are formalities to be addressed. Do something about it. Besides, this boy needs to prepare for the subdiaconate; look after him. I also maintain that he could prepare himself for the licentiate. I shall look with pleasure at the proofs for the Tertiary of the Sacred Heart manual.

Brother Alexander (*Delimoges*) should have reported to you about the issue of the little office in Latin. It should be easy for you, given all the Latin offices of the Sacred Heart with Fr. Nilles, to translate ours into Latin.

Hurry up and get better. We have very much prayed that you might be able to say your mass today (*December 25*) and that you become strong like a Chevalier of the Sacred Heart. What in fact is happening about this undertaking (*that of the Chevaliers of the Sacred Heart*)? When you are fully recovered, could you not have a word with Fr. de Mun and someone else? I think the time for this has arrived. The undertaking, once diplomatically launched and begun, will be approved of by Rome. The important thing is to begin.

I believe that a letter to bishops and superiors of major seminaries should also be considered; if they give their patronage to this priestly work its success is assured. They must become absolutely involved with our concerns. Your article in the Universe made an excellent impact.

Fr. Blot, who is very attached to us, has brought out an excellent article on my Sacred Heart book. He has sent it to me; it is very good, leaving aside certain monotonous passages and one or two paragraphs which I would ask to take out. He should send it on to you for inclusion in the daily Universe. Ask Mr. Eugène Veuillot to be kind enough to accept it and put it in a prominent place; we are by the mercy of God quite committed to his paper which in any event quite deserves it, and, accordingly, he has reason to be favourable to us.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have recently finished the revision of our Constitutions. What work was involved... Let the Sacred Heart be praised! He helped me in a providential way. I shall let you know about this as soon as everything is in proof. Greetings to everybody.

**Article 1370**

*To Madame de Robasse, Tarragona, Spain.*

L 18861227

Issoudun, December 27, 1886

Dear Madame,



My dear child, what dreadful news your letter brings to my notice. It was far from my thoughts that your husband could be so near the end. What emptiness death creates about us! He was so good, so virtuous... Happily his final moments were those of a saint. It will, then, be no more than a temporary separation; you will find him in a better world where you will together enter eternity. I pray each day for him. I regret, then, that I couldn't make my Barcelona trip as I had planned. I could then have seen Mr. de Robasse before he died. It would have been consoling for me because I greatly liked him. I hope that I can make this trip next year and go to see you in Tarragona when I shall be so pleased to meet your good family. I have had to go twice to Vichy since I met you there, in September and November. At the moment I am quite well.

Cheerio, my child. Give my regards to your dear parents. I bless you in C.J.

J. Chevalier, MSC.

**Article 1371**

L 18861229

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, December 29, 1886

Dear Friend,

Your telegram disturbed me and made me sad. You must at all costs try and prevent the placing of the work on the index; it would be a mortal blow to our work and our impact. If there are inaccuracies, confusion, errors in the work, let them be pointed out. I shall get rid of them. I shall, if necessary rewrite the work and withdraw it from sale immediately if this is required. I am ready for every sacrifice in order to escape the blow with which we are being threatened.

Is it the first volume: The Sacred Heart of Jesus in his relationship with Mary or Our Lady of the Sacred Heart? What is involved: is it the whole work or some sections? Yet this book was carefully considered and approved by the Master of the Sacred Palace and received quite a large number of episcopal commendations. Is it the latest volume to come out: The Sacred Heart? But this volume largely consists of that which was the purpose and subject of the first, and which the Master of the Sacred Palace approved of. I only added:

1. the chapter entitled: The Sacred Heart and philosophy, with an appendix;
2. the chapter: The Sacred Heart of Jesus and heaven;
3. The Sacred Heart of Jesus and angels, with an appendix on children who die unbaptized.

All these additional sections have been looked at attentively by the Archbishop of Bourges who wrote me a letter of approval, stating that he attentively had read the work. This letter appeared in the Bourges religious weekly, as well as the Monde and Universe only a few days ago. That of His Eminence Cardinal Monaco will shortly appear. I have, then, taken every precaution to be respectful of the truth. I consulted my doctrinal advisers; they approved the work and I had it published. If it is the last volume which is being criticized, at what are the accusations levelled? What sections of the work are being queried? I appeal to you, then, to calm down the tempest at any cost since otherwise it will be ruinous for us. As soon as you hear anything new, let me know. I am no longer rightly living.

Cheerio, my friend. A good New Year to everybody; wholly yours in C.J.

J. Chevalier, MSC.

**Article 1372**

L 18861231

*Concerning the Antwerp house – debts.*

*Without the name of the recipient or the date it was written. The Antwerp house was bought in 1886 and accordingly this letter would have been written sometime this year, the latter part, perhaps to Fr. Jouët.*

I am forwarding this letter to you. If it becomes necessary, Fr. Piperon could go to Tilburg and work there towards finding the resources for the cancellation of the debt on the Antwerp house.

Have a good journey.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1373**

D 18861231 A

*To Pope Leo XIII.*

*Undated, signed by Chevalier,  
but the writing is not his.*

REQUEST FOR SEPARATION BETWEEN

THE ARCHCONFRATERNITY CONFIDED TO THE MSCs

AND OTHERS

Most Holy Father,

On the 8th of December 1854, the very day of the proclamation of the dogma of the Immaculate Conception, the Society of the Missionaries of the Sacred Heart was founded at Issoudun in the Archdiocese of Bourges, France.

In order to place themselves under the powerful protection of Mary, whom they regarded as their founder and intercessory in their apostolate, the new missionaries asked themselves by what name they could call upon her to express their gratitude to her as well as highlighting at the same time her role in spreading devotion to the Sacred Heart of Jesus of which they would be the promoters. It was then that they became inspired to call her Our Lady of the Sacred Heart. This title, unknown for Our Lady up to this time, was submitted to the diocesan authority who approved without reservation. The missionaries made it known to the pious faithful who, when praying with confidence under this title, received wonderful graces. Then the thought came to us at this time to set up a prayer association under the patronage of Our Lady of the Sacred Heart to petition for success in difficult and despairing issues both in the spiritual and temporal domains. On January 29, 1864, the first association in honour of Our Lady of the Sacred Heart was set up with the approval of His Grace the Archbishop of Bourges in the church of the Missionaries of the Sacred Heart. The Holy See deigned to grant this confraternity the most extensive indulgences, erected it into an archconfraternity and associated it strictly and indissolubly with the Institute of the Missionaries of the Sacred Heart who were named in a decree on March 8, 1869, by the Sacred Congregation of Bishops and Regulars as Missionaries of Our Lady of the Sacred Heart. On July 17, 1869, Pius IX, of blessed memory, endowed their Issoudun church with the title and privileges of a minor basilica. On December 8, 1872, a Confraternity of Our Lady of the Sacred Heart was established in Rome, becoming, in a brief of July 8 1873, erected into a universal archconfraternity, becoming associated with the Church of St. Andrew. Thereafter, the Society of the Missionaries of the Sacred Heart, having in accordance with your wishes, Holy Father, bought in Rome the Church of St. James of the Spanish, its founder and Superior General received from Your Holiness on November 16, 1878, permission to consecrate it to Our Lady of the Sacred Heart of Jesus. In addition he asked, and obtained, from Your Holiness, the favour of transferring the Archconfraternity of Our Lady of the Sacred Heart, up to now associated with St. Andrea-della-Valle, and which, like all the other associations of the same name, took its origin from the Issoudun Archconfraternity, to the Church of Our Lady of the Sacred Heart and handed over entirely to the care of this Institute. Since then, there has only been one specific Archconfraternity of Our Lady of the Sacred Heart, having as its specific director the Superior General of the Missionaries of the Sacred Heart. Because of this central control and direction the universal archconfraternity made rapid advances, especially in Belgium and Holland where soon its members would be counted in thousands, and where particular confraternities were set up whose most immediate aim was nothing less than to align themselves as soon as possible with the universal archconfraternity. However, in these last years this unity was severed in Belgium and Holland. Particular associations were formed without being required to affiliate with the general direction of the archconfraternity, and two associations in particular, one at Averbode, diocese of Malines, the other at Sittard, diocese of Roermond, have been erected into partial archconfraternities, the first for the whole of Belgium, the second for the whole of Holland. In effect there are in each of these countries two distinct archconfraternities, the first for all of Belgium, the second for the whole of Holland. In effect the Missionaries of the Sacred Heart who have set up at Antwerp in the Malines Diocese, Belgium, their apostolic seminary for the foreign missions, have the direction of the universal archconfraternity of Our Lady of the Sacred Heart by virtue of our 1873 brief and our 1869 decree, while the Premonstatian Fathers of Averbode, within the same diocese of Malines, take responsibility on their side for the archconfraternity of Our Lady of the Sacred Heart in the whole of Belgium.

In Holland the Missionaries of the Sacred Heart have established a foreign mission seminary at Tilburg in the diocese of Bois-le-Duc and look after the universal Archconfraternity of the Sacred Heart in Holland, while the Ursuline Sisters of Sittard in the diocese of Roermond, have responsibility for the Archconfraternity of Our Lady of the Sacred Heart for the whole of Holland. Experience, however, has shown that this lack of unity greatly impairs progress in devotion to Our Lady of the Sacred Heart, leading, effectively, to a lack of unity in leadership and in the means which greatly help in the promotion of the devotion, and the spiritual benefit of the members and, moreover, in the avoidance of the regrettable misunderstandings which have already arisen, and which deface true devotion to Our Lady of the Sacred Heart as it has been approved of by the Holy See. It is, moreover, all too obvious that two archconfraternities of the same name under two different leaderships, and each projecting themselves to the faithful of the same country, should give rise to confusion, that kind of confusion which gives rise at times to scandal. It is for this reason that the under-signed Superior General of the Missionaries of the Sacred Heart and Director General of the universal Archconfraternity of Our Lady of the Sacred Heart, humbly prostrate at the feet of Your Holiness, taking his stand on the 1873 brief stating that the universal archconfraternity was confided to the Congregation, and basing himself on the 26th of April decree of the Congregation of Indulgences in 1879, stating specifically that the archconfraternity is specifically and indissolubly linked to the Congregation of the Missionaries of the Sacred Heart, and moreover basing itself on the fact that it is his Congregation which gave Mary the title of Our Lady of the Sacred Heart, until then unknown, and that it was this Congregation which established, with the approval of His Grace, the Archbishop of Bourges, the first Association of Our Lady of the Sacred Heart to safeguard the unity of the work, avoid problems and the type of confusion referred to above, humbly begs Your Holiness to set it down in an apostolic brief that those particular confraternities which have been, or are about to be, created canonically in the future by bishops, cannot in anyway whatsoever partake of the indulgences granted to the universal Roman Archconfraternity without first obtaining letters of membership from the Superior General of the Missionaries of the Sacred Heart.

Furthermore, Your Holiness is most humbly appealed to set down that in those countries where the Missionaries of the Sacred Heart are at work the future direction of the Archconfraternity of Our Lady of the Sacred Heart, even if it already is

the responsibility of others, should be totally and exclusively granted to the Congregation, as has been the case in Rome in virtue of the April 26 decree, 1879.

Kissing your hand and with the most profound feelings of veneration, I make bold to declare myself, most Holy Father, Your Holiness' respectful and obedient son.

J. Chevalier, Sup. Gen. Mis.SC.

1887

**Article 1374***To Father Jean Vaudon, MSC, Paris.*

L 188701

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Issoudun, January 1, 1887

Dear Father Vaudon,

1. Mr. de Mendoza has written me a letter which remains very vague about his vocation. I replied immediately making clear to him that I would be very happy to see him at Issoudun. Try to get him to make up his mind and come with him.
2. Our dear and highly regarded Fr. Delaporte is not very well. I fear for him. Let us hope and pray. How happy I am to have him here at Issoudun! He is so good, pious, accepting; besides, I have such a great regard for him. We shall spare ourselves nothing in getting him quickly back on his feet. He is living at the Sacred Heart, in the Bishop's room. He is much more uninvolved there than he would be at the presbytery.
3. Let me have your accounts, Father, and let me know if you need money. I shall send it on to you.
4. I sent Brother Merg to Paris replacing Brother Comte who was with Fr. Delaporte. As the good Father is in Issoudun, I can understand that our good little Brother must have something to do. In the first place:
  1. the necessary measures must be taken to make him become naturalized French or get permission for him to teach in France. See Fr. Pervilhac about that, he will let you know what procedures to follow;
  2. he should get himself ready to take his licentiate in the sciences; he has the ability. Fr. Parayre will advise him. If Fr. Pervilhac needs someone to oversee or teach, this dear little Brother would be ideally suitable. He has the temperament and discipline and knows how to get work from his students.

Yes, all the administrative work involved with the review of the priests of the Sacred Heart should be in Issoudun, including the printing of the magazine. Send me on all the letters you have come across dealing with this work, at least those which could be of help to you in editing this magazine, since I see nobody in Issoudun who could seriously take this work in hand; you could, therefore, get yourself help from little Brother Merg. But you will be quite seriously over-worked. Consider it, and let me know what you can do. Fr. Guyot will send you some articles. You will be the director in reality, Fr. Delaporte only in name. The circulars to bishops and rectors of major seminaries will be in my name. This Sacred Heart Review, well organized, could, with our Annals of Our Lady, be a powerful lever.

We must also pay attention to the Sacred Heart Third Order. Dear Fr. Delaporte was unable to do so. But who can take this over? Again, what a wonderful undertaking. You have in addition, if it's possible for you, to deal with the promoters and our associates in Paris. I am going to see Mr. Gaignault and make my complaints to him.

Yes, pay what is owed as regards the Sacred Heart Review. I shall recompense you, sending on through Fr. Lanctin a St. Bernard. *The analogy relates to the St. Bernard dogs whose role it is to help in aiding those lost in the mountains, and human-wise meaning anybody ready to help in need.*

Cheerio, my friend. I warmly greet you, together with your dear companion, and I wish you a good and happy New Year in C.J.

J. Chevalier, MSC.

**Article 1375***To Father Albert Delaporte, MSC, Paris.*

L 18870102

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Issoudun, January 1887  
*Undated, likely January 2 because Delaporte was in Issoudun by January 6; see below letter to Jouët.*

Dear Fr. Delaporte,

1. How are you? Are you looking after yourself? Let Fr. Vaudon know from me that he should look after himself and avoid going to Brussels if the state of his health does not allow it.
2. I am forwarding you a little word from Fr. Blot. Try and satisfy him by asking the Universe for his manuscript, about which it has been so complacent. We deserve better from Mr. Veuillot.

Cheerio, Father.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1376**

L 18870104

To Father Charles Piperon, MSC, Tilburg.

Issoudun, January 4, 1887

Dear Fr. Piperon,

I thank you for your good wishes, and those of the good Fathers, Brothers, Scholastics, Novices. I send my own to all of you, and if the Sacred Heart responds to them you will all be saintly religious. This is my wish for you all, and there's no more to say.

Cheerio, I bless you all in C.J.

J. Chevalier.

I am amazed that the Belgian Annals has not yet mentioned the Book of the Sacred Heart and the commendatory letters by the Bishop of Bourges and Cardinal Monaco. We are before everything else Missionaries of the Sacred Heart. I hear from Barcelona that you have bought a printing machine. Is this true?

**Article 1377**

L 18870106

To Father Victor Jouët, MSC, Rome.

Issoudun, January 6, 1887

Dear Father,

I got your letters; a thousand thanks.

Not being able to reply at the moment to each one individually since I am snowed under by work, convey to Fr. Védère, Fr. Lamarque and our dear scholastics as well as the boys of the Petite Oeuvre my most sincere good wishes. The doctrinal exposition which the Bishop in question finds unacceptable has been considered and approved by the Master of the Sacred Palace; this doctrine is to be found in the Church's liturgy. One may read it in the prayers of the different masses of the Sacred Heart, that of the Blessed (*Saint*) Margaret Mary (*Alacoque*), in the antiphons, etc. One can very much come across it there in its entirety, as well as in the Bull of Beatification, etc., etc. I shall be very much obliged to you, while making the foregoing arguments prevail, if you can lay to rest this issue as soon as possible. Furthermore, this teaching has never been other than that of the Sacred Heart Messenger, etc., of Fr. Nilles, SJ, etc.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Try and send on your accounts as soon as possible. Fr. Delaporte is at Issoudun. He is wholly exhausted; he is getting a little better. It is to be feared that he has either a spinal chord condition or a softening of the brain.

**Article 1378**

L 18870107

To Father Jean Vaudon, MSC, Paris.

Issoudun, January 7, 1887

Dear Father,

1. I am sending you 1,125 francs for the forthcoming three months, that is to say the period which does not begin until April 1 and finishes on June 1. We are paying, then, three months before we need to for this term which does not begin until April. I am amazed that dear Fr. Delaporte committed himself to such-like conditions. I have the document in my hands. (*The French word 'sous seing' refers to an act accepted between parties but not validated by or through a solicitor.*) Don't worry about this. The full price to be paid is 4,500 francs a year. We have already paid for one year. The 1,125 francs are for the second year which begins on the 1st of April next, with which I enclose 200 francs for your own purposes.

2. If you could also deal with the Sacred Heart Review, it would be very helpful as Fr. Delaporte cannot do it. I can only see you as his replacement in an advantageous way, and capable of making this Review interesting. You will, as you wish, leave aside other things!

3. Every year we shall be free so far as Gagnault is concerned. Brother Alexander will let Mr. Piedar know about this. Fr. Delaporte is in agreement.

4. The cover of the Our Lady of the Sacred Heart Annals, which you mention, cannot match that of the Sacred Heart Review because of the three pictures which are on it. If only we could put just one presentation of the Sacred Heart there at the right moment! See if this is possible since otherwise we shall make use of the one there already.

5. Fr. Blot has written to me to say that he will reduce by half his work on my book so that he can come up with an interesting article for the daily Universe. He himself took this article to Fr. Delaporte who promised him that he would send it to Mr. Eugène Veuillot. But at that very moment Fr. Delaporte informed me that he left Blot's article on his mantelpiece, and asked you to send it to the Universe office. Have you done so? It would be good if this article came out as soon as possible.

6. Fr. Delaporte has finished work on his manual. There are only prayers to add. Send Bishop Fava's manual on to him as he doesn't have it.

7. Yes, Sunday February 13 is fine with me for the sermon, but on condition that you bring with you Mr. de Mendoza and that you are not tired of having him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Your accounts are very good.

**Article 1379**

L 18870111

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, January 11, 1887

Dear Fr.,

The pain which this procedure seems to cause dear Fr. Delaporte makes me hold back. From the moment his nephew got a place, as you informed me, I believed that he did not want to run the Sacred Heart Review, and Fr. Delaporte equally so. We are stymied. See Mr. Piedar, and if you can draw him to ask that he (*the nephew*) be relieved of this work because of his new responsibilities, dear Fr. Delaporte will have nothing more about which to object. While waiting we shall continue to leave Mr. Piedar in charge of the Review, but would you be so good as to tell him to send us a copy of his addresses and dispatchings so that we can begin to set-up a register which will be to our advantage later. For this year you may have the Review printed by whomsoever you wish and under your control. Yes, Fr. Delaporte will deal with meditative thoughts and queries, and yourself with everything else, making use of his material as well as your own. You will return to us the articles which you have sent on to this Review. I am sending you 500 francs (*about 1,600 euros*) to top up your account.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1380**

L 18870118

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, January 18, 1887

Dear Father,

1. I am sending you a further 500 francs to pay your debts.

2. Fr. Delaporte has been advised about your input as you will gather from this letter. With the new printers you are about to choose you will be in control of the production, the printing and the proofs. You will take the initiative, correct, change as you think fit, given that the worthy Father (*Delaporte*) will, otherwise, appear to outsiders to have responsibility for this Review; he will look for no more than that.

3. It seems that there are months when the Review of the Sacred Heart is sold out, and one cannot send it to priests who want to keep completing the full series. The year 1886 must, then, be reprinted. Perhaps in allocating this re-printing to Fr. Barral we would find ourselves, thereby, with better conditions than in Paris. Look into this.

4. For its second year, 1885, it would, perhaps, be best to print 2,000 copies either to meet the wishes of new subscribers or for promotion purposes.

Take all this up. Cheerio, Father.  
Wholly yours in CJ.

J. Chevalier, MSC.

Next Sunday I am going to Bourges, preaching a sermon. I shall not be in Issoudun that day. Let Mr. de Mendoza know about this. If you think your presence would be helpful to him, come along... If Mr. Piedar no longer wants to be involved in the distribution, it will have to be a (*new*) printer of your choice. Come to an agreement on the cost.

**Article 1381**

L 18870120

*To Father Charles Piperon, MSC, Antwerp.*

*Undated, likely January 20, 1887*

Dear Father,

1. I am forwarding a letter from Fr. Robinet; you will read it, as well as my reply, and judge for yourself.

2. Is your work going ahead? Has the setting-up of the streets been brought forward? Has this important work been completed?
3. How are things in your novitiate? Has the worthy priest from Arras Diocese stayed on?
4. Have the offerings arrived?
5. Is the Tilburg house, as well as that of Berlin, getting along well? Have you met Fr. Ilge? You mention nothing about all this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Here's a telegram I have just received from Fr. Jouët. The Republic of Ecuador offers you the Sacred Heart National Shrine. The Archbishop of Quito has met the Pope. He is saying mass with us tomorrow. He will shortly be visiting Issoudun if you accept his offer: details to follow. Send me a telegram today thanking the Archbishop. He is waiting for a letter from you.

Who (*Chevalier writes in the upper left hand corner of the letter*) would have ever thought such a proposal would be made to us! What is your view? Here it is a favourable one.

J.C.

**Article 1382**

L 18870121

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, January 21, 1887

Dear Father,

Quite willingly we accept Mr. de Mendoza under the conditions in which he is placed through leaving his father, and your former colleague, the chaplain at Avranches. We shall wholeheartedly grant him the 500 francs (*about 1,600 euros*), which he may need each year. Thank you for your keen interest and devotedness. Try to get us some more good recruits. Fr. Guyot's article is too personal; it needs to be rewritten.

I may tell you, confidentially, that the Ecuador Government, through the intermediary of the Archbishop of Quito, currently in Rome, offers us the responsibility of the great Sacred Heart undertaking and the building of the basilica, which it formally approved of. This is marvellous! The Government commits itself to board and lodging, prepared to look after 5 or 6 priests, together with brothers, etc. The Archbishop is also offering us, if we are willing, the direction of his junior and major seminary, as well as an apostolic school. My confrères here are in favour. What is your view?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1383**

L 18870124

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, January 24, 1887

Dear Father,

Fr. Delaporte seems to want his nephew to continue to look after, or rather send out, the Annals in order to keep his 200 francs (*about 640 euros*) which, he says, is a help to him. Try to do the best you can then and do not worry too much about it. Fr. Guyot's article cannot be allowed to appear in the Annals; all the confrères who have read it say so.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Delaporte is in a state trying to find out if he can go and preach his Lenten sermons at Nantes.

**Article 1384**

D 18870128

*The Pope, Leo XIII.*

*The original is in the MSC General Archives, Rome. It is not in Fr. Chevalier's hand-writing. It is a request for privileges, favours, indulgences, supported by the Archbishop of Bourges.*

January 28, 1887

Beatissime Pater,

Julius Chevalier, Praepositus generalis Societatis Missionariorum Sacratissimi Cordis Jesu Exoldunensium, nec non Director generalis Associationis Presbyterorum saecularium Sacratissimi Cordis Jesu eidem Societati adnexae, et jam beneficis spiritualibus ditatae rescripto 19 Junii 1874 ; ad pedes Sanctitatis Vestrae humiliter provolutus, ab Ea quosdam favores, tamquam pignus paternae benevolentiae, et ad perpetuam memoriam Ipsiusmet faustissimi Jubilaei sacerdotalis, efflagitat. In gratiam Sacerdotum qui supradictae Societati Missionariorum SS. Cordis Jesu, sive per professionem, sive per novitium jam aggregati sunt, vel in posterum aggregabuntur ; et in gratiam dictorum presbyterorum saecularium SS. Cordis Jesu, qui debitam Consecrationem emisissent, aut in posterum emittent :

1° Privilegium altaris privilegiati personale pro omnibus et singulis sacerdotibus praefatis, sive Missionariis, sive Presbyteris saecularibus SS. Cordis Jesu.

2° Facultatem perpetuam pro iisdem benedicendi cruces, sacra numismata, et coronas precatorias, cum applicatione indulgentiarum quas Beatitude Vestra applicare consuevit, praesertim Indulgentias Viae Crucis et Bonae Mortis, nec non indulgentias a S<sup>a</sup> Birgitta nuncupatas.

3° Facultatem item perpetuam pro iisdem imponendi tria scapularia, quibus maxime utuntur fideles, scapularia scilicet Beatae Mariae de Monte Carmelo, Immaculatae Conceptionis et Passionis Domini nostri.

4° Singulariter pro Sacerdotibus Missionariis SS. Cordis sive professis sive Novitiis, Facultatem impertiendi benedictionem Apostolicam iis omnibus qui sub finem Exercitiorum Spiritualium ab ipsis traditorum, sacramentali Confessione diluentur et sacra Eucharistia reficiuntur.

5° Singulariter pro Presbyteris saecularibus SS. Cordis Confirmationem gratiarum praefato Rescripto concessarum et earum explicitam extensionem ad quoslibet supra memoratis sacerdotes, presbyteros SS. Cordis, sive nunc adscriptos, sive in posterum adscribendos, quae gratiae quatuor sunt.

1. Indulgentia centum dierum pro precibus Veni Creator etc. Sub tuum etc. quae recitantur sub initium et finem pii exercitii in Congressu mensuali habiti.

2. Facultas impertiendi benedictionem Apostolicam semel quotannis, in singulis Ecclesiis vel Oratoriis in quibus, approbante Episcopo, ministerium extraordinarium habuerint, sive praedicando, sive Confessiones audiendo.

3. Indulgentia tercentum dierum pro quolibet bono officio Confratri Sacerdoti saeculari SS. Cordis, in commodum Associationis praestito.

4. Indulgentia sexaginta dierum pro quolibet bono opere quod peragunt iidem presbyteri Saeculares SS. Cordis.

Ad efflagitandos hos favores insignes, duplici motivo impellitur supradictus Praepositus Generalis ; inde enim sperat et confidit labores alumnorum memoratae Societatis abundantioribus fructibus donandos, praesertim in longinquis regionibus, et Sacerdotes Saeculares SS. Cordis arctiori vinculo devinciendos fore piae Associationi, quae pro scopo habet, ope cultus et Apostolatus SS. Cordis Jesu, ipsos efficiendi erga sanctam Ecclesiam devotiores, et propriae sanctificationis studiosiores. Et Deus ...

Archiepiscopus Bituricensis, ad pedes Summi Pontificis provolutus, suprascriptam petitionem benevolentiae Apostolicae ob fructum exinde proventurum, suppliciter et instanter commendat.

Biturig. die 28<sup>a</sup> Januarii 1887.

+ Joseph, Archiep. Bituricen.

#### Article 1385

*To Father Victor Jouët, MSC, Rome.*

L 18870129

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Issoudun, January 29, 1887

Dear Father,

I received your significant letter and that of the Archbishop of Quito, together with the other items. His Grace seems to be motivated by the best dispositions. I considered that I should have a word with the Archbishop of Bourges about this Ecuador issue. His Grace's reply was very shrewd and I am sending it on to you. Before the Archbishop of Quito, then, arrives in Issoudun, you must establish the following with him:

1. What is the situation agreed on and laid down as being offered to us?
2. What will be the means of support promised?
3. What amount of money will be allocated annually, and for what number of people?
4. What will be our guarantee for the future, following the Archbishop's death?
5. Will the direction of the national work of the Sacred Heart be official and guaranteed in writing by the Government?
6. In reality what is involved? Apart from the construction of the basilica, will direction of an archconfraternity in honour of the Sacred Heart, like that which is happening in Paris, also engage us?
7. Why haven't the Jesuits, who are so strong in Quito, been given the direction of this national Sacred Heart undertaking? Having promoted it, it seems to me that they should be taken into consideration. Knowing that its direction has been confided to us, will they not look upon us with a baleful eye? Would they not be inimical to us? And given their considerable influence, we would not remain very long in this situation.



Here then, my friend are so many serious issues which need to be addressed and solved before the Archbishop begins his journey to Issoudun. His Grace cannot come without having everything well set out clearly, precisely and positively, so as to avoid any problems in the future, any misunderstandings or regrets. Get in touch straightaway with Archbishop Ordonez. Put to him all these queries whose resolution is as much in his interest as it is in ours. Then draw up with His Grace an agreed formula which you will submit to me. And once the issues are agreed, we shall sign the project with him, and the Holy See will ratify it either through the signature of the Pope or one of his delegates. It is a requirement as well for us to be assured in writing that the President of the Ecuador Republic gives his approval.

You may discuss all this with the Cardinal Vicar, His Eminence Monaco le Valetta, who is our protector, and Cardinal Simeoni of Propaganda. This undertaking at Quito, in view of our Oceania missions, could be very advantageous to us; Cardinal Simeoni will not fail to appreciate it.

I am sending you on a supplication to the Holy Father, endorsed by the Archbishop of Bourges. It would be very much to our advantage if the appeal was well received! I would ask the Archbishop of Quito to present it (*mention it*) to the Pope himself; with his support it has the likelihood of success. Get him to do so. Read my letter to the Archbishop of Quito before passing it on to him, and also the supplication to the Pope.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1386**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870202

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Issoudun, February 2, 1887

Dear Father Piperon,

I received, indeed, your notes and latest letter. Thanks!

1. I read with interest your comments on your novices. You would do well to put down the address of their parents and their native country. This is a lack. Look after their health, especially during Lent. We have here five known tuberculosis sufferers. It's only a question of time. Those whose health causes excessive concern should be dismissed. Later they become a great burden.
2. Try to have places available for some novices for they can arrive at any moment. It would be regrettable if they were not accepted, or otherwise they would have to go to Rome.
3. Fr. Tréand is looking for a professed brother. Try to send him one as soon as you can.
4. I am sorry that your paths problem has not yet been solved.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Yes, your expenses and costs are considerable. Have a close look at things. Fr. Ilge, then, is carrying out fund-raising for you in Germany. Fr. Joseph (*Balzer*) says that after January 8 he will be no longer in Berlin! With regard to Berlin, now that religious are permitted in Germany, we would be well-advised to found a house there. Think about it.

**Article 1387**

*To Father Victor Jouët, MSC, Rome.*

L 18870202 A

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Issoudun, February 2, 1887

Dear Father,

1. Yes, accompany the Archbishop of Quito to Issoudun. Your presence will be helpful. Our confrères continue to be favourable towards Quito. If you could draw up with His Grace a contract guaranteeing what you wrote to me in your letter this morning, that would meet what is required. The Holy See will not, I hope, refuse approval since it would be a great boon for us and for the success of our undertakings in the Equator. The Government of Ecuador must approve. I do not think it will be opposed to it. In this way all will go well. I do not foresee the slightest problem.
2. Yes, my friend, you did well to send Fr. Jullien to see his poor mother in Marseilles.
3. Since you consider it to be advantageous and helpful for our works, and for your dear sister, agree to preach the Lenten sermons in Marseilles. But put all your affairs in order before you leave and do not leave, due to your absence, Fr. Védère in the way of experiencing embarrassment, which is what happened two years ago.

Until shortly, then, my friend. You will let me know by telegram the day and hour of your arrival in Issoudun with the Archbishop.

4. Try, before you leave, to settle the issues arising from the book on the Sacred Heart.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1388**

*To Father Jean Vaudon, MSC, Paris.*

L 18870207

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Issoudun, February 7, 198

Dear Father Vaudon,

1. I am pleased to hear of your return; I shall be expecting you on Saturday with Mr. de Mendoza.
2. I gave no orders at all that you were to proceed immediately to number 7. I asked Fr. Batard to talk to you in order to find out if it might not be preferable to rent, sub-let, the Sablons house and go to number 7 to avoid the upkeep of a house, since you are on your own and often away from Paris; in any event, this cannot take place until the Sablons house is rented. The arrangement taking shape could be advantageous. Presumably you will be indemnified for leaving your lodgings... Fr. Batard should try and make as much as he can if you, nevertheless, think it would be better for you to go to number 7, rue Franklin. We shall discuss this at Issoudun. I only wish for the best...
3. You will meet Fr. Jouët and the Archbishop of Quito at Issoudun on Saturday.
4. It has to be your new printer who will be responsible for the posting of the Sacred Heart review, taking Mr. Prédac's place. It is to the new printer one addresses one's comments, and to Brother Alexander when you come to Issoudun.
5. Yes, I am inclined to think that something must be undertaken in our Annals for the jubilee of Leo XIII. We shall discuss this at Issoudun.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1389**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870210

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Issoudun February 10, 1887

Dear Father,

1. Since you consider it necessary to build a provisional chapel, we freely give you permission to do so. Be careful about your expenditure. Do not undertake anything you cannot pay for. The money which has helped you to pay up to now, and which will do the same in the future, is, undoubtedly, that from subscriptions, and in such-wise that money offered by way of subscriptions always remains owed. You cannot settle your accounts by economizing, and I believe that you must proceed cautiously and prudently since one doesn't know what the future has in store for us.
2. Next Thursday, the 17th of the month, the Archbishop of Quito will be in Issoudun, together with Fr. Jouët, to discuss the proposal made to us. It would be very desirable if you could be there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I give you the complete authority you need for those you consider should be sent forward for orders or those about to take their vows, etc.

**Article 1390**

*Outline of a contract between Archbishop Ordonez and Fr. Chevalier.*

D 18870215

Issoudun, the 18  
*Undated. Possibly February 19,20;  
the contract was signed on  
February 21, 1887*

Contract agreed between His Grace Archbishop Ordonez of Quito and Reverend Father Chevalier, Superior General of the Missionaries of the Sacred Heart, Issoudun, with the authority and approval of the Holy See and the Government of Ecuador.

**Article 1**

The Missionaries of the Sacred Heart are authorised, as of this day, to establish themselves in Quito, capital of the Ecuador Republic, and to found in other towns in the country, with the agreement of the Bishops, work of the Society.

**Article 2**

The journey of the Missionaries of the Sacred Heart from France to Quito, and the expenses of setting themselves up in their new residences, will be met by the Archbishop and the Government of Ecuador.

**Article 3**

As soon as the Missionaries of the Sacred Heart arrive in Quito the Archbishop will make available to them a church which they will be in charge of and maintain with an allocation of revenue to meet the needs of 4 or 5 priests and 2 lay brothers. The church will serve as the provisional Church of the Sacred Heart and as a place of pilgrimage while waiting on the building of the national basilica.

**Article 4**

The Archbishop will give the Sacred Heart Fathers full freedom to exercise the mission ministry in the whole of his diocese and to set up all the undertakings which can help the sanctification and salvation of souls. The Fathers will make themselves available as much as is possible to the Archbishop with regard to those same apostolates.

**Article 5**

The Missionaries of the Sacred Heart have the right, in perpetuity, to provide spiritual guidance in the national basilica dedicated to the Sacred Heart and in the parish to which it will be joined in the future, and also with regard to the pilgrimages which will take place there, and any other undertakings which might arise there for the glory of the Sacred Heart and the well-being of souls. When this moment in time arrives they will be free to leave, if they so wish, the first church which was given to them.

**Article 6**

With respect to the construction of the national basilica of the Sacred Heart at Quito, a control committee drawn from pious members of the laity will be convened under the direction of the Archbishop and the Government, of which the Archbishop will be the President; the committee cannot convene without the Archbishop's permission.

**Article 7**

It is the gentlemen who belong to this committee who will be responsible for everything pertaining to the material side of the undertaking, as, for example, the choice of an architect, choosing a plan, the work itself, its surveillance, trying to find financial resources, the manner of subscribing, promotion through the press, administration of accounts, payment of workmen, of administration, the setting up of local committees in all the towns of Ecuador and other countries of Latin America, etc.

**Article 8**

The Sacred Heart Missionaries in Quito, whose Superior will be by right a member of the committee, will engage themselves with the spiritual side of affairs, that is to say with any correspondence relating to Sacred Heart devotion, the propagation and publication of what is newsworthy in relation to the Sacred Heart devotion.

**Article 9**

All the offerings which the Missionaries of the Sacred Heart receive towards the construction and decoration of the basilica will be registered and forwarded to the Archbishop who will put them in the hands of the committee's treasurer.

**Article 10**

A reasonably spacious house will be built close to the Basilica of the Sacred Heart to lodge the Missionaries of the Sacred Heart, as well as a foundation for a building, in keeping with the wishes of His Grace, Archbishop Ordonez, to house an Academy of Higher Studies which, if they so wished, would be under the direction of the Missionaries of the Sacred Heart.

**Article 11**

The annual salary for each religious will not be lower than 250 pesos. One peso is the equivalent of roughly 4 francs. (*In today's euro currency, 250 pesos would be, roughly, the equivalent of 3,200 euros.*)

If whatever major factor destroyed or made impossible the national Sacred Heart undertaking, or if the Missionaries of the Sacred Heart found it impossible to continue, the contract will be disengaged from with full rights and without indemnity on

one side or the other. Nonetheless in the event of the first proviso (the impossibility of continuing), the Archbishop and Government of Ecuador will repatriate at their expense the Missionaries of the Sacred Heart if they wish to return to France; in the second eventuality, the costs of repatriation will be met by the missionaries.

#### Article 12

If a disagreement or serious problems were ever to arise between the Archbishop of Quito, the Government and the Missionaries of the Sacred Heart, which God forbid, the issue will be submitted to the Sovereign Pontiff whose decision will be accepted without complaint by both interested parties.

#### A M S C J O C

#### Article 1391

L 18870221

*To Archbishop Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, February 21, 1887

Your Grace,

In 1874 the Sovereign Pontiff, Pius IX, of blessed memory, granted us, by way of honouring the Sacred Heart, in a special audience, a particular habit consisting of:

1. a white wool soutane wrapped round the body by a red sash with the Sacred Heart depicted on the chest;
2. a cloak in black wool worn over the white soutane when going outside if circumstances so required it;
3. a little red wool cloak to be worn over the white soutane in choir or when preaching or if replacing the surplice. His Holiness Pius IX left it to the Archbishop of Bourges to choose the appropriate moment when we might choose this dress. Archbishop de la Tour d'Auvergne, aware that France was in turmoil, advised us to wait for a more favourable time; that is what we did. Accordingly, so long as our country hasn't been restored to order (*in Church-State relations*), we wouldn't dream of wearing this new habit. Nevertheless, Your Grace, insofar as other countries throughout the world are concerned, where we have houses and where freedom is a right, as in Quito for instance, I make bold to ask Your Grace to give us permission to wear the habit described above. The Archbishop of Quito would be pleased to have us entering Ecuador with the livery of the Sacred Heart.

I have the honour to be, most respectfully, Your Grace's humble and obedient servant in C.J.

J. Chevalier, MSC.

I accept and approve the habit you describe, both for entry to Quito and for continuous wear.

Issoudun, February 21, 1887  
+ Joseph Ignatius  
Archbishop of Quito

So far as France and the other countries of Europe are concerned, the reservations expressed by Archbishop de la Tour d'Auvergne would appear to be very appropriate. But it is not quite the same with respect to Ecuador. I believe then, that it would meet better the wishes of His Grace the Archbishop of Quito if the priests presented themselves in the diocese wearing the habit approved of by His Holiness Pius IX, and thereby calling to the mind of the Christian population that they are under the Sacred Heart's protection and that they, the missionaries, are committing themselves to the propagation of this devotion.

Bourges, February 21, 1887  
+ Joseph, Archbishop of Bourges

#### Article 1392

L 18870224

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, February 24, 1887

Dear Father Vaudon,

I sent Fr. Batarde the 500 francs (*about 1,600 euros*) which Fr. Delaporte requested of me. Ask him for it. Little Brother Fora is dead. He will be buried tomorrow morning at 9 o'clock. Those who are going to Rome would do well to wait until Fr. Jouët returns, which will not be until after Easter because he is preaching in Marseilles during Lent.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am sending you on an article for the pontifical jubilee. It is for the April issue.

**Article 1393***To Father Victor Jouët, MSC, Marseilles.*

L 18870304

Issoudun, March 4, 1887

Dear Father,

1. I am still waiting for your article about the pontifical jubilee which I want to read myself. The articles are being made ready for the April Annals; time is short. Send it on to me immediately.
2. By going to Tours you have pleased the Presentation Sisters, but I would ask you not to get so involved in other people's affairs. You have already more than enough of your own... And Father Vandel's biography! When?
3. The Archbishop of Quito is in Paris, exhausted. The yellow fever is, so it would appear, in the port of Guayaquil. The Archbishop, for this latter reason, intends to leave only on April 10, and our confrères on May 10. I am sorry that this is so. Do not wear yourself out. Look after your health. I am sure that Fr. Jullien has long since returned to Rome.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1394***To Father Charles Piperon, MSC, Antwerp.*

L 18870305

Issoudun, March 5, 1887

Dear Father,

I read with interest your letter. The proofs I forwarded to you contain in sum the Constitutions, the Rules and the Directory. As I told you, I would share them with you when I received all the corrections. Send me on the copy of the proofs I sent to you with all the corrections, changes, which you consider pertinent.

I shall then, on comparing them with the others, make my own summing up. We have many shortcomings in our Constitutions and Rules. The time has come to fill the gaps and engage in a serious and well-disciplined work. Experience will clarify and enlighten us on a great number of issues. While I am alive I should like very much, by God's favour and the enlightenment of our more serious-minded confrères, to lay the final hand on our Constitutions and to make our beloved Society, which answers real needs, one of the most serious there is about. It is only in this way that attention will be focused on us, and the Holy Spirit will prompt vocations. My contention is that our Society is destined in the design of Divine Providence for great things and has a great future, on condition that it will not be just half religious but wholly so and without reserve. With the additions I have added I thought of the future... and this future is not far off. By force of circumstances we are about to create one or two Provinces: we must then give thought to this. With regard to two novitiate years, the scholasticate, a third probationary year, these new considerations may have no retroactive significance. Only those who come along in the future for acceptance will undergo these changes. It is better to begin this life in a serious way while we are still alive than to await our death. The shock would be much more violent and dangerous.

Send me your corrections as soon as possible. I am waiting for them. You know that the Archbishop of Quito wants our confrères to wear the habit which the Pope granted us in honour of the Sacred Heart. The Archbishop of Bourges has warmly approved. I am taking responsibility for this to be done. It will be very attractive and have an excellent impact, or at least so I think.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1395***To Father Jean Vaudon, MSC, Paris.*

L 18870207

Issoudun, March 7, 1887

Dear Father,

I am sorry that the departure of the priest-chaplain at Avranches has been postponed indefinitely. I understand and respect the reasons which cause this to be so. As for Fr. Beauville, I am not opposed to his going to Rome at this moment, but since Fr. Jouët is away I see nobody there who could look after him; he would be out of place and wasting his time. Weigh up the circumstances, and I leave you to judge for yourself. If you answer in the affirmative, let me know what amount of money I should send you for the journey. Yes, yes, with pleasure you may go and preach for Fr. Quesnel at the first communion in May. I am very happy that you preach wearing the habit. I do not find anything further inconvenient preventing our confrères from wearing it in the pulpit; it is worthwhile, and the Sacred Heart will reward us. Ah! If you were to make an appearance in the pulpit with the habit Pius IX approved for us, how marvellous you would look! Quito (*the Archbishop*) wants our confrères to wear it when leaving and in his diocese of the Sacred Heart. I have had a sample model made. It's magnificent; you will see for yourself. In place of a soutane, it's a white tunic pressed to the body by a red sash. This tunic in white wool has a little red border and red buttons. A splendid Sacred Heart is embroidered on the front. A little threading of white wool

bordered by a red sash with red buttons, and a Sacred Heart complete with a white hood bordered by red buttons, completes the habit. The impact is splendid. For choir and preaching the cappa magna is replaced by a red cloak with a Sacred Heart in the centre and a red biretta; it is both cardinalatial and papal at the same time. (!). When will it be possible for us to wear this habit in France? In the event it was decided that we would wear it everywhere we can without its being inappropriate to do so (*as in France hitherto*).

Fr. Jouët assures me that the Cardinal Vicar will allow us to wear it in Rome, at least in the house and church. Out of doors it will be covered with a black coat. At Saint-Louis-des Français (*the French church*) you might, then, wear it while you are preaching.

Cheerio, Father; every success.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1396**

L 18870309

To Father Victor Jouët, MSC, Marseilles.

Issoudun, March 9, 1887

Dear Father,

1. I got your article just now; thank you. It will have a good impact.
2. I am very pleased to have such good wishes from the Bishop of Marseilles extended to our little Society. They could be very helpful to us at the appropriate moment.
3. The good Daughters of Our Lady of the Sacred Heart do not grow in number in keeping with our wishes and our needs; the only one who had her teaching certificate has left for Sydney. One must wait therefore before taking on and running a boarding school in Marseilles. The opportunity offered by your dear sister could not have been, it is true, more favourable, but: *ad impossibile nemo tenetur (nobody is expected to do the impossible)*.
4. See to it, my friend, that you put in writing your comments on the Constitutions and send them to me with your annotated proofs. I shall return everything to you, corrected as I see it, and you will again go over it.
5. It is very much to be desired that the Messageries Maritimes (*shipping company*) should provide us with free passage since otherwise it is (*financially*) ruinous for us with so little in the way of resources from the Propagation of Faith.
6. I wrote a nice letter to Bishop Morel making every excuse possible and informing him that in future we shall act in keeping with his wishes.
7. I am sorry that the Sisters haven't thanked sooner, and more appreciatively, the Sisters of the Holy Name of Jesus. I cannot do everything; you would have done well yourself, since you were on the spot, to do so, or write to Mother Hartzler.

Cheerio, Father. Every success; keep well.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1397**

L 18870322

To Father Victor Jouët, MSC, Rome.

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Issoudun, March 22, 1887

Dear Father,

1. As you know, the Archbishop of Quito has postponed his departure until May 16. We have, therefore, more time to prepare.
2. The thought has come to me to make an appeal signed by the Archbishop of Quito in his name, and also with the signature of the Archbishop of Bourges, asking the Pope to make available for public worship, but only in Ecuador, the statue of Our Lady of the Sacred Heart (*earlier model*). If as I hope we are granted this favour, it would in fact be a great step forward. You might make this known also to the Bishop of Marseilles and some other bishops if you think it is worthwhile. As soon as you return to Rome have this put to the Pope either by Cardinal Monaco or Parocchi, etc. And our confrères could take the permission with them on departure.
3. You will also have to ask the Holy See about an indult for two lay brothers whom our confrères will be taking with them, and who will be losing out on two or three months of novitiate which they can complete down there. And the same for Fr. Robinet; an indult for 2 or 3 months. I shall call him back to Issoudun. Let me know if the names should be sent to you.

*Robinet, born in Langres, December 15, 1829, was indeed professed on June 29, 1887, having been an Oblate (OMI) for twenty years. He left in July 1888 to become a diocesan missionary.*

4. Father Morisseau, on his return from Paris and Antwerp, created a rumpus with me about the habit, asserting that we hadn't the right to use it, and Rome had not approved it, and that were I to insist that it be worn in Quito he would write to Rome about it. I can see that he manipulated all this supported by some hot heads. I for my part remonstrated with him in a serious and forceful manner. Otherwise, I am forwarding you a copy of the letter I wrote to Fr. Píperon.

Today Fr. Morisseau is not saying anything further. He seems to be flexible and prepared to accept the habit if I insist. I have decided not to give way. Perhaps he will no longer go to Ecuador. As soon as you arrive in Rome try to have a word with the Cardinal Vicar who will give permission to use the habit within the house and in Quito because the Archbishop is in favour of it. If needs be I can send on to you the Archbishop's letter. I am sending you on also a ready-made example of the habit for yourself. I find it (*the habit*) very symbolic in fact: it expresses innocence and love, the two great virtues associated with the Heart of Jesus and which, alone, can save the world. By the same token, Our Lord at the time of His passion, while redeeming the world, was he not dressed in a white robe and a red cloak? Let me have all you would wish to say about this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I am sending on to you a letter from Fr. Navarre. Let me have the one from Fr. Verjus, of which there is mention, if you have received it.

J.C.

**Article 1398**

L 18870323

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, March 23, 1887

Dear Father,

I join my prayers with yours asking for the favour requested. You do well not to overload yourself with preaching, and look after your health. You have so much to do. When the Superior of the Mercy died I wrote to Archbishop Richard informing him that if the house in rue de l'Assumption were to be up for sale, we would willingly be in favour of acquiring it. His Grace, replying to me, said that nothing was yet decided and he would at the appropriate moment keep us in mind.

On your return to Paris we shall discuss the setting-up of a Sacred Heart Third Order with Mademoiselle Stroni.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1399**

L 18870330

*To Father Charles Píperon, MSC, Antwerp.*

Issoudun, March 30, 1887

Dear Father,

1. You should not be taken aback by our religious drawbacks. An oak tree takes years to reach completion. It is already quite something that we are sensitive before what is lacking in us. In time we shall get there. I regard it as a great blessing that our path forward is traced out for us, and that we are well aware of the path we must follow. Let us not complain about setting up Rules and Constitutions without putting them into practice; it is much better that we see our way forward clearly than to grope along. We have less to be afraid of.

2. It's in May our confrères leave for Quito.

3. Here Brother Rosenkranz is totally unavailable for any work in the future. (*Born in Guéret, despite his name, he died at the Sacred Heart, Issoudun, a little less than a year later, March 1, 1888.*) Brother Moncorget is not taking any classes for sometime. His chest is affecting him. Fr. Dericemont will be leaving for Ecuador, also Fr. Barral. Here you have 4 teachers who must be replaced after the Easter holidays. Think about it and send whoever you can; it's absolutely necessary. Brother Dezpresse would perhaps be right for Barcelona, the scholastic Delimoges for Issoudun, but who is there after that? Maybe Brother Perriot, but who else? Our young men are really too youthful to be teachers; they attribute too much importance to themselves, and act like priests, demeaning themselves. They are not really mature enough, nor satisfyingly religious either.

Please do not keep in the novitiate those whose health is broken, like 5 or 6 we have here in Issoudun; these youngsters create problems later and end up by dying. We need those who are straightforwardly healthy. Brother Xavierius (*Maier*) states that there is no reason for him to be exempted, and that he is forsaking his country.

*Born at Altemmunster, Germany, June 30, 1866, Maier went first from Tilburg to Paris and from there to the Issoudun presbytery whence he left for Quito with Fr. Roussel on July 10, 1888. He left the Society a little over a year later, September 12, 1889.*

You are in error when turning away good lay brothers, who want to expatriate themselves, under the pretext that they are not fulfilling the law.

Have you forwarded to Fr. Jouët the names of those who haven't finished their novitiate and whom you propose for Ecuador, and that of Fr. Robinet for Issoudun? It must also be stated how many months are needed in the case of each one to complete his novitiate.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1400**

L 18870331

*From Father Jean-Pierre Védère, MSC, Rome  
to Father Victor Jouët, MSC, Marseilles.*

May the Sacred Heart of Jesus be everywhere loved!

Rome, April 5, 1887

Reverend Father,

Not unexpectedly, following his return from Rome, Fr. Marchal, the Vicar General of the Bourges Archdiocese (*the Archbishop's brother*), had a lot of news for Fr. Chevalier from whom I then received a letter which was anything but flattering. I present it to you virtually in its entirety, word for word. I shall not offer any comment on this letter which seems to me written for a specific purpose.

Dear Father,

From now on you will not receive in your Rome house anyone, absolutely no-one, either for some days or some months, without a letter signed from me granting permission. Otherwise our Rome house would quickly have a reputation like that of the Holy Cross Fathers at St. Bridget's (*Santa Birgitta*). Certainly the Marist Brothers could very appropriately take themselves to the Marist Fathers with whom they have more in common than they have with us or other communities of the same kind. Try to get rid of them (*the Marist Brothers*) as quickly as possible. Give them 15 days, or a month at the most, to make arrangements for themselves; no more than that. I am adamant that our house should not be lived in by anybody other than ourselves. I make an exception for Professor Poletto and the Cardinal Vicar's secretary, as is to be understood, but not for anybody else; and I expect that this proscription will be strictly adhered to. You will pass this on to Father Jouët on his return (*from Marseilles*).

Fr. Lamarque is at Montpellier. He is asking for exemptions in order to be a religious of the Sacred Heart which I cannot grant him; he will meet the requirements of the common rule or he will not return to Rome...

Good wishes to Fr. Jullien and all your scholastics and brothers...

J. Chevalier

I am not going to wait until your return (*Védère writes to Jouët*) to pass on to you Reverend Father General's instructions as clearly made known following the Vicar General's visit to him. I cannot explain to myself how, otherwise, he would not have spoken (*written*) sooner. For the time being I am not saying anything to the Marist Brothers who are getting on my nerves continually with their sick member who has a form of bronchitis which has been neglected and which requires several days' special care. Have you received the letter sent 24 hours before this one in which you should have come across the 'cambiale' (*an official bank letter of entitlement to withdraw currency*) to be signed by you in order to take out money? If you haven't sent it on to me already, I would like you to send it on to me straightaway. If before returning to Rome you go to Issoudun, put everything in order with Fr. Chevalier so far as his concern with the Rome house is an issue. Do you intend to return immediately after your Lenten mission? Bless all of us, myself especially.

J.P. Védère, MSC.

**Article 1401**

L 18870401

*To Father Albert Delaporte, MSC, Paris.*

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*Undated letter; perhaps  
early April 1887*

Dear Father Delaporte,

1. How are you keeping? Look after yourself. Tell Fr. Vaudon also on my behalf to take care of himself and not to go to Brussels if his health does not warrant it.
2. I am enclosing a little word from Fr. Blot; try and see if you can give him something to be happy about in asking the Universe, which has shown itself as not being very helpful, for the return of his manuscript. We deserve better from Mr. Veuillot.



Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1402**

*To Father Victor Jouët, MSC, Marseilles.*

L 18870403

Issoudun, April 3, 1887

Dear Father,

1. I am forwarding you a letter which I have just received from Monsignor Marchal; he seems to be pleased with his trip.
2. I received kind Father Verjus' letter and the proofs of our Constitutions. Many thanks. I shall take your comments into consideration.
3. Could you let me know exactly what day you will be leaving Marseilles and returning to Rome, and when you think you will be back there?
4. I should like to forward you in Marseilles a sample of our new habit for yourself so that you can have similar ones made for your confrères if you are permitted to have (*wear*) them inside the house and in the church. I genuinely believe that the Cardinal Vicar will give you full approval. When going out you will wear your black cloak which will totally cover the soutane; I find that it makes a pleasing impact and it is very much in continuity with devotion to the Sacred Heart. You can judge for yourself and let me know what you think of it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1403**

*To Father Jean Vaudon, MSC, Paris.*

L 18870407

Issoudun, April 7, 1887

Dear Father Vaudon,

There is at the present time a house for sale in Paris with a public chapel facing on rue de Calais, and very near Place Ventimille. This property is within the Holy Trinity parish. In this chapel the parish carries out its services while its church is being built. Fr. Petetot has set himself up there to begin the Oratorian work. This house is presently occupied by the Marie-Réparatrice Sisters. The church, which can hold 400 people, is very much frequented because of the Sisters' daily adoration. There are 18 or 20 habitable rooms, four floors, a ground floor, basement, and a little garden. A considerable amount of money has been given to the good religious in order to live more graciously elsewhere. The Archbishop of Paris wants the chapel to be kept on for worship. It is Mr. Ferdinand Riant who is carrying on the negotiations in this business. He is greatly encouraging me to purchase it in order to make our work known in Paris, and have a centre for our meetings. He tells me that the church's 'clientele' is well disposed and generous, and it's a place where there would be a lot of resources for our undertakings. We would be given preference.

I replied asking him to make every effort to reduce the price to 200,000 francs, and after Easter I would take myself to Paris to discuss this offer with the Archbishop and the good sisters. Do you know this house? Is it in a good situation for us? Should we take it up immediately even if we have to pay 250,000 francs? Is it a good area? Have we a good opportunity to succeed there?

We could, perhaps, if we were to buy it, continue with the exposition of the Blessed Sacrament from 9am to 4pm. This would be a way of having a congregation all the time and providing a little talk each evening for them if we think it pertinent, or have it, at least sometimes, during the week. Our different associations could have their centre there. We would be officially, and definitively, set up in Paris.

Reply immediately and let me know what you think.

Cheerio, Father.

J. Chevalier, MSC.

If I go to Paris after Easter, I shall contact you. Your presence is necessary as far as I am concerned.

**Article 1404**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870407 A

Issoudun, April 7, 1887

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Dear Fr. Píperon,

1. Apart from Fr. Roussel who is French, I cannot see who you are going to send to Issoudun. If you have anyone better, he will be well received. As for Brother Dezpresse, who have you as a replacement for him in Barcelona? I no more look to him than I do to anyone. Someone who is pious and serious is needed for that house where there will only be Fathers Miniot and Casas because Fr. Roger is returning to Issoudun.
2. As regards Fr. Robinet, by keeping him in the novitiate until the end of the year, he must make his retreat like the others.
3. Fr. Ilge is causing me concern, in effect. Fr. Joseph (*Balzer*) writes to me saying that, having been 5 months away, Ilge has returned to Berlin half disorientated. Get him to come to Antwerp immediately to spend some months with you at the novitiate. There you will assess him and try to reintroduce him to the religious life; then we shall see what can be done with him. Between ourselves, Fr. Ilge has lost his vocation and it is already compromised. Do not allow him any longer to take himself off to Germany or elsewhere under the pretext of fund-raising for you; this is no great help at all to him.

Dear Fr. Joseph can stay on longer in Berlin with the kind Grey Sisters while waiting on us to set up a house of our Society either in Berlin or elsewhere, something which would be very advantageous. Perhaps we might have a better opportunity in Münster or in Munich. An attempt must be made.

If you can find nobody better than Fr. Roussel, he should be sent on immediately if convenient for you. As for Barcelona, you may wait 8 more days.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1405**

*To Father Pierre Barral, MSC, Antwerp.*

L 18870409

Issoudun, April 9, 1887

Dear Fr. Barral,

1. Willingly, I approve of your coming to Issoudun to rest and make your retreat.
2. If your good Brother François goes to Quito I shall give him permission to spend eight days with your Savoyard family and then proceed to Issoudun in sufficient time for both of you to arrange your affairs with each other.
3. I have to tell you that they want to take away from us our Chevalerie of the Sacred Heart. I have just received from Paris a plan, author's name not given, which is the same as ours which, obviously, is the model used. The author says that the setting-up is urgent and that Rome shall be its centre...

I forwarded all this to Fr. Jouët asking him to bring these intrigues to the attention of the Cardinal Vicar. The Archbishop of Quito wants to set up this Chevalerie in his diocese and throughout the whole of South America, which is so attached to the Sacred Heart.

I have made some helpful changes to my first plan, I am sending this sheet on to you; have a proof made of it straightaway since there isn't much time. Then, on correcting it yourself, send it to me with two or three copies straightaway. Then I shall send it back to you to reap something positive from it. Make no delay! It is a service I am asking from you. You will make sure to pay close attention to what is added and to changes, taking note of where they should be placed. You will know, I hope, where they are required.

Cheerio, Father.  
Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

For the last 8 days I have a toothache and no rest from it day or night. Pray for me.

**Article 1406**

*To Father Victor Jouët, MSC, Marseilles.*

L 18870409 A

Issoudun, April 9, 1887

Dear Father,

Our project, Chevaliers of the Sacred Heart, has been grabbed from us and an attempt is being made to exploit it. Here's what has come to me from this address in Paris: The Director of the Annals of Our Lady of the Sacred Heart.

The writing has no signature, and it is written by a practised hand. It is either by a Jesuit or an Assumptionist priest for there is mention of Our Lady of Salvation and pilgrimages... In any event, I am forwarding the original to you. It is time to get the Cardinal Vicar involved, all the more so when the Archbishop of Quito wants to set up officially this Chevalerie of the Sacred Heart in his diocese and have it spread in the whole of South America.

I am sending you on our plan which I have shortened and completed. Have a copy made of it immediately in Rome which you will pass on to the Cardinal Vicar, taking note of his remarks and all the changes which he will consider appropriate. You could begin, perhaps, by setting it up officially in Rome without commotion. At the very least have it approved or encouraged through a word from the Cardinal Vicar. This is necessary if we want to succeed. Bishop de la Celle could perhaps be in some way helpful to you through finding some people well disposed towards accepting this Chevalerie.

If we do not achieve something positive, we shall be forestalled and be without the advantages which this project could ensure for our Society, which thought about it in the first place. Do not lose the sheets I sent to you; I haven't got copies – in particular the Chevaliers of the Sacred Heart and the changes introduced. You will let me have the proof which you will have had done in Rome. You may, yourself, also make changes which you think might be helpful.

Since Sunday I am laid low by a head neuralgia in the head (*toothache*) from which I have no respite day or night.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I sent Fr. Barral in Antwerp the page on the Chevaliers of the Sacred Heart to be put into proofs by him; I shall send one on to you. Think seriously about presenting the petition of the Archbishops of Bourges and Quito as regards the older model of the Our Lady of the Sacred Heart statue, but with reference to Ecuador alone.

**Article 1407**

*To Father Jean Vaudon, MSC, Paris.*

L 18870411

Issoudun, April 11, 1887

Dear Father Vaudon,

For the past three days I am suffering night and day from a dental neuralgia. It becomes impossible, then, to go to Paris to deal with the rue de Calais business as I had promised Mr. Riant. Try, then, to go and see this kind gentleman, with Fr. Delaporte, as soon as possible. He lives at 36 rue de Berlin. If I could get to Paris by the end of the week, I shall try to do so. But there is an issue which preoccupies me about this matter. I ask myself if we are not putting ourselves in danger of a second expulsion. Until such time as the Archbishop of Paris guarantees us the contrary, we cannot give thought to this acquisition. Go and see, then, Archbishop Richard about this issue, together with Fr. Delaporte. I already mentioned this problem to Mr. Riant; he made me no reply on the matter. Speak to him again about it to avoid being taken by surprise. Moreover, Fr. Delaporte leaves it to be understood that we could, perhaps, get the house of the Mercy Fathers, rue de l'Assumption, one day, and that at the rue de Calais would then be pointless. Besides, he adds that if we keep Saint Charles we shall not have enough competent personnel for placement in both houses. All this calls for reflection. Poor St. Charles is not getting by at all well over some time. Fr. Pervilhac has very much compromised himself and us. Speak to dear Fr. Batard and he will have enough to say about this. Could you preach a preparatory novena for the feast of Our Lady of the Sacred Heart to the Nantes Claretian Sisters? It will begin on the 1st or 2nd of May and finish on the 9th or 10th of the same month.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

My most warm good wishes to dear Fr. Delaporte.

**Article 1408**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870414

Issoudun, April 14, 1887

Dear Fr. Piperon,

1. I want especially to thank you for your good wishes for the feast, also from the kind fathers, novices, brothers. For my part I pray very much for you all.
2. I replied to Fr. Barral; I don't know if he got my letter or if he is getting in readiness for me a proof of the Chevaliers of the Sacred Heart. I am waiting on it.
3. I note with pleasure that your two houses at Antwerp and Tilburg are well set up; but you do not greatly give the impression if you are concerned whether or not our other houses are like them. You are aware that the Issoudun Petite Oeuvre is losing Fr. Derichemont who is going to Quito; Fr. Rosenkranz is for quite some time unable to work, as well as Fr. Hastier and Brother Moncorget. The departure of Messrs. Clamadier, Mons, L. Merg, d'Habert has greatly increased the workload of our young confrères. Fr. Batard has returned to Issoudun. Fr. Thomas is returning in his place (*at the St. Charles*

*School, Paris*) where he will take some hours' classes each day. Brothers Bouvier and Peyrot fly only on one wing. All this, however, doesn't worry you so long as your little schemes are not thrown into disarray. Now there's the Barcelona house which is about to lose two of its members: Frs. Roger and Barral. They will need to be replaced not by deaf or nondescript (*characters*) but by some responsible people.

Why are you not making use of those 5 young men who are staying with you in advantageous availability? If they need to be kept there and supervised, it seems to me that they couldn't be better placed than being under your guidance and that of Fr. Klotz; everywhere else they would be less reliably looked after than with you.

Why isn't Brother Suchet in Brother Dezpresse's class? He would be there under your supervision and you could, better than anyone else, lead him along. What are you looking for? One must do one's best with what one has to hand. Brother Dezpresse will go to Barcelona. Meanwhile, you must find some way of replacing Fr. Roussel when he comes to Issoudun as a replacement for Fr. Derichemont. This is necessary. It is said that you have the young Wagemakers in the novitiate who will be available at the end of May and could very competently teach for you; if it isn't possible, see if it is possible to make use of Brother Gouthéraud or someone like that...

*Gouthéraud was ordained to the priesthood at Issoudun next year, June 10, 1888, by Bishop Navarre, and left for New Guinea 17 days later, June 27, 1888, with Navarre. He died at Vunapope, New Britain, August 26, 1907.*

It seems to me that Brother Delmas is not over-burdened. In any event you can easily send to Tilburg the German and Belgian beginners. That's their place, and Brother Delmas will be available to you. And as for Fr. Klotz, what responsibilities will he have in Tilburg? You do not mention anything whatsoever about him except his being purely and simply Superior. It seems to me that he will not have enough to engage his zeal and energy. Father Offermans, as Bursar, could be doing something else as well as this. You may, then, recall to Antwerp as teachers either Brother Perriot or Brother Helfer if you need them.

4. As for Father Robinet, when will he have finished his novitiate?

5. Please, I beg you, Father, do not call to vows those whose health is shattered and who become like pillars in the infirmary, greatly embarrass the Society and whose inevitable outcome is death. Do not even keep in the novitiate those whose health is quite weak. The result is simply inconvenience with nothing to be gained. Moreover, it's neither in the novitiate, scholasticate, or in teaching that health becomes restored; it becomes more and more an issue of compromise in their regard; there's the reality. After 4 or 5 years it becomes downright calamitous... It appears that Brother Dezpresse's health is beginning to cause concern. The Barcelona climate would be much better for him than that of Antwerp.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1409**  
*To Father Pierre Barral, MSC, Antwerp.*

L 18870417

Issoudun, April 17, 1887

Dear Father Barral,

I am returning your proofs with the latest corrections. Be good enough to send me 4 copies of the new proofs as soon as possible; I shall let you know later how many copies must be made.

In anticipation, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1410**  
*To Father Victor Jouët, MSC, Rome.*

L 18870419

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Issoudun, April 19, 1887

Dear Father,

1. Fr. J.M. Caër has no more than 6 months left before making his perpetual vows. He is asking for them to be anticipated before his departure for Quito which is scheduled for the 10th of next month. Try to get an indult for this if it is possible.

2. Brother Benedetti wants to have his perpetual vows on October 17. I leave this to your judgement; I am sending you his letter. Nothing new here. Have you hopes of getting an indult for the earlier model of the Our Lady of the Sacred Heart statue? Have you been successful as regards the habit?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1411***To Father Jean Vaudon, MSC, Paris.*

L 18870420

Issoudun, April 20, 1887

Dear Father,

1. The thoughts in my last letter with regard to the new purchase were inspired in me by more serious considerations. I shared them with you as being a consultor in order to have you disengaged from such heavy responsibility. I shall, however, follow the thinking of the majority.
2. It was decided, independently of your departure for Paris, that we would disengage from Saint Charles unless the Archbishop of Paris advised us otherwise. Since His Grace, however, seems to share our views, we must say directly to Fathers Pervilhac and Parayre that they should no longer count on us, and at the end of the school year we shall in fact disengage from this undertaking.
3. As for the lodging at number 7, it was Fr. Thomas who on his trips to Paris with Father Batard agreed with Fathers Pervilhac and Parayre that we would continue to lodge there, staying in their place but only as lodgers. Get in touch then with Fr. Thomas and these Saint Charles priests to find out if they need this house, at number 7, as a lodging for their pupils and teachers, and we shall leave there in the month of July. I am requesting no more than this. And, accordingly, Fathers Vaudon and Delaporte will look out for a new house to rent either in Passy, if they wish, or nearer to the centre of Paris, which would be still better. In any event, this change as regards number 7 only concerns Fathers Pervilhac and Parayre: it is their concern more than ours since it is they who will be replacing the former lodgers.
4. Besides the 4,000 francs which I made available to Father Batard for Saint Charles, there is 1,000 francs of our money which Fr. Batard provided. As regards the 6 months' lodging which I paid in advance for rue des Sablons, the new owner deducted 1,500 or 2,000 francs. Fr. Batard used 1,000 francs of this money to pay Saint Charles' debts. 5,000 francs, then, are owed to us and I want to be reimbursed immediately. Fr. Batard tells me that he wrote down this amount on the St. Charles' accounts as being due to us; otherwise, I have had from him the receipt for the 4,000 francs I sent to you. You will pass this on to Fr. Thomas against reimbursement as well as the 1,000 francs which I have just mentioned to you.
5. My presence does not seem to be needed in Paris at the moment. We very much need to look after our funds. It seems – so Fr. Caër tells me – that Fr. Morisseau did not spare anything in the acquisition of things which do not look, so it seems, as if they are needed; this is a pity. To provide an example, here's a note listing books bought by Fr. Morisseau which he could have done without for the most part, and yet he brings along to Issoudun bill after bill. It's unfortunate to be experiencing so little of the spirit of poverty and obedience!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1412***To Father Albert Delaporte, MSC, Paris.*

L 18870421

Issoudun, April 21, 1887

Dear Father,

1. Our First Communion is on the 8th Sunday, May 1; it is, then, impossible to absent myself, something I greatly regret.
2. I am going to write to Fr. Thomas that the 7th does not suit us, that we do not have it except for this first term, and he should no longer depend on us. It is no longer possible for us, in effect, to stay any further length of time in this house when there isn't full freedom and which is dependent on Saint Charles, from which we shall be breaking away in 3 months. In the very words of the Archbishop of Paris, we cannot advantageously continue to take it on. How unfortunate we were the day we made arrangements and trusted in Fr. Pervilhac... What a mess!
3. As for the Germain property, here is what we have decided on with Fr. Guyot if, in addition, you approve of it, together with Fr. Vaudon:
  - a) offer 50 francs a metre for the whole in four lots – 8,020 metres, or 401,000 francs; it's a little less than the stated price, and I do not know if such is possible, but I believe so – ask about it.
  - b) if the third section doesn't have a higher bid, and the matter is left over to adjudication, offer 50 francs a metre – 5,656 – that is to say 282,800 francs; and if, for example, there was a bid of 500 francs on the sale price of 300,000 francs, add 500 francs which would make the third lot arrive at 301,000 francs. I believe he will, in so doing, be well paid.
  - c) if those two proposals do not prevail, offer 51 or 52,000 francs for the fourth lot. Fr. Guyot thinks that this fourth lot on rue Nicolas would better suit as a temporary residence than that of the second lot, and while searching for a good opportunity to install ourselves elsewhere in more appealing conditions, we could rent this house. This would not be a questionable disposing of funds, because this house in the fourth lot is being rented at 4.88 francs. Buying it at 50 or 52,000 francs we would be more comfortably set up, so it would seem, than at number 7, and in better conditions.

Be good enough, then, Father, to visit this building and take note of what is available. Could an oratory be installed? A parlour (*sitting room*)? How many bedrooms? Is there a garden where we can take to the open air and walk in the shade?

Let me know, dear Father, what you think about all this, and what you would do in my place, I commit myself to make you happy and to setting ourselves up conveniently in Paris, at least for the time being.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Since dear Fr. Vaudon is not going to Brussels, could he go and preach the novena for Our Lady of the Sacred Heart at Nantes in the Claretian (*Sisters*) chapel, commencing the first week in May?

NB: A complaint must be lodged against the so-called community which exists as between number 7 and Saint Charles. Put your foot down on the floor of your library. You should rid yourself of the Lumets because this family is not very agreeable. Ask Fr. Thomas to take them back to Saint Charles.

**Article 1413**

To Father Victor Jouët, MSC, Rome.

L 18870421

Issoudun, April 21, 1887

Dear Fr. Jouët,

1. I haven't had any news of you since you left Marseilles and that, as you said to me, should have been on Easter Monday. Is it that you have taken some detours like the schoolboys who take the longest route to school? Our concerns, however, demand your immediate presence in Rome. I would beg you to leave aside other people's concerns and concentrate on ours!

2. I am forwarding to you our proposals for the Chevalerie of the Sacred Heart, and there are some changes which bring out more advantageously its purpose and will make it more practical. You are aware that the Archbishop of Quito would like to establish it in Ecuador; try to ensure the support of the Cardinal Vicar for this work, as well as the blessing of the Pope. That should be adequate for the moment. If we do not begin this we shall, without doubt, be bypassed. The Dominicans are about to recreate the Chevaliers of Christ's Militia; begun, so they say, by St. Dominic. They make a great thing about reviving it. They are not going to succeed. This kind of set up is out of date; it doesn't belong to our time, and in no way meets present-day needs. All the more reason, then, for us to hurry up.

I am sending you this book which you will receive with my letter. You will take note that Papal approval was not lacking. What I am presenting to you is no more than a proposal. I shall be very pleased if the Cardinal Vicar would like to look at it, change it, and make all the suggestions which he would consider appropriate. Our concern is to be at the service of Holy Church and the Christian Community by basing ourselves on the Sacred Heart who wishes to save the world. It's a powerful lever which Divine Providence has placed in our hands and of which we should avail ourselves to bring about good. There you have our special vocation.

I am depending on you; cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1414**

To Father Albert Delaporte, MSC, Paris.

L 18870423

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Issoudun, April 23, 1887

Dear Father Delaporte,

1. Would you be so kind and read this letter which I am sending to Fr. Thomas; you can then seal it and forward it to him.

2. If Fr. Vaudon is laid up and needs to partake of the Vichy waters, he could very well go there at this very moment. The month of May is a very favourable month. Fr. Guyot is there now, and next week he will go to Lamalou for the season. (*Lamalou-les-Bains in the Hérault specialised in treating rheumatism.*) He is much better; he had been quite concerned!

3. Might not your month of Mary in Toulouse be too tiring for you? Be careful. If you do go I am hoping to see you at Issoudun on the way there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1415**

L 18870424

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, April 24, 1887

Yes, Father (*sic!*),

1. We welcomed Fr. Roussel and Brother Dezpresse; the latter has already left for Barcelona.
2. Fr. Ilge seems to me to be taking a wrong direction. All the more reason for insisting that he return to Antwerp immediately, and if he is not already there insist on his coming there straightaway in the name of holy obedience, and if he refuses forbid him the exercise of ministry (*interdictis a sacris*). I believe that this young man was treated too considerately, shown too much kindness, and allowed excessive latitude in going his own way... I regret very much that you did not judge it appropriate to forward to him the sharp letter I wrote to him.
3. Since you have a sale commitment on the part of Baron van Hove, nothing compels you to buy his ground straightaway. Wait until your lease is up. Use the money which Divine Providence has sent to you to pay your debts in Tilburg and Antwerp.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1416**

L 18870424 A

*To Father Albert Delaporte, MSC, Paris.*

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Issoudun, April 24, 1887

Dear Father,

1. Father Th. (*Thomas*) is not very reasonable with regard to the Lumets, and the third storey of number 7. I hope that following my letter yesterday he will hesitate no longer in fully meeting your request. If it's otherwise you must protest most strongly, and as you must be away from Paris for the month of May, you will ask Fr. Vaudon to go away also at the same time, either coming to Issoudun or going to Vichy. And our cook Alexander will be sent by you to Fr. Piperon in Antwerp. It has to be the case then that either the Lumets leave or take charge of Saint Charles.
2. I leave it to you and Fr. Vaudon to judge for yourselves what is best for us, either the section of the Germain property, the house in the rue de Calais or an old hotel, not very expensive, in the centre of Paris, that is if you can find one large enough and which we could, in time, improve.

Your proposal for the purchase in rue de Calais is not unattractive; in this way we would avoid registration fees. We would not have to lay out more than 100,000 francs (*roughly 320,000 euros*), because the evaluation assessor has associated a sum of 100,000 francs with this house. We would take responsibility for that evaluation as offered to me by Mr. Priant. After our First Communion celebration, which is taking place next Sunday, May 1, and having discussed matters with you on your way to Issoudun, I shall go to Paris and visit this house. Nevertheless it is necessary that it can be lived in without endangering health; it may be necessary to enlarge the rooms. Is this possible? How many people would lodge in this house? Quite obviously, this house can only be provisional.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1417**

L 18870424B

*To Father Albert Delaporte, MSC, Paris.*

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Issoudun, April 24, 1887

Dear Father,

1. Here is a letter written to me by Fr. Thomas. He subscribes to your wishes. Ask Fr. Vaudon to make a copy of it, and then you will return the original to me.
2. It is a lie and unbecoming on the part of Fr. P. (*Pervilhac*) when he presumes to state that the Archbishop of Paris said to him that the Sacred Heart Fathers have been of disservice to His Grace. I know, most pertinently, that it is the very opposite. I am aware of what the Archbishop said to me confidentially. This is disgraceful.
3. If you decide on rue de Calais we could make one or two more priests available to you. It would be good to maintain adoration of the Blessed Sacrament in order to hold on to the worshippers.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1418***To Father Victor Jouët, MSC, Rome.*

L 18870424 C

Issoudun, April 24, 1887

Dear Father,

Thank you for your letter which I have just now received.

1. The Habit: Very willingly I shall remove the red buttons and red borders. Everything will be in white except the cincture and heart. You can yourself change in this manner the habit which you have. As for the cloak, I shall change the collar; nothing is easier. Do the same with the cloak you have. It is quite easy to open the habit right down because it makes it more comfortable. Carry out the same change on your own.
2. The former model of the Statue: Since the issue creates so many difficulties at present, let us keep quiet, say nothing and stay with the status quo. Our Lady of the Sacred Heart will provide for the future. In any event, keep the petition until later.
3. Chevalier of the Sacred Heart: Let the Cardinal Vicar see the new plan and since we have already had the approval to go ahead from Archbishop de la Tour d'Auvergne, Bishop Torcade of Aix, Archbishop Marchal of Bourges and the Archbishop of Quito, try to ensure, if not Papal approval, at least support, blessing and the Cardinal Vicar's approval, having changed and added everything he deemed pertinent. The hour would appear to have come.
4. Marseilles: I am pleased to note all the good-will the Bishop of Marseilles and his clergy have for our work and for our Society. I would also be very pleased if one of us could be procurator for our missions at Marseilles, while waiting on a definite foundation. But who have we to put there? Would Fr. Deidier be suitable? Left to myself, I do not think so. Anyway Our Lord will look after this when the moment comes.

We shall pray earnestly for the beatification of Madame Rémusat...

Cheerio, dear father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1419***To Father Jean Vaudon, MSC, Paris.*

L 18870501

Issoudun, May 1, 1887

Dear Fr. Vaudon,

I expect to arrive in Paris on the afternoon train at 4.30. Try and have a cab ready and we can go directly to meet Mr. Priant. You will tell me what you know about the sale of parts of the Germain (*Passy*) property.

Cheerio, then, until tomorrow.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1420***To Father Charles Piperon, MSC, Antwerp.*

L 18870502

Issoudun, May 2, 1887

Dear Father,

1. You are better aware than I am of our financial situation. If you think you can pay and meet your transactions, buy this new ground which in fact seems most suitable in your view, or at least the side nearest to your house. As for the ground which is beside the tramway, is this included in the 7,000 metres to which you refer? If not, one should come to an agreement about the price so that you can buy later if you need it, and also in order to avoid being taken by surprise. Try to get some reductions on the price at 11 francs, 50 (*about 36.8 euros*), a metre.
2. As for Fr. Ilge; what's happening with him? Did you do what I asked of you?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

NB: I had thought that the ground which Mr. Hermann wanted to sell you was right beside rue Amsterdam, and now it appears that the worthy gentleman is keeping for himself the ground overlooking this street. It is disappointing to have no access from this side; try, if at all possible, to buy at the same price this ground, or with an assurance that it would be sold at a reasonable price determined in advance.



**Article 1421**

To Father Victor Jouët, MSC, Rome.

L 18870502 A

Issoudun, May 2, 1887

Dear Father,

1. I am forwarding to you Fr. Hartzler's letter which must cause us concern with regard to Cardinal Moran.
2. And what is happening with regard to the nomination of Fr. Navarre (*as bishop*)? We are given a promise and nothing happens!
3. On the 10th of this month our confrères will leave for Quito. I hope to be present for their departure. Send me on immediately the permissions you were able to get for them; up to now there's nothing of any significance.
4. I would very much like also to have something stabilized about the Chevaliers of the Sacred Heart before they leave.
5. Send me by registered letter all the important documents which you have taken with you (*to Rome*) and which should remain in the Issoudun archives, for example the Remember our Lady of the Sacred Heart (*prayer*) indulgenced by Pius IX, etc. Send on also the Archbishop of Quito's letter asking for membership, etc.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1422**

To Father Pierre Barral, MSC, Paris.

L 18870505

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Issoudun, May 5, 1887

Dear Father Barral,

Send a telegram to your brother in Lyons asking him to come to Issoudun where he will meet your brother François and yourself. You have time enough to put your affairs in order. You will do things as well here as in Saint Nazaire.

It will be time enough for your brother François to leave Issoudun Sunday evening or even Monday morning; if he left at 7am he will arrive in Saint Nazaire about 8.30pm. The ship doesn't leave until Tuesday about 10am.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Come for dinner tomorrow at the presbytery with those leaving (*for Quito*).**Article 1423**

To Father Charles Piperon, MSC, Antwerp.

L 18870505

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Issoudun, May 5, 1887

Dear Father,

1. Tomorrow you will be receiving Alexandre (*Delimoges*) at the novitiate, the cook at number 7 rue Franklin. He is a mature man with whom our Paris confrères are very happy in every respect. He is an excellent cook; my intention would be to leave him with you for two months and then have him back in Paris with our confrères, and I would seek an indult for this. You can make use of him to train brothers to cook; he is a true treasure; make the most of him. As I write Fr. Delaporte is preaching in Toulouse and Fr Vaudon is leaving for Vichy. Fr. Ricard has asked to join us. I met this priest (aged 45); he has good presence and seems to be well educated and intelligent. He was at the Mercy (*Fr. Delaporte's former community*) which no longer exists, its members focusing on America, and this explains the disengagement of Fr. Picard. Fr. Vaudon spoke highly of him, he being the one who introduced him. Fr. Morisseau agreed to accept him; I added my support. You will judge for yourself.
3. On my return from Paris I met the two brothers who are going to Quito; they seem alright to me.
4. I received just now your second letter. I am pleased that Fr. Ilge has returned to the Society. Make a good religious out of him and he will make his services available to us (*see below, passim!*).
5. Mr. Hermann is a crafty one and you have done well to be careful with him. The letter you wrote to him is very good and you will see what his reply is like. Do not forget that he has given you first preference in purchasing at a price which is not fictitious, but assured and realistic and in agreement with an adjudicator. I leave you to judge this matter since you best know your resources and your commitments and the reasons which compel you to acquire the ground. But in any event do your utmost to ensure that there is an opening on to Amsterdam Street.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1424**

L 18870512

*To Father Victor Jouët, MSC, Rome.*

Issoudun, May 12, 1887

Dear Father,

1. I am back from Saint Nazaire; I saw to the embarkation of our confrères on Tuesday evening. Keep them in your prayers.
2. I asked you to get permission for Fr. Caër to make perpetual vows before his departure, but no doubt you forgot about it.
3. I am pleased about the appointment of dear Fr. Navarre (*as Bishop*). I await impatiently the consistory in which his name is mentioned. I am sorry that he is not being ordained either in Rome or Bourges. His trip to Europe would have made a greater impact. He would have provided Rome with all the necessary information about our missions. His visit to the Propagation of the Faith and the Holy Child authorities would have led them to double and triple the allocation (*of resources*) which is too little for such a mission. I have already given 12,000 francs (*about 38,410 euros*) and now they continue to say they are in miserable circumstances. It is impossible for me to do everything. The other houses, Antwerp, Rome, do nothing for the missions; everything falls back on Issoudun. Fr. Navarre, if in France, would have made his case, drawn support and encouraged vocations.

If Rome does not want Fr. Navarre (*to be consecrated in Bourges or Rome*), the Propaganda Cardinal will send him his letters of nomination either to our procure or to Cardinal Moran. I do not see the need for one of us to take them (*the letters*) to him. One can, and one must, avoid this expense.

4. Rome does well not to grant full power to the Sydney Cardinal over the English missions in Oceania. Zeal would soon be paralyzed and these countries given over to the rapacity of the Irish. (!)
5. Frs. Navarre and Bontemps write to me about the need, or at least the opportunity which is there for us, to take over immediately, through some missionaries of our Society, the Gilbert and Solomon Islands. In my reply I am asking them to do so if this initiative seems a possibility to them. It's then that we shall have to increase resources.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1425**

L 18870512 A

*To Father Jean Vaudon, MSC, ministering in Toulouse.*

Issoudun

*Undated: likely May 12, 1887*

Dear Father,

1. I have just returned from St. Nazaire where I saw off our dear confrères on the vessel America.
2. Mr. Riant has written to me saying that the Archbishop of Paris needs further information before giving us an answer about the house in rue de Calais. Let us keep praying!
3. Take good care of yourself and get better.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1426**

L 18870519

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, May 19, 1887

Dear Father,

1. Yes, the indult was renewed on June 4, 1884.
2. I hope that Fr. Picard will come through (*the novitiate*). He should be encouraged and supported, while at the same time being firm and watchful with him: be kind like a father.

3. You say nothing about Fr. Ilge. Where is he? Have you at last got him under your control? Are you giving him serious training in the religious life?

4. It is absolutely imperative that we give thought to founding a house in Germany. The well-being and development of the Society call for it, not only for undertakings but also in the interest of our missions. It should not be that concern about a diminishing influence and the resources of the Antwerp and Tilburg houses impede this plan (*for Germany*). We must raise our thinking onto a higher plane, since otherwise the Issoudun house would never have made the foundations to which it has given rise. One must equally have in mind that one day we shall found – and the sooner the better – a specifically Dutch house at Tilburg or elsewhere. Begin already to have this in mind.

5. Your plan for an association not alone seems useless in my opinion, but quite dangerous. I do not understand how you let yourself be led into such-like issues given the good judgment which characterizes you. It has to be that Fr. Barral has a pernicious influence on you. You should, then, challenge the more or less seductive utopias which emerge from that badly balanced head, for otherwise he will lead you very far. With him projects succeed each other like the months. You can, yourself alone, set yourself up as being in charge of your activities and your house, and as the head of the house pass on a request to whomsoever you consider to be capable of acting in your name at home and abroad. Do you not see then that these 6 or 7 associates which you are selecting might, sooner or later, because of serious issues, be sent away from the Society or withdraw from it themselves, or come like former priest Albert to claim from you their share (*of the finances*)?

Moreover this association has the full whiff of that kind of business proscribed by the Sacred Canons. And in fact I very much fear that you are launching yourself a little too much into business. To have my approval for your association plan, Fr. Barral did say that there was a need to be prudent, because if one of our houses in Germany, Holland, or Belgium were later to separate itself from the Society, it could disengage itself from the Association and the direction of the Annals independently of yourselves. This is child-like reasoning. For a house to separate itself from the mother house and give rise to schism, there must be approval from Rome and the Superior General, something which is not easily obtained. It is an issue which is virtually fanciful, whereas the bad faith of a Society member, even religious, can be seen every day.

6. You may, then, send on Fr. Robinet to make his vows at Issoudun as soon as the twelve months are up, beginning from the day you admitted him to the postulancy, which in reality is the beginning of the novitiate.

7. If you are certain about the illegitimate birth of Alexandre (*Delimoges*) ask for the dispensation yourself in Rome through Fr. Jouët.

8. I hope to go to Antwerp in June; we shall see as regards your council.

9. I would greatly like to send you the priests Hériault and Bizeuil for a month's retreat.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1427**  
*To Father Jean Vaudon, MSC, Toulouse.*

L 18870520

Issoudun, May 20, 1887

Dear Father,

We had our confirmation yesterday and here I am with a little more time on hand. I am taking advantage of it to write to you.

1. The Archbishop of Paris has requested more time before giving his answer as regards the house in rue de Calais. These delays do not appear to me to augur well.

2. When you are back in Paris do what you think is right about offering St. Michel of the Sacred Heart to the Pope. How much for each picture?

3. Yes, it would be appreciated if there was a pilgrimage to Issoudun. You can give it consideration.

4. I am sending you the latest edition of the Chevaliers of the Sacred Heart. You can put down on one of the sheets of paper the additions which you mentioned to me, and return it to me. I spoke to Mr. Mun about the Chevaliers of the Sacred Heart.

*Mun was a contemporary French Catholic politician strongly biased towards social Catholicism. At first a Monarchist, he latterly became a Republican Deputy, being particularly identified with legislation affecting workers, such as that with regard to women in 1892.*

He informed me that since the Holy Father forbade him to create a political and Christian party, he did not wish to become involved, at least directly, with our project, and he would let me know exactly what he thought about it. That is what I am about to do. Does he live at 38 rue François Premier, Paris? Fr. Jouët has written to say that the Cardinal Vicar, quite supportive of the Chevaliers' project, has again spoken to the Pope who replied that the time was not right at present. I only

see one choice open: attempting to get as much episcopal approval as possible as well as that of the most distinguished members of political parties. The Pope will then be led to consider that the time is ripe for this project and, with the jubilee in mind, things could work out as you say. It would be marvellous. Let us continue to hope. Could you not go and see Cardinal Desprez in Toulouse and get his support? We have already had that of Archbishop de la Tour d'Auvergne and our present Archbishop, the Archbishop of Aix, Torcade, and the Archbishop of Quito. You might also get in touch with bishops whom you know, the Bishop of Angers, for example, and so many more. But you would have to meet them in person... The time has come, and otherwise we shall be forestalled. Try and see Mr. de Belcastel; he will be on our side and draw good lay people to us.

Cheerio, Father. Good health.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1428**

*To Father Jean Vaudon, MSC, Toulouse.*

L 18870520 A

Issoudun, May 20, 1887

Dear Father,

1. I very much regret that the doctor assessed you so badly. I would have hoped for something better. The doctor is detailed and pessimistic, exaggerating quite often. Follow your treatment with care and you will quickly be healed. That's for sure: Our Lady of the Sacred Heart needs you!
2. Archbishop Richard hasn't given his answer yet about rue de Calais. It's a bad sign.
3. I don't think I shall be going to Vichy before the month of June... and then we shall see... Fr. Delaporte has written and he tells me he is getting better. The Lord be praised!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1429**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870525

Issoudun, May 25, 1887

Dear Fr. Piperon,

1. I repeat again what I already said to you: I give you full permission to buy the Herman ground if you deem it necessary.
2. I am returning the corrected proof to you: have 100 copies made. Tomorrow I shall be sending you a circular letter which you will be kind enough to print immediately, and two copies of which you will return to me in the same format.
3. You haven't answered my questions:
  - a. What's happening with regard to Father Ilge?
  - b. When will Fr. Robinet come to us?
  - c. Could you take for a month's retreat Fathers Hérault and Bizeuil? I shall send them to you Wednesday next, the first of June.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1430**

*To Father Jean Vaudon ministering in Toulouse.*

L 18870527

Issoudun, May 27, 1887

Dear Father,

Just this minute I had a letter from Mr. Riant informing me that the Archbishop of Paris "is giving us permission to go to rue de Calais, but before anything is agreed His Grace wishes to come to an agreement with me about the requirements with regard to ministry in the church". What does this last sentence mean? The Archbishop says that he can meet me on Saturday, the eve of Pentecost, from 10 to 11 in the morning, or next Monday from 10 thirty to 11 thirty a.m. And if I cannot keep the appointment, I can be replaced by one of my Paris confrères. Other than yourself or Fr. Delaporte I can see nobody to whom I can entrust this task. I replied that it was impossible for me to go to Paris on the days mentioned, but I could get to Paris Holy Trinity Sunday in the afternoon, and would be available to meet His Grace on the Monday.

When you come back to Paris, you might go and see Mr. Riant, and if Archbishop Richard could see you on one of the days this coming week you might let me know what ensued as a result of the meeting; it cannot be that our hands are left tied such-wise that we can neither preach or have our meetings in the church. We would not be achieving the aim we are setting ourselves. It would be better, then, to decide on having a convenient pied-à-terre, in the faubourg Saint Germain, as you said yourself. Let Fr. Guyot know about all this if he has returned.

2. Yes, Mr. de Mendoza could stay with the rest of you in the rue de Calais, or elsewhere, while waiting to return to Rome. I leave it to himself what to decide.

3. We have been offered for sale a large amount of ground, 8,200 metres, at the rear of the Invalides near the Church of St. Francis Xavier; this ground is enclosed by rue d'Eblé, rue Duroc, la rue Bertrand, and la rue Masseran (*all in the 7th arrondissement*). There is no house on this ground. The proprietor, who is a Christian, on becoming aware that it was to be taken over by religious, would sell this ground at 120 francs a metre (*about 382 euros*). What do you think about this area and the price of the ground? I am told that it is a very good area and this land is at the very least worth 200 francs a metre (*640 euros*), almost double the price at which it is now being offered!

4. Take good care of yourself. Yes, you can spend the time you mention with your family before finally returning (*to Paris*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1431**

*To Father Victor Jouët, MSC, Rome.*

L 18870528

Issoudun, May 28, 1887

Dear Father,

I thank you for all the news you have sent about our dear and well-regarded Fr. Navarre, and also for your lovely article on Quito. You will kindly take charge of the enclosed letter which I have written to Cardinal Simeoni and deliver it to His Eminence. You would do well yourself to support the case I am making: the more I think about it the more I am convinced that Fr. Navarre should come to France for his (*episcopal*) ordination. This is also the view of the Archbishop of Bourges. His Grace gives us reason to hope that for such an event (*the ordination*) he might, perhaps, arrange for the re-opening of our basilica... What a celebratory day! If the Cardinal grants your request, you might, perhaps, telegraph such news to Father Hartzler in Sydney who will then pass it on to Fr. Navarre. Time would be gained this way.

2. Our June Annals were already printed when you notified me of Fr. Navarre's nomination. Write an article immediately on such an important event for us, and our mission's success; it will be published in July (*which it was in the July Annals, 339-346; Jouët's "Letter from Rome"*). You might send a copy (*of your article*) to Bishop Morel for Catholic Missions.

Cheerio, Father, and thanks a thousand times.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1432**

*To Cardinal Giovanni Simeoni, Prefect of Propaganda.*

L 18870528 A

Rome, May 28, 1887

*Written by Jouët following Chevalier's letter of May 28, above, and also accompanied by the supporting letter of the Archbishop of Bourges, Joseph Marchal. The Chevalier name is, presumably, given at the end in order to carry greater weight, although the letter was written by Jouët.*

Your Eminence,

I wish to express in everybody's name our deep appreciation for the signal favour which His Holiness Leo XIII has deemed fit to grant our humble Society when naming Fr. Navarre, whose devotedness is known to you, Apostolic Vicar of Melanesia with episcopal status.

Be good enough, Your Eminence, to place at the feet of our Sovereign Pontiff our gratitude and the expression of our deepest respect.

I shall not forget, Your Eminence, that it is to your regard for us and the lively interest which you have for our remote missions that we owe this favour from the Holy See, the effect of which will have a great impact on the conversion of our poor natives.

Your Eminence, be kind enough to round off your graciousness by sanctioning the ordination in France of Fr. Navarre. Many good reasons would appear to favour this request. The presence of the Reverend Father among us will excite interest in his work from the leadership of the Propagation of the Faith and the holy Child, whose contributions are well known for not being adequate; in addition he will stimulate the zeal and charitableness of our supportive associates in favour of this important mission which so badly needs resources. Moreover, it is the first Apostolic Vicariate of our Congregation; the detailed information which he would provide us with on the attitude and disposition of the natives would greatly interest our young clerics and have a helpful impact on vocations.

In the hope that Your Eminence may kindly accede to our fervent hope, please accept my most respectful good wishes in C.J.

J. Chevalier.

*Accompanying letter from the Archbishop of Bourges.*

The Archbishop of Bourges asks His Eminence to accept his deep regard and kindly allow him to associate himself with the gratitude of Rev. Fr. Chevalier, conveying with him his own sincere thanks for the appointment of Rev. Fr. Navarre to the episcopacy with the title of Vicar Apostolic of Melanesia. This is an honour and reward for the Society of the Missionaries of the Sacred Heart which began in the diocese of Bourges, and also for the diocese itself. The joy of all would be complete if Fr. Navarre could return and have his episcopal consecration among his own in France, and it could well lead to great benefits for the Melanesia mission. It is by being so persuaded that the Archbishop of Bourges would like to draw Your Eminence's kind attention to Fr. Chevalier's request.

Oulches, in the course of a pastoral visit,  
May 30, 1887  
+ Joseph, Archbishop of Bourges

**Article 1433**

L 18870531

*To Father Jean Vaudon, MSC, ministering in Toulouse.*

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Issoudun, May 31, 1887

Dear Father,

I couldn't get to Paris; it had to be Fr. Batard. He saw Archbishop Richard who was exceptionally welcoming. He has given us full permission to preach our devotions, set them up and hear Confessions in the rue de Calais chapel as well as arrange all the meetings which we might consider helpful. He asked us to be circumspect; that was it. He will accept as being part of the diocese those priests who will be at rue de Calais. Given the circumstances, he does not want us to buy for the present but just rent, if Mr. Riant agrees. And if we do not stay in rue de Calais, he will accept any establishment by us in Paris wherever we want to be. He mentions that in the St. Vincent de Paul parish there is a vacancy to be filled and good work to be carried out. The parish priest of Holy Trinity, according to the Archbishop, is not alone in favour of our being set up there, but appears to be very pleased and gives us all the freedom we want; there are no religious in his parish. The Archbishop accepts that we have matins each morning and benediction every evening if we so wish, and even adoration.

2. Fathers Hériault and Bizeuil are going to Antwerp for a month's retreat. They will arrive in Paris tomorrow, Wednesday, at 4.30pm and will leave the same evening at 10.30 without fail; try to be at the station for they would be ill at ease, or send either Fr. Thomas or Fr. Lancin to the station. They will go to number 7, rue Franklin, by boat. I am waiting for Fr. Delaporte who is coming tomorrow. On Sunday evening at 4.30 I hope to arrive in Paris and meet Mr. Riant to conclude this matter. Come to meet me if you are still in Paris. We shall have a chat.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Mother Superior of the Assumption Sisters (*Passy*), Countess de Morogues, is here on pilgrimage; she would very much like it if we became chaplains in her daughter's convent. This is quite difficult taken in conjunction with rue de Calais.

**Article 1434**

L 18870531 A

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, May 31, 1887

Dear Father,

Fathers Hériault and Bizeuil will leave Paris on Wednesday evening at 10.30 and will arrive at Antwerp on Thursday morning at 7.19. Both should make a very serious retreat of a month's duration. They need to revitalize themselves in the religious life. Fr. Bizeuil, in particular, having no more than the appearance of a religious. For all that, he is not such a bad fellow, even if he only knows by name the vows of obedience and poverty. He is very partial to an easy life, abhors mortification, particularly at table, avoids carefully whatever bores him, tires him, disturbs him, etc. He is neither fervent or regular, absenting himself as much as possible from the religious exercises. Fr. Hériault is as stubborn as a Breton and only does what he wants to do. Nevertheless, he is much better than Fr. Bizeuil. Do not accommodate them. We need true religious today, people unlike these.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1435**

L 18870603

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, June 3, 1887

Dear Father,

1. I am enclosing a snapshot of Fr. Navarre; have a nice negative made of it for the next number of the Annals.
2. Fr. Delaporte wants to come with me to Paris on Sunday evening.

Until then.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1436**

L 18870603 A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, June 3, 1887

Dear Father,

1. I sent the telegram to Fr. Navarre. Thanks for getting permission.
2. Send on your article next week without fail.
3. I am forwarding to you four copies of our new Constitutions; have them formally examined by one or two friendly advisers, asking them to make the requisite corrections. If needed, I shall write a memorandum justifying our main changes.

Cheerio, Father. Take care of yourself.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1437**

L 18870609

*To Count Fernand de Bonneval, Paris.*

Issoudun, June 9, 1887

Dear Count,

The Archbishop sent me this morning the Vouillon group letter and asks for my views. (*Vouillon is a small village on the Cher fifteen kilometres from Issoudun.*) I repeated that the facts are only too true and that it is a matter of urgency to bring about the change requested. His Grace informed me that he hopes to go to Paris on Monday evening to meet the minister on Tuesday about the reopening of our chapel. You have a better opportunity of being successful in getting this request than the Archbishop. I would appeal to you to try and anticipate him by going (*to the minister*) on Monday afternoon or Tuesday morning with the deputy from the Indre, Mr. Spuller, and the Senators for this area.

All the more so do I want you to go beforehand because your intervention will have, if you succeed, a deep impact on the population there which is in a desperate plight. You must, then, in the interest of your own good-standing, have the honour of being instrumental in this reopening which I consider to be certain.

Please accept, Count, my respectful regards in C.J.

J. Chevalier, MSC.

**Article 1438**

L 18870621

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, June 21, 1887

Dear Father,

1. I duly received the bulls for the appointment of Fr. Navarre and your nice, interesting, article about his appointment and our missions. Many thanks.
2. A Paris painter, Mr. Matou, who has painted in the St. Sulpice Church a work representing St. Louis burying at Damiette the plague victims, has offered to do on a normal scale St. Michael of the Sacred Heart. But he wants 4,000 francs (*about 12,800 euros*) without framing. He advises that this last be done in Rome; is this a possibility? Up to now our Annals

have only collected 942 francs (*about 3,010 euros*). Have yours brought a much greater sum? I have heard nothing, neither from Belgium or our other centres. If there's no effort made to collect the necessary funds, quite clearly I am not going to commission the picture. The issue is, then, serious and urgent.

3. I sent a telegram to Sydney so that Fr. Navarre might be contacted and informed to come as soon as possible to Issoudun for his ordination. I believe it could take place on the 8th of September. I would need you to be in Issoudun one month beforehand to help me get everything well prepared. Come sooner if it's possible, especially if the basilica is reopened. The Archbishop of Bourges, who initially appeared to be likely to get everything, now begins to have doubts about the success of his efforts. Nevertheless, let's hope and pray. I believe that two months would not be too much to create a stir among our associates and prepare a lovely ceremony. Make every effort to be here with us at the beginning of July. Arrange beforehand all the business of your house. I have nobody around here capable of providing me with active and intelligent support.

4. I return to the subject of the Chevalerie of the Sacred Heart. It is the only way to group together Catholic militants and create a forceful group presence which could provide the Church and Society with a most significant forceful impact. The Freemason army makes frightening progress every day, being invasive everywhere and very soon everything will be shaken to its foundations both in Church and Society... Our lazy Catholics would appear to be oblivious of the danger.

Since modern society enters on a new phase, it is equally necessary that we have new ways of fighting and combating which requisitely meet needs. One can very well hesitate, discuss, put off, but there are no other means of combating evil than those Our Lord himself has provided for us... his divine Heart. Undoubtedly, the Church has a thousand ways at our disposal to assault the heavens and be favourably received. This I know and accept, submitting most wholeheartedly, but Jesus Christ, who knows the situation, has not hesitated in proposing to us devotion to His Sacred Heart most specifically. This devotion is of the essence of Christianity and contains within itself all other devotions. If we believe in Our Lord's revelations, we have only one efficacious remedy for the present evils, His divine Heart. If the triumphant cry of St. Michael in the first combat was "Quis ut Deus" (*who but God*), in the second it will be "Quis ut Cor Jesu" (*who but the Heart of Jesus*). Who is God or the kindness of God Incarnate? "Deus charitas est" (*God is love*). It is not any longer by the Holy Rosary or the Third Order of St. Francis (these means having been given for an era which is no longer ours), but by the Sacred Heart of Jesus. Sooner or later one must come to this last!

Oh! Pray to our Lord to inspire his Vicar (*the Pope*) to offer us officially the only means which can actually withdraw us from the abyss: we are not, perhaps, yet worthy of such a favour. That's why the head of our holy Church does not consider putting forward the Sacred Heart as a sovereign remedy.

Bishop de Mun, with whom I discussed confidentially our Chevalerie, told me: I obey the Papal orders. Let the Holy Father speak... He thought that he should mention this Chevalerie to the Father Alet, a Jesuit. This good man wrote me an absurd letter in which he said that an encircling undertaking is enough, and that the apostolate of prayer was the true Chevalerie of the Sacred Heart. I regret very much Bishop de Mun's indiscretion in this instance.

Following an observation made to me, I explained what the relationship of the Chevalerie would be with Church authority. This, and several other things added on, is to be found in the latest edition of the project included here.

A commendation, a word of encouragement from Rome, is not then to be considered likely? To prove to you that the wind is favourable to the Chevalerie of the Sacred Heart, I am sending you on two copies of an outrageous publication from Nevers which the Bishop has banned. Despite that, the unfortunate Fr. Baudry, who is involved with the magazine, continues to present his views.

5. Have you received the four copies of our new Constitutions? Fr. Deidier has drawn my attention to quite a number of errors and gaps. I shall correct all this for the printers and shortly send you some copies. If you also have some corrections to be made, send them on to me so that everything can be carried out at the same time.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1349**  
*To Father Pierre Barral, MSC, Salzburg.*

L 18870622

Issoudun, June 22, 1887

Dear Father,

I read your two letters with keen interest. The advice of the Dominican priest seems very wise and reasonable to me. I share your views about Salzburg; it's there we should set ourselves up; a little undertaking there would be marvellous. We could make it the centre of a very important undertaking with regard to Germany. Go and see the Archbishop; speak to him about our Society, our Rome house, our missions, etc. Try to make him favourable and get his approval. If for the latter the Nuncio in Vienna needs to intervene, Bishop Galimberti, you will contact him, and in case of refusal you can telegraph Fr. Jouët who will immediately get a commendatory letter from Cardinal Simeoni in the Pope's name, as was done in Antwerp, and, thereafter, not alone will the opposition cease, but the Archbishop will become well disposed to us. Keep me informed day by day of the progress of your negotiations.



We want to offer Leo XIII on the occasion of his jubilee a lovely painting representing St. Michael of the Sacred Heart. This offer will be made in the name of all our associates worldwide. It is necessary, in order to bring this about, that all the Annals look for a contribution. You have said nothing about it so far in your Belgian, Dutch, German Annals. You had better hurry up. The painter is looking for 4,000 francs (*about 12,800 euros*) without the frame; that is to say a matter of 5,000 francs. We have only collected 983 francs; accordingly all the centres should get to work in order to arrive at the amount envisaged. Can we count on your Annals? If not, I shall withdraw from this undertaking which would be regrettable since it has already been publicized. If Fr. Ilge is with you convey to him my good wishes.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1440**

L 18870622 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, June 22, 1887

Dear Father,

1. See if you can meet the demands of Fr. Ramot. If what he says is true about the subjects who have been sent to him, I would appeal to you not to admit such-like again to profession.
2. I am waiting for Fr. Robinet to arrive at the end of the month.
3. Fathers Hérault and Bizeuil will not return until their month-long retreat is over. I would like to think that they are going about it very seriously. Do not allow them to go into the city or adjacent areas to avoid their becoming dissipated. I am adamant that on their return journey they will not be stopping over either in Brussels or Paris. They will, then, be returning directly from Antwerp to Issoudun. Accordingly, leaving Antwerp at 8.18pm they will arrive in Paris at 6.10am. They will immediately take a cab to Orléans station (*now the latter day museum, Gare d'Orsay*) and will leave from there for Issoudun at 7.40am; they will be at the presbytery by midday. They could leave Antwerp on Friday evening July 1, and be in Issoudun by midday on Saturday July 2.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Barral writes from Salzburg (*Austria*). He says that this city would suit us better than any other.

**Article 1441**

L 18870628

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, June 28, 1887

Dear Father,

I shall be pleased to meet Fathers Hériault, Bizeuil and Robinet at midday next Saturday. See to the departure of all three on Friday evening from Antwerp. Give them the little artistic tapestry which belongs to the Our Lady of the Sacred Heart treasury.

What have you done with the lovely ornaments and banners which were sent on to you when we were being expelled? Have you looked after them well? Are they in good condition? Fathers Barral and Ilge are in Salzburg. From there they want to go and see Bishop Galimberti, the Nuncio in Vienna. I believe that it is about time both of them returned to Antwerp. I fear that this journey is no more for them than a fantasy trip, a pleasant tour.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Has your solicitor made for each of your properties a sales document, a private agreement, undated? (*As such it would not be legally certified.*)

**Article 1442**

L 18870701

*To Father Pierre Barral, MSC, Salzburg.*

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Issoudun, July 1, 1887

Dear Father Barral,

While admiring your commitment and energy I think you are moving a little more rapidly than is needed. Your role was to get permission as of right to establish ourselves here or there in Germany or Austria when the moment arrived, and, thereafter, to see if there might not be a house which would be suitable for us, and what the conditions would be. In

consequence, following your report, the Council members would consider carefully the situation, and conclude as to whether or not one should act immediately or wait until later. Do not go outside these boundaries. You must be aware that I alone cannot make a decision about a new foundation. It has to be considered in Council. Besides the resources required, there is the problem of personnel. Where at the moment is there somebody available who would be needed for the new house? This is a big question mark. As well, what would Fr. Píperon say given all those debts which have been incurred by the Antwerp house? This (*new*) foundation would draw from Antwerp financial resources coming from Germany, or at least a large share of them. I can understand that once authorization has been granted to establish ourselves in Austria, we would begin in the modern fashion with a small rented house offering accommodation for two or three priests who, while making themselves available for ministry in the city (*town*), would try to prepare some youngsters for our Petite Oeuvre, while waiting for the moment when we can succeed with something better.

It is, then, pointless for you to prolong any further your visit to Austria, once permission has been given to set ourselves up there. Return immediately to Antwerp with Fr. Ilge. Then you shall provide us with a report on everything and we shall examine the situation in Council to consider whether we are able to undertake this foundation, or if it might not be wiser to wait until later.

Cheerio, Father. Regards to Fr. Ilge.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1443**

*To Father Victor Jouët, MSC, Rome.*

L 18870701 A

Issoudun, July 1, 1887

Dear Father,

I received your welcome letters and all the enclosed documents.

1. The Léon Tadil (*spelling of name uncertain*) issue is most interesting. Send me on the detailed account of it as soon as possible so that it will not be late for the August issue (*of the Annals*). It is necessary that I have it at the latest during the first fifteen days of this month. I am sending you in turn an article from last Thursday's *Autorité (newspaper)*, which reports the episode.
2. I am sending back to you those letters written to the Cardinal Vicar about the Freemasonry issue. This matter will come in its own time for the greater glory of the Sacred Heart and such an hour will not be long in coming. Opinion will take shape, a movement will be set going, hopes will rise, I know not how or through whom. But it is certain... and significant. Let us await patiently. It is a good thing that the Holy See has been forewarned and will gather that is not something utopian, but rather a real need and an efficacious way of bringing about success.
3. My dear friend, I carefully read your letter in confidence, and I am grateful to you for it. But, frankly, I do not see that there was anything such as to cause you so much upset. All those letters written to Marseilles either to Mr. Salomé or to your sister or others were written without my knowledge. My name was used and sometimes my signature was falsified. This was an outrageous thing which could have serious consequences. I shall try and put a stop to it. Fr. Maillard wrote word for word the letter mentioned. I regret, as much as you do, all that has gone on; it can only be a misunderstanding which will not, assuredly, have serious consequences.

As for the Tilburg appeal (*promotional*), Fr. Píperon has assured me on several occasions that he never launched this appeal in France. He says that it was Madame Jullien who, visiting Tilburg, wished to take away several copies of their appeal, but this promotion, very restricted, was not carried out elsewhere.

Dear Fr. Jouët, always so well regarded and favoured by me, allow me to say to you with a smile that when you grow old you will end up, without being aware of it, saying the same thing ten times. All the complaints which you spell out in your letter have already been mentioned to me by you three or four times. What purpose does it serve to return continually to the same issue which causes you annoyance? Since you acknowledge that the poor Superior General of our little Society has the right to regulate the general concerns of the Society for the common good in keeping with the Rules and Constitutions, even at the risk of causing pain to such and such without having to explain superior considerations which compel him so to act, stay, in consequence, calm, then, fully convincing yourself that I have not acted under whim but rather in the general interests (*of the Society*) as required of me. Each one focuses on his own little area of interest, and often not beyond that. The Superior General, however, takes in the whole picture and always acts for the best. Given these principles, there is no longer any need to torment oneself, but to engage willingly and wholeheartedly with what authority decides, trying to find it commendable despite any natural antipathy. If our Rome house is not rich enough to meet the cost of the journeys which you sometimes undertake for the general good of the Society, claim the money if sufficient hasn't been given to you but, in the last resort, if money is not available in your account at the end of the year, who is going to supplement your deficit? The mother house! Who paid for all the expenses in buying your house, and for its reconstruction? Issoudun, always Issoudun! And who reimburses each year the Pope, providing the amount owed to him? Is it not Issoudun also, despite the fact that the Rome house should take on this responsibility?

4. I am waiting on the corrections for my work on the Sacred Heart to be taken into consideration with respect to the next edition shortly to come out.

5. Apart from some essential issues, it is easy to take out from the Constitutions as a whole all I added and place it within the general or particular Rules.
6. I haven't had any news of Father Navarre. It is likely that the ordination cannot take place on September 8. It will be soon enough for you to be at Issoudun during the course of the month of August.
7. I was most wholeheartedly at one with you for the 25th anniversary of your priesthood. I prayed especially for you.
8. I am getting ready the painting of St. Michael and the Sacred Heart for Leo XIII.
9. Fr. Barral made a trip to Germany and Austria, accompanied by Fr. Ilge, for the good of the Association and the Congregation, he says. He would like it very much if we set ourselves up in Salzburg; he writes to me saying that it is a pivotal centre and from there we could branch out everywhere. He has already seen and haggled over a property. He should be in Vienna at the present time to see the Nuncio and get his approval. The good Father is moving a little too quickly in his enthusiastic concern. I do not believe we are in a position to set up this new foundation straightaway. Later we shall consider this matter in Council while you are in Issoudun.
10. Do you think you can pay the Pope the 1,000 francs (*about 32,000 euros*), with interest, which we shall have to come up with on August 15, and, if not, I shall again try to achieve the impossible by coming up with that sum? On the 15th of this month (*July*) I shall have to pay out 50,000 francs (*about 160,000 euros*) for our new house in Paris, and 50,000 also on October 1. It is the house of the Marie Réparatrice Sisters, 21 rue de Calais; these ladies want to live elsewhere. There is a public chapel facing the street which can hold 300 or 400 people. The house is being sold to us, furnished, for 225,000 francs (*about 720,300 euros*). There are about twenty cells and a little garden. The Archbishop of Paris has shown himself as being very kind to us. We are leaving St. Charles and the Passy district on August 15. This will coincide with our take-over of rue de Calais in the parish of Holy Trinity.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1444**  
*To Father Charles Piperon, MSC, Antwerp.*

L 18870702

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Issoudun, July 2, 1887

Dear Father,

Our good Fr. Barral moves quickly in his haste; he understands after his own fashion the instructions given to him. My idea was to make ourselves sure of the Archbishop of Salzburg's approval, and to have a house in mind when the moment arrives to set ourselves up in Germany. But straightaway he sends on the contracts with their assurance of purchasing, etc. It is a fact, though, that he makes everything consequent on my approval. Yesterday I wrote to him saying that he was moving too rapidly. The founding of a house needed to be examined and approved in Council. For the time being I did not think this house was a possibility in the way he imagined, and all we could presently envisage having, in Salzburg or elsewhere, was no more than a small house with two priests and a brother, who would take stock of the situation while engaging themselves in getting some youngsters ready for the Tilburg Petite Oeuvre; later on we shall see. I also requested him, on his return from Vienna, to return to Antwerp with Fr. Ilge.

2. I do not believe that the letter which I put in the July Annals asking for a 0.50 centimes (*about 1.60 euros*) subscription can disadvantageously affect our undertakings. You will, accordingly, have it (*the letter*) placed in your trilingual Annals.

Wholly yours, Father, in C.J.

J. Chevalier, MSC.

Fathers Hérault and Bizeuil have returned, delighted with their trip.

**Article 1445**  
*To Father Victor Jouët, MSC, Rome.*

L 18870703

Issoudun, July 3, 1887

Dear Father,

I am sending an official appeal on to you asking that we be released from all those masses which we cannot celebrate at a one franc (*about 3.10 euros*) stipend, as is common at Lourdes and other shrines. With all our commitments, the sum of 1.25 francs is too high. Strive for the impossible by trying to get this concession. The indulgent granted in 1884 ends on the tenth of August next.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1446***To Father Jean Vaudon, MSC, Paris.*

L 18870705

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Issoudun, July 5, 1887

Dear Father Vaudon,

I leave Issoudun tomorrow, Wednesday, at 7.26pm, and I shall be in Paris at 11.45pm, and go immediately to number 7 rue Franklin. And I got in touch with Mr. Dufors, the solicitor, to let him know that we shall be seeing him at 9 or 10am on Thursday. I do not find the portrait of Fr. Navarre as splendid as you think it is; the arms do not come out far enough from the body. This is an appalling mix up which will need to be remedied. We shall decide straight away what's brought out.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

All good wishes to Fr. Delaporte and everyone else. We are having a meeting tomorrow morning of all the parish priests of the district. If it were not for that, I would arrive at 4.30pm instead of 11.45pm.

**Article 1447***To Father Victor Jouët, MSC, Rome.*

L 18870706

Issoudun, July 6, 1887

Dear Father,

Father Píperon was supposed to ask you on behalf of Brother Alexander (*Delimoges*) for:

1. an indult because of illegitimacy;
2. an indult because he has already taken the habit in another community;
3. an indult permitting him to stay no more than 3 months in the novitiate. He will go and continue in our Paris house. These 3 months will end on August 1.

Hurry, Father, and get these 3 indults if you haven't done so already.

I haven't had any news yet of Fr. Navarre. In the expectation that his ordination can take place on September 8 at Issoudun, Archbishop Marchal requests you to seek, for precaution's sake, Papal permission, since September 8 is not a date normally acceptable for a bishop's ordination; there has to be approval from Rome.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1448***To Father Pierre Barral, MSC, Austria.*

L 18870709

Issoudun, July 9, 1887

Dear Father Barral,

I read very carefully your latest letters. I again repeat what I already told you: as soon as you have received official approval to set ourselves up in Austria, and at Salzburg in particular, you and Father Ilge will return immediately to Antwerp. You will notify Fr. Píperon about everything and then, having persuaded him of the advantages to be gained from setting ourselves up in Salzburg, without its being to the detriment of Antwerp (since everything is there), you will come to Issoudun with him where I shall bring together the other Council Fathers and we shall as a group consider the matter.

Clearly, as you have gathered, the biggest objection will come from Fr. Píperon. Be circumspect, calm, polite, very accommodating and respectful in your approach to him and all will turn out well. For myself I am anxious to have this foundation if at all possible. I can see that there are great advantages there for our Society, but it remains to be ratified by the Council and carried through unanimously. In any event you will be there to make a case for it. Besides, you have done very well to come to no agreement, and rightly set out the acceptance of your Superiors as conditioning the purchase. If you wished to have your proposal accepted straightaway, you would come up against immovable obstacles. One must proceed from this premiss: it is the initial phase of our Berlin house which is being moved to Salzburg, and which we shall improve to the best of our ability..., and the essential for us is to take up residence in the present circumstances with the future determining for us what we should do, though without prejudice to the work in Antwerp, etc. Do not move outside this presentation of things if we want to succeed. I hope that your approach to the Austrian Government, thanks to the support of Bishop Galimberti, the Nuncio, can speedily reach a result. You will keep me informed.

I have come back from Paris; the negotiations about the house in rue de Calais have ended. We shall take over there on August 15.

Cheerio, Father.  
My good wishes to Fr Ilge.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 14498**

L 18870711

*To Countess du Quesne.*

Issoudun, July 11, 1887

Dear Countess,

I have already begun to say the masses for the King. It gives me pleasure to say one for the committee. Please accept my most respectful good wishes.

J. Chevalier, MSC.

**Article 1450**

L 18870714

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, July 14, 1887

Dear Father,

1. Thank you for your kind letters. The reports on your novices do not, taken as a whole, appear to be that bad.
2. I have some observations to make about your priest novices:
  - A. I find that your young novices do not sufficiently respect them; they are too familiar and a little disrespectful. Stamp out this practice; it's unacceptable; stress the priestly character. In principle do not have them mixing with these youngsters, but separately, at least for serious issues; do not make them submit to the criticism of the youngsters at the chapter of faults because of the inappropriateness. Deal with each one specifically.
  - B. Exempt them, especially if they are of a certain age, from learning by rote the Holy Scriptures and the Constitutions, and from attending Christian Doctrine classes, but as against this, have them polish their shoes and brush their soutanes. Have them learn well devotion to the Sacred Heart and Our Lady which they will need to preach as soon as possible on their departure from the novitiate. Do not have them spending all their study time in the common room.
  - C. Do not have them reading before the youngsters those parts of the Constitutions which refer to the administration and leadership of the Society, the Regulations for Superiors, priests, missionaries, etc., etc. Teach separately those to whom these Regulations apply. Our young men do not need to know as yet the Regulations which concern our relations with women, nor the indiscretions which can arise with them.
  - D. Only give your priests such manual work as can be done comfortably by them, and in keeping with their age and health. Avoid enforced running.
3. We are praying for Brother Alexander (*Delimoges*). I sincerely hope he can recover. I don't know how our confrères in Paris can get on without him. The taking over of the rue de Calais house has been completed; we shall be taking possession on August 15; I went to Paris last week to finalize this matter.
4. I give you full authority with regard to your new postulants or novices.
5. I read with interest, my friend, your observations on the German undertaking. Do not let it worry you; I share your viewpoints.(!) Everything will be settled at the Council in complete agreement and you will be present at it. I shall let you know when the time comes. Since our confrères cannot remain in Berlin I asked Fr. Barral to go and look at this property which was offered to you in Bavaria. Instead of going there directly he went to Berlin, and there spoke to the Dominican Provincial who told him that there was nothing to undertake in Germany, and that he should take on something elsewhere. He took Fr. Ilge with him, and on his own initiative he went to Bavaria, saw this property and found it quite unsuitable. He was advised to go to Austria and took himself off to Salzburg, which he found most attractive. He wrote, sharing his impressions with me, and I replied: "Right, let it be so. Pick on a house with ground accompanying it in order to undertake a serious undertaking later; get the Archbishop's permission; and if he proves awkward, try to get Bishop Galimberti or Propaganda to intervene in order to make him agreeable." Immediately, without contacting me, he undertook the signing of carriages of sale, and then when informed that he needed Imperial approval he went to Berlin (*more correctly Vienna*) to enter into negotiations with the Nuncio. He wrote to me about his proposed acquisitions and I replied that he was exceeding the limits of his remit and, consequently, he should be aware that a new foundation should be submitted for approval to the Council, and I cannot answer for what will be its decision; he is going ahead much too quickly and he cannot bypass the Council. I requested him to hurry and get the Emperor's approval because it would be needed to get a house when we considered purchasing and, meanwhile, he should return to Antwerp with Fr. Ilge. Accordingly, there has been nothing compromising other than the precipitateness of Fr. Barral. Let him return and we shall see. As for Fr. Ilge, have him do a month's retreat and after that we shall reconsider.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, SMC.

**Article 1451**

*To Count Fernand de Bonneval, Paris.*

L 18870716

Issoudun, July 16, 1887

Dear Count,

I thank you most appreciatively for the approaches you so kindly made to Mr. Saint-Martin at the Ministry. Undoubtedly we would have wished for more, but the outcome achieved is already a first step which has its own significance. You cannot believe how virtually the whole population is keen on the reopening (*of the basilica*) and are expecting it on September 8, the date of the special feast of Our Lady of the Sacred Heart.

I do not think Fr. Navarre will have returned by that date (*September 8*). He hasn't yet informed me that he received my telegram letting him know of his appointment. Could you not succeed in getting it (*the church*) opened for September 8 to please the people of this town and the 20,000 visitors who will flock there from all quarters (*for this reopening*). We shall close the outer door of the chapel tomorrow and we shall open it again on the day of the ordination if it cannot take place on September 8. The municipality wouldn't dare to move and everything gives us to understand that the basilica will remain open afterwards. Together with your colleagues try this fresh approach, if you deem it worthwhile.

Please accept, Count, my respectful good wishes in C.J.

J. Chevalier, MSC.

*In the event the basilica was still sealed off on September 8 this year, 1887, and also for the ordination of Bishop Navarre, November 30, 1887, the ceremony taking place in Issoudun's Saint Cyr parish church.*

**Article 1452**

*To Father Victor Jouët, MSC, Rome.*

L 18870717

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Issoudun, July 17, 1887

Dear Father,

1. Fr. Barral has sent me a double appeal or, rather, the same appeal, to be signed, in Italian and German. Since there has to be the Congregation's seal in Latin, which you have and I don't, he has asked me to forward it to you requesting the seal to be impressed on it. Have it signed by Cardinal Simeoni or Monaco and returned to him at the Benedictine house, Salzburg, Austria.

I have always impressed upon Fr. Barral that his efforts to establish us in Germany or Austria were subject to the approval of our Society's Council, and that he was no more than conditionally committing himself: he replied saying that he was only acting on such an understanding. Quite timely, since like myself you know what Fathers Piperon and Guyot are like. I am also hoping that you will be in Issoudun for the first fortnight in August. On the first of August Bishop Blanchet is being ordained at Bourges; I shall be present, and that evening I go on the pastoral retreat (*diocesan*) and will return to Issoudun the following Saturday.

2. Write out a cheque in my name for 10,500 francs (*about 33,600 euros*) for the Pope.

3. If Fr. Jullien is free you might send him to Issoudun immediately in order to prepare himself for the second part of his baccalaureate; I am rightly pondering over your idea about sending him to Glastonbury to spend some time there.

4. I haven't had any word from Fr. Navarre so far; I would like to think that he received my telegram and is on his way to Issoudun. I very much doubt if he can be ordained on September 8.

5. The Archbishop of Bourges went last Tuesday to see the Minister for Worship in Paris with reference to the reopening of our basilica. Mr. Spuller would only authorize the opening for the ordination day, and wants the outside door to be closed again next day. And if this opening for one day is not ill received, he leaves us with the expectation that he will allow it to be open a little later; otherwise, he will allow the public to enter by the inside door. This first breakthrough is already something worthwhile. We can then, with your indispensable and very much appreciated co-operation, prepare for a beautiful occasion and organize a lovely pilgrimage.

6. I received the book, my thanks to the Rector of the French Seminary and to kind Fr. Flour (*this last name unclear*). Convey to them my warmest thanks. I haven't had time so far to consider their corrections, which should be very pertinent.

7. Do not forget to get the indulgences for the masses. See if you can get some privileges for the opening of the basilica on the occasion of Bishop Navarre's ordination.

8. With regard to Brother Benedetti you are, yourself, the one to decide.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1453**

L 18870722

*To Father Pierre Barral, MSC, Benedictine Abbey, Salzburg.*

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Issoudun, July 22, 1887

Dear Father Barral,

1. I am returning the signed document to you. I have no seal in Latin. I sent the other parts to Fr. Jouët in Rome so that he can seal them with the Latin formula. Send this one to him also if it's necessary. Hurry up with this as he is due to arrive in Issoudun very soon, at the beginning of August I understand.

2. I forwarded to you the two copies of the Constitutions which you were looking for.

3. I repeat once more, my friend, that the future must not be anticipated since I foresee opposition from certain members of the Council. A special grace from the Heart of Jesus will be required for this foundation initiative to succeed. You will be present to put the proposal forward, defend it, and undertake responsibility for it. Hurry on and finish this matter before you return to Antwerp with Fr. Ilge. Fr. Píperon is very prickly about all this; I can understand why.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier MSC.

**Article 1454**

L 18870722 A

*To Father Charles Píperon, MSC, Antwerp.*

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Issoudun, July 22, 1887

Dear Father,

The following is about two vocation candidates who seem solid and with the right motivation.

1. A major seminarian from Saint Sulpice in minor orders, with one year of theology to complete, 23 years old, financially secure. He is a very good student, of sound piety, and comes from the diocese of Amiens. He will arrive at the same time as our two.

2. Here's a letter from the second young man who will also arrive at the same time.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1455**

L 18870728

*To Father Charles Píperon, MSC, Antwerp.*

Issoudun, July 28, 1887

Dear Father,

1. Try to be at Issoudun on the eve of the Assumption. The other members of the Council will also be there, and on the 17th we shall consider all the issues which have to deal with the Society.

2. This is the sixth time I have told you that the Rules and Constitutions are mixed together and following everybody's reflections I shall keep the Constitutions separate and have them sent to Rome. The complete Rules and Regulations will make up a quite distinct second volume. Have you now at last understood it?

3. I am grateful to you for your observations which Fr. Ramot already shared with me. We shall consider all of this closely.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1456**

L 18870729

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, July 29, 1887

Dear Fr. Vaudon,

1. I am forwarding all the Quito letters. You can make a summary of them for the Annals. I am likewise forwarding you a letter from Fr. Cramaille with which you can also do a summary.
2. No news of Fr. Navarre.
3. I wrote to Bourges trying to replace you for the Triduum. I shall let you know if I succeed.
4. Mr. Lemerancier hasn't sent me any cover design so far; you should get him to hurry up.
5. The Sisters do not want to leave before the 16th of August, but our retreat will begin at the Sacred Heart on the evening of the 16th of August and Fr. Batard will be needed by us.
6. You have more than enough to do to draw the good American into the right way.

Cheerio, Fr.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am asking kind Fr. Delaporte to preach the retreat at the Sacred Heart on the 16th.

**Article 1457**

*To Father Jean Vaudon, MSC, Paris.*

L 18870802

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Bourges, August 2, 1887

Dear Fr. Vaudon,

1. I am trying to replace you for the Triduum. The Archbishop's secretary, on whom I was counting, will be away at that time. I wrote to Canon Grandhomme, who is at the Villa, asking him to help out. If he cannot do so, I shall get in touch with Fr. Jouët who, I believe, will be with us at that moment. You may then meet the Bishop of Dijon's wishes.
2. How did you find your stay? What do you think of the Villa and its hostels?

*Chevalier as someone wont to take the Vichy waters and treatment is interested in Vaudon's experience at the Villa.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1458**

*To Father Jean Vaudon, MSC, Paris.*

L 18870807

Bourges, August 7, 1887

Dear Father Vaudon,

1. I haven't yet found anyone for the Our Lady of the Sacred Heart Triduum. By allowing you to accept Dijon I well believe I made a mistake.
2. I write to dear Fr. Delaporte in Antwerp where he is on retreat requesting him to preach our Issoudun retreat, but I haven't had a reply. The retreat begins in the evening of the 16th of this month at our Sacred Heart house. Make sure to tell him that I am depending on him. During this retreat all the assistants (*the advisers*) will be gathered at Issoudun to discuss at length Congregation issues; this is an additional reason why the good Father (*Delaporte*) should be there. And yourself, when are you making your retreat? Are you going to do it with us or before you take over in rue de Calais? Convey from me to Fathers Thomas and Lanctin that I am expecting them to be at this retreat. I congratulate Fr. Lanctin on his success.
3. It will not be until August 16 that we take over rue de Calais. If due to our retreat the Sisters would like to stay there over 8 additional days, and ask permission for this from Fr. Pervilhac, I would have no objection. Speak to Fr. Delaporte about this. If it is his view also, notify the Sisters about this. Get them to say nothing about the Missionaries of the Sacred Heart taking over from them, simply mentioning priests from Paris. Otherwise, we might finish up compromising ourselves.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Have you met Mr. Lemerancier to discuss the Annals' cover design and the presentation of the Sacred Heart? Mr. Retoux is withdrawing and suggests that I find a dear soul who will give me 90,000 francs (*about 288,120 euros*) for that project. This is unpleasant sarcasm. A traveller from the house of Poussielgne (*name uncertain*) called here to Issoudun about fifteen days ago. He told me that he is quite certain that his firm could deal with this illustration, and would do it all the better because it doesn't have an illustrated book of gifts scheduled for 1888, and this project would be marvellously suitable for them to



undertake. Could you get in touch straightaway with the house of Poussielgne. Find this individual; he didn't leave his name with me, but he is originally from the diocese of Bourges. He asked me to look him up in Conil's dictionary. With this information you will be able to find him.

J.C.

**Article 1459**

L 18870809

*To Father Pierre Barral, MSC, Austria.*

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Issoudun, August 9, 1887

Dear Father Barral,

I received your letter informing me of the success attending your efforts. It is absolutely imperative that the Salzburg issues be concluded for the Assumption, since neither yourself nor Fr. Ilge can stay away any longer. You must then be in Issoudun by the 17th or 18th of August, together with all your documentation, in order to explain the project. As for Fr. Ilge, he will go on to Antwerp or Tilburg to await Fr. Piperon. Extend to this good little priest all our best wishes.

Cheerio, dear Fr. Barral.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1460**

L 18870809 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, August 9, 1887

Dear Fr. Piperon,

1. I wrote to Fr. Barral asking him to be in Issoudun for the 17th or 18th of August. Fr. Ilge will go on to Antwerp. It's on the evening of the 16th that our retreat opens, and on the 17th we can begin our (*Council*) sessions. You must be present, and bring the novices with you.

I am amazed by Fr. Klotz's language. Nobody asked him to talk to you like this.

2. In our Council meeting we need to consider:

- a. the personnel in our houses
- b. the Novitiate
- c. the Scholasticate
- d. the Rome house
- e. the Salzburg foundation.

If Fr. Jouët is at Antwerp, tell him that I am depending on him for the Triduum on Our Lady of the Sacred Heart and for September 8. I wrote to Fr. Delaporte while he was in Antwerp asking him to preach the retreat, but I had no reply from him.

Cheerio, Father; my regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

Be good enough to enquire from Fr. Jouët if the indult to set aside our masses at 1 franc (*about 3.10 euros*) has been granted; the former one expired on the 6th of this month. If the request hasn't yet been met he should send a telegram and engage himself immediately with the issue. If the answer is in the affirmative, he should telegraph me.

**Article 1461**

D 18870815

*To Cardinal Franchi Alessandro, Prefect of the Apostolic Prefecture.*

Bono di Lire undicimila e cinquecento pagabile al sottoscritto, il 15 agosto 1887 a sua Eminenza Reverendissima il Signor Cardinale Alessandro Franchi, Prefetto della Santa Prefettura Apostolica, per altrettante ricevute dal medesimo questo giorno 15 agosto 1878.

*11,500 lire paid by J. Chevalier to Cardinal Franchi.*

J. Chevalier, MSCJ.

*The signature is a rare use by Chevalier of the added J for Jesus.*

Present: Very Rev. Fr. Superior General; Fathers Piperon, Jouët, Guyot, Delaporte, Assistants. The latter was chosen by the Superior General to replace Fr. Morisseau who had left to found the Quito house in Ecuador. The other Assistants enthusiastically accepted his replacement.

At the sessions the following issues were considered:

#### **The Need for a Scholasticate**

1. The urgent need to set up a scholasticate for philosophical and theological studies to meet the needs of our young men was given consideration. Everybody accepted the need for such a scholasticate, but given the present unlikelihood of effectively organizing it, it was decided that those young religious who had not finished their studies should be sent to Rome if they are not presently engaged in teaching, or have other current responsibilities.

#### **Director of the Rome Scholasticate.**

He should be chosen from the professed priests, and given responsibility for the direction and formation of the scholastics. The Superior General will appoint this director and choose the subjects who will be given to him.

#### **Those Called to Perpetual Vows.**

2. The following were put forward for perpetual vows: Brothers Rollin, Mégret, Maynier, Gouthéreau, Reynot, Van Grinsven and Benedetti. The latter was held back to consider yet further his attitude which left something to be desired. (*He later went on to become a bishop while remaining an MSC.*) The rest were admitted to perpetual vows.

#### **Admission to Temporary (three year) Vows.**

The following novices who had completed their novitiate were accepted for temporary vows: Brothers Herman, Zwagemakers, Angelo Annibali, Felix Michel, Jean Mathieu, Hubert Neyens, Assunto Constantini, Vincent Ceresi, John Field, Pierre Louis Martin, Hyppolyte Bernard, Edouard Guglimetti, Jean Baptiste Guillamin and Henri van der Aa.

#### **Personnel in the Various Houses.**

3. There followed a discussion about the personnel in different houses and the requirements of each house. Following prolonged discussion it was agreed that:

- a) Fr. Lanctin would again take charge of the Issoudun Petite Oeuvre, and Fr. General would work with him to organize the teaching staff.
- c) Fr. Vandel would become Socius (*assistant*) to the Novice Master.
- c) It would be latterly seen to that Fathers E. Merg and E. Meyer would, by choice of the Superior General, take charge of the Rome scholasticate and the direction of the Antwerp Petite Oeuvre. (*It is not clear from the wording who was going where!*)
- d) Fr. Léopold Hartzler is to be transferred from Antwerp to Tilburg as Superior, while Fr Klotz is appointed to Salzburg.
- e) Brother Dezpresse becomes literature teacher at Antwerp.
- f) The choice of teachers for the Tilburg and Antwerp houses has been left in abeyance, left over to the decision of the Antwerp Superior.
- g) Other issues involving personnel were left undecided, placed in the care of the Superior General.
- h) Finally the decision was taken to send Fr. Chétail to Paris where he would look after the sacristy and the chapels in this house.

#### **The Salzburg Foundation.**

4. There next followed a discussion about the founding of a new house in Salzburg, Austria. This foundation, which to some of the Council members seemed inopportune given the dearth of members and the heavy financial burden undertaken with the opening of the Antwerp house still quite recently, and its being overlaid with debts, was nevertheless approved by the majority under the following conditions:

The Salzburg foundation approved in principle under the express condition that the approval of the Austrian Government has been granted for this foundation. The purchase of the proposed properties cannot be brought into effect until the above-mentioned approval has been duly received.

The Personnel of this House.

- b) The members who will be part of this house are: Fr. Klotz as Superior and Frs. J. Baltzer and J. Ilge, together with some lay brothers. Salzburg must not be a burden for Antwerp.
- c) The Salzburg foundation should take place such that it does not inconvenience in any way the Antwerp house and its undertakings. All the work going on in this house must continue as it is; there can be no change favouring the Salzburg house except through a decision of the Superior General's Council who will listen in the first instance to the views of the Antwerp Superior.

Fr. Barral appointed to the Antwerp Office.

The German office of Our Lady's Association and the direction of the German Annals remain Fr. Barral's responsibility who will continue to be affiliated to the Antwerp house and must, for all other undertakings, take his orders from the Superior of that house. He will be responsible for looking after the accounts of both the houses of Salzburg and Antwerp.

Ownership of the German Annals.

d) The Annals of Our Lady of the Sacred Heart which is published in Düsseldorf under the title Tilburger Monatshefte, remains in the ownership of the Antwerp house until such time as it will be otherwise decided by the Rev. Fr. Superior General, the Antwerp Superior having been consulted.

The income from the Annals, etc., at Antwerp.

e) The income from promotion activities, from the Annals and voluntary contributions, etc., etc., as well as the fees from the Petite Oeuvre of the Sacred Heart, will continue as before: 1, to pay the occasional expenses to meet this promotion; 2, the upkeep of the many personnel in the Antwerp house, and help to meet the debts of this house in the manner laid down by the Superior General's Council in respect to the payment of different debts.

Salzburg must not be a burden on Antwerp.

f) The Salzburg house must meet its needs from the resources available to it in Austria and Hungary. The Antwerp house will make available propaganda materials in the German language which will be the same as those in use up to now... The Petite Oeuvre prospectus and the German language association should have the Salzburg house address for Austria and be in receipt of the necessary charges with regard to that house. Insofar as it can do so, this house will reimburse the Antwerp house for the cost of all these contributions. To avoid any problems and the element of surprise, the Superior of the Salzburg house will forward to the Antwerp Superior each month a statement of the office accounts. He will, likewise, make known each month to the Antwerp Superior contributions received from Düsseldorf and for which he is to be held to account, such as subscriptions, pictures, prayers, medals, etc. No new form of propaganda can be set up, nor any out of the ordinary undertaking of expense, without the approval of the Antwerp Superior so long as this house (*Salzburg*) hasn't paid off its debts.

Ch. Piperon, Mis.du.SC.

J. Chevalier

**Article 1462**

*To Father Jean Vaudon, MSC, Paris.*

L 18870818

Issoudun, August 18, 1887

Dear Father Vaudon,

1. If you only knew how sorry I am, and continue to be, for you, your heavy responsibilities should be lightened. Try and see to it that your church becomes open as soon as possible, at least, without fail, by Sunday. It is imperative that each evening at 5pm there is Benediction in order to continue the Sisters' practice. Archbishop Richard told me that he was insisting on it. He gave me, myself, all the permission needed. Why is good Fr. Delaporte setting about complicating the issue in wishing to deal with something already agreed on? Provide, therefore, Benediction each evening without any concern. I am about to write to Archbishop Richard myself to advise him and call to mind his permissions.

2. There has to be three altars in the chapel. The main altar, another by the statue of Blessed (*St.*) Margaret Mary (*Alacoque*) and the third at the Lourdes grotto. I shall do my utmost to be in Paris on Sunday.

3. I am sending you a list of all the items which the good religious were due to give us. See to it that they meet the costs of repairing the damage caused in taking things away.

4. We shall discuss the chaplaincy for the Holy Family of Mary Sisters. If your house can undertake it without any great difficulty, it would, perhaps be a good thing. Fr. Miniot, who is very enthusiastic about the perpetual worship of the Sacred Heart, would very much like to be at rue de Calais to organize and set it going. Perhaps he might take over this chaplaincy (*that of the Sisters*), or Fr. Roger. We shall discuss this again.

5. Lay down your orders for dear Fr. Robinet since he needs to be firmly dealt with for otherwise he will do nothing, or virtually nothing.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1463**

*To Father Jean Vaudon, MSC, Paris.*

L 18870827

Issoudun, August 27, 1887

Dear Father,

1. There is little or nothing to say to Mr. Pannemaker about the cover. It was returned to him with the prints of Our Lady of the Sacred Heart.

2. We are praying a great deal for you. Take care of yourself and get better.

3. Mr. Motout will be getting the information he wanted. You do well to change what in his case would be a shock.

4. Ask Fr. Batard to hurry up with the negotiations with reference to what I planned with the architect. Most urgent is the ground floor and the chapel with its three altars. As for the rest, the architect is due to send me an expense estimate which I await.

5. If you could come across some generous souls who would pay for the angels holding blazing torches, it would be marvellous. See what you can do.

6. Ask Fr. Batard to come back here as soon as possible as his presence would be a great help. He might bring Fr. Robinet with him.

7. Ask the good Fathers to take things gently as regards the chapel and not to draw too much attention to themselves. Quite a lot of prudence and caution! Tell Fr. Chétail that I am appointing him to be in charge and bursar in your absence. Let him make a point of having all the exercises carried out at the appointed times. It is imperative that the religious life be faithfully observed at rue de Calais. While awaiting a special reader in the refectory, all the priests will in their turn read during the meals. Apart from recreation, silence must be observed in the house as well as good order and propriety. Fr. Piperon is due to send on immediately to you from Antwerp Brother Alexander (*Delimoges*).

Cheerio, Father.

My good wishes to all in C.J.

J. Chevalier, MSC.

**Article 1464**

L 18870827 A

*Invitation to a parish priest for the September 8 Pilgrimage.*

Issoudun, August 27, 1887

Dear Father,

The Issoudun annual pilgrimage, as a remembrance of the solemn coronation of Our Lady of the Sacred Heart in the name of the Sovereign Pontiff, will take place on September 8 and be graced by the presence of the Archbishop of Bourges.

We appeal to you most cordially, Father, to invite your parishioners to come in as large a number as possible for this feast of the most Blessed Virgin. We shall be delighted to see you there yourself, and offer you our warmest hospitality at the presbytery.

Please accept, Father, my most sincere regards in C.J.

J. Chevalier, MSC.

**Article 1465**

L 18870828

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, August 28, 1887

Dear Father,

1. I am forwarding a letter from Fr. Vaudon which will help you to get to know Fr. Lasoine. Look after his health; permit him to write to his friends; encourage him. Be kind to him; he will not be ungracious. Rid him of the prejudices which the unfortunate Fr. Robinet tried to share with him about the novitiate.

2. Fr. Tréand is continually looking for a lay brother and wants to mention Brother Owens to you. In any event I am forwarding his (*Tréand's*) letter. Reply to him. I would like to think that you had a good journey. I have heard nothing yet from Fr. Barral.

*James Owen's father, a railway station master in Mallow, Co. Cork, was a supporter of Michael Tierney in his attempt to found a Society house in Ireland before he went to Australia. Chevalier is writing here about Owen's son, who entered Piperon's Tilburg novitiate on December 26, 1885 and was professed on December 26, 1886. He would appear to have left by or before December 1889.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1466**

L 18870802

*To Mr. Pouzault, Steward to Mr. Fernand de Bonneval.*

Issoudun, September 2, 1887

Dear Mr. Pouzault,

I shall be very much obliged to you if you can buy two good milch cows for me. I shall reimburse you for the price they will cost. Assuring you of my best wishes.

J. Chevalier, MSC.

**Article 1467***To Father Charles Piperon, MSC, Antwerp.*

L 18870902 A

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Issoudun, September 2, 1887

Dear Father,

I am forwarding you Fr. Barral's letter; send me a copy of the arrangements with Salzburg.

In what way should this be a cause of discouragement to you? Do your utmost and the Lord will reward you. Did you bring back with you little Raoul Tordou?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1468***To Father Charles Piperon, MSC, Antwerp.*

L 18870909

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Issoudun, September 9, 1887

Dear Father,

1. I received everything you sent on to me. Thank you. You are aware that Brother Dezpresse is preparing for the 2nd part of his examination, as are the others. He cannot, then, be given anything to distract him from this demanding work. Until the month of November you will have to get by with those you have with you. Your situation remains the same. Patientia habet (*be patient*).

2. Brother Hastier's health does not seem strong enough, so it seems to me, to cope with your fogs. We shall see.

3. Following the examinations for our young men we shall consider whether Fr. Meyer is more suitable for you than Fr. Merg. If the matter can be arranged, it will be a pleasure.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier.

**Article 1469***To Father Victor Jouët, MSC, Issoudun.*

L 188706913

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Paris, September 13, 1887

Dear Father,

I am led to think that I shall not be arriving before Thursday evening. There are so many things to be done both in the chapel and in the house. Then the regular (*religious*) life has to be set going and given a boost. Mr. Lazorne is in Paris; he is a big child. Fr. Vaudon is taking responsibility for putting him in his place, and making a perfect gentleman out of him, which you will find to be the case when you take him to Rome. Everybody is well here. My regards to all. Tell Fr. Tréand to send me on letters up to Thursday morning as I am not leaving Paris until Thursday evening.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1470***To Father Charles Piperon, MSC, Antwerp.*

L 18870915

Paris, September 15, 1887

Dear Father,

I am here organizing the Paris house for the past few days; I leave for Issoudun tomorrow. I am returning your proofs to you which I didn't have time to correct. I haven't as yet received a letter from Fr. Barral. The Emperor, no doubt, hasn't yet signed. The issue will need more time. I shall not be returning the contract to you until the Imperial signature has been added. Be relaxed: I shall let Fr. Barral know that he must not do anything without referring it to you, and whatever he forwards to me I shall pass on to you for your views.

Here in Paris there is a very great need for a lay brother who would look after the kitchen under the supervision of Brother Alexander (*Delimoges*) who cannot himself do this work. Try to find someone, then, as soon as possible.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

The eldest Mandereau-Nivet son is about to be sent to your Petite Oeuvre. Aged 14, he is in the fifth (*class*), a good, intelligent, boy. It is imperative that you send on to us all our decorations, banners, etc. for Fr. Navarre's ordination. Since all of this has been used, customs do not have to be paid.

J.C.

**Article 1471**

*To Father Jean Vaudon, MSC, Paris.*

L 18870918

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JMJ

Issoudun, September 18, 1887

Dear Father Vaudon,

1. Brother Benedetti is ready to go to Paris; this youngster is very willing but timid temperamentally; he tells me that he will willingly play the organ, but cannot sing or teach others to do so.

Have you seen Mr. Guillemont? He will find someone of good quality to play the organ and sing. If Mr. Guillemont is not able to do so, have a word about it with Mr. Minard and, perhaps, he will find this kind of aide in reasonable financial conditions. Otherwise, let me know immediately and I shall send dear little Brother Benedetti (*later to be Bishop*) to you straightaway.

2. I have thought that in place of a little (*statue*) Christ on a foot stool placed on the small altars, one could, perhaps, screw the statue without feet onto the plinth of Our Lady and St. Joseph, something which would eliminate any bringing forward of the altars. See to that with Fr. Deidier.

3. I understandably rebuked Fr. Robinet for smoking; something which is contrary to all our customs, and which I shall never tolerate unless the doctor prescribes it as a remedy(!), and then it has to be out of sight and in his room with the door closed, for the individual concerned. But this must not be other than very rarely. But the good man was told that he was permitted to accept a cigar from Mr. de Mendoza, and by that very fact he was drawn to think that he was allowed to smoke. Let something like this not happen again!

Try to get Mr. de Mendoza to stop smoking; it is imperative. And if he needs to continue smoking for some time let him do so, but rarely, and never in front of others; giving it up completely as soon as possible. Make a point also of getting Mr. Lazorne to become aware of the regulation about getting up in the morning like everyone else. They will not hesitate to accept what is required of them, for both have good will.

4. Everyone, except Fr. Delaporte, should make his own bed and look after his room, polish his shelves, empty his chamber pot. This is the rule. Our Lord rewards humility.

5. Fr. Jouët, whom you will see tomorrow afternoon at 4.30, will bring with him Fr. Couppé's report on the missions, a book on the Sacred Heart by one of our qualified priests, and the life of Garcia Moreno.

6. Let me know how the work on the chapel is going ahead and what point they are exactly at! Has the young confrère taken to his work in the kitchen and Brother Auguste (*Bougras*) at the door (*as porter*)? Is Mr. Lazorne studying his theology and good Mr. de Mendoza his Latin?

Cheerio, Father.

Wholly yours and greetings to all in C.J.

J. Chevalier.

Is dear and well-loved Fr. Delaporte in Paris? Convey to him my best wishes.

**Article 1472**

*To Father Charles Piperon, MSC, Antwerp.*

L 18870919

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Dear Fr. Piperon,

Issoudun, September 19, 1887

1. I haven't received anything so far from Fr. Barral. So long as the Salzburg undertaking is not resolved, our personnel arrangements as regards Antwerp and Tilburg remain for the most part held over. We must, then, await yet further.

2. You may send on Fr. Suchet straightaway to Issoudun where he will more committedly prepare himself, together with his class mates, for the second part of the baccalaureate since he does not have to return to Antwerp.

3. Fathers Vandel, Meyer and Dezpresse are being made available to you and, by way of exchange, we get from you Brother Delmas and Bernard. (*Bernard would become French Provincial, 1929-1935.*) You could make use of these latter as a replacement for Field and others for whom France is a foreign country. (*For Field, in extenso, see Twohig: Late But Not Too Late, passim.*)
4. To help you in your undertakings, besides Fr. Reyn one might perhaps also make available to you either Fr. Roussel, Fr. Chétail, or Fr. Miniot. These are the possibilities suggested. Kindly inform good Fr. Reyn that I also give a lot of thought to relieving the strain on him. And I myself, also, have the same need!
5. I am sending (*Fr.*) Roger to Barcelona with 7 of our Petite Oeuvre youngsters to help Fr. Roussel and thus to set up a serious apostolic undertaking there. Fr. Robinet will replace him in Issoudun. Fr. Robinet is a sad example of the religious life. I am well set up at the presbytery! Fr. Miniot is for the time being at the Paris house with Fathers Deidier and Chétail, a bad combination.
6. Fr. Jouët says that although he is away from Rome you could still send your Italian novices there when they have made their vows. Fr. Védère has been advised.
7. I expressly forbid smoking unless the doctor specifically orders it as a necessity for one's health(!) which should be very seldom, and then this permission should only hold in private and never 'coram aliis' (*in the presence of others*). Make sure also that little glasses of wine are not taken, nor likewise coffee, with parish priests and other strangers, leaving aside that one cannot, realistically, do anything else (*than take the drink*) sometimes. Sobriety and being discreet will always edify. Fr. Robinet tells me that Fr. Merg accepts cigars without hesitation, smokes when out walking with parish priests and on several occasions persuaded him to do the same. This is an abuse which you must stamp out in forceful fashion.
8. When Fr. Suchet and others are coming to Issoudun send me all the vestments, banners, crowns, carpets which you have belonging to us.
9. In Paris they need Alexander (*Delimoges*) to train as a cook.
10. Brother Xavier (*Maier*) will remain at the presbytery. His mother has written to say that all his affairs have been put in order. But a lay brother needs to be with him; he has too much to do. Then his mother Marguerite is getting older. Accordingly, send on a brother who can be trained by Xavier either for the kitchen or the upkeep of the house. Their religious life will only be more complete. (*Maier went to Quito on July 10, 1888. He left the Society on September 12, 1889.*)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The ceremonial for the taking of the habit and for profession is very incomplete. When I have sorted out the mistakes I shall return it to you.

**Article 1473**

L 18870955

To Father Jean Vaudon, MSC, Paris.

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Issoudun, September 22, 1887

Dear Father Vaudon,

1. I am forwarding the card we have been discussing. Have it printed if you think it's worthwhile. I am also forwarding a manuscript from Father Lazare Arnaud; the card will be inside it. You will assess this work just like the others. Fr. Arnaud is letting us have it, like the rest we have received, to do whatever we want with it. You will understand this.
2. The Mendoza gentleman seems a very odd character to me; maybe weak in the head. He seems to me someone who holds back, lacking in resolve, energy and, perhaps, steadiness. The future will tell us a lot.
3. When I go to Paris I shall see to everything which is being held over (*for me*).
4. The state of affairs in which our Paris confrères find themselves is baffling. They should at least bring with them whatever is needed. Have Fathers Deidier and Miniot given you the money which should have been left over following their journey? Our Constitutions and the vow of poverty forbid any withholding of whatever kind. If they haven't given up anything, ask them for it in my name; the rule has to be observed by everybody; it's that which will make for our strength.
5. A young Breton, brother to an Our Lady of the Sacred Heart Sister, wants to enter the novitiate as a lay brother; he is only 16 years, somewhat too youthful. I am about to write asking him to come to us. You will look after him together with Brother Alexander (*Delimoges*). This young man is very pious and gentle; you will put him in the kitchen under the supervision of Brother Alexander. You will be pleased with him.
6. Through force of circumstances I am about to let you have Fr. Carrière. He will do more for you in Paris than Fr. Jullien whom I am recalling to replace Fr. Carrière at Issoudun. I am sending Fr. Chétail to England with Fr. Tréand. Do not

say anything to Fr. Chétail about what is happening. Give him this little greeting from me. I am also sending on (*to you*) Brother Benedetti with Fr. Carrière. This good little brother will study theology with Mr. Lasorne (*name uncertain*) under the supervision of Fathers Carrière and Deidier. Brother Benedetti will be useful to you in looking after the chapel, etc.

7. As I have to go to Paris during the early part of October to deliver 50,000 francs (*about 160,060 euros*), I am foregoing a Paris trip next Sunday if my presence is not needed there.

8. Let Brother Alexander go into the rooms to empty the basins (*pots*) if you consider it to be otherwise so inconvenient; the other alternative would just the same be more religious(!). Nonetheless it should not be that propriety is offended. You might perhaps place a bucket on each floor into which each one would empty his water and the brother would then take it away from there. Do what you think best. I leave it to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I haven't time to write to Fr Chétail. Fr. Robinet replaced Fr. Roger at Issoudun; the latter has left for Barcelona, with 7 youngsters from the Petite Oeuvre. But this same Fr. Robinet tells me that he is not cut out for a sedentary ministry. I shall leave him in this posting until All Saints (*November 1*). I shall be compelled to take Fr. Miniot away from you at this time (*November 1*) to stay at Issoudun (*replacing Robinet*). I think that you are not at a great loss(!). Fr. Carrière will arrive tomorrow or Saturday with Brother Benedetti. You will be informed beforehand. Fr. Carrière will at the same time be chaplain to the Sacred Heart Sisters at Coutances.

**Article 1474**

L 18870922 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, September 22, 1887

Dear Father,

1. Fathers Vandel, Meyer, Dezpresse, will arrive (*in Antwerp*) on either Wednesday or Thursday next. I hope you will be pleased.
2. With regard to the presbytery it isn't necessary that the lay brother should know French well; Brother Xavier will sort out things for him.

During the novitiate your first concern should be that of teaching French to all foreign-born brothers and have all the lectures (*readings*) in French, for example in the dining room, at spiritual talks, conferences, etc.

3. Yes, prepare for Holy Orders all those you consider ready.
4. I am forwarding you a letter from Fr. Barral. I do not know what to say to him in reply.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1475**

L 18871923

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, September 23, 1887

Dear Father,

1. I am forwarding the ceremonial proofs to you.
2. Print the whole work, which I have corrected, in its entirety, putting everything in its place as I have marked it. Print at least 500 copies of the ceremonial and send me 5 copies.
2. I am forwarding to you a letter from Fr. Klotz. You will note that you are the one most at fault. Come to an understanding about this with Fr. Klotz; it's difficult to withdraw (*go back on*) everything. Try at any rate not to have this bad practice introduced in Antwerp. It's deplorable.

Cheerio, wholly yours, Fr., in C.J.

J. Chevalier, MSC.

**Article 1476**

L 18870929

*To Father Charles Piperon, MSC, Antwerp.*

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Paris, September 29, 1887

Dear Father,



Matters are not moving quickly in Vienna. I suspect there are serious problems because Fr. Barral asked in a telegram for Fr. Jouët's address. If this foundation does not come about, Fr. Meyer must return to Issoudun. Do not as yet make known any changes. Keep Fr. Merg until the arrival of Fr. Vandel, and he will then go to Rome with our Italians and our other scholastics; they will leave together.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1477**

L 18871004

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, October 4, 1887

Dear Father,

Thank you for your letters. I am forwarding the latest letter from Fr. Morisseau. I am upset with him. I replied that one has to suffer and sacrifice oneself in founding the works of the Sacred Heart and that it would be truly disastrous if we forsook Ecuador. I asked that there be a commitment to patience and perseverance. At the same time I wrote to the Archbishop appealing to him to lift their spirits and do as much as he can to prevent them from forsaking their mission commitment.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1478**

L 18871005

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, October 5, 1887

Dear Father,

1. Your brothers have safely arrived. I would ask when sending anybody on to Issoudun or elsewhere to arrange matters in such a way that there is no stopping over in Paris at rue de Calais; map out their journey in such a way that they only need to cross Paris for their departure station. See to it that they travel third class as much as possible since, otherwise, the expenses are too steep; in any event it is against holy poverty. You cannot imagine how these encounters of our young men with Paris can have unpleasant consequences.

2. I approve the vows and perpetual profession of those you consider worthy. Wait for some more weeks before sending your scholastics to Rome. Here at the day school they want you to let them have Brother Vilpoux who did very well before and was liked and appreciated by the youngsters. (*In August 1889, less than two years later, Vilpoux left the Society.*)

3. Let me have the exact number of scholastics you have chosen to go to Rome, together with their names.

4. Be firm on discipline and do not allow bad habits to begin or continue. Keep a sharp eye out for particular friendships; it's a failing from which the novitiate and your teachers are not free. Confront Brother Dezpresse; he is greatly given to exaggeration; he is irresponsible, gossips too much here, there and everywhere.

5. Prevent the teachers and novices from writing frequently to their schoolmates and friends; monitor the letters they send, or are sent to them, to Issoudun or elsewhere; they are lengthy, pointless, full of tittle-tattle and deserve to be put in the fire for the most part.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Morisseau sent me a very depressing letter; they would like, these confrères, to experience no problems, with everything proceeding marvellously. Fr. Morisseau speaks of leaving everything there (*Quito*) and returning with his confrères; this taking off and leaving would be a disaster in every respect. I cannot bring myself to approve of it. I wrote to him in support, inviting him to have confidence and persevere. It's very much needed.

**Article 1479**

L 18871007

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, October 7, 1887

Dear Father,

I am forwarding a letter from Fr. Jouët about Brother Benedetti. I don't know where this youngster picked up what he has written about to Fr. Védère. What seems clear to me is that Fr. Jouët is prejudiced against this brother; is he really as

dangerous as he says he is? You may judge for yourself; in any event there is nothing to stop you from holding him back from perpetual vows, and you will accept him when you consider him ready. Fr. Jouët fears something else, saying that Fr. Merg is influencing the scholastics. This is necessary, nonetheless. Fr. Deidier would like you to print this questionnaire.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1480**

*To Father François Morisseau, MSC, Quito.*

D 18871007 A

*Copy of a telegram from Fr. Chevalier.*

MORISSEAU - QUITO  
REMAIN THERE - LETTER FOLLOWS.

**Article 1481**

*To Father Jean-Pierre Védère, MSC, Rome.*

L 18871010

Issoudun, October 10, 1887

Dear Father Védère,

Thank you for your kind letters.

1. Fr. Jouët maintains that his three Annals should continue to appear as in the past; we shall see in a year. He is convinced that the Rome undertaking would be lost if changes were to be made. We shall see.
2. Have your three copies printed by the printer who is the least expensive. The printer of the Annals of Our Lady of the Sacred Heart will charge you much more than the other one. Have only one printer!
3. Since the (*financial*) resources of your Petite Oeuvre cannot support all your youngsters, send away those who offer you no likelihood of getting anything financially. It is much better to have only 12 than a larger number who cannot be fed. Make every effort to increase the financial resources of your Petite Oeuvre and balance your budget.
4. Keep all your Italian scholastics and only send two to Antwerp, Guillaume and Michel. Do whatever you can with d'Annibali. If he doesn't succeed (*in his studies*) you might make him a lay brother; if not send him home to his family.

*Jean-Baptiste Guillaume, born at La Gimond, January 9, 1867, died at West Warwick in the USA, September 21, 1923; Felix Michel, born at Hardancourt, June 30, 1868, worked in many parishes before his death in Issoudun, June 28, 1950. Angelo Annibali from Oliveto, Italy, was born on June 4, 1866. Because of illness he left the Rome scholasticate and returned to his family in 1889. He went on to be a priest in his native diocese.*

Fr. Giraux, whom you know, is presently in Issoudun; he would willingly go to Rome; would you like to have him as assistant bursar, office help and sacristan?

Cheerio, my friend; my blessing.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Gressin could also be of some help to you while waiting for Fr. Vaudon.

*Gressin, who spent some time in Quito, died at Issoudun on May 30, 1932.*

**Article 1482**

*To Father Victor Jouët, MSC, Rome.*

L 18871010 A

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Issoudun, October 10, 1887

Dear Father,

Thanks for all your letters and everything you mention about Gap. Fr. Navarre is arriving in Marseilles next Saturday. I have heard the sad news of dear Fr. Vatan's death on May 31, the feast of Our Lady of the Sacred Heart. He is the first mission death, dying from dysentery, that is to say from fatigue and exhaustion. Fr. Navarre will arrive accompanied by Fr. Hartzer and a sister, more correctly a novice, from Sydney.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1483***To Father Charles Piperon, MSC, Antwerp.*

L 18871010 B

Issoudun, October 10, 1887

Dear Father,

1. I have just heard the sad news of dear Fr. Vatan's death on May 31 in New Britain, dying from dysentery, that is to say fatigue and exhaustion. He is the first mission victim; may God pity us!
2. I have heard nothing with regard to Salzburg.
3. Fr. Navarre will arrive at Marseilles next Saturday accompanied by Fr. Hartzler.
4. I sent Brother Benedetti on to you to have him in the novitiate for at least three months. He has agreed he needs to do this. There, at any rate, you can come to know him and form an opinion of him. The boy is not difficult; he needs to be well understood and gently treated. He was much too young when sent to the novitiate. He needs another good year's formation and will not refuse to undertake it if you think it right for him.
5. You did very well to send all your scholastics to Tilburg who are ready to go there while awaiting to be sent to Rome or elsewhere.
6. I do not know what is the explanation for it, but among our scholastics and young priests there is neither a spirit of orderliness or of propriety, of economizing or poverty. I appeal to you that they be seriously trained in these virtues. It's imperative. They blabber and are lacking in discretion. Fr. Robinet, on arriving at the presbytery, gave the impression that he didn't have to clean his shoes or brush his clothes. When I reminded him that our Rules left these responsibilities to each one, he was very taken aback, informing me that it was not like that in the novitiate, and that it was the brothers who polished shoes and cleaned (*brushed*) clothes. If this is so, it is an abuse, and an unacceptable state of affairs which must come to an end.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The unfortunate Fr. Morisseau has had a showdown with the Archbishop of Quito by writing a letter of absurd complaints. Our worthy confrères have lost their heads and want to leave Quito to come back to Europe. This would be truly scandalous after staying no more than two months. Pathetic religious who do not even have the spirit of sacrifice!

J.C.

**Article 1484***From Brother Alexandre Delmoges to Father Jean Vaudon, MSC, Paris.*

L 18871010 C

Monday, October 10 (1887)

Reverend Father,

1. I am forwarding you a little parcel of paper by letter while awaiting your arrival here. Have your envelopes addressed to Maison Bazin, 174 rue Saint Jacques. It's from there we were provided with 40,000 leaflets which are beginning to be sold out.
2. I got your letter and card. The 150 copies of the Annals will be going out this evening. On the cover of the proof sent to me you mention that the bibliography is missing, but you didn't send it to me. Fr. General didn't provide me with it either. I have only Joan of Arc for inclusion. I would strongly favour (*complete*) inclusion for November because of that good and dedicated Fr. Ayroles. When you arrive I shall give you the book and two others which I have. It's Father General who has Madame Giry's book, a very lovely volume. I sent you the letter because it points out the parts to be taken out and promises a sum of money. However, I think that we haven't publicized this quite enough, and responded poorly to her invitation.
3. All the ex-votos in the basilica are the work of Morillon, rue Doudeauville, 79 or 81, Paris.
4. There are pictures of all kinds with the two boxes I sent on Saturday.
5. It's not I who keep the collection of letters; it's the printer. I shall see about that.
6. Your new miniature lettering seems poorly produced in my opinion, especially letter F. Not being well plated they will not stand up to much use and will quickly fade.
7. Then there's M. Caro. I find, mistakenly no doubt, that the subject is a little too lengthy.

8. Your article: 'The Sacred Heart, centre of hearts', should do well... It's not very lengthy. If our Annals came to 64 pages, one could, in consequence, little by little, introduce dogma (*dogmatic theology*), which would be no bad thing, and place our Annals in a category above all other current publications. This was the original plan. Patience. Providence will provide us with more success.

9. Thank you for the new subscribers. Promotion will have an impact in Paris, and elsewhere as well. If we had time, there are so many things to do!

Try and visit so that we can chat a little.

In expectation, I am, be assured, your devoted and affectionate friend in Corde Jesu.

F. Alexandre.

*Chevalier's letter to Vaudon now follows:*

Dear Father,

Thank you for your kind letter. I have no need to rely to Mr. Lemercier who has, as you can see, withdrawn from the undertaking. Go and meet him; if he wishes to take the matter up again come with him or prompt him. Do your best as regards the snapshot of the painting. Yes, I deplore like yourself the wastage in our houses. How is it to be remedied? Help me.

Fr. Navarre has telegraphed me from Port Said to say that he will arrive next Saturday morning in Marseilles with Fr. Hartzler. I had sad news at the same time of Fr. Vatan's death in New Britain; he died on May 31, Our Lady's feast, of dysentery, that's to say of fatigue and exhaustion. He is the first victim. Prepare an article for November.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1485**

L 18871011

*To Father Charles Piperon, MSC, Antwerp from Fr. X. Maillard, MSC.*

+  
JMJ

Issoudun, October 11, 1887

Dear Father,

We came to know yesterday in a letter from Fr. Cramaille of our dear, good, Fr. Vatan's death. He died on May 31 from dysentery which may not have been looked after as well as it might.

Please commend the dear deceased to the community's prayers.

F.X. Maillard, MSC.

*To Father Charles Piperon, MSC, Antwerp from Chevalier, included with the above.*

Dear Father Piperon,

You do not mention Brothers Gressin, Meynier, Martin, all French. Where are they? What are you doing with them? Brother Gressin would have been chosen for Rome unless he was needed elsewhere. It's out of the question to send incapable people to Rome as they would be wasting their time. What are we going to do with them? Where shall we send them? Fr. Thomas is looking for someone to replace Brother Villpoux Who might you send him who would be acceptable?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1486**

L 18871012

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, October 12, 1887

Dear Father Vaudon,

1. I sent you Mr. Lemercier's letter in which he informed me that the time is not propitious, and the Sacred Heart book would take too much time to circulate if one is to judge from the illustrated life of St. Vincent, and, accordingly, he was disengaging from his promise. Look for it, you must have received this letter which you should have had about 8 days ago.

This disengagement, this failure on Mr. Lemerrier's part to keep his word, seems odd to me. Consequently, I didn't reply to him; go and see him and you will let me know what I must do.

2. Mr. Reige (*name uncertain*) seems to me to be a spinner of tales if not to say a joker. I do not intend to have any contact with him.

3. It's impossible for us to dream of a coloured reproduction for our St. Michael. It's too dear. A snapshot or an engraving is all that we need. Don't entertain the thought of anything else. We have already spent too much money on this reproduction. We stand to lose on it more than 2,000-2,500 francs (6,400-8,000 euros).

4. You may, if you consider it appropriate, have it displayed in the Archbishop's salon. Get in touch about that with whoever is in charge.

5. I don't know the gardener's address; the architect will give it to you. Postpone until next year the covered courtyard; you would do better to think about replacing it meanwhile. Maybe your winter garden could be of some service to you? The gardener could then clear up your garden, plant some trees there, about which we would have come to an agreement, in specified places.

6. As for having a little rockery set up at the mouth of the tunnel, a mason would suffice for that. Get in touch with the man who works in the house and agree on a price, which you will let me know about. This stone must not be raised too high since the head of the statue must not be above the height of the tunnel; it should be more like a pedestal in the shape of a little rock. One day's work by a mason would be, so it seems to me, enough.

7. Finally, my friend, look after yourself, I beg you; do not overlook anything in restoring your health; I hold you to that. If a little trip to Issoudun will be what you need, come as soon as possible and you will be received with open arms.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1487**

*To Father Charles Piperon, MSC, Antwerp.*

L 18871013

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Issoudun, October 13, 1887

Dear Father,

Read the two enclosed letters and let me know what you think. I find, generally speaking, that the scholastics have an overweening desire for the priesthood: a bad trait. The saints thought otherwise! As I told you, the less intelligent scholastics cannot go to Rome for their studies; yet it remains that they must be educated. Is there any possibility of setting-up a little scholasticate at Antwerp or Tilburg for these second-rate ones? Who would take charge of the lectures? Would Fr. Chopin be able to do so? (*Having been in Chezal-Benoît, Paris, Chopin left the Society in 1898.*) Or his confrère Ricard? It is time to consider all this. Do you think that all your young Italians have the ability to follow the courses in Rome? If not, you could hold on to the weaker ones.

Up to the present, Fr. Meyer is of no use to you because nothing has changed as regards personnel in your Antwerp Petite Oeuvre. And if the Salzburg enterprise does not succeed, you will have reinforcements, and my intention then would be to send Fr. Meyer to Paris to work for his licentiate. One must consider the Society's future. Fr. Meyer would be very successful. (*Prescient words about the very able future General!*)

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

With new arrangements you could well make the Antwerp house much more comfortable. You have rooms which are too large and several others which serve no purpose and are at a loss. My belief is that you could accommodate 20 or 30 more people there.

J.C.

**Article 1488**

*To Father Charles Piperon, MSC, Antwerp,  
enclosing a letter from Fr. Antoine Roger to Chevalier; and the latter's reply.*

L 18871015

Barcelona, October 10, 1887

Reverend Father,

It's fifteen days since I wrote to you, advised to do so by the Very Rev. Fr. Superior General, bringing to your notice the needs of our Barcelona house, asking you to be good enough to send us two lay brothers so that the initiative which the Reverend Father is undertaking for the Petite Oeuvre be given a new footing and have a better chance of success.

Since I have had no reply, I am being led to believe that you have not, perhaps, received the letter, and that is why I hasten to forward this new request, since the need is becoming more and more urgent.

The responsibility laid upon us, although held back by the student numbers, calls for a number of personnel which we do not have due to the difference in ages and teaching levels of these children. The material upkeep of the house calls for two new hands, willing and, need I say, purposeful, in their contribution. The teaching personnel is not adequate and also needs someone to help out; it would be good to have a lay brother who is trained, intelligent and able to provide an elementary course in French for our little Spaniards, and who would work for an hour or two in the day with Fr. Casas, replacing him or Brother Hastier at supervising; the latter's strength does not match his courage.

In my letter I enclosed a letter for our dear novice Camillus to whose prayers I commend myself, as also with the novice Genaro. Let these two good brothers know how I am happy to gather that they are very good-willing in the novitiate, and tell Genaro that we are awaiting impatiently his return to help us. Have you met one of ours, Juan, who has left us, and to whom we gave money to go to the novitiate? He is Genaro's companion.

I would like to think and hope that my second request will have a better response from you than the previous one.

Please accept, Father, my most devoted feelings in cordibus J. et M.

Roger, MSC.

*Chevalier adds:*

Given the critical situation in which our Barcelona house finds itself, it greatly needs the good prayers of the brothers and fathers at Antwerp.

*Chevalier's letter to Piperon follows, enclosing a copy of the above from Roger.*

*Undated, likely October 15, 1887*

Dear Father,

1. Try to meet the concerns of dear Fr. Roger if it's possible for you. An effort must be made to upgrade this house with serious-minded and especially pious personnel.
2. I am still waiting for the smaller crowns of Our Lady of the Sacred Heart which you took away with you to Tilburg with the other items.
3. I am also waiting for the banners, vestments and carpets, etc. which you have belonging to us. We need them for the ceremonies.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1489**

*To Father Pierre Barral, MSC, Salzburg.*

L 18871019

Issoudun, October 19, 1887

Dear Fr. Barral,

I note with regret that the Salzburg business continues to be long drawn out. You, however, cannot prolong indefinitely your time in Austria with Fr. Ilge. If you think, at least for the time being, that nothing is about to happen, it is best to leave and, accepting the will of God, return, both of you, to Antwerp. You will have been away longer than 5 months, more than is requisite for religious. Fathers Navarre and Hartzler have disembarked at Marseilles. I expect them here at Issoudun next Saturday.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Would you send on immediately to Issoudun the little collection of corrected hymns in honour of Our Lady of the Sacred Heart which I sent to you and which you would have left at Antwerp. They are absolutely needed.

J.C.

**Article 1490**

*To Father Charles Piperon, MSC, Antwerp.*

L 18871029

Issoudun, October 29, 1887

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Dear Father Piperon,

Yes, have Brothers Benedetti and Gressin make their vows at All Saints. You will send all the Italian brothers whom you mentioned to me, on to Rome together with Brothers Gressin, Michel and Guillaume. Brothers Suchet and Mathieu will join them in Rome when they have passed their examination. You will send on immediately to Issoudun Brother Gouthéraud to be a teacher in the school. Send on to Issoudun at the same time, as early as possible after All Saints, Fr. Merg; they will both travel here directly without stopping over at our Paris house. You might arrange to have Brother Benedetti accompanying them, whom I shall send to Spain, to Barcelona. Fr. Jouët shows no enthusiasm to have him in Rome this year.

Following the death of Fr. Vatan, Fr. Gaillard returned to Sydney; Fr. Cramaille is alone in New Britain. It is absolutely imperative that this mission be restructured. Fr. Navarre thinks that Fr. Hartzler should be sent there together with Fr. Kütter and he would like to add a reliable priest. Fr. Chopin has been mentioned to him and he would be very happy to join Fr. Hartzler when he has taken his vows; do you think that he would be willing to go to New Britain? This is something greatly to be desired.

Meanwhile, as a replacement for Fr. Hartzler at the Procure in Sydney and for the running of the house, Fr. Navarre would like Fr. Merg because he knows English and has a certain 'savoir-faire' quality(!). (*See Twohig: Late But Not Too Late, passim, for Merg's regrettable absence of savoir-faire!*) The Cardinal (*Moran*), unhappy that Fr. Hartzler is being changed, threatens to take Randwick from us if Fr. Hartzler is not replaced by a priest who knows English. Fr. Hartzler is young, not experienced enough for the Procure or for the supervision of the Randwick house which is important. Moreover, this good father gives himself over far too much to activities of one kind or another and is lacking in piety and seriousness of character. He cannot then be considered suitable as Superior in Sydney. Fr. Merg would be better, do you not think? Sydney has a good climate and it is a civilized city like London; one must have there, then, someone who is prudent and serious-minded.

Fr. Hartzler will go to Antwerp on Monday or Tuesday to do a good retreat lasting 8 full days as required by our Constitutions. He badly needs to do so. Return him to the way of true piety and a love of regularity. See to it that he does not discuss things with Fr. Merg as he could give him the wrong ideas about our undertakings in Sydney. After his retreat Fr. Hartzler will go to Alsace appealing on behalf of the mission.

Meanwhile, in Rome Fr. Jouët will hand over the scholastics to Fr. Védère who will be their director. He says that he will put Brother Vitale in charge of the Petite Oeuvre. Fr. Merg will leave with the next steamship on November 15; very likely I shall send with him Fr. Buisson who knows English and whom Fr. Tréand doesn't want to keep with him. The ordination (*of the Bishop*) will take place on November 30. I hope you will be able to come to it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Would you be kind enough to send on with Fr. Merg our furnishings and banners and all that you have belonging to us.

**Article 1491**

L 18871030

To Father Charles Piperon, MSC, Antwerp.

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Issoudun, October 20, 1887

Dear Father,

Brother Gressin should accompany the others to Rome. You will, then, send all of them directly to Rome by the shortest rail journey and the least expensive, departing straight after the feast of All Saints. When there is a third class carriage they must take it.

And when you send someone to Issoudun, see to it that he takes third class from Antwerp to Issoudun if there is one. And on arrival at Paris in the morning, instead of taking the train which leaves at 7.45am, which doesn't have a third class, he can well wait until 9.10am and he will arrive at Issoudun at 3.38pm; this is much more economical.

You can send Fr. Ricard to preach in your place.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1492**

L 18871105

To Father Jean Vaudon, MSC, Paris.

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Issoudun, November 5, 1887

Dear Father,

I am so sorry to hear that you are suffering. Take care of yourself and get better.

1. Let all of you come to an understanding with dear Fr. Delaporte about the positioning of the angels. I accept, antipatedly, whatever you will decide in Council.
  2. The gardener could very easily plant his trees at 3 metres or 3 metres 50 from the wall facing the winter garden, as we had agreed. You are so few that the winter garden could very well serve you as a covered inner courtyard. In this way your garden already small would be less encumbered, and if later the need was felt to have a covered courtyard nothing would stop you from having one between the wall and the trees; it would still (*the courtyard*) be big enough and the trees will always be useful to you.
- Have some bits of stone about the pedestal for the statue which you want to put at the end of the bower. You will clear away also your new wing. The house mason can do this work which should scarcely take more than a day. Take away from the middle of your courtyard the dead tree and the border around it. You will have more space for walking.
3. If our good confrères do not think it right to leave the door open until 7 o'clock, say so more in order to keep the peace.
  4. Good Fr. Delaporte wrote me a letter some days ago which was expressive of so much bad spirit that I wouldn't dare to intervene any further by way of challenging him.
  5. I, moreover, arranged everything before I left Paris, both as regards the chapel and the Association of Our Lady exercises, but I now see with some disappointment that no notice was taken of my suggestions about the devotional exercises to be carried out in the chapel. When the Association is set up there, I would like things to be done exactly as in Issoudun, on Thursday at the last mass, intercessions following the Gospel, the reciting of Remember Our Lady of the Sacred Heart, and a little talk. It appears that this talk on Our Lady of the Sacred Heart is not being given. Then after the mass there is the recital of the sub tuum to Our Lady of the Sacred Heart, with the three invocations: Our Lady of the Sacred Heart pray for us.

Then on Sunday night let there be petition prayers, the Remember Our Lady of the Sacred Heart (*prayer*), thanksgiving prayers and a little talk. As well, on the first Friday of each month there will be exposition of the Blessed Sacrament and, if it's not for the whole day as at Issoudun, at least during the principal mass, and in the evening on coming together. Then there is the penitential act before the Tantum Ergo and the blessing, after which Cor Jesu Sacratissimum, misere nobis, will be sung three times. It seems that on Friday last there was nothing like that, so a Parisian lady wrote to me. This is regrettable since we are Missionaries of the Sacred Heart and must spread this wonderful devotion.

Ask Fr. Maillard to send the ex-votos on to you which you can display straightaway. They should be in marble. It is regrettable that there isn't that kind of 'know-how' (*tact*) to draw in the faithful and hold on to them. Fr. Jouët wants Mr. de Lazorne to be ready to go to Rome to prepare for his ordination. He must have permission from the Archbishop of Paris who is his bishop. I asked a lady to bring you a lovely white vestment. You will receive it shortly. Fr. Jouët is working on the brochure which is at an advanced stage.

Cheerio, Father. My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1493**

To Father Jean Vaudon, MSC, Paris.

L 18871109

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Issoudun, November 9, 1887

Dear Father,

I am saddened by everything which has gone on. The Devil is absolutely intent on sewing a divisive spirit in our dear Paris house. I cannot allow this to happen. I shall take stern measures, if necessary, to see to it that order is restored. It seems to me that if the rules were simply, humbly and dedicatedly followed by each one, everything would have worked out very well. If things continue being as they are in the church, the faithful will leave and be contemptuous of the priests who serve in the church. It should be, for all that, quite easy to look after everything, bring about orderliness in the chapel and have the offices performed with regularity. As for the angels, I told Father Delaporte only three days ago where they should be placed: at the two ends of the communion table, attached to the wall, where I made a cross, on a little plinth.

I told everybody to carry out in Paris what we do at Issoudun as regards the Association's activities and preaching, with exposition on the first Friday of the month. I wrote to the good Father (*Delaporte*) and I have heard nothing from him. Things, however, cannot go on like this. It is absolutely imperative to do as I said. I am forwarding to you a Parisian lady's comments. Show them to Fr Delaporte. I asked Fr. Jouët to write and request Mr. Lazorne to come to Issoudun and wait there before leaving (*for Rome*) with Fr. Jouët. It's better than being in Paris. What do you think of Silvain, the cook? Do not allow yourself to be put down or discouraged by everybody's bad humour (*feelings*).

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.



**Article 1494**

L 188771111

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, November 11, 1887

Dear Father,

1. The printing of the annals is very good. The Infant's eyes leave something to be desired, however. They are a little like those of Fr. Hériault, with his lizard's eyes(!). The left seems to me ungainly, and the right not sufficiently open. I could be mistaken! While waiting for my arrival in Paris, leave the angels where they are. Meanwhile wait until later.

Dear Fr. Delaporte seems to have difficulties planting the trees beside the wall which isn't solid. Leave things the way they are, then. Only level and clean the courtyard.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1495**

L 18871111 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, November 11, 1887

Dear Father,

1. I cannot make sense out of the problems being created by the Customs and the excessive fees they are looking for. All these articles being sent to France are old and already used. We sent them on already for the first time six years ago; it's their return we are now requesting. We shall, then, address the matter to the director general in Paris. We shall take note of his reply which I shall forward to you.

2. Fr. Merg informs me that he sent his trunk and all his belongings from Antwerp to Rome, and did so on your express advice. I am more than surprised when you knew he was destined for Sydney. I need to have this explained to me as otherwise this procedure encapsulates an enigma within itself.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

What's happening about the streets which are due to cross our property?

**Article 1486**

L 18871112

*To His Royal Highness, The Lord Prince Robert, Duke of Parma, at Frohsdorf.*

Issoudun, November 12, 1887

My Lord,

Aware of all the kindness which Your Royal Highness deigns to extend to us, I make bold once more to come to you with a request.

Six years ago the Holy See kindly confided a vast mission in Oceania to us. In this mission there are many islands under the sovereignty of Germany. To meet the needs of these poor natives who would like to be converted, we thought about founding a house of our Society in Salzburg (*Austria*), to recruit vocations from Germany. The Archbishop and the authorities in Salzburg are very well disposed to our project. The Nuncio in Vienna, Secretary of State Cardinal Rampolla, and Cardinal Simeoni, Prefect of Propaganda, have, in the Holy Father's name, commended it to the Austrian Minister for Worship. For the past three months this proposal, with all the details which go with it, has been with the Minister. Despite all the efforts made by my confrères who are in Vienna since this matter began, nothing has happened, and everything leads us to believe that it will so continue for quite some time yet.

If your Royal Highness could commend to O... (*name illegible*) this initiative, I am convinced that there would straightaway arise that outcome which we seek.

Please accept my respectful good wishes, as I have the honour to be Your Royal Highness' humble and grateful servant.

J. Chevalier, Sup.Gen, MSC.

The following is my confrère Fr. Barral's, address:  
Kronprinz Hotel - 60 Pernbrücke - Vienna.

*The foregoing copy of Chevalier's letter was written by Fr. Barral.*

**Article 1497**

L 18871112 A

To Father Pierre Barral, MSC, Vienna.

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Issoudun, November 12, 1887

Dear Fr. Barral,

You had a bright idea when asking me to write to the Duke of Parma asking him to support the Salzburg foundation. I am sure that he will do this favour for us, and the matter will quickly go ahead. Why didn't we think of this earlier? Have my letter sent on to him straightaway; it doesn't matter where he is, send it to him. Euge, serve bone et fidelis.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1498**

L 18871116

To Father Charles Piperon, MSC, Antwerp.

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Issoudun, November 16, 1887

Dear Father,

Fathers Merg and Buisson embarked at Marseilles for Sydney at noon today.

1. Yes, you may put forward for tonsure and the other orders those you decide on. With regard to the tonsurate I see nothing objectionable in Brother Dezpresse being presented. I fear that this young man will have an epileptic attack, or is on the way to it. He needs to be kept under supervision. Bishop Navarre cannot go to visit you until he returns from Rome, that is to say February at the earliest, so I think.
2. If you consider it in order, you may have those novices tonsured whom you find satisfactory.
3. I don't see the need for Fr. Hartzler to come to Issoudun for the ordination. He has nothing to do with that ceremony. He saw his mother not so long ago; he has met his brother whom he will see again before his departure. I think that we need to economize. As for you, Father, I believe that it would be appropriate if you were present. I do not oblige you, however, to be there. At present you have Fr. Vandel with you, and he could replace you; he takes his examinations on the 21st of this month.
4. Try to get the best out of your young men, your much too young Italian novices. What can you do, they are there in Antwerp? They cannot be sent back to Italy. If that were to be the case, they would be repeating their novitiate next year.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1499**

L 18871125

To Father Jean Vaudon, MSC, Paris.

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Issoudun, November 25, 1887

Dear Father,

We have only one copy in Issoudun of the Golden Summa. I cannot let you have it. One finds one at auctions. Look for it and you will find one. I have two copies of Vegas' Theologia Mariana, 2 volumes in 8°. I am sending you one of them. I am also sending you the details of Bishop Verjus' ordination. Make any corrections in the letter and change it where you think it's needed. Fr. Guyot has less need than yourselves of Cornelius a Lapide. Hold on to it (*Lapide's book*). I repeat what I already said to Fr. Delaporte, that the Paris house buys each year for the sum of 100 or 150 francs (*about 320 to 480 euros*) serious books and thereby will build up little by little its library.

Yes, write a word expressing your surprise to Fr. Declin. My health remains the same.

Be kind and considerate to Monsignor Druon; he has in the past been very helpful to us, and remains very close to us. I gather he is a private tutor.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1500**

L 18871203

To Father Victor Jouët, MSC, Marseilles.

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Issoudun, December 3, 1887

Dear Father,

Praised be the Sacred Heart, praised be trials! You had scarcely left (*Rome*) when I received the following shocking news:

"Rome, December 3, 8.30am.

Thieves entered during the night, church stripped, statue, altar of Our Lady. We are shocked.

Védère."

Stay as briefly as possible in Marseilles. Rome requires your presence. This is the other side of the medal. After joy comes sadness. When you get back to Rome send the *Universe* (*Catholic paper*) a description of this sacrilege so that the pious faithful might express their concern (*financially*). The Sacred Heart and Our Lady will draw good out of evil.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1501**

*To Father Jean Vaudon, MSC, Paris.*

L 18871205

Issoudun, December 5, 1887

Dear Father Vaudon,

1. I am forwarding to you a remarkable study of the Sacred Heart book (*Chevalier's own book*) by Fr. Blot, a Jesuit who is the Carmelites' chaplain at Messine Avenue. This kind priest is very sympathetic. Have this article, at least some of it, published in our Annals, beginning with the next issue in February.

2. Mr. Gagnault, to whom I made known your justifiable comments, has taken the decision to print, frank and post Fr. Delaporte's Sacred Heart Review at 1 franc 50 (*about 4.80 euros*) for each printing. We shall be free of all responsibility. He will himself keep the register of names and addresses, etc. See if this arrangement is all right for you. If the answer is in the affirmative, he must be sent on immediately the contents of the next issue, the present cover or the new one which you mentioned. If your reply is in the affirmative, I shall get in touch with Fr. Delaporte. The addresses of all the priest subscribers will be needed also.

If, on the contrary, you would prefer if this publication remained as it is, or that it should be printed in Paris at another printers, I leave you to make the choice. If the printing were to take place in Issoudun, it would be preferable if the Review were posted from Issoudun also; it would be easier for us to oversee it and take charge. Decide for yourself, you are a free agent.

3. Take your time as regards the accounts; there is no hurry. If you need money, let me know and I shall send it on to you.

4. Try to visit us with Mr. de Mendoza. I shall not be bored seeing you and having a chat with you.

5. Could you preach a sermon in support of our free schools (half an hour only)(!) on one of the latter Sundays in the month of January? You would greatly please us. You can arrange your visit here on the Sunday of your choice. If a Sunday during the first fortnight of February would suit you better, that is fine by us. If this is a burden which would be tiresome for you, do not worry as I can get in touch with a Bourges canon.

6. Your Annals are very well produced and greatly interest people. The new subscriptions are coming along quite nicely.

7. Dear Fr. Delaporte is a little better.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1502**

*To Father Jean Vaudon, MSC, Paris.*

L 18871208

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Issoudun, December 8, 1887

Dear Father Vaudon,

1. I sent a telegram on Tuesday to our dearly loved Fr. Delaporte to notify him that Bishop Navarre would arrive in Paris tomorrow, Friday, at 4.30pm with Fr. Hartzler. I am amazed that you didn't know about this.

2. You ask me for money, which is understandable since you haven't any left, but I would like to know what was done with what you had in your bank account. Let me have, then, the details of your house's revenue. If I am not mistaken it should entail:

- A. Contributions for preaching.
- B. Payment for the Sisters' chaplaincy.
- C. Contributions from your masses - what comes from your seats. (*The reference is to the 'chairperson' who went around the church at each Eucharist seeking a contribution for the use of the church's seating.*)
- D. Contributions towards candles, lamps, etc.
- E. Offerings made during the office and masses in your chapel.
- F. Offerings of the faithful.

All these revenues should be used first of all for your keep, clothing, and meeting the necessary expenses of your house. And if these revenues, long established, are not enough to meet your needs, I can appreciate that in a discreet manner you would make one or more aware of your plight, that is some supportive people of your acquaintance. It is not forbidden to ask for help when in need, thereby unburdening the motherhouse which has so much financial responsibility on its shoulders. But if these pleas for financial help do not succeed, then I shall attempt the impossible in coming to your help. In any event, faced with such penury, I expressly forbid each and everyone to make use of the income, such as it is, from the chapel or elsewhere, to furnish the chapel or the house, carry out improvements or buy something new, no matter what, without my permission. Our poverty requires us to live economically and avoid expenses, even minimal, which are not necessary.

While Bishop Navarre is staying with you, at the mid-day and evening meals you will not place on the table more than one extra plate of vegetables. That is how it is at the presbytery (*Issoudun*). The Bishop does not have coffee at mid-day and, accordingly, we do not serve him with it. He doesn't take liquors or tea. He lives and wishes to live like a simple missionary. As for Tuesday's dinner, only invite those people who should be there. The Superiors of the Oblates and the Marists in Paris, or, more so, the Provincials, if about, may be invited. The Marists have been really helpful to us in Sydney. The Archbishop's aide, Fr. Bureau, who knows us, may also be invited as well as Fr. Riant if it is thought fit to have the latter. One must not ignore the Holy Infancy Director who has a keen interest in our missions and could be very helpful to us. Fr. Pervilhac would also like it if he were not omitted.

Do not undertake anything excessive for this dinner; we would be criticized. It should be simple and pleasant, like that which we put on at rue de Passy for Bishop Morel of Lyons.

I believe that Sylvain (*the cook*) could, if he wished, cook such a dinner; suggest it to him. If not you can buy the main dishes and hire the necessary crockery etc. Again, I repeat, let everything be simple; it is known that we are religious; to do otherwise would discredit us. I shall try to get to Paris Sunday or Monday at 4.30pm.

And how is it with Father Deidier? Give him my good wishes; I pray a lot for him.

My regards to all.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1503**

*To Father Jean Vaudon, MSC, Paris.*

L 18871211

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Issoudun, December 11, 1887

Dear Father Vaudon,

I hope to arrive tomorrow, Monday, at 4.30pm.

My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1504**

*To Father Victor Jouët, MSC, Rome.*

L 18871216

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Issoudun, December 16, 1887

Dear Father,

1. I am forwarding you a letter for Fr. Lazorne and another one which I had from his solicitor. You will judge for yourself.

2. I have been told that the Holy Father is due to make a big contribution to missionaries, resulting from gifts bestowed upon him on the occasion of his Jubilee. Make sure, then, to have our missions put forward which have, especially, so much need of money.

Nothing new to report from here.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1505***To Father Pierre Barral, MSC, Vienna, Austria.*

L 18871218

Issoudun, December 18, 1887

Dear Fr. Barral,

It is now six months since you were given grounds for hoping. I fear that all will end with non-acceptance. Each time success seems imminent, and each time disappointment follows... Matters must be brought to an end, nevertheless, since life in the hotel and being isolated there must not go on any longer. How do you both live in Vienna? Where do you get the money to meet your expenses? Have you borrowed? How much and from whom? Your vow of obedience and poverty requires you to provide your Superiors with an account of your situation. Fr. Piperon has written to me to say that he knows absolutely nothing. What do you expect, my friend? If things go on and on you cannot remain in Vienna. You must, both of you, return to Antwerp, and from there you will pursue the Salzburg undertaking. If, therefore, following Fr. Jouët's reply, you are still only the recipient of smooth words in place of an answer, you will return to your community.

I pray earnestly for a favourable answer.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1506***To Father Victor Jouët, MSC, Rome.*

L 18871221

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Issoudun, December 21, 1887

Dear Father,

1. You have done well to part with Mr. (*Fr.*) Lazorne. A sad head case!

Watch carefully Brothers Suchet and Mathieu; there isn't much piety or religious spirit in these lads.

2. Bishop Navarre will not, then, go to Rome until February.

3. The Charlemagne son from Chateauroux, whose father was a deputy, wants to be present on December 31 at the celebration of Leo XIII's Jubilee, together with one of his friends. He wants to know when he arrives next Wednesday where to stay and, accordingly, they have asked me to send a telegram to you so that you can find them a room with two beds, or two rooms in the same house. Then they want you to get two tickets for the ceremony. See if you can do this for them.

4. I asked Mr. Chrétien to send me the Quito relic in February.

5. Fr. Morisseau has written to me to say that everything is in order and he will stay with his confrères, except for Fr. Caër.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

And the robbery in your church... You say nothing about it.

**Article 1507***To Father Jean Vaudon, MSC, Paris.*

L 18871225

Issoudun, December 25, 1887

Dear Father,

I have written to dear Fr. Delaporte providing him with all the details. I am sorry that he hasn't shown you our correspondence. Ask him for the last one, the day before yesterday. It is all arranged that the little Breton will leave Paris tomorrow, Monday morning, by the 'omnibus' train (that which stops at all stations) at 9.30. If the dear Father has forgotten this, then it will be Tuesday at the same time. I haven't the time to be repeating the same thing three times. Tomorrow at 7am I shall be sending you the brother cook, as arranged already. He will arrive in Paris at 2.48pm. Send Brother Alexander, whom he knows, to meet him. If you can find a rhetoric teacher for the Issoudun Petite Oeuvre, your expectations for Fr. Jullien will be realised. Our contract with Gaignault does not finish for two years. Our dear Fr. Delaporte demonstrates more and more his lack of order. Fr. Carrière sent him a bill to be paid and against which Fr. Vandel sent him 100 francs (*over 300 euros*). And dear Fr. Delaporte says that he doesn't know if he received the bill or what has become of it. This is very regrettable. A supporter of the Petite Oeuvre writes from Toulouse that she sent on 50 francs to Fr. Delaporte for our Petite Oeuvre by registered letter and was astonished not to have a reply. What has become of this letter? He again asks me for the addresses of subscribers in Paris, and the fact is that our confrères have sent them to him three times. This is getting to be too much! Our good Father writes to me (complaining) that I run the Paris house down to the smallest details by dealing with

you, and he is only a Superior in name. This is very annoying! I reply stating that my involvement in taking it (*the house*) over and setting it up having now come to an end, I shall not any longer involve myself with the house. I now leave the running of the house to him as local Superior. Just the same, I told him not to undertake unnecessary expenses, or even acceptable purchases, which he could not pay without recourse to Issoudun's accounts. He must, then, have my approval (*for any transaction*).

Mr. Daniel is charging me 90 francs for the two placings of the angels, the chandeliers, the visits, the iron candlesticks. I am disillusioned with these expenses which could have been avoided if my recommendations were carried out. Ask the painters, the interior decorators, the carpenters, etc. for their bills.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1508**

L 18871227

To Father Victor Jouët, MSC, Rome.

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Issoudun, December 27, 1887

Dear Father,

1. I am sending you on a letter from dear Fr. Morisseau who appears to have come round to a better way of thinking.
2. Have you sent Mr. Dumoulin the supplementary chapters for the book on the missions? This work is urgent since we are being asked for it. Hurry up with it.
3. Bishop Navarre is tired. The intense cold we are experiencing is getting him down. It is his intention to go as soon as possible to Rome and find a warmer climate there. He is making no (*missionary*) appeals. It is necessary to look for money for him. Try to do so both from the Pope and Propaganda.

Cheerio, wholly yours, Father, in C.J.

J. Chevalier, MSC.

**Article 1509**

L 18871230

To Father Jean Vaudon, MSC, Paris.

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Issoudun, December 30, 1887

Dear Father,

1. Young Carnet has arrived; he seems to be well settled in.
2. I shall read with pleasure your literary efforts and your 'grains of incense'.
3. I wrote to Fr. Jouët asking him to hurry up and send on the material about the missions to Dumoulin. As soon as the covers are being printed, one can add on below "2nd edition, greatly added to", 5 or 6 francs (*roughly 16 or 19 euros*). The price has to be considered; it cannot be too expensive if we want to sell it. What's essential is that we meet our expenses. Give consideration to this with Mr. Dumoulin.
4. Fr. Hartzler was due to send him his work.
5. Saint Michael seems fine by me; two or three thousand copies must be printed and set aside for subscriptions and purchase. The subscriptions do not go beyond 500. Meanwhile you will engage yourself with the margins (*of the pages*) in such wise that everything can go into the envelope here enclosed; that will suffice.
6. Yes, this lovely St. Michael must also be printed in our Annals with a little explanatory note. What heading would you print at the bottom of this picture to have it made use of commercially? That which follows here could, perhaps, accompany it: St. Michael standard-bearer of the Sacred Heart. Property of the Missionaries of the Sacred Heart, is it not through this sign that he will triumph over the Church's enemies and Freemasonry in the decisive confrontation?
7. Try to get permission for perpetual adoration. It is, obviously, something which has been overlooked.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

You may inform dear Fr. Delaporte that the young girl has been accepted by the Daughters of Our Lady of the Sacred Heart. She may come whenever she wishes.

**Article 1510**

L 18871230 A

To Father Pierre Barral, MSC, Vienna, Austria.

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Issoudun, December 30, 1887

Dear Fr. Barral,

I am grateful to you for the explanations which you have provided me with and I have forwarded them to Fr. Piperon who will be pleased as he was uneasy and beginning to lose all hope. I make bold then to hope that your efforts will be crowned with speedy success. You will have merited well of the Sacred Heart and the Congregation... It is the first time, Father, that you have made known to me the source (*financial*) which provides for you. You had mentioned to me a loan made, or to be made, from your Düsseldorf printer. There now I have everything which remained to be gathered. I am not holding back from sending money on to you if you need it.

My very sincere good wishes to you and Fr. Ilge.  
Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1511**

To Father Jean Vaudon, MSC, Paris.

L 18871231

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Undated, likely end of 1887

Dear Fr. Vaudon,

Thank you for your invoices. See Mr. Chertier (*spelling uncertain*) when you are under constraint (*financial*). There's nothing urgent. I am forwarding a Fr. Jouët letter for the next issue of the Annals.

Wholly yours in C.J.

J. Chevalier, MSC.

Thank you for your grains of incense which will make me perfumed! May you be blessed.

## 1888

**Article 1512***To Father Victor Jouët, MSC, Rome.*

L 18880101

*Undated; before January 6, 1888*

Dear Father,

1. Many thanks for your good wishes and those of all the confrères and brothers. Accept all mine to you. May the Lord grant them.
2. Bishop Navarre is thinking of leaving Issoudun on Tuesday and arriving (*in Rome*) on Thursday morning. He will be in Rome, then, for the 6th of January, bringing some artefacts from New Guinea for the Propaganda museum.
3. I am sorry to hear about Brother Suchet's illness. This young man must have a blood defect.
4. I share all your happiness. I do not think I should go to Rome at present. What would I be doing there?

Cheerio, and a Happy New Year to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1513***To Father Jean Vaudon, MSC, Rome.*

L 18880101

Issoudun, January 1, 1888

Dear Father Vaudon,

1. Thanks for your good wishes. I convey my own to you. May they be granted!!!
2. I am forwarding a letter from Fr. Jouët to you.
3. Yes, have printed on the back of St. Michael the prayer you speak of.
4. Poor Mr. Lazorne is greatly compromised... Nothing is more deceptive than the airs and graces of a youngster. We must keep him at a distance and no longer have him introducing anyone to us.
5. I am, like you, sorry about the disjointedness, the distractions and the forgetfulness which you mention. This lack of discipline and its outcome could have far-reaching consequences. Keep a close eye on things and keep me informed.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1514***To Father Charles Piperon, MSC, Antwerp.*

L 18880103

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Issoudun, January 3, 1888

Dear Fr. Piperon,

I thank you for your New Year good wishes. Be kind enough to convey my gratitude to your good fathers, brothers, novices and Petite Oeuvre pupils, etc. I am hopeful that your negotiations can turn out otherwise. It's the sword of Damocles which always remains over our head.

I am forwarding the latest letter I have had from Fr. Barral. You will see for yourself.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Damocles was a courtier, friend, diplomat, to and for, Dionysius II, 4th century BC. The familiar story of the sword suspended over his head at a banquet is erroneously attributed by Cicero to the court of Dionysius. The thrust of the image is to emphasize short-lived happiness menaced as it is by continuous threat. See here also the Oxford Classical Dictionary, p.428.*

**Article 1515***To Father François Barral, MSC, Quito.*

L 18880110

Issoudun, January 10, 1888



Dear Fr. Barral,

I am forwarding the letter which you wanted. I hope that you will overcome as soon as possible these latest problems and that the issue's outcome will be to the glory of the Sacred Heart.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1516**

*To Father Jean Vaudon, MSC, Rome.*

L 18880113

Issoudun, January 13, 1888

Dear Father Vaudon,

Do not be discouraged. I appeal to you to hold your head up against the storm and you will be triumphant. Protest continuously against what is being wasted, unnecessary expense, the lack of order and economizing which you witness. When the accounts reach me I shall make some serious observations. I said it before and repeat it once more, emphasizing it to Fr. Delaporte and the others, that in every respect the Paris house should limit itself to those expenses which are absolutely necessary to avoid getting into debt. When it can be economically self-sufficient, paying all its expenses and even its rent, that is to say 5,000 francs (*about 20,480 euros*), this being the interest which we have to pay into the hands of Mr. Riant every year, only then, following this outlay, can the Paris house use the remainder of its intake to provide useful objects for the chapel.

But for the time being it is right and proper for a careful administration to concentrate on what are the necessary requirements. As for the choir youngsters, I am about to send you on two costumes; this will help you to avoid expenses which can for the moment be postponed.

I would willingly discharge you from your post in order to be kind to you, but I tell you in confidence, since as yet I have spoken to nobody, that I have thought about sending Fr. Carrière to Quito as Superior. Dear Fr. Morisseau is unable to hold down this post. The Archbishop has asked that he be changed – all this is for yourself alone. You can see how very embarrassed I am. Fr. Caërs kept everything in the dark: due to the insistence of the Archbishop I had to recall him. He is on his way back. What are we going to do about all this?

Pray for me, Father, and accept my best wishes in Corde Jesu.

J. Chevalier, MSC.

Mr. Lazorne has gone and knocked at the door of the Mercy. You are aware of that. I wrote to Fr. Delaporte that I was appointing you a member of the Council, together with Fr. Carrière, and with a deliberative role. This is your New Year's gift.

Insist on getting the painter's, carpenter's, mason's and decorator's bills. I want them straight away. Pay the gardener. Have you counted the hours of work marked on the invoice? It seems to me that they are quite a lot.

**Article 1517**

*To Father Jean Vaudon, MSC, Rome.*

L 18880118

Issoudun, January 18, 1888

Dear Father,

I am sending you a cheque from the Propagation of the Faith for 6,400 francs (*about 20,480 euros*) which you can cash at the Rothschild Bank. With this money you will be kind enough to pay:

1. Mr. Chertier, the silversmith, against the enclosed account of 2,075 francs (*about 6,640 euros*). I find these prices very high. Try to get them lowered as much as possible.
2. Whatever is due to Mr. Riant for the past three months.
3. Whatever we owe to the painter, carpenter, curtain man and mason, etc. for work at rue de Calais. Make clear to the workmen and the architect that unless they present immediately their invoices, approved by the architect, I shall hold back from paying them. The more delays increase, the more likely liquidation becomes a bottle of ink; it's we who are the victims; we must finish with all this. When paying Mr. Chertier ask him the whereabouts of the Quito relic. Ask him to take snapshots of it. You will be able to describe it in the forthcoming Annals. Does Mr. Chertier think he could make me a copy of this relic in plaster or clay; how much would it cost?

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1518***To Father Victor Jouët, MSC, Rome.*

L 18880119 A

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Issoudun, January 19, 1888

Dear Fr. Jouët,

I wish to thank you for your confidential letter dealing with the visit you paid to Fr. Zaecheri. I published nothing, or had anything published, about the book in question with respect to the observations you have sent on to me. I ask for nothing better than to carry out whatever will be said to me. I should think that the storm will have calmed down after that, since in the second edition all the corrections will be inserted. It is an atrocious punishment to think that the sword of Damocles is continuously hanging over one's head when one has the best intentions in the world and the greatest possible good-will. Can you imagine the scandal and uproar which would ensue from this placing on the Index, the delight among our enemies, and the incalculable harm arising from it for our undertakings and the Society itself? There are perhaps 5 or 600 copies of this book to be sold. This edition has been shared with Mr. Retoux of the Paris bookshop and myself.

I intend to withdraw immediately from sale availability all the copies which remain (*unsold*). The material arrangements will affect us, but it doesn't matter greatly. I shall immediately bring out a new edition which shall take seriously into account the comments you have passed on to me and which you may still send on to me for Fr. Zaecheri, withdrawing, changing, clarifying, as requested. This work will be printed in Rome if so wished and submitted for approval to the Master of the Sacred Palace. I cannot say, or do, more than this. Present immediately this proposal to Father Zaecheri and, if he approves, no book from the present edition will be sold. I shall undertake this commitment and will give every satisfaction as required of me. Reply as quickly as possible. I am about to ask for a deadly silence as regards this book.

Bishop Navarre is still exhausted.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1519***To Father Pierre Barral, MSC, Salzburg.*

L 18880119 B

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Issoudun, January 19, 1888

Dear Father Barral,

I very much regret that all these obstacles come along one after the other, thwarting the Salzburg undertaking. You are aware that I cannot commit the Community (*Society*) without the approval of the Council's members and, consequently, the document you have sent on to me to sign will never be agreed to by the Council, as you must well know. We must wait then until the good Lord places in our hands the necessary resources to meet the right opportunity.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1519 A***Address of Fr. Chevalier at 21 rue de Calais, Paris.*

D 18880221

*This is the only instance of a sermon where the syntax is not logically, or lucidly, linked.*

Some jottings.

May the Sacred Heart of Jesus be everywhere loved!

"Behold this Heart which has loved men so much." (Our Lord to Margaret Mary.) Margaret Mary did everything she could to meet the Lord's wishes and spread this devotion. Obstacles were not wanting – Before she died she had the satisfaction of seeing the devotion accepted. She is the last thrust of Jesus Christ's love, the plant of salvation. St. Gertrude asked St. John why he, who had leaned on the Heart of Christ, left nothing with us, said nothing to us about the riches of this heart. He replied that this was to be left for later times. We have arrived at these cooled-off times, the time foretold by Our Lord. It's the impact of the 16th century turmoil. If everything is in revolutionary uproar, societies, the family, individuals, devotion to the Sacred Heart has been given as a remedy. We cannot then be saved except by the Sacred Heart. When the Missionaries of the Sacred Heart presented themselves to Pius IX, he said to them that "...the Church and Society have no other hope than the Heart of Jesus, and it is he who will rid them of all their evils".

Let us not go and look elsewhere for a remedy, in families or societies... we are not yet worthy of it... that the remedy should be officially applied (*sic*), but we are not far away from that moment. We must, all of us, be Missionaries of the Sacred Heart to the best of our ability since it is the surest way to get to heaven.

May the Sacred Heart of Jesus be everywhere loved!

When it was being said that this slogan was that of those poor priests who came together to consecrate themselves to the Sacred Heart and honour Mary, something being laughed at, with the result that this divine sowing was treated contemptuously over a number of years. The Holy Virgin was honoured with a glorious title: Our Lady of the Sacred Heart. These adherents wished to place all their confidence in her. She knew the way to the Heart of Jesus, and had the key to all his treasures – millions of associates – patroness of difficult issues. Nobody is more powerful than her who holds the key to the treasury. Crowds gathered, the streets heard the triumphal hymns... The Basilica... 500 thousand acts of thanksgiving officially acknowledged. While all the other centres of pilgrimage were left intact, this alone was struck down – Our Lady of the Sacred Heart – Issoudun, the victim, the object of Satan's fury, because this sanctuary contained the two devotions which would save the world. But the power of God was not taken into account. It was at this moment that the Holy Father laid his eyes on the Missionaries of the Sacred Heart and said to them: "I know that the world is assailing you, I know that France no longer wants you – I have a task for you to undertake: 20 million pagans who are not evangelized, 1,500 islands or so to conquer for our faith, and which call for Our Lady's blessing." They accepted, set out... They eventually arrive, on their own, on their own, thrown among those pagans, who were armed, believing that they (*the missionaries*) were warriors, and they were but five poor missionaries who had no more than the Heart of Jesus on their chests. It wasn't unhelpful and these unfortunate pagans softened and received the Missionaries as brothers. The Holy Father appointed a bishop, choosing the head of this pioneer mission. Satan is still there. At the present moment this bishop, Navarre, whom you have seen here, is ill in Rome; he is so ill that he asked for the Last Rites. I commend him to your prayers. We hope that the concern will be eased (*with his return to health*). Those poor natives put up their hands to appeal. They come from 20 or 30 different areas to be catechized and instructed – New Guinea – new villages are being discovered in this country. The latest information reaching us is that our missionaries have gone as far as the source of the river which they have called St. Joseph's. They found new tribes of natives who said to them: Father, stay with us and teach us; we wish to be baptized. Answer for your part to this prayer, this zeal and devotedness; be apostles in your families, in your homes. You see the devotedness of these apostles, these poor natives.

Here are some ways by which you can help them: the Our Lady of the Sacred Heart Association; the Petite Oeuvre of the Sacred Heart. When we began to look for a 'sou' (*penny*), it was the occasion for laughter. One began to ask for a 'sou' from everyone with good-will. And it was asked: what can you do with a 'sou' then? This 'sou' is never refused. What's lacking are promoters to spread the faith. This undertaking is today producing its results. 300 youngsters are being brought up in the different centres where the Missionaries of the Sacred Heart are to be found. When they grow up they will choose their vocation; almost always they will remain in the Sacred Heart family – Helpers – The 'sou' has worked marvels, led to priests, apostles who will be sent to the poor natives who lift up their hands appealingly. All who wish to remain Christian must devote themselves to the Sacred Heart. Our Lord has made wonderful promises to the priests and faithful who promote this devotion. There is also an Association for the little children; the Third Order for those choice souls who want to be permeated with the Spirit of the Sacred Heart. There are presently millions of tertiaries animated by apostolic zeal who are committed right at the heart of their families. The Heart of Jesus ends triumphantly. There are the priests of the Sacred Heart, a priestly enterprise, which produces saintly and apostolic people in parishes. All of us must work as actively as possible to spread devotion to the Sacred Heart, having in mind those words of Pius IX: "The Church and Society have no other hope than the Heart of Jesus."

The Issoudun sanctuary is closed, but the Holy Father has passed on all the privileges to the parish church where the patroness of difficult problems has her chapel. There the miracles are registered, more than ever, perhaps... This year different pilgrimages arrived on the 31st of May, the feast of Our Lady of the Sacred Heart. If a group from Paris were to make this pilgrimage I am certain that it would bring you treasures of graces.

Missions – their advancement is important – all the undertakings are in Paris. Why not develop among our supporters a serious-minded group devoted to the interests of the missions? Like something for those setting out! When the Missionaries arrive they find the unfortunate natives without clothes. This is a woman's undertaking – what is no longer of use to you, put it aside for this mission – dresses.

Each missionary should leave with virtually 2 million francs (*roughly 6,250 euros*); for 10 missionaries, then, it will be 20 thousand francs, and then it isn't only the journey. In Sydney they must be provided with the means for agricultural work and what helps towards civilizing the place... For those who can contribute, it is a wonderful undertaking helping to bring the light of Jesus Christ by supporting a missionary. What a blessing for the family which can say: that will be my contribution. I leave this thought with you. Be faithful children in relation to this Divine Heart and we shall receive graces and blessings!

**Article 1520**

To Father Charles Píperon, MSC, Antwerp.

L 18880123

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Issoudun, January 23, 1888

Dear Father,

Thank you for your letter. I have replied to Fr. Klotz.

Here is Fr. Barral's latest letter. I replied that I could not take on such a serious undertaking in the name of the Congregation without the Council's approval. That's how things are.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

*Klotz, a native of Schlestadt, Alsace, ordained in 1881, was now asking to be released from his vows; remaining an MSC, he died at Antwerp on July 18, 1927.*

**Article 1521**

L 18880201

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, February 1, 1888

Dear Father,

I am sorry to gather that you are exhausted. It is absolutely imperative to build yourself up. See an experienced Dr. and follow whatever he will prescribe for you. There is no point in postponing this. Look after yourself.

As for the Lenten (*preaching*) at Orléans, I have nobody available to replace you. I can only think of dear Fr. Delaporte. See what you can do, discuss this matter with him, unless you know someone who would be better suited. Bishop Navarre left for Rome this morning with Fr. Hartzler.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1522**

L 18880205

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, February 5, 1888

Your Grace,

In 1877 the Sacred Congregation of Bishops and Regulars kindly deigned to approve our Constitutions for ten years, per modum experimenti.

These ten years have gone by. I now put forward again these same Constitutions, requesting definitive approval for them. Experience has shown us that we must add three main adaptations to them, which I present in the enclosed appeal, together with the reasons in favour. I send Your Grace at the same time a copy of our new Constitutions with the request to take note of them and to support my appeal to the Sovereign Pontiff with a special letter, whose secret is special to Your Grace, petitioning for a successful outcome.

I committed myself to make these Constitutions as complete as possible, providing a thorough, complete, legal document which, after my death, will assure the normal and effective functioning of our dear Society of the Missionaries of the Sacred Heart. I associate, then, the greatest importance to the involvement of Your Grace. It will obtain for us in this Jubilee year, as a prized gift from Leo XIII, that definitive approval which will be for us, and for myself in particular, the greatest prize. If this signal favour is, as I hope, granted to us, I shall die most happily, no longer fearing any changes which might take our institute on a divergent path, that which I have tried to map out for it with the grace of God.

I hasten to send Your Grace several copies of the latest edition of Fr. Jouët's work on our missions. This volume is much more complete than the previous one. I enclose with it some propaganda brochures on the same subject by Fr. Hartzler, who is travelling with Bishop Navarre who left on Wednesday for Lyons and from there will go to Rome.

I have the honour to be Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

NB: Three Franciscans are due to come during Lent to give a mission in Issoudun. I ask Your Grace to grant them all the necessary faculties.

J.C.

**Article 1523**

L 18880205 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, February 5, 1888

Dear Father,

I have received a notification from Fr. Védère. I am sending it to you so that you can know what they are thinking in Rome. You will see to it as much as possible while training your young men to be truly pious and disciplined, what is very much a prerequisite, and insofar as it is possible for you, that they will also be very much given to interior and exterior mortification, to humility and a spirit of poverty, making them religious who have a spirit of sacrifice and "ad omne opus bonum magis parati" (*being very much in readiness to undertake any kind of good work*), as our Constitutions state, page 18.

As for myself, I find the 'Manual for Religious of the Sacred Heart' very good and would have it translated into Latin; revise it.

When I write to Fr. Védère I shall ask him to be precise about the harshness which he complains about (*in the manual*). The teaching of this manual should be followed in all our houses, since otherwise we shall have two viewpoints and two approaches.

I don't know how things are in Salzburg. I think they are at their wits' end to find money.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1524**

L 18880208

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 8, 1888

Dear Father,

1. At this moment you should have Bishop Navarre with you.
2. The issue as regards the Work of the Eucharistic Heart seems to be quite complicated. I share your view; it's best left alone. We are already involved with so many undertakings. It would be more advantageous to strengthen our Third Order and our priestly work, obtaining a number of privileges. Become engaged with this.
3. As for the Countryside Work, one can do as you say and be one on this.
4. Like you I am sorry that our St. Michael is no longer in mind.
5. Mr. Chertier has printed the Quito reliquary. You will have it towards the end of this month.
6. The Daughters of Our Lady of the Sacred Heart have no money to set themselves up in Rome. Besides, what would they do with themselves? What would they live on?
7. Bishop Navarre will let you know what his coat of arms will be.
8. The Archbishop of Bourges has enrolled on the register of his Major Seminary Brother Guillaume.
9. I shall forward to Fr. Morisseau the Quito postulant's letter.
10. I am thinking about sending on to you, shortly, our Constitutions. I await the commendatory letter from the Archbishop of Bourges.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1524 A**

L 18880208 A

*With reference to a letter from Fr. Pierre Barral, MSC, Salzburg.*

What can be done? I cannot cancel what has been decided. Bishop Navarre is ill in Rome, and keeping to his bed. Let us pray.

J. Chevalier.

May the Sacred Heart of Jesus be everywhere loved!

Salzburg, February 8, 1888

Very Reverend Fr. Superior General,

On returning to Salzburg I found awaiting me the following lines from Fr. Piperon: "You asked me to allow the mortgage for the Antwerp house to be used for the Mr. Schwann borrowing. I believe that it was explained sufficiently clearly to me at Issoudun, above and beyond recalling this statement of yours: Mr. Schwann will be happy to undertake a mortgage for Salzburg. I must not add to the situation when a house has already enough charges weighing on it and which I would not want to pass on, burdened with debt, to his successor. I, accordingly, wrote to the Very Reverend Superior General about this matter. If he gives me an explicit order, then I shall act according to your wishes, Father; if, on the contrary, he allows me freedom, to my great regret, I think, I cannot meet your request. It's not the first time that I see myself the victim of the

Reverend Father's unwelcome attitude. Here, in fact, is how things have progressed... (*Barral recalls the Council meeting to which he was invited. He ends his letter in the following way.*) "I repeat that we cannot go back on the word given to Schwann; I didn't give it in my name but rather in your name and in that of the Council."

**Article 1525**

L 18880209

*To Father Jean Vaudon, MSC, Paris.*

+

Issoudun, February 9, 1888

Dear Father,

1. Do not be unwise about your Lent (*preaching*) at Orléans and take care of yourself.
2. I am pleased that your Bruges retreat went very well.
3. Yes, you are right; there should be a 4-page notification about the Sacred Heart Third Order.
4. Send your complaints to Fr. Jouët; he well deserves them. His nonchalance is often very hard to put up with.
5. No, I am not in the mind to accept a permanent mass foundation; these are over-burdensome conditions.
6. Accept everything which will be offered to you. I am not making any more complaints to dear Fr. Delaporte. I sent a note to him about the length of his Sunday sermon at the 10 o'clock mass. He hit back saying that he couldn't understand why Issoudun, at such a distance away, wanted to regulate every detail in the Paris house and chapel, and while this was the case he wouldn't preach any longer at the 10 o'clock mass. Accordingly, the devotees of short masses would be pleased. All this ill-humour is unpleasant, while on the other hand, by allowing him to do as he pleases he could compromise everything. The expense which you mention is beyond belief! I, just the same, had made it quite clear to him not to buy anything other than the essentials while the Paris house was unable to look after itself financially.
7. You are a member of the Council with deliberative voice. It is for you, my friend, as bursar, to talk with serious intent.
8. Try to describe for our Annals the Quito reliquary.
9. The Saint Michael piece is not noteworthy. One forgot to place a cross above the Sacred Heart on the standard, and this has an off-putting effect.
10. Would you like to, or more correctly can you, take responsibility for the priests' Work? And how is the Third Order getting on?
11. Yes, send on the statements from the mason, the carpenter, the painter, the carpet man, etc. Get these people to hurry up. Later on, it will be the ink bottle (*a phrase used in the context of a confused, uncertain, situation*).

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1525 A**

L 18880127

*Concerning a letter from Brother J. Dutheil, MSC, Tilburg.*

What do you think of this youngster? His letter doesn't appeal to me. He is not a true religious. I leave you to judge for yourself.

Read the little piece I wrote to him.

J.C.

Tilburg, January 27, 1888

Dear Reverend Father,

It is with a heart laden with sadness, and with tears in my eyes, that I come to point out to you for the last time a state of affairs I can no longer tolerate. It is the final attempt in addressing myself to you to get a change. Having had no reply from Fr. Piperon to the request I made to him (perhaps he didn't think it appropriate to give a satisfactory answer to my just demand), I am so annoyed with him that I cannot stay any longer in this harsh situation.

It is for this reason I come, Rev. Father, to beg of you the favour to recall me either to Paris or Issoudun, etc., as I absolutely contend that I am not capable of living my present way of life any longer. It is for this reason, Rev. Father, that, in the event of your not being able to meet my legitimate request, I ask you to dispense me from the ten months of temporary vows which I have yet to complete. It's with a sorrowing broken heart I make this submission, but, Rev. Father, I believe it is my duty to do so since my present situation is likely to overwhelm me in discouragement and draw me towards a state of excess I would regret, as well as presenting me with a sad insight into the religious life.

You will excuse, Reverend Father, this freedom of expression I am taking upon myself, and be kind enough to rest assured of my promise never to forget all the benefits of which I was the recipient in your good Congregation. I do my utmost, Very Rev. Father, to assure you of my gratitude in working for the glory of Our Lady of the Sacred Heart, and for the good of our dear Petite Oeuvre in which I had the honour of living over five and a half years. Since I am not allowed to engage myself internally with this dear Petite Oeuvre, I think that at last this favour will not be refused me once outside the house. Such is the request, Rev. Father, which I believe I must make of you with regard to the circumstances in which I find myself. I, then, appeal to you to consider it, and be kind enough to accept the promises which I made to you, and which I renew as I send this letter.

Awaiting your reply, Reverend Father, I ask the favour of being kindly blessed for the last time, and to believe always that I am your grateful and devoted son.

J. Dutheil, MisSC.

**Article 1526**

L 18880212

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, February 12, 1888

Dear Father,

1. I wrote to the Paris priest at the Orléans Cathedral in keeping with your wishes.
2. Like you I am sorry about all that has gone on. I am looking for a solution and cannot find any.
3. I am thinking about going to Paris next Monday, the 20th of this month, in order to see the reliquary which Mr. Chertier tells me he has finished, and also to discuss with the Council its being sent to Rome. I shall try on Tuesday, the 20th (*sic!*), to preside at a meeting of our supporters. Ask good Fr. Delaporte to have them come to our meeting at a time which will seem suitable to him. Inform Fr. Carrière also that on the same day I shall preside over his meeting with the dear sisters.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I shall myself send a word to dear Fr. Delaporte as I fear that he would feel frozen out to hear from you that I am arriving in Paris.

J.C.

**Article 1527**

L 18880214

*To Father Pierre Barral, MSC, Vienna.*

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Issoudun, February 14, 1888

Dear Father Barral,

Your efforts, then, are at last crowned with success. May the Lord be praised and live the Sacred Heart! But how can the hypothetical arrangement as regards the Antwerp house be seen to?

Fr. Piperon does not seem in any way disposed to accept it, stating that it would be prejudicial to his undertaking on which there are already too many charges. If you have the document of the Council's discussion authorizing this eventuality, that would be ideal, since Fr. Piperon upholds the contrary opinion. As regards myself, I no longer recall anything about it. Fr. Jouët would, perhaps, remember it better, also Fathers Guyot and Delaporte. You might write to them. I give my full and complete approval of your reception for Bishop Galimberti.

Cheerio, Father. My regards to Fr. Ilge.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1528**

L 18880216

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 16, 1888

Dear Father,

Now that I have finished work on our Constitutions, and our general and particular regulations are being printed, I can give myself over to the correction of the book on the Sacred Heart of Jesus. I am about to plan the preface. Try and find out if this also is the thinking of the Holy Office Secretary. Take out and change whatever will strike you as being necessary. Kindly convey my thanks to your scholastics for their kind letter and also to dear Fr. Hartzler for his. Convey my good wishes to Bishop Navarre. I like to think he is much better.

Cheerio, father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Send back this preface with your corrections. I am forwarding a letter from the Bishop of Quito. Who can be sent there? Fr. Carrière or Fr. Mayer? Fr. Mayer would, perhaps, be the more suitable. But with whom could we replace them?...

**Article 1529**

*To Father Victor Jouët, MSC, Rome.*

L 18880218

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Issoudun, February 18, 1888

Dear little Father,

1. Tell Fr. Védère that he shouldn't get too worried; I received his short letter. I freely and fully pardon his impetuosity, but let him be more careful in the future, addressing his concerns, and those of the scholastics, to you, with regard to our regulations. I hold to this, that we do not bring down with one hand that which we are building up with the other in so much endeavour. The young men are too much given to emancipation from the rules and the widest possible interpretation not to react, on the contrary, against this dangerous tendency. If in the manual for Religious of the Sacred Heart there are some statements which are too harsh, exaggerated, or condemned by theology, let them be pointed out with supporting argument at the appropriate time. But to condemn as such a work based on the better theologians, is to show proof of a spirit wanting in good-will. If we have Constitutions and Rules, it's for the purpose of their being followed faithfully and with respect by whomsoever.

2. I am sorry about Bishop Navarre's illness. We are praying a great deal that he will soon be restored to health. Keep me informed. Yes, the appointment of a coadjutor who is a bishop would seem to be very much needed. I brought up this matter with Bishop Navarre. He thought Fr. Verjus was too young with many drawbacks, together with great qualities. He found Fr. Couppé more rounded, and thought his disinclination for power was more against the expression of it than for what it was in itself. Discuss all this among yourselves and do what is best. I support what you will come up with.

3. As for Fr. Hartzler, he is a pitiable individual without piety or a religious spirit, vain, full of himself, scatter-brained, lacking in judgment. Left to himself, he is likely to behave most imprudently and compromise the Society. He needs to be led and have a firm Superior to do so. Sydney was most damaging for him. He exudes a certain sweetness, and even projects an atmosphere of piety before his superiors, but with his acquaintances and strangers he quickly emancipates himself. He lost his reputation in Sydney when he lived free of regulations and as he wished. His confrères were given to thinking that he didn't say (*pray*) his Breviary; he doesn't accept challenge from his confrères; he gives himself over to violent attitudes and a surfeit of anger. He doesn't acknowledge that the Cardinal is aware of the indiscretions involving that 16-year-old girl called Cathy. Before his departure from Sydney, I wanted to make it known to him how he was thought of in Sydney, how his behaviour had scandalized the faithful and his confrères, and his presence in that city, even for some weeks, would not be possible either because of the sad history he left behind him there, or because of the Cardinal who knows it all. Since in Rome itself he is so light-hearted of word, so full of himself, let him know as coming from me, if you deem it appropriate, everything I have told you, and what you already know yourself. This will constitute a good lesson for him and make him more prudent.

4. Brother Fromm, so it seems, is a difficult character and Brother Vitale is too soft. He must become better trained, more assertive and much more pious to go on the missions, since, otherwise, one runs into dangers and becomes an obstacle to what is good. Challenge fully these young men before sending them off.

*On Fromm see at some length Twohig: Late, But Not Too Late.*

5. I am pleased with the interest Bishops Hamel and Morel have in our missions. May this interest become effective. You read the Archbishop of Quito's letter. Who can be given to him as Superior? I thought about Fr. Carrière, but Fr. Delaporte tells me that the man who could redeem the situation and set up our Society very advantageously would be Fr. Meyer. What do you think? But by whom would he be replaced in Antwerp? What is Fr. Píperon going to say? I would also like to send Fr. Roussel with Fr. Meyer to Quito. But who would fill in the gaps they leave? How problematic all this is for me!

6. As for Father Hartzler, I advised Bishop Navarre to take him (*back*) with him. That's what is best and most prudent in the circumstances. As for New Britain it's either Fr. Couppé or Fr. Verjus who should go there as Superior. New Britain is not developed enough or quite ready yet to have sisters. In a year or two we shall see. As for priests and brothers we shall send there those we can make available. It's not for Fr. Hartzler to arrange these matters.

I agreed with Bishop Navarre that he should make his report to Cardinal Simeoni and get His Eminence to name himself, on the suggestion of Bishop Navarre, Fr. Couppé or Fr. Verjus as Superior or Prefect of New Britain, Fr. Verjus or Fr. Couppé, coadjutor with the right of succession of Melanesia, with Fr. Hartzler residing in New Guinea with Bishop Navarre. These appointments made by the Cardinal Prefect of Propaganda would hide the role of Bishop Navarre and Fr. Hartzler would more willingly accept.

Cheerio, Father. My regards to everybody in C.J.



J. Chevalier, MSC.

**Article 1530**

To Father Charles Piperon, MSC, Antwerp.

L 18880218 A

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Issoudun, February 18, 1888

Dear Father,

1. I have just received a letter from Fr. Jouët informing me that Bishop Navarre is gravely ill in Rome. Pray, and have prayers said, for him.
2. Your annual costs are enormous and your debts staggering. Why have you become so involved in this way? Your church could well have waited! If war was declared with Germany, what would happen to you? It's all very well to have a large property and a lovely house; being 540,000 francs in debt (*about 1,728,770 euros*), everybody could have as much. I beseech with all my heart Our Lord to free you as soon as possible from this embarrassment. Rid yourself, effectively, of Baron Van Hove's land. You are paying 3,000 francs (*about 9,600 euros*) to rent it well nigh unprofitably. Cut down on your expenses and limit yourself to the strictly necessary.
3. You should have Fr. Barral with you. Look after your affairs in tandem.
4. Who will in the end make up the Salzburg personnel? Fathers Balzer, Ilge, Barral would like very much to be among the personnel. And Fr. Klotz as Superior. I believe that it would be best to have Fr. Balzer made a naturalized Austrian, etc., and have Fr. Klotz in readiness (*to be Superior*). If you think it appropriate, at Easter we could name him (*Klotz*), at least provisionally, as effectively the community's Superior and Fr. Balzer would be the official Superior relative to the Government. Fr. Klotz would look after the house from the material and religious point of view since I believe he has all the requisite qualities in this respect. Then, when everything has been well set up and is in place, we shall try to replace him and I would, then, put him forward as Superior of the Issoudun house.

Fr. Batard hasn't got what it takes for something like this. He lets things take their course and almost everyone, then, does as he likes. Having Fr. Klotz to hand (*in Issoudun*) I shall observe him and then, if I find in him the qualities of a Superior General, as I take him to have, I shall introduce him to the supervision of affairs, asking the Council or the Chapter to let me have him as Vicar General with a view to succession in the future. I am beginning to look about, others also. It is wise, then, to think about the future since if I come to depart without anyone being named to replace me, I would fear serious repercussions. So long as my successor was named in advance and brought up to date on the Congregation's work, there would be no upheaval. What do you think of this proposal?

5. Meanwhile, my friend, I have another proposal to put to you. The Archbishop of Quito has requested, with good reason, the departure of Fr. Caër. His Grace informs me that Fr. Morisseau, saintly man though he is, is quite incapable of being a respected Superior. He has, therefore, asked me, in consideration of our house and our works, to send him one or two people, one of whom would be the Superior who, by his understanding and tact, would get rid of the bad impression made at the beginning and lift the fortunes of our Society. I thought about Fr. Carrière, but it has been said to me, and with reason, that Fr. Meyer would be much better suited to the place and that he, alone, could redeem the situation. With whom could we replace him (*Meyer*)? Your view.

6. Before sending Brother Allegre home to his family, get in touch with Fr. Jouët. I believe that sending him home would not give rise to an overly damaging effect in Marseilles. Fr. Jouët will help to clarify matters. As for the last two, you will take a close look at them.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

There's a lot of talk in Rome that the Archbishop of Malines is to become a Cardinal.

**Article 1531**

To Father Jean Vaudon, MSC, in ministry.

L 18880220

+

Issoudun, February 20, 1888

Dear Father,

1. Do not get worked up, Father, about anything which Fr. Delaporte might say to you.
2. I would like to proffer advice once more, but I well believe that it would serve no purpose. The holy man doesn't have what's needed to run a house. It's another Superior who is needed there. Order, discipline, the material side of things, all collapse in his hands. I groan. What can be done?

I am leaving for Paris straightaway. I shall return to Issoudun tomorrow evening.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1532**

*To Father Charles Piperon, MSC, Antwerp.*

L 18880224

+

Issoudun, February 24, 1888

Dear Father,

1. Do not get worked up more than is needed as regards Fr. Meyer. He was suggested to me for Quito by one of ours who said he knew him well. And another confrère wrote saying that it would be good to separate him from Fr. Vandel since he influences excessively Fr. Vandel, and these two confrères could harm each other's best interests.

But once more, my friend, I am not taking sides. It's your opinion I was looking for. Meanwhile I think that you attach too much significance to Fr. Meyer's presence in Antwerp, and see things all too darkly. I am sometimes more embarrassed than you might think. You only look at the problems where you are, whereas all those of the Society come to me and greatly concern me. They are at times inextricable and from different directions. If I were to throw in the towel on coming to know them and begin to feel discouraged, what would become of us? Take heart! The Sacred Heart will look after us so long as we seek only His Glory and the good of our Institute. You are blessed, Father, in presenting all the problems, the good which is likely, without any indication of the means to overcome them. It's a drawback. Try, then, to propose a remedy which is applicable to the problem, and you would greatly help me. You would be perfect.

2. Fr. Barral has not had anybody's permission to stay permanently in Salzburg. As for myself, I haven't had so much as a word from him. If you don't mind, we shall leave him there until Easter to oversee the work involved in taking over and then I shall tell him to return to Antwerp. Is this your view, also?

3. As for Fr. Klotz, my proposal, if the Council approves, is to leave him no more than a year at Salzburg, during which time he would provide a good thrust to discipline and the religious life, and then recall him to Issoudun as local Superior at first, and then Vicar General, having in mind a future take-over as Superior General. I do not know if, along with these plans, he should be advised to take out Austrian citizenship. It would, perhaps, be better if Fr. Balzer were to do that; what do you think?

4. It was agreed, so it appears to me, that Fr. Hartzler (*a brother of the one accompanying Navarre*) would be Superior in Tilburg. It remains that a director for the Antwerp Petite Oeuvre must be found. It is not impossible; there are combinations to be made. Think about it.

5. Since the Dr. advised you to send Brother Allègre home, and he himself wants it to be so, send him off to Marseilles. When he is better, he will return.

6. I wrote a very serious letter to Fr. Védère; here's his reply.

7. Bishop Navarre is getting a little better.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I think you would be doing yourself a favour by not waiting on Bishop Navarre for your ordinations.

**Article 1533**

*To Fr. Jean Vaudon, MSC, in ministry.*

L 18880226

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Issoudun, February 26, 1888

Dear Father,

I received your two books. I shall read your work with pleasure. I am sure that your words will be well received and that the Lord will bless your efforts. I ask for good health for you. Take care and look after yourself. I went to Paris on Monday evening and returned on Tuesday evening. The meeting was well attended. And people seemed well disposed. But our dear Father (*Delaporte*) continues to annoy people more and more. It's catastrophic. He has for all that a great future there if he only knew how to deal with issues. Everything is dirty and disorderly in the house.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

My regards to Mr. and Mrs. Voltaire. I haven't yet received the invoices from the painter, the carpenter, the mason. It's disappointing... Let me have the address of the architect; I shall write to him.

**Article 1534***To Father Victor Jouët, MSC, Rome.*

L 18880226 A

+ Issoudun, February 26, 1888

Dear Father.

1. I am delighted to know that Bishop Navarre is getting better.
2. Fr. Laviolle has finished an appeal for the mission (*Navarre's*). He has collected, he says, almost 10,000 francs (*about 32,610 euros*). May the Lord be praised!
3. Has Bishop Navarre sent his request to the committee of the Pontifical Jubilee for financial resources in particular; this is urgent?
4. Has the Pope, on the occasion of his Jubilee, given orders to finish and decorate your church? I was pleased to read that His Holiness was about to send you a nice present; it's something else altogether which he should offer.
5. Before the thought of taking Fr. Meyer away from him, Fr. Piperon is spitting fire and flames, having persuaded himself that Fr. Meyer is irreplaceable for him and that without him the house cannot go forward. It's always like this when it's necessary to take someone from him to place elsewhere. Fr. Piperon only sees his own house and work. As regards Antwerp, he finds himself in an embarrassing predicament. The dear man, without consulting anybody, has gone right ahead. Having bought a lot of ground at a costly price, he has built a large house with all possible conveniences and has just built a chapel... all of which is very good. But, then, fearing trouble or other unfortunate issues, I asked him for the accounts. He admitted a debt of 500,000 francs (*about 1,600,700 euros*). It was neither more nor less than I had anticipated. By this reckoning, one can be flattered in having a lovely property and huge buildings. I am, however, very ill at ease in this last respect.
6. I would very much like to know as well, my friend, how you are situated as regards your own accounts. Given all the money Rome has spent, your financial position causes me anxiety. For quite a long time I have asked you for your proper, exact, detailed accounts, without ever being able to get them. I appeal to you not to wait any longer; I want to know exactly what is the financial situation at the Rome house.
7. Fr. Caër has written to me from Lima. I am forwarding his letters to you. You will let me know what you think. I shall wait for your reply before I write to him.
8. I went to Paris to see the Quito reliquary. It's very beautiful. The Paris consulate will send it to Rome during the first fortnight of March. Good wishes to Bishop Navarre and our dear fathers and brothers.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Would you be so kind as to send me the 1888 Gerarchia Cattolica.

**Article 1535***To Father Charles Piperon, MSC, Antwerp.*

L 18880229

+ Issoudun, February 29, 1888

Dear Father,

I told you that I didn't wish to make you feel unhappy. Why are you tormenting yourself? Since you say that Fr. Meyer is indispensable to you for the time being, I shall leave him with you, then, but we shall see later on.

Since you don't want anything to do with Fr. Barral and would so much like to see him somewhere else besides Salzburg, where then would you like me to appoint him? Why don't you say something? Do you think that he would be best placed in Quito not as Superior but under the supervision of Fr. Morisseau? If this isn't your view, let me know by post what you think is best for him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1536***On the occasion of Fr. Rosenkranz's death.  
To the Superiors of the Society's houses.*

L 18880303

Undated, possibly March 3, 1888

A letter from the Very Reverend Superior General to the Superiors of the Society's houses on the occasion of Fr. A. Rosenkranz's death.

Together with the sad news brought to you with this letter, the Very Reverend Fr. Superior asked me to add the section of our new regulations which deals with succour to be granted to our dear dead. The esteemed Father asks you to be kind enough to proceed in keeping with the prescriptions which follow:

Article 96: Each priest of the house to which the dead member belonged will say five masses for him if he is a priest, and three if he is a scholastic, or professed lay brother. All the priests of the same province will say one mass only. Besides, all the Superiors of all our houses in whatever province will say one mass for the deceased if he died on the missions.

Article 97: Moreover, all the scholastics from the different houses of the province to which the dead member belonged must offer for the repose of his soul all the communions they make, with their confessor's approval, during the eight days following the notification of the death. During those eight days the lay brothers, besides their communions, must say the Rosary each day for the deceased, and this Rosary must be separate from that which they are required to say daily according to the general rules. Besides, during this time, in each house of the province all the devotional and pious exercises of the community must be exclusively focused on the dead member, and this intention must be made known to the whole community at night-time before prayer.

Article 98: If the deceased is a novice, in addition to the mass sung for him, if it can be conveniently arranged, all the priests residing in the house will say one mass for him. For the rest, all the spiritual impact of good works, communions and Rosaries of the house where the novice died will be made available to him according to what is customary, as has been regulated for the other dead.

NOTA: As long as the provinces of the Society have not been constitutionally formed, all the Congregation's houses must be considered as forming part of one and the same province with regard to the fulfilling of the regulations above.

*The above is unsigned.*

*Fr. Auguste Rosenkranz died at Issoudun, March 1, 1888. The above letter was likely written on March 2 or 3.*

**Article 1537**

L 18880305

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 5, 1888

Dear Father,

Thank you for your kind letter and the news of Bishop Navarre. I am forwarding a letter from Fr. Bontemps to you to be passed on to Bishop Navarre. He left for the Gilbert Islands on February 22. I received a nice letter from dear Fr. Hartzler. I wrote a line to him.

Cheerio, my friend; I am busy.  
Wholly yours in C.J.

J. Chevalier, MSC.

Mr. Chertier has sent the lovely Quito reliquary to the Ecuador Consul. He is sending it to the Ecuador Ambassador so that it can be presented to the Pope. Write a word to the Consul then so that he will let us know beforehand and give us the address of his representative so that you can accompany the latter when he takes it to the Pope. This is the very least to be expected of us as the Archbishop made me responsible for this reliquary. The Consul's name is Mr. de Ballen, Ecuador Consul, 19 Avenue de l'Opera, Paris.

**Article 1538**

L 18880306

*To Father Pierre Barral, MSC, Salzburg.*

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Issoudun, March 6, 1888

Dear Father Barral,

It's Fr. Joseph Balzer who will be the official Superior in Salzburg, advise him about this – I don't know where he is – so that he can make the necessary arrangements. Fr. Klotz will be de facto Superior of the house; he will not have to be a naturalized Austrian. It would be pointless in his case.

The diminishment of our financial intake, the expenses involved with the Paris house, the new building I am about to undertake for the Petite Oeuvre at Issoudun, the expenses involved with Bishop Navarre's ordination, make it impossible for me to send you the money you need. I cannot give you more than 6,000 francs (*about 19,200 euros*). You can, then, write a cheque against my account for this sum through the intermediary of Mr. Piquet, the Issoudun banker. This advance greatly displeases me, but in the end, in order to be kind to you, I give it my approval. Do not incur any more than the necessary expenses and live very economizingly, avoiding all excessive or superfluous expenses.

Fr. Klotz cannot arrive in Salzburg before Easter. As soon as he arrives, I shall give you another appointment since you are not meant to be part of the Salzburg personnel.

Cheerio, dear Fr. Barral. My regards to everyone.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1539**

D 18880307

*To His Grace Joseph Marchal, Archbishop of Bourges.*

Ill<sup>mo</sup> ac RR<sup>mo</sup> DD. Joseph Marchal

Dei et Apostolicae Sedis gratia Archiepiscopo Bituricensi

Julius Chevalier Praepositus generalis Missionariorum Sacratissimi Cordis JESU, humillimam reverentiam et devotionem ;  
Ut Ejusdem Ss<sup>mi</sup> Cordis Jesu gloria et Religionis decor, per distinctos Ecclesiasticorum Ministeriorum gradus, in nostra  
Congregatione, magis ac magis augeantur, ego infra scriptus, Dilectum nobis in Cristo Philippus Comte

In Congregatione nostra Professum aetate, moribus ac scientia repertum idoneum, Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudini Vestrae presento, humiliter rogans ut eumdem ad Presbyteratus Ordinem promovere dignetur, sub titulo mensae communis, ex indulto Ss<sup>mi</sup> DD. Nostri Pii Papae IX ;

Quod a benignitate ejusdem Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudinis Vestrae consecuturum me sperans, rogabo Sacratissimum Cor JESU ut Eamdem Ecclesiae suae ac nobis diutissime incolumem servare dignetur.

Datum in nostra Domo primaria Exoldunensi  
Die septima mensis Martii anni 1888,  
sub nostro chirographo  
Congregationisque sigillo.

J. Chevalier  
m.S.C.

**Article 1540**

D 18880307 A

A Monseigneur Marchal Joseph, archevêque de Bourges.  
(Original aux Archives diocésaines de Bourges.)

Ill<sup>mo</sup> ac RR<sup>mo</sup> DD.

Dei et Apostolicae Sedis gratia

Joseph Marchal

Archiepiscopo Bituricensi

Julius Chevalier Praepositus generalis Missionariorum Sacratissimi Cordis JESU, humillimam reverentiam et devotionem ;  
Ut Ejusdem Ss<sup>mi</sup> Cordis Jesu gloria et Religionis decor, per distinctos Ecclesiasticorum Ministeriorum gradus, in nostra  
Congregatione, magis ac magis augeantur, ego infra scriptus, Dilectum nobis in Cristo Philibertus Gouthéraud et Petrus Perriot

In Congregatione nostra Professum aetate, moribus ac scientia repertos idoneos, Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudini Vestrae presento, humiliter rogans ut eumdem ad diaconatus Ordinem promovere dignetur, sub titulo mensae communis, ex indulto Ss<sup>mi</sup> DD. Nostri Pii Papae IX ;

Quod a benignitate ejusdem Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudinis Vestrae consecuturum me sperans, rogabo Sacratissimum Cor JESU ut Eamdem Ecclesiae suae ac nobis diutissime incolumem servare dignetur.

Datum in nostra Domo primaria Exoldunensi  
Die septima mensis Martii anni 1888,  
sub nostro chirographo Congregationisque sigillo.

J. Chevalier  
m.S.C.

**Article 1541**

D 18880307 B

A monseigneur Marchal Joseph, archevêque de Bourges.  
(Original aux Archives diocésaines de Bourges.)

Ill<sup>mo</sup> ac RR<sup>mo</sup> DD.

Dei et Apostolicae Sedis gratia

Joseph Marchal

Archiepiscopo Bituricensi

Julius Chevalier Praepositus generalis Missionariorum Sacratissimi Cordis JESU, humillimam reverentiam et devotionem ;

Ut Ejusdem Ss<sup>mi</sup> Cordis Jesu gloria et Religionis decor, per distinctos Ecclesiasticorum Ministeriorum gradus, in nostra Congregatione, magis ac magis augeantur, ego infra scriptus, Dilectos nobis in Cristo Aemilius Audouy et Carolus Bouvier

In Congregatione nostra Professum aetate, moribus ac scientia repertos idoneos, Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudini Vestrae presento, humiliter rogans ut eundem ad subdiaconatus Ordinem promovere dignetur, sub titulo mensae communis, ex indulto Ss<sup>mi</sup> DD. Nostri Pii Papae IX ;

Quod a benignitate ejusdem Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudinis Vestrae consecutum me sperans, rogabo Sacratissimum Cor JESU ut Eadem Ecclesiae suae ac nobis diutissime incolumem servare dignetur.

Datum in nostra Domo primaria Exoldunensi  
Die septima mensis Martii anni 1888,  
sub nostro chirographo  
Congregationisque sigillo.

J. Chevalier  
m.S.C.

**Article 1542**

D 18880307 C

A monseigneur Marchal Joseph, archevêque de Bourges.  
(Original aux Archives diocésaines de Bourges.)

Ill<sup>mo</sup> ac RR<sup>mo</sup> DD.  
Dei et Apostolicae Sedis gratia

Joseph Marchal  
Archiepiscopo Bituricensi

Julius Chevalier Praepositus generalis Missionariorum Sacratissimi Cordis JESU, humillimam reverentiam et devotionem ;  
Ut Ejusdem Ss<sup>mi</sup> Cordis Jesu gloria et Religionis decor, per distinctos Ecclesiasticorum Ministeriorum gradus, in nostra Congregatione, magis ac magis augeantur, ego infra scriptus, Dilectos nobis in Cristo Cyprianus Delmas, - Alexander Maria Cochet, - Augustus Megret et Alfred Peyrot

In Congregatione nostra Professum aetate, moribus ac scientia repertos idoneos, Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudini Vestrae presento, humiliter rogans ut eundem ad primam tonsuram et quator minores Ordines promovere dignetur, sub titulo mensae communis, ex indulto Ss<sup>mi</sup> DD. Nostri Pii Papae IX ;

Quod a benignitate ejusdem Ill<sup>mae</sup> ac Rr<sup>mae</sup> Amplitudinis Vestrae consecutum me sperans, rogabo Sacratissimum Cor JESU ut Eadem Ecclesiae suae ac nobis diutissime incolumem servare dignetur.

Datum in nostra Domo primaria Exoldunensi  
Die septima mensis Martii anni 1888,  
sub nostro chirographo  
Congregationisque sigillo.

J. Chevalier  
m.S.C.

*The above articles, 1539 to 1542 are the official canonical requests for the ordination of those named to the priesthood, diaconate, subdiaconate, minor orders.*

**Article 1543**

L 18880308

To Father Victor Jouët, MSC, Rome.

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Issoudun, March 8, 1888

Dear Father,

I am sending you 5 copies of our new Constitutions, shortened and corrected in the manner which we agreed on. The Archbishop of Bourges has in his hands the official letter I wrote to the Pope, in which I provided the reasons for the three main changes as compared with the former Constitutions:

1. Superior General for life.
2. A two-year novitiate.
3. A third probationary year.

For the rest, I am sending you a copy of this letter since I very much fear that the Archbishop of Bourges, seeing to his own affairs first before dealing with ours, might leave me waiting for the dispatch of the letter I gave him and his own supportive letter to the Holy Father. While waiting you might, perhaps, advise the Sacred Congregation of our application for definitive approval, or officially discuss with some consultor (*expert*) friends about these new Constitutions in order to have their views on expediting their approval. Try and see to it that the three changes are approved of. I also want the Superior General, in

agreement with his Council, to have the power of releasing from perpetual vows, if there is reason for it, without being obliged to have recourse to Rome. Almost all Congregations, old and new, have this privilege. This seems to me very important and necessary. See page 50, number 125. Do not draw attention to this article. You will not bring it up unless comments are expressed to you about it; the same holds for the other changes.

I shall be very pleased, and yourself also, if this approval could be granted us by June 8, the feast of the Sacred Heart. It would be a lovely memento from Leo XIII, who likes our little Society, of his priestly Jubilee. I would go to Rome in these circumstances if it was necessary (and worthwhile) to do so. I am counting on you, our Cardinal Protector, the Cardinal Vicar and Cardinal Simeoni for a satisfactory result. In no way did I ask the French bishops, or those from elsewhere, for letters of recommendation, as this would be prolonging things too much. All those (*letters*) sent in 1876 by 56 bishops (*55 plus*) to petition with us for the definitive approval of our Constitutions could help since the request is the same. These letters are in the archives of the Sacred Congregation; I have only the copies. The list is here enclosed.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Names of the archdioceses and dioceses from which recommendatory letters came.

1	Bourges		31	Poitiers
2	Moulins		32	Saint-Flour
3	Aix		33	Carcassonne
4	Toronto		34	Nice
5	Ogdensburg	35	Tarbes	
6	Sarepta (mgr Jamot)	36	Sées	
7	Cambrai		37	Belley
8	Paris	38	Gap	
9	Chambéry		39	Evreux
10	Tours		40	Grenoble
11	Lyon		41	Digne
12	Sens	42	Laval	
13	Avignon		43	Montauban
	Albi	44	Nancy	
14	Auch			Fréjus
	Toulouse		45	Verdun
15	Rodez		46	Nevers
16	Meaux		47	Autun
17	Monseigneur Charbonnel		48	Valence
18	Limoges		49	Luçon
19	Arras		50	Le Puy
20	Amiens		51	Agen
21	Périgueux			Nimes
22	Troyes		52	Langres
23	Blois			Malines
24	Chalons		53	Liège
25	Saint-Claude	54	Tarragone	
26	Dijon		55	Tarentaise
27	Pamiers			
28	Saint-Brieuc			
29	Mende			
30	Cahors			

**Article 1544**

*To Father Victor Jouët, MSC, Rome.*

L 18880311

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Issoudun, March 11, 1888

Dear Fr. Jouët,

1. Thanks for your kind letter and the greeting from Bishop Navarre. I am pleased about your nice audience with the Holy Father. The report of it in our Annals will greatly interest our readers. Do not delay in sending your article. The April issue is already printed.

2. Yes, rewrite the preface of the Sacred Heart book as you think fit, following the suggestions which will be given to you. You have complete responsibility. Revise once more the book itself, re-shape it. Take out everything which will be suggested to you; this is very much what I want. And if it is thought that I should withdraw immediately from publication the copies which are left, I am quite prepared to do so. I have already begun to make the corrections suggested; I have taken out, changed, added on everything which I consider necessary to make the work beyond reproach. I shall send it to you and you will pass it on to anyone who has the right to see it.

3. Fr. Píperon is absolutely set against the departure of Fr. Meyer whom he regards as being indispensable at Antwerp. I do not wish to go against him. But what is to be done? Should one leave Fr. Morisseau there as Superior and send him one or two young confrères? Should Fr. Carrière be sent there as Superior? I am in a predicament.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1545**

L 18880311 A

*To Father Francis Xavier-Klotz, MSC, Antwerp.*

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Issoudun, March 11, 1888

Dear Father,

If you think this journey is necessary, I fully approve of your making it, despite the expense to which it will give rise. Before you make a decision go and see Fr. Píperon, have a chat with him, and then let me know what decision was reached. And if, despite this, it is necessary that you should come, I shall send you a telegram. But it would be preferable if we could arrange matters through correspondence.

Your task for the time being will be to set up the Salzburg community, both as regards commitment and regularity of life, and then make Our Lady of the Sacred Heart known in Austria, also St. Joseph, the friend of the Sacred Heart. Make reference as well to the Petite Oeuvre, which you will set up from small beginnings when the time will seem ripe to you.

Then if things are getting well under way, you could have an Austrian-Hungarian Annals of Our Lady of the Sacred Heart. You will see to it when the time comes that the debts taken on for the Salzburg house are paid. You will avoid anything which might add to them. The revenue from the farms should, I hope, be enough to pay the interest on the borrowed money. Your masses and your work will be sufficient for your nourishment and upkeep. Do not set things going straightaway in a big way as your confrères most likely would wish, but little by little and unspectacularly.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1546**

L 18880315

*To Father Jean Vaudon, in ministry.*

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Issoudun, March 15, 1888

Dear Father,

I am delighted to hear that the Good Lord blesses your works. We have three Franciscans with us since Sunday giving a mission; it will end on Easter Sunday. Not many are coming to the talks. Let us pray and hope.

Good Fr. Delaporte makes me miserable. We shall talk about all this at Easter. The good man acts on his own initiative without reference to anyone. What is to be done about it? He has engaging, smooth words for everybody. It's depressing. We would for all that have a favourable setting (*in Paris*) if we knew how to make the most of it.

Yes, come at Easter and we shall discuss matters. Take care of yourself.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1547**

L 18880315 A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 15, 1888

Dear Father,

1. Thank you for your kind letter dealing with the Constitutions which I have just received. The Liguorian Fathers also have a third year as well as the Marists and several others. Now if one were to find that one year is too much, one can replace it with 4 or 6 months. But a whole year spent completely in solitude would do a great deal of good.

2. Yes, Bishop Navarre can nominate Fr. Verjus as his coadjutor; he is well worthy of it. We can wait for the Prefecture Apostolic.

3. Fr. Píperon is more and more set against the Quito foundation. I asked him some days ago for his views on a Superior for Quito and he replied that we should leave this house (*place*). It's heart-breaking. There you have our counsellors! He says much the same thing about Salzburg, which again incurs all his antipathies. What is to be done?



Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1548**

L 18860316

*To Countess du Quesne.*

Place de la Chaume, Issoudun.

Bourges, March 16, 1888

Dear Countess,

I have just left the Archbishop's house. I believe it will please you when I tell you that the parish priest of Vouillon is at last about to be changed; he is moving to Saint-Pierre-de-Jards (*in the Vatan district with 550 or so inhabitants*). Vouillon will be without a parish priest for sometime, the parish priest of Sainte-Fauste, meanwhile, looking after the parish.

I have more good news for you, but I shall let it wait until I return.

Please accept, Madame, my respectful good wishes in C.J.

J. Chevalier, MSC.

I spoke to Mr. de Bonneval about the change of parish priest in Vouillon.

**Article 1549**

L 18880318

*To Father François-Xavier Klotz, MSC, Salzburg.*

Issoudun, March 18, 1888

Dear Father,

You can deal perfectly well by letter with those issues which are preoccupying you. Your journey to Issoudun would not expedite matters. The best thing for Salzburg would be to lease these properties and thereby come by revenue which would pay interest on the borrowed money. To have these properties valued as they are is to put ourselves in the way of being caught out financially and experience disappointment, and then find ourselves exposed to exploitation and trading, something which is out of the question since our way of life does not fit in with this. With regard to this house which will open with 4 to 8 people, the economy will not have a great impact at the moment. Fr. Joseph Balzer could help you in this respect. Later on we shall consider matters.

2. The priests you are looking for, either from Salzburg or Tilburg, are needed where they are. If Fr. Offermans has the requisite qualities to be bursar in Salzburg, he has these same qualities also for the post in Tilburg. You try to do your best, Father, and you will keep me informed about everything going on in Salzburg, and I shall try to help you with my advice.

You do not tell me if you wish to keep Fr. Barral. I hope that you can control his impetuosity better than what was achieved at Antwerp where he more or less did as he pleased. I hope it will work out otherwise with you. You will try to turn him and Fr. Ilge into good, fervent, regular, religious; that has priority before everything else.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSCJ.

*The J here – MSCJ – is not usual. The hand-writing in this letter is not Chevalier's; perhaps Fr. Barral made a copy of it!*

**Article 1550**

L 18880319

*To Pope Leo XIII requesting final approval of the Constitutions and presenting the current status quo as well as what dictates final approval of the Constitutions.*

Au Pape Léon XIII, pour l'approbation définitive des Constitutions.

Original aux Archives générales MSC, à Rome.

Exolduni, in diocesi Bituricensi (Gallia)  
19 martii 1888

Beatissime Pater,

Julius Chevalier, Superior Generalis Societatis Missionariorum Sacratissimi Cordis Jesu erectae Exolduni in Dioecesi Bituricensi, in Gallia, die octava decembris 1854, ad pedes Beatitudinis Vestrae devotissime provolutus, inter manus

venerabiles vestras, cum ingenti gaudio, deponit Constitutiones ejusdem Societatis, jam laudatas die quinta Martii, anno 1869, a Pio IX, felicitis memoriae, et approbatas ab eodem Pontifice, sub die duodecima Januarii 1877 per modum experimenti ad decennium.

Hodie, tempore experimenti evoluti, idem moderator generalis postulare audet, ut sanctitas vestra definitiva approbatione has Constitutiones confirmare ac probare dignetur.

Ab exordio tria praecipua experti sumus :

I Superior Generalis qui ex Constitutionibus ad duodecim annos eligendus esset, in posterum ad vitam constitutus deberet, ob multas rationes.

Prima est quod longius recedent omnes cogitationes et occasiones ambitionis et simul factiones, artificia ac doli, quae hujusmodi officiorum pestis esse solent, quam si certis temporibus esset eligendus. Quae omnia ex superbia, vana confidentia, errore animi et etiam bona fide nasci possunt.

2° Sic adhuc dissensiones, discordia, immunitio aut violatio observantiae regularis, delationes obtreactionesque vitabuntur. Exinde duae partes, vi rerum, adversarentur, quia Superior sepositus et Superior electus suos fautores haberent : Unde oppositio occulta, suspicio ac certamen oriri possunt.

3° Praeterea facilius est unum Superiorem idoneum quam plures ad hoc munus inveniri.

4° Major erit Praepositi Generalis ad vitam electi, auctoritas, veneratio, species magnitudinis, sive apud suos, sive apud extraneos.

5° Ratio est quod iste Superior, longos annos sibi promittere, utilius bono communi serviet, libentius Instituto impendit, illud tutius augebit, et in exitum feliciorum sua incepta ducet.

6° Exemplum quod sumitur ex communi ratione gubernationum magni momenti, quae ad vitam esse solent, tam in ecclesiasticis quam in saecularibus.

Demum ultima ratio, quod in omnibus novis institutis Religiosorum Superior Generalis eligitur ad vitam, sicut, v.g. in Societate Jesu, Presbiterorum Missionis (vulgo Lazaristes), Presbiterorum Sancti Sulpitii, Sanctissimi Redemptoris, Maristarum, Oblatorum Mariae Immaculatae, Sanctissimi Sacramenti, etc. etc.

De remediis autem, quibus vitantur quaedam incommoda quae sequi possent ex electione Superioris Generalis ad vitam, in nostris Constitutionibus fusius tractatur.

II Experientia constat annum noviciatus generatim non sufficere ut juvenes postulantes ad vitam nostram religiosam serio efformantur. Nobis omnino compertum est religiosum in vocatione sua tanto magis consistere idoneumque esse ad munera adimplenda quod ad vitam religiosam excellentius institutus fuerit ; idcirco putavimus duos annos probationis decernendos esse, antequam vota emittantur.

III Praeterea persuasum habemus id necessarium esse ut Missionarii Sacratissimi Cordis Jesu, sacerdotio insigniti, votis in perpetuum emissis, quibusdam annis in studiis diversisque ministeriis jam impensis, ad tertium annum probationis mittantur, ut spiritum pietatis, per studia et ministeria forte relaxatum ac debilitatum, revocent atque renovent, et inde recedant ferventiores et ad omne opus bonum magis parati.

Haec sunt, Beatissime Pater, praecipuae emendationes, a nobis insertae in his Constitutionibus ex Consiliis et Consensu Adistentium ac omnium superiorum localium, necnon Patrum seniorum Instituti quod sub glorioso pontificatu vestro, Deo favente, magnum cepit incrementum.

Hodie enim domos habet : Romae (Italia) ; Barcinonae (Hispania) ; Tilburgi (Hollandia) ; Antwerpae (Belgia) ; Glastonbury (Anglia) ; Watertown (Statibus Unitis Americae) ; Quito (Equator) ; Sydney (Australia) ; Thursday Island (Oceania) ; Yule Island, aut Port Leon, Inawae, Mekeo, etc. (Nova Guinea) ; Matoupit, Beridni (Nova Britannia Oceania) ; Insulis Gilbert (Micronesia) ; Salzburgi (Austria) ; Lutetia (Paris-Gallia) ; Vichy, in dioecesi Molinensi ; Exolduni, in dioecesi Bituricensi.

Quod ego sperans, et Sanctitati Vestrae cuncta fausta adprecans, pedes illius humillime amplector atque deosculor in Corde Jesu.

Julius Chevalier  
m.S.C. superior generalis.

Exolduni 19 Martii 1888.

#### Article 1551

Au Pape Léon XIII, pour l'approbation définitive des Constitutions.

L 18880319 A

Original aux Archives générales MSC, à Rome.

Exolduni, in dioecesi Bituricensi (Gallia)  
Martii 1888

Beatissime Pater,

Julius Chevalier Superior Generalis Societatis Missionariorum Sacratissimi Cordis Jesu erectae Exolduni in Dioecesi Bituricensi, in Gallia, die octava decembris, anno 1854, ad pedes Beatitudinis Vestrae devotissime provolutus, inter manus venerabiles vestras, cum ingenti gaudio, deponit Constitutiones ejusdem Societatis, jam laudatas die quinta Martii 1869 a Pio

IX, felicis memoriae, et approbatas ab eodem Pontifice, sub die duodecima Januarii 1877, per modum experimenti ad decennium.

Hodie, tempore experimenti evoluti, idem Moderator generalis postulare audet, ut Sanctitas Vestra, definitiva approbatione has Constitutiones confirmare ac probare dignetur.

Ab exordio tria praecipua experti sumus :

I Superior Generalis, qui ex Constitutionibus ad duodecim annos eligendus esset, in posterum ad vitam constitui deberet, ob multas rationes.

Prima est quod longius recedent omnis cogitatio et occasio ambitionis et simul factiones, artificia ac doli, quae hujusmodi officiorum pestis esse solent, quam si certis temporibus esset eligendus. Quae omnia ex superbia, vana confidentia, errore animi et etiam bona fide nasci possent.

2° Sic adhuc dissensiones, discordiae, immunitio aut violatio observantiae regularis, delationes obrectationesque vitabuntur. Exinde duae partes, vi rerum, adversarentur, quia Superior sepositus et Superior electus suos fautores haberent : unde oppositio occulta, suspicio ac certamen oriri possunt.

3° Praeterea facilius est unum Superiorem idoneum quam plures ad hoc munus inveniri.

4° Major erit Praepositi generalis ad vitam electi, auctoritas, veneratio, species magnitudinis, sive apud suos, sive apud extraneos.

Quinta ratio est quod iste Superior, longos annos sibi promittens, utilius bono Communi serviet, libentius Instituto sese impendet, illud tutius augebit, et in exitum feliciorum sua incepta ducet.

6° Exemplum quod sumitur ex communi ratione gubernationum magni momenti, quae ad vitam esse solent, tam in ecclesiasticis quam in saecularibus.

Demum ultima ratio, quod in omnibus novis Institutis Religiosorum Superior Generalis eligitur ad vitam, sicut, v.g. in Societate Jesu, Presbyterorum Missionis (vulgo Lazaristes) ; Presbyterorum Sancti Sulpitii ; Sanctissimi Redemptoris ; Maristarum ; Oblatorum Mariae immaculatae ; Sanctissimi Sacramenti, etc. etc.

De remediis autem, quibus vitantur quaedam incommoda quae sequi possent ex electione Superioris Generalis ad vitam, in nostris Constitutionibus fusius tractatur.

II Experientia constat annum noviciatus generatim non sufficere ut juvenes postulantes ad vitam nostram religiosam serio efformentur. Nobis omnino compertum est Religiosum in vocatione sua tanto magis consistere idoneumque esse ad munera adimplenda quod ad vitam religiosam excellentius institutus fuerit ; idcirco putavimus duos annos probationis decernendos esse, antequam vota emittantur.

III Praeterea persuasum habemus id necessarium esse ut Missionarii Sacratissimi Cordis Jesu, sacerdotio insigniti, votis in perpetuum emissis, quibusdam annis in studiis diversisque ministeriis jam impensis, ad tertium annum Probationis mittantur, ut spiritum pietatis, per studia et ministeria forte relaxatum ac debilitatum, revocent atque renovent, et inde recedant ferventiores et ad omne opus bonum magis parati ; propterea hunc tertium annum probationis statuimus.

Eae sunt, Beatissime Pater, praecipuae emendationes, a nobis insertae in his Constitutionibus ex Consiliis et Consensu Adsistentium ac omnium Superiorum localium, necnon Patrum Seniorum Instituti quod sub glorioso Pontificatu vestro, Deo favente, magnum cepit incrementum.

Hodie enim domos habet : Romae (Italia) ; Barcinonae (Hispania) ; Tilburgi (Hollandia) ; Antwerpae (Belgia) ; Glastonbury (Anglia) ; Watertown (Statibus Unitis) ; Quito (Equatore) ; Sydney (Australia) ; Thursday Island (Détroit de Torrès - Oceania) ; Yule Island aut Port Leon ; Inawae, Mekeo, etc. (Nova Guinea) ; Matoupit, Beridni (Nova Britannia, Oceania) ; Insulis Gilbert (Micronesia) ; Salzburgi (Austria) ; Lutetiae, Paris, Vichy, in dioecesi Molinensi ; Exolduni, Issoudun, in dioecesi Bituricensi (Gallia.)

Quod ego sperans, et Sanctitati Vestrae cuncta fausta adprecans, pedes Illius humillime amplector atque deosculor – In Corde Jesu.

Julius Chevalier  
Praepositus generalis Miss. Ssi Cordis Jesu

Quelques changements minimes par rapport à l'autre version.

*The changes in the immediate above are minimal with respect to the other version.*

**Article 1552**

*To Father Charles Piperon, MSC, Antwerp.*

L 18880323

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Issoudun, March 23, 1888

Dear Father,

Fr. Redon of the Tulle Diocese, who was Madame du Quesne's chaplain at Issoudun for two years, wants to enter our Society. He is an excellent priest whom we greatly like and respect; he is pious, well-educated and preaches quite well. He has had a little misunderstanding with his diocese which he will describe to you. Following his time in Issoudun (*as chaplain*) he wishes to come to us and he will then decide. I think that he will be a good acquisition; he is 35 years old and in good health. He is due to arrive shortly (*at Antwerp*); you will meet him and judge for yourself.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1553**

L 18880325

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, March 25, 1888

Dear Father,

1. I am forwarding you a copy of our new Constitutions, shortened and changed in keeping with the general observations forwarded to me. I am about to send them on to Rome, together with a supportive letter from the Archbishop of Bourges, requesting approval. Let us pray with this in mind.
2. I am forwarding to you at the same time the proofs of our common rule which you will carefully read; and let me have as soon as possible your comments and corrections if there are any.
3. You only consider, my friend, the requirements of your own house and the work you are in charge of; I don't blame you, as this is normal. But I have responsibility for the needs of all our other houses; besides, I have to tell you that I am appointing Fr. Chopin elsewhere. If needs be I can leave him with you for a month or two, something I gladly go along with, but no more than that.
4. I wholeheartedly approve of his taking vows.
5. You will have another novice arriving on Tuesday afternoon at 3pm, a seminarian from the Bourges Seminary about whom the rector speaks very highly. He is called, I gather, Robin, and comes from Pellevoisin (*about 28 kilometres away, near Chateauroux; appearances of Our Lady were associated with the place*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1554**

L 18880325 A

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, March 25, 1888

Dear Father,

1. I am forwarding the proofs of our common rule to you. Read them carefully and let me have your comments and corrections, if you have any, as soon as possible.
2. If you can, you would do well to have a snapshot taken of the Quito reliquary on its own, without its pedestal. This base overwhelms the little basilica. In this way we shall envisage the exact plan, without anything confusing, of the future basilica of the Sacred Heart, if it ever will be built. You will have the snapshot taken on the 4 sides, but only of the reliquary.

Convey my good wishes to Bishop Navarre.

Cheerio, my friend. Good wishes to all our confrères and, particularly, to Father Védère. I gratefully thank him for his kind letter and also the scholastics for the one they wrote to me.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1555**

L 18880326

*To Monsignor Auguste Marchal, Vicar General of the Bourges Archdiocese.*

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Issoudun, March 26, 1888

Dear Vicar General,

You are aware of the pleasure your appointment has given us; it is unnecessary to repeat it. Wishing to give you a present for your ordination, I thought it much better to leave the choice with yourself. Enclosed are 500 francs to this end (*about 1,600 euros*).

I am still awaiting the letter which the Archbishop promised me would go to Rome with our Constitutions. If His Grace could forward it to me as soon as possible, I shall be very much obliged to him.

Please accept, Vicar General, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1556**

L 18880327

*To Father Jean Vaudon, MSC, on the ministry.*

+

Issoudun, March 27 1888

Dear Father,

We shall be greatly pleased to welcome your good friends who are travelling with you. Take care to look after yourself. Our Issoudun mission (*Lenten*) is slowly getting under way.

Cheerio; wholly yours in C.J.

J. Chevalier, MSC.

The Archbishop of Bourges would like to have you (*to preach*) next Lent; is this a possibility?**Article 1557**

L 18880327 A

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, March 27, 1888

Dear Father,

I am forwarding to you my official letter to the Holy Father, together with that of the Archbishop of Bourges, seeking the definitive approval of our Constitutions. Be good enough to engage with this matter, and become actively and ably involved in your accustomed fashion. I shall be very pleased, yourself also and all our confrères, if we can have this final approval by the feast of the Sacred Heart. That would make it a memorable occasion. Our Society and our Constitutions would have been approved on the very feast day of the Sacred Heart, itself a feast so precious to us.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Read the Archbishop of Bourges' letter before you seal it and send it together with my own to whomsoever is entitled to read them.

**Article 1558**

L 18880329

*To Father Pierre Barral, MSC, Salzburg.*

Issoudun, March 29, 1888

Dear Father Barral,

The Issoudun town hall does not wish to approve my signature without knowing the contents of the certificate; in consequence there arises serious inconvenience. I do not know the Ambassador of Austria's Paris address. All these formalities are beginning to be harassment. I hope that the document here presented will suffice.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1559**

L 18880404

*To a canon at the diocesan office of the Bourges Archdiocese.*

Issoudun, April 4, 1888

Dear Canon,

We have duly received the ordination letter for Brother Pierre Périot and the certificate of studies for Brother Louis Dezpresse. Many thanks.

Today we are yet again making a claim on your kindness. As you will gather from the accompanying letter sent by our Superior at Watertown, Ogdensburg Diocese, New York, USA, we have a young scholastic, Brother George Donzé, who is shortly to receive minor orders from the Bishop of Ogdensburg. While this young man was still here in Issoudun, he received from Archbishop Foulon of Besançon approval for minor orders to be carried out by Archbishop Marchal of Bourges. At this moment, then, we should like His Grace to release in favour of the Bishop of Ogdensburg the jurisdiction granted him over Brother Donzé.

Here are, if needed, some information details about this young man.

Clovis Georges Donzé, legitimate son of Ferdinand Donzé and Eugénie Cuvier, was born and baptized at Montenais, Doubs on April 25, 1865. He received tonsure on June 29, 1884, from Archbishop Marchal of Bourges.

Please accept, Canon, my request, together with my deepest regards in C.J.

On behalf of Fr. Chevalier  
François-Xavier Maillard, MSC.

**Article 1560**

*To Father Pierre Barral, MSC, Salzburg.*

L 18880404 A

April 4, 1888

Telegram with this address: BARRAL - MISSIONARY - BENEDICTINE CONVENT

RETURN THE CERTIFICATE.  
I SHALL TRY TO HAVE IT MADE LEGAL.  
CHEVALIER.

**Article 1561**

*To Father Charles Piperon, MSC, Antwerp.*

L 18880405

+

Issoudun, April 5, 1888

Dear Father,

1. What do you want me to say about Tilburg? When we took the decision about the Salzburg foundation we were in agreement that Fr. L. Hartzler would replace Fr. Klotz. If you can come up with better solutions, let me have them.
2. In many undertakings, even in universities, it is not unusual to find a teacher in control of two classes, especially so when the classes are not very large. This is a situation which has to be accepted, it will not always be so.
3. I shall do the best I can to help you, but I cannot promise you that I shall leave Fr. Chopin with you until the holidays.
4. I have had notification by telegram that the unfortunate Fr. Kütter arbitrarily left his posting on Thursday Island, without leave of absence, to go home to his family. Bishop Navarre is very upset. I must send someone to Quito. This foundation, agreed on by the Council, and approved by the Pope, cannot be abandoned or allowed to fall into discredit. It is all too easy to write: "this house should be abandoned or left to die in its own way".
5. Bishop Navarre has written to me informing me that he will leave Rome next week and go to Antwerp, by-passing Issoudun. He is much better.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Have you had the proofs of our common rules? You must have received Fr. Redon. What do you think of him? What are your views, as well, on Fr. Robin?

**Article 1562**

*To Father Pierre Barral, MSC, Salzburg.*

L 18880414

+

Issoudun, April 14, 1888

Dear Father,

I am forwarding to you three legislative documents from the Issoudun Mayor. I think that what Issoudun provides should be enough. I do not think the document signed by me at Issoudun and given legal effect by the Mayor needs to be presented to the Austrian Consul in Paris. If, nevertheless, this formality becomes a necessity, you yourself can send the document directly to the Austrian Embassy in Paris, or to Fathers Delaporte or Vaudon.

I wrote to Father Balzer asking him to go immediately to Salzburg. I asked him to go by way of Besançon to get the document which he says he needs from the prefecture at Doubs and which he doesn't yet have.

Cheerio, Father.  
Regards to all in C.J.

J. Chevalier, MSC.

**Article 1563**

*To Father Pierre Barral, MSC, Salzburg.*

L 18880415

+

Issoudun, April 15, 1888

Dear Fr. Barral,

I passed on your report to Fr. Píperon in order to have his firm views on the issue. You can in no way begin this appeal without advising him (*Píperon*) and without a letter from Fr. Klotz to him seeking his approval, making clear the advantages for Salzburg without any inconveniences for Antwerp. You validate Fr. Píperon's concerns. I know that he said: "Fr. Barral in attempting to have this foundation approved speaks only of the advantages, but when the acquisition has been made, he will be talking another language; he will not be slow about referring to unforeseen expenses, new problems, needs to be met, the requirement of immediate funds. The revenues which should suffice, and more, for the upkeep of personnel and, indeed, go each year towards paying in part the debt, will no longer be enough. He will refer to the need for subscriptions from Germany, and will go ahead creating serious problems for us."

Above (*in your letter*) you have claimed, stating that you were speaking out of awareness of the situation, that the revenue figures arising from the properties were lower rather than exaggerated, and that from the financial point of view, it would even be good business. Do not attribute the problem arising from the present situation to Fr. Píperon, but rather to yourself presenting a delusion when conjuring up a beautiful scenario of the issues. What is called for by way of good procedures is to draw Fr. Píperon to agree approvingly with the projected subscription. I am not against it, but it is necessary that everything be arranged amicably and with approval.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

You state in your letter, my friend, that if, in spite of everything, the Salzburg house cannot pay for itself, I, as Superior General, would be obliged to pay, because, having approved the foundation, my signature makes me responsible. You had it, therefore, in mind to compromise my good faith by having me sign contracts, written in German, which I do not understand, and which you say were no more than pure formality. I find it most outrageous, so it seems to me, that you involve me by your threats in such an objectionable way of acting.

J.C.

**Article 1564**

L 18880415 A

*To Father Charles Píperon, MSC, Antwerp.*

Issoudun, April 15, 1888

Dear Father,

1. I thank you for your good wishes, those of our dear confrères, the scholastics, the novices, and our good brothers. Be good enough to convey to all, as well your Petite Oeuvre, my grateful acknowledgement.
2. I have just now received the enclosed report from Fr. Barral about the Salzburg situation. I am forwarding it to you. Fr. Klotz approves of it and is in favour of a subscription from Germany. Here is part of his letter: "I have nothing to add to Fr. Barral's observations, other than that Fr. Píperon will bring up serious difficulties against the subscription from Germany. It seems necessary to me, however." What do you think of all this? I begin to be annoyed since all the Congregation's problems fall back on me without fail. Fr. Thomas asks beseechingly for someone to help him. Might you not, then, have a scholastic who could either be sent to him immediately or in the near future?
3. Have you looked at the common rules which I sent to you? They are no more than proofs; let me have your views. I shall then send you a proof of the particular rules and regulations. In the latter, under the article i) Novitiate, the taking of the habit is mentioned. It would perhaps be appropriate to add on there the new ceremonial which you have had printed. It is stated that during the first year there will be no involvement with secular issues, which leaves the way free for the second year. The kind of activities and the hours of the different exercises are not set down. You will arrange all this as you decide.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1565**

L 18880417

*To Father Charles Píperon, MSC, Antwerp.*

Issoudun, April 17, 1888

Dear Father,

1. I wholeheartedly approve of your subscription plan for Belgium without reference to France.
2. I am forwarding to you Fr. Robin's testimonial letter.
3. You are wrong about Fr. Redon. If he settles he could provide worthwhile services for us, especially as regards preaching. I had him preach at Issoudun during Lent and he did very well. As of now has he truly a vocation? That's for you to judge. I am forwarding in confidence to you the letter Fr. Paret wrote to me in this respect. You will let me have it back.

Cheerio; wholly yours in C.J.

J. Chevalier, MSC.

**Article 1566***To Father Victor Jouët, MSC, Rome.*

L 18880418

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Issoudun, April 18, 1888

Dear Father,

1. Thanks a thousand for your good wishes and those of your dear community. This makes me happy. Convey to all my grateful thanks. I am pleased about your success at St. Louis-des-Français. May the Lord be praised! Ask, however, the Universe's correspondent to desist from giving us the title of Missionaries of Our Lady of the Sacred Heart. This is not our official name.

2. Bishop Navarre is unaware, as I can see from your letter, of the money available for the missions. He thinks he is richer than he actually is. Sydney has not stopped writing cheques to such an extent that the mission account has a deficit of 1,200 francs (*about 3,840 euros*). I am not counting, however, the mass offerings, nor the contributions which our Annals can bring in. The situation is that if the Holy Father or Propaganda in Rome do not make over to him a substantial offering, Bishop Navarre will scarcely have enough to pay for his return trip and that of two or three confrères. The Sisters, if lacking financial resources, must stay in Issoudun. Meanwhile, what are we going to do in order to meet the expenses called for by this mission? The Issoudun coffers are empty. We cannot any longer meet our normal expenses. All the other houses of the Society have bled us white. Paris up to now has swallowed up money. Salzburg has asked me for a 600-franc cheque (*about 1,920 euros*), and 20,000 francs (*about 64,000 euros*) is being requested. Quito wants personnel and requests that I provide the money for the journey. Quite impossible! By the same token, I forewarn you, my friend, that from now on you must take on responsibility yourself for the reduction of the Pontifical debt (*money borrowed from the Holy See*), not by borrowing money to pay it off, but by introducing economies.

3. The May Annals are already printed. Here there's nothing new otherwise. Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1567***To Madame Coutaudoux, Marketplace, Issoudun.*

L 18880421

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Issoudun, April 21, 1888

I present to you for your consideration, my dear child, a poor widow who has experienced much ill-fortune, and from being well-off is compelled to look for some work. She is very pious, active, intelligent. If you need someone to help you she is quite prepared to make herself available to you according to the conditions which you would lay down yourself. She has only one daughter, a 16 year old, lodging in Tours. Have a little chat with this lady if you have time in hand. Then on Monday next you will let me know what you think about it.

In expectation, I bless you, my child.

J.C.

*Chevalier was very friendly with the Coutaudoux business family. The husband died young. Madame ran the business after her husband's death and brought up six children.*

**Article 1568***To Father Jean Vaudon, MSC, Paris.*

L 18880422

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Issoudun, April 22, 1888

Dear Father,

I am forwarding 5,000 francs to you to meet the architect's bills.

In addition, to meet 6,400 francs, you have paid 5,804 (*francs*).

There remains in the cash register 596 francs to be added to the 5,000 francs which I am forwarding to you today and which will give you credit towards your account, rising to the figure of 5,596 (*francs*). There remains the amount of 2,207 francs to be met, which I shall send to you as soon as I can since at the moment I haven't a penny left – unless you yourself pay the amount outstanding, something which would greatly please me.

Mr. Coulomb, the architect, lives at rue de la Chaussée d'Antin 12. He is available every Monday, Tuesday, Friday, each week from 8am to 11am. I gather that he is also to be found at rue de Saint-Pétersburg, 4. I am also writing now to Fr. Delaporte informing him that Fr. Carrière will replace you as Bursar while you are away. Go and pay a visit tomorrow to the sewing room and boost those women who may finish up going off and leaving everything behind them. This would be regrettable in every respect.

Cheerio, Father, keep up your spirit and be confident.



Wholly yours in C.J.

J. Chevaliers, MSC.

Read before sealing it the little letter I am sending Fr. Carrière. Formalities demanded by Salzburg are discouraging. We shall see about the holidays. I am forwarding to you Fr. Jouët's account of Bishop Navarre's interviews for the June Annals. The St. Vincent Sisters have sent me two copies of an invoice which I cannot at all understand. They inform me that it was you who asked them to undertake the work. It seems to me that they are referring to an offering for our missions. It should not be so.

J.C.

**Article 1569**

L 18880423

To Father François-Xavier Klotz, MSC, Salzburg

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Issoudun, April 23, 1888

Dear Fr. Klotz,

Here once more are further problems. Take note of everything the Austrian Embassy is looking for before putting down my signature. It's disheartening. Fathers Barral and Ilge were seriously in error when they presented us with this issue as something to be done quickly and on their own initiative. They were very badly advised to begin with. From week to week there was a continuous accumulation of difficulties and new issues. Finally, may these be the last of the problems! Fr. Piperon does not, it seems to me, appear to be prepared to allow you to make an appeal in Germany. It seems to me that he is too selective on this issue. When he was setting himself up in Tilburg I made over to him all these countries, and Belgium also, which were, as it happened, of great significance for us. This arrangement has been very prejudicial to the interests of the mother house; just the same I allowed it to be so for the good of the Society. Now the same should hold for the Salzburg house. Fr. Piperon asked me 8 days ago to allow him to look for subscriptions in Belgium to help his work. I gave him permission; he should be more flexible himself. If his reply is not favourable you may, despite it and without saying anything to him, launch an appeal in the German-speaking countries where up to now nothing has been sought. There must be many towns in Germany, in Bavaria, where his appeal hasn't reached.

Cheerio, Father.

My regards to all in C.J.

J. Chevalier, MSC.

*Written in the left margin of the page:*

Leave me outside all this. Do not mention the permission you have had from me to Fr. Piperon.

**Article 1570**

L 18880424

To Father Charles Piperon, MSC, Antwerp.

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Issoudun, April 24, 1888

Dear Father,

1. I am happy for Bishop Navarre to visit Belgium. Nevertheless, before he fund-raises for his mission, he would do well to find out if the Propagation of the Faith is established in Belgium, and if the Paris Council might not want to reclaim the money; this would be unfortunate.
2. Generally speaking, my friend, you never offer a clear and tidy decision whenever I consult you about general issues affecting the Society. You know as well as I do the situation at Watertown and the legitimate wishes of Fr. Ramot. If it's the same with regard to other issues, one is tempted to think that anything which doesn't have a bearing on Antwerp doesn't engage you.
3. You refer to your Antwerp interest (*financial*) and your financial problems. That is correct. But do not forget that you have the socius (*aide*) you wanted and in whom you trust. You must acquire the know-how to make use of him and prepare him to replace you one day. Going on what you say, one would be drawn to think that you have no-one to help you, and in fact your house is the best set-up of all. Fathers Reyn and Meyer must be of great support to you. You may make a choice from these two when the time comes as to which of them would appeal most to you as Superior of the house. As for your financial embarrassment, you have been somewhat precipitate in giving too much heed to Fr. Barral who always propelled you ahead. I, for my part, warned you well in advance. How much additional expense has not Antwerp and its administration given rise to, and which could have been avoided?(!)

I would hope that your Belgium appeal measures up to your wishes. Have we not here again expenses which you yourself are creating? The reason is that, as in Germany, you will have to reimburse the money taken and pay the interest. What if war comes! Holland like Belgium would be invaded and destroyed.

Finally, let us hope that the divine Heart of Jesus will have pity on us, and also on our Salzburg confrères since their situation is becoming very precarious.

4. Could you return Fr. Barral's memorandum to me? I shall look forward with pleasure to our common rules and your comments. I would like to have them as soon as possible. I shall forward to you the proofs of the particular regulations which are ready to be sent on to you.

Cheerio, Father. My regards to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1571**

*To Father Victor Jouët, MSC, Rome.*

L 18880424 A

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Issoudun, April 24, 1888

Dear Father,

I duly received all your letters; thank you. There is nothing to worry about in regard to the memorandum of Cte W (*sic*) against the Quito basilica project which is no more than a plan which can be changed and changed, or even abandoned. I do not commit myself to it in any way. It's an idea I tried to put forward... and with some changes it's essentials could perhaps become a reality. Let us leave this consideration to the Ecuadorians and more competent people than ourselves. The good gentleman (*Cte W*) was beating the air. I think it's best to leave his letter without a reply. Meanwhile, you do what you think best. I received the Catholic Hierarchy (*document*). Thank you.

Bishop Navarre is in Antwerp. Fr. Marchal wrote asking him to be assistant bishop at his (*own*) ordination (*episcopal*). But this is not likely to take place before July or August. Would Bishop Navarre want to wait as long as this? I doubt it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

When you have finished correcting our common rules would you kindly return them to me, together with your comments. After that I shall send you the particular rules which are ready.

**Article 1572**

*To Father Victor Jouët, MSC, Rome.*

L 18880503

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Issoudun, May 3, 1888

Dear Father,

Thanks a thousand for the comments you have offered me on our Constitutions.

I. I warmly thank our three Cardinal Protectors and friends for their commending (*of the Constitutions*) to the Holy Father.

II. You have done well to change the word "probation" for that of "formation"; it doesn't greatly matter. All the new male Congregations in France have Superiors for life, at least the great majority of them. I don't know those whose Superiors are temporary. Those there for life are the Superiors of 1, the Marists, 2 the Oblates of Mary, 3 the Sulpicians, 4 the Mercy Fathers, 5 the religious of Fr. Grignon de Montfort, 6 the Eudists, 7 the Benedictines of la Pierre qui Vire, 8 Archbishop Lavigerie's priests, 9 the religious of St. Francis de Sales, 10 the La Salette Fathers, 11 the Lourdes priests, 12 the Ste. Croix du Mans group, 13 the Blessed Sacrament Fathers, 14, the Vincentians, 15 the Holy Ghost Fathers, 16 the Assumptionists, 17 the Fathers of the Foreign Missions, etc.

III. I am not referring to the Brothers' Institutes or the female Congregations such as the Dames of the Sacred Heart, the Picpus Fathers, the Le Puy Sisters, or those of St. André, Marie Réparatrice, etc. which offer further evidence. Clearly there are also in other countries male Congregations with Superiors for life.

IV. We would then be the only French religious who would have a temporary Superior (*General*) and this would be a drawback. No, it cannot be likely that we are refused what is granted to so many others. Ask, persuade, get it. There will be serious drawbacks if the contrary is the case. I would much prefer to sacrifice the third year, and the habit, than Superiorship for life which, so it seems to me, is an essential need for our Society.

V. As for disengaging from the jurisdiction of Bishops in order to put ourselves under that of Propaganda (*the Roman Congregation*), I am agreeable to accept whatever you think best and more advantageous to our Society. Look into it; make enquiries. Would the Congregation of Bishops and Regulars not find it odd if we proceed in this way? If it is your view that we should stay with the Bishops and Regulars, you must rearrange my letter, that of the Archbishop of Bourges and the three supporting Cardinalatial letters, and send these letters with a copy of the Constitutions to each bishop in whose diocese we have houses. A stamp must be enclosed in each letter for them to reply, and their replies should be addressed to you in Rome. You will not forget Moulins because of the connection with Vichy. Perhaps you could send one to Marseilles, and also Gap. As regards the latter, you know that Bishop Blanchet has suddenly lost his brother, the parish priest of Buzançais; it has been a great shock to him. All these formalities, if they are to be met, will postpone by more than a year the approval of our Constitutions. I may not, perhaps, be there any longer when it happens. By the grace of God!

*Buzançais, a little town of 5,000 or so inhabitants, is about 22 kilometres from Châteauroux. Very much a commercial town in the 19th century.*

VI. As soon as you have read our common rules, be good enough to return them to me with your observations. Do not hesitate to leave out, change, add. You have full permission. I await these regulations as soon as possible.

VII. Bishop Navarre is in Lyons, giving Confirmation there tomorrow. During the course of the coming week he will be in Issoudun.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1573**

L 18880505

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, May 5, 1888

Dear Father,

Thank you for your judicious observations on our common rules. I should have liked you to correct the text in keeping with your way of thinking and put it in Latin. I am now forwarding the particular rules to you. Adapt and change them as you deem them to be more practical and put your observations and changes in Latin.

In order to carry out this weighty work on our Constitutions, both the common and particular regulations, I arranged to get the Constitutions and particular regulations of most of the modern, more imposing, Congregations. We have here then a religious code of the highest quality. It incorporates the core, the essence, of all that is most vital in the other institutes. We cannot put everything into practice straightaway, and that goes without saying, but we shall attempt to do so to the best of our ability. We shall not live forever, my friend, but it is something worthwhile which we shall be leaving to those who follow us, a serious document safeguarded from human whims.

As for the substantial new additions now to be found in our Constitutions and rules, they do not have an impact on the past since the law does not have a retroactive effect. Those who made their vows with the former Constitutions will only be associated with those former ones. The new ones, if Rome approves, will only be obligatory for those who will come in from now on. In the new Constitutions, I have asked that the Superior, in association with his Council, has the power to dismiss a subject without recourse to Rome, as is the practice in many Congregations. That's the reason why the new rules do not mention recourse to Rome.

Cheerio Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1574**

L 18880513

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, May 13, 1888

Dear Father,

1. I wish to thank you for sending on part of the proofs of our new rules, and your observations.
2. Send home to their families those whose health is creating concern for you. Advise Fr. Jouët about Brother Ruggeri.

*Ruggeri was professed in Rome this year, October 4, 1888.*

3. I am pleased to gather that Fr. Redon is settling down, and I think he will have a good novitiate and, thereafter, be helpful to us in ministry.
4. Fr. Klotz has written me a depressing letter about their situation in Salzburg; it appears that you have threatened them; "threats" he says "which we have experienced as being more than idle". What, then, are these threats? One must, rather, have some feeling for them in their situation which, it's true, they have created themselves, but where, nevertheless, is to be found the first thrust of our Society in Austria and the surrounding area. Consider then in a calm and composed fashion how we might help them and bring them back from the abyss into which they could collapse. There are shipwrecks, I can well see, to which one must offer a plank of rescue. We cannot in any way shirk from studying the issue, and attempt something on their behalf.
5. I sent a good letter in answer to Fr. Ramot who, as regards this issue, has a sick mind. I asked him, other than what is customary, to make clear all those issues at which he takes offence and make them known to us. Rome will arrange for one or two people to examine our Constitutions, and there is still time to introduce serious changes if required. He is confusing rules with Constitutions; he should understand that the rules sent to him in proof form for his observations are not definitive. He

stops short at a point where discipline is involved once a week, without anything else being laid down, and it looks as if in his view the Society is endangered... He has to understand that this particular issue, as well as several others, can be changed, left out, or advised on. I only seek the good of the Society.

I also wrote to him stating that the changes being introduced to the Constitutions do not affect those of us who made vows in keeping with the former Constitutions, since the law does not have a retroactive effect; they will continue to be governed by the former Constitutions. The new Constitutions only envisage those who will arrive in the future, as approved of by Rome. I hope that these explanations will prove satisfactory.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

For the past two months I have been affected by a bout of rheumatism which doesn't go away and which is aggravated by demanding work and burdens of all kinds. I leave tomorrow for Vichy where I shall relax for twelve days or so.

**Article 1575**

*To Father François-Xavier Klotz, MSC, Salzburg.*

L 18880513 A

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Issoudun, May 13, 1888

Dear Fr. Klotz,

For the past two months I am affected by a bout of rheumatism which greatly fatigues me. The First Communion, which took place today, the Lenten Confessions, the catechisms, the preparation of the youngsters, all of this has finished me off. For the past three weeks I have only been able to go from my room to the church. I am, therefore, unable to go to Salzburg at this moment. I leave tomorrow for Vichy, villa des Lilas. I shall rest there for twelve days. I hope that I shall get better. Bishop Navarre will come there to see me; Fr. Guyot is there already; I shall discuss your problem with him.

This is what you have to do: explain your circumstances in a little memorandum which you will then send to the Assistants, that's to say, Fr. Guyot at Vichy, Fr. Jouët in Rome, Fr. Delaporte in Paris. They will be totally supportive. Present the best circumstance to be taken in order to draw Salzburg out of its embarrassment. Tell these individuals to send their observations immediately to Vichy where I shall be staying until the 25th of May. I hope things will improve with me, and then I shall ask Fr. Piperon to come to Salzburg with me and we shall advise you about what practical arrangements should be made. I might be available after the feast of the Sacred Heart. Leaving Issoudun on June 10, I could be with you on the 12th or 13th. I had the document you need legally approved by the Indre Prefect. I sent it to him eight days ago through Fr. Carrière to be legalized by the Interior Ministry, that of Foreign Affairs, and the Austrian Ambassador. You should have had it by now; if not, ask Fr. Carrière about it. I am still waiting for the return of our common rule proofs which I sent to you at Tilburg. You have had sufficient time to look them over; be so good as to return them immediately with your comments.

Cheerio, Father. Greetings to all in C.J.

J. Chevalier, MSC.

Has Fr. Balzer at last arrived in Salzburg? If not, get in touch with him immediately to go there.

**Article 1576**

*To Father Victor Jouët, MSC, Rome.*

L 18880513 B

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Issoudun, May 13, 1888

Dear Father,

I am replying to both your letters.

1. Is Cardinal Monaco, our protector, of the view that we fall under the jurisdiction of Propaganda? If so, one must not displease him. Have you spoken to the Cardinal-Vicar about this issue; is he of the same opinion? If so, let us go ahead. It is, perhaps, more appropriate that I myself send directly to the bishops in whose dioceses we have houses the letter in question and a copy of the new Constitutions; I shall let you have their replies. Give consideration as to what is the best thing to do. Send me a sample copy of this letter. The less intermediaries there are, the quicker things will go ahead.
2. Fr. Maillard will send you the information you are looking for.
3. Bishop Navarre will not leave before the end of June. He wants to have a session at Vichy.
4. Having been laid low for two months by a severe attack of rheumatism, added to all the time by an increasing workload and the festering issues reaching me from all our houses, and our First Communion taking place today, I am leaving for Vichy tomorrow where I shall take twelve days off.
5. I am delighted with the new title given to Bishop Navarre.

6. I am forwarding the proofs of our particular rules to you which you will carefully go over as you have done with the rest; thank you.

7. I fully approve of the diaconate and priesthood for Brothers Suchet and Gressin.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1577**

L 18880521

*To Father Charles Piperon, MSC, Antwerp.*

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Vichy, May 21, 1888

Dear Father,

1. I shall take note of your comments on the rules.
2. You may bring into your Council Fathers Reyn, Vandel and Meyer, I do not see any others at this moment.
3. Yes, while Fr. Redon was at Issoudun, and speaking of his vocation as well as his mother's straitened financial circumstances, I mentioned to him that he could be given 400 francs, the financial equivalent of his mass offerings (*about 1,280 euros*). But this sum would not be given to him until he had taken his vows. I did not assign him to any particular place, either Paris or elsewhere. I shall appoint him, if he stays, wherever I think he will be most useful to the Society. Perhaps I said to him that while his mother was alive, he could not go abroad; that's all. If there are good reasons for him to go and see his mother, I shall decide on it. Get him to understand fully what religious life really means, and disillusion him of the idea that he is doing us a favour. It's quite the contrary. Ah! If he only grasped the great value of the religious vocation he would not be thinking like this. Let's hope he will come to think like this. If he does not try to become a true religious, it would be best not to keep him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am exhausted all the time. Bishop Navarre is in bed with a bad bout of rheumatism. You know that Bishop Blanchet of Gap has died; he will be buried tomorrow. His brother, the parish priest of Buzançais, died also, a fortnight ago.

**Article 1578**

L 18880612

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 12, 1888

Dear Father Jouët,

I gather that you are still in continuous pain. We continue to pray assiduously for you. I never cease commending you to Our Lady of the Sacred Heart whose intrepid apostle you are.

Fr. Vaudon has arrived in Issoudun for the ordination of his confrères; he is still here. I am sending him on to you so that he can help you out for sometime and be a support for Fr. Védère. I hope he will be with you on Friday morning. Do not worry about me; I am much better.

Cheerio, Father; I cherish and bless you in C.J.

J. Chevalier, MSC.

I have received from the Archbishop of Benevento the dismissory letters for Brother Vitale. Everybody is well here. Bishop Navarre is preparing for his departure. The Propagation of the Faith has allocated him 45,000 francs (*about 144,060 euros*). And the Holy Child 6,000 francs (*roughly 19,200 euros*).

**Article 1579**

L 18880615

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 15, 1888

Dear Father,

How delighted I am to hear you are getting better! My heart finds solace; I worried so much knowing that you were so seriously ill... I am not adverse, my friend, to Fr. Vaudon's accompanying you, but do not leave Rome until you are sufficiently improved health-wise to make the journey without being imprudent. Bishop Navarre can well leave without your being here. Do not let this concern you.

You tell me in your telegram, Father, that it would be disastrous if Fr. Vaudon had charge of the Rome house in your absence, but he would have to do nothing further than to carry out your instructions and follow the advice of Father Védère when replacing you at the procure for the time being. I fear that it would be yet more disastrous if Fr. Védère were to be left alone in Rome during a lengthy sequence of months, charged with full responsibility for the house and overseeing its undertakings. I know, and I have been forewarned, that Fr. Védère buckles under the load, cannot face up to things, that what he undertakes weighs on him, and that he is not up to the measure of the responsibility placed upon him. You do not give over to Fr. Védère your intelligence, your activism, your knowledge, tact, savoir-faire, etc. This dear child is good, excellent, pious, dedicated, but he has serious drawbacks. Besides, who is going to deal with financial matters, a capital issue in a house with a lot of people? Who would have overall leadership of the house? Who would take charge of the Annals, correspondence, day-to-day matters, the promotion of our archconfraternities, accountability? Who would be in charge of the Petite Oeuvre youngsters, the lay brothers' training and supervision of the scholastics, etc., etc.? Fr. Védère, and he alone, when in fact he should have with him at least three experienced priests... Do not mention Brothers Suchet, Gressin and Mathieu to me because they are light-headed characters who seriously need to be disciplined, supported and directed. One cannot put these in charge; it would be calamitous for them. Besides, consider holiday-time. They (*the students*) will go to the country. Who will supervise and look after them, direct them, during these perilous times? Who, moreover, would look after the Petite Oeuvre youngsters at this time? It cannot be Fr. Védère, who would have to stay in Rome, since otherwise it would be disastrous (*if there was nobody there*).

For too long you have been over-worked, but human nature has its limits. If Fr. Védère were to get sick, something which wouldn't in the least surprise me, who would replace him in your absence? Besides, have you thoroughly initiated him to your administration? Has he been well initiated in all your arrangements? I do not at all think so because, by his own reckoning, you are the one who does everything...

One begins to take notice of these drawbacks in Rome and our inadequacies. It is time, believe me, to find a remedy there for them. If Fr. Vaudon is not the one you want to replace you, let me know who you would like. I shall do my best to let you have him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1580**

*To Father Jean Vaudon, MSC, Paris.*

L 18880618

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Issoudun, June 18, 1888

Dear Fr. Vaudon,

Dear Fr. Jouët has written informing me that all is well taken care of, that Brothers Gressin and Suchet will soon become priests and they will suffice (*to run the place*) with Fr. Védère. Your presence then, he continued, would be pointless in Rome; he prefers to take you with him to Marseilles. I replied saying that I did not wish to gainsay him, and that he could have you with him during the journey but, nevertheless, I thought that Fr. Védère, likely to be very exhausted, needed to rest, and the two brothers were too young to share responsibility with Fr. Védère, either as his replacement in case of sickness or because I thought your presence there would be very helpful, or some other father of his choice. I do not know, then, what he is going to do. I leave him free to act for the best. As for yourself, my friend, you will do what he asks.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1581**

*To Father Charles Piperon, MSC, Antwerp.*

L 18880623

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Issoudun, June 23, 1888

Dear Father Piperon,

1. The situation at Salzburg is critical, even disturbing; it is absolutely imperative that it be addressed. Fr. Klotz has asked me to go there with you. I cannot leave Issoudun until the evening of July 8. I shall be in Paris on Monday morning. Try to come and meet me there and we shall leave for Salzburg, Munich, etc. The ordination of Fr. Marchal (*the Archbishop's brother*) which will take place on July 30, does not allow me to wait any longer. If the retreat of your young men will not be ended, you will hand it over to someone else.

2. Our school (*in Issoudun for non-boarders*) is in disarray. Fr. Thomas has left for New Guinea with Bishop Navarre. Fr. Gouthéraud, who was also teaching in the school, is likewise leaving for the missions. Mr. Aufrère, a former lecturer who was employed as a teacher, has also left for Paris. Brother Rollin, who oversaw discipline, has died. It's a new group of personnel we need, then.

We are considering the appointment of Fr. F. Moncorget as head of the school, but he is not in good health and cannot take classes. Young Ernest Margueritot, a lay man, is the only one left. It is absolutely necessary, then, that you give us someone. I asked Fr. Hartzler for Brother Martin who is French, and he replied that he needed him. Send him a Dutch scholastic straightaway to replace Brother Martin whom he will send to us. Time is short. We cannot withdraw from the college. It has

to be supported since it sustains our Petite Oeuvre. A month from now I shall be asking you for Fr. Chopin whom I shall be in need of. To be candid, and fair to you, we are sinking, especially myself, under the weight of work.

3. Fr. Ramot greatly complains about the people he has with him. He doesn't want Brother Donzé any longer, saying that the place for him is a house free of all distractions, like Antwerp or Tilburg, since otherwise he will be lost. He wants you, then, to send Brother Field as his replacement. He would also like to have one or two good lay brothers. I am sending his letter on to you.

4. Two brothers who were at the Sacred Heart with Fr. Batard wanted to become Trappists. Having prayed, on my recommendation, they asked to go on the missions, together with Brother Xavier from the presbytery. It's necessary, then, to replace them with other brothers. Think about it.

5. I am sending to you for the novitiate little Jean Carnet who was at rue de Calais (*Paris*) and has been with us for a long time. This youth is aged 17. He has the advantages and the defects of Bretons... His sister is with the Daughters of Our Lady of the Sacred Heart. You will look him over.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1582**

L 18880626

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, June 26, 1888

Dear Father,

I want you to return to Rome immediately. Your presence is needed there. It goes against my conscience to leave poor Father Védère alone there. You will come to an understanding with him to share the burdens and supervision of the work. See to it that religious discipline is maintained, the rules and Constitutions well observed. You are wrongly seen as having liberal ideas and trying to share them with our young men, as well as drawing them towards the flippant literature of our age. I know that the contrary is the case. That's why I am asking you to return to Rome where you will continue to foster, in the serious-minded students, the uplifting of their imaginations by strictly forbidding any reading or studies not approved by our Constitutions and contrary to our spirit. You will endeavour then to make our young men model religious and very level-headed, energetically challenging everything you find in them of a light-headed and dubious nature.

As soon as you have arrived in Rome, let me have your observations.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1583**

L 18880626 A

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, June 26, 1888

Dear Fr. Jouët,

I could not be more happy about the improvement in your health which you have experienced since your arrival in Marseilles. I hope you will go on to recover your health more completely than ever. I had a sad letter from Fr. Védère who is depressed to find himself on his own with so many needs and responsibilities and his health in jeopardy. All the reasons I put to you about coming to his help are more than ever valid. I am astonished that you continued to leave him crushed under the weight laid on him. All the confiding I had received, as well as basic good sense, made it a duty of conscience for me to come to his aid. Consequently, I ordered Fr. Vaudon to return immediately to Rome and arrange with Fr. Védère, in keeping with your instructions, to take charge of the house and its activities.

I know well enough the prudence, tact, discretion, piety, of Fr. Vaudon, not to have anything to worry about. On the contrary, his presence in Rome is a good omen during your absence. He will not step out of line by as much as an iota as regards the procedure laid down for him, and your impact will not be set back in any way.

Fr. Jullien is prepared to give 15,000 francs towards the enlargement of the house which Mr. Caseneuve is offering us. Find out what the house which adjoins his (*Caseneuve's*) would cost, and find out also if it is for sale and what it would be worth. You will let me know.

Cheerio, Father.  
My regards to your good sister, to Mr. Caseneuve and his family.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1584**

L 18880700

*To Father Charles Piperon, MSC, Antwerp.*

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*Undated, likely early July 1888*

Dear Father Piperon,

1. Here's Fr. Ramot's letter. Try to meet his wishes.
2. I am forwarding several copies of our common rules to you, those which will have the force of law. Make every effort to apply them to your charges. I shall have them translated into French. I shall also send some copies on to you. If you think it worthwhile for your houses at Antwerp and Tilburg, have them also translated into Flemish and Dutch. Send on to me as soon as possible your remaining observations on the particular rules.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1585**

L 18880701

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, July 1, 1888

Dear Father Piperon,

1. I am sending back the circular to you; you may put it into the Annals.
2. You may send on here Brother Meynier. We shall try to make use of him. I may say to you also, just as with Fr. Ramot, that you carefully set about letting us have whomsoever you do not at all want to keep. Please weed out your novitiate. Do not hold on to subjects lacking in ability, judgment, piety, health. This becomes calamitous.
3. It would be better to deal amicably with the State. An exchange of ground would be preferable, enlarging the property, putting off unfortunate neighbours. As for a cloister wall, nothing is urgent; you can wait over until you are free of financial embarrassments. You can set up a cloister with provisional boarding up and later we shall see. Lay down as a condition that the planned streets which would go through the property will have to be set aside completely as a likely prospect.
4. Your presence at Salzburg is imperative. If I take on this journey, it's neither for my pleasure or health. I count on Providence; you do the same. This coming Sunday, the 8th of this month, I shall stay overnight in Paris and on Monday morning at 8 or 9 o'clock we shall leave together for Strasbourg, Munich, Salzburg, where we shall arrive on Tuesday at 6.30pm.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1586**

L 18880703

*To Father Victor Jouët, MSC, Marseilles.*

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Issoudun, July 3, 1888

Dear Father,

1. How delighted I am to hear that you are much better! Look after yourself and safeguard your health.
2. I am pleased to be informed of the departure of our dear and well loved confrères. I hope that Fr. Thomas, who asked to go on the missions, will settle in. In saying anything to the contrary, he is deluding himself.
3. Fr. Kütter has not stepped out of line through being left unaware; Bishop Navarre has confirmed to me that he warned him about the censures he would incur if he left the posting where he was responsible for looking after people without any official authorization to take off. As on his behalf for the lifting of the censures which would follow from deserting his post, and for release at the same time from his vows if he refuses to obey and accept the new appointment which I can lay down for him. He would need to spend some months in the novitiate house in order to revitalize himself in the religious virtues. Rome, with the lifting of these censures, could lay on him this penance, and, if he refused, he could be released from his vows.
4. Extend my humble regards and all our gratitude to Canon Caseneuve and his family, and also to Mademoiselle Grandval. My most respectful good wishes to the Bishop of Marseilles for all his kindness. Moreover do not forget to extend my good wishes to your sister.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.



I leave next Sunday for Salzburg with Fr. Piperon. I shall be away 15 days.

**Article 1587**

L 18880704

*To Bishop Jules Le Coq of Nantes.*

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JMJ

Issoudun, July 4, 1888

My Lord,

Some of our confrères are embarking from Saint-Nazaire by the next steamer leaving for Guayaquil, Ecuador. We come at this moment to ask Your Lordship to grant one of our priests, Fr. Roussel, faculties to hear his confrères' confessions and those of other passengers, if required, and, if Your Lordship approves, for the duration of the journey to Guayaquil.

Please accept, My Lord, my deepest regards, and I have the honour to be Your Lordship's most humble servant in C.J.

For and on behalf of Fr. Chevalier  
Superior General  
F.X. Maillard  
Secretary

Conceditur juxta petitem

Die 5a Julii 1888  
+ Julius Episc. Nanneten

**Article 1588**

L 18880704 A

*To Father Jean Vaudon, MSC, Rome.*

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Issoudun, July 4, 1888

Dear Fr. Vaudon,

I am pleased to hear that you are back in Rome. Take care and look after your health. Your presence is needed in the house for more than one reason.

1. When the statements come in, I want Fr. Védère to send them on to Fr. Jouët and not to go looking for money from the bank unless Fr. Jouët places money in deposit there for this purpose (*'ad hoc'*). He must write straightaway to Fr. Jouët letting him know about the lack of cash and the arrival of the invoices. He must ask him if he has money set aside for payments, and where it is to be found. Let him also ask him about the number of cheques he has signed, when they were presented, and what course of action he must take in these circumstances. He might say to him that I have forbidden him to borrow without knowing whether or not he can reimburse, when, or in what way.

2. It is, effectively, against all regulations that the keys of the house, the sacristy, collection boxes, etc., should be at the disposal of subjects. This is not normal procedure. You do well to remedy it.

Come to an understanding with Fr. Védère; everything must immediately be restored to order since, otherwise, it is indiscipline and confusion.

I leave next Sunday for Salzburg. I shall not return until the end of this month.

Cheerio, Father. Congratulate on my behalf our dear new priests and convey my good wishes to everybody.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1589**

L 18880705

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, July 5, 1888

Dear Father Piperon,

Yes, come and meet me at Strasbourg; that will be less tiring and expensive for you. I shall be there on Monday evening at 8.30 and meet you at the station. Go and visit in Strasbourg Madame Hartzler's sister, Leopold's aunt, Mademoiselle Ant. Mestman. She lives at quai Saint-Nicolas, either number 2 or 3. You can get a return ticket. I think we shall have 15 days. Bring your soutane. We shall stay on the train. For the rest, as regards those who come and go (*on the train*), there is nothing to worry about. Brother Meynier has arrived in good health.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1590**

L 18880707

*To Father Jean Vaudon, MSC, Rome.*

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Issoudun, July 7, 1888

Dear Father,

Before I leave for Salzburg I would like to write a word or two in answer to your kind letter of this morning.

1. Calm yourself, my friend, as against the views of some youngsters getting above themselves in opposing your ideas and who Frs. Jouët and Guyot would feel threatened by. Your thinking is your own, your ideas are mine, your liberalism, which is that of Rome and the Pope, is mine. As for your reading and your appreciation of authors, we share fully our ideas. Any serious person will share your views. It is to call good that which is good, sublime what is sublime, and evil what is evil.

Fr. Guyot, who echoed our unyielding youth at Saint-Charles or those at rue de Passy, brought himself to believe at one stage in the exaggerations of these little half-savants who allowed themselves to judge others, and issues, in an assured and presumptuously absurd fashion. But he left all this behind him. What you have to say about the Annals and Fr. Vandel is something beyond being absurd; it was downright foolishness. I set myself to restore order.

Your editorship (*of the Annals*) is deserving of the highest praise; it is approved of by all, and our dear Annals, through your contribution (*as Editor*), is read with keen interest, and the subscriptions are increasing more and more. This is significant. What I wish for wholeheartedly, Father, is that you continue on the path on which you find yourself and there as well you will find me, together with the serious-minded priests of the Society. You are liked, appreciated by all, and by myself in particular and above everyone else...

2. The financial situation which has arisen in Rome is quite disastrous. How can it be remedied? It is absolutely imperative to return to faithful observance of the rules, with Fr. Jouët no longer having management of money or involved in day-to-day matters. Keep me well informed about what's happening.

3. The moral and disciplinary direction of the house is no more satisfactory. This must be remedied at whatever the cost.

4. I am forwarding some copies of our common rules to you which you will have observed as exactly as possible in the Rome house. You will have them explained in spiritual lectures or special talks. I would ask you to favour me with a good French translation of them, something for which you are well equipped. You will provide a great service to me, and try to do this little undertaking as soon as possible. You will give some of these copies to the priests; before long you will have some available for the scholastics.

Cheerio, Father.

Thank Fr. Védère for his memorandum; it is of some significance.

Wholly yours and regards to all in C.J.

J. Chevalier, MSC.

I leave for Salzburg tomorrow. I shall be away 15 days.

**Article 1591**

T 18880711

*To Father François-Xavier Maillard, MSC, the Presbytery, Issoudun.*

MAILLARD, THE PRESBYTERY

ISSOUDUN (FRANCE)

EXCELLENT JOURNEY.

GREETINGS TO EVERYBODY.

CHEVALIER

**Article 1592**

L 18880711 A

*To the Chaplain, Frohsdorf Castle, Austria.*

To the Chaplain,  
Chateau Frohsdorf,

I would like to know if Her Royal Highness, The Duchess of Parma, is at the château.

Reply paid for.

Chevalier  
Superior General, MIS.SC.

**Article 1593**

L 18880713

*To Father Victor Jouët, MSC, Marseilles.*

Salzburg, July 13, 1888

Dear Fr. Jouët,

I am here at Salzburg with Fr. Piperon since Tuesday evening. The problems have been smoothed out. Fr. Piperon is giving up Bavaria. The situation in Salzburg itself is good. The costs are staggering at present, but they will diminish in time. It's a Christian country where vocations will not be wanting. The Nuncio to Vienna, Archbishop Galimberti, whom you know, is on holiday in one of our properties about 6 kilometres from Salzburg. We went and dined with him Wednesday and yesterday, and he came and dined with us, together with the Archbishop of Salzburg and his coadjutor. The Nuncio was delightful, kind, expansive in manner no end. The Archbishop is the kindest of men, and would appear to show the keenest interest in us, likewise his auxiliary. I am thinking about returning to Issoudun next Thursday or Friday at the very latest.

And yourself, Father, how are you keeping? Are you beginning to get back your strength? My own health is not bad at the present time; that of Fr. Piperon is a little shaky.

Cheerio, Father; my best wishes to Mr. Caseneuve. How goes it with his proposal? It seems to me to be very difficult to set it going over this year and next year. Eventually, one can always accept it; it will be a taking possession of it.

Cheerio, then; look after yourself!  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1594**

L 18880713 A

*To Father Jean Vaudon, MSC, Rome.*

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Salzburg, July 13, 1888

Dear Father Vaudon,

I am here in Salzburg since Tuesday last with Fr. Piperon. The country is delightful and the population very Catholic. It's an advantageous position for us. The Nuncio to Vienna, Archbishop Galimberti, is on holiday in one of our properties about 6 kilometres from Salzburg. We went and dined with him on Wednesday and yesterday, and he came and dined with us together with the Archbishop of Salzburg and his coadjutor. He is simple, kind, affable, very expansive in manner. The Archbishop is elderly and particularly kind, as is his coadjutor also. How is your own health? And what about the situation in the house? How are things? I shall be in Issoudun next Thursday.

Cheerio. Wholly yours, Father, and greetings in C.J. to all.

J. Chevalier, MSC.

**Article 1595**

L 18880719

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, July 19, 1888

Dear Father,

Calm down. Either I didn't understand Fr. Védère or he didn't understand me. He wrote after you left that he was aware that you had signed cheques and when they were presented by him he found himself very embarrassed because you had left him without a penny to meet them in payment. Accordingly, I replied to him that from the moment you had signed them (*the cheques*) you should have known where the money was to meet them, and he could do no more than let you know about them or send them to you.

I do not see, my friend, how in this way I strike you afar with unexpected blows in the shadows, all the more keenly felt because it is through the intermediary of an inferior subject. This was not my thinking or my aim. I like you too much to do that.

You did not, then, bring Fr. Védère up to date on your financial situation. Something much the same happened 4 or 5 years ago with Fathers Védère and Couppé. Cheques were bouncing every minute while you were away and there was nothing in the safe with which to meet them; the suppliers and the bankers threatened you with legal action, something which would have led to the collapse of our Rome house. I had to pay 70 or 72 thousand francs (*upwards of 215,000 euros*), as you well recall, to meet your most pressing debts. I put the blame on you, my friend, for having such a deficient way of doing business, and paying out more than your intake. I expressly forbade you, and more than once, to borrow from the banks who create financial havoc through their excessive interest rates.

Fr. Védère tells me it is true, that your cheques are payable but only with a massive increase in the interest rate, and that can only further add to the size of the (*financial*) abyss. I haven't up to now replied to your letter because I was away. But, my friend, it's not, as you say, nine thousand francs which the Rome house owes at this moment. A letter which I found awaiting me this morning on my return informs me that the debt has risen to more than thirty thousand francs. I am no longer at all amazed by your calculating system. By being responsible to no-one for your financial administration, wanting to do everything yourself, receiving and dispensing money as how best you thought, and without advice, never taking account either of expenses or receipts, never asking yourself if you weren't spending more than your intake, always taking yourself

off to the banks when short of money, yes, calamity-wise, you were led to this. If you had abided by the rule which would have made it a necessary requirement to send your accounts to us every six months, you would have been forced to see clearly the reality of your financial situation and foresee the abyss which was each day taking shape. I would have been led to give you friendly advice and help you every 6 months against getting into difficulties... You state, my friend, that over ten years, or more, the Issoudun house did not want to acknowledge or pay the sum decided in Council for the scholastics. You are wrong... I find in my account book that I regularly paid you the promised sum until the end of 1882. For the last three months of that year, 1882, the amount rose to 2,000 francs and the preceding three months to 2,500 francs. If, then, you kept your accounts in good order, you would have seen that the allowance ended at the beginning of 1883 for a very simple reason, which is that you had no scholastics in Rome at this time. We recalled them all, and when it was a question of letting you have not 12 or 18 but a few, I brought it to your attention that the Issoudun house, financially exhausted by our foundations and lacking resources due to the closure of the basilica, could not pay any more, and Fr. Piperon took on his scholasticate without looking for financial support. You replied to me stating that you would take on financial responsibility yourself. You had with you Fr. Jullien who, so it seems to me, was not your financial responsibility. If the upkeep of 3 or 4 young men was beyond your financial resources, you should have told me so.

You return again and again to the issue of contributions which we put together for the Rome house. These were sent on to you regularly and if anyone states the contrary I would ask you to make him known to me and I shall prove to you that he is speaking without knowing the facts. Again I find written in my account book, dated September 6, 1882, "Money for the offerings received for the Rome house, 1,400 francs paid." And for August 2 of the same year, I read the following: "Remittance of 500 francs to Fr. Jouët to round off offerings." You are either tenaciously enclosed in your ideas, or have a short memory when you are always coming back to the same question. Your appeal in your Annals for the benefit of your house was, perhaps, worth 12 or 15,000 francs to you without taking into account all the money I made available to you from other sources.

Here is a list, my friend, of all the sums I sent to you, apart from the contributions collected through the Annals only from 1883. I do not include in these amounts the eleven or twelve thousand francs which I forwarded to you each year to reimburse the Papal borrowing.

1883	Sent in March	2,500 francs
	August 27 to Fr. Couppé	8,000 francs
	September 9 to Fr. Couppé	13,500 francs
	October	1,000 francs
	November 6 to Fr. Jouët	5,000 francs
	November 19 to Fr. Jouët	4,000 francs
	December 26 to Fr. Couppé	2,000 francs
1884	May 3 to Fr. Jouët	6,000 francs
	June 11 to Fr. Jouët	11,000 francs
	October 27 to Fr. Védère	1,000 francs
1885	January 27 to Fr. Jouët	10,500 francs
	January 29 to Fr. Jouët	5,000 francs
	August 11 to Fr. Jouët for travel expenses	500 francs
	November 27 to Fr. Jouët for travel expenses	8,000 francs
1887	September 18 to Fr. Jouët for travel expenses	<u>250 francs</u>
	Total	78,250 francs

And if to this sum of 78,250 francs you add nearly 60,000 francs which I have given over the last 5 years for the Pope, you will discover that it is as much as 138,250 francs that the Issoudun house has made available to that of Rome! And you believe, Father, that the sacrifice is not that great when it was agreed in Council, following on payment of the huge expenses involved in the reconstruction of the house, that the Rome house should look after itself financially.

Meanwhile, in addition to the sum of 78,250 francs paid out to cover your debts over 4 years, there is being added a fresh deficit of thirty thousand francs or so for the last two and a half years. This proves, my friend, that you are not fit to take responsibility for business matters and that it's absolutely imperative that the Rome house should have a responsible bursar who alone will look after all the money. He will be meticulous about noting every detail in his account book and will scrupulously see to it that the expenses do not go beyond the receipts. You must not undertake any expense without its being noted and written down immediately in the register. And every 6 months the bursar will present us with an exact account since, otherwise, the Congregation would assuredly head for collapse.

What can you say, my friend; the good Lord has blessed you with remarkable qualities, but he held over from giving you a grasp of material issues. Besides, Father, you are crushed by work. You always take things on, and you want to do everything by yourself. It is quite impossible that you should keep on like this; it is disastrous in every respect. You will have to commit yourself to the rules and obedience like everyone else, and things will no longer go badly.

What resources are at your disposal to offset this new deficit of 30,000 francs? None! Quite obviously the Issoudun house must once again take on responsibility. Poor Issoudun! All the other houses bring pressure on it and exhaust its resources when they should be coming to its aid. All the pleas, all the requests for money, all the pleas in distress are addressed to me, and to me alone. Both night and day I have to submit my spirit to torture to ward off a break-up in one place, failure somewhere else, help such a one reply to someone else. No, it's not a terrible existence; it is martyrdom at every moment.

You say to me, my friend, that you refuse to accept any responsibility for your deficit and the consequences which might result from it. Tell me this! Who contracted these debts which you can no longer pay for? Is it you or Fr. Védère? Is it not elementary in any serious administration to avoid paying out more than one receives? I kept on repeating this fact to you unceasingly. You took no notice of what I said and you now come and say to us that you disengage from all responsibility. In reality, this is all too easy! Could you tell me on whom this is incumbent in reality? If you had given me an account every six months of your stewardship, as was your duty, and if by my silence or words I had encouraged you to take this route, you could say to me: "It's your fault." But you know well that the contrary is the case. Despite my entreaties I could never get even one regular account from you.

You, moreover, tell me that during Bishop Navarre's illness, as well as your own, I didn't even think of offering some (*financial*) help to you! No, because you never mentioned that you were in need, and you have always shied away from making the financial situation in your house known to me. I thought that all was going along marvellously. It was not difficult for you to follow the Gospel counsel: "Petite et accipietis." (*Seek and you shall find.*)

I wrote to you that the expensive foundations at Paris, Salzburg, Quito, Vichy, etc. put me in the impossible position this year of being unable to find the 10- or 11,000 francs we are expected to pay to the Pope on August 15. I accordingly asked you to take responsibility for this sum. You did not even reply to me in answer to my query and I drew the conclusion that you could yourself take responsibility for this amount. I now see that I was greatly mistaken and that to your deficit of 30,000 francs there must be added the 11,000 francs for the Pope. Just the same, my friend, I do not wish to leave you drowning in embarrassment. I want, yet again, to save your honour and that of the Society. I shall then meet your debts; that's 41,000 francs which I must borrow. I shall do so, and I hope the Council will not blame me when I present my accounts to it. We shall take serious measures so that something similar will not happen in the future.

Fr. Vaudon went to Rome with 500 francs. You say: "Of what use is he to me in Rome? More often than not he has gone off walking." I can well believe it given the way you received him. He had scarcely arrived when you wanted him to leave. And you forbade him to get involved in any way with anything in the house... Fr. Védère was so taken aback that he could not prevent himself from writing to me. I can let you have his letters and you can see for yourself how your style of administration is thought of at Piazza Navona. My preceding letter in which I introduced Fr. Vaudon is a reply to your expressed view that Fr. Védère in your absence could on his own look after everything, and that Fr. Vaudon is no more than an imposition on him. What an illusion! Fr. Védère will refute you. Since Rome cannot gratuitously meet the costs of scholastics we shall consider either their placement elsewhere or pay you for their board and lodging. Nobody, my friend, more than myself has a greater regard for your piety, zeal, devotedness and unswerving loyalty to the Society, our undertakings and my feeble self. In all of this I do justice to you and thank you with all my heart.

Fr. Piperon has written to say that Fr. Kütter has arrived in Antwerp to do a retreat there and place himself at our disposal, identifying his departure from Thursday Island with a number of extenuating circumstances, and much else to excuse himself. He (*Piperon*) wants to know what form of suspension Fr. Kütter has incurred in taking off from his charge and position as parish priest without authorization from his Superiors. Fr. Kütter claims that he gave them adequate notice; Bishop Navarre denies that this is so and states that he made him aware of the consequences arising from taking off. What can be done? If Rome has to be petitioned to lift the suspension, have it done straightaway.

Cheerio, Father. I wish you a speedy restoration to good health. Convey my good wishes and thanks to the Caseneuve family. Everybody here sends you regards.

Wholly yours in C.J.

J. Chevalier, MSC.

I am delighted that thought is being given in Rome to the canonization of blessed (*no name given*) and that consideration is being given to your nomination as Postulator of the Cause... fiat. May the Lord be praised!

**Article 1596**

*To Fathers Jean Vaudon and Jean-Pierre Védère, MSC, Rome.*

L 18880721

Issoudun, July 21, 1888

Dear Fathers Vaudon and Védère,

I have arrived at Salzburg; thank you for your letters. Scarcely free of a serious problem at the cost of great sacrifices, I find myself faced with another, one equally disquieting, coming to me from Rome. The financial situation in your house is disastrous. Only 4 years ago, in order to save Fr. Jouët's face, and our Piazza Navona house from certain ruin, I paid 78,250 francs in debts, without taking into account the 59,800 francs which I took responsibility for since 1883 to meet the debt owed to the Pope (*money borrowed from the Vatican for the Piazza Navona house*) and which the Rome house itself should meet. If at this moment you add to these frightening sums the 30,000 deficit in francs which you have identified from 1886 only, that's to say over two years (since on November 25, 1885, I sent 8,000 francs to meet all the debts at that time), you will appreciate the depth of the bottomless financial pit that is your house.

Fr. Jouët wrote to me this morning disengaging himself from all responsibility for this disastrous state of affairs which is only a repetition of all the others attending his administration. I wrote him a serious letter bringing all the details of the situation to his notice. He will remember what I said. At whatever cost this situation must end. Once again, then, I am taking on

responsibility for this latest crushing debt. You may straightaway write a cheque in my name for 4 or 5,000 francs to meet whatever is most urgent. Ask for the invoice of all the signed cheques, all borrowed money, or what is due to your suppliers, and I shall take the invoices for their reimbursement. I expressly forbade Fr. Jouët in 1885 to borrow from the banks and get into debt. My advice made no impact. I beg you: do not set out on the unhappy road taken by dear Fr. Jouët. Keep everything in order; set down your expenses, your receipts, and every 3 or six months send me your accounts.

Cheerio, dear Fathers.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1597**

To Father Charles Piperon, MSC, Antwerp.

L 18880725

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Issoudun, July 25, 1888

Dear Father,

1. You are not letting me have the truth about your health. It seems that you are continually suffering from your stomach, and that you are not looking after yourself. I advised you to go to Vichy. You did nothing about it. I make a plea to you, and if needs be I order you to take care of yourself. Do what the doctor tells you, and for the sake of your health place yourself under the direction of Fr. Reyn. Read this part of my letter to him. I insist that you do so.

2. I am forwarding to you a letter from Fr. Ramot. Try to be kind to him.

3. I wrote to Fr. Jouët asking him to put forward once more Fr. Kütter's case, together with the attenuating circumstances; I hope he will draw a favourable response from Rome which I shall pass on to you. While waiting, be kind to this unfortunate child, and bring him back to an even keel in the religious life. Write about this to Fr. Jouët who is at 15 rue d'Anvers, Marseilles, with Canon Caseneuve.

4. Remember to send 5,000 francs to Fr. Klotz and ask Fr. Hartzer also to give him 6,000 francs, since we shall soon be in the month of August when Salzburg has to provide eleven thousand francs.

5. If it's all right with you, you may accept Brother Felip for the novitiate.

6. Dear Hubert (*a subdeacon of the Bourges Archdiocese*) will very likely arrive on Tuesday. I hope you can make a good novice out of him.

*Ordained just over two years later, September 1898, Hubert left for Oceania November 3, 1890, dying at Yule Island, December 26, 1909.*

7. Fr. Jouët points out to me that your promotion work in the French language (for Belgium I would like to think) is not quite fair. You never say a word about Issoudun. You give it to be understood that the Our Lady of the Sacred Heart association has its cradle in Antwerp and had its beginning, together with its activities, in that country (*Belgium*). Effectively, that is what clearly can be gathered from the enclosed printed card: The Little Crown of Our Lady of the Sacred Heart. Read it carefully and you will see for yourself. If Sittard or Averbode were so to act, it would be understandable, but you as well! Do not say that this little crown came out of your Antwerp house as well as all the other works and devotions you propagate. Read on page 4 your NB about our Archconfraternity and you will be so persuaded. This is not good. Since I am responsible for everything you print in French, I would appeal to you from now on to send me a proof before the final printing, and I will give you the right to print. This is regulatory as of now.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

It's Fr. Deidier who will be preaching our retreat.

J.C.

**Article 1598**

To Father Jean Vaudon, MSC, Rome.

L 18880726

Issoudun, July 26, 1888

Dear Father Vaudon,

I received your kind letters together with those from Fr. Védère. Many thanks ! I await the translation of our rules.

How is it that you have not read the latest encyclical Libertas where several of your observations are challenged, and, otherwise, your confrères would be entitled to call you liberal. Your article is, obviously, incomplete. Without its being so, how could you write that: "Liberalism and naturalism is the same in the understanding of Leo XIII." If that were so, liberal Catholics would exist only in name; and the Popes, together with the distinguished individuals who made precise and defined the errors of Liberalism, did not at all understand the issue... Who would dare to think and speak like this? Pius IX was well

acquainted with liberal Catholics and their doctrines which he condemned mercilessly in the Syllabus which Leo XIII officially acknowledged and approved in his Encyclical Immortale Dei and again in a large number of Briefs.

If this serious issue is in no way familiar to you, my friend, I would ask you to study it in those serious books which have given it consideration, such as the Summa of liberal errors by Fr. Morel, for example, or in Fr. Ramière or Bishops Ségur or Pie, or the little work on the Sacred Heart for diocesan priests, p13. So it is that according to your article the basic difference between the Ultramontanes and Liberal Catholics comes to this, that the first-named summarily reject modern freedoms, while their opponents make use of it to the advantage of Christian freedom. Consequently, one should draw the conclusion that the Encyclical Libertas flails the Ultramontanes, that's to say the authentic defenders of the Church's rights and the Papacy, and gives the advantage to liberal Catholics who alone had up to now an understanding of the truth, and the needs of the time. Happily the Pontifical document states the very opposite.

Liberal Catholics have always invoked not simply as tolerance but as right modern freedoms as expressed in the immoral principles of 1789, so dear to the Establishment, that is to say freedom of conscience, freedom of worship, freedom of the press, separation of Church and State, etc. There you have the freedoms which Leo XIII challenged without pity and which the Ultramontanes have always combated. Has not one of the ring-leaders of Catholic Liberalism spoken these ungodly words, that the Church should also have its own 89 (*the French Revolution*), and another, if it's not the same individual, has proclaimed "a free Church in a free State"? Yes, indeed, "Jesus Christ's Vicar has in his latest Encyclical presented teaching on tolerance" for these pretentious freedoms which he condemns. He clearly states that they have no right to exist, but one may tolerate them for a greater good just as God himself tolerates the evil he condemns. Have the supporters of the opposed school ever held the contrary view? To say so would be an injustice. Reading your article, my friend, one would think the opposite. It will soon be 40 years since I began to consider all these questions, and I was never other than persuaded that the Ultramontanes held and taught a doctrine other than that of (*Popes*) Gregory XVI, Pius IX and Leo XIII.

Besides, Father, when reading your article, I drew the conclusion that it had an unfortunate defect due to the absence (or loss) of several pages of the script. I, accordingly, completed your work by making it cohere with our principles which are those of the encyclical Libertas and of the truth. You will be grateful to me for so doing.

*Chevalier changed the thinking and theological emphasis of Vaudon's article which appeared in the August Annals, 1888, p.339-348.*

Cheerio, Father.

My regards to all; make the most of the villa holiday, build up your health and believe me as wholly yours in C.J.

J. Chevalier, MSC.

NB: I would like you to see to it that Fr. Védère no longer deals with business matters of which he knows absolutely nothing, nor should he have anything to do with the moral guidance of the house. I make you responsible for both.

He has sent me a preposterous telegram which I cannot make any sense of. All that needs to be done is to make a cheque out for 5,000 francs (*about 16,000 euros*) against my name through Mr. Piquet, our Issoudun banker, and everything is done. I fear that he is walking in Fr. Jouët's steps.(!)

J.C.

Thank you for your report on the Rome house.

**Article 1599**

*To Father Albert Delaporte, Paris.*

L 18880727

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JMJ

An observance of the Rules. *Chevalier's writing.*  
*The remainder of the letter is Fr. Maillard's copy of the original.*

Issoudun, July 27, 1888

Dear Fr. Delaporte,

1. It seems to me that you are making good progress in the habitual violation of the rules and the responsibility which one incurs in this respect. The breakdown of the religious spirit and communities always begins with them. We cannot, particularly so today, but hold fast to their exact observance and try to engender as much regard as we can for them. Scrupulosity in this respect is not normally to be expected; it is, rather, being free and easy. Qui sperunt modica paulatim decident. (*Those who expect little will be so rewarded.*)
2. I regret that you haven't up to now observed the rule about the declaration (*vocal*) of conscience and faults; something which is very important, and by means of which many abuses can be remedied. I would ask you to undertake this from now on. You know as well as I do that older religious have often a greater need to be called to order than younger religious.
3. These new regulations, Father, are nothing more than the older ones put in order, specified, explained; they do not contain any serious innovation. A good religious who aims at perfection, instead of complaining, should on the contrary be delighted with this new support offered to him. I beg you, my friend, to help me, to help us all, to carry out such a serious

undertaking. Do not allow this seriously religious undertaking, which we wish to build up for our Society's future, to be demolished by unwise criticism and niceties of language. If anybody needs to be exempt in certain matters, I shall meet the request asked for if the exemption needs to hold for some time.

4. As these rules are no more than the translation of the former ones, they must be obligatory for everyone. They have been reviewed by all the Assistants and Superiors of our different houses. This is entirely adequate and if some aspects present serious problems, which I very much doubt, we shall consider these at our next Council meeting. If I were to listen to the pleas brought on by love of ease, or through lack of generosity and religious spirit, it would be never ending. We are looking towards a life-style which is essentially religious; those who do not want to have it will go, like Fr. Robinet, elsewhere in search of one more accommodating.

It's not numbers which create a community's impact, but the quality of its members who are strongly disciplined. We want, above all else, to have true religious with the spirit of prayer, denial, obedience and sacrifice. There you have what will be our strength and draw serious-minded members to us who will ensure the growth of our institute and heavenly blessings. Since by virtue of our holy vocation and our Constitutions, pages 5 and 6, we are officially declared victims and repairers of the outrages carried out against the Heart of Jesus, we would want to reject whatever is in conflict with this; it would make no sense otherwise!

5. Those who find our earlier rules perfect and appeal against the obligatory quality of these latter, which are no more than a transcription of the others, are only providing evidence that they haven't read them, or else that religious perfection is scarcely a concern of theirs. The critical spirit, which is the downfall of communities, blinds them. They need to understand that the founder of a religious society has the grace and mission to furnish the rules and perfect them following on 33 years of experience, particularly so when he is reaching the latter stages of his life.

It's not meetings which have brought about all this. Over a long period of time I have worked to place my final hand on the Constitutions, both the common and particular rules. I had all the documents to hand which could clarify matters, including the Constitutions and regulations of the most fervent and best disciplined institutes whose way of life was similar to ours. I took from them, as it were, the essentials. It is, then, a religious code of conduct as complete as human frailty permits which I wish to leave our dear and well-loved Society. Instead of making complaints and being recriminatory, one should be delighted and pleased about this three-fold undertaking. Since there are challenges to be met in the works of God, I hope at least, when I am no longer about, that this undertaking will be appreciated justly for what it is.

Would you be kind enough to read this letter to your Paris confrères?

Cheerio, Father.

Signed: J. Chevalier, MSC.

**Article 1600**

*To Father Jean Vaudon, MSC, Rome.*

L 18880731

Issoudun, July 31, 1888

Dear Father Vaudon,

1. Get in touch with Fr. Védère and send me the exact details of all that is owed by the Rome house, adding the accounts as in each bill signed by him, since Fr. Jouët takes umbrage and asserts that the debts are exaggerated. Thereafter, whenever I send you money, you will send on to me the receipts of those you have paid. It is absolutely imperative to see things in a clear-cut manner in this unfortunate situation and take precautions for the future; otherwise it will be to our ruin and disgrace.
2. Dear Fr. Védère is quite incapable of keeping accounts and looking after a house; it is necessary that you take over and have things in hand.
3. You will, likewise, let me know as soon as possible the exact number of receipts which have come to the house since it is absolutely imperative that the expenses should be controlled and that there be no longer any unexpected items.
4. Let me know what the exact amount is as regards the contribution which we must make this year to the Pope, and how much more there remains for us to pay.
5. Because of the September 8 feast day which you refer to in an engaging little article, the *Annals (for September)* will need to be brought forward.
6. The ordination (*bishopric*) of August Marchal (*the Archbishop of Bourges' brother*), which took place yesterday, must also be mentioned. I shall send you the Bourges Religious Weekly.
7. You would do no harm, perhaps, to complete your work on the Encyclical along these lines:
  1. Establish that the Catholic Church, founded both by Our Lord Jesus Christ and by God Himself, is the flame of truth which must shine everywhere, that no power has the right to dim its light, change it or, still less, to extinguish it.



In Catholic Kingdoms where she (*sic*) finds herself established, she has the right to demand that any other church, daughter of error, should not be allowed to establish itself by her side, share her influence and attempt to supplant her. If, despite these protestations of hers, she is forcefully imposed upon, she will submit to, and tolerate, the situation in order to avoid a greater evil. It is the reality of modern freedom against which she protests; it's her right and duty... but before which she tolerantly submits. Such is the Church's situation in France and in other Catholic countries.

2. In pagan lands, heretical, schismatic countries, etc., the Catholic Church alone has the right to demand tolerance for its worship (something which the other religions cannot demand) because she alone comes from God, and must lead all peoples to God by her divine doctrine.

She alone has also the right to instruct children according to her principles, etc., etc. This thesis as developed by you will not be without interest, and it will give the final blow to Liberalism.

8. I must tell you that I have bade good-bye to Fr. Robinet who was totally lacking in religious spirit and good judgment.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1601**

*To Father Charles Piperon, MSC, Antwerp.*

L 18880731 A

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Issoudun, July 31, 1888

Dear Father,

1. I am delighted to hear that Fr. Kütter is very well disposed. This child is not naughty. When we get together in Issoudun we shall give consideration as to what can be done with him, and where we might place him. During the retreat have the new rules and Constitutions well studied and reflected upon by him so that they may become well grasped by him. Then, following on the retreat, get him to study theology, etc. Urge Fr. Jouët to get a reply (*from Rome*) as soon as possible; his address is 17 rue d'Anvers, Marseilles.
2. Could you be in Issoudun for our General Council meeting about September 10.
3. Fr. Lanctin could send you his young men for the novitiate on Monday or Tuesday next. They will be at Antwerp about 10am. See if this is all right with you!
4. It occurs to me that Fr. Ramot, judging by his letters, has become peculiar, fanatical, given to exaggeration, lacking in judgment. I would like to think that I am mistaken about him. He lets me know of Fr. Giraux's arrival at the end of August, stating that he no longer wants him. Whose fault is it? What does he want us to do with him? I replied that he should keep him and, if he does not think he has a vocation, he should, then, send him away. I don't know what he will do. Meanwhile, he will empty his house. And who can be sent to him?
5. I don't know if you will have any novices for Rome; find out about this from Fr. Jouët.
6. For the sake of your health, go along with Father Reyn and look after yourself.
7. I have bidden Fr. Robinet good-bye; he is no longer one of us. This pathetic priest had no religious spirit whatsoever; his lack of judgment could only lead to compromising us.

Cheerio, Father. Greetings to all the Fathers and Brothers in C.J.

J. Chevalier, MSC.

**Article 1602**

*To Canon LaGrange, Vicar General of Orléans.*

L 18880804

Issoudun, August 4, 1888

Dear Canon,

I am very pleased to get the news you sent to me. It is likely that I shall next lunch with you at the Archbishop's house when I go there to take part in the Schools' Council. We will leave from there at 1.47pm and arrive in Issoudun at 3.38pm. If an unforeseen circumstance should prevent me from meeting you at our rendezvous, you will take the same train. The Bonneval family is at Issoudun, and they will be very happy to meet you.

Please, Canon, accept my respectful good wishes in C.J.

J. Chevalier, MSC.

If the parish priest of Dun-le-Roi could come with you, my joy will be complete.

**Article 1603**

*To Father Victor Jouët, Marseilles.*

L 18880805

Issoudun, August 5, 1888

Dear Father Jouët,

I received your letter together with all the relevant plans. The situation seems promising and opportune given the wonderful good-will of the Bishop of Marseilles. But how can we make this a reality? We have only got debts. I was forced to borrow 12,200 francs from the Salzburg house to meet the most urgent claims. And now comes the Rome disaster: 30,000 francs in debt and 11,500 francs due to the Pope – and I haven't a penny! This is a calamity; we have lost our heads. If only you had been shrewd enough to balance your expenses against your receipts as I told you so many times, and taken your opportunities to pay the Papal debt at the appropriate time, you would not now be finding yourself looking into a new abyss with your honour and the Rome house in dark shadow if I do not help you out. And to do so entails more borrowing. Yesterday I sent 5,000 francs, but I am being asked for more money to meet the requirements of your signature. Fathers Védère and Vaudon complain about your total silence in the face of all their letters. Faced with a similar situation what do you think I can do about the Marseilles project? I haven't a centime, it's quite impossible for some time now to undertake new enterprises from here.

Fr. Jullien is suffering from exhaustion; I am sending him to Marseilles to recover. If he can, together with his mother and other good friends, find the necessary funding to pay for the new house and set ourselves up there, that would be ideal. I see no possibility other than this. I would like him (*Jullien*) to succeed in bringing this about. See if it's possible; I hope the answer is in the affirmative because I would be sorry to miss out on such a good opportunity.

I am pleased to hear that you are much better. Take care of yourself. We shall have our retreat on the 17th of this month, preached by Fr. Deidier. On September 10 we shall have our General Council meeting. Your presence will be required at it. I hope you can come.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 1604**

*To Father Jean Vaudon, MSC, Rome.*

L 18880805 A

Issoudun, August 5, 1888

Dear Father,

1. Fr. Jouët's silence does not in the least surprise me. He is caught up in his own calamitous financial mess... He reacted exactly in the same way at the time of the first financial disaster. It's most annoying. We shall take severe measures this time to avoid anything such as this happening again. Try and let me know the exact amount of the debts owed from the invoices and bills of the providers. I shall have to present all of this to the Council. Send me the outstanding balances and details of the money I sent to you, together with a statement about the disposal of your money. Fr. Jouët continues to claim that he did not leave 30,000 francs of debts to be paid. I shall borrow money for yourselves, or rather to pay the debts, but only insofar as I can know how the money being sent on is specifically used. I must have, then, an exact list of the sums owed to whomsoever, made out for me by you. You will keep a copy yourselves. Then you will let me know: with these 5,000 francs (*about 16,000 euros*) we have paid such an invoice, this other, etc. It is absolutely imperative that Fr. Jouët be presented with the evidence.

Take these matters in hand yourself, because dear Fr. Védère would confuse rather than clarify matters. He also, so it seems to me, lacks practicality. He has no idea of the value of money if one is to judge by the number and exaggerated length of his purposeless... telegrams.

2. I am forwarding the Bourges Religious Weekly, which describes August Marchal's episcopal ordination. You will read it and find something there for our Annals.

3. I have made a subscription to the Universe for you, covering two months.

4. I am in complete agreement with your view as regards the Liberalism issue. We must be as firm in our principles as we are charitable with regard to people. In the event, the Encyclical Libertas has definitively closed the issue: there are no longer either liberals or conservatives, only genuine Catholics battling under the Papal flag. May the Lord be praised!

5. We are having our retreat preached by Fr. Deidier on the 17th of this month. Pray for us.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1605**

L 18880807

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, August 7, 1888

Dear Father,

What do you want me to do other than sign my name since there is nothing else you can do. These disputes with a local administration are always regrettable. I am sorry that you couldn't achieve the same result without recourse to law. The issue about your paths has always worried me. I shall not be at ease until the issue is resolved in our favour. I feared about it and I still fear. Before undertaking whatever you need to do, pay your debts. I am dreading anything like this.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

You are aware that I want a serious-minded brother for the presbytery. When are you going to let me have him?

**Article 1606**

L 18880812

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, August 12, 1888

Dear Father,

I thought that Fr. Jullien had already left (*for Marseilles*) eight days ago when I saw him here yesterday. I had told him to go there. He will now leave Issoudun tomorrow morning and will be in Marseilles between 5 and 6 o'clock on Tuesday morning. You can come here together for September 8 if your health allows. Although we are in financial straits, if you need money to look after yourself and for your journey, let me know and I shall do my utmost to send you some.

Cheerio, Father. My regards to your sister and the Caseneuve family.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1607**

L 18880814

*To Father Jean Vaudon, MSC, Rome.*

Issoudun, August 14, 1888

Dear Father,

1. I wish to thank you for your translation of the rules which you have now sent on to me.
2. I shall forward to you the 3,000 francs (*about 9,600 euros*) owed to the banker, Tervaque, on a cheque which you have made out in my name. You will return to me the banker's invoice to this effect. It will have to be the same with all the cheques paid for with money I shall be sending you according to your needs.
3. How much higher this year is our debt to the Pope?
4. You would have expected some mention of Fr. Suchet's Rome ordination, etc. in the *Petite Oeuvre* bulletin, but there's nothing.
5. Send me your assessment on each scholastic from every point of view.
6. Here now is a long telegram from poor Fr. Védère, and it's quite pointless. Mr. Prequet (*wording uncertain*) himself remarked to me: "Your Rome confrères are not short of money to send me a similar telegram of which I have no need whatsoever." When is the poor lad going to get some practical sense?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

My regards to all.

**Article 1608**

D 18880817

*To the Daughters of Our Lady of the Sacred Heart Novices, Issoudun.*

Issoudun, August 17, 1888

Novitiate of the Our Lady of the Sacred Heart religious.

1. Reverend Mother Superior will for the time being be in charge of the Novitiate.

2. She may replace herself by a sister director who will be Sister Marie-du-Sacré-Couer.
3. All the Novices, religious or lay, will sleep in the house attached to the Novitiate.
4. They will have in common in their oratory prayer, meditation, the particular examination of conscience and other exercises of piety such as praying the Divine Office, the Rosary, etc.
5. The lay sisters will only share in common with the choir sisters the Holy Mass, visits to the Blessed Sacrament, common lectures, greetings and meals.
6. They will have their recreations separately under the supervision of the sister in charge or Reverend Mother Superior.
7. It is the Reverend Mother Superior who will assign work to be carried out and who, each day, will notify what work is to be undertaken. The sister in charge of the Novitiate will have carried out whatever is to be done in the novitiate work-room; she will have under her control a work mistress. The first class novices or those responsible for manual work in the house are directly responsible to Mother Superior.
8. The sister in charge, and in her absence her assistant, will not allow entry to the Novitiate, without special permission, of any choir sister or associate who is not doing work there or, with a still stronger reason, any outsider, not even the Sacred Heart priests, whoever they may be, except the Superior General, the Bishop, or his Vicar General, and even these must always be accompanied by the Superior or Vice-Superior.
9. The novices will go to the common room as little as possible, always accompanied by a sister. They will stay there only for a little while. The common room is that of the community and is available to all the sisters.
10. It is the Reverend Mother Superior who will provide direction (*counselling*) to the novices: she will see them every 8 days, but if in the meantime someone needs to speak to her privately, she has complete freedom in this respect.
11. It is the Reverend Mother Superior who will explain the régime and provide conferences on the religious life; she may have herself replaced by the Mother Assistant if she considers it appropriate.
12. The Reverend Superior General of the Missionaries of the Sacred Heart, founded by the Archbishop of Bourges [*sic!*], as Superior of the house, may provide particular talks or address the community as often as he judges it, before God, to be helpful.

J. Chevalier, MSC.  
*Signature within a heart.*

**Article 1609**  
*To Father Victor Jouët, MSC, Marseilles.*

L 18880818

Issoudun, August 18, 1888

Dear Father,

Would you be good enough to read closely our new Constitutions and common rules, and if you notice something left out or inexact, or if you have some observations or improvements to be taken into account, you will be good enough to share these with us at our General Council meeting taking place at Issoudun on September 10.

Please receive my good wishes in C.J.

J. Chevalier, MSC.

You will receive 2 copies in the post.

**Article 1610**  
*To Father Jean Vaudon, MSC, Rome.*

L 18880819

Issoudun, August 19, 1888

Dear Father,

1. I thank you for your kind letter, your comments and your bills. May you be blessed! Here, in this respect, we have laid hold of the problem. How are we to eliminate it? Let me have your thoughts on this.
2. I am forwarding to you the thousand francs you were looking for (*about 3,200 euros*).
3. I want to thank dear Fr. Védère for his kind letter. I shall try to send the required money at the stated times. If I forget to do so, it must be brought to my attention.
4. I shall meet the cost of your 'incense grains' (*the reference is to a little book of poems, 70 pages, brought out by Retaux-Bray, Paris, 1887*).

5. Fr. Deidier is preaching our retreat at Issoudun. Try to curb the drawbacks of the scholastics whom you mention.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1611**

L 18880824

*To Bishop André Navarre, MSC, Sydney.*

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Issoudun, August 24, 1888

My Dear Bishop,

You should at the time I write to you be in Sydney together with your travelling companions. I hope you are in good health and that you had a pleasant journey.

*Bishop Navarre had left Marseilles on the Caledonian, June 27, 1888, with three priests, two scholastic students, five lay brothers and four Daughters of Our Lady of the Sacred Heart, reaching Sydney on August 6, 1888.*

I have just now had a letter from Fr. Bontemps who has arrived at Nonouti. His journey was a pleasant one and they are in good health. I believe that Fathers Buisson and Gaillard were to meet on Thursday Island where there is scarcely anything to do.

*Buisson left France, November 1887, Gaillard December 1883.*

I wrote to Fr. Couppé to say that you would be sending him to New Britain as Superior. Send along with him some pious and serious-minded confrères in order to build up this mission which is deserving of all our care since it is our very first; and dear Fr. Vatan is buried there.

*Vatan died on May 31, 1888.*

I shall send to the Sydney Procure all the mission funds. It's there each head of mission must have recourse, and not any longer to Issoudun, when looking for money. Fr. Bontemps has written that he wrote a cheque in your name for 4,232 francs (*about 13,540 euros*).

Cheerio, my dear Lordship. My regards to all the confrères and to the dear Daughters of Our Lady of the Sacred Heart.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1612**

L 18880831

*To Father Jean Vaudon, MSC, Rome.*

Issoudun, August 31, 1888

Dear Father Vaudon,

1. Fr. Védère has written to tell me that you have been laid up, without any appetite and as yellow as a lemon, and that you need rest and a change of air. I replied to him stating that I was giving you permission to go and spend such time as was necessary to restore your health with your family in Normandy. What do you think of this remedy? If you think it would help, do so, although your absence creates a big gap in Rome and I don't know by whom it can be filled.

2. I sent 5,000 francs (*about 16,000 euros*) to Father Védère some days ago in cheques to pay the most urgent bills and claims. Money is short. I don't know any longer what to do! Let me know before we have our Council meeting the measures you think would help in order to avoid the arrival of a financial disaster.

3. I shall send on to you in a few days the new scholastic regulations for the year and the holidays. It is out of the question that they should be left to their leisure (*during the holidays*).

a. These young men must revise during the holidays what they have studied during the year and to this end they must have a one-hour class three times a week.

b. They must occupy themselves with linear design, ornamental and head design, in the case of those who have the aptitude for it.

c. They must make a study of the principles and requirements of the different types of architecture, draw up plans for ground, height, façade, etc.

d. They must learn about surveying and put it to use during their walks when on holiday.

e. Learn about botany, geology and the natural sciences.

f. Familiarize themselves with plain chant, not so much the music but Gregorian chant itself, which none of ours knows, and it's a deplorable gap. They must, then, learn the rules, the principles, the notes, their value, the different procedures, and apply them practically.

There you have, most certainly, something with which to occupy them advantageously, without any exhaustion, during their holidays. There should be lectures in these different subject-matters two or three times a week. Tell them from me that I expect them to do this.

Cheerio, Father. My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1613**

L 18880831 A

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, August 31, 1888

Dear Father,

1. I am pleased to know that you are getting better.
2. It's a question of knowing whether Fr. Kütter, as a consequence of abandoning his charge as parish priest of Thursday Island without permission, is under interdict and forbidden to say mass. If the answer is in the affirmative, I would ask you to ask for permission to lift the interdict. You say nothing whatsoever in reply to the very pressing and important issue of Fr. Kütter's request to come to Issoudun, which I approve of. I asked Fr. Védère to have the matter clarified and send the reply by telegram.
3. Fr. Klotz has moved much too quickly as regards Salzburg. I nevertheless advised him in keeping with all you said to me in your letter. Write all this to Salzburg yourself.
4. I wrote to dear Canon Caseneuve. Read my letter before passing it on to him. I cannot make any decision about it until it has been placed before our Council. I foresee friction. It is quite impossible to set ourselves up in Marseilles shortly. You know as well as I do that we haven't got enough members. All our houses need replenishment and we haven't people available. Given that situation, how can one put before the Council the suggestion of a new house?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1614**

L 18880831 B

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, August 31, 1888

Dear Father,

1. Keep all our young men with you until our Council meeting. We shall be making changes at that time.  
Fr. Kütter wants to come to Issoudun. Allow him to do so if you see no objection against his doing so. Fr. Ramot is looking for him; we shall consider if he may not be sent to him.  
Bring us details about each of your subjects and your undertakings. Ask Fr. Chopin or Fr. Meyer to supervise your scholastics and keep you informed; otherwise they would lose their shape (*quality*).
2. Like you I also am sorry about the state of affairs in Salzburg. I addressed my concerns to Fr. Klotz. Archbishop Galimberti left Salzburg without offering a penny (*un sou*); it could be foreseen. Do not burn yourself out, I beg you; we shall continue to need you in good health.

Cheerio, Father.  
Until very soon.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1615**

L 18880901

*To Father Victor Jouët, MSC, Marseilles.*

Issoudun, September 1, 1888

Dear Father,

I asked Fr. Védère to find out if Fr. Kütter is under interdict, having left without authorization his post as parish priest of Thursday Island. If the answer is in the affirmative, request that it be lifted. The unfortunate Fr. Védère, lacking in both intelligence and tact, sent on the enclosed telegram. What is to be done?

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1616**

*To Father Jean Vaudon, MSC, Rome.*

L 18880902

Issoudun, September 2, 1888

Dear Father,

I received your letter and the items of information you offer. Before you leave for France, wait until I can send someone to replace you in charge of the scholastics and with responsibility for the house. Our Council will take place on the 10th or 11th of this month. We shall consider whom we should send to Rome. Do not consider going to Normandy until the last fortnight of September. Shortly I shall send you the scholastics' time table which you will put into practice.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

What do you think of Mr. de Mendoza? I requested Fr. Védère to ask the Congregation if Fr. Kütter, having left his parish on Thursday Island without permission, is under an interdict. If in the affirmative get the interdict lifted and telegraph me to this effect. The poor scatter-brained man says nothing to me about this, but it is essential. Take the matter up.

18880911 X

Council Meeting, September 11-14, 1888

In attendance: Very Reverend Father Superior General, the Assistants, Fathers Piperon, Jouët, Guyot and Delaporte.

Following prayer, the Very Rev. Fr. Superior General offered an introduction on the general state of the Congregation, and on the different issues which need to be the subject of the Council's deliberations during this meeting.

Proposal to have at least two Assistants residing in Issoudun.

The Very Reverend Fr. (*General*), having mentioned the difficulties he faces given his isolation, asked the Council to consider carefully some way towards having with him (*at Issoudun*) at least two Assistants to support him in general administration, and, otherwise, in carrying out his demanding role. All were in agreement about this proposal and committed themselves to reflect on it before the Lord in order to reach a satisfying result, regret being expressed that the course of events had scattered the Assistants and left them at a distance from the Superior General. It was decided to take all necessary measures to end this state of affairs as soon as possible.

Letter from Fr. Klotz: A novitiate at Salzburg

Next Fr. General read a letter from Fr. Klotz, Superior in Salzburg, asking him (*Fr. General*) to approve the setting-up of a novitiate in the house, basing his request on the special recommendation of the Archbishop of Salzburg and the kindness of this venerable prince of the Church. The resolution of this issue was left over to another day.

Authorization to build at Glastonbury

3. Next the Very Reverend Father General presented Fr. Tréand's request to start building at Glastonbury, Fr. Tréand being Superior there, and also to provide a chaplain for a community of religious sisters near London.

4. Watertown: the cooking régime

Different houses were then discussed, especially that of Watertown, about which it was mentioned that representations would be put to Fr. Ramot about the quality of the food which would appear to be much too poor in quality and likely to damage the health of those there.

5. The Father Kütter issue

The situation as regards Fr. Kütter was then dealt with. He had left his post on Thursday Island without permission, and against the wishes of his Superiors, in order to visit his family. Following this statement it was decided to consider again the new Constitutions and Rules so that changes, where needed, might be made.

Rules and Constitutions: debate and acceptance

The Superior General made known some observations made by his Assistants or others, and they were immediately considered. Some changes either in content or words came about as a result. With the ending of the work on the Constitutions and Rules, all the members of the Council definitively accepted the new Constitutions and Rules, expressing the wish that they be promptly approved of by the Sacred Congregation.

The Council's Wish

It was, moreover, agreed that all suitable measures be taken to make not alone possible but easy the observance of these Constitutions and Rules. Among the proposals agreed was that of having no new foundation without making the existing

houses sufficiently, and seriously, staffed, without which several recommendations of the Constitutions could not be observed. This decision was unanimously agreed on.

Following this decision the issues brought forward on the first day were considered. First of all different proposals were put forward to compensate for the separateness of the Assistants. These proposals did not meet the advantages sought which are support for Fr. General, in fulfilling the duties of his office, and satisfactorily meeting the requirements of members who live at a distance and have had to accept delays in replies. Following a long discussion, the following arrangement was arrived at which appeared to offer what was less inconvenient and had more in the way of advantages.

Frs. Jouët and Delaporte to live in Issoudun

- a. Fr. Jouët, Procurator General of the Congregation, Superior of the Rome house, and Fr. Delaporte, Superior of the Paris house, will from now on live in Issoudun with Fr. General and be available to him.
- b. Both one and the other will be replaced in their present roles at the opportune moment. Meanwhile, they will keep the titles of their offices, whether Procurator General or Superior.
- c. In keeping with the needs, and in accordance with the wishes of Fr. General, they will go to their respective houses, meanwhile, to deal with important issues.

Secretary to the Procurator General

- d. Fr. Jouët will as Procurator General have a secretary who will represent and replace him in day-to-day matters. His successor as Superior will be Fr. Vaudon of the Paris house. The Rome house, then, will be constituted by Fathers Vaudon, Moncorget and Védère, the bursar, the scholastic priests and brothers, and the Petite Oeuvre. Meanwhile, Fr. Suchet will be called there to teach.

Fr. Guyot, Visitor

- e. The Paris house will consist of Fathers Deidier, Miniot and Carrière. Fr. Delaporte will go there from time to time as needed, and Fr. Guyot, who is nominated official Visitor of the varied houses, will replace Fr. Delaporte in Paris as often and as long as possible. All expressed the wish that the Congregation's houses should be regularly visited each year in accordance with the regulations. Fr. Visitor promised to bring to this role all his well recognized zeal and concern.

The Salzburg Novitiate

The above decisions having been reached, a novitiate at Salzburg was put forward for discussion. The advantages and disadvantages being weighed, it was decided to take advantage of the Archbishop of Salzburg's overtures and good disposition in order to petition for a novitiate in this house.

The opening of the novitiate temporarily postponed

The Council decided to wait on an opportune moment for the opening of this new novitiate. Accordingly, the Salzburg priests cannot accept novices until they have received special permission to do so.

New building at Glastonbury

The question of a new building at Glastonbury was considered. Since it appeared that this new construction was already in progress, the Superior General and all the Council members expressed both their amazement and disappointment that a request was being made to them about permission to build whereas in fact it was about to be occupied and, consequently, the Council could neither grant or refuse permission because the issue was (*literally*) an accomplished fact (*a fait accompli*).

A letter of Disapproval

A letter of disapproval will be sent to the Superior of this house. His request for financial help towards paying for the construction of this house cannot be considered.

Refusal to authorize acceptance of a Chaplaincy by Glastonbury

One cannot authorize, either, the provision by Glastonbury of a chaplain for a sisters' convent near London as the distance is too great and one cannot approve a priest's isolation at such a great distance.

Duty to be in residence

Likewise it will be pointed out to the Reverend Superior that he should not be absent from his house neither too often or too long.

Fr. Kütter: Salzburg

The issue of Fr. Kütter, who left his Thursday Island posting to visit his family against the wishes and advice of Bishop Navarre, and in his absence, was brought up. While the issue in itself was quite serious and deserving of very severe punishment, nevertheless it seemed to the Council that, given the circumstances and Fr. Kütter's submissiveness, late though it was, there was a need to be understanding with him. He cannot, however, any longer be sent to the missions, and must be subjected to severe disciplinary measures so that he can renew his earlier manner of living the religious life. He will be handed over to the care of Fr. Klotz, Superior at Salzburg, who will supervise him and make use of him at his (*Klotz's*) convenience within the house. But he must not allow him to become involved in any ministry outside the house and he will need to make him revise his theology.

Brother F. Bormann appointed to Salzburg

Brother F. Bormann, presently a novice, will, on taking his temporary vows, go to the Salzburg house to work at the Petite Oeuvre when it opens.



The report of the Novice Master was then read and with 23 novices ending their year on October 4, and a 24th on November 1, consideration was also given to those who might be admitted to temporary vows. Twenty-one novices were considered suitable to make their three-year vows. They are: Brothers James Galway, François Boudin, Jean Sauley, Bernard Bley, Emilio d'Amore, Josephus Laurenti, Moïse de Luzio, Joseph Guis, Georges Bazot, Paul Bouellat, Richard van de Wouver, Théodore Okhuijzen, Frédéric Bormann, Daniel Lehane, Louis Gotteland, Jean-Marie Cochard, Genaro Lacoste, Gabriel Coltrée, Alain de Boismenu, Egidio Ruggeri, Nicolas Nicolo.

Two brothers put back for further assessment

Brothers Henri Possenti and Palombo Cagno, not having shown sufficient evidence of generosity, regularity and solid religious virtue, have not been permitted to make their vows with the others. The Council agreed that it would be good to submit them to further assessment, after which, if considered satisfactory, they can be accepted.

Brother Cornelius Joseph Karsseleers, who ends his novitiate on November 1, has also been considered acceptable for vows, following which he will remain attached to the Antwerp house and be given to Fr. Reyn to help him in his responsibilities. He will also study philosophy with the other scholastics who will be staying in this house.

Scholasticate: The teachers who are scholastics should not study either philosophy or theology

The Council then proceeded to consider a scholasticate for the newly-professed and those older who haven't finished their studies.

Father General expressed his view that the teachers at the Petite Oeuvre should not engage in philosophical and theological studies while teaching, since it is generally speaking impossible to prepare well one's classes, look after the pupils and at the same time study advantageously philosophy and theology. It was decided that as of now those teachers who hadn't completed their studies (*philosophy, theology*) should suspend them during the years they would be engaged in teaching. Normally a scholastic should not be engaged to teach for more than three years. Afterwards he will return to the scholasticate to begin or complete his courses in philosophy and theology.

A Scholasticate projected for Antwerp

It was then discussed where the scholasticate would be for those who could not be sent to Rome. Following a lengthy discussion it was decided to leave at Antwerp for the time being the newly-professed who could not be sent to Rome or become teachers.

Fr. Vandel, Director

Fr. Jules Vandel will be the Director (*of the envisaged Scholasticate*), and some lecturers will be made available to him. Fr. Meyer, who is in charge of the Petite Oeuvre, will provide a course in dogmatic theology. The Superior General will see to the organization of this scholasticate in association with the Antwerp Superior.

Fr. Chopin, Socius

Fr. Chopin was chosen to replace Fr. Vandel as Socius to the Novice Master.

Teachers

Fr. General will take the necessary measures, having consulted the Director of the Petite Oeuvre and the Novice Master, to replace the teachers needed in the different houses, and provide new ones where needed.

Final Vows

Several members, ending their three years of temporary vows, were put forward for perpetual vows. Brothers Augustine Kicken, scholastic, teaching at the Antwerp Petite Oeuvre, (*Alexandre*) Marie Cochet, scholastic, teaching at the Issoudun Petite Oeuvre, (*Augustin*) Marie Pillet, scholastic, teaching at the Tilburg Petite Oeuvre, having all demonstrated zeal for religious perfection, are admitted to perpetual vows. Brother Louis Dezpresse, not having proved satisfactory for some time, and giving cause for unease due to the state of his health, will be put back to a later date (*for profession*), in the course of which his Superior will seriously take note of his piety and regularity no less so than of his health.

Renewal of Lay Brothers' vows

The Brothers Casmir Leroy and Joseph Moores are called to renew for three years their temporary vows [sic].

Accounts

Next Fr. General put before the Council the Issoudun accounts as well as those of several other of the Congregation's houses. The incomplete and faulty manner in which the different accounts had been presented could not provide the Council with a satisfactory presentation of the Congregation's financial state in general, and of each particular house, and, consequently, the issue could not be further pursued (*to any advantage*). To remedy this seriously irregular state of affairs, and ward off any danger which such a state of affairs could lead to, it was decided unanimously at the request of some members:

1. To prepare each year during the month of December the budget for the following year. A copy of the budget will be sent to the mother house. It will include ordinary and particular receipts which can be envisaged, and likely intake and budgeting for ordinary and extraordinary expenses, as well as the unexpected (*unforeseen*).

Forwarding of a budget for receipts and expenses

2. An account sheet for the budget will be drawn up by the mother house and forwarded to the Superior of each house who will complete it carefully, or have it done so.

3. Each Superior will send two copies of this account sheet (*to Issoudun*) by the beginning of January at the latest. Following approval or correction, if this last is required, a copy will be sent back to the house whence it came, and another will remain at the general bursary to build towards assessment of the half-yearly accounts.

Two Yearly Meetings of the Council

4. The Council will normally meet twice a year, first of all before Lent, and then during the holidays, either at the end of August or the beginning of September. All the Council members should be invited to the meetings. At the first, the budgets of the current year will be considered, and the accounts for the last months. At the second meeting the accounts for the first part of the current year will be considered.

Two Council meetings each year

5. The budgets and accounts will be thoroughly examined and revised by the General Bursar before being submitted to the Council. The latter, the General Bursar, will take care to offer his assessment of each budget and each sum, and the Council will decide if there is reason to approve or not, or require that matters be put right.

A copy of the accounts and budgets to be placed in the General Bursar's archives

6. A copy of the budgets and of the agreed, or corrected, accounts should remain in the Bursar General's archives to be consulted when needed by the General and his Council; the other is forwarded to the Superior who drew it up, together with the comments and corrections called for.

Finally, several of those present not being available for different reasons, it was decided to leave responsibility for other issues to Father General and the two Assistants who will be with him and, accordingly, Fr. General brought the meeting to a close. He will, later, fix the date of the next meeting.

Ch. Piperon, Mis.du.SC.  
Victor Jouët, MSC.

J. Chevalier, MSC.  
Guyot, MSC.

**Article 1617**

*To Father Jean Vaudon, MSC, Rome.*

L 18880911

Issoudun, September 11, 1888

Dear Father,

Thank you for all the documentation you have sent on to me for the Annals and for me personally. The appointing of Bishop Navarre to the Archbishopric of Cyr made us overjoyed (*titular Bishop of Pentacomia*). Fr. Jouët is writing an article about it. I share your view about Mr. de Mendoza; we shall have to wait. The Council meeting began this morning; nothing has yet been decided. I foresee problems, pray... Write to Watertown and Quito to ask for details about the country, the customs, and the activities of our confrères.

Take care of yourself.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1618**

*To Father Jean Vaudon, MSC, Rome.*

L 18880915

Issoudun, September 15, 1888

Confidential

For yourself alone, at least for the moment.

Dear Father,

The General Council has decided that Fathers Jouët and Delaporte will remain in Issoudun as Assistants. At the same time Fr. Jouët will remain Procurator General of the Society and will go to Rome whenever serious issues require his presence. He will be represented by a secretary who will familiarize himself with the issues so as to replace him later if the Council considers it opportune.

The Council has named you Superior of the Rome house and Director of the Scholasticate. Fr. Védère is appointed Bursar under your direction and responsibility, overseeing the sacristy and the office for the different associations. We are going to send you Fr. Firmin Moncorget who will be in charge of the Italian Petite Oeuvre; he will go to lectures with the scholastics because he himself will be attending them in order to take his degrees.

*Moncorget did not in fact go to Rome, being named curate in Issoudun in November, 1888, and then he was at the Sacred Heart School in Issoudun before leaving for Quito in April 1890. Sadly, he died in Ecuador two months later, June 28, 1890.*

Get someone to help him out at the Petite Oeuvre. You will do the same as regards the Association's office, helping out Fr. Védère. Try and get rid of all the lay people employed in the office, and in the church, whether priests or not. We need to economize.

Get your budget ready for the year about to begin. On the one side you will set out your likely resources, invoices of all kinds, etc., and your likely expenses; you should set out matters in such a way that your expenses do not overshoot your intake. You will send this budget on to me which I shall return to you approved or modified.

Towards the middle of October, Fr. Piperon will send you the Italian novices who will have made their vows. This will increase your personnel. Once you have organized your plans and the running of your house, you can go (*home*) to Normandy and set about restoring your health. You can go back to Rome for the feast of All Saints, November 1. Fr. Guyot will be replacing Fr. Delaporte in Paris. He is appointed Visitor for the north and Fr. Jouët for the Midi (*the south*).

You will let me have your receipts against what you and Fr. Védère will be paying out.

Cheerio, Father.

Wholly yours, and to all, in C.J.

J. Chevalier, MSC.

You will continue as editor of the French Annals, and Fr. Jouët will continue with the Italian Annals.

*The following is Vaudon's letter of September 18, 1888, in response to the above and to which Chevalier replied, September 20.*

Rome, September 18, 1888

Dear Reverend Father,

I am dismayed by your letter. I implore you with joined hands to go back on your decision. It cannot be doubted that I do not have the requisite qualities to take charge of a house such as the Rome house.

Here in two words I give you the thrust of my thought: with God's grace and the favour of the Sacred Heart, I would, perhaps, direct reasonably well our young scholastics. But the very idea of financial responsibility plunges my spirit into a trance which I cannot contain. Given the present set of circumstances, and the continuing likelihood of mediocre resources, I would need a master economist with me. Now such a one is simply not dear Father Védère. Do with me whatever you wish, Father, but I implore you (while remaining within the limits of the obedience I vowed to you) not to continue with this decision.

Bless me more than ever, and permit me to kiss your fatherly hands.

Your most humble and affectionate son in C.J.

Jean V. Miss.du.SC.

**Article 1619**

L 18880920

*To Father Jean Vaudon, MSC, Rome.*

Issoudun, September 20, 1888

Dear Father Vaudon,

Do not in any way be disheartened. The grace of the Sacred Heart will be with you and God will bless you. Now when you are somewhat aware of what's going on, you alone, more than anyone else, can raise the level (*quality*) of your poor Rome house.

If in the light of experience you find that Fr. Védère is not suitable as bursar, you might associate with him in this work Fr. Moncorget, who is serious-minded and positive.

You may announce to your community your appointment as Bursar and Director of Scholastics.

As soon as your arrangements are made, you will go to Normandy and recover your health; you will, before you return to Rome, come and see me and we shall discuss things.

You will make an attempt to balance your budget in keeping with your accounts. I think that changes for the better can be made through economizing:

1. In the sacristy by disengaging from paying salaries to outsiders.
2. At the Association's office.
3. Making the Petite Oeuvre youngsters pay where it's possible, and by taking no more of them than the undertaking can support.

As for the scholastics who are not yet priests, we shall consider if it's necessary to allocate a sum for each one. Do not become frightened yet again. Our Rome house, and our situation there which is so important, requires good organization and serious-minded guidance. Give this impression, which is so much a prerequisite, and you will have merited well of everybody.

Once things are well under-way, nothing should prevent your coming to France from time to time whenever it will be necessary.

I am sending on 3,000 francs (*about 9,600 euros*) to Father Védère against payment of the forthcoming invoices. The remainder will arrive later.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1620**

*To Father Jean-Pierre Védère, MSC, Rome.*

L 18880926

Issoudun, September 26, 1888

Dear Fr. Védère,

1. I am sending you another 8,000 francs (*about 24,000 euros*). I don't know what to do any longer about finding money to send to you.

2. Your budget is not right.

A. You put down *in globo* for the Petite Oeuvre a receipt for 95,000 francs. You need to tell me what is involved in that figure. How much money have you received for the upkeep of the youngsters? And how much have you received as offerings from the faithful? Will the contributions towards the upkeep of these youngsters continue when they are in the scholasticate? Do the parents and benefactors meet their upkeep? A youngster, everything included, food, upkeep, etc., should at least cost you 600 francs. It is imperative then that you control the youngsters' admission according to your receipts. I believe that through more active and shrewd promotion you could add to the (*financial*) intake of the Petite Oeuvre.

B. The resources of the Rome house should nourish and support the Italian scholastics who come from the Petite Oeuvre; it is absolutely imperative that it should be so. I am saying to you what I am saying to the other houses with financial problems: "You must try hard to manage, but avoid getting into debt. The mother house is too over-burdened to be counted upon."

3. You put down 3,000 francs for mass offerings. If the offering is two francs, as is customary, you cannot have received, then, more than 1,500 masses. This is very little for a church which is the centre of three archconfraternities. Here once more there's a problem. You must find out:

- a. how many masses you receive in total
- b. how many do our confrères say
- c. how many you have said by priests elsewhere
- d. what is your allowance because you have special permission from Rome (*the Vatican*) to say mass for a 1 franc stipend?

4. You must see to it that the receipts from your Annals cover, at least, the expenses. You do not mention your other printed matter: books, pamphlets, promotion sheets, prints, pictures, notices, etc. All this must mount to considerable expense. Every item should be noted, and the same applies to receipts, since otherwise you will find yourself with the complete disorder which was there before (*with Jouët*).

Your candles (*in the church*) only bring you 460 francs; are you going to spend 900 francs on them? This is madness. Where you should be getting financial gain, you have double the expense. The number of candles removed and burnt out should be put aside. On both your candles and lamps you should have a double gain. Here again there's need for serious re-evaluation. Now that you are aware of what's for and against, rewrite your budget for 1889; I am forwarding Fr. Delaporte's comments which will be of help to you.

6. You will inevitably, then, need to reduce your expenses since otherwise you will still find yourself faced with a debt of 10 to 15,000 francs each year, which is unacceptable. Weed out your Petite Oeuvre and cut back on the numbers, and if there are scholastics who are inadequate or ill-disciplined, make a request to Fr. Vaudon, the Superior of the house, to get rid of them.

I also think that you could economize as regards, a, the personnel employed in the church, and church expenses; b, the staff employed in the Annals' office, beginning from the 1st of January next, and the number of your Annals that could be reduced from 3 a month to one starting from January.

- c. the kitchen
- d. the care and upkeep of the house
- e. the wardrobes
- f. the feast days in the church, etc.

- g. the mass offerings
- h. the lighting and candles
- i. your pamphlets and printed matter, as well as the promotion of your undertakings, etc., etc.

7. As for Fr. Moncorget, Fr. Vaudon will appoint him Director of the office if he thinks it more feasible, and you will stay in charge of the Petite Oeuvre, the finances and the sacristy. You will not hear women's confessions; this is Fr. Jouët's recommendation. This will be Fr. Vaudon's responsibility.

If you are over-burdened, Fr. Moncorget could be made available to you as assistant bursar.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Fr. Jouët is of the view that the Italian Messenger of the Sacred Heart is threatened to cease publication, in which case the Annals of Our Lady of the Sacred Heart will have every good reason to continue. Can this really be true?

**Article 1621**

L 18880926 A

*To Father Jean Vaudon, MSC, in Normandy.*

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Issoudun, September 26, 1888

Dear Father Vaudon,

I look forward with great pleasure to meeting you and we shall discuss Rome issues in detail. Wait until you return to Rome to ask for the dispensation; it will scarcely be held up more than a few months. You will deal with the Fr. Moncorget issue as you think fit.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1622**

L 18880927

*To Canon Caseneuve, Marseilles.*

Issoudun, September 27, 1888

Dear Venerable Father of the Sacred Heart,

How pleased I am, likewise my colleagues, to hear that you are feeling much better. Come to Issoudun as soon as you can to have yourself completely cured. We shall take care of you so considerately that you will be restored to health in no time.

You will find here the very sunshine of Marseilles itself, and all the warmth of our hearts to make you forget your absence (*from Marseilles*). Bring with you Mr. (*Fr.?*) Voter (*wording uncertain*) whose acquaintance we shall be so pleased to make. Fr. Jouët has told me so many good things about him, so many indeed! We shall speak about our Marseilles foundation when you come to Issoudun. We shall make some arrangements in order to profit from the opportunity which presents itself. It is true that our new Paris and Salzburg foundations make it really impossible for us to take on another undertaking at present. We are short of members...

But it is possible, hopefully, that there will be some way found to take advantage of the situation being offered to us so that we can be assured about its future and later on, when we have some missionaries available, we can place them in Marseilles. In any event, when you are in Issoudun, we shall consider the issue under every aspect.

Cheerio, dear Father of the Sacred Heart. Receive both for yourself and your good family the assurance of our respectful good wishes in C.J.

J. Chevalier, MSC.

NB: Our dear Fr. Jouët's health is much better. We shall keep him with us for the time-being. As Assistant he will be a great help to me; it's he who has the role of local Superior at the Sacred Heart where he lives; he will continue to be Procurator General of our Society in Rome. His stay in France is only provisional.

J.C.

**Article 1623**

L 18881009

*To Father Jean Vaudon, MSC, on holiday in Normandy.*

Issoudun, October 9, 1888

Dear Father Vaudon,

I thank you for your letter and the news you have for me. Take care of yourself and quickly get better.

The Archbishop of Bourges was at Issoudun yesterday and spoke to me about you. He is absolutely adamant on having you for Advent, and doesn't want to make any arrangements whatever about replacing you. He says that he has already made it known and will take good care of you. You will have no more than one sermon on the Sunday, and then the panegyric for the Jesuit, St. Calver, whose feast will be celebrated, so I gather, at Bourges on the 4th Sunday of Advent. You will have, in addition, a three-day retreat before Christmas with the devout parishioners. In any event write to the Archbishop and find out the exact details of your programme.

Dear Fr. Delaporte tells me that you are not keen on having Fr. Carrière in Rome with you, and Fr. Carrière doesn't want to be there with you either. Fr. Maillard has an important role in Issoudun; it would be quite impossible to replace him. I have no one suitable enough to give you. There's Fr. Giroux who has returned from America (*Watertown*) where he was bursar; he would willingly go to Rome. Do you want him? Could you not make use of Fr. Gressin?

Fr. Jouët says that at least for one more year the 3 numbers of the Annals must be kept on since, otherwise, he claims, the suppression of one or two issues would have a damaging effect. How embarrassing!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

If you think that Rome would suit better your nephew, you could accept him. I think that Issoudun would suit him better. I have heard no more about Mr. de Mendoza. Fr. Deidier should know where he is.

**Article 1624**

L 18881010

*To Father Jean-Pierre Védère, MSC, Rome.*

Issoudun, October 10, 1888

Dear Fr. Védère,

Thank you for your kind letters.

1. Fr. Jouët wants his three Annals to continue coming out as before. We shall look at this again in a year's time.
2. Have your three issues printed by the least expensive printer. The printer of the Annals of Our Lady of the Sacred Heart costs you much more than the others. You should only have one printer.
3. As the financial resources of your Petite Oeuvre cannot provide for the upkeep of your youngsters, send away those who do not offer you any promise; it's better to have but 12 rather than a larger number who cannot be given bed and board. Make every effort to add to your Petite Oeuvre's resources and balance your budget.
4. Keep all your Italian scholastics with you, and only send the two to Antwerp, Guillaume and Michel. Do whatever you can with Annibali. If he doesn't get by (*academically*), you could use him as a lay brother, and, if not, you may send him home to his family.
5. Fr. Giroux, whom you know, is in Issoudun at the moment, and he would willingly go to Rome; would you like to have him as assistant bursar, and a help in the office and sacristy?

Cheerio, my friend. I bless you; wholly yours in C.J.

J. Chevalier, MSC.

Fr. Gressin could also be of some help to you while waiting for the return of Fr. Vaudon.

18881013 X

Council Meeting October 13, 1888

In attendance: Very Rev. Fr. Superior General, Frs. Jouët and Batard.

Brother Edouard Minard was admitted to perpetual vows.

**Article 1625**

L 18881016

*To Father Jean-Pierre Védère, MSC, Rome.*

Issoudun, October 16, 1888

Dear Father Védère,

1. I am forwarding 1,000 francs to you to help you meet payment of the bill you are expecting. I cannot give you more than this. Through force of circumstances Issoudun has nothing left. Try and put a request to generously disposed people who would help to meet the Rome debt.

2. Be careful in your letters and do not get Fr. Jouët worked up against Fr. Vaudon. When writing to him about his room, it's enough to say that you were acting for the best in attempting to put his room in order and, thereby, saying nothing whatsoever about being given formal orders to do so by Fr. Vaudon. Moreover, there is no need either to say that it was on Fr. Vaudon's orders that changes were introduced to the time table. Be straightforward and prudent.
3. You mention again in your letter that my wishes are that no youngster be accepted unless he pays a fee of 300 francs. That was not what I was thinking. I said, and I repeat, that the expenses of the Rome house must not exceed intake. Take in youngsters for nothing if your resources allow it, and I won't ask for any more. But do not spend more than you take in. There's the regulation to abide by since I do not want it to be so that each year a deficit of 20 or 30,000 francs is presented to me. I refuse to pay it. Consequently, you should adapt to your situation.
4. It is you, yourself, my child who said that Guillaume and Michel could not satisfactorily follow the Rome courses (*curriculum*) and that they would need to be recalled. This is what we are about to do, and you give the impression of complaining about it in your letter to Fr. Jouët. Have them sent off, then, and you will have less mouths to feed since you say that you cannot meet expenses for everyone.
5. Do not forget, Father, that Fr. Jouët is no longer Superior of the Rome house, and that it is to Fr. Vaudon or myself that you should address yourself. Fr. Jouët remains Procurator General, that's all.
6. Have your Petite Oeuvre organized in keeping with your resources and lessen, in consequence, the expenses of the house. Make some pleas for financial help. Examine closely the situation up to the month of January and then send me a budget for 1889 in which intake necessarily matches outlay. You will find out if your intake is much too low and in what area you must economize.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1626**

L 18881022

*To Father Jean Vaudon, on holiday in Normandy.*

Issoudun, October 22, 1888

Dear Father,

1. Yes, stay on, taking care of yourself until you make your retreat in Issoudun which will precede your Advent mission in Bourges.
2. Clearly Fr. Védère lacks understanding and judgment and needs to be led along delicately, but firmly. I shudder when I think of him in control of the Rome house. Sometimes he says a thing is black and sometimes he says it's white. I don't know any more what to make of him because he muddles everything. He has to be led forward, then, because he is so light-headed (*lacking in solidity*).
3. I sent Fr. Giroux to Rome with express instructions to do nothing on his own initiative and only to carry out what you or Fr. Védère would ask him to do. Make yourself conversant with all that's going on and let them know, forthrightly, that expenses must not exceed intake.
4. Fr. Guyot, also consulted about your little nephew's presence in Rome, came to the conclusion, likewise, that it could lead to a number of problems:
  - a. The youngster would have to do all his primary and secondary studies in Italian and this would be a great pity.
  - b. How would Fr. Védère take to the presence of this youngster?
  - c. The other youngsters would be envious of him.
  - d. It would be a regrettable precedent for other confrères.

I bring this up to you, my friend, as a father who is concerned for you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1627**

L 18881030

*To Father Jean-Pierre Védère, MSC, Rome.*

Issoudun, October 30, 1888

Dear Fr. Védère,

1. I am sending you a further 1,050 francs (*about 3,300 euros*).
2. Fr. Jouët was due to write to you about sending away some of the youngsters, wishing to tell you to postpone this until Fr. Vaudon returns.

3. You have written to Fr. Vaudon that Fr. Giraux, who was sent to help you, was empty-headed. Why did you not let me know this beforehand? It would have been more appropriate to do so. Keep an eye on him and make sure that he does nothing on his own initiative!
4. Yes, accept any priests who ask to join us if they provide guarantees. You will assess them and if you are satisfied we shall require them to make their novitiate in Rome.
5. Convey my thanks to Fr. Giraux for his letter, and also to Brother Mathieu for his. I hope they will make excellent religious.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1628**

L 18881031

*To Father Jean Vaudon, MSC, on holiday in France.*

Issoudun, October 31, 1888

Dear Father,

1. I hope that from now until your return to Rome Fr. Giraux will not compromise anything; he is made available as a helper to Fr. Védère and nothing more. You will judge the situation for yourself.
2. The unfortunate Fr. Védère has lost his head as regards the Petite Oeuvre youngsters. I asked him, since that's how it is with him, to wait until you returned before sending them away.
3. I have again sent 1,050 francs (*about 3,360 euros*) to Fr. Védère. Forbid him to borrow. Could he not in the Annals, or otherwise, appeal to the good-will of the Italian associates?
4. It is agreed that you accept in Rome any Italian priests offering guarantees who ask to enter our Society. When one is sure that they will persevere, it will be easy to arrange that they make their novitiate with us. You are the only one who could look after them. You will have picked up fairly quickly sufficient Italian to explain the Rules and Constitutions to them. Be confident, my friend, the Sacred Heart will bless your efforts.
5. Build up your health and become strong, like the beeches of your dearly loved Normandy.
6. Dear Fr. Delaporte who was adamant about returning to Paris has gone and done it again there. He rebuffs promoters and those who give donations to the house. It's heart-breaking!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1629**

L 18881105

*To Father Jean-Pierre Védère, MSC, Rome.*

Issoudun, November 5, 1888

Dear Father,

1. I am again forwarding 1,050 francs to you (*about 3,360 euros*).
2. Do not allow Fr. Giraux to take part in any official function. Once again I ask you to await Fr. Vaudon's arrival. Meanwhile let Fr. Giraux work only under your instructions and as being responsible to you. Why are you always returning to this issue (*of Giraux*)? You must have a copy of your letters, and at the very least you must remember what you wrote.
3. As regards all the matters you mention, wait for the return of Fr. Vaudon; it's he who is Superior.
4. Yes, accept the priests who come forward with satisfactory credentials.
5. Follow Fr. Jouët's advice as regards the Brothers Giovanelli and Annibali.
6. As regards typists, keep in mind the interests of the house which has such a great need of economizing.
7. If the young Pole has a true vocation, and his references are good, get in touch with Fr. Vaudon. I give my approval to what he will have to say to you.

Cheerio.  
Wholly yours in C.J.



J. Chevalier, MSC.

NB: Please ask for an Apostolic Blessing on behalf of our missionary undertakings. I am forwarding to you a sample copy for the appeal.

**Article 1630**

L 18881107

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, November 7, 1888

Dear Father,

1. I approve of your plan to change your ground project. Try to bring it about.
2. Fr. Ramot is looking for one or two lay brothers, stating that he absolutely needs one for the kitchen and for the house. See if you can meet his request. There's nothing new to report from here other than Fr. Delaporte, becoming bored with Issoudun, wanted to go back to Paris where he thinks his presence is indispensable. Here I am, then, alone with Fr. Jouët, who himself regrets being away from Rome.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1631**

L 18881115

*To Father Jean-Pierre Védère, MSC, Rome.*

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Issoudun, November 15, 2888

Dear Fr. Védère,

I believe that you have still debts to meet. I am, therefore, forwarding 3,000 francs (*about 9,600 euros*) to you. Be very welcoming to good Fr. Baglan and try to accommodate him, as well as the other Italian priests who are asking to join our Society.

My good wishes to Fr. Giroux and everyone else.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1632**

L 18881124

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, November 24, 1888

Dear Father,

The falling off in your intake doesn't surprise me. Business is at a low ebb everywhere; families are in financial straits and generosity is tailing off. This is the main reason. Being cut off from Bavaria is only a secondary factor and of little or no importance. Double your efforts, my friend, and make propaganda among your supporters. Try and see if you might not be able to cut down on some of your expenses. I think that there may be some which you could well, perhaps, reduce. See to it that you supervise the kitchen, the cellar, clothes and anything else. Is there not a lack of supervision or a little wastage? A house of this kind greatly needs to be supervised. As for the Scholasticate, at our general Council meeting for the month of January we shall closely look into this important matter.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1633**

L 18881201

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, December 1, 1888

Dear Father,

1. I fully approve of the sub-diaconate for Brother Dezpresse if you accept him.
2. You should have received little Jean as a novice whom you would have seen working in the presbytery. I believe that I should inform you that he is light-headed, a lively character, stubborn like a Breton, lazy, lacking in discipline and the proprieties, a gourmet and given to quaffing wine. You will do well to keep him under observation and handle him carefully.

3. Fr. Morisseau has sent Brother Juste back to France, or rather to Antwerp. According to his (*Morisseau's*) letter he should be back by now; have you seen him? It seems that he hasn't a brain in his head. Try to get him to mend his ways and make a good religious out of him.

*Brother Juste would not concern Piperon; he left Ecuador and the Society the previous month, November 1888.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1634**

*To the Ladies of the Sewing Room, rue de Douai, Paris.*

B 18881202

Issoudun, December 2, 1888

Regulations for the Sacred Heart Sewing Room on behalf of the  
Melanesian and Micronesian Missions (*Oceania*)

1. The ladies of the sewing room will come together each Monday of the week at rue de Douai from 1 to 5pm where possible.
2. The meetings will begin with the prayer, Come Holy Spirit, etc., and end with the Remember Our Lady of the Sacred Heart.
3. During the meeting there will be a pious, interesting talk and the Rosary will be said in common for the welfare of the missions.
4. The workers will have in mind the making of
  - a. articles of worship
  - b. vestments
  - c. clothes for the natives and anything which could be used in the missions
  - d. In addition, wherever the missionaries of the Sacred Heart have a house, the sewing room will make available to them whatever is needed in the way of vestments, linen for the sacristy and their own dress and apparel.
5. Each sewing room will have its director and assistant director.
6. In large population centres where they may be a number of workshops, there will be a general committee consisting of: a, a president and vice-president, b, a secretary, c, a bursar, d, several advisers. This general committee has as its purpose: a, to look for ladies willing to be patrons and interesting them in the work; b, visiting from time to time the particular workshops and overlooking their smooth, effective, running; c, getting the work together and seeing to it that it reaches its destination.
7. The sewing room will be exclusively made up of workers committed to the Sacred Heart of Jesus and to the missions set up for the conversion of the natives. They will make it their motto to promote self-denial so that sweetness and humility will draw them together within the love of the divine Heart of Jesus. The helpers will have in mind the splendour of their role from the point of view of their faith, and they shall pledge themselves to meet their commitments with the concern and devotedness of the holy women in the Gospels. They will commit themselves to this aim under such protection and work piously for the Lord in the persons of His missionaries.
8. The members of the workshop will commit themselves zealously to acquire everything they need for their workshop.
9. One may when leaving the workshop in rue de Douai go to Benediction in the rue de Calais chapel at 5pm.

J. Chevalier, MSC.  
AMSCJC

**Article 1635**

*A projected letter of regret to the Bishop of Antwerp.*

B 18881209

Issoudun, December 9, 1888

My Lord,

I have gathered from Fr. Piperon, the Superior of our Antwerp house, the quite legitimate dis-satisfaction he has occasioned your Lordship in opening to the public, without your prior approval, the chapel for our community's worship. The disappointment which I am experiencing, my Lord, is all the more keenly felt in that I was not told about it, and I would most certainly have given a negative reply (*not to allow the public worship without informing and asking the Bishop's permission*). Fr. Piperon, however good intentioned he may have been, now greatly regrets his serious short-coming. I come then, your Lordship, asking you to overlook what he has done and to assure you that for the future our Antwerp house will endeavour to

make you forget the pain which it so involuntarily caused you. We cannot forget, my Lord, the kindness with which your Lordship received us in the diocese, and we wish nothing better than to acknowledge this most wholeheartedly.

With deepest regards, I have the honour to be your Lordship's very humble and most devoted servant.

*The letter so ends, without a signature.*

**Article 1636**

L 18881211

*To Father Jean Vaudon, MSC, Bourges.*

+

Issoudun, November 11, 1888

Dear Father,

1. Thank for your kind letter. I fear that the Archbishop has forgotten to write to Paris about the Congress.
2. On Sunday I hope to be in Bourges at 9.15am. We shall see what His Grace has to say about Chezal-Benoît, etc.
3. Pay a visit to the parish priests in the town of Bourges and to the canons. It is the right thing to do and you will please them; do not, besides, forget the Superiors of the seminaries and Sainte-Marie, as well as the Franciscan Fathers.
4. Fr. Giroux is here; he leaves for Barcelona on Thursday.
5. Write to Fr. Suchet to arrange with him your travelling to Rome together.
6. What are you going to do about Mr. de Mendoza? When is he going to come to Rome?

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Our respectful good wishes to their Lordships and the distinguished Vicar General.

**Article 1637**

L 18881221

*To Father Victor Jouët, MSC, Paris.*

+

Issoudun, December 21, 1888

Dear Father,

Be kind enough to take the enclosed letter, having read it, to the Petite Guerre office, asking that it be included (*published*). I don't think they can refuse to do so.

See you soon.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1638**

L 18881221 A

*To Father Victor Jouët, Paris.*

+

Issoudun, December 21, 1888

Dear Friend,

I am sending you a cheque from the Propagation of the Faith drawn on the Rothschild Bank for 9,640 francs, 50 centimes (*about 30,860 euros*). Present yourself as Fr. Chevalier, since otherwise I must send you my cheque. Here enclosed is a card which will pass as being yours. Stay in Paris until Monday morning. Tomorrow I shall send you a letter for Mr. Leo Toxil (*or Taxil; uncertain*) which you will take to his newspaper office. The reply of the Archbishop of Paris is contrary to Congress.

Cheerio. Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

**Article 1639**

L 18881221 B

*To Father Pierre Barral, MSC, Salzburg.*

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Issoudun, December 21, 1888

Dear Fr. Barral,

It would appear that your presence in Salzburg is not absolutely necessary for the time being. There are only two priests in Barcelona, Fathers Casas and Roger, which isn't enough. Tres facieunt Capitulum. I ask you, then, to take yourself there immediately. That house is in dire need for quite some time. All our undertakings are under-developing, lacking someone

who knows how to propel things forward and create publicity. You will have the role of Bursar there under the direction of Fr. Casas who is Superior. Our Association, Annals, Petite Oeuvre, etc., are virtually unknown in the country, which is, for all that, very Catholic.

You will take off for Barcelona, then, by the shortest and most economical route: Lyons, Sète, Perpignan and Barcelona.

As soon as you arrive, you will let me have your news.

Cheerio, dear friend.

J. Chevalier, MSC.

**Article 1640**

B 18881225

*To the Ladies of the Sewing Room, rue de Douai, Paris.  
Already presented, Article 1634, earlier, dated December 2, 1888.*

Issoudun, December 25, 1888

Regulations for the Sacred Heart Sewing Room on behalf of the  
Melanesian and Micronesian Missions (*Oceania*)

1. The ladies of the sewing room will come together each Monday of the week at rue de Douai from 1 to 5pm where possible.
2. The meetings will begin with the prayer, Come Holy Spirit, etc., and end with the Remember Our Lady of the Sacred Heart.
3. During the meeting there will be a pious, interesting talk and the Rosary will be said in common for the welfare of the missions.
4. The workers will have in mind the making of
  - a. articles of worship
  - b. vestments
  - c. clothes for the natives and anything which could be used in the missions
  - d. In addition, wherever the missionaries of the Sacred Heart have a house, the sewing room will make available to them whatever is needed in the way of vestments, linen for the sacristy and their own dress and apparel.
5. Each sewing room will have its director and assistant director.
6. In large population centres where they may be a number of workshops, there will be a general committee consisting of: a, a president and vice-president, b, a secretary, c, a bursar, d, several advisers. This general committee has as its purpose: a, to look for ladies willing to be patrons and interesting them in the work; b, visiting from time to time the particular workshops and overlooking their smooth, effective, running; c, getting the work together and seeing to it that it reaches its destination.
7. The sewing room will be exclusively made up of workers committed to the Sacred Heart of Jesus and to the missions set up for the conversion of the natives. They will make it their motto to promote self-denial so that sweetness and humility will draw them together within the love of the divine Heart of Jesus. The helpers will have in mind the splendour of their role from the point of view of their faith, and they shall pledge themselves to meet their commitments with the concern and devotedness of the holy women in the Gospels. They will commit themselves to this aim under such protection and work piously for the Lord in the persons of His missionaries.
8. The members of the workshop will commit themselves zealously to acquire everything they need for their workshop.
9. One may, when leaving the workshop in rue de Douai, go to Benediction in the rue de Calais chapel at 5pm.

J. Chevalier, MSC.  
AMSCJC

**Article 1641**

L 18881226

*To Father Charles Piperon, MSC, Antwerp.*

+

Issoudun, December 26, 1888

Dear Father,

1. I thank you for your good wishes and those of your community. Convey my own to all the confrères, scholastics, novices, brothers and youngsters of the Petite Oeuvre. It is pointless that each group should write to me. Your letter is enough. If the good Lord accedes to my wishes the Sacred Heart will bless your house both spiritually and temporally.

2. Try to get rid of your debts by every means possible. Lower your expenses if possible and undertake a campaign to increase your intake; this is imperative.

3. I am delighted to hear that the issue (*with the Bishop*) involving the church has had a satisfactory outcome. How much by way of thanksgiving do we not need to repay the divine Heart of Jesus, Our Lady of the Sacred Heart and St. Joseph, friend of the Sacred Heart? (But as well, what a lesson to be drawn from it!) (*Chevalier is here referring to Piperon's faux-pas with the Bishop – see 1635 above.*) The good Lord, so I believe, wanted to punish and humiliate you for acting precipitately in many instances without consulting me and, as well, for having acted against my advice. At Antwerp you started off on the wrong route. You identified Issoudun as your enemy, as happened with the issues of Averbode and Sittard, when attempting to make us believe in all your books and French printed matter that Antwerp was the universal centre of our archconfraternities and our undertakings, and not just the centre, but the cradle... look again at your prospectuses, your views, etc. In many instances there was a lack of openness, even in the prayer manual you published in French. The novena of Remember Our Lady of the Sacred Heart, the Our Lady of the Sacred Heart week, the little novena to Our Lady of the Sacred Heart, etc., you seized on all of these as if all these writings saw the light of day first at rue Terloo (*Antwerp*). You had me sign a letter approving of your manual without submitting its proofs to me, something which is against the Constitutions, and Fr. Jouët, who read it, maintains that there are theological errors in it.

As regards your Annals which are supposed to be the Annals of Our Lady of the Sacred Heart, of the Sacred Heart of Jesus, and St. Joseph, friend of the Sacred Heart, our very own devotions which we are committed to propagate, you do not mention them other than very inadequately, and sometimes you do not refer to them at all. Moreover, you emphasize other devotions to the disadvantage of our own. What I want in future is your Annals, like all the others, to reproduce those of Issoudun, at least insofar as the principal articles are concerned, with a local item for each different country; in that way there will at least be some common unity. This is what happens with the Jesuits as regards the Sacred Heart Messenger which is published in 28 languages, and all reproduce the Toulouse Messenger. Going about it in this way, you will not need so many editors. I am sending on to you our latest issue (*of the French Annals*), and you may see for yourself how there is mention of Our Lady of the Sacred Heart, the Sacred Heart and St. Joseph.

I beg you: rid yourself of the advice from inexperienced youth and its criticisms.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

You never mention the Third Order of the Sacred Heart, nor the Association of Sacred Heart priests. This is a big drawback.

**Article 1642**

L 18881226 A

*To Father Jean-Pierre Védère, MSC, Rome.*

Issoudun, December 26, 1888

Dear Fr. Védère,

1. I am sending you on another 1,500 francs (*about 4,800 euros*) to meet your debts.
2. I sent you a petition asking for some favours on behalf of our apostolic works; what has become of it? I have heard nothing about it. It is quite urgent enough that it should be sent to me.
3. Fr. Vaudon will shortly be returning to Rome.
4. I do not gather anything from your letters about Fr. Baglan's health. You sent me a letter from Sister Theodora, which was very alarming, dated the 13th, and one from Fr. Baglan on the 21st of December informing me that he is better and was about to return to the Piazza Navona. However it may be, we are praying a lot (*for him*).

I thank you for your good wishes. I send you my own for yourself and everyone else in C.J.

J. Chevalier, MSC.

Fr. Jouët is anxiously looking for a snapshot of the Souls in Purgatory picture; he deplores the changes. Send on this photograph.

**Article 1643**

L 18881228

*To Father Jean Vaudon, MSC, Rome.*

+

Issoudun, December 28, 1888

Dear Father.

1. Here's a telegram I am forwarding to you.

2. Write a nice letter to Fr. Jouët. Speak to him about the house, the activities he set going, the regard in which he is held, the void created by his absence, etc., etc. In a friendly manner bring him up to date on everything, and write often to him; this will make him happy. Discuss with him the changes to be made, asking him to speak to me about it.

Cheerio, my friend. Every Success.  
Wholly yours in C.J.

J. Chevalier, MSC.

Mention his celebrated Purgatory painting to him (*Jouët*). Send a snapshot of it to him. Reassure him about his papers, his room...

**Article 1644**

L 18881229

*To Father Jean Vaudon, MSC, in Normandy.*

*Unaddressed, undated*

Dear Father Vaudon,

1. Fr. Védère has written to me asking if you should rent again for next year your villa in Subiaco. If you think so, I wholeheartedly approve.
2. I am sending on to you for the next issue of the Annals a letter from Fr. Bontemps. You will take from it whatever you want.
3. Mr. de Mendoza has written to tell me that his father agrees with his entering the religious life and he begs me to accept him again. I gave my approval, offering him either the Antwerp or Rome novitiate and he is opting for Rome. Fr. Deidier informed me that this worthy man is, religious-wise, very ignorant, hasn't been baptized and was very likely involved more than once in duels. You must, then, give him instructions, have him baptized, and get his situation legally regularized.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1645**

L 18881230

*To Father Pierre Barral, MSC, Lyons.*

+

Issoudun, December 30, 1888

Dear Fr. Barral,

I am sorry you stopped in Lyons since your presence in Barcelona is greatly required. Now, since you believe it to be worthwhile, come straight on to Issoudun by way of Roanne, Saint Germain, Sancaize, Bourges, Vierzon, and we shall discuss matters.

Cheerio, my friend. Looking forward to seeing you soon.  
Wholly yours in C.J.

J. Chevalier, MSC.

Please convey my regards to your brother and Mrs. Barral.

**Article 1646**

L 18881230 A

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, December 30, 1888

Dear Father,

Yes, you have my full permission with regard to Fr. Reyn. We pray particularly for him. I am busy. Excuse me.

Wholly yours in C.J.

J. Chevalier, MSC.

## 1889

**Article 1647**

L 18890000

*To Father Léopold Hartzler, MSC, Superior at Tilburg.**This circular letter has the address and date only in Chevalier's writing.*

Issoudun, January 4, 1889

Dear Father,

It gives me great pleasure to send you at the beginning of the New Year our new Rules in Latin and French. I hope they will stimulate fervour in your community. Simultaneously with the book of Rules you are also getting a register to mark down your intake and outlay. Obviously such a register does not put aside the day book wherein one notes each day the community's intake and outlay; only at the end of each month should the intake and outlay be reported under the different headings noted in the book sent to you. We enclose three sheets to go with this register, 1, that of the ordinary account, and which has been there until now, except that this new edition has been placed in full conformity with the book of intake and outlay.

The second sheet is that of the budget, and it's an innovation because we felt the need to set up something like this to prevent our houses from contracting debts which they could only with difficulty meet later.

This last sheet will be sent to you each year as a double copy at the end of December. It should be filled in during the first fortnight of January and then returned to us; the others will be kept in the archives of the bursar in each house.

Two copies of the accounts will, likewise, be sent on every six months, that's to say at the end of June and December, and should be returned the following month as one copy, the other staying in the community. Finally the 3rd sheet deals with personnel which will be forwarded to you every six months to be completed and returned to the Mother House immediately and in this way we can keep in order the register of the Congregation's personnel.

To these preliminary remarks, I add two observations. The first is relevant to our archconfraternities. Issoudun being the association's centre, it is here the list of associates, their suggestions, their acts of thanksgiving, etc., must be forwarded from all over the world. And at the end of the year, or for the feast of Our Lady of the Sacred Heart (*May 31*), we can show more interest in the report about the universal archconfraternity.

Nowadays almost all our houses have become centres of the archconfraternity in the countries where we have set up houses. Several, however, have up to the present failed to send their annual report to us. This is unfortunate. You would do well, then, Father to send as quickly as possible to us this report which would provide us with information about the progress of the archconfraternity in your house from its foundation until the end of the year, 1888. Then each year during the month of May you will, likewise, send to us an annual report on the activities of the association. You would do well to take as exemplar the Annual Review of the Archconfraternity to be found in our January 1889 Annals (p.54.). If you edit the Annals it will be in order to print each year (*the last ten words in Chevalier's own writing*) the report of your association in the May issue when we shall add it to those of the other houses, and present it, or part of it, in the June issue (*of the Annals*). The second request I am asking of you is about forwarding to us at the end of each year a summary of the important events which took place in your house during the year. It would be helpful, then, if each Superior had a notebook in which he set down for each day what was the most significant event for his community (the story of its beginnings, the works it undertakes, the events experienced, etc.), and it is the summing up of all these events which will make up the Society's general archives.

Please accept, Father, my respectful good wishes in C.J.

J. Chevalier, MSC.

The book for intake and expenditure will be sent on within a few days. See to it when handing out the new Rules that the former Rules are brought in as well as those (in a Latin edition) presented sometime ago.

*This last sentence added by Chevalier himself.*

**Article 1648**

L 18890100

*To Bishop Louis Couppé, MSC, Yule Island.*

*This is an extract from a letter to Couppé by Chevalier and included in Couppé's letter to Piperon, his former Novice Master, asking him for his opinion about accepting the appointment of Vicar Apostolic. The original letter is in the Bereina Diocesan archives, Papua, New Guinea.*

Issoudun, January (*mid to late*), 1889

May the Sacred Heart of Jesus be everywhere loved!

Dear Fr. Piperon,

I am sorry I couldn't write to you since my December 23 letter from Finschafen (*German New Guinea*); I am certain in any event that you have had regular news of me from Issoudun where I have written a number of times. Once again I do not have the time to expatiate on the details of our life, our activities, our problems and our hopes. I have discussed all this in my letter to Very Reverend Father General.

In a few words, you will come to know the main events. We are just now in very good health having been hit by sickness in the persons of two good brothers and particularly dear Fr. Gouthéraud whom I had begun to despair of. While getting on with our study of the language, we are now committed keenly to our missionary work; the rebuilding of the church, Sunday catechism well attended, schooling for youngsters begun again, 12 infant baptisms, good-will on the part of the natives. The divine Heart of Jesus would appear to bless our efforts and heighten our hopes for the future.

The following is the main reason, Father, why I am led to write to you: the Very Reverend Father Superior General wrote to me on January 19 informing me that the Sacred Congregation of Propaganda wished to set up a special Apostolic Vicariate which would include New Britain, the Admiralty and Solomon Islands. Having had to present an individual for this undertaking, he asked me if I would consent to what he was offering to me. Here is an extract from his letter:

"Propaganda (*the Congregation*) has it in mind to set up an Apostolic Vicariate of New Britain, etc... and to name a titular (*bishop*) to deal with the German plan to cut off all these islands from the administration of New Guinea.

Before naming someone, I come officially, and as a true father and friend, to enquire of you if you continue to persist in your refusal. Having reflected on this before the Lord, I believe that you would be most suitable for this post, better than anyone else. Moreover, you are on the spot and know the manners and customs of these countries. Think about this at the Lord's feet. Do not be frightened by this responsibility; from the moment you accept it in obedience, the good Lord will support you and give you all the help you will need. I would not wish to do anything which is contrary to your wishes. I promised you to undertake nothing in this matter which would be outside your own will; I shall keep my promise. But if you accept what I am offering to you and become Vicar Apostolic, I believe that you are doing something agreeable to the Sacred Heart since this new Vicariate will be the Sacred Heart Vicariate."

So then, Father (*Piperon*), it is to you as my spiritual Father (and former Novice Master) I come to address myself to take me out of this cruellest of dilemmas.

*The above extract comes from Couppé's very lengthy, somewhat agonizing letter to Piperon, 24 pages in all.*

#### Article 1649

C 18890101

*To Father Charles Piperon, MSC, Superior, Antwerp.*

Issoudun, January 1, 1889

My Dear Father,

I am very happy to be sending you at the beginning of this year our new Rules in the Latin and French texts, and I hope they will be a stimulant towards fervour in your community. Simultaneously with the Rules you are also in receipt of the register to incorporate your intake and outlay. Clearly this register does not exclude the day book in which the intake and outlay of the community must be noted each day; only at the end of each month must the daily intake and outlay be recorded under the different headings shown in the book which is being sent to you. To this register we add three sheets.

1. That of ordinary accounts which has been in place up to now, except that this new edition has been made to conform perfectly with the book of intake and outlay.

The 2nd sheet is that of the budget. It is new, but there is the need to set it up to prevent our houses from contracting debts which they could only with difficulty meet later. This latter sheet will be sent to you as a double copy each year at the end of December. It should be completed during the first fortnight of January, and one of the copies forwarded to us immediately; the other kept in the archives of each house's bursar.

The account sheet should, likewise, be forwarded in a double copy every six months, that is to say at the end of June and December, and should be returned to us the following month as one copy, the second one remaining with the community.

Finally there is the 3rd sheet which comprises personnel and which will be sent to you every six months to be completed and then forwarded immediately to the mother house, so that we can keep up to date the register of the Congregation's personnel.

I add two observations to what is above. The first is relevant to our archconfraternities. Issoudun, as the association's centre, should have the number of associates, the suggestions, the expressions of thanksgiving, etc., sent to it from all over the world. And at the end of the year, or for the feast of Our Lady of the Sacred Heart (*May 31*), we could give more attention to an assessment of the universal archconfraternity. At the present time almost all the houses have become archconfraternity centres in the countries where these houses have been founded. Several, however, have up to now failed to send us their yearly report. This is disappointing. You will favour us, then, Father, by sending as soon as possible to us this report which will let us know about the archconfraternity's progress in your house from its foundation until the end of 1888. Then each year during the month of May you will, likewise, send us an annual report on the state of the association. You will do well to take as prototype the annual review of the archconfraternity which is to be found in our January Annals for 1889 (*p.54*). If you edit the Annals, it will be desirable to print each year the information about your association in the May number (*of the*



*Annals*), from which we shall take it and put it together with the contributions from other houses, inserting it wholly or in part in our June number (*of the Annals*).

The second request I make of you is to send us at the end of each year a résumé of the most important happenings in your house during the course of the year. For this purpose it would be appropriate if each Superior had a notebook in which day-by-day he noted all the most important events relevant to his community (the history of its foundation, what's being undertaken there, what has been happening, etc.), and it is from the summary of all these facts that the Society's general archives will be built up.

*The letter so abruptly ends.*

**Article 1650**

L 18890103

*To Father Jean Vaudon, MSC, Rome.*

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Issoudun, January 3, 1889

Dear Father,

1. Thank you for your kind letter. I am pleased to have news of the good trip you had with Fr. Suchet. The house will have been in need of your presence.
2. There is not one word of truth in all Fr. Védère's statements about me. In no way whatsoever did he consult me. He is a liar; that's the word to describe him. You can quite frankly reject everything he brings forward. What trust can one place in a man who lies with such complete impunity in order to justify himself! Be on your guard and make sure that he buys nothing or undertakes any expense without your approval. For the rest, if you could involve yourself with the bursary side of things, and in making him help you, it would be much better. Allow no initiative, whatsoever, to this pathetic man who hasn't a spark of sense, or anything straightforwardly sincere about him.

*Jean-Pierre Védère was born at Azereix on September 19, 1859; he became a priest on December 22, 1883; died in Rome, August 28, 1924.*

3. Fr. Jouët is giving me a headache with all the talk he has about his picture; send him on a snapshot of it and I shall have some peace... but, then again, that is not at all certain.(!)
4. The article about the three jubilee feasts is finished; the proofs have been done; tomorrow Fr. Jouët will send them off to you. This will be the article for the Italian *Annals*. I find it good. You will let me know what you think of it. It will also be the first article in our *Annals*. (*French*)
5. Do you try to keep your calendar always on the first page of the *Annals*? One could put it elsewhere or leave it out – we have so little space already anyway. See what you can best arrange.
6. Fr. Jouët is writing an article on St. Joseph, friend of the Sacred Heart, for the month of March in which he will vindicate our rights. But the Messenger of the Sacred Heart claims to have initiated this lovely title. Pathetic humanity.
7. You are about to receive our new common Rules, and you will see to it that they are observed as faithfully as possible.
8. Yes, forbid all contact with Fr. Giraux since I have expelled him from our Society.

*Giroux had left the Society in June 1882, returned on May 20, 1887, following three months in the novitiate. He had spent some time as bursar in Rome before going to Watertown. He finally left on January 17, 1889.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1651**

C 18890104 A

*To Father Vincent Casas, MSC, Superior at Barcelona.*

Issoudun, January 4, 1889

Dear Fr.,

I am greatly pleased to be sending you at the beginning of the year our new Rules in Latin and French...

*This is another exact copy of the circular letter sent also to Fr. Charles Piperon, see Article 1649 above. The wording is the same in both letters.*

**Article 1652**

*Yet another copy of the circular letter sent to Fr. Charles Piperon; see Article 1649.*

C 18890104 B

Issoudun, January 4, 1889

**Article 1653**

*To Bishop André Navarre, MSC, Yule Island.*

L 18890109

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Issoudun, January 9, 1889

My Dear Lord,

1. I thank you most sincerely for your New Year good wishes, and I forward my own to you. But when will you get them? In any event, I ask the divine Heart to preserve you for long to come in your beloved mission, to bless your undertakings and convert a great number of the poor pagans.

2. I am sending you on a letter from Fr. Merg. You will be pleased with it. He asks me for permission to start up the Annals and begin a Petite Oeuvre, etc. I replied asking him to get in touch with Your Lordship and follow his (*your*) advice... You are the mission Superior and Provincial of Australia-Oceania. It is for you to arrange all these matters, as well as everything which concerns the Sisters of Our Lady of the Sacred Heart

*There is a gap here in Chevalier's letter. It then continues.*

To Fathers Hartzler, Thomas, Toubanc, etc. I send good wishes for the New Year; I pray each day for them. Their kind letters give us great pleasure. Tell them to write often to us, and send us artefacts for our museum. Convey my good wishes to the kind, dear, Sisters of Our Lady of the Sacred Heart whose zeal is so much to be admired; they favour us greatly by writing from time to time some nice letters for our Annals and which would attract vocations to them.

Please accept, Your Lordship, my best wishes in C.J.

J. Chevalier, MSC.

**Article 1654**

*To Father Jean Vaudon, MSC, Rome.*

L 18890115

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Issoudun, January 15, 1889

Dear Father,

Thank you for your kind letters.

1. You did well to add to Fr. Bontemps' letter: St. Joseph's Mission, friend of the Sacred Heart. It is the wording which Fr. Bontemps himself first formulated. This letter has been sent to the Propagation of the Faith. Fr. Morel has promised to put it in the February number and we ourselves shall do so in the March number (*of the Annals*).

2. The Rules will only be given at profession. They are explained to the novices; they have their own special Rules which you shall be receiving shortly.

3. From the moment the Italian novice provides the requisite guarantees, you may admit him to vows.

4. Your property will be sent to you by post. The railway company prefers that it be registered.

5. Bishop Navarre has written to me from New Guinea where they all arrived in good shape. We are only making this item of news public, and the reinforcement of New Britain. Famine is prevalent at Yule Island following a terribly dry bout of weather during which, over the last 8 months, the natives have virtually deserted their villages to go in search of food in the forests.

6. You did well to send the Pole away since he wasn't suitable.

7. If you think that Brother Mathieu is well disposed and deserving of the sub-diaconate because of his piety, you may put him forward and Brother Benedetti as well.

8. Avoid the damp. You do well to put mats under your feet, and one in your room. If the weather is too sharp, get a stove. Health is a primary consideration.

9. Fr. Jouët is presently in Paris for the very special retreat which ends on Sunday.

Cheerio, Father.

Good wishes to you all in C.J.

J. Chevalier, MSC.

**Article 1655***To Bishop André Navarre, MSC, Yule Island.*

L 018890118

Issoudun, January 18, 1889

My Dear Lord,

1. I wrote to you some days ago, forwarding your letter to Thursday Island at the address of Fathers Gaillard and Buisson. You tell me that Fr. Gaillard is staying in Sydney and that Fathers Buisson and Toublanc will stay at Thursday Island. You also inform me that Fr. Verjus is laid up with a leg wound; take care about this since this could become dangerous (*infected*). Take good care of this dear missionary who is your right-hand man. His loss would be irreparable for our mission.

I see you poorly supported. Take issue with the intemperate activities and indiscretional ardour of Fathers Hartzler and Thomas. Keep an eye on them and take note of everything they do and where they take themselves. Keep them under the strictest obedience and committed to genuine piety (*something in which they were lacking*). Otherwise they could become very much a nuisance in the mission. Challenge their proposals and their inclination to spend. From the beginning get them accustomed to complete availability and only carrying out what you tell them to do. Make sure that they do not have anything to do with the sisters if you want to avoid any serious consequences. Moreover, do not set up more (*mission*) stations than you can manage, because that would only exhaust you health-wise and you would create nothing solidly lasting.

2. Consider also the importance of New Britain; if you were to listen to Fathers Hartzler and Thomas you would be best doing everything for New Guinea, and that would not be right. New Britain is our primary mission where you have worked and suffered, and where our dear Fr. Vatan is buried; it is imperative that we continue with it and support it.

3. Do not lose sight of Sydney. I don't think Fr. Merg is suitable (*fitted*) to become Superior of our confrères. His abrupt and authoritarian manner alienates him from everybody's good will. He has his own ideas, wanting to do things his way without taking into consideration whether he has what is needed to achieve his purpose. He wants to rid himself of the Botany Bay parish in order to return to Randwick and grab (*take over*) all authority. His mismanagement does not endear him to the Cardinal, it would appear, and it is very annoying because he could create a lot of problems for us. He claims that he is under me rather than yourself. I made known to him that the contrary was the case, informing him that you were the Superior of all the missions and all our houses in Australia and Oceania, and that, moreover, you were the Provincial and Visitor of all these countries, and that he was subject to you and could do nothing of a serious nature or undertake anything whatsoever without your approval. He also seems to have no interest whatsoever in our missions, and would even be deaf to their appeal. He claims that the Randwick house should not be involved with the missions, not having any obligation to meet so far as the missions are concerned; this is outrageously untrue.

The Randwick house was set up for no other reason than to aid financially the missions through the financial resources it sought to provide, and be the Procure for this. Undoubtedly an effort must be made to found a house in Sydney seriously involved with the works of our Society, although always aimed at a more effective contribution to the missions. If we can in time have a Petite Oeuvre and novitiate there we would do so in order to have the resources and the personnel to expand our Society in these countries.

I need to ask myself if Fr. Merg should not be relieved of the Superiorship and his role as Mission Procurator, and be attached only to Botany with responsibility for the foundation of the Annals in order to make known the devotion to Our Lady of the Sacred Heart and draw financial resources to the mission.

But to whom would you give the position of Superior and Procurator of the mission? Fr. Michael (*Tierney*), while remaining parish priest of Randwick, would, very likely, make a better Procurator than Fr. Merg. You would keep for yourself the title of Superior for the Sydney houses, and would not leave to Fr. Merg anything other than the title of Vice-Superior, with the injunction to undertake nothing without your express authorization. Fr. Tierney would only be answerable to you. What do you think of this arrangement? It will necessitate your having to go to Sydney from time to time.

Please accept My Lord our respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1656***To Father Jean Vaudon, MSC, Rome.*

L 18890119

Issoudun, January 19, 1889

Dear Father,

I received the accounts for your house and I note that with you over 6 months there is a deficit of 9,982 francs, 25 centimes (*roughly 31,300 euros, or 62,700 euros for the calendar year*). It is impossible that things should go on like this since it would lead to disaster. It is absolutely imperative that each house should become self-sufficient. Accordingly, in the 1889 budget, which you are about to send on to me, you must see to it that expenditure does not exceed intake. Accordingly, try to increase your intake or cut down on your expenses – something which is elementary – since there is no possible outcome otherwise. If you cannot provide for all your personnel, have less of them or raise the fees (especially for the Petite Oeuvre). There is also that expenditure which I find excessive: that of the butchers, for example, shoes, laundry, the chapel, chaplains, the Association's office, etc.

I painfully note that orderliness and economies have never characterized the Rome house; it has always gone ahead without asking if it had the resources to meet its obligations; so it is that a hole has been dug each year and all our resources have disappeared into that abyss, leading the mother house into financial embarrassment from which it cannot extricate itself. No, things cannot go on like this any longer; consequently I await your budget.

Fr. Jouët claims that these two late masses in your church were sought by the Cardinal Vicar, something I strongly doubt, especially when so few people frequent them. See His Eminence, therefore, and explain the situation to him; if despite this he wants these two late masses to continue, you will have them said. I am sending you the 4,081 francs (*about 12,790 euros*) which remain outstanding on former debts. Try to make do with as little money as you can, try to pay what is owed by the house and do not have recourse any longer to the Issoudun coffers which are more than dried out; I am sick and tired of it all.

Do not forget that beginning on the 15th of August last we owe the Pope 12,000 francs (*about 37,620 euros*), and it will be the same from the 15th of this coming month of August. It's very upsetting: what are we going to do? Try to find some ingenious way of coming by these sums.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1657**  
*To an MSC priest in Belgium.*

L 18890119 A

Issoudun, January 19, 1889

Dear Father,

The letter you have sent on to me greatly pleased me because it tries to regularize a situation which is not in keeping with the regulations which govern our archconfraternity. If we wish by means of our dear archconfraternity to work advantageously for the glory of the Sacred Heart and Our Lady, as well as for the well-being of the faithful, it is absolutely imperative that there be unity of action between the confrères and the general centre, just as there must be unity of direction in order to abide by Roman decisions. What is offered in what follows are the basic premisses on which this unity is provided for. I have no doubt the Averbode priests are not prepared to accept this agreement.

1. Among the questions to be clarified as a reply to remarks made to us by Belgian promoters, one of the main ones is the following:

"What is to be thought of what the Averbode priests say in their publicity?"

In paragraph VI they state that their confraternity is independent and, nevertheless, almost on every page they refer to the close links which they share with Issoudun, something which draws a lot of people to doubt their links with the general centre.

The following are the principles which set forth the legal reality in this issue:

No confraternity of Our Lady of the Sacred Heart can assert that it is independent of the archconfraternity whose direction has been confided by the Holy See to our Congregation. What would happen, in fact, if each of the confraternities set up in Belgium, at Brussels, for example, at Antwerp, Louvain, Tournai, etc., wanted to set itself up as a particular and independent association, claiming for itself the power to enrol associates in the whole kingdom, naming promoters everywhere independently of the centre general, changing on their own initiative the propaganda literature edited by the general leadership and, thereby, stamping on the regulations drawn up by the overall direction of the undertaking? Instead of an association devoting itself to the well-being of souls, we would have an undertaking which would only lead to its collapse by the very fact that it was nothing other than a divisive force.

Lately, a distinguished Belgian priest expressed his disappointment to me when he noted Averbode promoters trying to recruit new associates while there was in the parish itself a confraternity of Our Lady of the Sacred Heart canonically erected, and working normally under his direction with a committee of male and female promoters. Does it not follow from the above that there is an absolute need for our archconfraternity to have only one person to take it forward, to have all confraternities acting in dependence on it and in conformity with its regulations? It was precisely these problems which the Holy See wanted to avoid when making over the universal archconfraternity to the complete and total control of the Society of the Missionaries of the Sacred Heart. What follows here about enrolment of members, the means of propaganda, the appointment of promoters, male and female, is no more than a practical consequence of this principle.

1. All the propaganda material of whatever nature – entry cards, pictures, prints, prayer leaflets, etc. – must come from our Society. Monsignor Salua, secretary of the Holy Office, has formally made known his views in this respect, making it our duty to be watchful about this most conscientiously, bringing to his attention the abuses which we would be unable to check. I have made known, Father, that most of the material edited by the Averbode Fathers without my permission was full of short-comings, and in no way could I endorse such promotion. It is enough for me to mention the different texts of "Remember Our Lady", in the French and Flemish languages, as being quite different from the two texts approved by the Sacred Congregation.

Moreover, the new picture of Our Lady of the Sacred Heart, as being our property, was presented as such in Paris, as number 2049, on November 12, 1875, not just for France but for Belgium also. If there is then a requirement on the part of every ordinary dealer, as an issue of justice and accordingly of conscience and honour, not to have this model reproduced in any way whatsoever, what are we to say, therefore, about those priests and religious who feel free to do so without any permission? I intend to write to the Averbode priests and express to them my total amazement about the different reproductions they have been making of this picture, and at its base I read with as much amazement as regret their use of the word proprietor(s). By doing this, I am only meeting the regulations laid down by Rome. I absolutely insist that all the materials relative to Our Lady of the Sacred Heart, edited by them, should be withdrawn from circulation.

I would then ask you, Father, for practical purposes, to take on responsibility from our side for all these (*devotional*) objects and have them replaced equivalently by the Averbode priests in Belgium. Half the proceeds from the voluntary promoters will be put into our hands at the end of the year to be used for promotion of the Annals, sending without charge to each promoter as many subscriptions as his offering will entail, that is to say a subscription for each contribution of 5 francs (*about 15.60 euros*).

In order to facilitate awareness, you will ask the (*Averbode*) priests to be good enough to send us at the end of each month the list of new promoters, honorary or active, who asked to join. All the certificates of the honorary and active promoters will be sent to, and signed by, the Director General, and counter-signed by the Superior of the Missionaries of the Sacred Heart house who will send them back, having written the names with full address on a special register.

To all promoters, wherever they are, whether honorary or active, whether already enrolled or to be done so in the future, we shall forward each month the Flemish and French Annals, in keeping with the language spoken in the area. It is, in effect, absolutely imperative that the promoters be kept informed about what is happening in the archconfraternity if it is desirable that they fulfil their roles prudently and devotedly. The Annals will be at the same time one of the most important means for boosting their zeal and guiding them in the spirit of the work. In the case of the honorary promoters, this subscription will be met by the very fact that half of their annual contribution, which according to the Averbode statutes cannot be less than 5 francs, will be sent to you by the (*Averbode*) priests. In this way we shall avoid all the inconveniences which exist at the present moment much to the detriment of the work, and of which the following are the most significant:

- A. Far too many active promoters in the same area.
- B. The encroachment of promoters on each other, especially so when they are appointed by different centres (not in liaison); this gives rise to unfortunate rivalries which stirs up jealousy which is so natural to people of that sex.
- C. The appointment of promoters who are far from worthy of the title and who speculate on what could be advantageous.
- D. The meddling of these promoters in parishes where the same confraternity exists already under the guidance of the clergy and with its own promoters.

These considerations, Father, are well calculated to prove to the Reverend Fathers how unified action is absolutely imperative for the well-being of the archconfraternity under the sole and complete guidance of the Missionaries of the Sacred Heart.

#### The Annals

Since the Annals are the link which unites the associates with the archconfraternity, and a powerful means for promoting devotion to Our Lady of the Sacred Heart, we would appeal to the Reverend Fathers to promote them as much as possible. We shall give them 20% commission on subscriptions which they will procure for either the French or the Flemish edition (*of the Annals*). For our part, when the circumstances will allow it, we shall find a place in the Annals for acknowledgement of benefits (*blessings*) received, for descriptions of feasts which the Reverend Fathers think appropriate to share with us, with the proviso nonetheless that these different contributions contain nothing contrary to the unity of the archconfraternity, in which case the articles will undergo those changes deemed to be necessary.

Due to these enclosures, any circular sent directly by the fathers to their promoters, male and female, on issues relating to the archconfraternity, become pointless because the same promoters will already know about it through the Annals.

If giving honour to Our Lady of the Sacred Heart draws us to favour pilgrimages to special sanctuaries which have been particularly favoured, this same honour imposes on us the obligation to maintain in their integrity the rights conferred by the Holy See, and fulfil in all their integrity the duties which these confer on us. I do not doubt, Father, that the Averbode Fathers will be pleased to accept these behavioural procedures, which are meant to bring order as regards what happened in the past and guarantee for the future the smooth functioning of the archconfraternity.

Please accept my warmest good wishes in Corde Jesu.

J. Chevalier, Mis.SC.Sup.Gen.

#### Article 1658

To Father Jean Védère, MSC, Rome.

L 18890120

Issoudun, January 20, 1889

Dear Fr. Védère,

Since I can understand that Fr. Vaudon doesn't know enough Italian yet to hear women's confessions in the church, you will continue to do so for the time-being. Follow his advice and come to an understanding with him about it. It isn't a very agreeable task, and I can understand that you do not greatly like it; besides, do not give the impression that you dislike it every time you have to undertake it.

Being by yourself in Rome, I could well say to you to take responsibility for the sacristy, the bursary, and the Petite Oeuvre. Now, when you have a Superior, make yourself available to him and do your best, my friend, to carry out the tasks he allots to you since it is he who is responsible for the leadership, and functioning, of the house. You will reach a good understanding with him, and he, like you, wants what is best for our undertakings to prosper. I doubt if he will undertake anything serious without mentioning it to you. As for reforms, if there's anything to be carried out, he will move slowly and only introduce those which promote good order, discipline, economizing and the success of the undertakings. It is unacceptable that the house should remain in debt every year. It is absolutely imperative that it be economically self-sufficient, and for this to be so it is imperative that expense should not exceed intake. I hope that the budget from Rome, to be sent to me shortly, will meet these requirements. Add to the intake if there is any possibility to do so, and cut down on the expenses. There must be balance.

When you come across something which causes you concern, go and see Fr. Vaudon straightaway, and you will easily come to an understanding with him. Oh! how blessed you are having only to obey from now on (*with Vaudon's return*). You have responsibility no longer; what peace.

Cheerio, Fr. Védère.

I bless you wholeheartedly as I am wholly yours in C.J.

J. Chevalier, MSC.

**Article 1659**

*To Father Jean Vaudon, MSC, Rome.*

L 18890120 A

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Issoudun, January 20, 1889

Dear Fr. Vaudon,

I am forwarding confidentially to you Fr. Védère's letter which I have just received. Do not mention it to him. Here is something solid to build on. If you are introducing reforms, go gently because of Fr. Jouët whose susceptibilities you are aware of. Confer with Fr. Védère so that he may contribute as in today's letter. This consultation can be resorted to quite often.

I approve of his confessing the women if you are in favour. Fr. Jouët said that, given his (*Védère's*) lack of judgment, and the problems which often are experienced in Rome, it would be much better if he did not hear women's confessions, while the sacristy itself might be a burden for him. Keep your eyes open and do what you think best. I replied saying that he was completely in your charge, and should only do what you engaged him to do. For the rest, read my letter, and you can go on from there.

Cheerio, Father.

How costly it is to do good!

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1660**

*To Father Charles Piperon, MSC, Antwerp.*

L 18890120 B

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Issoudun, January 20, 1889

Dear Father,

1. It was because of my forgetfulness that I didn't reply to your question; I very willingly consent to your lay brothers taking of vows.
2. Could you provide Fr. Ramot (*Watertown, USA*) with two good lay brothers? They are greatly needed and if they don't know English they will learn it in America. Fr. Delaporte would also need two lay brothers, certainly one at the moment since a woman for the house and a domestic in their church (*Paris*) are creating a less than satisfactory impact. The Sacred Heart, Issoudun, and the presbytery will come up for consideration later.
3. The town (*Borgerhout, Belgium*) does not, then, supply drinking water like Issoudun. It should be the most primary consideration for a municipal administration, particularly so when the normal water is bad. If the town supplies water, you could take out a subscription and this would be less costly. If the town hasn't its own waterworks, something which surprises me as regards Antwerp, undertake the expense of having a well which will provide good water.
4. I note with regret that my comments about your Annals have produced no affect. Your last issue again makes no mention of the Sacred Heart, Our Lady of the Sacred Heart or St. Joseph, friend of the Sacred Heart (and it's altogether as rare to find them in Piperon's Annals as it is to lay eyes (*Chevalier's phrase*) on the Great Turk (*the virtually invisible Sultan*)).

One would never think that it was the Missionaries of the Sacred Heart who were the editors (*of Piperon's Annals*). If your publication continues in this way, it is pointless continuing with it as there are enough, otherwise, of the same kind. Or you may well efface "Annals of Our Lady of the Sacred Heart" and put in its place (*for title*) "Miscellaneous".

You have already been left behind by the Sittard Sacred Heart priests, and you are about to find that they will once more do you a bad turn as did the Averbode religious. They are setting up a magazine called "The Reign of the Sacred Heart". The centre is at Saint Quentin, but it will not take long for it to spread into Holland, Belgium, and, perhaps, Germany. Then you will be deprived of your subscribers and financial resources, and going backwards. If you do not want to mention Our Lady of the Sacred Heart in your Annals, nor devotion to the Sacred Heart and St. Joseph, say so since we shall then send our Issoudun Annals to Belgium.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am delighted to hear that Fr. Reyn is much better.

*Théophile Reyn, born on March 8, 1860, at Bevern-Wass, Belgium. Later this year, 1889, he became Superior in Antwerp. In 1893 he was Assistant General and Superior of the Issoudun Scholasticate. He left the Society on February 8, 1894, and founded the Institut des Aumôniers du Travail, becoming Superior General on March 26 the same year, 1894. He died when hit by a German military truck at the beginning of 1941. See also, passim, with reference to his Irish MSC colleagues who joined him – Crowley, Hannigan – Twohig: Late, But Not Too Late.*

**Article 1661**

*To Bishop Thibaudier Odon, Soissons, France.*

B 18890200

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Issoudun, February 1889  
*No specific date*

My Lord,

While making it my dutiful need to congratulate Your Lordship on his elevation to the Archbishopric of Cambrai, I come to share humbly with you an issue which concerns both your brothers and your religious family. Over some time a printed circular, which I did not know of until last week, was sent to different seminaries in and outside France to recruit vocations to the Congregation of the Priests of the Sacred Heart of Jesus, Soissons. This document makes statements which deeply trouble us and, by their very nature, lead to a regrettable confusion between the new Congregation and our own, whose aims are, for the rest, identical. It is said:

1. That works of reparation are multiplying. Several female religious communities have been founded for this purpose. The same undertaking directed at men hasn't yet come about. God has blessed our humble efforts. This Society is scarcely eleven years in existence and already has ten establishments promising for the future, of which two are outside France, one in America.

If one were to read these sentences, which can be textually reproduced, the only Society of Sacred Heart priests which there is, is that of Soissons..., the rest, and they are many for all that, are looked upon as non-existent. Ours, while still a young Congregation, already can count itself as being thirty-five years founded, has worthy canonical approval briefs and would appear to be continually blessed by God, just as we hope it will always be.

Here is another quotation from the circular.

2. Holland, Novitiate, Apostolic School.

Some years ago in the shadow of the famous basilica of Our Lady of the Sacred Heart, Sittard, in the Dutch Province of Limbourg, a special novitiate was set up for Dutch and German candidates who came there in mass, and where there was also an apostolic school already well filled where the youngsters expressed a special interest in the foreign missions. A beautiful and huge church was built where there would be special worship of the penitent Heart of Jesus.

This Dutch foundation, in a country where we ourselves have a house in Tilburg whose purpose is absolutely the same as that of the Saint Quentin Fathers, creates confusion, all the more so when we are known most particularly for the devotion to Our Lady of the Sacred Heart, founded by our Society, propagated by the Annals and, through a Papal decree, directive of a Universal Archconfraternity. Several of our male and female promoters have in all good faith taken the foundation of the Saint Omer priests in Holland to be ours.

3. Next spring a second initiative will be undertaken by way of supporting two other foundations in America, notably that of Quito where we shall be given responsibility, in association with Fr. Matovelle, for the building of the Sacred Heart basilica. This last statement is even yet more amazing with regard to us. Together with this letter I am pleased to send Your Lordship the June 1887 issue of our Annals of Our Lady of the Sacred Heart where there are to be found printed the official statements of the contract agreed between the Archbishop of Quito and ourselves as regards the future basilica, and this with the official approval of the Sovereign Pontiff. Our priests are in Quito for the past two years. Our Annals for this month, which, likewise, I forward to Your Grace, contain the sermon which Fr. Matovelle delivered in a Quito church about the

Sacred Heart (*basilica*). Nothing is to be understood about handing over to the Soissons priests of the Sacred Heart an undertaking which was made our responsibility.

I submit this humble plea to Your Grace who will, with his shrewd intelligence and paternal good-will, find the means of getting the Saint Quentin Fathers to cease from creating confusion which is prejudicial to our two undertakings at one and the same time, and particularly so in this way it greatly damages our little Society.

I thank in anticipation Your Grace for everything he deems it necessary to bring about as regards this issue and with the assurance of my deepest regard...

(Signed) J. Chevalier

**Article 1662**

*To Bishop Thibaudier Odon, Soissons, France.*

B 18890200 A

*This entry is exactly as immediately above, 1661.*

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Issoudun, February 1889

**Article 1663**

*To Father Pierre Barral, MSC, Barcelona.*

L 18890200 B

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Issoudun, February, 1889

*Date uncertain*

Dear Fr. Barral,

1. Thank you for your letter; it opens my heart to hope and confirms my viewpoint. I have always believed that our Barcelona house, well led by men of zeal, practical intelligence and commitment, could be established on solid foundations, making it truly successful. I am pleased to know that you get on well with Fr. Casas who needs to be encouraged and have someone to share his concerns; he cannot look after everything, that's obvious. Get him to observe the Rules faithfully and have regular Council meetings. I am forwarding the new particular Rules to you. You have already received the common ones. They need to be perused and put into practice.

2. Yes, Father, it is incumbent that there should be among you a true spirit of unity, charity, fraternity and mutual sharing. Nothing is more dangerous than mis-information and a partisan spirit. It's the open door... Our Rules map out things for us in this regard and, as in so many other ways, they are an admirable way forward.

Let me know what you think about this issue in your next letter and ask Fr. Roger to do the same. Come to an understanding with each other so that the Barcelona house can become a model one.

*The community of 45 Calle de Rosellon Gratia comprised Fathers Casas, Roger, Brother Genaro Lacoste and, now, Barral.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1664**

*To Pope Leo XIII, Rome.*

B 18890200 C

*This letter was written by Fr. Jouët in Chevalier's name, on February 22, 1889, and on paper carrying Chevalier's signature.*  
February 1889

The under-signed, Jules Chevalier, Superior General of the Missionaries of the Sacred Heart of Jesus, whose mother house is at Issoudun, in the Archdiocese of Bourges, its General Procure in Rome, its Novitiate at Antwerp, diocese of Malines, prostrate at the feet of Your Holiness, humbly presents with regard to an appeal sent to the Sacred Congregation of the Council in Rome, numbered 712/733, stating that "in the neighbourhood here a house was built for the Reverend Fathers of the Sacred Heart, to which was annexed a chapel open to the public, but closed on the orders of the Archbishop of Malines", and now asking that it be re-opened. The closure was carried out without any involvement or awareness on the part of the Missionaries of the Sacred Heart, contrary to their wishes. This was despite the submission given in our name to the main signatory not to request in any way the re-opening of a chapel to the public without the previous approval of the Ordinary, and without reference to what concerns ourselves, and myself as the Superior General of the Missionaries of the Sacred Heart who built the chapel, and despite the formal commitment from us to the Archbishop of Malines not to use this chapel for the faithful in the area, but only for those who are part of the (*MSC*) community.

Such was, in effect, the condition laid down and accepted by both parties in 1886 when Archbishop Goossens was in charge of Malines, he being quite favourable to our humble request, which Your Holiness himself was pleased to support through the letter of His Eminence Cardinal Simeoni, Prefect of the Congregation of Propaganda Fide, most kindly granting us permission to open our Novitiate and Mission Seminary in his diocese. The chapel, referred to above, opened to the public by



the local Superior, without the requisite permission, was justifiably closed after some weeks, and the under-signed humbly asks Your Holiness to consider as non-negotiable and without validity the appeal which has been made for its re-opening.

J. Chevalier, Superior General  
of the Missionaries of the Sacred Heart

**Article 1665**

L 18890201

To Father Jean Vaudon, MSC, Rome.

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Issoudun, February 1, 1889

Dear Father,

1. I am sending 6,000 francs (*roughly 18,500 euros*) for the Pope; tomorrow you will receive the 5,000 francs completing the 11,000 francs owed. You will add 200 francs. I had to borrow this money. How much more must be paid after this lodgement – 200,000 francs, I believe? Try, then, to get a remission on this from the Pope. The Rome house, and the missions, have financially drained us. Try to make them understand this.
2. Please do as much as you possibly can not to have recourse any longer to the Issoudun cash-box. Print money. Have recourse elsewhere to financial sources. It's quite impossible to continue coming to your financial aid.
3. Make your budget tally or develop your financial resources, but don't count any longer on Issoudun.
4. Yes, include yourself in the album of Rome's Catholic colleges.
5. I think that you would do yourself a dis-service to have Mr. Baglan in your house. He is a holy 'operator' who could be an embarrassment and later a burden, unless the Sacred Heart could miraculously do something with him.
6. With reference to the Sacred Heart I note that in Rome for instance (*Chevalier uses the Latin 'verbi gratia'*) Bishop Falepi, and others elsewhere also, habitually calls us: Missionaries of the Sacred Heart of of Issoudun. Make a protest about this and have them simply say (*write*): Missionaries of the Sacred Heart of Jesus. It's our official title; we belong to the holy Catholic Church and not to Issoudun.
7. I am sending on to you the particular Rules. They will help you to set up what is customary and what is best. It would help if you could present an elegant translation of them in French, but I dare not ask you given your many tasks.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I very much doubt if the Cardinal Vicar laid down those late masses.

**Article 1666**

L 18890202

To Father Jean Vaudon, MSC, Rome.

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Issoudun, February 2, 1889

Dear Father,

I am forwarding the 5,200 francs I mentioned to you yesterday to complete the 11,000, since my last letter had 6,000 francs for you. In order to be excused from the remainder owed, stress our expulsion and the closure of our basilica (*in Issoudun*) which always remains a (*financial*) disadvantage to us. When we undertook our Rome involvement we were not expecting a disaster like that (*of the previous sentence*) or the incredible cost of renovations for the Rome House.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1667**

L 18890211

To Father Jean Vaudon, MSC, Rome.

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Issoudun, February 11, 1889

Dear Father,

I am so sorry to hear that you are laid up. Get rid of your temperature as soon as possible. I am pleased to read that you received the 11,200 francs (*about 35,120 euros*). What a gaping hole the Rome house makes in our impoverished finances! It's now three times since I enquired from Fr. Védère about the request I made to the Pope for some indulgences on behalf of our apostolic workers in Paris and elsewhere (*who, as noted above, made vestments or apparel for the missions*), and I have had no reply. These ladies are eager and keen on having this favour. At the very least, while waiting for something better, could you not get straightaway an apostolic blessing for these missionary workers on behalf of the Sacred Heart? Once a month for example.

There you are; Baglan has written to me saying that he is returning to his family in France. That's the best thing for him to do. We shall see later if his health is restored.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1668**

*To Father Charles Piperon, MSC, Antwerp.*

L 18890214

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Issoudun, February 14, 1889

Dear Father,

1. This appeal to Rome by the people who live in our area makes me very unhappy. You are not at Borgerhout for ministry work, nor to engage in converting the parish, not even to help towards their salvation since this is none of your concern, but rather that of the Archbishop and parish priest.

By opening your church to the public, you have already forsaken your duty by breaking the promise made to the Bishop and dug an abyss into which the Antwerp house could well fall. If you do not resolutely desist in every way possible from this appeal to Rome, either through your efforts or your approaches and appeals, all the complaints of the Archbishop against your house will be stirred up again with his displeasure reaching a climax, having his hands forced to get Rome on his side. Who could not foresee the regrettable consequences which would follow from this for our Antwerp undertakings?

2. I am unhappy to note that your debts again soar to more than 500,000 francs (*about 1,560,930 euros*). Who will meet this? What are you doing yourself to ease it? I beg you to do something about it... Start making an appeal in Catholic Germany. Emphasize the work of the German missionaries in Oceania and the needs of our Antwerp Seminary. It is absolutely imperative that you come by contributions to take yourself out of the unfortunate pit into which you have fallen. Send off Fr. Reyn with a German scholastic to make appeals for the benefit of your house.

3. Your budget for 1889 presents a deficit of more than 70,000 francs (*about 219,500 euros*). This is dreadful. It is out of the question that we can continue like this because, assuredly, total calamity is facing us.

4. Towards the end of this month, we shall be having a Council meeting. I shall let you know beforehand.

5. Let Fr. Reyn follow the régime (*health*) about which he was advised.

6. As for Brother Robin, he must return to his family just like the other novices who are not in good health. Otherwise, all our houses will be encumbered with the sick as they already are. I say once again to you that there has to be good health, without even any normal exceptions, in the novitiate. Pauca sed bone (*few but of quality*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: The Brussels house makes me very happy, but will the Archbishop ever consent to it in the present circumstances? See straightaway Fr. de Molder who is genuinely interested in us. Mention the (*your*) latest problems to him and frankly inform him that you are not there for nothing, that you will not be fazed by this appeal to Rome, since, otherwise, you will be challenging it, etc.

**Article 1669**

*To Father Jean Vaudon, MSC, Rome.*

L 18890214 A

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Issoudun, February 14, 1889

Dear Fr.,

1. The postponing of the payment on what we owe to the Pope is, already, quite something; it must mean that the interest is also suspended. Don't rush things in any way as regards this matter. Go gently with the Vatican Monsignors who can be awkward or helpful according to the way they feel; in the present circumstances one must try to win them over and have them on our side through the correct procedures.

2. How much more do you have to pay the Pope? You do not let me know this. I don't myself remember very well how much it is. Monsignor Tolchi should have sent you the account to be paid which I signed for 1888. You will send it on to me.

3. You did the right thing to send away the 5 youngsters who didn't offer guarantees.

4. Let me have the names of the 3 scholastics mentioned, their ages, the courses they are following, the views expressed (*in writing*) about their vocation, character, the assurances to be offered about their health, etc., and I shall, thereafter, let you know what you should do.

5. I haven't anybody to make available to you at the moment. Those you mention must stay where they are. Make the best use you can of your personnel, and at Easter, if I can take someone away from elsewhere to help you, I shall do so. Would Fathers Merg or Audouy, who will soon be priests, go to your help?

6. Yes, certainly you may ask for help (*financial*) from the Count de Beaurepaire. You are all the more entitled to do so because the house never asked (*before*) for anything. Emphasize your extreme lack of financial resources and your urgent need of the same. Do not mention in any way your Italian Petite Oeuvre, but rather your French priests and scholastics hit by miserable conditions due to the expulsions in France, etc. You will send on your appeal statement to me which I shall endorse.

7. We shall, obviously, consider a novitiate in Italy.

8. I am pleased to know that the troubles in Rome have quietened down.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I got the promised photograph. Thanks.

**Article 1670**

L 18890218

*To Father Pierre Barral, MSC, Barcelona.*

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Issoudun, February 18, 1889

Dear Fr. Barral,

Thank you for your nice letter which greatly pleased me. I note approvingly that our Barcelona house and undertakings in Spain are about to enter a truly prosperous path with the engaged and astute co-operation you are providing for Fr. Casas. I am delighted to know that you get on well with him. He is good, pious, and commits himself in all seriousness to his responsibilities. May the Lord be praised! Yes, indeed, soon, due to your commitment and that of your confrères, our Society will have a respected position in Spain. Increase the Petite Oeuvre's youngsters and choose good candidates for the place.

When I can, I shall send you an additional staff member since what you have isn't enough. Read chapter XXI, p. 237, of the Petite Oeuvre (*manual*) and organize things (*in the Petite Oeuvre*) with your confrères according to the principles there set down and God will bless your efforts.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1671**

L 18890219

*To Father Victor Jouët, MSC, Rome.*

Issoudun, February 19, 1889

Bring these letters back to me. J.C.

According to this letter, from the beginning of 1888 Fr. Matovelle was negotiating the arrival of the Saint Quentin priests in Quito, and on the 6th of July, this same year, the Archbishop of Quito, even before I could reply to his April 21 letter, already wrote that we were giving up the basilica - something which is not true. There is something wrong here - clear it up. J.C.

*A letter from Fr. Léon Dehon to Bishop Thibaudier.*

My Lord,

I have received the Very Rev. Fr. Chevalier's letter. I have a high regard for and appreciate the saintly founder of the Missionaries of the Sacred Heart, Issoudun, and I want to answer him as satisfactorily as possible.

His first two comments centre on the inconvenience resulting from the similarity of name in both Congregations. This problem will be, I feel, only temporary. The undertakings are well known to the public. One knows very well, for example, that the Toulouse priests of the Sacred Heart and those of Marseilles are distinct from the Issoudun Missionaries of the Sacred Heart. The Holy See approves of these different Congregations and is not worried by the likeness of their names. We shall always make obvious the centre of the Congregation in our propaganda literature.

Fr. Chevalier's third observation deals with the Quito foundation. Over the past year I have received eight letters from Fr. Matovelle, an Ecuador priest, about this issue. On July 6 last he saw Archbishop I. Ordonez of Quito and he informed me that the Issoudun Missionaries had given over being in charge of the basilica. On September 6 he forwarded proposals to me from Archbishop Ordonez. On October 16 he wrote to me stating that everything had been arranged and agreed with Archbishop

Ordenez. There is here, then, a problem which needs a solution. I am going to write to Fr. Matovelle and he will deal with the Archbishop of Quito in order to clarify this matter. I think I have acted properly in every respect.

L. Dehon.

**Article 1672**

L 18890219 A

To Father Jean Vaudon, MSC, Rome.

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Issoudun, February 19, 1889

Dear Father,

I replied to your letters about the Papal debt. No, don't draw anything out of the 11,200 francs (*about 35,120 euros*). This amount is meant in its entirety to pay the annuity (*the reimbursing of capital borrowed and payment of interest*). As for meeting payment of debt on the Rome house, the creditors will be waiting for you. I am very pleased to hear that you are much better. It is impossible to make available to you the men you need. Try to make the best of things. Give me an answer to my last letter as regards the 3 or 4 scholastics who were causing you problems. Since we do not have a scholasticate (*now*) in France, I do not see how we could take them from you. What could they do in Issoudun? Could you make use of them in your office, etc.?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1673**

L 18890219 B

To Father Jean Vaudon, MSC, Rome.

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Issoudun, February 19, 1889

Dear Father,

1. My letter had gone when yours came. I understand that it had been agreed that you should give the Pope these 11,200 francs, with the rest payable when we were in a position to do so. On reflection I think it would be better to pay the annuity for 1888 immediately and we shall pay the remainder when we can. This is the way I advised you to act. My insistence on getting the 1888 receipt proves it ("ask how much more we must pay following the last instalment of 11,200 francs. It should not be more than 20,000 francs"). You will send it (*the invoice*) on to me as soon as Monsignor Tolchi sends it to you following the payment of the 11,200 francs. The 3,000 francs which remain over, as owed by Fr. Jouët, will come later.

2. We must meet in Council on Wednesday next week and I shall make a case for you to have someone to support you, but where is he to be found? All those you mentioned are needed where they are and there's nobody to replace them. Most of the teachers at the Petite Oeuvre are preparing for the second part of their Baccalaureate which they will only undertake at the July and August sittings. One cannot in fairness overburden them. I am as much embarrassed by all this as you are.

3. I do not think it is helpful to send us your young Italians. As they are in Rome, they should stay there. You will try and do the best you can.

4. It is imperative that we find a Superior for Quito where Fr. Morisseau has compromised everything by his lack of energy. The Saint Quentin priests, the Oblates of the Sacred Heart, have established themselves there, beating loudly a heavy money-box and wanting to take over from us. I firmly believe that I shall be obliged to send a Visitor there (*an official Chevalier representative, see below*). The Archbishop, so it seems to me, has greatly compromised himself.

Cheerio, Father. I keep quite well.

Warmest regards to you all in C.J.

J. Chevalier, MSC.

*Signature, as in many recent letters, within a heart.*

**Article 1674**

L 18890222

To Fr. Victor Jouët, MSC, in Belgium.

Issoudun, February 22, 1889

Dear Father,

1. Be kind enough to convey once more to Bishop Goossens the regret which I feel, arising from all the trouble we have caused him. He may change my letter to the Pope as he thinks fit. Our dearest wish is to satisfy him in every way. Convey once more my apologies to him and petition him once again to favour the Antwerp house with his good-will, asking him in my name, as a token of his good-will and readiness to over-look, to permit us to take over the Schaarbeek house if it is suitable for us.

2. On Tuesday evening we shall have a Council meeting in Issoudun; try to be there.

3. I am sending you on the document you were looking for, with my signature, in case you need it.

3. *Chevalier has 3 twice.* I am also sending you on Bishop Thibaudier's reply together with that from the Oblates of St. Quentin Superior. Fr. Dehon, with his Doctor's title, skirts around the issue and he does not, so it seems to me, answer the serious issues which have arisen. So, for example, he doesn't breathe a word about their letting it be understood they are the only priests of the Sacred Heart since, according to his circular letter, all the attempts of other religious have not succeeded. Whatever he says about it, I cannot see that he acted with much right on his side. I fear that you are not going to meet Bishop Thibaudier in Soissons.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18890226 X

Council Meeting, 26-28 February, 1889

In attendance: The Very Reverend Father Superior General, Reverend Fathers Piperon, Guyot, Jouët, Delaporte.

This meeting of the Council was specially convened for a review of finances and an examination of the budgets in the Congregation's different houses. Before this last was undertaken, Fr. General presented the following issues to the Council:

Quito: The Quito house situation in the Republic of Ecuador.

On the one side problems have arisen between His Grace the Archbishop of Quito and the priests in our house concerning the Sacred Heart basilica in this city; on the other hand Fr. Morisseau, despite his admirable qualities, given his age, the state of his health, his unfamiliarity with the language, would appear to lack the necessary qualities to meet the needs of such a difficult foundation and, besides, there is also his wish to return to France to be considered.

Fr. Jouët: Visitor of this house.

The decision has been taken to send Fr. Jouët to Quito as Visitor. He will have to assess the situation and consider its needs; he will report on his findings to Fr. General, pointing out what measures he thinks should be taken, and he will await instructions.

The Priests of the Sacred Heart, Saint-Quentin.

2. The Congregation of the Priests of the Sacred Heart, Saint-Quentin, Soissons Diocese, have shown a tendency to take over from our Congregation as regards work it has undertaken; these priests have already in a number of instances through their propaganda or work tried to establish themselves and profit from the similarity of name which creates a regrettable confusion among the faithful, and this in order to take to themselves offerings intended for the Missionaries (MSCs). The decision was taken to study carefully the situation and, if needs be, the matter would be referred to the Holy See. Fr. Jouët was also given responsibility for this matter.

3. The Council was then brought up to date on the problem involving the Premonstratensians of the Averbode, Malines Diocese, Belgium, who, against the rightful claim of the Missionaries of the Sacred Heart, alone made responsible by decree of April 20, 1879, for the Universal Archconfraternity of Our Lady of the Sacred Heart, have set up in their church a new Archconfraternity of Our Lady of the Sacred Heart. Since this state of affairs gives rise to anxiety and creates division among the faithful, it was decided to have yet further recourse to Rome about this in a process already undertaken some years ago by Fr. Jouët, Procurator General. He was again made responsible for the new initiative.

The Sittard Ursulines.

The Sittard Ursulines, in the diocese of Roermond, Holland, are creating the same problems (*as the Premonstratensians*). The same decision as in the case of the Premonstratensians was reached about them, and the two issues will be pursued simultaneously or following on each other.

Financial Accounts and Budgets.

4. The Council then proceeded to examine the accounts and budgets of the Congregation's different houses. Several accounts and budgets having been considered unsatisfactory or badly prepared. Fr. Maillard was asked to take note of these accounts and budgets and return them to the bursars of the different houses asking that they be satisfactorily rectified or presented with the necessary clarification.

The Antwerp House.

5. Since the Antwerp house in the diocese of Malines, Belgium, has incurred a considerable deficit in its accounts over the past six months, with the same foreseen for the year 1889, the Council deliberated on what was needed to avert such a catastrophe and put this house in the way of meeting its liabilities. Founded three years ago without any financial resources, this house was in a position over three years to provide for the lodging and upkeep of its members until the month of June, 1888. After that the financial resources became considerably diminished for various reasons, the number of personnel having also considerably increased, the deficit now adding to the debts undertaken when setting up a house for 190 people.

Decisions Taken.

The Issoudun Scholasticate.

The Council, following a lengthy discussion, decided that:

i. The scholasticate presently at Antwerp should be provisionally moved to the mother house, Issoudun, and that it would be set up in the old buildings, some of which were visitors' rooms. In any event, the Antwerp house cannot any longer be used as a scholasticate, being no longer large enough.

#### Financial Support of Novices and Scholastics.

ii. Each house which has a Petite Oeuvre should not only provide for the upkeep of its youngsters during their literary studies, but also as scholastics right up to the priesthood. One must not, then, take in youngsters other than within a prerequisite financial constraint, not at the pro rata rate of annual intake. The houses which send these youngsters to the novitiate will pay for their upkeep during the novitiate; the same holds for the scholasticate.

#### Ways of Increasing Resources.

iii. The Antwerp house should take all possible steps to aggrandize its resources, appeals, subscriptions, promotions, gatherings of supporters, etc., etc.

#### Sacred Heart Bulletin.

6. It was next proposed that the size of the monthly bulletin for the diocesan priests of the Sacred Heart, entitled Sacred Heart, should be expanded. Having examined the proposal, it was agreed that it should be 32 pages instead of the present 16. It was further agreed that the magazine should continue as before, the 16 added pages comprising articles on spirituality, the care of parishes, a bibliography, a review of Catholic activities and books. Fr. Delaporte was asked to make arrangements with his confrères about the planning and carrying out of this new programme manual for diocesan priests.

It was decided to publish a new edition of the diocesan Priests of the Sacred Heart Manual, with some changes and editions made to it. The Council members gave this careful consideration and expressed their views on the matter.

#### Almanac.

7. The publication of an Almanac was then proposed, which would favourably boost the Sacred Heart Annals, Our Lady and St. Joseph, and be a résumé of all our works. This almanac was agreed on in principle and Fr. Delaporte was made responsible for it, putting before Fr. General the practical and detailed issues involved.

#### Letter to Salzburg.

8. Finally Fr. General proposed that a letter be sent to the Salzburg house in his name requisitioning the priests of that house to put themselves at the disposal of the Antwerp house, to which appertains the editing of our German Annals published at Düsseldorf under the name Monatshefte, with three pages made over for articles which are specific to Salzburg. The Salzburg house should also come to an understanding with the Antwerp house about the publication of a German Almanac.

Ch. Piperon, Mis.du.SC.  
A. Delaporte

J. Chevalier

Guyot, MSC.  
Victor Jouët, MSC.

#### Article 1675

To Father Jean Vaudon, MSC, Rome.

L 18890228

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Issoudun, February 28, 1889

Dear Father,

I am sending you the 3,000 francs you wanted to pay the remainder of former debts. This is an issue which now becomes closed; let us discuss it no further, putting Fr. Jouët and his administration to rest. Let's try to do better.

You do well to add to your resources and lower your expenses since this is the only way to balance the budget. We shall have to achieve the impossible in all our houses to get thus far. Otherwise, we shall be so burdened by debts that we cannot shake them off. I can tell you, frankly and confidentially, that the Antwerp house carried a debt of 552,600 francs and a deficit of 72,000 francs for this year, 1889. That's what I call madness. It was the measures I undertook to have the accounts and budgets made available which led us to discover this rotten apple.

What are we going to do yet again in order to extricate ourselves again from such-like situations? We shall be obliged to cut down on personnel and increase propaganda initiatives. We are obliged to bring the Antwerp scholastics to Issoudun next September. If at the end of the year, despite your efforts and good administration, you are some millions of francs in debt, we shall make every effort to come to your help. Courage, therefore, and confidence. I shall also attempt the impossible and give you someone by Easter. Fr. Jouët tells me that the administrators of the Pius IX tomb have made the same appeal to him ten times, and there's no need to become concerned about this.

You are aware, Father, that contractually we are obliged to publicize every month the house of Daniel in our Annals. Now it appears that over a number of months this has been dropped. I did not become aware of this until today. Daniel (*a Jew*) is within his rights in asking us to compensate him. Very likely he will do so – and we shall be caught. A space must be left, then, every month for this advertisement above the summary of the contents (*the second page of the cover*). It's ten times better to leave out the calendar which brings in nothing than to lay ourselves open to the payment of several thousands of francs in indemnity. I know the man.(!)

I hope that you have recovered from all your illnesses.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Thanks for Mgr. Tolchi's receipt.

**Article 1676**

*To Father Victor Jouët, MSC, Rome.*

L 18890306

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Issoudun, March 6, 1889

Dear Father,

1. Fr. Piperon, in charge of the novitiate, the house, and its activities, cannot go to Rome for anything longer than fifteen days or so. What could he do in such a short time? If you think that Fr. Guyot would be a better prospect I could sound him out since he, maybe, could stay longer (*than Piperon*) in Rome. What do you think?

*Guyot at this time was Superior of the Sacred Heart, Issoudun; Chevalier, as parish priest, resided at the presbytery.*

Do you think that Fr. Carrière (*of the Paris community*) might not take over in Rome during your 4 or 5 months' absence? I believe he could since he knows Italian and would get on well with Fr. Védère and the others. Unless, that is, you think it more opportune to leave Fr. Vaudon there during these 4 or 5 months. But as for leaving Fr. Védère alone there, it's simply out of the question since you and I know that our Council colleagues would in no way agree to that. I would very much like to write to the Assistants to ask for the recall of Fr. Vaudon, even before you leave (*for Quito*). But who is going to be vice-Superior until you return? Either Fr. Guyot or Fr. Carrière...?

2. Yes, I shall certainly go to Paris to see Monsignor Macchi if you cannot get him to come to Issoudun. It is very appropriate that you travel with him, and visit rue de Calais, 21, together.

3. I am forwarding 300 francs (*about 940 euros*) to you.

4. Yes, we must hold on to our Micronesia vicariate as well as that of Melanesia.

5. Fr. Morisseau writes to me today saying that rumour has it in Quito that the resignation of Archbishop Ordonez has been accepted, and a new Apostolic Delegate is awaited to put everything in order. Fr. Morisseau proposes to take himself off on his own to Guayaquil as a community chaplain while waiting to take on a posting or have a procure. He mentions that Fr. Barriga, secretary to Archbishop Ordonez, who has been in Issoudun, is presently Vicar General of Guayaquil, and because of this he could easily get a posting which would be useful in undertaking our initiatives. I replied saying that he can initiate approaches without coming to a decision before you arrive in the country.

6. Yes it is regrettable that the expression "Queen of the Sacred Heart" has been allowed to get by even though this article is by an outsider.

7. If a mass cannot be celebrated in your church at 11 o'clock because the time is too late, there is nothing to prevent its being celebrated each day earlier in the morning for the succour of the souls in Purgatory. I cannot believe that the Cardinal Vicar insists that there should be a mass every day at 11 o'clock for the 4 or 5 people who are present at it, assuredly not. Do not impose on the house, my friend, anything other than the changes which are justifiably necessary. If, then, you can arrange to have the morning mass at 8 or 9 o'clock, do so. Act for the best.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1677**

*To Archbishop Joseph J. Ordonez, of Quito, Ecuador.*

B 18890309

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Issoudun, March 9, 1889  
*Date suggested by Fr. Bertolini*

*This letter, written by Fr. Jouët, carries Chevalier's signature.*

Your Grace,

I have received the kind votum (*promise*) which Your Excellency presented to Our Holy Father the Pope, the purpose of which was to obtain the definitive approval of the Constitutions of our Society of the Missionaries of the Sacred Heart of Jesus. I hasten to express to Your Grace my very grateful appreciation, while again assuring you of my complete dedication to you and as regards everything associated with the Sacred Heart in the Quito Archdiocese. I read with the keenest attention your letter to Fr. Jouët on the measures to be taken in order to promote advantageously the little Sagrario community,

providing the parish and the diocese in which the ministry takes place the greatest possible opportunity for development. Given this fatherly support on the part of Your Grace, I hope a satisfactory result can be arrived at. The problems and difficulties inseparable from a new foundation at such a great distance from the mother house, and in a country whose language, life-style and customs were completely foreign to us, are presently all behind us. My intention is to send one of our priests as Visitor during the month of May, bringing with him a new priest for the Sagrario community, and he will deal with Your Excellency on my behalf in order to come to an agreed decision about everything, and arrange, if Your Grace deems it necessary, for Fr. Morisseau's return to France.

In the name of..... of .....

I am forwarding to Your Grace, at your request, the plans for the new basilica and the architect's final statements on the matter. Not having heard, up to now, from your side, anything about mail reaching you, I am beginning to think that all the letters haven't been received by you; something which greatly concerns me. All the more so when a young Congregation, totally distinct from ours, but carrying the title Priests of the Sacred Heart, Soissons, has publicized in a printed circular, which has been sent to me, the following text: "Next spring a second departure of (*our*) priests will take place by way of setting up two further foundations in America, particularly so that of Quito where we shall be given the responsibility, together with Fr. Matovelle, for the building of the Sacred Heart basilica, etc."

This statement, altogether strange and wholly contradicting the undertaking confided to us by Your Grace, with His Holiness Leo XIII approving, and concerning which up to now we have occupied ourselves with the utmost zeal in drawing up the plans and putting into effect the model presented to the Holy Father, Leo XIII, by His Excellency the Ecuador Republic's Ambassador to the Holy See, accompanied by Fr. Jouët, our Procurator in Rome. The claim referred to above was immediately challenged by us, and I believe that Your Grace approves of my not allowing a rumour to be taken seriously which could have no solid foundation.

If Fr. Morisseau, in the midst of his problems, couldn't take in hand this undertaking, I have not, myself, stopped being concerned with it. You have kindly acknowledged this in the letter you sent to him stating that the contract had become a matter for Your Excellency and myself, and that it was between us that everything should be arranged. I shall shortly write to you at greater length and I shall provide the Visitor (*Jouët*) with my full instructions so that, in tandem with Your Excellency, and to the best of our own endeavours, we can bring everything to a successful conclusion...

With all good wishes...

*The letter so ends, no signature.*

**Article 1678**

*To Father Jean-Baptiste Guyot, MSC, the Sacred Heart, Issoudun.*

C 18890310

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JMJ

Issoudun, March 10, 1889

To the Rev. Fr. Superior,  
Sacred Heart House.

Dear Father,

You are aware that the Council met to examine the accounts and budgets of each house in the Society and, in this respect, it had several observations to make, some, in general, meant for all the houses, others relating to each house specifically.

I  
General Observations

1. The sums listed on each page of the budget account should be given in French currency. Accordingly, before these accounts are completed, the bursar in each house must make the necessary calculation to provide in francs and centimes the sums at his disposal if they are calculated, in the first instance, in the country's currency.

2. The Superior or the bursar in every house must forward to me as soon as possible a statement showing the prices of foodstuffs in the country and the price of the clothing costs of what is worn by the priests, brothers and youngsters. For example, bread, meat, vegetables, those of these last most used, then: coffee; sugar; drinks; milk; cloth for soutanes, capes, trousers, cardigans, shoes; laundry.

NB: Such data are needed if a judgment is to be formed about the cost of personnel upkeep.

3. All the houses which publish the Annals must reproduce as much as possible the mother house's Annals, at least the principal articles.

4. As far as admittance of youngsters to the Petite Oeuvre is concerned, it would appear from a perusal of the accounts that in those houses which have a Petite Oeuvre, the number of youngsters is incessantly raised, often without sufficient likelihood of their costs of living being met, and always without any thought being given to what must be spent on these



youngsters when they are in the novitiate and scholasticate. It is not, then, right to inflict upon the Superiors of these two houses responsibility for the upkeep of all the young men confided to their care.

The conclusion which must be drawn, then, is that from the fees and bequests made available to the Petite Oeuvre, a third should be put aside in the first place for the general upkeep of the house, and the remainder should go to meet the expenses of the youngsters during their academic studies, their novitiate and scholasticate, a time-span lasting at least 12 years. If one assesses the expenses of a youngster in the Petite Oeuvre at 600 francs per annum, that of a novice at 700 francs, a scholastic at 800, there will be an average sum of 717 francs to be met each year over 12 years, or, in effect, an overall sum of 8,600 francs.

Each house can, then, accept each year as many youngsters as there are 8,600 francs in the two levels of its takings for the Petite Oeuvre. But an objection may crop up here: if a house only takes in 16 or 17,000 francs annually for the Petite Oeuvre, it can only take in two youngsters each year. But what is it going to do, then, with what is left over having provided in its accounts for these two youngsters, presupposing that in the novitiate and scholasticate there will be a sufficient number of personnel to make use of the annual resources available? Reply: it will put by as interest the amount of money left over in the early years and, when what is put aside is enough for the upkeep of a youngster, it can then meet the expenses of an additional student.

5. The decision has been taken that the Congregation will no longer accept foundation masses in perpetuity. If a house for serious reasons considers that it should accept them, it may do so only with the written permission of the Very Rev. Father Superior General.

## II Particular Observations made to the Sacred Heart House, Issoudun

The number of youngsters at the Petite Oeuvre (*Issoudun*) is too large; it should be reduced and made relevant to the decision reached and given above.

Please accept my good wishes and regards in C.J.

J. Chevalier, MSC.

PS: In those houses where the Petite Oeuvre is recently established, there will be exceptions as regards what is said above in number 4 of this letter.

**Article 1679**  
*To Father Jean Vaudon, MSC, Rome.*

L 18890310 A

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Issoudun, March 10, 1889

Dear Father,

Thanks for your kind letter and your accompanying explanations, which I accept and candidly believe without any reservations. Do not have any worries. It's a lesson for us all when we have to deal with children or young people whose imagination enlarges things and draws them to exaggerate. Be cautious just the same to the point of excess. Be kind and paternal, my friend, to everyone without exception; you will, in consequence, have merited the regard of big and small, your house a mirror of paradise.

Fr. Védère has written me a nice letter just as you said he would. This dear little priest, whose judgment falls short, fears that you do not take him into your confidence and that you do not warm to him. Reassure him by your kindness; he is very committed; draw on him to help you. Show confidence in him; consult with him, even if only for the formality of it. You would make him happy and have in him a friend for yourself, as well as with your other young priests and brothers. Try to draw him gently into administration and the economy (*of the house*). There has, hitherto, been no notice taken of him. Do not make any threat about sending away Petite Oeuvre youngsters who are presently with you, or certain scholastic brothers. You will be careful about admissions for the future, accepting only as many as you can provide for as regards the priesthood. It is better to take on fewer and achieve more.

I notified Mr. Gagnault, our printer, not to count any longer on having our Annals for the next year because we want to have our own printing set up at the Sacred Heart. This unexpected news was like a thunder-bolt for him. His whole office was alarmed. You are aware that we are paying him 1 franc, 70 centimes for each subscription, all found. I proceeded to offer him 1 franc, 25 centimes.(!) Following two days given to its consideration, he has agreed to accept (*the offer*). We shall enjoy then annually an economizing of 8 to 9,000 francs. That's quite something. Mr. Chatain is allowing me the use of his alphabet at 1 franc each letter. You must let me know what it's best to do.

Our Constitutions are ready; Fr. Jouët will shortly go to Rome to seek approval for them. He will also request the setting up of a number of vicariates in our missions and various privileges for our Society.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

While Fr. Jouët is in Rome you remain all the time Superior of the community and responsible for it. The Reverend Father as Procurator General and Assistant has precedence and is independent of your authority; that's all. But you have authority over all your personnel. You will directly give him, or he will directly receive, his letters, in keeping with his wishes. Do not be in dread of him; far from lessening your authority, he will confirm it. Be confiding in him and everything will go very well.

**Article 1680**

To Father Victor Jouët, MSC, Rome.

L 18890310 B

Saint-Julien, March 10, 1889

Dear Father,

Would you be good enough to fit in the wise injunction in our new Constitutions with reference to the General Procurator, and which forbids him to engage in other people's affairs (*problems*) without special authorization; we have enough of our own (*problems*) to cope with.

J. Chevalier, MSC.

*The above letter encloses the following letter to Jouët from Fr. Vien, a Marseilles diocesan priest.*

To Rev. Father Jouët, Rome.

My Dear Friend,

I come to put our old friendship to my advantage. I would like to come by a souvenir for my poor parish, financially crushed by supporting schools and a curate. But from the splendours and gifts of the Holy Father, a little mite (*something*) will be enough for me.

Saint-Menet (*Vien's parish*) has already a cope and chasuble. Could you not get me something for this parish where you worked (*pastorally*) and where Fr. Cayrol – more pleased than I am – wishes to thank you. I have assured my old friend (*Cayrol*) that Fr. Jouët will meet the request; send it on and I will not relax until he has got a gift for a parish in the diocese for which he was ordained. I rely on you and on Our Lady of the Sacred Heart to whom I have made known my project.

On you, my friend, and your undertakings, God's blessings and the gratitude of a poor parish priest.

Your most humble servant,

Fr. Vien.

*P.J.J. M. Vien of Jouët's native diocese, where, see above, he himself worked as a diocesan priest, was ordained in 1863, a contemporary of Jouët's.*

**Article 1681**

To Jean-Joseph Marchal, Archbishop of Bourges.

L 18890316

Issoudun, March 16, 1889

Your Grace,

It is with great pleasure that we note the arrival of the feast of your glorious patron (*St. Joseph*). We pray that Your Grace be rewarded with all the benefits which he dispenses, and if our wishes are heeded your episcopacy will be more and more fruitful and continue for many years to come.

The natives of Oceania know your name, Your Grace, and bless you. Bishop Navarre, who wrote to me some days ago from New Guinea, assures me of this. I am pleased, Your Grace, to send you in the name of our Melanesian confrères and their converts some souvenirs sent to me from these distant lands.

I have the honour to be Your Grace's very humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 1682**

To Madame Taulier.

L 18890318

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Issoudun, March 18, 1898

Dear Madame,

I thank you most sincerely, my dear child, for the kind letter which you have sent to me; it gives me great pleasure. If you think of me, be assured that I have in no way forgotten my missionary of yesterday. I would hope to see its renewal in the dear little one called Raoul. But there he is now, grown up, living in Orange, seeking to set himself up in a career...

*On Commandant Taulier's retirement in 1873 the Taulier family made their home in the Midi.*

Farewell, then, to the Missionaries of the Sacred Heart; it was a nice dream both from one side and the other; isn't that so? In any event, may he be an excellent Christian in the world and God will bless him. I am pleased to hear that dear Fr. Guyot is appreciated, and that his words do people good to hear.

I also, my dear child, am sorry that you are so far away from Issoudun. Might you not come sometime on a pilgrimage...? Try to go and see Fr. Guyot who will be happy to meet you. You will talk about Issoudun to him, which he likes very much, and he will speak to you about me.

*Guyot, at this time in Vichy, was often elsewhere preaching missions.*

Cheerio, my dear child.  
I bless you in C.J.  
J. Chevalier, MSC.

**Article 1683**

*To Father Jean Vaudon, MSC, Rome.*

L 18890318 A

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Issoudun, March 18, 1889

Dear Friend,

Pluck up courage and be hopeful since this is a trial from which the Sacred Heart will draw glory as well as being to your own advantage. Dear Fr. Védère is well known; do not torment yourself any further. Do the best you can as regards your role as Superior and I shall support you as best I can. Be kind, but firm, wise and shrewd, and I promise you all sorts of blessings. This precious house needed order and regularity. Work towards providing it with one and the other.

The presence there, at the present time, of dear Fr. Jouët should not worry you; he is the Society's Procurator General, and you are the local Superior of the Rome house. Our regulations lay down your rights and duties. If some difficulty crops up, you will quickly bring it to my attention. Do not worry in any way; Fr. Jouët will do nothing which could be against your wishes. You have, I repeat once more, the leadership of the house, its personnel, activities, and Fr. Jouët's function is that of dealing with the Society's general interests in relation to the Holy See. Dear Fr. Védère is as obliged by the Rules as everyone else; it is time that he so commits himself and I hold him to that, both in his own spiritual interest and for the edification of the community. If he continues disregarding the Rule, let me know about it and I shall write to him.

If I can send someone to you by Easter I shall gladly do so.

Mr. Baglan is presently here in Issoudun; he appears to be recovered and is making a retreat. Perhaps we could see to it that he does his novitiate in Issoudun. I sent Fr. Jouët the new Constitutions for submission to the Holy See and I hope this revision will quickly go through. If we could have them approved by the feast of the Sacred Heart, I should be very pleased.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1684**

*To Father Victor Jouët, MSC, Rome.*

L 18890320

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Issoudun, March 20, 1889

Dear Father,

I received your kind letter from Marseilles; many thanks for all your news.

1. I am happy about what you tell me as regards Lyons. Once Bishop Morel wishes us to have the African priest staying with us in Rome, I shall freely go along with it even if it will be a problem... Let Fr. Vaudon know about it.
2. Like yourself I want to see a house in Marseilles also, but who have we to send there? Nobody. Quito, Barcelona, Sydney and even Rome are short of priests. Indeed, we should have a serious-minded priest in Rome, a good bursar and confessor... Where is he going to come from? The Marseilles project, however desirable it may be, is not yet ready to be acted on... Let us wait over, then, for the time being.
3. I have nobody available for Antwerp. Fr. Vaudon just cannot leave Rome to give a couple of sermons; if you cannot meet the request yourself, get in touch with Fr. Deidier or Fr. Delaporte (*both in Paris*), if you think it worthwhile. Might not Fr. Mayer, preparing to go to Quito, take it on? This would avoid any moving about of people. You could let him know what is expected of him. See what you can do.

4. I have already sent a parcel to Rome with six copies of the new Constitutions. Today I am sending you on six more. Engage yourself seriously with this as it is the most important issue of the moment and then deal with the other issues, about which I have written to you on a separate sheet. Leave aside all other matters which have nothing to do with our Society.

5. You will not go without hearing about Fr. Vaudon's problems. Be kind and confiding in him; support him, pardon him, at least in good-will. See to it that there is no misunderstanding between him and yourself about the exercise of authority. The two roles are quite distinct. You are the Society's Procurator General to the Holy See, and Assistant General. You are answerable alone to the Superior General; Fr. Vaudon has no authority over you. In all meetings where you are present you have precedence.

Fr. Vaudon as Superior is in charge of the house, its direction and all its personnel; it's he who is responsible for its spiritual and material needs. If you think that he is not adequately meeting his responsibilities you might mention it to him, and if he doesn't take any notice of your suggestion, you will let me know. Let there be unity, peace, good-will, regularity, piety, good order and economies prevailing in this house and the Sacred Heart will continue to bless it.

6. The Universe mentioned some days ago that the Apostolic Delegate for Ecuador and Peru, etc., has been changed, and he will be replaced by Bishop Macchi; try and see him if he hasn't already left.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1685**

*To Father Victor Jouët, MSC, Rome.*

L 18890325

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Issoudun, March 25, 1889

Dear Father,

1. My profuse thanks for the report you have sent on to me. Like you I think that he has left Antwerp, but I also think that some people in the Paris house are not unaware of the situation. Light will be shed on this. As always the Sacred Heart will bring good out of evil.

2. Since you cannot go to Antwerp, ask Fr. Vaudon to replace you. Ask Fr. Delaporte if he might not have someone to replace him preaching during the month of May; I am not adverse to this.

3. Once Fr. Vaudon has left Rome, who is going to look after finances, without mentioning the scholastics and the Petite Oeuvre? It cannot be yourself since you are not cut out to be a bursar. And it cannot be Fr. Védère either since experience has shown that he is quite unsuited for anything like this and he would again leave us with a debt which would be the (*financial*) ruination of the house. This dear priest is adequate for the sacristy and even there he should be supervised. The question of bursars is of capital importance in a house such as that of Rome; it must necessarily be resolved before Fr. Vaudon is bade a final farewell. I understand the problems which you mention to me, but again we must find out who is to replace Fr. Vaudon! And while you are away in Quito or France, who will look after the house, the Petite Oeuvre, the scholastics, the office for our Annals and our Association? If there's only Fr. Védère, it would be best to close the place. You know that yourself. I would not take upon myself alone the definite recall of Fr. Vaudon without having someone serious and intelligent to put in his place. Consult with the Council members, placing before them the difficulties inherent to the situation. I shall do whatever is called for.

You tell me, my friend, that at the Sacred Heart, Issoudun, there is only one person in charge while in Rome there are two. Why two? These two must only constitute one. It seems to me that at the present time these attributions are quite distinct. You are not lacking involvement at the Procure just now; be happy with that, and make every effort to bring things to a successful conclusion while waiting until we can get a replacement for Fr. Vaudon. Your presence there will prevent the latter from abusing his powers and will keep things in check. You mention that at the French seminary, and with the Oblates, Marists and Sulpicians, the bursar is also Superior. I entirely agree with that, and I very much hope that we, ourselves, shall do the same, but we must not speed up matters too quickly. The French seminary, the Sulpicians, etc. have serious, able, men to help the Superior-Procurator... But whom do we have? Nobody, nobody!!!

It seems to me, since you think it absolutely necessary, that you might ask Fr. Vaudon for the key of the mail-box, acting on my instructions, and if he refuses you will write to me and I shall myself ask him to do so.

4. You know quite well that I have authorized you to receive Bishop Morel's envoy in Rome.

5. Do not pay any great importance to the rumours being conveyed to you; keep yourself above all that and present yourself as magnanimous and generous. All these little problems end up collapsing from themselves and disappearing.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I am writing a word or two to Fr. Vaudon asking him to provide you with a letter-box key. If you think he is ruffled by this request, have a box made for the use of Fr. Jouët, Procurator General. You will have your own key and he will have his own mail-box and key. Give consideration to what you think is best. Read my few words to Fr. Vaudon. Whatever Propaganda does for the new vicariate will be worthwhile.

**Article 1686**

C 18890325 A

To Fr. Victor Jouët, MSC, Procurator in Rome.

*A copy of the Very Rev. Fr. Jules Chevalier's letter as Superior General of the Missionaries of the Sacred Heart to Fr. Jouët with relevance to an anonymous memorandum sent to the Sacred Congregation of Bishops and Regulars.*

Issoudun, March 25, 1889  
Feast of the Annunciation

Dear Fr. Procurator General,

The news you share with me only half astonishes me since I am aware that the devil puts everything in place to inject a divisive spirit among the most united religious families. God is my witness that in drawing up the Constitutions and our common Rules, I sought no other than his glory and the good of our dear confrères. Following 35 years' experience and aged 69, I felt a need before I died to put the final hand on our dear work and keep it free of problems and arbitrariness in the future.

Our Constitutions, leaving aside two or three issues which I refer to and which I thought it opportune to introduce with the agreement of the Assistants, all the Superiors of our institute and the most elderly priests, are no more than an exact replica of the former Constitutions. As for the common Rules already in practice, I have shown respect for all of them, the additions I made were already to be found in germ in the former Constitutions. The developments I undertook seemed to me to be necessary in order to make precise what was not decisive enough and clarify what was unclear.

The above being stated, I would like you to thank particularly on my behalf the Monsignor Secretary of the Congregation of Bishops and Regulars who has kindly made available to us the report at issue, providing us with the opportunity to provide the necessary explanations. I shall be lastingly grateful to him for this kind gesture of his.

Let me now, Fr., send you my comments, requesting you to pass them on to His Excellency.

To Fr. Jouët, Procurator General of the Missionaries of the Sacred Heart, 32 via della Sapienza, Rome.

I. First of all I am greatly astonished that these anonymous writers of the memorandum never said even one word to me about the different issues which they found to be objectionable in our common Rules. The proprieties, understandably, would have made it a duty, and I could have checked their enthusiasm, providing them with the explanations they needed, wanting no more than what's best for both sides, and, thereafter, peace would quickly be restored to them, and, if otherwise, they could address their complaints to the Assistants and, thereafter, to the Sacred Congregations, if they were still not satisfied.

II. They are deeply mistaken when they assert that I alone drew up these Rules and didn't share them with the Assistants and the Superiors of our houses, imposing the Rules as from myself. In the first place these Rules are not new, but rather our former ones which had many deficiencies, and which I improved upon in keeping with the spirit of our Society. This development seemed all the more needed to my mind when our institute was growing, extending itself afar, its members increasing more and more, no longer having the same characteristics, the same way of life, interpreting in different ways obscure issues, changing, withholding, adding where things were not precise enough (*vague*) and such-wise that confusion was already affecting us. I attempted to remedy this situation and, thereby, provide valuable service to our Society by way of clear, precise Rules which would check what was arbitrary and create uniformity. The proofs of these Regulations were made available several times to all the Society's Assistants who read, changed and approved them.

I also sent them to the Superiors of all our houses, Issoudun, Paris, Rome, Antwerp, Tilburg, Salzburg, Barcelona, Watertown, Quito, Glastonbury, Sydney and to Bishop Navarre. Everywhere they were carefully examined, and I took careful note of the comments and observations, presenting them as well to the elderly priests, the most judicious and experienced members of the Society, and it was the same for our Constitutions. This general consultation was the equivalent of a Chapter because our dispersal, following my being expelled (*from France*), didn't make it possible for us to come together.

III. They are not, moreover, right about the habit which His Holiness Pius IX sanctioned for us on June 3, 1874. You were, as it happens, present at the audience; on our return from Rome we came together in a General Chapter and all present, virtually unanimously, accepted it (*the habit*) without dissent.

IV. The harshness attending certain parts of the Rules about which there are complaints, is more about surface than depth. In any event, the French translation, now with everybody, has taken away this apparent severity. Before I drew up these Regulations, I entered into discussion with those Religious Orders which are very well disciplined, and who share a common aim with us, and I need only mention the Jesuits and the Redemptorists. Indeed what would our opposing confrères say if I made use of the same words and wrote them in as such without any softening of the Rules they complain about? The faithful

observance of the vows seems an absolute requisite to me in order to maintain a religious spirit in our Society. It is for this reason that I laid such strong emphasis on this point in our Rules. The secret of our impact and our future is completely found there. The Sacred Congregation, whose experience is so complete, could not think otherwise. It will adjudicate, on surveying our Constitutions and Rules, submitted with confidence for its lofty approval, whether they meet its standards. We are prepared, in any event, to withdraw whatever is asked of us, and accept what it wants us to add on. Without genuine obedience, without poverty rigorously observed, and without the most demanding measures taken to safeguard chastity and combat the worldly spirit which threatens more and more the holy tribe [sic], religious communities will become more nuisance than help to holy Church. It is more worthwhile that we are less numerous at first, but solidly religious. Serious candidates truly keen on being perfect will come, by preference, to us. The undisciplined ones will lead sooner or later communities to their ruin.

V. When looking through the Rules, one will easily take note of the fact that we have avoided imposing corporal punishment as is the case with other Congregations such as the Redemptorists, for example. We set ourselves to mortify the spirit, heart, will. These activities wouldn't be injurious to health, but are very salutary for the soul and favour the religious perfection which we aim at – this is the purpose of the religious life. What these complainants look upon as minuscule has, properly understood, more importance than they in their inexperience associate with it. They complain that the Rules require one to have nails cut short, etc., etc. In the first place these regulations, and many more of the same kind, are to be found literally in the rules of the Redemptorists. They (*the critics*) seem to forget that many priests and religious make it a thing of vanity to have long nails, well manicured, and hair stylishly cut like men of the world, something which makes them look ridiculous and paralyses their ministry.

VI. Again complaints are made that the scholastics who are obliged to pray the Breviary, must say the office in common. First of all those who follow public (*academic*) courses may say it privately, N.29. This usage (*of saying the office in common*) is to be found in most religious scholasticates (Marists, Oblates, Redemptorists, etc., etc.) and, generally speaking, in all the major seminaries. To challenge this custom is to question, so to say, the Church itself, which recommends prayer in common.

VII. The monthly retreat laid down by the old Regulations is carried out as each one thinks fit, since no exercise was specified. So what has happened? Nobody, or hardly anyone, does it. I can verify it and it is, then, an abuse which needs to be rooted out. The prescribed religious exercises are much less in number than those among the Redemptorists in particular, and also in other Congregations. One must truthfully be committed and not be wanting in seeking one's own perfection. These dear confrères (*his critics*) have not, then, read this observation which I placed in the French translation: "Religious involved in activities which are part of their responsibility, such as teachers, will perform the spiritual exercises of the retreat on the occasions when they are free, and as best they can manage. What more can be done unless, otherwise, one leaves out this exercise which is practised in all the Congregations. Silence during recreation is only recommended.

VIII. Complaints are also expressed about the need to get permission to visit confrères' rooms to chat with them. But this is a rule adhered to everywhere, even in the major diocesan seminaries. If things were otherwise, there would be disorder.

IX. Not to look a woman in the face is prescribed by the Holy Spirit; one cannot exaggerate this ban as it's prudent measure which is good to keep in mind.

These are, Father, the main replies to the memorandum sent to the Sacred Congregation, and it can only have been drawn up by young priests without any experience of life, their observations only going to show that they have a greater need than many others of a strongly disciplined religious life since, otherwise, virtue will quickly become feeble among them, and God knows what will happen in the future. For the rest, these Regulations are not unchangeable; they are something being tried out and can be changed in a future Chapter if the fathers think it appropriate. The Chapter, which the difficulties of the present moment do not allow us to convene at this time, will hold us to carry out whatever has to be done. Besides, the approval of our Constitutions, which we seek, and the observations which will be made, can only throw light on the Rules themselves.

You may, then, quite simply, share this letter with anyone who is entitled to it, take seriously those observations which will be made to you and which we shall take into consideration with religious respect.

Please accept, Father, my good wishes in C.J.

Signed: Jules Chevalier, MissSC.

Copy in conformity: Victor Jouët, MSC.  
Added after Chevalier's signature.

Appellatio ad S. Congreg. Episcop. Et Regular circa novas regulas et Constitutiones, Mart. 1889.

1. Constitutions.
2. Letter of Rev. Fr. Sup. to Rev. Fr. Jouët.
3. The explanations of the same (*Chevalier*) to the Prefect of the Congregation.
4. Letter of Fr. Piperon to Fr. General.
5. Letter from Fathers Reyn, Vandel, Meyer.
6. Some principles and conclusions arising from Canon Law as regards this issue.

**Article 1687***To Father Jean Vaudon, MSC, Rome.*

L 18890325 B

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*Issoudun, March 25, 1889**Undated, likely date*

Dear Fr. Vaudon,

Fr. Jouët, responsible for all the Society's affairs, by way of avoiding anything being held up and thereby sometimes creating confusion, wishes to have directly available to him those letters addressed to him. I only see one way to do this, either giving him the key of the mail-box or his having a mail-box for his own use, in which case the postman, advised beforehand, will place there all letters addressed to Fr. Jouët. Come to an understanding with him and do what is best.

I am writing to you with a toothache which has left me without any sleep for the past 6 days. Be sorry for me; pray for me.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1688***To the Cardinal Prefect of the Congregation of Bishops and Regulars.*

D 18890325 C

Issoudun, March 25, 1889

To His Eminence the Cardinal Prefect  
of the Congregation of Bishops and Regulars.

May we be permitted to accompany the request for definitive Approval of our Constitutions with a presentation covering the disciplinary, personnel, economic and material circumstances of our Institute and its Novitiates?

## I.

## Report on Discipline

By God's grace and the manifest protection of the Sacred Heart of Jesus, Our Lady of the Sacred Heart and St. Joseph, discipline is being upheld in all our little Society's houses. The religious persecution, to which we have been subjected, far from weakening the bonds of our religious discipline, has, on the contrary, only advantageously, boosted it. Truly we are delighted to confirm that a good spirit is prevalent among us and, specifically, that each one works daily towards religious perfection by faithfully putting into effect the Rules and Constitutions, and, particularly so, by meeting those obligations which Religious Vows place on us. The vows of obedience, poverty, chastity are held in great esteem by us. All are aware that here one finds the strength and future of our Society. Consequently, everyone commits himself to keep intact and even add this triple treasure so dear to the Missionaries of the Sacred Heart.

## II.

Our little Institute has 80 priests, 59 scholastics at the present time, of whom several are deacons and subdeacons, and there are 48 lay brothers, making a total of 187 religious in the Congregation's different houses.

The following are the number of the Congregation's houses at the present time:

France

1. Issoudun, Archdiocese of Bourges. Residence of the Superior General, centre of the Society and, also, its cradle; pastoral care of the parish, an apostolic school, Petite Oeuvre (70 youngsters), a college for the town's youngsters and a centre for the Our Lady of the Sacred Heart Association.
2. Paris, house with church open to the public; a priests' association.
3. Vichy, Moulins Diocese, house, available to priests, chapel open to the public.

Belgium

5. Antwerp. Residence; scholasticate; novitiate, apostolic work, seminary for our foreign missions; the direction of the Our Lady of the Sacred Heart Association, and the Annals.

Holland

6. Tilburg, Bois-le-Duc Diocese; residence; Petite Oeuvre (50 youngsters).

Spain

7. Barcelona. Residence. Chapel open to the public; direction of the Association of Our Lady of the Sacred Heart and the Annals.

England

8. Glastonbury, Clifton Diocese. Chapel open to the public; apostolic school (24 pupils); direction of the Annals of Our Lady of the Sacred Heart and her Association.

Austria

9. Salzburg. Residence; apostolic school (10 pupils); novitiate for lay brothers; direction of the Association of Our Lady of the Sacred Heart and the Annals.

USA

10. Watertown, Ogdensburg Diocese. Residence; responsibility for a parish, a college, an apostolic school (12 youngsters); a novitiate; the Our Lady of the Sacred Heart Association and the Annals.

Ecuador

11. Quito. Residence; responsibility for a parish, the Our Lady of the Sacred Heart Association, etc.

Australia

12. Sydney. Residence. Mission Procure for the missions; responsibility for two parishes, Randwick and Botany Bay; the Our Lady of the Sacred Heart Association.

Oceania

13. Thursday Island, Torres Straight. Residence; parish, school.

Melanesia

14. Yule Island, New Guinea; several other stations within the interior.

15. New Britain. Residence at Volavolo, Maputo, among the natives.

Micronesia

16. The Gilbert and Marshall Islands. Residence of Nonouti and several other stations.

III. The Society's Properties and their Valuation:

<u>Country</u>	<u>Property</u>	<u>Valued at Francs</u>
France	Issoudun, Archdiocese of Bourges	
	Mother house	600,000
	Furnishings	120,000
	Benoit, Archdiocese of Bourges	50,000
	Paris, rue de Calais 21	300,000
	St. Priest, Limoges Diocese, demesne	50,000
	Vichy, Moulins Diocese	150,000
Italy	Rome, Piazza Navona	550,000
Belgium	Antwerp, Malines Diocese	550,000
Holland	Tilburg, Bois-le-Duc Diocese	150,000
Spain	Barcelona	150,000
England	Glastonbury	70,000
Austria	Salzburg	250,000
USA	Watertown	200,000
The value of the goods owned by the Society		3,140,000

It reaches, then, three million, one hundred and forty thousand francs, or 3,140,000 francs.



On the other hand the Society is a debtor with respect to the following houses and properties:

1.	The Paris house	125,000	francs
2.	The Vichy house	50,000	
3.	The Rome House (borrowings from the Pope)	30,000	
4.	The Antwerp house	300,000	
5.	The Watertown house	60,000	
6.	The Glastonbury house	25,000	
7.	The Salzburg house	<u>128,000</u>	
		715,000	francs

The Society owes seven hundred and fifteen thousand francs. It holds properties, without any debt attached, to the value of two million four hundred and twenty-five thousand francs.

#### IV.

The Society's economic state, or annual revenues.

France		
	Issoudun. The house has an annual intake of	150,000 francs
	Paris	15,000
	Vichy	5,500
	St. Priest	1,500
Italy		
	Rome	20,000
Belgium		
	Antwerp	120,000
Holland		
	Tilburg	30,000
Spain		
	Barcelona	20,000
England		
	Glastonbury	15,000
Austria		
	Salzburg	25,000
USA		
	Watertown	20,000
Ecuador		
	Quito	10,000
Australia		
	Sydney	15,000
Oceania		
	Missions (Melanesia, Micronesia)	<u>67,000</u>
		514,000 francs

The total annual revenue of the Society comes to five hundred and fourteen thousand francs, provided by the contributions of the faithful, revenue from publications, missions and preaching, mass offerings, etc. This financial intake meets the cost of living for all the Society's members, the novitiates and scholasticates, the different works which engage us and, moreover, our different Petite Oeuvres (*apostolic schools*) which at present have 250 youngsters who are the financial responsibility of the Society since we educate them without fees to make missionary priests of them.

Following our expulsion from France, by decree on November 5, 1880, our main novitiate was transferred to Tilburg, Holland, Bois-le-Duc Diocese, and later to Antwerp, Belgium, where it is at present. The Sacred Congregation of Bishops and Regulars, June 23, 1881, provided us by rescript all the authorization we needed.

The Antwerp novitiate currently has 60 novices of whom 32 are destined for the priesthood (*some already having become diocesan priests*), and 28 lay brothers. This novitiate is in the care of a Novice Master and Socius (*assistant*), both men of proven quality and wide experience. An excellent spirit prevails among the novices and all are animated most zealously to perfect themselves.

The Society has also another novitiate at Watertown in the USA. It has only 6 novices, all destined for the priesthood. They live in a dedicated way, practising all the religious virtues. Because of the apostolic school the Missionaries of the Sacred Heart are setting up in Watertown, the novitiate will develop more and more.

Our apostolic schools continue to provide us with vocations. We need a much larger number of novices. If the persecution eased off a little in France, it would be easy for us to re-establish a novitiate there. This foundation is all the more necessary because in our temperate climate, when so many young men come from the South of France (*the Midi*), Spain or Italy, many young men cannot put up with the cold and fogs of the northern countries (*like Belgium and Holland*). We have already asked the Sacred Congregation for permission to open a novitiate at Issoudun for the time being, or elsewhere in France.

Our Society, with houses in ten different countries at the moment, as far away as the ends of the earth, requests that it be divided into a number of Provinces. Four would suffice for the time being:

1. The French Province made up of the French houses and the Watertown (*USA*) house.
2. The Midi (*southern*) Province, comprising Rome, Barcelona, Quito.
3. The North Eastern Province, comprising Antwerp, Glastonbury, Tilburg and Salzburg.
4. The Oceania Province, comprising Sydney and the missions of Micronesia.

The foregoing, Your Cardinal Eminence, is the summary which I considered should be made in conscience for submission to your august majesty, and these are also the facts and expectations I believe I should express in the interests of our dear Institute of the Sacred Heart.

J. Chevalier, MisSC.

**Article 1689**

L 18890326 B

To Father Victor Jouët, MSC, Procurator.

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Issoudun, March 26, 1889

Dear Father,

1. Try and do what you can about Averbode.
2. You should, then, set in motion all the Society's undertakings for which I have made you responsible: the Constitutions, their approval, Provinces to be established; novitiates to be set up in Issoudun, Rome, Barcelona, Salzburg and wherever. While the Roman Congregations are dealing with all of this, you could take yourself off to Ecuador with Bishop Macchi. The opportunity could not be more favourable. I take the view that you would benefit from it. You would be away for 4 or 5 months, 6 at the most. But while you are away Fr. Vaudon would have to remain in Rome and only on your return from Quito could he be definitively changed. You will give him instructions, map out his line of conduct for him, or if you prefer I shall do so myself taking your suggestions into account. You will take him into your confidence about the trip to Quito and the reasons which make it imperative for you to go there. Such confiding will boost him. I don't believe he will make too many blunders during your 4 or 5 months' absence. In any event I shall try to go to Rome in May. By taking all these measures I don't believe that we have too much to worry about.
3. Yes, ask the Quito Ambassador to request two free tickets immediately. This is a worthwhile undertaking. Be ready to leave with Bishop Macchi by the 10th of April. If you decide not to leave until May 10 this would be better for you. You might make him aware that the sea is much better (*calmer*) then than in April. What travelling companion should I make available to you? Should one sound out the feelings of Brother Bouvier (*then a scholastic at Issoudun*)? In which case he would need to be ordained to the priesthood. If he doesn't accept, I shall have to get in touch with Fr. Barral in Barcelona or with Fr. Roger, also at Barcelona, or Fr. Fermin Moncorget (*Sacred Heart, Issoudun*). I expect to be turned down by the last one. I think your arrival at Quito with Bishop Macchi will have an excellent impact and one must make the most of this opportunity.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1690**

L 18890326 A

To Father Jean Vaudon, MSC, Rome.

Issoudun, March 28, 1889

Dear Father,

1. I am sending on to you the first three issues of the Saint- Quentin publication. You would do well to subscribe directly to this review. You will judge for yourself.
2. Since Brother Ruggeri is at home, one must wait over until Easter to get him back. Arrange this with Fr. Jouët.
3. You have done very well in being considerate and prudent with the good Father (*Jouët*). Act as if you didn't understand his allusions. Like you, I also think that he would not be displeased if he again became Superior. It's the Council which is responsible for what has been arranged. I hope that the well-being of the house will come well out of all this. Be courageous and hopeful. Remain on the best of terms with him (*Jouët*) always. Be cautious and, in particular, consult with him. I hope that little by little confidence will come back, and that there will be a pleasant relationship between you both. Each one of you in his role can only do good. It is particularly important that our young men, the youngsters in the Petite Oeuvre, but particularly so the priestly public, do not notice anything strained between you, if there is such.
3. (*again*) You do not need the approval of Fr. Védère in order to visit the French communities, women and men. It's your duty.
4. Come to an understanding with Fr. Jouët about organizing the committee of helpers you mention.

4. (*again*) If Fr. Jouët has to absent himself shortly from Rome, as I expect, it is out of the question for Fr. Védère to be left on his own in the house. Fr. Jouët should ask Fr. Delaporte or Fathers Deidier, Carrière or Mayer to preach at Antwerp. (*The first three named were at the Paris house.*)

5. Marseilles is merely Utopia for the time-being as we have nobody to send there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1691**

L 18890327

*To Father Henri S. Verjus, MSC, Yule Island, Papua New Guinea.*

Issoudun, March 27, 1889

Dear Father Verjus,

I find that you are greatly neglecting your friends in France and, in particular, at Issoudun. It's a long time since I had a nice long letter from you. The confrères are very eager to have one, also the readers of the Annals.

Send us then a good, boosting, account of things as you are well able to do. We think of you all the time and we pray earnestly for your success.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1692**

L 18890327A

*To Father Emile Merg, MSC, presently in Papua.*

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JMJ

Copy of my letter to Fr. Merg. J.C.

Issoudun, March 27, 1889

Dear Father Merg,

I got your letter and like you I regret the misunderstandings which hold between Bishop Navarre and yourself. Having thought about it and consulted the assistants, the following is what we decided:

1. Bishop Navarre is appointed Superior of all the Australian and Oceania houses, and Visitor General of the said houses.

2. You will simply be Vice-Superior replacing the Bishop in his absence, undertaking nothing without his approval. You will be parish priest of Botany Bay and you will involve yourself exclusively with this parish and the undertakings which concern it alone.

As regards Botany (*Bay*), it appears that Fr. Hartzler has imprudently contracted a debt in his own name with a banker involving the Botany school and other work. Being on mission, and not having adequate resources, he could not meet this debt. It is for you, my friend, as his replacement, to meet this debt; appeal to the parishioners and make every effort to repay it as soon as possible. The good name of the Society is involved.

You will continue as Mission Procurator; make sure to pay serious attention to this important work, doing everything Bishop Navarre requests of you; he is your Superior; don't forget that.

The Bishop tells me that the Randwick parish brings in an annual revenue of 25,000 francs (*about 78,390 euros*), and that it's only right that half of that amount should be put into the Procure's mission account. Effectively, Father, you must understand that in the thinking of the Holy See as well as our own, likewise that of Cardinal Moran, Randwick parish has been entrusted to us as a mission resource. From the parish intake put a third, at least, aside for the missions; later we shall see if there's a case to be made for increasing it.

3. Fr. Tierney remains parish priest of Randwick, in charge of the parish and its activities. He, also, should not undertake anything important without the approval of Bishop Navarre.

4. Make yourself liked, my friend, in your relationship with the public and your confrères. In particular, be less abrupt, less authoritarian, less set in your ideas; one must know how to accommodate (*give way*); a rope too stretched finishes up broken. Give consideration to these words of Our Lord: "Discite a me quia mitis sum et humilis corde", and these other words: "Ama mesciri et pro nihilo reputari". Undertake everything by way of obedience alone, and you will be absolved of all responsibility.

Since you replace Bishop Navarre in his absence, see to it as best you can that all the Rules and Constitutions are kept, but be kind, supportive, accommodating, with your confrères.

Cheerio, Father; my regards to everybody and good wishes to the dear Sisters. Wholly yours in C.J.

J. Chevalier, MSC.

*Chevalier's secretary, Maillard, wrote the above letter, a copy of which was sent to Bishop Navarre, now to be found in the Bereina archives, Papua, New Guinea.*

**Article 1693**

L 18890330

*To Father Victor Jouët, MSC, Procurator, Rome.*

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Issoudun, March 30, 1889

Dear Fr. Jouët,

1. I sent you four or five days ago a registered letter, my reply to the memorandum along the lines you suggested to me. The letter has gone amiss if you haven't received it. Consequently, if it hasn't reached you, telegraph me and I shall straightaway make enquiries at the post office.
2. All your letters, my friend, are no more than a prolonged indictment of me with regard to Fr. Vaudon. You want to make me completely responsible for his title of Superior and presence in Rome. You know as well as I do that it was the Council which appointed him as your replacement, just as the same Council appointed you to be with me here and Superior of the Sacred Heart at the same time. All the Council members unanimously named Fr. Vaudon to be Superior in Rome. You, yourself, agreed, and I don't recall any protestation to the contrary on your part. The register presents nothing about it either. You are, then, totally unjust in making me alone responsible for this appointment, as well as also blaming me bitterly as you do for leaving him in Rome despite your protestations.
3. I have already told you, and I now repeat it, that I do not have, as from myself alone, the authority to change a Superior appointed by the Council. I would need the assistants' approval. I advised you in one of my recent letters to write to the assistants asking them to have Fr. Vaudon recalled and making known to them the reason for this request. There's the right way to go about it; have you done so? If in the affirmative, the replies will not be slow in reaching me, and then I can act. But one must find out if you will be appointed again as Superior in Rome, and if I shall continue in the intolerable position with which I am faced in Issoudun (*where Jouët is Superior*). If the Council (*members*) want to reappoint you, I shall not ask for more, and I shall agree wholeheartedly. But who is going to be at my side in Issoudun? I need someone; you are, have been, a witness to that yourself. So many questions to put before the assistants.
4. Meanwhile, on the supposition that you become Superior in Rome once again, who would replace Fr. Vaudon as bursar? And who replaces you as Vice-Superior during your trip to Ecuador? You make no reply whatsoever to these practical, and indeed essential, questions.
5. In one of your letters you tell me that you would make me part of your plan to organize (*better*) the Rome house. I am still awaiting on this plan! What is it you are planning? Fr. Védère has heard nothing about it at the bursary and there's nothing from yourself. That kind of bursar, then, is absolutely needed who would at the same time be an adequate replacement for you during your absences. And since you claim yourself that Fr. Védère cannot do other than make blunders, let me have the name of someone who is a serious candidate!! Would Fr. Burnet be acceptable to you or Fr. Carrière? *Burnet was at this time a curate in Issoudun; Carrière a curate in Paris.*
6. I have written to you about your letters (*Jouët's insistence on having his own delivery box*), and my letter conveyed a little word to Fr. Vaudon in this respect. You give too much importance to this letter issue which is no more than a secondary matter anyway. Up to this moment it has always been Fr. Vaudon, as Superior of the Rome house, who looks after things administratively. In principle, he has every right to take hold of his subjects' letters and take note of them. The Constitutions state this formally. You, as Assistant General, are independent of his authority, and you have the right of precedence, entitled to demand that your personal letters be directly given to you. In any event, I, as you know, gave orders in this respect (*to Vaudon*).
7. You have, like Fr. Védère, a way of acting with regard to the Superior General which I do not understand; all your letters carry the heading "Strictly confidential and under the confessional seal. For yourself alone – to be returned to me." What do you expect me to do with such-like injunctions? Having to keep my hands tied and my mouth closed!!! And if I don't act as quickly as you want me to, you shower me with complaints... You threaten me with new horrors, etc., etc. Listening to you one would think that I was your enemy and only rewarding you with ingratitude. My dear friend, can it be possible that you are drawn to think and write like that? I, your enemy, I the most ungrateful of all? Oh never! God well knows that the contrary is the case. You could not more forcibly break my heart. I don't count this to be happening to you. I am well aware that the presence of Fr. Vaudon as Superior in your place upsets you and has gone to your head. You cannot leave Rome without this issue being raised and solved. Write immediately to the assistants, and I have no doubt that their replies will be in favour of changing Fr. Vaudon, who, given the circumstances in which he finds himself, will not greatly wish to stay on in Rome, the change not likely to displease him.

When you see Bishop Macchi it will be possible for you, I should imagine, to put back his departure until May 10. You make a complaint to me that I haven't been replying to all your letters. You are mistaken. All your letters discuss nothing else except Fr. Vaudon, generally speaking this is your 'idée fixe' (*obsession*), your nightmare fantasy. I summed it up in one of my recent replies when giving you the same advice I offer you again today, stating that before he can be changed we must know who is going to replace him. Your letter today provides me with no answer to this question.

8. You are in no way near the truth, my friend, when you claim that I forbade you to appeal for funds in the Rome Church (*Piazza Navona*). No, no, never! Quite the contrary, I gave you full authority not only to appeal for funds but also to write specifically to supportive people in France and elsewhere whom you know. You requested permission to continue appealing in our Annals, and I refused you permission because of the serious consequences which might arise. It is wholly wrong to say that I stopped you fund-raising or writing letters in favour of your work. You have full permission for that. Please, do not keep on saying the contrary. Oh! How difficult it is, Father, to make you give up an idea, however false, when it has got into your head.

For the past 8 days I am affected by a neuralgia which makes it impossible for me to sleep night or day and along with that I haven't peace or quietness. I am returning your letter to you; read it again and you will regret having written it.

Cheerio, my friend; I forgive you and bless you.  
Wholly yours in C.J.

J. Chevalier, MSC

*Many of Chevalier's letters at this time contained his signature within a heart.*

**Article 1694**

T 18890330 A

*To Father Victor Jouët, MSC, Procurator, Rome.*

*Telegram received on March 30 1889.*

WITHIN 6 DAYS MEMORANDUM TO BE FORWARDED  
WITH ACCOMPANYING LETTER.

CHEVALIER

**Article 1695**

L 18890403

*To Father Victor Jouët, MSC, Assistant and Procurator, Rome.*

Issoudun, April 3, 1889

Dear Father,

1. I am forwarding to you the Society's general report as requested by the Sacred Congregation and as required by our Constitutions. At the end I express two requests about the novitiate and the dividing up of the Society into Provinces. You will read it for yourself. Make any changes you consider necessary and with this in mind I am sending you a blank sheet of paper with my signature.
2. What's important is that the current Constitutions with their changes and additions be submitted as soon as possible to the Sacred Congregation who, quite obviously, will make changes which we must take note of, but at the very least this new edition will have approval, if not definitively at least for some years and will be a basic point of departure for the new common and particular regulations which are but its development and unfolding.
3. The occasion will arise, in consequence, to come together in a General Chapter to bring the new regulations into conformity with the approved Constitutions and have them promulgated. These new regulations, against which several (*members*) have taken exception, are no more than on trial until the definitive approval, or otherwise, of the Constitutions. We shall, then, revise them at the General Chapter and add the changes which the Chapter thinks are needed. In these circumstances everybody, and everything, will calm down.
4. I keenly regret that the Sacred Congregation does not allow the Superior General to stay in office for life. As a consequence we shall be faced every 12 years with intrigues and insurmountable difficulties involving our distant houses. Let us hope that the Sacred Heart will make it possible for this favour to be granted to us. I would put aside a hundred times the issue of the habit in favour of this.
5. I appreciate the irregularity of my position. It is absolutely imperative that it should be remedied as soon as possible. You did well to write about it to the assistants. Get on with this matter as quickly as you can so that it can be resolved before your departure for Quito, since otherwise the objectors will make more difficulties. If the assistants, in agreement with the Sacred Congregation, think it to be in the best interests of the Society to appoint me for life, being the Founder, but without prejudice to the issue as affecting other Superiors, I would accept, even if I feel I badly need a period of rest. The Chapter, when it has come together in order to approve the Constitutions, will only need to ratify the nomination without its being submitted to a vote. In this way everything will go through smoothly, and for the Society's greater good.

6. I met Brother Bouvier and it is agreed that he will accompany you to Quito. He is well disposed and full of good will, about to be ordained to the priesthood on Holy Saturday, the 20th of this month. He is going to spend some days at home before returning to join us at Issoudun, if you come here, or be at Bordeaux for the 26th. May 10, as the departure date, would be more preferable. Otherwise, April 26. Make arrangements with the Apostolic Delegate. Find out the steamboat's Bordeaux address and write to the company requesting two 2nd class reservations. Find out the price and I shall make the money available to you. Since the journey from Rome in order to get to Bordeaux or Saint Nazaire will be by way of Paris, try and get the Delegate to come to Issoudun, accompanied by yourself. It is as short to come by way of Tours, and its impact would be marvellous.

7. When writing to the assistants, bring to their consideration Fr. Vaudon's position; if they agree to a change for him in the better interests of the Rome house, with my role as Superior General further approved, I shall nominate you to take up again your role as Superior-Procurator, and I shall see to it that someone is sent to Rome to look after the house during your trip to Quito. I think that Fr. Carrière would be satisfactory, Fr. Vaudon replacing him in Paris. This situation must be speedily resolved.

8. Before you leave Rome, have the following initiatives taken, and well under way:

- a. the issues involving our Constitutions, etc., etc.
- b. put as much in order in the house as is possible with regard to the offices of the different associations, the supervision of the Annals, the editing, the distribution, etc.
- c. put in order, also, correspondence involving your associations, the forwarding of items requested;
- d. the promotion of your devotions and the Petite Oeuvre in order to come by financial resources.

It's the delay in replies and forwarding things, carelessness, or lack of order in material matters, too many undertakings which cannot have a successful outcome, the lack of supervision and follow up, which are detrimental to the advancement of our devotions and make them moribund in Rome or in Italy itself.

9. I would advise you, during your long absence, to give Fr. Carrière the bursarship, direction of the scholastics and responsibility for the associations' office. It's he who will be Vice-Superior and replace you. What do you think yourself? Do you think that Fr. Védère can look after the Petite Oeuvre and the church?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1696**

*To Father Charles Piperon, MSC, Antwerp.*

L 18890403 A

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Issoudun, April 9, 1889

Dear Fr. Piperon,

1. You will again be giving rise to something seriously lacking in discretion by asking your Archbishop for permission to open your church to the public for three days while celebrating the archconfraternity's jubilee. You should declare a moratorium on this for the time being and do nothing about it, unless you want to draw upon yourself yet more problems.

2. My friend, I should have never overlooked the fact that the Antwerp house, which, for all that I had saved it twice from collapse, would repay me with such a monstrous show of ingratitude by taking such little notice of my concern and the good-will which inspires me.

What your letter brings to my notice, as well as the enclosed document, was already sent on to me from Rome, since these good confrères, thinking no doubt that the Society was in danger, had sent a lengthy memorandum to the Sacred Congregation of Bishops and Regulars.

*The "anonymous memorandum" was written by the young priests of the Antwerp community and sent to the Congregation from Issoudun post office! The Sacred Congregation received the letter on February 20, 1889, and Jouët, the MSC Procurator, was notified about it on March 5.*

Isn't it sad to find young religious, nurtured and warmed at your hearth, turning against their father to poison his life which is already full enough of embittering experiences.

I would have quite understood it if these good young men addressed themselves to me in the first instance, making me aware of their concerns, their fears, in pointing out to me the Rules to which they took exception, as being irritating, too harsh and unacceptable. And if my reply had not satisfied them, I would quite understand if it they took their complaints to the Society's Assistants, and in the event that they took no notice of their comments I would perfectly understand why they had recourse to Rome. It would be the appropriate route to follow; good sense, reason, wisdom, respect for their superiors, would have made it their duty. But not so, leaving aside all their reasons for appropriately acting, they took themselves off into shadowy, round-about ways, to get to the Holy Father when stating their grievances and setting out their accusations against their benefactor. These dear friends set themselves against a Society totally complete in its structures, having had for quite sometime its Constitutions and Rules, as proven from experience and stabilized by the Holy See's definitive approval. I now understand the thinking of Dr. Boux and the great Suarez, the conclusions they draw. But is this really the case? Our Society

is not yet rooted in its definitive foundation. It's the founder himself who has given it that on which it rests at the moment. This founder is still alive, and God, who has granted him the graces and mission to give rise to this Society, who has showered it with blessings, will not permit it to happen before his death, when 12 years of experience (as General) will have gone by, that the revision of the Rules and Constitutions will have anything other than one objective: God's glory, the salvation of souls, and the greater perfection of religious...

*Marcel Boux, 1806-1889, was a French Jesuit who popularized the writings of the spiritual masters. Suarez was the great Jesuit 17th century Spanish theologian.*

Before setting out on this undertaking (*the establishment of the Society*), I sought the Constitutions and Rules of the most fervent religious orders, the Jesuits and the Redemptorists in particular. I added nothing which was not to be found in the Rules of these splendid institutes, and to these I added quite a measure of softness (*as against harshness*). It seems to me that in place of being blamed I should be congratulated for inserting in our Constitutions the essence of what is enclosed in the Rules of the most fervent communities who have formed so many saints, and whose aim is identical with ours. But, so it is said, this work is improper since it is the Chapter which should be doing it. In principle, I say, yes, if the founder is no longer alive. But I agree and this has been my thinking. What have I done? I consulted Rome and Rome replied that a General Chapter could not be called in times of persecution (*contemporary France; Church and State turmoil*) and I could then, myself, engage in the revision of my Constitutions and Rules, submitting this work for the consideration of the Assistants, the Superiors of the different houses, the elderly members of the Society whose comments I would take note of, and then I would submit the new Constitutions to the Sacred Congregation who would be the final arbiters, and following which I would get a Chapter together, insofar as this was possible, conveying to it the observations of the Sacred Congregation, and this same Chapter would make its own observations about the new Rules on trial up to this moment, and it (*the Chapter*) would add to or take out of these common and particular Rules what experience would have suggested, and all this would be made to conform to the new Constitutions. I followed out these instructions to the letter. If in place of direct referral of the problems to Rome I had myself been consulted (*contacted*), this is how I would have replied:

1. The new Constitutions do not oblige anybody until Rome has approved them.
2. The new common and particular Rules are not definitive, but simply in a state of trial until the next Chapter meets which will take out or add whatever it considers opportune or contrary to the approved Constitutions. Thereafter, these Rules, being revised and accepted by the Chapter, will become officially promulgated and obligatory.
3. These Rules, in general, are no more than a making explicit of the previous ones and their natural outcome; they have the advantage of making indeterminate issues more precise, offsetting anything arbitrary and forestalling abuses, setting up as much as possible the uniformity which was beginning to disappear.
4. I straightaway ask the confrères to point out to me the seriously unacceptable innovations in these Rules, the new elements which lay down an insupportable weight, much too burdensome, opposed to Canon Law or the life of perfection which religious should lead. I only ask to be enlightened by those to whom God gives more enlightenment so that these Rules, which are only provisional, may be accepted by everyone as a gift from heaven.
5. The new Constitutions, if approved, contain two or three propositions which will not apply to those who made their vows according to the former Constitutions, as, for example, the two-year novitiate, the third year of formation. The law does not have a retroactive effect. Here, then, Father, is my response, and I like to think that it is such as to give satisfaction to the most demanding critics. But while the process is being forwarded to Rome, we wait on its decision. I have a copy of the memorandum sent there. St. Vincent de Paul used to say that he was afraid of certain people among his members who described themselves as theologians since with their theology they would not be slow in proving that they were not bound to any perfection!!!

As for your novices, follow the former Constitutions, making use of the new ones where they conform to the previous ones. The same holds for the new parts of the common and particular Rules. I believe that you will find little which is in serious opposition to the former Rules. If so, let me know about it.

Fr. Jouët leaves for Quito on the 26th of this month with Bishop Macchi, the new Apostolic Delegate of Ecuador. He (*Jouët*) will meet Fr. Morisseau and deal with all the problems.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am forwarding you a copy of the new Constitutions which I am sending to Rome.

**Article 1697**

*To Fr. Charles Piperon, MSC, Antwerp.*

L 18890406

Dear Father,

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Issoudun, April 6, 1889

Fr. Jouët has been writing letter after letter to me saying that Fr. Vaudon's presence in Rome is no longer acceptable and that it is absolutely imperative to recall him at Easter. And since Fr. Vaudon was appointed Superior in Rome by the Council, it's for the Assistants to decide this issue.

1. Is it your view that Fr. Vaudon should be recalled? You are aware of what happened? Fr. Jouët tells me that this good priest is no longer supported, his presence among our young men more disadvantageous than helpful. What then if this is also your view?

2. Who is to replace him? Fr. Jouët leaves for Ecuador with the new Apostolic Delegate, Bishop Macchi, on the 26th of this month. They need to leave Rome on the 16th or 20th of this month for Paris and then on to Bordeaux for embarkation.

Fr. Jouët seems to think that no-one should replace Fr. Vaudon, leaving it to be understood that Fr. Védère would on his own meet the need, something which is unthinkable. In any event, if someone is sent there, Fr. Jouët is asking, even beseeching me, not to give him the title of Superior, but simply that of sub-prior(!), reserving the title of Superior or the Procurator General of the Society in Rome (*Jouët himself*). It would be helpful if you would go and replace him (*Vaudon*) for a period of time. Do you think that it's possible for you... and who would replace you while you were away? I think myself that it's Fr. Guyot who is best suited to spend two or 3 [sic] months in Rome, or Fr. Carrière, until the arrival of Fr. Jouët who will return to France at the beginning of October or the end of September. What are your thoughts on this? Do you see other possibilities? Let me have your observations and those of your colleagues on the new Rules. Underline the parts contrary to the former Constitutions, or in conflict with them, those, that is, which are obnoxious and unacceptable not only to a religious drawn to perfection but even to a mainstream religious. I was not aware that Antwerp had made complaints. Our Tilburg confrères who live among clergy who like to take it easy perhaps share the views of rue Terloo. I ignore it.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MisSC.  
*Signature within a heart.*

**Article 1698**

T 18890410

*To Fr. Jouët, MSC, Procurator and Assistant General, Rome.*

*Telegram received April 10, 1889.*

IN THE AFFIRMATIVE. MATHIEU AND SCALSI = CHEVALIER

*Reply to Jouët's letter of April 6, 1889 to Chevalier and forwarded to Piperon.*

**Article 1699**

T 18890413

*To Father Victor Jouët, Rome.*

*Telegram received April 13, 1889.*

WAIT FOR BISHOP MACCHI  
FORGET ABOUT MICRONESIA  
LETTER FOLLOWS = CHEVALIER

**Article 1700**

L 18890413 A

*To Father Victor Jouët, Assistant and Procurator in Rome.*

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Issoudun, April 13, 1889

Dear Father,

1. You have but one thing to do, and that is to wait for Bishop Macchi and embark with him from Saint Nazaire on the 10th of May.
2. I see no point whatsoever in travelling on to Micronesia, Melanesia and Australia. If the Holy Father had a confidential mission for you to undertake, that would be something else. It's already quite a lot that you are away for 5 or 6 months while going to Quito. The Rome house and the business of the Procure will be greatly affected by your absence. In any event, I haven't myself any right to give you permission for a world tour; the Assistants would need to be consulted.
3. Fr. Piperon has written to me saying that he cannot leave his novitiate and his responsibility for the house in the immediate future since he has nobody to replace him. I haven't had a reply from Fr. Guyot. Bring forward by one day the departure of Bishop Macchi and I shall call the Assistants to Issoudun to examine the issues weighing on us.
4. I would very much like to recall Fr. Vaudon to Issoudun for Easter, and we shall see what the Council decides on his position. I am not in any way against his being changed, but, again, one must see to it that everything is done according to the regulations.



5. My friend, why are you so obstinate in making me responsible for all your problems in Rome? Your letters are full of the following remarks: "I do so much for you and you do absolutely nothing for me... on the contrary... You turn down everything I ask, etc.". These complaints from your side are unfair... You know that I am alone, left to myself, crushed by the weight of terribly burdensome work, sacrificing myself night and day for the good of the Society... and you want me to undertake and deal myself alone with the most serious issues which are the remit of the Council.

6. I am forwarding a further 200 francs (*627 euros supplementing the 200 masses at 4.70 euros*) to complete the 200 masses at 1 franc, 50 centimes which you want to give to the Secretary for Indulgences. I would have thought that the Rome house would have contributed sufficiently.

7. I don't any longer know how to deal with you. I said to you that if 9 o'clock is not a convenient time for your mass for the dead you might care to advance it to 11 o'clock if you thought it suitable. What do you want more clearly stated than this?

8. I want to thank you for initiating the Constitutions' issue (*approval*), and for achieving success against the anonymous memorandum. You tell me to send you on my reply to the anonymous memorandum, your own and the memorandum in question. I don't have any of these; I cannot understand you. When sending on to you my reply to the memorandum, I asked you to make a copy of it as I didn't have another one; consequently you have your reply to the memorandum and a copy of the memorandum itself. I cannot understand why you are asking me again for it. You state that it will again be necessary to send here ten copies of the Constitutions; are they the new or old ones? I have already sent you twelve copies of the new Constitutions. Try and find out if the anonymous memorandum came from Belgium. I hope that you will come to know before you leave (*for Quito*) the name of the consultant involved in our Constitutions – you would need to see him.

9. Try before you leave to get my powers (*of government*) and bring them with you if it's possible; this matter will, at least, have been seen to.

10. If you can also bring along with you the copy of my reply to the anonymous memorandum, I shall be greatly pleased. I haven't had the time to take up the issue again.

I thank all your Rome confrères, and yourself also, for your good wishes on the feast (*that of St. Jules, April 12*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1701**  
*To Father Jean Vaudon, MSC, Rome.*

L 11890413 B

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Issoudun, April 13, 1889

Confidential

Dear Fr. Vaudon,

1. I sincerely thank you for your good wishes (*in relation to Chevalier's feast day of St. Jules*); thank on my behalf the good scholastics and Petite Oeuvre youngsters for what they have written to me.

2. I understand, my friend, your worries and disappointments. The situation in which you find yourself at the present time in Rome is difficult if not to say unsustainable. Fr. Jouët cannot believe or accept that he is no longer Superior. He absolutely wants things to become again just like they were before he left. The Council needs to have this issue clarified; I foresee a meeting during Easter week or the week after the first Sunday after Easter (*Quasimodo*). Come and rest yourself in Issoudun where the change of air will do you good in every respect; we shall chat together and you will clarify quite a number of issues with (*for*) me. If your Rome posting is boring, disagreeable and damaging to your health, I shall do my utmost to have you stay with me here if that is to your liking. Please, do not in any way feel discouraged; you know how much I like you, respect you and appreciate you; that's enough to reassure you. You will leave Rome on Easter Monday (*April 22*) and come directly to Issoudun unless you need to stop over in Paris or elsewhere.

This letter is strictly confidential and for yourself alone. You simply need say that you are tired, and asked to come and rest at Issoudun, and I gave you permission or, indeed, that I asked you to come here to do some preaching during the month of Mary (*May*).

Until shortly, then. Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Jouët wrote to me saying that it seemed appropriate for Brother Mathieu, already a sub-deacon, to be ordained to the diaconate on Holy Saturday and that I should send him a telegram in the affirmative if I saw no obstacles to the contrary. I thought that this matter had been already agreed with you and had sent you a telegram stating "Yes". I was under the

impression that it was all about shortly having an additional priest to help out in the house. I am sorry about all this. Pathetic humanity...

T.S.V.P.

Confidential.

J.C.

Dear Father,

Mr. Mendoza's letter to you takes me aback. On three occasions this worthy gentleman has written to me to say that he is coming to Issoudun and thrice he writes that he cannot come. Then I wrote to him saying that I was going to Paris at the end of March; he came to see me at rue de Calais where he told me that his brother and sister were conspiring against him and wanted to withhold his fortune from him and that his father, at the age of 85, could not live much longer and, accordingly, he enquired of me if it wouldn't be better to await his death, following which, in control of his fortune, he would, nevertheless, join our Society and achieve some good for it. I replied that as he was not yet baptized and hadn't learned a word of Latin, he should immediately prepare for baptism and take instructions while waiting for his father's death, following which, now being a Christian and knowing some Latin, he would no longer be held back from the study of philosophy and theology and could become a Missionary of the Sacred Heart. He accepted this decision as meeting his wishes, promising me that he would set himself to work straightaway.

Meanwhile, his letter which you have passed on to me defies explanation. Here's a pathetic young man who doesn't know what he wants.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1702**

*To Father Victor Jouët, MSC, Rome.*

L 18890415

Issoudun, April 15, 1889

Dear Father,

The news of the appointment (*as Bishop*) of Fr. Verjus has delighted everyone. This new and dear Vicar Apostolic will do so much good in the Church.

I warmly thank the Holy Father and the divine Heart of Jesus for this (*favour*).

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1703**

*To Father Victor Jouët, MSC, Rome.*

L 18890415 A

Issoudun, April 15, 1889

Dear Friend,

1. My registered letter which you should have had this morning provides an answer to all your supposed complaints and what you continually repeat.
2. I am very sorry to hear about Fr. Védère's illness. I am praying a great deal for him and will continue to do so. I hope it will not be anything serious.
3. You assert that I continue to run things from afar, even the Rome house in details. Could you disengage from the nonsensical on this issue?
4. As I said to you yesterday, I am recalling Fr. Vaudon from Rome to Issoudun. I told him to leave Rome on Easter Monday. Once he has left you will arrange matters in the house as you think fit and then, at least, you will no longer level reproaches at me. You can take it that the departure of Fr. Vaudon is definitive since I am certain that the priests who are Council members will not vote for his return. It is, then, a settled issue.
5. See to it that you are in Paris or Issoudun no later than May 7 or 8 since the departure from Saint Nazaire is on the 10th. Do your utmost to persuade Bishop Macchi to come to Issoudun.
6. The Ecuador Consul, Doris, avoids mentioning that his Government will meet the costs of the two bookings (*Jouët and Macchi*), simply stating that he has made the bookings and the price will cost so much... It's his way of saying that we are not getting anything.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1704**

*To Father Charles Piperon, MSC, Antwerp.*

L 18890415 B

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Issoudun, April 15, 1889

Dear Father,

1. I am not asking you to replace Fr. Vaudon in Rome definitively as Superior, but I am simply submitting to you Fr. Jouët's request since he would like to see Fr. Vaudon recalled and you to go to Rome for a month or, for example, in order to restore morale and study the situation.

2. Aware of Fr. Jouët's likely displeasure if he wasn't satisfied in seeing Fr. Vaudon recalled, whose presence in Rome would be unacceptable to him during his trip to Quito, and on the other hand knowing how the position of Fr. Vaudon in Rome is difficult and weakened in the face of this opposition from Fr. Jouët, I asked Fr. Vaudon to come to Issoudun for the Easter holidays for a rest and also to bring us up to date on the Rome house. We shall then come to a decision; the poor man must in no way return to Rome.

Fr. Jouët, who embarks for Quito on the 10th of May, will be at Issoudun during the first week in May. I am about to ask Fr. Guyot to come here, and also Fr. Delaporte, and you will be here as well. We shall discuss what's for and against, and we shall offer our views. I shall let you know the exact date of this meeting.

3. Fr. Klotz (*in charge of the Salzburg house*), in order to ease things for you, only wishes to have the German scholastics and novices, as well as the brothers who are natives of this country. We shall consider this matter at the Council meeting.

4. I would like the Receiver of Properties to accept your proposals for the exchange of ground; if not, do the best you can.

5. The memorandum sent to Rome about the Rules was not signed, remaining anonymous. Its authors, then, could deny all knowledge of it. There is nothing loyal about this. But the thrust of this memorandum, and the arguments on which our young confrères base themselves in order to reject these Rules, are identical, leading one to think that the document's source was rue Terloo.

It is a sad and unhappy augury for the future when young inexperienced religious challenge the authority and the rights of the Society's founder to perfect his work where it is not yet fully achieved, and counter what is uncertain in order to forestall arbitrariness, improve on what is imperfect, or provide new ways of attaining perfection more assuredly.

What will it be like when I am gone and also the pioneer priests of the Congregation? And, indeed, my friend, the opposition of these young men, so full of themselves, makes me repeat what one of the fathers at the last Council (*Vatican I*) said to the opponents of Infallibility: "That which seemed to be no more than opportune has become necessary." Indeed, it is more a necessity than ever that we set out things very well, and have serious, well defined, regulations which will assure the future of our Society...

Yes, my friend, the Rules are definitive and promulgated until the next Chapter, which is to say that one must loyally put them into practice. And then the Chapter will, in its wisdom, weigh the comments passed to it and take into consideration what it judges to be pertinent. And, thereafter, the new edition of the Rules, harmonized with the new Constitutions, will be officially promulgated by the Chapter, everything there is to say taken into account.

I shall reply tomorrow to our dear confrères' letter. Keep on, Father, having the new Rules observed, having in mind that it is a serious undertaking and there's no going back.

6. If you think so, take in the young man from Seraing (*the town near Liège where the first steam railway engine on the European Continent was built and saw service from 1835*).

7. Many thanks for your good wishes and thank on my behalf all the confrères, the scholastics, novices, brothers, as well as the Petite Oeuvre youngsters.

8. The Pope has appointed Fr. Verjus Vicar Apostolic, with episcopal status, of New Britain, the Solomon Islands, etc. Praised be the Sacred Heart!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1705**

*To Father Charles Piperon, MSC, Antwerp.*

L 18890416

*With reference to a letter from Fr. Piperon.*

A U T C J S

The Antwerp House  
April 16, 1889

Put forward for Holy Orders Brothers: For the Priesthood	Hermann Kliem Van Grinsven
Subdiaconate	Dezpresse
Minor Orders	Helfer Kicken J.B. Perriot
Tonsure	Bouellet Cochard Bley Bazot Van de Wouwer de Boismenu Karseleers Calloway Owens

All these good confrères have been unanimously accepted by the Council here. We humbly ask the Very Reverend Father General's permission for the above to be accepted for holy orders.

Ch. Piperon.  
J. Chevalier, MSC.

Yes, for all of them.

Have a copy, Father, made of this letter which I am sending to our young confrères; it could, perhaps, be helpful to others also.

J. Chevalier, MSC.

Father Védère, so it appears, is quite ill.

**Article 1706**

*To Father Jean Vaudon, MSC, Rome.  
From and on behalf of the Archbishop of Bourges.*

L 18890417

Bourges, April 17, 1889

Dear Reverend Father,

The first article: Babylon and Jerusalem, does not seem to me suitable for insertion in the Sacred Heart Bulletin: it is more of a newspaper article. I would not favour giving it, then, the imprimatur and I think that attentively re-reading it you will think the same as myself.

Your affectionate and devoted servant in the Lord.

H. Auvrelle, VG.

*Chevalier adds at the bottom of the Vicar General's letter:*

Dear Father,

This is a letter from the Archbishop which gives me some embarrassment. What is to be done? Things are urgent... Yes, Fr. Védère needs to rest, and a good month on holiday would not be too much. But what is to be done because Fr. Jouët doesn't want anyone, writing to me saying that the Rome house can get by. We shall see how that goes, especially while he is away in Quito... It is deplorable. Whatever about this, leave Rome on Monday unless Fr. Jouët, seeing things from a different perspective, asks you to stay on.

Cheerio, my friend; until shortly.  
Wholly yours in C.J.  
(Confidential)

J. Chevalier, MSC.

**Article 1707**

*To Father Victor Jouët, MSC, Rome.*

L 18890418

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JMJ

Issoudun, April 18, 1889

Reverend Father,

*This letter is in two parts, the first written by F.X. Maillard, the second by Chevalier.*

We need for the ordinations in Issoudun on the 26th of May next the dispensations 'extra tempora and interstices' (*approval of the intervals between ordination to different orders*). The Very Rev. Superior General would like to have general indults for these purposes and if it isn't possible to have them in perpetuity, to request them for five years, and they will be renewed when that time comes. If what Fr. General would like cannot be granted, ask, then, for the extra tempora dispensation on May 26, the 5th Sunday after Easter.

As for the 'interstices' dispensation, if the names are required let us know immediately; the petitions will be made and we shall let you know the number of dispensations to ask for.

The printer is fretfully waiting for the proofs of the 'Little journey by way of Purgatory'.

Please accept, Father, my renewed avowal of my deepest regard in C.J.

F.X. Maillard, MSC.

Seen and approved.

J. Chevalier, MSC.

I am pleased to gather that Fr. Védère is getting better. Since Fr. Vaudon is leaving Rome next Monday, and yourself twelve days or so later, who is going to replace Father Védère if he is still laid up? Who will look after the finances, the scholastics, Petite Oeuvre, the sacristy, the Association, the Annals, the administration and direction of the house?... This is a serious issue no matter what happens, and you need to give it serious thought.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1708**

L 18890418 A

*To Father Pierre Barral, MSC, Barcelona.*

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Issoudun, April 18, 1889

Dear Father Barral,

Thank you for your good wishes for the feast (*Easter*). I am pleased with the news you have for me about our Barcelona house and its good future prospects. May the Lord be praised! I have always wanted and hoped for a serious undertaking in Spain. May you shortly have 30 or 40 youngsters! I am happy to tell you that the Pope has appointed dear Fr. Verjus as Vicar Apostolic of New Britain and the Solomon Islands; this dear child never doubted his elevation. Fr. Jouët is sailing to Quito on May 10 with Brother Bouvier who will be ordained to the priesthood on Holy Saturday. He (*Jouët*) is going there on visitation and Fr. Bouvier will stay there. They will be accompanied by Bishop Macchi, the new Apostolic Delegate to Ecuador. Fr. Védère is quite ill. Pray for him.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1709**

L 18890421

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, Easter Day  
*April 21, 1889*

Dear Father,

1. I wouldn't wish it more than that Fr. Miniot go to Rome, but I can foresee strong opposition coming from Fr. Delaporte. We shall discuss this when you are in Paris.
2. What day do you think you will be in Paris? Monday, May 6 or Tuesday May 7th; later?
3. Should I get a return ticket for you?
4. Do not be overly persuasive about getting Bishop Macchi to visit Issoudun. Let him be at ease. I can meet him in Paris if you think it worthwhile.

Write to Fr. Delaporte letting him know the day of his (*Macchi's*) arrival.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Every good wish to dear Fr. Védère.

**Article 1710**

*To Father Victor Jouët, MSC, Rome.*

L 18890423

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Issoudun, April 23, 1889

Dear Father,

1. I am forwarding an apostolic supplication from the Archbishop of Bourges for the (*ordination*) indult extra tempora et interstices (*see above, article 1707*). His Grace thinks that with his supplication we shall be more favourably answered.
2. You tell me, Father, to send Fr. Miniot to you straightaway so that you can bring him up to date on everything before you leave. You know well that by myself alone I cannot bring this change about, or by myself take from Fr. Vaudon his title as Superior which the Council conferred on him. You would want me, then, to put myself in danger once more of being denounced to Rome; the Assistants are jealously conscious of their authority as you know better than anyone else. Why should we act outside the Rules when it is easy to attain the same aim by acting in keeping with the Constitutions? When we meet again for a Council meeting in early May you can put forward your reasons for introducing the changes which you deem necessary for the common good, and I have no doubt that the Council will agree. Fr. Miniot will not leave for Rome, then, until the Council has discussed the matter. You will give him your instructions either at Paris or Issoudun.
3. I have never been against, and now less so than ever, Fr. Védère's visit over a number of days to his elderly father. But he must wait until Fr. Miniot arrives in Rome. When Fr. Védère visits his family he will go straight from Rome to Lourdes without travelling by way of Paris and Issoudun, this being the prudent thing to do.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1711**

*To Father Victor Jouët, MSC, Rome.*

L 18890427

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Issoudun, April 27, 1889

Dear Father,

1. You will have had my telegram about Brothers Assunto and Mathieu. Yes, send the first-named to Barcelona and put the second forward for the priesthood.
2. I am delighted about your nice audience with the Pope.
3. I am asking our Council colleagues to be at Issoudun on Tuesday May 6. For your part you will try to be there also, on the morning of the 7th.
4. You must bring with you, in French translation, the articles on the Sacred Heart which you have published in your Sacred Heart Annals for the new edition of the book on the Sacred Heart.

Cheerio, my friend; my regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1712**

*To Mademoiselle A. Jouët, Marseilles.*

L 18890510

Issoudun, May 10, 1889

Mademoiselle,

Our dear Fr. Jouët has sent us, in your name, 270 francs (*about 840 euros*) in offerings which he received from you on behalf of our Issoudun house, its cherished Petite Oeuvre and the French and Italian Annals. Our Fr. General has asked me to thank you most appreciatively and to assure you that his and the youngsters' prayers will be said for you and your family and all your good associates drawn to the Heart of Jesus.

Our Lady of the Sacred Heart and St. Joseph, friend of the Sacred Heart, for whom you are such a faithful promoter in Marseilles, will reward you for all you have done out of love for this divine heart, granting you on the second centenary of His promises (*to St. Margaret Mary*) the blessings of His sanctifying grace on you and those dear to you.

Please accept, Mademoiselle, my devoted and respectful good wishes in C.J.

On behalf of Fr. Chevalier  
Brother Hinard, Miss.SC.

*Born March 17, 1831, in Paris, finally professed October 17, 1888, Brother Hinard was never ordained. He died at Thuin, Belgium, November 29, 1914.*

**Article 1713**

*To Father Victor Jouët, MSC, Quito.*

L 18890517

Issoudun, May 17, 1889

Dear Fr. Jouët,

I am forwarding a letter from Fr. Piperon to you, and the translation of another written by Brother Nicolas. He presents in his letter a serious accusation against Fr. Derichemont since it is only to him that he can be referring, so it seems to me. Deal with it in keeping with your role as Visitor, following procedures. Then make a serious investigation about the relationship Brother Nicolas speaks of, and try to save the vocation of this poor Brother Nicolas and also Brother Xavier who must equally be in danger. If the behaviour of Fr. Derichemont is what I take it to be, it is quite impossible not only to have him as a Superior, but even to leave him in the parish; he would damage himself there, the others also, and lastingly damage our reputation. What is to be done? I am very embarrassed. Discuss it with Fr. Morisseau. Fr. Roussel is also a pathetic character, lacking in judgment, pretentious, unmortified (*ascetically*), no great friend of the Rule. For the rest, the outrageous behaviour of Fathers Roussel and Derichemont with respect to Fr. Morisseau, for whom they have no regard and obey insolently, merely proves that they are pathetic religious, since for all Fr. Morisseau's drawbacks and problems, he is, nevertheless, the Superior and the repository of authority.

*Nicolas Reichert, from Wurzburg, Germany, went to Quito with Fr. Morisseau in May 1887; he was still there when he left the Society on January 22, 1892.*

It has to be said that these two young men and, particularly so, Fr. Derichemont have lost all religious, indeed Christian, feelings when so behaving, habitually infringing their Rules and Constitutions. It must be so, especially with Fr. Derichemont, that there is some hidden moral weakness which, if what Brother Nicolas says is true, could explain everything. These young religious are in need of a good retreat, a total conversion. Can you arrange it for them? And a serious return to proper religious life. They need a firm Superior, with discipline to be taken seriously; that is to say taking it upon themselves to keep point by point our Rules, with the utmost fidelity. It's all there! If things go on like this, it would be so much better to give up the parish and be satisfied with lesser involvement where the religious life can be seriously lived, or else leave Ecuador altogether since, otherwise, everything will end in public scandal and our Sacred Heart Society will be lastingly disgraced in South America. Who can be appointed Superior in Quito? Fr. Derichemont might, perhaps, have been suitable if his behaviour had been more religious and moral; but what can one do with him?... How worthwhile would Fr. Barral be? (*François Barral, in Quito, as distinct from his brother Pierre, formerly at Salzburg, recently at Barcelona.*) Is he a better, more serious, wise and prudent religious?... Would he have sufficient authority, control, to have the Rules respected and observed? How many question marks come to the fore! Would Fr. Heriault be suitable as Superior if Fathers Derichemont and Barral are not acceptable? Or, indeed, should we leave the parish and make do with a little college (*school*) where our confrères would have no close contact with people, especially women?...

Convey my good wishes to Bishop Ordonez, and my regards to all.

Cheerio, my friend. Here there's nothing to report.  
Wholly yours in C.J.

J. Chevalier, MSC.

The interest in the Marseilles Claretian Sisters' convent cannot proceed further. A damp, unhealthy building; a bad area. Fr. Guyot decided to spend three weeks or — a month in Rome (*so the original text*); he left last Thursday.

J.C.

Read my letter to Fr. Derichemont and Brother Nicolas.

**Article 1714**

*Circular Letter to Superiors.*

C 18890518

Issoudun, May 18, 1889

Dear Father,

In my circular letter of last March I asked you to forward an account of the Archconfraternity of Our Lady of the Sacred Heart's progress from the foundation of your house until the present time.

I asked for:

1. the number in the Association;

2. insofar as possible the number of petitions and acts of thanksgiving. Since the feast of Our Lady of the Sacred Heart is drawing near, and as yet we haven't received anything, I am requesting you to send us as soon as possible as complete a statement as you can manage. If among your acts of thanksgiving you have quite remarkable presentations, would you kindly provide a description of them and include them in what you are sending on.

I would like to have at the same time, or later for the feast of the Sacred Heart (*June 28*), an account of the development of the St. Joseph Archconfraternity as this will be needed for the Jubilation feasts.

Please accept my kind regards in C.J.

J. Chevalier, MSC.

*This letter was not written by Chevalier.*

**Article 1715**

L 18890521

*To Father Henri Peeters, MSC, Tilburg, Holland.*

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Issoudun, May 21, 1889

Dear Fr. Henri,

1. It will give me pleasure to go and see the kind Venray Sisters when I am in Tilburg. I shall do my best to be there for the first week in June.

2. I am about to write to the parish priest of Winssen (*Winsum*) to thank him for his lovely gift. But when will Bishop Verjus get it?...

3. I am sorry that Fr. Hartzler is so exhausted. He must take care of himself; it is imperative that he does so and I am appointing you as his infirmarian. Look after him.

4. The last outline (*of the plans*) sent from Tilburg, and which I am returning to you, does not look well organized to me. The entry from one side to the other through this long cloister is not happily realized; it makes it so that one can touch with a finger the unevenness of both cloisters. This is disgraceful, and with respect to a new building and an overall plan, this should not be happening. Cloister 'A' is too narrow, it is lacking in both air and light and will give rise, for this reason, to humidity. If you look at the overall plan, which I am returning to you, it seems to me that the community chapel should go down to the basement, 'C', and intersect the two cloisters.

You need at least 5 altars. Do not forget that your lecture rooms, your halls of study and recreation, refectory, etc., should be on the ground floor. To have it otherwise would be a mistake. In returning your plans I have drawn up the lineaments of a general plan for you which presents my views. Meanwhile carry on as best it seems to you. I shall not be held responsible for the drawbacks which you will be pointing out later – just as at Antwerp.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1716**

L 18890522

*To Bishop Henry S. Verjus, MSC, Yule Island.*

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Issoudun, May 22, 1889

Dear Father Verjus,

You have heard the good news: Leo XIII has appointed you Vicar Apostolic of New Britain, the Bougainville Islands, the Solomon Archipelago, etc. with the title of Bishop of Limyra, an ancient town in Asia Minor. I await the bulls (*of appointment*) before sending them on to you. As soon as you get them, Bishop Navarre will be in a position to consecrate you. You will take up residence in New Britain. I have an episcopal church for you.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1717**

L 18890526

*To Father Henry Peeters, MSC, Tilburg.*

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Issoudun, May 26, 1889

Dear Father,

Our venerable Fr. Superior has received Fr. Peeter's letter giving a report on the progress of the Our Lady of the Sacred Heart Archconfraternity since the foundation of the Tilburg house. Fr. General is very happy with the number of members and, particularly so, with the number of subscribers. Your Annals have truly been marvellously successful, for which we thank the Sacred Heart and Our Lady, and it is our hope that there will be more and more progress.



From Fr. Peeter's letter it is to be gathered that he is very busy, and one cannot in all fairness ask for more from him. Nevertheless, Fr. Superior's wish is that the Annals of each country, following the example of the Issoudun Annals, should provide each month:

1. the number of members;
2. the number of thanksgiving acts;
3. the number of intentions.

Then, at the end of the year, Issoudun has no more to do than bring together the Annals of each country and add the total figure. Could you not, perhaps, find among the brothers someone who can read and write Flemish, and help Fr. Peeters? This is the way things are done in Issoudun: Brother Alexander (*Délimoges*) puts aside all the separate printed sheets or the notifications enclosed in the letters containing the intentions; at the end of the month he adds them up. Since these separated sheets, however, do not convey all the petitions because in almost all the letters there is an admixture with other things, he doubles the figures he finds when adding up everything. By this means we have a figure which approximates very closely to that reality which cannot be mathematically calculated.

As for the acts of thanksgiving, the number given is quite correct since at the top of each letter (*of thanksgiving*) the a.g. is written, and one puts all these aside, following which each week these letters are sent to someone whose role it is to make a résumé of these acts of thanksgiving on a register *ad hoc*. (*Specifically for this, such a register can be seen at the Issoudun Chevalier Museum.*) Where the writing is of interest or worthwhile, the transcription is complete and as such can be (*are*) read from the pulpit each Sunday.

Try then, Father, to do the same thing yourselves; the good Lord will bless this endeavour which, if performed in the same way in each of our other houses, would help better to follow the progress of the Our Lady of the Sacred Heart Archconfraternity. Here included you will find my authorization for the sale of your house.

With my most warm regards in C.J. On behalf of Fr. Chevalier,

F.X. Maillard, MSC.

**Article 1719**

L 18890528

*To Madame Martin, J.*

37 rue Boeuf St. Patern, Orleans

Issoudun, May 28, 1889

*No greeting*

Oh! Dear child, if you only knew how grateful I am to you for being so kind as to introduce me to your family celebrations. I assure you that I shall be very much part of the proceedings, and quite wholeheartedly I shall be praying on Sunday morning for your dear child about to make his first Communion.

I hope that this dear little one, who makes your heart feel overjoyed today, will later, and always, be a source of delight and consolation to you. You will surround him with so much care, benefiting in the family from so much good example that he cannot be otherwise than good.

Please, my child, convey my good wishes to Mr. Martin and accept my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1720**

L 18890605

*To Father Henry Peeters, MSC, Tilburg.*

+  
JMJ

Issoudun, June 5, 1889

Dear Father,

I am returning to you the prospectus changed in keeping with the suggestions of Fr. Superior (*Chevalier*). Your ideas are very good and for quite sometime I have thought myself that, effectively, there should be a difference between associates, promoters, supporters and foundation members, but I never set out to change things and set up something quite distinct. You have done this work. It is excellent; I am quite happy about it and Reverend Father Superior approves of your modified plan which I produce in your letter which I am returning to you. Could you not consider adding to your proposal something specific about the ordinary promoters? Try to put down something, and then send on to us the translation of your prospectus such as you are thinking of printing; Fr. (*General*) will add his signature and it will be returned to you. In our own next edition we shall change it to match yours and very likely at the next Council meeting it will be decided that each house do the same. Here included are two prospectuses in French. Change them to match yours and return them to us; one will remain here, the other returned to you.(1.)

Please accept, Father, my deepest regards in C.J.

On behalf of Fr. Chevalier,  
F.X. Maillard, MSC

(1.) This will avoid you having to translate your own, which would take some time.

**Article 1721**

L 18890609

*To Father Jean Vaudon, MSC, Rome.*

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Issoudun, June 9, 1889

Dear Father Vaudon,

Thank you for your kind letter. I have sent the programme for our feasts to 5 or 6 major Parisian newspapers, and to the weekly religious magazines of the surrounding dioceses. I also sent invitation letters to our associated priests (*diocesan*) and our lay tertiaries. I haven't as yet invited anyone to preach at our feasts. The preachers are those you have decided on. I am about to write to the parish priest at Bourges Cathedral asking him to preach on the evening of the feast of the Sacred Heart. In no way can I depend on him since he will very likely want to stay in Bourges that day. In any event, hold yourself in readiness. Nothing new to report from here.

The Marseilles affair is not going ahead only on its own. Pray about it: Fr. Guyot complains a lot about the heat and his limbs. I well believe that it will not be long before you see him again.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Archbishop asked for news of you with keen interest. Here's a little letter from Fr. Bontemps (*founder of the Gilbert Islands, Kiribati, mission*). See if you can make use of it in the next issue of the Annals, and then be kind enough to send it on to his father, Mr. Bontemps in Niort, with a little word of thanks on my behalf.

**Article 1722**

L 18890609 A

*To Father Pierre Barral, MSC, Barcelona.*

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Issoudun, June 9, 1889

Dear Father Barral,

I would very much like to authorize you, as an undertaking for this year only, to go on vacation during the hot season which coincides with the holidays. We shall consider things again next year. I appeal to you, my friend, not to incur expenses, and to go easy with your plans. Contain your enthusiasm... take things easy (*piano*) except in the way of virtue and holiness where I permit you to walk with giant steps. Do not hold on too much to your own views, and come to a good understanding with your confrères. Be good, pious and regularly observant, my friend. You are already an older member of the Society (*fifteen years professed*). I depend more than ever on your devotedness, of which I am well aware, your zealous and prudent discretion, and I hope that this dear Barcelona house with which you are now associated will prosper more and more in its undertakings, I bless you most wholeheartedly.

Accordingly, dear Father, do your utmost to see that peace, unity, understanding, fervour and kindness, become evident among you all, and then vocations of serious intent will not be wanting for arrival among you.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

Anticipatedly, I wish you a happy feast (*of the Sacred Heart*).

**Article 1723**

B 18890615

*To His Grace Guisepe I. Ordonez, Archbishop of Quito.*

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Issoudun, June 15, 1889

Your Grace,

I hasten to inform Your Grace of the arrival of the letter which I am honoured to receive from Your Grace and for which kindness on your part I wish to thank you. Your Grace's letter contains a number of issues to which I cannot but reply.

1. You say, Your Grace, that Fr. Morisseau acted in agreement with me by refusing to engage in the work on the basilica, or, at least, that was your understanding of it. I regret that I have to say to Your Grace that you were misled since I never advised that work should cease on the basilica's construction, and this in keeping with the terms agreed on in our contract. It is certainly true, Your Grace, that I sent on to you through my confrères on their way to Quito a plan for the basilica which I had set out both as regards area and height, leaving it to the committee to examine and consider if it could be

realised or not. That was the situation when you received the snapshot of the reliquary offered by Ecuador to the Holy Father, being the new basilica in diminutive form. Your Grace was so happy about this that you wrote on April 21, 1888: "We are intent on taking up this plan, but on condition that Your Reverence... has this plan executed in exact detail, and with detailed instructions. We need in miniature, moreover, an adequate plan of the whole basilica either in wood or concrete such as it should be carried out, with all problems solved, and being so presented piecemeal that the architect can study it..."

I sent these instructions straightaway to our architect in Paris to get his advice and find out the price which their miniature would cost, because Your Grace had said to me that you would meet the cost of the preparatory expenses, and that I should let you know the amount of money you needed to send me. I immediately replied to Your Grace making known the approximate price. Moreover, I informed you that our architect, prior to drawing up a definite plan and model, needed to know the nature of the ground on which the basilica was to be built, the type of materials to be used, the price, the cost of labour, etc., petitioning Your Grace to send me on all this necessary information by return of post. I received nothing, and I still await Your Grace's reply.

According to your letter of April 21, 1888, Your Grace, work on the basilica should have begun within a month or two and we were given to understand, according to the conditions of the contract, that the work would take place under our supervision. And now Your Grace, without reference to me, calls on another Congregation to undertake this work. You inform me that Fr. Morisseau absolutely refused to co-operate in this undertaking; in the first place it would be appropriate to ascertain whether or not the co-operation called for is actually that specified in the contract, or if it isn't more demanding, but in any event Fr. Morisseau's refusal was not a sufficient explanation since I should be involved also. And in the event of a misunderstanding, the issue should be submitted to the Holy Father (Article 12 of the contract); but so far as I am aware nothing of this nature was undertaken.

2. You inform me, Your Grace, that you brought to the attention of my confrères, and particularly so Fr. Morisseau, the obligation which was theirs by contract to undertake work on the basilica, but the Superior as well as the others expressed on several occasions their firm conviction not to be made responsible for it (*the basilica*). The contract, Your Grace, imposed no obligation on my confrères to take responsibility for the building of the basilica. Here are the terms of the contract signed by Your Grace:

#### Article 6

A control committee will be set up under the direction of His Grace and with the involvement of the Missionaries of the Sacred Heart to be responsible for the building of the national basilica of the Sacred Heart at Quito, having as its purpose the choice of a site for the basilica, drawing up the plans, putting forward a model, and having the work carried out in keeping with the resources which such a work nationally inspired could provide.

#### Article 7

Through the above mentioned committee, His Grace would provide all the requirements needed for the organization and successful outcome of this work.

#### Article 8

The Missionaries of the Sacred Heart whose Superior will be by right a member of this committee, will involve themselves as well with the spiritual side of things, that is to say any correspondence as regards devotion to the Sacred Heart, the promotion and editing of their Our Lady of the Sacred Heart Annals, and St. Joseph, friend of the Sacred Heart, these Annals being focused also on a work of national interest, that of setting up and overseeing the Petite Oeuvre of the Sacred Heart for missionary vocations.

#### Article 9

All the contributions received by the Missionaries of the Sacred Heart towards the construction and decoration of the basilica will be registered and forwarded to the Archbishop who will pass them on to the committee's treasurer.

There, Your Grace, are all the prerequisites for the building of the basilica. And I nowhere find a word laying an obligation on my confrères to undertake the construction of this colossal undertaking. It is the responsibility of the committee set up by Your Grace, and your own responsibility. The Missionaries of the Sacred Heart are held to do no more than give their support, and this within the terms laid down in the contract. It is not their responsibility, then, to take the initiative with regard to this undertaking, or take the responsibility for it on themselves.

In keeping with the contract, they are required to co-operate with Your Grace in setting up a committee and I very much doubt if they were consulted about this. Moreover, the Superior should be as of right a member of this committee... Has this proposal ever been put to him? This, I would very much doubt also...

According to Your Grace's letter, our confrères would appear to have caused nothing but annoyance to Your Grace without providing the services you were entitled to expect. If this complaint was well founded, I should be greatly disappointed, but the problems which you experienced, Your Grace, and indeliberately without doubt, could have had their explanation through insufficient knowledge of the country's language, the customs and life-style, likewise in their isolation and, particularly so, in being inexperienced. As for what they contributed, it seems to me that it is difficult to overlook it. On Your Grace's own admission, the Sagrario was a broken down, forsaken parish where nobody, so to say, came, whereas presently, under the direction of the Missionaries of the Sacred Heart, this very parish has begun to flourish, being one of the most frequented and best looked after in Quito. My confrères spend the whole day hearing confessions, catechizing, visiting the sick of every kind, even in times of epidemics, and during the night, unsparing of their health in the service of the Archbishop's city. I

believe, Your Grace, that this devotedness is very much appreciated. I am not referring to Fr. (*François*) Barral who gives himself so wholeheartedly, without any holding back, to the 1,500 pupils of the Brothers of the Christian Schools (*De La Salle*), so much so that the good Brother Director wrote quite recently a letter to me extolling the zeal, piety, wisdom and able leadership of this young confrère who knew how to restore morale and attendance at the Sacraments among these youngsters, something no other chaplain up to now had been able to do. It occurs to me then, Your Grace, that you have with all this many contributions made in a short amount of time to your good diocesan people.

What beneficial outcome is there in all this for our mother house? Nothing. The Quito foundation has cost us at least 12,000 francs (*about 37,630 euros*), and without anything by way of compensation and, indeed, it would be very appropriate if we were repaid for this expense. Several of my confrères have been sent to Quito at the request of Your Grace. I myself paid the expenses of the trip, and yet according to Article 2 of the contract, these expenses should be shared on both sides. The undertakings to which my confrères have committed themselves up to now are all to the advantage of your episcopal See, Your Grace, and this is something which must be frankly recognized.

But what is most difficult for me to accept is that, despite commitment to every challenge, the problems, the exhaustion, the sickness, the privations of my colleagues, their selflessness and commitment to do as much good as possible, we do not have Your Grace's good will or support. This state of affairs, if things don't improve, cannot be allowed to continue much longer.

Fr. Jouët, whom I am sending out as Visitor, and it's a great sacrifice on my part, Your Grace, to do so, will appraise himself of the situation on the spot and will discuss with Your Grace, knowing your good will and conciliatory spirit, the resolution of the issues, and establish for us a respected position in Quito so that our Society of the Sacred Heart can carry out successfully the worthy mission entrusted to it.

I have the honour to be Your Grace's deeply respectful, very humble, obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1724**

L 18890617

*To Father Victor Jouët, MSC, Visitor to Quito.*

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Issoudun, June 17, 1889

Dear Father,

I thank you appreciatively for the letter sent to me from Martinique, and for the lines written by dear Fr. Bouvier. I gather that the rest of the journey went very well.

*Bouvier, born La Fliche, France, February 8, 1864, ordained priest April 20, 1889, just before he left for Quito. He died at Angers, February 23, 1937.*

At the same time as yours I had a letter from Archbishop Ordonez who tries to justify himself for calling upon another Congregation to take charge of the basilica. The reasons adduced are not what they claim to be, being unacceptable. I am sending his letter on to you which you can keep as well as the reply I sent to him; you will take note of it and make a copy of it if you think it opportune. At the end of his letter the Archbishop says that he will suggest other work of great importance for the glory of God and which our confrères could take charge of. One must first of all find out what these undertakings are. Commit yourself to nothing, then, without informing me first.

The Archbishop is only concerned about his own interests, and is not particularly concerned about those of our Congregation. He has already fooled us and behaved cavalierly where we are concerned. We must, then, stand up to him. In any case we haven't any new priests to make available to him. We must try and have an undertaking of our own which will serve the interests of our Congregation and have, if possible, a foundation of our own so that we can become independent. And if our situation becomes intolerable we shall try and go elsewhere in South America. Just the same I hope that we shall end up with a secure foundation in Quito. I am sending you on the letters I have had from Fathers Morisseau and Derichemont.

My good wishes to all.  
Cheerio, my friend.  
Wholly yours in C.J.  
Look after yourself.

J. Chevalier, MSC.

**Article 1725**

L 18890624

*To Father Charles Piperon, MSC, Antwerp.*

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Issoudun, June 24, 1889

Dear Father,

1. I would very much like to be present at your ordinations, but the first Sunday in July seems quite difficult for me. I shall be with you wholeheartedly.

2. You tell me that with expenses between 2,000 and 3,000 francs (*about 9,480 euros*) you could set up at Antwerp a place for your scholasticate. I believe, as it so happens, our scholasticate would be better placed at Antwerp than at Issoudun for the time being. Send on to me, then, the plans and proposals you are thinking of carrying out. I shall look at them and send you a reply.

I am depending on you for the preaching of our annual retreat, either in August or September, whichever is more convenient for you. I have it in mind to bring together the Superiors of our houses which are not too distant, such as, for example, Tilburg, Salzburg, Glastonbury, Barcelona... What do you think?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1726**

L 18890624 A

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, June 24, 1889

Your Grace,

You will not have forgotten the promise you so kindly made to me about coming to celebrate with us on Friday next the lovely feast of the Sacred Heart which this year betokens a double solemnity, being the second centenary of Our Lord's appearance to Blessed (*now St.*) Margaret Mary (*Alacoque*) and the 25th anniversary of the foundation of the Our Lady of the Sacred Heart Association, while Tuesday, July 2, is the anniversary of the consecration of our basilica of the Sacred Heart and Our Lady of the Sacred Heart. You have kindly agreed, Your Grace, to add these words: "If I cannot be present at your feasts, the Bishop of Synope will take my place." We look forward anticipately to this visit so longed for.

*Archbishop Marchal, conscious of his failing health, was making use of his brother, Bishop Auguste, both for functions and in running the archdiocese. See Guy Devailly, Le diocèse de Bourges. Paris, Letouzey & Ané, p.200 and following.*

I have already had the privilege of drawing Your Grace's attention to the necessity in which we find ourselves of setting up a serious and proper scholasticate for our young confrères since we cannot continue sending all of them to study in Rome. They are becoming too numerous, and the expenses involved would be quite considerable; 25 of these young men coming to the end of their novitiate makes it absolutely imperative that we see to this matter.

May I allow myself to ask Your Grace if I might not, with the permission of the Government, put up for sale the Benoît house and we would present ourselves as purchasers? This, perhaps, in every aspect, would be the most desirable solution to the problem; if not we would try and have our scholasticate set up either at Antwerp or Barcelona.

I have the honour to be, with deepest respect, Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1727**

L 18890630

*To Father Pierre Barral, MSC, Barcelona.*

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Issoudun, June 30, 1889

Dear Father Barral,

Many thanks for your letter and your observations. I am pleased to know that all goes well and that the Barcelona house offers us a bright future. May the Lord be praised! Hail to the Sacred Heart and Fr. Barral!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1728**

L 18890630 A

*To Father Charles Piperon, MSC, Antwerp.*

+

Issoudun, June 30, 1889

Dear Father Piperon,

1. I am so sorry to hear that Fr. Hartzer is quite seriously ill. He has been coughing a great deal for quite sometime. If urgent measures are not taken, the illness will get worse and we are going to lose him. I think that we should send him to take the waters at Cauterets or at Eaux-Bonnes. (*The first is in the Eastern Pyrénées, the second in the Atlantic Pyrénées specializing in respiratory ailments and rheumatism.*) See the doctor as it's time to act and he should leave as soon as possible.

2. We cannot, without building, conveniently set up a scholasticate at Issoudun. Our young men would be living too much on top of each other; discipline and religious life would greatly suffer. Meanwhile, while awaiting Chezal-Benoît to be ours, and I am optimistic that we shall not have to wait very long, the scholasticate should best stay with you. If you could take over the old house with little expense, it would provisionally suit us for one or two years. Then, afterwards, it could be useful to you for something else.

3. So long as you have not met your debts, do not think of building something. Those 60 or 70,000 francs (*about 188,150 or 219,510 euros*) which you are about to receive in compensation, should go towards paying what you owe. Despite this meeting of debts, you will still have a considerable sum to pay.

4. You might, perhaps, put your lay brothers in the buildings which are beside your gate, since it seems to me that with some repairs carried out you could set up a likely place there.

5. Yes, we shall try and send you the postulants the eve or the day before the eve of the Assumption so that you can have more time during the month of July.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

We shall be praying for those being ordained. Fr. Jouët has written to me from Panama. Things are going well with them.

**Article 1729**

*To Jean-Joseph Marchal, Archbishop of Bourges.*

L 18890630 B

Issoudun, June 30, 1889

Your Grace,

Again I feel obliged to thank Your Grace for all your kindness to us. Your presence among us on Friday last brought us all great pleasure. That evening our huge church couldn't hold the numbers who wanted to be part of the ceremony. I hope it will be likewise next Tuesday for the closure of our Jubilee feasts. If Father Poternault were to come to Issoudun on Tuesday we could go together on Wednesday to Chezal-Benoît. I hope that the undertaking which Your Grace has so kindly approved of will come to fruition.

I have just at this moment received a letter from the President of the Propagation of the Faith Committee in Paris and it completely takes me aback. All the financial resources for our poor Oceania confrères are exhausted. Bishop Navarre is depending on a considerable allocation of funds for the two, perhaps the three, Vicariates; 74,800 francs are specified, but it is to be noted that from the sum 29,000 francs has to be deducted, what the committee had allocated to pay the costs of the journey when the Bishop left (*France*) with 12 or 15 new missionaries and religious of Our Lady. As well, a further 9,400 francs is deducted, what the Propaganda financial office sent me last October for the mission, and, accordingly, only 36,000 francs is being placed at my disposal. I say thirty-six thousand francs when these unfortunate deprived people, succumbing to the burdens of fatigue, devastated by fever, experiencing only privation, need at least 100,000 francs at this time.

I am shocked and upset. This is how one of the biggest missions, most difficult and needy, is regarded. What will the Council (*for the Propagation of the Faith*) be doing when our confrères will be dying one after the other through lack of resources, and we cannot send anything on to them...?

I have the honour to be with deepest respect and great appreciativeness, Your Grace's very humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1730**

*To Father Henri Peeters, MSC, Tilburg.*

L 18890727

Issoudun, July 27, 1889

Dear Fr. Peeters,

I thank you for the letter you wrote me. I am saddened to gather that our laid-up friend is not yet convalescing... I hope the puncture of the lung will be effective and hasten the healing, which is so much hoped for. Tell him how concerned I am about his well-being, and how much I pray for him... Let me have news of him as often as possible.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

If I can go to Tilburg before the feast of the Assumption, I shall do so with pleasure.

**Article 1731**

L 18890727 A

*To Father Alphonse Batard, MSC, at the Sacred Heart, Issoudun.*

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Issoudun, July 27, 1889

Dear Father Batard,

I have been told that at the Sacred Heart one doesn't know whom to vote for and that people will be abstaining tomorrow. It seems to me that it wouldn't have been too much of a problem to come and discuss things with me. It would be downright foolish not to vote.

One should vote for Boulanger, and in voting for him one votes against those wicked people who ran us out, who ran Christ out of our schools, who enrolled our seminarians, etc., etc., etc. And eight days later you will vote again, this time for Mr. Martin, a Conservative, who will take Boulanger's place. This is a protest vote. Be good enough to read this letter to your confrères and let nobody hold back from voting.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1732**

L 18890803

*To Father Pierre Barral, MSC, Barcelona.*

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Issoudun, August 3, 1889

Dear Fr. Barral,

I know Canet-de-Mar and the property to which you refer; it is well situated and very attractive. When there was a discussion 5 years ago about buying it, we found ourselves faced with serious difficulties. In the first place it was weighed down with hypothetical issues, its ownership not obvious and its handing-over still less so. Before I bring it to the Council it is imperative:

1. that you clear up all these issues (*as given above*);
  2. that you send me the complete plan of the property, the amount of ground, the number of buildings;
  3. that you let me have a snapshot of the house since there must be one at Canet;
  4. that you inform me if the houses lived in at the present time by the Da Ana and Da Elemora families with their little gardens are included in the sale being arranged with us, and if, later, we shall be the owners;
  5. that you present in the overall map the positioning of the houses owned by these two women;
  6. that you let me know exactly if these buildings belong to Don Fernando or if they cannot be, as I believe, taken over or put to other uses by other buyers.
7. What is the condition of the buildings and what repairs need to be made? I do not think they are solid; these buildings have been built with very light materials.
8. You will find out if this 5-acre property will be made over to us open-handedly, that is to say without any legal expenses and registration fees for us, for 60,000 francs (*about 188,150 euros*), and if things are to the contrary what would the expenses of the sale come to?
9. I believe there are hidden rents weighing on this property which would have to be paid (*in the public interest*). Have yourself informed about this.
10. Shall we have in perpetuity the use of, and responsibility for, the pilgrims' chapel without any dependence on the local authority, or the parish church? This concession needs to be obtained since it would greatly improve our situation.

As soon as I have your reply to all these queries, I shall put the proposal to the Council and I have no doubt about its (*their*) acceptance.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Tell Fr. Casas to try and come to our annual retreat which begins on the evening of September 9. The Council will convene immediately after the retreat and support the proposal for Canet. Fr. Hartzler is very ill at Tilburg; pray for him. There is no longer much hope for him, so it appears!...

**Article 1733**

L 18890804

*To Father Henri Peeters, MSC, Tilburg.*

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Issoudun, August 4, 1889

Dear Father Henri,

Let me have news about our dear invalid (*Fr. L. Hartzler*). We pray a lot for him. May Our Lady of the Sacred Heart answer our prayers. Give him from me all my good wishes. Here's a letter from Fr. Klotz (*Superior of Salzburg*) which brings up a

serious issue... Get Fr. Hartzler to take measures straight away either by legal document or otherwise to release his part-share of the Salzburg property.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1734**

To Father Victor Jouët, MSC, Visitor in Quito.

L 18890804 A

Issoudun, August 4, 1889

Dear Father Jouët,

I received your second letter which completes the interview you had with the Archbishop. Thanks a thousand. His Grace in the reply you forward to me declares... that he no longer has any problem about renewing the contract which makes us responsible for the running of the basilica.

The contract doesn't mention anything quite like that. The direction of the basilica is not our responsibility, but that of a diocesan committee to which we contribute insofar as it is possible. Read over the contract again and weigh fully all its elements. Let us not become involved over and above the terms of the contract. For the rest, in the last letter I sent to you I gave you my reply to the Archbishop's letter. You should take note of my letter in which I set out, according to the terms of the contract, the kind of co-operation which concerns us. Take care to make this clear. Only under these conditions can things go ahead.

Since I only sent on the plan for the basilica and not the finished one, I asked the Archbishop to change it, cut down and reduce it if he thought it was too ambitious, and do whatever he considered best, and then proceed to give me his final thoughts, together with the type of materials to be used, the price of these materials and that of the work to be carried out, following which I would draw up a complete appraisal of the plan definitively presented by the committee, making available to him an approximate summary of this presentation. I have had no reply, and I still await it.

I am not at all surprised by what you tell me about Fr. R. (*most likely Rousset*). This young man has never inspired much confidence in me following his idleness (*farniente, Chevalier writes in Italian*) in Barcelona and his excessive propensity to take things easy. Yes, he (*R.*) will be best placed with Fr. Ramot (*in Watertown*) who is crying out for a bursar; you might take him to Watertown with you when you are leaving Quito. But when can you leave? You cannot do so before this house is set up, and with serious regularity of discipline, since it would be much better to leave the place altogether than to give rise to the same scandals. Your presence there is very much needed for some time to come in order to set the work going successfully and be morally sure of its success.

You might, also, take Fr. Derichemont with you to Watertown where he could be of some help to Fr. Ramot, or else have him sent back to Issoudun. You will judge for yourself what is the better course of action to take. I cannot for the time being tell you who will be Superior of Quito. I wrote to Fr. Casas (*in Barcelona*) asking him to come to see me in Issoudun. I would very much encourage him to accept, but I cannot, although hoping, answer for him. I shall write to you about it. But who can be appointed to Barcelona now that the work there is going ahead? What will the Council Fathers say when they will be meeting in Issoudun on September 20? Might Fr. Deidier (*then in the Paris community*) replace Fr. Casas in Spain? Fr. Morisseau seems agreeable to accepting the post which the administration (*in Quito*) is offering him, and so much better for the good of our Society and its future in Guayaquil! But the good Father would be very isolated; if Brother Xavier (*Meyer*) were to go with him it would be a better outcome for him than leaving the Congregation. You can see for yourself, then, that your continuing presence in Quito is very much a prerequisite for the time being under many considerations.

Before making any pronouncement about the basilica, we must find out, affirmatively or negatively if we can set up a serious foundation in Quito with a Superior who is able and about whom we can be confident, thereby avoiding any repetition of the unhappy experience we have just passed through. I shall write again as soon as I shall have further details. The distance is great. Fr. Léopold Hartzler in Tilburg is seriously ill with a pulmonary complaint; the doctors have given up hope for him, only giving him some weeks to live. We can only pray – this is disastrous.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I gather that Montfort which is next to the little MSC church has been bought by Fr. Jullien on our behalf as a residence. The price was 65,000 francs (*about 203,830 euros*), but he is only giving 50,000 francs (*about 156,790 euros*).

**Article 1735**

To Father Charles Piperon, MSC, Antwerp.

L 18890809

Issoudun, August 9, 1889

Dear Father,

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1. Yes, have Fr. Hartzler make straightaway a release of ownership in favour of Fr. Linckens or anyone else whom you deem to be suitable. Make this a matter of urgency. Time is short.
2. I have no intention of taking Fr. Reyn away from you. He is much better. I hope he will return to Antwerp by September 8, even before that when you would like to have him. We shall not be making any important changes outside our Council meetings, unless there is a matter of urgency. At the present time we are making arrangements for the personnel in our scholasticate and our other houses.
3. I cannot see any good reasons that Brother Field should visit his family.

*Field's life features passim and at length, in Twohig, Late But Not Too Late.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1736**

*To Father Henri Peeters, MSC, Tilburg.*

L 18890809 A

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Issoudun, August 9, 1889

Dear Father,

1. I am grateful to you for providing me with news of our dear invalid (*L. Hartzler*). We pray continually for him. I shall write to him tomorrow. Do not weigh too much on his mother with your letters.
2. Fr. Hartzler, having his mother inheriting his share, would do well to make over to Fr. Linckens, for example, his share in the Salzburg (*MSC*) property. In the deed act one will have it that the sale price was handed over to the proprietor.
3. See the solicitor about this straightaway and hurry up with the sale.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1737**

*To Father Victor Jouët, MSC, Visitor in Quito.*

L 18890816

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Issoudun, August 16, 1889

Dear Fr. Jouët,

1. Your latest letter made me very happy. Fr. Roussel would be of no use to Fr. Morisseau. Moreover, what would there be for him to do at Guayaquil, given that he has compromised himself? He would only annoy and compromise us once more; it would be much better, then, to send him to Father Ramot as you have anticipated, and he will provide more of a contribution than that to be had from Fr. Grom who is returning to France in order to renew his religious life which has become very weak. As soon as the Quito issues are put right and provide assurance for the future, you will go on from there to Watertown in your role of Visitor as in Quito, in keeping with the requirement of the new regulations. Fr. Ramot has been informed about this.
2. Meanwhile you will judge for yourself if Fr. Morisseau should stay as chaplain to the Picpus Sisters in Guayaquil; what services is he offering there to the Society? What advantage is there in it for us? Or if indeed it might not be better for him to return to France, or go to Barcelona where he might be of some use.
3. Don Fernando of Canet-de-Mar has handed over his property to our confrères in Barcelona, or rather to our Society, in very advantageous conditions. I am bringing Fr. Casas to Issoudun in order to discuss Quito with him. Fr. Guyot will also be at the meeting. Fr. Casas, while placing himself at my disposal for Quito, offered two points to reflect on which are worthwhile: the first being that he does not consider himself to be suitable as a parish priest and certainly not that of a parish as important as Sagrario; secondly he says that the Barcelona house, which begins to make progress, is likely to be disorganized because there is no longer anybody there to look after the association, or take charge of the Annals, deal with the Spanish. Moreover, who will take charge of Canet? Nobody. In the face of all these problems, we would hesitate to insist on anything.

This is what we have agreed on:

1. Send your Fr. Carrière as Superior and parish priest of Sagrario, knowing Italian he will quickly learn Spanish.
2. Send on to you with him Fr. Barral, brother to the one in Quito. You know him for being intelligent and energetic, and his savoir-faire will be made available to the Archbishop and the committee for the construction of the basilica, tapping resources, promoting the Annals and other propaganda undertakings, etc. The Archbishop will have Fr. Barral available for

work on the basilica, dependent on him (*the Archbishop*) and responsible to him, being neither involved with the parish confessions or the youngsters and, therefore, wholly engaged with the work on the basilica.

Fr. Barral will be flattered by this gesture of confidence in him, aware that for this undertaking he is directly under the Archbishop and committee, whose orders he will carry out and advice he will follow. He will avoid any pitfalls and will set about justifying the confidence these gentlemen placed in him, I believe, and so also Fr. Guyot, that he (*Barral*) is the only one we have who can lead to a successful outcome the building of the national shrine, and in South America offer a real and efficacious thrust to the Sacred Heart devotion, to that of Our Lady and St. Joseph, friend of the Sacred Heart, and the souls in purgatory.

Fr. Barral knows a little about construction, architecture, and I am convinced that he will be greatly helpful towards building the basilica. If this arrangement is acceptable to you, and also to the Archbishop, send me a telegram saying YES, and I shall send the personnel on to you. I hope that you can persuade the Archbishop to meet the expenses of the trip, since, otherwise, Quito will be financially ruinous for us.

I am sending on to you at the same time FR. (*sic*) Peyrot who is currently a deacon; I am having him ordained priest, and he should not be involved in the parish, but with youngsters. Would not this be a moment to open a little college, offering French, Latin, Spanish and, perhaps, German? If Brother Xavier wanted to stay there, this could become an undertaking of the Society which could end up, perhaps, as a Quito foundation making us independent. The work of the Brothers of the Christian Schools (*De La Salle*) is not a work of our Society. We work on their behalf, and not for ourselves, although without doubt for the good Lord and for ourselves at the same time. There you have it, my friend, consider the situation and do your best.

4. August 18.

I received just now your second letter and also one from Fr. Derichemont. I have written a number of letters to you, one registered at the post office. I have had all of yours. I am pleased to know that Fr. Derichemont has not compromised himself. I have an enormous weight lifted from my heart. One has confused matters. It's Fr. Roussel who is the individual in question. If, following a good retreat, Fr. Derichemont wishes candidly and religiously to accept Fr. François Barral's authority, whom you are about to appoint as Superior, and which I wholeheartedly approve of, and if you think it best it would then be, perhaps, pointless to send Fr. Carrière there as Superior whose absence creates a void in Paris. Nevertheless, if you deem it to be necessary, I shall let you have him (*Carrière*) just the same.

But in the event of our leaving (*having*) Fr. François Barral as Superior, how would his brother, five years older, take to him as Superior? Would he seriously give way to him in that which has to do with his religious life? I hope and I am convinced that there will be good understanding between them. But it must not be the case that François weakens and is wanting in the exercise of authority over his brother, allowing him to do anything which comes into his head. Speak to François Barral. If matters can be advantageously arranged, there would be fewer changes, and this would be for the best, but before you come away you must be satisfied that all goes well and we are not likely to be faced once more with new disappointments. If you think it imperative to send me a telegram, judging that it should be Carrière, Barral, Peyrot, you will say: Yes. Or if you think that you should forego Carrière, you will send a telegraph: Barral, Peyrot. If the situation is not so urgent, you might write me a letter explaining your thinking on all this, instead of sending me a telegram.

5. The departure of the Saint Quentin priests is an embarrassment less for us. May the Lord be praised! God is good!

6. As for the Quito basilica, I am awaiting the replies to the questions I put to you in my last letter about the quality of the materials being used, and whether it is brick, stone, cut stone, which will be used. What is the cost of each material as it leaves the workers' hands? Are there sculptors (*masons*) on the spot, able tradesmen who can carry out this work, etc.? I am also waiting on the ground plan of the area where the basilica will be built. What are the dimensions envisaged for this basilica? Should the proposals in the plan I already sent to the Archbishop be followed, or are they to be changed as regards shape and dimension? What total length and size will it be? Is there iron to be found in the country or is it necessary to get it from America and France? What is likely to be the total cost of the basilica? Will one have to pay out a million or five million? It would be good to know this.

7. If Canon Metavelle wished to be associated with us and joined with us in a unified manner, we might have a better opportunity to succeed. What do you think?

8. I am forwarding you a long letter from Fr. Reyn about the Averbode issue. Here is something quite important, but Fr. Piperon is not in the least concerned about it, not even informing me that the Archbishop of Malines had received instructions from Rome about this issue. It was then I decided to make Fr. Reyn responsible for this matter. Let us hope for the best!

9. Fr. Hartzler is coming near the end, and there's no hope, so I am informed from Tilburg. He is a great loss! Nothing else of interest here.

Cheerio, my friend.

Wholly yours and greetings to all in C.J.

J. Chevalier, MSC.

A letter from Fr. Pierre-Marie Tréand, Glastonbury.

Glastonbury  
Somerset  
August 14, 1889

Very Reverend Father Superior,

I am sending you my accounts without the bills which I await. We are then 3,600 francs in debt, but we still have two or three months to pay this amount. You will see from my cash reserve that I have 1,436 francs, so I shall very likely need your help to pay this debt.

I hope, Father, that your wish to come and visit us after the Council meetings will this time become reality. Indeed, the best time for such a visit would be this very month itself. At the Council meeting, Father, I would like to think that you would not forget our house. Since I returned from Issoudun I took in some youngsters – 6, all paying a fee of 450 francs and the care of their clothes included. Here we are then with 33 youngsters and no English teacher! Last year I was promised Brother Lehane, but he left for America. (*For Lehane, see Twohig, Late But Not Too Late.*) Fr. Piperon led me to expect two brothers from among the five English and Irish novices who are about to make their profession and a lay brother in addition, since our three brothers are fully occupied.

The fathers and brothers are making their retreat. Here our holidays end on September 15.

Please be kind enough, Father, to overlook my long delay in writing; and bless our little community.

Your humble servant in Corde Jesu.

P. Tréand, MSC.

Thank you for the permission granted for our novice. He is presently in Antwerp.

Fr. Codreau, a teacher at Santa-Marie, has come to learn English in England, and is likely to pay us a short visit with Fr. Chauveault, a former teacher at Saint-Gauthier.

Tell him (*Tréand*) that I haven't any money (*for him*) and that if I can pay a visit I shall do so.

**Article 1738**

To Father Frédéric Derichemont, MSC, Quito.

L 18890818

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Issoudun, August 18, 1889

Dear Father Derichemont,

Many thanks for your letter and the explanations you give me. There has obviously been some confusion. Good God how this poor Quito house has been tossed about. Let us hope that it will gather itself together more than ever. Let it have your generous support.

My child, be good, kind, obedient to and respectful of authority. See Our Lord in your Superiors no matter who they are. Support them, take their advice, and God will make use of you to carry out his work and bring about wonderful things.

Help us, my friend, to make Quito a solid and wholeheartedly religious house; very soon the whole of South America will belong to the Sacred Heart and Our Lady of the Sacred Heart.

Cheerio, dear little Father. I greet you wholeheartedly in C.J.

J. Chevalier, MSC.

**Article 1739**

To Father Henri Peeters, MSC, Tilburg.

L 18890821

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Issoudun, August 21, 1889

Dear Fr. Peeters,

I wrote a nice little letter to our dear invalid (*L. Hartzler*). We continually pray for him. Fr. Reyn has written to me that you have put up for approval the building of our new house for 106 florins, that is to say about 212,000 francs (*about 664,800 euros*). This sum appears outlandish to me. Is it the case that you have 212,000 francs in ready cash for such an undertaking? For I insist on your taking on no debts. I want you to build only within the limits of your resources. Moreover, not having, presently, a Superior who can concern himself with these undertakings, I would ask you not to begin anything, or suspend operations for the moment until there is a new Superior in charge of the house.

Be good enough, my friend, to forward to me immediately a copy of the finalized plan for these buildings, together with the estimates. I shall examine them with care. Please let us move slowly, avoiding any compromise by being excessively precipitate. In any event, I intend to go to Tilburg and examine things on the spot for myself.

Cheerio, Father. My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

Ask your builder to get no more materials and stop work for the time being.

**Article 1740**

*To Father Jean Vaudon, MSC, Rome.*

L 18890821 A

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Issoudun, August 21, 1889

Dear Father,

I note with pleasure that the good Lord is blessing your apostolate. Continue to be a good apostle of our works.

On the 27th of this month, at 8am, we are awaiting an Alsace-Lorraine pilgrimage of 1,660 people. The Bishop of Nancy will preside. They will spend the whole morning at Issoudun. The Archbishop of Bourges will, very likely, receive them. What a pity you cannot be there.

Fr. (*Jouët*) has written to me saying that agreement has been reached with the Archbishop of Quito. One would not want the issue going through judicial procedures in Rome. All our rights are being restored. The link between the Saint Quentin priests and Fr. Matavelle has crumpled like dust. They are in complete disarray; Archbishop Ordonez disengaged from them and threw them out on the street. They are coming back to France. The Archbishop and his committee have returned to the first proposal for the basilica. It's a big undertaking.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1741**

*To Father Henri Peeters, MSC, Tilburg.*

L 18890825

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Issoudun, August 25, 1889

Dear Father Peeters,

1. My concern was that you would carry out your whole plan straightaway, and that was the reason I asked you if you had money in the bank.
2. I asked you to change the plans. You yourself from the beginning had foreseen my requirements. Send me, then, the overall plan indicating what is being done at the present moment. As for the estimate, I know the overall figure and that's enough.
3. I also fear that given the advancing, later, time of year, you will let yourselves be overtaken by the winter and your masons will be handicapped. That's why I asked you to suspend operations until next spring. I have my reservations about construction work done in Holland during this (*winter*) season. I think you will yourself have no regrets about this.
4. I continue to pray for our dear invalid (*L. Hartzler*).

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1742**

*To Father Victor Jouët, MSC, Visitor to Quito.*

L 18890826

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Issoudun, August 26, 1889

Dear Father Jouët,

I am replying to your July 20 letter, as I have to all the others.

1. Yesterday I met Mr. Tarlier, the Bourges architect who built our Sacred Heart church, a very distinguished and able man. I showed him the plans for the Quito reliquary which are the same for the basilica; he was very pleased with them. The whole idea appeals greatly to him and he thinks it very achievable, convinced that it will result in something lovely and worthwhile, being an undertaking unique of its kind up to now, a prototype for all which will come after it around the world. This undertaking, he added, needs to be considered very carefully from the architectural point of view and in its execution. The plans of the reliquary which I presented to him are no more than a sketch of the building and not the finished plan; this is correct. Given the likelihood of earthquakes, Mr. Tarlier thinks that the foundations, the vaults, should be in iron if the building is not of massive size. And he wants to find out from you if there are iron mines in Ecuador. He wants to know for his estimate of the cost of the material. He asks that you find out if brick or stone is used in building, and if there is available cut stone or malleable stone easily cut, or hard stone such as in the Rome bridges, or marble and granite as at St. Paul's

Outside the Walls (*basilica*). He wants to know exactly the dimension of the basement. The plans I showed him measure 5,000 metres or half an acre; he finds these calculations quite considerable. To put these plans into effect, he says, would cost a good 15 to 20 million (*francs*; 47,040,000 to 62,720,000 *euros*). If Ecuador can in time find this amount of money, it would be marvellous, and one could build little by little as the financial resources became available. If, on the other hand, the committee considered that this amount of money was unrealistic (to find and spend), it would be better to hold back and remain within the confines of more modest plans (given the amount of money realistically available). While awaiting the completion of work on the basilica one would follow the same procedures as at Montmartre, having mass in a wooden chapel which would be also a pilgrimage centre.

*The Sacred Heart Basilica, Montmartre was built between 1876 and 1910, approved legally in 1873, financed by national contributions; the interior is rich in mosaics.*

2. Yes, the house you refer to would be very suitable for us. Try to find some benefactors, benefactresses, who will help you to purchase it; or let our confrères purchase it themselves if they are hopeful about being able to pay for it. It would be in a nice position on its own suitable either for a Petite Oeuvre, which is something which must be absolutely undertaken, or for a little paying college, etc. Do not leave Quito, my friend, without all of this being definitely arranged and beginning to get under way, since if you leave and nothing is done, everything will remain as the *status quo*. Yes, see to it that Fr. Roussel leaves for Watertown. This pathetic priest writes to me from Guayaquil saying that he has been calumniated, that the Bishop has believed these calumnies, and that he asked to go to Guayaquil to vindicate himself, but he very much hopes to return to Quito in a little while, a place he likes, to take up once more his ministry. What hypocrisy!!!

You have done well to clear out the dissidents; keep on, my friend, with your pacifying work. If you think you should accept the offer, and contribution, of Fr. Carrière, he will gladly go to Quito.

Cheerio. All good wishes in C.J.

J. Chevalier, MSC.

#### Article 1743

*To Bishop André Navarre, MSC, Yule Island.*

L 18890901

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Issoudun, September 1, 1889

My Lord,  
Your Lordship,

Your letter dated June 19 saddened me. If you only knew how disturbed I am in coming to know that you are in such perplexity... The setting-up of the New Britain Vicariate happened much more quickly than I had led myself to believe. The news that Bishop Verjus had been chosen for this new vicariate disappointed me because I thought that you would not have wanted it. I forwarded to you about 6 weeks or two months ago the bulls sent to me by Rome so that his ordination by you could go ahead.

I make two proposals to you:

1. You should make a report to Cardinal Simeoni, making clear to him the circumstances in which you find yourself and the need to keep Bishop Verjus as your coadjutor whom you are about to ordain if it hasn't been done already. You suggest that Fr. Couppé should be Vicar Apostolic of New Britain and the Solomons. I believe that Fr. Couppé will repay well the confidence placed in him by the Holy See and that we are not likely to regret our recommending him. You will suggest Fr. Bontemps at the same time as Vicar Apostolic of Micronesia. This is absolutely imperative since he is too distant from you and contact is much too difficult. These two confrères will come to Yule to be ordained by you either in Yule or better still, Sydney. As we have named you Visitor for our houses in Australia and Oceania (men and women) you will take occasion from this trip to relax and make a visitation in keeping with the new regulations. Afterwards you will send me your report.

2. The second proposal, if the first is not acceptable, would be to send Bishop Verjus to Rome following his ordination and he would present to the Holy See your proposals which seem very good and even necessary to us. Bishop Verjus would present a report to the Holy See on the state of your missions and also to Cardinal Simeoni. Then he would come to France where he would warmly promote your missions with the Propagation of the Faith in Lyons, also in Paris, and with the Committee of the Holy Child which only allocates you 8,000 francs instead of the 30,000 it is supposed to give you. The Propagation of the Faith and the Holy Child do not give a penny to the Our Lady of the Sacred Heart Sisters who are also heroically dedicated to their tasks. There are sisters in Asia and Africa who receive 20 or 30,000 francs. I think that a trip to Europe by Bishop Verjus would be very worthwhile. He should bring one or two natives with him. The effect would be marvellous in getting contributions and for the success of the missions.

I received, as I told you, 36,035 francs from the Propagation of the Faith for you and 8,000 francs from the Holy Child. I have always in mind that the Committee of the Propagation of Faith held back for you the 25,000 or 29,000 francs allotted to you for your journeys... I myself went to Paris to claim the money, but they didn't want to listen to me. Frequently send on a report on your missions, baptisms, schools, children, to the two Presidents at Lyons and Paris. Stress, stress, your needs in every respect, emphasize your requirements, and you will finally be heard. You do not insist nearly enough. Also write frequently to Archbishop Marchal of Bourges who will be flattered to hear from you; he complains that he doesn't hear from you.

It isn't necessary for Fr. Thomas to come to Europe to have a native grammar and dictionary printed. He could easily go to Thursday Island or Sydney to have this work printed since the expenses involved in longer trips are very great and we should have a concern about economies.

I have contacted Fr. Merg to write a cheque on my account for the amount to which I referred above. He has sent on to me a cheque for 5,000 francs in mass offerings; it is virtually all that is due, so Father Moncorget confirms. You should bring to Fr. Merg's attention the amount of money he should send to Thursday Island, New Britain, Micronesia. Otherwise, if, as you know, you leave Fr. Hartzler (and his confrères) the freedom to ask what they want, funds will run out very soon. Give your instructions, then, to Fr. Merg.

I shall attempt the impossible and send you towards the end of the year some missionaries and our Lady of the Sacred Heart sisters. If Bishop Verjus comes he can return accompanied by them.

Keep poor Fr. Cramaille with you; you could make good use of him in looking after domestic affairs; in counselling and supervising him you will draw a lot of good out of him, whereas if he leaves where does he go? What will become of him? Do not forget that he is a child of the Society; he must be boosted by extending the hand to him. Do not give up on him unless it is that he causes a repetition of what happened in New Britain, which I do not think likely. If otherwise, however, send him back to me.

It is quite impossible that you should pay 10,000 francs to the Customs. This would be outrageous. Make a report to the Governor, and if it has no effect send it to the Queen of England through Cardinal Simeoni who will pass it on to the English Ambassador in Rome. If the Catholic papers were to become aware of this behaviour by the head of Customs they would be outraged. Your plan for catechists is excellent. Avoid as much as possible becoming exhausted. Couldn't Mr. O'Rouck (*O'Rourke?*) pay for some wooden houses? Try and draw, then, on his generosity. Ask our New Britain confrères not to send any more snapshots of men in the nude. It's disgusting. Send us items of interest for our museum.

Cheerio, my Lord. Take good care of yourself.  
Wholly yours, and to all our dear confrères and sisters in C.J.

J. Chevalier, MSC.

**Article 1744**

*To Father Victor Jouët, MSC, Visitor to Quito.*

L 18890903

Issoudun, September 3, 1889

Dear Father,

I have just received your August 3 letter letting me know that you had my June 18 letter containing a copy of the Archbishop of Quito's letter and, as well, Fr. Dehon's letter. This latter had been preceded by an important letter which I sent in reply to the latest letter from Archbishop Ordonez and also including other documents which I sent to you. For greater security I registered this letter at the Issoudun post office and sent it to your address. You should go and get it. As I forgot to send there the letters which you received on June 18, I made it my business to send you those two letters next day. I replied to all your letters. The postal delivery is very unsatisfactory. Can you do something about it?

I also received your 27 July letter enclosing the ground plan of the land bought for the basilica, its measurements: 80 metres long, you say, all told. You are looking for a reproduction of our Issoudun basilica, but much larger. However, our basilica, as built, leaves much to be desired, being carried through after diverse attempts without any overall plan. There must be something more uniform, larger, better planned. Mr. Tarlier, our architect, finds the first plan in the shape of a heart very much a possibility, escaping the ordinary and much to his taste. He is going to consider both plans and I shall submit them to you. What is the amount of money which must be put up, a million (*francs - about 3,135,870 euros*), two or three millions – this is something we have to know? Will the façade be in stone or in bricks like the rest (*of the basilica*)?

Fr. Pierre Barral, if you agree to have him together with Fr. Peyrot, will take out the plans. If you think Fr. Carrière is needed, together with Fr. Barral and young Fr. Peyrot, you should telegraph me: YES. If, on the other hand, Fr. Carrière is not needed, at least for the time being, you will simply telegraph me: Barral, Peyrot. I am not happy about Fr. Derichemont's outlook, and I am confidentially sharing with you the letter he wrote to me. Try and win him over in order to make a good, obedient, submissive, religious out of him and he can be of service in Quito. Read the letter I wrote to him. As for Brother Juste, do the best you can. In this, as in everything else, I approve of what you decide on. The distances are too great to be awaiting a decision.

*Melchiade Juste, born Marseilles April 15, 1861, had spent two years in Ecuador; in November 1889, shortly after Chevalier wrote to Jouët about him, he left the Society.*

Fr. Morisseau has written to me saying that he is happy and that Guayaquil has a future for us. That is to be seen.

Cheerio; greetings to the Archbishop, and good wishes to all our confrères.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1745**

L 18890903

*To Father Frédéric Derichemont, MSC, Quito.*

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Issoudun, September 3, 1889

Dear Father Derichemont,

You give me the impression of being discouraged... Why? You placed your confidence in Fr. Jouët. You have done the right thing. Continue to do so, I would ask you; he is worthy of it. What does he want, what do you want? The glory of God, the salvation of souls, the well-being of our Congregation in Quito and Ecuador. On this level one can always be in unison. It matters little, my friend, that you engage in this or that, provided you obey your Superiors; there you have the essential, there you have the essence of the religious life. The good Lord will take your good intentions into account when you will not be accepting things in a spirit of submission, rewarding you a hundred-fold for what you do when obeying your Superiors.

I would make a plea to you, my child, not to think that there are complaints being held against you. Commit yourself to the Quito undertakings, the well-being of our Society, according to the paths traced out for you by your Superiors; the Sacred Heart will bless you and you will do marvels. Leave aside your personal views, your own way of seeing things, and follow generously, wholeheartedly, joyfully, the way mapped out for you, following which you will have peace of heart, the satisfaction of a good conscience, and then you will do a great deal of good, contributing greatly to a solid foundation for us in Quito.

Cheerio, dear Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1746**

L 18890903 B

*To Father Francis Morisseau, MSC, Quito.*

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Issoudun, September 3, 1889

Dear Father Morisseau,

I am replying to your letter of July 31. I am pleased to gather that you have great expectations of Guayaquil relative to our Society's well-being. When writing to you 8 days ago I enclosed in your letter a letter for poor Fr. Roussel. I would ask you to look at it before handing it on to him. Give it to him, I would ask you, so that he comes to know with certainty that I am aware of everything. I would not have approved of it if you kept one of my letters addressed to Fr. Derichemont. May such a thing never again happen with you!

Meanwhile, if it occurs to you that Fr. Roussel has really changed his ways, wait awhile before sending him to Watertown and be careful how you deal with him. In particular, forbid him to be confessor to young girls, even little ones, and women, and see to it that he has no recourse to them. I forbid this absolutely. Keep him under surveillance and be strict with him. He is shifty, dissimulating, hypocritical, and given to hiding his real motives. He will outsmart you; be on your guard; for the rest what grips him cannot be curbed short of a miracle. Sooner or later this individual like the unfortunate Fr. Caër will give rise to unhappy circumstances for us; the climate and morals of Ecuador are not set up for him. Try and see to it that more escapades do not come about involving him in Guayaquil. We would be ruined. I am depending on you.

The Church and the work of the Sacred Heart of Mary which the good Canon is offering us is very much preferable to Bishop Barrigo's proposal. Assess the situation and the advantages before you draw a conclusion. Write often to me.

The outcome of the affair involving the Saint Quentin Oblates is really bad. I am pleased to gather that your health is good. Good wishes to Fr. Roussel. My regards to Vicar General Barrigo and thank him from me for the lively interest he has in us.

Cheerio kind Fr. François Morisseau.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1747**

L 18890904

*To Father Charles Piperon, MSC, Antwerp.*

Issoudun, September 4, 1889

Dear Father,

You know that our retreat begins on the evening of the 9th. You are, I hope, engaged with the sale of Fr. Hartzler's quota share of the Salzburg house. Let him favour whomsoever you consider suitable in order to avoid any embarrassment. Hurry up with this issue if it isn't already settled, so that any problems are forestalled for us.

Until I see you.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1747** *Misnumbered 1646 A in French translation*  
*To Father Pierre Barral, MSC, Barcelona.*

L 18890904 A

Issoudun, September 4, 1889

Dear Fr. Barral,

Come to our retreat which takes place at Issoudun on the 9th of this month. I want to discuss confidentially with you an important project which concerns the Society's well-being. Since I am well aware of your zeal, your devotedness and your deep loyalty to the Congregation, I am depending on you. Wind up your affairs in Barcelona since it could well be that you will not be returning to Spain if you fit in with my views. I need, therefore, to discuss things at length with you.

Keep this in confidence to yourself.  
 Cheerio, my friend, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1748**  
*To Father Henri Peeters, MSC, Tilburg.*

L 18890905

Issoudun, September 5, 1889

Dear Fr. Henri,

Despite the best will in the world, it is impossible for me to go to Tilburg before our general Council meeting. See to it that you confidentially send me your views about the Tilburg house, the work, the changes and repairs to be made so that it can function properly. Our good wishes to the dear patient (*L. Hartzler*).

Wholly yours in C.J.

J. Chevalier, MSC.

I am waiting on the overall plan and the working plan which you are setting out presently.

**Article 1749**  
*To Father Jean Vaudon, MSC, Rome.*

L 18890908

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Issoudun, September 8, 1889

Dear Father,

1. I would very much like it if your programme was carried out. But when can it be put into practice? May it please the Lord if it can be in the very near future. Let us hope so.
2. Bishop Verjus has written to me to say that he has sent a full report on our missions and their requirements to the Propagation of Faith. I am about to write to the President who will have my letter on Tuesday. You could go and see him on Thursday.
3. The Bishop also says that he has written to the President of the Holy Child. Likewise, go and see him.
4. I don't know the real reason for the dismissal of those two youngsters from the Rome Petite Oeuvre. Fr. Védère writes that their dismissal was necessary because they didn't have a vocation.
5. Reverend Father Visitor, while acknowledging that their shortcomings, without being very serious, are attributable to lack of experience, arising from the best intentions on the part of your administration, offers however, but all too briefly, a praiseworthy assessment. He states that you have brought order, tidiness, discipline, regularity, to the house, as well as piety and economies. Be free, then, of worries, my friend, and do not be misled by false reports.

You are liked, well regarded, appreciated more than I can put into words – and very much so by your humble servants, myself. I regret not having you with me to share my concerns and help me to support the burden which weighs me down. If you could see into my depths, you would observe how great and unlimited is the faith I have in you and your devotedness. I look upon you as another self. Euge serve bone et fidelis. (*A good and faithful servant carrying out his master's wishes.*)

6. What you have to say to me about Fr. Deidier does not in the least surprise me, being by nature inquisitive and suspicious. (*For a fuller treatment of Deidier see Twohig Late But Not Too Late, passim.*) Write to good Father Del. (*Delaporte*) asking him to take firm action to have such-like abuses, which are unacceptable, stopped. Let him install a safety key in the mailbox as something vitally needed and only he himself should have the key, or else he closes altogether the mailbox and he himself will then give the letters to the confrères as the Rule lays down. (*Deidier was living in Paris with Delaporte at this time.*)

7. I wish you a speedy return to health. Take care of yourself.



8. I remain much the same, health-wise, myself, all the medication taken bringing no improvement. Pray, especially, for me.

Cheerio, my friend.

More than ever yours in C.J.

J. Chevalier, MSC.

A happy feast day. Nothing will be taken out of your important article. Thanks.

**18890918 X**

Council Meeting, September 18-21, 1889

In attendance: Very Rev. Fr. Superior General; Fathers Piperon, Guyot, Delaporte, Assistants. Fr. Jouët in Quito, Republic of Ecuador, could not take part.

At this meeting the overall state of the Congregation and the needs of the different houses were considered.

The Issoudun House

Having considered the present situation in the Mother House, regret was once more expressed that the Assistants through present circumstances were kept away. Such a serious issue should be remedied once conditions make it possible to do so.

1. Superior of the House

Father Batard will as in previous years be in charge of the overall direction of the house, and continue as bursar.

2. The Petite Oeuvre

Fr. Lanctin will continue in charge of the Petite Oeuvre.

3. The Day School

Fr. Carrière will be brought from Paris to take charge of it, replacing Fr Lavielle.

4. The Petite Oeuvre Teachers

The Petite Oeuvre teachers come under the guidance of the Petite Oeuvre director as regards their religious life. It is from him they will get permission to go out or whatever else. Nobody can go into the town without permission, and without a companion, as required by the Rules. Fr. Batard must be informed about any going out, or at least made aware of it on coming back.

5. Spiritual Exercises

The Petite Oeuvre teachers will carry out their spiritual exercises in common under the leadership of the Director of this work. Other community members will come together in the meeting room for this function under the direction of Fr. Batard.

6. The Issoudun Community Council is made up of the Very Rev. Fr. General, and Fathers Batard, Lanctin, Lavielle, Carrière, Maillard.

7. Personnel on the Petite Oeuvre Teaching Staff

Fathers Comte, Suchet; Brothers Cochet, Bernard, Martin, Sauley, Guis, Mamignon, Dickx.

8. Teachers at the Day School

Fr. Grom and Brother Gotland, together with the lay staff.

9. The Maitrise (*auxiliary*) School

Fr. Perriot remains in charge, together with Brother Bouvier.

10. The Office

The Association's office, under the direction of Fr. Maillard, will have as helpers Brothers Laliaux and Lacan, Alexandre and Hinard. Brother Coltée will be sent to the scholasticate.

11. Fr. Maynier, Curate

Fr. Moncorget will be replaced at the presbytery by Fr. Meynier.

12. Perpetual Vows

Brother Alexander Delimoges is called to perpetual vows.

The Antwerp House

Having looked at issues concerning the Issoudun house, attention was next focused on Antwerp.

1. Father Reyn, Superior

Father Reyn was named Superior of the Antwerp house, replacing Fr. Piperon.

## 2. Assistants

His assistants are Fathers J. Vandel and Meyer.

## 3. Director of the Scholasticate and Professors

Fr. Vandel will continue in his role as Director of the scholasticate. He will have available to him as staff Fathers Moncorget, Jullien and Audouy, while Fr. Meyer will continue with his Dogma course.

## 4. Petite Oeuvre

Fr. Meyer remains Director of the Petite Oeuvre and will have as teachers Fr. Linckens and Brothers Megret, J-B. Perriot, Cochard, Bley, Bouellat, as well as some newly-professed as they are needed.

## 5. The novitiate will be moved to Tilburg.

Tilburg House

## 1. Superior and Assistants

Fr. Léopold Hartzler, now being too ill to continue as Director of this house, Fr. Piperon presently Superior at Antwerp is appointed Superior at Tilburg, having Fathers Peeters and Offermans as assistants.

## Director of the Petite Oeuvre

Brother Kicken, sub-deacon and to be ordained to the priesthood as soon as possible, will be Director of the Petite Oeuvre.

## 3. Teachers

Brothers Mathieu, Neyens, Okhuijzen, Van der Aa will be the teachers, to whom will be added one or two newly-professed.

## 4. Rhetoric at Antwerp

Those doing the rhetoric course at Tilburg will be moved to Antwerp where they will follow the literature course.

## 5. Novitiate

The novitiate from now on will be attached to the Antwerp house. Father Blanchet, a novice, will aid Fr. Piperon who remains Novice Master, Fr. Blanchet replacing Father Socius who has been called away for other functions.

## 6. Father Piperon, Father General's Delegate

Fr. Piperon in his role as assistant to the Superior General and his delegate, will act on his behalf for the Antwerp and Tilburg houses. Everything which concerns these houses will be referred to him and nothing important can be undertaken without his approval. It is through him that the Superior General gives orders, and requests made to the Superior General should in the first instance be addressed to the said Father (*Piperon*).

The Rome House

Fr. Védère will continue in charge of this house in Fr. Jouët's absence, as has been the case up to now. Brother Delmas, a deacon, will be made available to him and he must be ordained to the priesthood as soon as possible. Brother Delmas, together with Fr. Mathieu, will make up Fr. Védère's council, both continuing their studies at the Apollinaire (*university*). Brother Delmas, once he knows the language (*Italian*) will be in charge of the sacristy.

Salzburg

Brothers Lotter, Rascher and von Hasselt will be sent to Salzburg.

Glastonbury

Brother Field, together with the young Denis O'Mahony, will be sent to Glastonbury to teach at the Petite Oeuvre.

Paris

Fr. Chopin, presently socius to the Novice Master, will go to Paris replacing Fr. Carrière who has been called to Issoudun.

Barcelona

Brother Félip and a newly-professed will be sent to Fr. Casas at the Canet house.

Watertown

Fr. Benjamin Grom, presently in France, is being appointed to this house. Fr. Roussel, who cannot remain in Quito, is appointed to the Watertown house. Orders will be given to Father Ramot to buy the land between Main St. and Leray so that the new Canadian parish can be set up there.

Quito

Following all these concerns about appointments and the arrangements for the different houses, prolonged attention was paid to the Quito house and its problems. It was decided:

1. That Fr. Jouët should prolong his Visit to give him the requisite time to deal carefully with every issue and restore discipline as fully as possible.

2. Fr. François Barral, temporarily appointed Superior of this (*Quito*) house by Fr. Jouët during his Visitation, will remain in this role until such time as an older Superior can be sent there.
3. Father Derichemont will continue in his office as parish priest, but submit himself to the requirements of the regular life.
4. National Shrine

Father Pierre Barral

Father Pierre Barral will be appointed to Quito in order to take charge of the Sacred Heart Basilica. His specific role is to liaise with the basilica's committee, of which the Archbishop is Chairman, as regards everything which concerns the building of the votive church of the Sacred Heart and the procedures for fund-raising. Fr. Barral must in no way involve either the Quito community or the Congregation, and he will carry out exactly the clauses of the agreement reached with the Archbishop. If there are expenses to be met either as regard the plans or the promotion, or with anything else having to do with the basilica, it is the committee (*involved with the basilica*) who will have to meet these expenses. Father (*Barral*) should have freedom of action with regard to this undertaking, and he should be respectfully submissive to his Superior in everything which relates to his religious life.

Fr. Perriot

Fr. Perriot will accompany him (*Barral*) in order to restore his health in this climate, such a climate on the admission of the doctor being the only one which might restore his health. He will not while ill have any ministry to take care of. He might be made available as socius to Fr. Pierre Barral for some needed undertakings, but only to the degree that his health would allow it. What free time he has should be availed of to complete his theological studies.

A. Delaporte  
Ch. Piperon, MisDuSC.

J. Chevalier, MSC.  
Guyot, MSC.

**Article 1750**

L 18890918

*To Father Victor Jouët, MSC, Visitor to Quito.*

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Issoudun, September 18, 1889

Dear Fr. Jouët,

1. Thanks for your August 10 letter. I am amazed that you haven't had more than one letter from me so far, as I have replied, and more, to all your letters.
2. Fr. Pierre Barral will embark, with Fr. Peyrot, from Saint Nazaire for Quito on the 10th of October. As for Fr. Casas, one cannot, as I said, expect him since his presence is needed in Barcelona, while Fr. Carrière, as well, cannot go to Quito. If I could let you have Fr. Roger (*then in Barcelona*) I would do so with pleasure; I shall do my utmost to bring this about since, like you, I think he could be helpful in Quito. But who would replace him in Barcelona?
3. I fully agree that Brother Juste should return to the Society; either send him to Watertown or keep him in Quito; do what you think best. You have full authority.
4. Fr. Derichemont makes me unhappy; I thought that he might have returned to ways of acceptable behaviour and, having recognized his problems, got down to serious work, making a significant contribution in Quito. Send him either to Watertown or back to France in accordance with what you think best.
5. I cannot understand at all the complaints you level at me when presuming to write that I upheld Fr. Derichemont against Fr. Morisseau, when, as it happens, I never stopped writing about the imperative need to obey the Superior who is invested with authority, and that nothing could condone the lack of respect shown him as well as the insubordination directed at him, all this verified by the sharp letter I wrote to Fr. Derichemont in which I complained bitterly about his disgraceful attitude towards his Superior. Poor Fr. Morisseau, on the other hand, to whom I wrote about taking this serious issue in hand, hadn't the courage to hand him the letter, writing to me that he was afraid that he might upset him. Your complaint against me, then, falls short on the facts. Yes, I have always been opposed to the idea of leaving Quito, contrary to what Fr. Morisseau would wish. If this is what you complain about, I am guilty, but it is nothing I can be sorry about. If, nevertheless, you take the opposite view, have all our personnel return to France, and there will no longer be a Quito issue.
6. When Fr. Barral and his companion arrive in Quito, you will see if it is possible to provide the Carmelites with a chaplain.
7. I am delighted about your climb to the summit of Pichincha and the views you had from there. I shall be waiting on your article for our Annals.

My humble respects to the Apostolic Delegate and the Archbishop.

Cheerio, Father.

Wholly yours and regards to all in C.J.

J. Chevalier, MSC.

**Article 1751**

*To Father Victor Jouët, MSC, Visitor to Quito.*

L 18890925

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Issoudun, September 25, 1889

Dear Fr. Jouët,

I hasten to reply to your latest letter which came just now, despite the telegram I sent to you.

1. We have had our General Council, and we considered the Quito situation. The departure of Fathers Morisseau, Roussel and Derichemont have thrown our appointments into disarray. We are short of people in all our houses. What can be done by way of answering your request? We are setting up a scholasticate in Antwerp and we shall need new people there. Fr. Hartzler at Tilburg is dying and a new Superior is needed. We shall send Fr. Piperon there, together with his novitiate, and appoint Father Reyn as Superior of the Antwerp house. It is, then, quite impossible to let you have Fathers Heriault, Maillard and Védère.

2. We are sending you Fr. Pierre Barral to become involved in the building of the basilica under the direction of the Archbishop and committee. He will do no more than carry out the decisions of the committee. Neither the Quito (*MSC*) house or our Congregation will be responsible for the expenses likely to be incurred. He, Fr. Barral, is the only man we have available who can work at building the basilica. If the committee is able to make use of him, he can play a major role. Fr. Peyrot, just recently ordained to the priesthood, once he knows Spanish, can be used in the brothers' chaplaincy and in helping Fr. Barral. He is a good little religious. His health is weak, but he can get by taking care and precautions. I shall add Fr. Maynier to their number when he, likewise, is ordained to the priesthood. He enjoys very good health, and is a good, pious, obedient, religious. He is not very intelligent, though very helpful. Once he learns Spanish he can officiate at baptisms, marriages, funerals, take communion to the sick, look after the sacristy, provide catechism for the boys, in a word, become involved with so many things. He must not for the time being hear women's confessions as he has no experience. If despite these reinforcements you need Fr. Roger, write or send me a telegram, and I shall send him to you.

3. It is quite impossible, my friend, for you to leave Ecuador for the time being. Quito has too great a need of you. Stay there as long as it takes to consolidate this poor house (*mission*) already so rocked. You will not feel free to return until you think the Sagrario Community is getting on well because of the understanding and supportive good-will among all its members, morale, religious life, restored in effect through unity, peace, good relations, obedience and love; all this is a prerequisite. Otherwise, once you leave, disunity will return among the confrères, former scandals will return and we shall become submerged under the public's disapproval. The situation is serious; we are dicing with fate. We must aim, then, for success at any price, and be sure that there's perseverance. In the best interests of the Society, for the successful outcome of its undertakings in Quito, I call on you to remain on as long as necessary. Your presence there, prolonged by 6 months or a year if required, seems imperative to me. I am aware that I am asking a great sacrifice of you, but your devotedness to our dear Society, and the concern you bring to this poor Quito house, which is your principal preoccupation, will make you accept it, I am sure. Moreover, it is necessary that the basilica enterprise should have begun, providing hope for the future. Only you, given your influence with the Archbishop and the Apostolic Delegate, can achieve success. Likewise, it's yourself who can negotiate the gift to our Society of the Mulalo property to which you refer in your letter. Do not return until this matter is settled. It has been providential that you journeyed to Quito, since without your being there our Sagrario house would have gone forever. My son be blessed a thousand times and keep on with your visit so well begun already.

Try in every possible way, motivated by faith and charity, to win over dear Fr. Derichemont towards having a better attitude, and have him settled in our Quito house where he could be of considerable service. Your extended stay could well be very helpful to him. Then when the reinforcements promised will arrive, you may consider if you could make use of Fr. Derichemont to found a Petite Oeuvre of the Sacred Heart. Like you I am also convinced that we can in time set up important undertakings in Ecuador very beneficial to our Society.

Our Council colleagues are agreed that Fr. Morisseau should return to France, and that Fr. Roussel goes to Watertown. It is impossible for us to establish a house at Guayaquil for the time-being when we do not have the necessary personnel even for Quito itself. The architect who is drawing up the detailed plans for the Quito basilica is entitled to 2% for his fees, that is to say 20,000 francs if the cost comes to a million. I am hoping to lower his price, only taking 1%, 10,000 francs more or less. Should the plan include a crypt? We need to know the cost of the work and the different materials used. Is the stone hard or soft to cut, and does it lend itself to sculpture?... We are sending Fr. Delmas to Fr. Védère (*in Rome*) to help him with the administration, either as bursar or in charge of the Petite Oeuvre. Fathers Suchet and Gressin are here in Issoudun.

Cheerio, Father: wholly yours in C.J.

J. Chevalier, MSC.

This morning the death of Cardinal Schaffino is reported; he died suddenly at Subiaco.

**Article 1752**

*To Father Victor Jouët, MSC, Visitor to Quito.*

L 18890929

(Issoudun) September 29, 1889

Dear Fr. Jouët,

1. I am amazed that you haven't as yet received more than two of my letters; I answered all your mail on the day itself or the following day.
2. Yes, when I wrote my letter to the Archbishop you were already en route to Ecuador. I still do not know how things turned out. We were still faced with the petition by the Saint Quentin Oblates to Quito. In all the letters I wrote to our confrères, I unceasingly supported the Archbishop, insisting on loyalty to him and having the deepest respect for the Bishop who is God's representative.
3. I should have firmly thought that I was making serious religious available with Fathers Morisseau, Caër (*who later became a Benedictine at Notre Dame, Lérins*), Derichemont, Barral and Roussel, whom I thought were good, judicious, dedicated. But we were mistaken. What can be done! Who do you think I can send to replace these? Priests do not come from anywhere... We have too many houses for the short supply of subjects at our disposal. You know this very well, yourself, and then our priests who are somewhat older do not want to go to Quito; I don't know why this is so. Fr. Morisseau and the others have all belittled Ecuador, deprecating the country as if it were like New Guinea. What can one do?

I am sending you Fr. Barral to take charge of the basilica and the association; Fr. Peyrot, who will deal with the youngsters taught by the brothers (*De La Salle*); and Fr. Meynier for work in the parish. But all these young men, and Fr. Barral himself, need to be supervised, well led, seriously supported in their religious life and exercises of piety since, otherwise, they will go the same way as the others. You see, then, my friend, where it's necessary that you stay longer in Quito in order to put the house on a sound foundation and successfully train the subjects who are there, since, otherwise, the same scandalous stories would surface once more and there would be a collapse. Try to induce good-will in Fr. Derichemont, making a good religious out of him, getting him to stay on in Quito. I don't see anybody among the younger age group to send you except Fr. Roger. He could hear confessions in the parish and look after sisters. If you would like to have him let me know. I shall try to have him replaced at Barcelona and sent to you. Try also to hold on to Brother Xavier (*Mayer*), whom I like very much, and also Brother Juste (*Melchiade*).

4. Oh! my friend, how grateful I would be to you if you could consolidate this good work in Quito and how deserving you would be of the Society. Then you would return to the Rome house where your instructions are faithfully carried out. Your presence there would be also no less needed, but, then, one cannot do all things at once.
5. I bitterly regret, together with you and the Archbishop, that the sad escapades of Fr. Roussel have become common knowledge in Quito. It's very sad. Let us pray and make reparation to the Sacred Heart for such like outrageous behaviour. Indeed, your presence was both necessary and opportune!
6. We shall place your article in our Annals as soon as we get it.
7. If we could have Fr. Genocchi, he would be very suitable for Quito, but... I note that the make-up of the Quito house continues to remain unbalanced. Fr. Hériault, besides not in the least wishing to go there, remains a narrow-minded Breton; Fr. Casas is needed in Barcelona, Fr. Védère in Rome.
8. Bishop Verjus has written to me; he is well, but he is not aware yet that he is Vicar Apostolic. People like him also need heartfelt support.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1753***To Father Charles Piperon, MSC, Antwerp.*

L 18890930

Issoudun, September 30, 1889

Dear Fr. Piperon,

I approve of all you are looking for, but I have to say that it is pointless having Council meetings in Issoudun when everything we decide on there becomes defeated in its purpose a short time later. Coming to Issoudun becomes a waste of time and money. I am so sad to hear about dear Fr. Hartzler's condition – what a blow! I fear for Fr. Meyer – who is so young and not sufficiently mature enough yet to be Superior... but there it is... May the Sacred Heart have pity on us!

I have been in touch with you about the teachers which you must dispatch to Issoudun. I await a reply to the letter I sent to Fr. Guyot.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

How is the work getting along at the new Tilburg house? Have you given orders about having a novitiate next year? This must be made clear.

J.C.

**Article 1754**

L 18891002

*To Father Charles Piperon, MSC, Superior, Antwerp.*

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Issoudun, October 2, 1889

Dear Fr. Piperon,

Having discussed matters with Fathers Batard, Maillard and Lanctin, I am of the view that we must go along with the decision of our General Council, which is to say that you go to Tilburg as Superior together with your novices and Fr. Reyn stays in Antwerp with his lay brothers. We were also in agreement that the rhetoricians in Tilburg should go to Antwerp to make more space available to you. Indeed send the second or third (*classes*) there if necessary. I am led to believe that it will be less inconvenient for you to set yourselves up in Tilburg for 8 or 10 months because the house which is being built will be fit for habitation at this time if not, perhaps, earlier. From the moral and disciplinary perspective your novitiate will be better placed at Tilburg than at Antwerp. In Antwerp there is too much activity piled on top of the other; it's necessary to keep them separated. Who are you going to have as bursar in Antwerp if you take Fr. Reyn away? Who will be meeting people in the recreation rooms? Who will have responsibility for meetings with the Flemish? Moreover, you are taking away from the Antwerp house the one Belgian native who is capable, and well regarded by the clergy and the Archbishop. Fr. Reyn is able, intelligent, good at negotiating, an excellent religious, highly regarded by all who know him. Besides, my friend, the sad business involving your chapel and the notorious request, makes you frowned upon and not well regarded (*favoured*) by the Archbishop, whose Council as well as himself have no great liking for you. The contrary state of affairs is the reality; you are opposed and the diocesan administration will not easily see you in a different light. And meanwhile the Antwerp house greatly needs, given its precarious financial situation and the variety of work on which its future depends, to have in charge somebody who is well thought of by the priests (*diocesan*) and well regarded by the Archbishop, whose support and goodwill are indispensable to us. Moreover, there is the big problem arising from Averbode which daily strikes a mortal blow at our Antwerp house, the Our Lady of the Sacred Heart Association. Nobody more than Fr. Reyn can bring the matter to a successful outcome. Since he has begun, it seems imperative to my mind that he keeps going right to the end. It is obvious that one novitiate for our Society is not enough, situated, especially, where it is in a cold, humid, country. We are all in agreement about this. Drawing inspiration from such agreement I asked Rome for permission to open another novitiate at Issoudun or somewhere else. Everything leads me to believe that my request will be met. If this is so we can release from the Tilburg house some of its novices. You will be receiving shortly Fr. Audouy as professor of science at the scholasticate, as mentioned to you already.

*Audouy, recently ordained, April 20, 1889, ministered in Antwerp, Glastonbury and Paris before he left the Society, November 29, 1898.*

Meanwhile if Fr. Jullien is needed, he can be sent to you, despite the reservations made about him. If we can let you have other teachers, let us know. If Brother Laliaux cannot be a teacher, put him in the scholasticate until he is required for Issoudun.

*Laliaux was ordained to the priesthood by Bishop Navarre on October 22, 1893. He left the Society in 1901.*

Within a few days you will be contacted about teachers who will be needed here.

Let me know what you have decided. Cheerio, Fr.  
Wholly yours, greetings to all in Corde Jesu.

J. Chevalier, MSC.

Because of Fr. Delaporte being deplorably indiscreet both in Paris and at the Sacred Heart, Issoudun, everybody now knows what went on at our Council meeting...

**Article 1755**

L 18891003

*To Father Pierre Barral, MSC, Salzburg.*

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Issoudun, October 3, 1889

Dear Father Barral,

I haven't at this moment the money you are looking for. Simply ask that a reservation be made on our behalf; there will readily be a place, and one can pay at Saint Nazaire when departing. This is what happened with Fr. Jouët, it would be best to book only as far as Panama because there are a number of companies plying the route from Panama to Guayaquil. Mr. Tarlier, the architect, is coming to Issoudun on Saturday by the evening (*sic*) train at 3.38; it is imperative that you be there. Leave Paris on Saturday morning at 9.30 and you will meet up with Mr. Tarlier at Vierzon, arriving with him at 3.38pm. He sends me a list of questions; go and meet Mr. Ballen, the Ecuador Consul, at 19 avenue de l'Opera. Perhaps he will advise you; he is very kind. Give him my regards.

Until shortly, therefore.

Cheerio Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1756**  
*To Countess du Quesne.*

L 18891004

Issoudun, October 4, 1889

Dear Countess,

Mr. de Bonneval asked me yesterday to write an article in reply to Verax. In the belief that he might not be at home, I am sending it to you. You may change it and then send it straight to the printers if it meets your approval. The Echo is printed today and comes out tomorrow. I would appeal to you to keep my name absolutely secret; for the rest, everything is agreed and approved with Mr. de Bonneval.

Please accept, Countess, my respectful good wishes in Corde Jesu.

J. Chevalier, MSC.

NB: Being concerned that my hand-writing might be recognized at the printers, I would be very grateful to you if you could copy this letter in your hand-writing if there's time to do so.

**Article 1757**  
*To Father Henri Peeters, MSC, Superior, Tilburg.*

C 18891007

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J M J

Issoudun, October 7, 1889

Dear Father,

The Council, on examining the accounts of the different houses of the Society, considered that it should make the following observations:

1. The recommendations of the last half-year have been, generally speaking, better understood and, consequently, better fulfilled than those for 1888. Nevertheless, there still remains much to be desired, and we encourage all Superiors and bursars to pay special attention to the management of the account books sent to each house at the beginning of this year, since the exact up-to-date quality of these books will be due to the exactitude and clarity of the budget statements and the accounts which must be forwarded to us, the budget every year, the accounts every six months.

The Council considers this part of our regulations particularly important.

2. Houses in receipt of contributions for the missions must send them on to the mother house, or enter them into its account when funds are being sought for the mother house. The same holds for those houses which, while not having a Petite Oeuvre, are in receipt of contributions for this purpose (*the missions*).

#### Other Observations

1. At the end of last year we had a document printed called: Change in personnel at the house of... and every six months we send a copy to local Superiors to be completed, and in this manner we are brought up to date about the state of personnel in the Congregation. Up to now either the significance of this document was not grasped, or else care was not taken to complete it fully and return it to us. I would ask all the good Superiors to take better care about this in the future. They must not think they are dispensed from doing so because in personal letters to me they have provided certain details about, for example, ordinations, professions, or even departures, since such letters cannot be forwarded to those who have responsibility for the register of personnel. There must, then, be an official document for administrative purposes.

2. According to our holy rules each Superior must forward twice yearly comments or observations on each one of the priests and brothers in the house. I strongly uphold the exact observance of this regulation. Printed sheets will be sent in this respect to each Superior who will take it upon himself to fulfil this requirement conscientiously and proceed to forward them to me personally.

3. Finally, call to mind once more the two observations I made at the end of my March circular, 1889. The first is that each house must send us during the month of May an annual survey of the state of the Archconfraternities of Our Lady of the Sacred Heart and St. Joseph, friend of the Sacred Heart, stating exactly the number of former and new associates, and, insofar as it is possible, the number of thanksgiving acts, and petitions, presenting where possible some of the more remarkable happenings. The second observation to which I bring your attention is that each Superior must forward to me at the end of the year an official summary of the most important events that have taken place in the community during the course of the year. This exercise will be very helpful to us in adding to and completing the general archives of our beloved Society.

Please accept, Father, the renewed expression of my warm regards in Corde Jesu.

J. Chevalier, MSC.

*The above letter, signed by Chevalier, was written by the secretary.*

PS: I would ask you to keep and make a collection of my circulars.

**Article 1758**

L 18891008

*To Father Frédéric Derichemont, MSC, Quito, Ecuador.*

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Issoudun, October 8, 1889

Dear Father Derichemont,

I take occasion from Fr. Pierre Barral's departure, to send you another word. I can only repeat to you our feelings of most warm appreciation, asking you to continue your so appreciated dedicated work at Quito. This unfortunate Sagrario house has been, as you know, taken to pieces by the devil, and it is absolutely imperative to consolidate it and restore its name: the Sacred Heart expects this from us all. Accordingly, my child, I count on your piety, good spirit, obedience, virtue, your deep attachment to the Society, your impact on the parish, to make your wholehearted contribution available so that discipline, obedience, the religious spirit, understanding and good-will may be found among you. The success of our undertakings in Ecuador and South America depend on good dispositions and being discreet in a serious and edifying manner. I place my trust in you, then, as in all the other confrères. Cheerio, Father. I bless you in Corde Jesu.

Wholly yours,

J. Chevalier, MSC.

**Article 1759**

L 18891008 A

*To Father Victor Jouët, MSC, Canonical Visitor in Ecuador.*

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Issoudun, October 8, 1889

Dear Fr. Jouët,

It's Fr. Barral who will give you this letter together with a letter for the Archbishop whom I thank for his kindness to us and for all the good-will he shows us.

1. Fr. Meynier, the young priest whom I had hoped to send you in order to strengthen the Quito community, refused outright to go to Ecuador; there you have commitment from our young confrères! I am sending him to Barcelona to learn Spanish and help... (*illegible*) when he has learned the language. I shall send him if possible... (*illegible*) or dear Fr. Roger. The latter, although somewhat elderly (*59 years old*) would be very useful for confessions and care of the sick. Let me know if you would like to have him. Only Fr. Peyrot will be accompanying Fr. Barral.

2. I note that despite our best endeavours it is still quite impossible to set up serious-minded personnel in the Sagrario house. We haven't capable personnel of mature age available to us. What few we have are needed where they are. Then, let us admit it, it is devotedness and generosity of spirit which are, as you know, wanting. What can we do in the face of such a lack in suitability? The best thing would be to keep in Quito those who are there, since we cannot replace them, and try to make them into good religious, people who abide by the rules, have faith and are conscientious, are prudent administratively. That's why, my friend, your continued presence at Sagrario is still very necessary. If you were to leave Quito too quickly, this young community would again be in a mess, disunity and scandal not so slow in reappearing and we would sink under the disgrace (*disrespect*) in which we would be held, and for quite sometime, in South America where, for all that, the Sacred Heart wants us to be and where we could have a wonderful future if our Quito undertakings were to prosper. Try, then, in every way possible, to strengthen Fr. Derichemont in his vocation, making him a good, devoted, religious, associating him with the good parish of Sagrario where he could do a lot of good. I hope that under your capable guidance he will become more flexible, submissive, dedicated and, effectively, steady-going. Let him be docile under your control and that of his Superiors, whoever they may be, and he will work wonders. The Sacred Heart would want no more from him, then; given ground, a Petite Oeuvre or college could be set up... and for this he (*Derichemont*) would, hopefully, be a great help... (*original text difficult to read*). Take charge of this house and parish while you remain in Quito, restoring order, peace, respect for authority, and thereby you will have restored our reputation and our role in Ecuador.

3. Try to animate the lay brothers, affirming them in their vocation. I am amazed the Brothers Juste (*Melchiade André*) and Mayer (*Xavier*) have allowed themselves to be swayed by false prospects and want to enter other communities; try to hold on to them and make good religious out of them. The behaviour of the Dominicans and the 'Mercédares' seems to me as insensitive as it is unacceptable. Could not the Apostolic Delegate intervene? If, following all this and after all your efforts, you are not able to hold on to them, you have full authority to release them from their vows. As for Fr. Roussel, the Quito religious who want to lure him to them, cannot now wish it so given all that has gone on. The Delegate or the Archbishop could be against him; what is best is that you get him to leave immediately for Watertown. Fr. Ramot has been informed and awaits him. Fr. Morisseau cannot stay on his own in Guayaquil, cannot stay on there; what's best is that you send him back to France where he can be of some help.

4. Meanwhile, since it is impossible for us to replace both Fr. François Barral and Fr. Derichemont, it is absolutely imperative that you make matters up between themselves and Archbishop Ordonez. They must, quite obviously, acknowledge their mistakes, since nothing can justify their insubordinate behaviour or the hostility they think they must show



to their Archbishop. I have always placed the blame on them. Having well engaged with them beforehand, you will take them to the Archbishop in order to make a full apology to him. His Grace will forgive them, peace will be made, and they can continue with their Quito ministry.

5. It's a good thing that the Saint Quentin priests have left. The basilica undertaking is left with us, and it's for us now to take it positively forward. We have done well in sending Fr. Pierre Barral to take charge of it. I gave him firm instructions. I hope he will not shirk from it; he will be acting in dependence on the Archbishop and the committee, taking no initiative of his own, being no more than the executant of orders given to him, taking neither responsibility on himself nor for our Quito house, nor for our Society. He is energetic, intelligent, quite able (I have had him study architecture), and he can, then, offer a valuable contribution. He is taking out to you a new plan for the basilica in keeping with the indications you provided for him. It is no more than a project; the gentlemen of the committee, of which, according to the contract, you are part since you are presently in charge of our house, can change it as they so wish. It is only when the plans are made available to our architect, Mr. Tarlier, that he will draw up the definitive sketch with all the requested details, and then one can carry out the project on the spot without problems. It is impossible to make a plaster-cast of the basilica, without being tied to the plan in a definitive manner. This small replica of the basilica, cast in plaster, only covers the exterior; to include the interior as was requested, would take too much time and be very expensive (30,000 francs or thereabouts) (*roughly 94,000 euros*). The architect states that given all the details of his plans, the building could be done quite easily and straightforwardly. Fr. Barral has been brought up to date on all this. There are, besides, however, the architect's fees to be considered: one and a half or 2% for the plans and the detailed supports.

The following is what was decided about Fr. Barral at the last Council meeting: "Fr. Barral will be sent to Quito with responsibility for the Sacred Heart Basilica. His special role will be to engage with the committee of the Sacred Heart Basilica, of which the Archbishop is President, with regard to all that concerns the building of the votive church of the Sacred Heart, as well as the methods employed to collect funds. Fr. Barral must not in any way involve either the Quito community or the Congregation. He will carry out exactly the clauses of the agreement reached with His Grace the Archbishop. If there are expenses to be incurred concerning either the plans or promotion, or anything else involving the basilica, they will be met by the committee. Fr. Barral must have the requisite freedom of action for this undertaking. He has to remain humbly submissive to his Superior in everything which pertains to the religious life. Fr. Peyrot will accompany him (*Barral*) for the purpose of restoring his health in this climate, this being the only possibility, so the doctor says, of saving him. He will not have any ministerial commitment while laid up. He may be a help to Fr. Pierre Barral in going out at needed times, but only so within the limits of Fr. Peyrot's possibilities. He will use his spare time studying the Spanish language and completing his theological studies.

6. You will do well to get to know the letter I wrote to the Archbishop, and the one I sent to Fr. Derichemont.

Cheerio, Fr. Jouët. May you be blessed a thousand-fold.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

NB: I have replied to all your letters. I continue to regret that I could not complete the plan for the Sacred Heart (*basilica*) for which I provided the rough sketch. For myself, I always thought it possible – in any event, long live the Sacred Heart! Extend my warmest greetings to dear Fr. François Barral and to dear little Fr. Bouvier whose letter greatly pleased me. If you think I should offer my respectful good wishes to the Apostolic Delegate, and my great appreciation of the interest he has in us, do so on my behalf.

**Article 1760**

*To Father Charles Piperon, MSC, Superior at Antwerp, Belgium.*

L 18891009

Issoudun, October 9, 1889

Dear Father,

I am grateful for your kind letter and all its contents. Like yourself, and the rest of the Council fathers, we are concerned with all the Society's interests. We can be mistaken, however! Who is not at fault sometimes? But I do believe that we are all motivated by the best intentions. If an undertaking decided on, or undertaken, shows itself to have what is seriously inconvenient and was not foreseen, the Assistants, and myself in the first instance, are prepared to relinquish it and try something else.

1. It is not, my friend, because you are a difficult personage at Antwerp that consideration was given to you for Tilburg; not at all! What was thought of in the first instance, I myself the first to think so, envisaged your presence at Tilburg where there is a great deal of construction work being undertaken, and a prudent and serious man like yourself would be very helpful there. Moreover, the inclination of the Dutch priests to make very Dutch-like straightaway the Petite Oeuvre and the house, a tendency which you consider premature and dangerous at the present time, and with reason, could be offset by your presence.

2. It was you, yourself, my friend, when you believed that I wanted to change Fr. Reyn from Antwerp, who wrote on a number of occasions to me saying that if anyone should be moved from Antwerp you would prefer it to be yourself and not Fr. Reyn whose presence was needed there because:

1. he was a Belgian,
2. he alone went to the parlour,

3. he alone knew Flemish,
4. he was Bursar,
5. he was favoured with general approval.

These are the reasons you gave me, adding that if Fr. Reyn was taken from Antwerp the house would be dealt a mortal blow and you could not be answerable for its future.

In appointing you to Tilburg, Father, I thought I was acting in keeping with your own thinking, creating something helpful for the Society by conferring on you all my powers and all the rights of a Provincial over the Antwerp house. You point out to me all the inconveniences, which are most likely shared by Fr. Guyot. I willingly accept them, but for the moment it's a matter of finding a Superior for Tilburg, excluding Fr. Reyn since his presence, as you say, is necessary in Antwerp. Discuss the matter with Fr. Guyot, find someone who is acceptable and I shall wholeheartedly approve. You will have at Tilburg the same rights which you enjoy at Antwerp.

3. Give instructions for a novitiate area to be set aside in the new building going up at Tilburg; the novitiate can be placed there next year. Fr. Védère has written to me stating that an agreement in writing is needed from the Bishop of Bois-le-Duc for the transfer of the novitiate to Tilburg. When you have time go to Bois-le-Duc to request it; one is not committed to use it straightaway; it would be for later when considered appropriate.

If Fr. Guyot agrees, and you think it right, appoint Fr. Meyer as Superior or Director at Tilburg, or Vice-Superior if you like for this year while we await greater clarification of the situation. You might, perhaps send the rhetoric class to Tilburg, or the second class, or the second and third classes of the Antwerp Petite Oeuvre in order to economize on teachers.

4. Fr. Gressin is a good little religious, pious, serious; his sojourn in Rome has done him a lot of good. I think that he will successfully provide lectures in the scholasticate, whether in philosophy, sacred scripture, or the sacraments. One can get a scholastic to replace him at the school (*the 'externat', the lay Sunday school distinct from the Petite Oeuvre as in Issoudun*); his health is poor.

Fr. Jullien is ordered by the Dr. to have complete rest for a month; he coughs like someone very ill. Fr. Moncorget will replace him for rhetoric, he himself being quite exhausted (*poorly*) for the past fifteen days; he has got thin, and says that his chest is affected.

5. Dear little Fr. Vandel has written to me about his scholasticate; he wants to keep all his good students, and only send as teachers to the Petite Oeuvre his less able students. He is wrong. The teachers in our apostolic schools need to be intelligent, pious and serious, since otherwise they will educate inadequate students which the scholasticate will have to deal with later. It appears to me that it is better to keep the less intelligent scholastics, not likely to be teachers, this year. They will improve themselves better in the scholasticate, and within a few years they can be availed of as teachers. I am going to meet soon the Director of the Sacred Heart to examine this matter, and I shall give him a decision. We shall do everything to meet his wishes without compromising in any way our apostolic work, all the more so when next year he can take from the scholasticate those young men he is looking for at the moment. Have a word with Fr. Guyot about this.

6. Fr. Guyot has so far provided me with no account of his Visitor's role; he may not have, perhaps, yet finished his visitation.

7. Draw a cheque in my name for 10,000 francs, payable on being presented. This money will be very useful to you. I sent 1,000 francs to Fr. Klotz. Fr. Barral is about to leave with Fr. Peyrot for Saint Nazaire, and they will be embarking on Thursday. I gave them 2,500 francs. It's always Issoudun which has to pay. I am late in sending to the Pope 11,000 francs owed to him since August 15. What is one to do?

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

I sent Fr. Meynier to Barcelona to help Fr. Roger.

**Article 1760 A**  
*To Fr. Charles Piperon, MSC, Superior at Antwerp, Belgium,  
concerning a letter from ex-Brother Auguste Bougras, Paris.*

L 18891010

*Undated.*

Reply, my friend, to former Brother Auguste. Here you have the inconvenience caused by failure to sign the requirement called for by the Rules.

J. Chevalier, MSC.

Paris, October 10, 1889

Reverend Father,

I am very surprised not having heard anything from you as regards my letter of September 20 last. I believe that since May 14 last I had completed enough forms for them to be returned to me, being that which belongs to me. For, and note well where I have underlined it, I am only asking you for that which belongs to me, and I am shocked to think that Superiors can act like this when dealing with their subjects.

I am advising you, therefore, that I am only giving you 48 hours to reply to me. If those 48 hours go by and you haven't replied to me, I shall be forced to act with force, and I shall have you note that, if I am not accorded the right to have back what belongs to me, I have the right nonetheless to reclaim from you seven salaried years, since I was with you as a domestic for seven years. This procedure displeases me, but the poor benefit from a supplement of one thousand francs, and in this way I shall come by what belongs to me.

I have the honour to greet you.

Aug. Bougras  
87 rue de l'Ouest (*Paris*)

**Article 1761**  
*To Pope Leo XIII.*

L 18891015

+  
J M J

From Our Mother House  
Issoudun  
Archdiocese of Bourges  
October 15, 1889

Most Holy Father,

The under-signed Superior General of the Society of the Missionaries of the Sacred Heart of Jesus, whose mother house is at Issoudun in the Archdiocese of Bourges, France, humbly prostrate at the feet of Your Holiness, has the honour to present what follows:

The persecution which continues being stirred up in France against religious compels us to send abroad many of our subjects. As a consequence of this fact, our Antwerp house, in the diocese of Malines, Belgium, has become too small and we are obliged to transfer the novitiate which takes up a part of this house to our Tilburg house in the diocese of Bois-le-Duc, Holland, where it already was between 1880 and 1886.

I humbly beseech Your Holiness to be kind enough to approve of this transfer, and to bless our little Society and him who has the honour to be Your Holiness' most humble and devoted son in Corde Jesu.

J. Chevalier, MSC.

Vidimus et commendamus  
Episcopus Buscoducensis  
+ A. Godschalk

**Article 1762**  
*To Father Jean Vaudon, MSC of the Rome Community.*

L 18891105

Issoudun, November 5, 1889

Dear Father,

I note what you have to say. I hope that one will be more prompt sending letters to you in the future. The Jesuit fathers are replete with members; I understand well that they chase up vocations. How do you think we can be like them in accepting only those young men who have degrees? We cannot even have those with baccalaureates, and then where would we put them? When the Jesuits find a young man suitable for their Society, they get him to take a vow of entry, even before the novitiate. This vow obliges (*the individual*) in conscience, but it does not oblige the Society to accept them. This vow is approved of by Rome. We do not have anything like that.

Cheerio, Father.  
Wholly yours in CJ.

J. Chevalier, MSC.

NB: I am appointing you, my friend, procurator of our missions in Paris. Go and see the Propagation of the Faith. Ask that their contribution be increased; this is the time to do so. You will take care of all the contributions given for the missions and send them on to me.

**Article 1763**  
*To Father Jean-Pierre Védère, MSC, Rome.*

L 18891108

Issoudun, November 8, 1889

In addition, 2,000 francs given to Mr. Daniel. *Information added on.*

Dear Father Védère,

1. I am forwarding 500 francs to you (*about 1,565 euros*) to meet your most urgent expenses. I have already paid Mr. Daniel. When I know the cost of the necessary repairs to be carried out I shall send you on the bill.

You know that Mr. Amati asked me to translate the Our Lady of the Sacred Heart book into Latin by way of compensating for reducing his costs by 5 francs for every 20 pages. I gave him 6 francs so that the work might be beyond reproach. You would do well to supervise him and have the translation looked at by someone who knows French and Latin quite well, Fr. Mathieu for example or another French priest in Rome who knows Latin well; I shall pay him. I want this translation to be as perfect as possible because it is the one which will be used as the primary text for all other translations in the future into whatsoever languages. Since this book will be printed in Rome, the Master of the Sacred Palace must revise, or have the text revised, before giving it his approval. He may, then, take out, add, or change anything which he judges opportune, because I want this work to be above reproach doctrinally and benefit from the Holy Father's brief. This work is absolutely identical with that which Fr. Bausa, OP, Master of the Sacred Palace approved in 1883, the book entitled 'The Sacred Heart of Jesus in relationship to Mary or Our Lady of the Sacred Heart', which you must have. I took from this book everything in relation to Our Lady of the Sacred Heart to bring about the volume which I am now having translated into Latin. I add all the worthwhile comments which appear in the edition approved by Fr. Bausa. I want them to be fully reproduced in Mr. Amati's translation. I am forwarding in a registered parcel to you half of this work which I have revised and completed by adding all the footnotes where they should be. If Mr. Amati is puzzled, he will consult you. As soon as he has translated a section he will hand it to the printer and correct the first proofs. Then he will send on to me the same section, printed and corrected, together with the original corresponding text, which I am forwarding to you today, so that I can see for myself that everything exactly conforms. I shall then send it back to him so that he can pass it on to the Master of the Sacred Palace. (*Chevalier wrote 'Master of the Sacred Heart'.*) Tell him in particular to be careful with the material I am sending you today because I haven't got another copy, this is of the utmost importance. Let him begin this undertaking straightaway, and hurry up with the work.

Cheerio, Father.

J. Chevalier, MSC.

I shall forward the latter part of the volume to you later when I have finished revising it and putting it in order.

**Article 1764**

L 18891109

*To Countess du Quesne.*

Issoudun, November 9, 1889

*Concerning a letter from Madame Roger to Madame du Quesne.*

Dear Countess,

Last Wednesday my husband when out hunting found himself crossing land on one of your properties without being aware that he was on reserved land. The guardian instituted a process against him and as it is the first time my husband finds himself in conflict with the law, this greatly bothers him.

Having been encouraged by Fr. Chevalier to make a representation to you. I venture to hope, Countess, that you will be kind enough to have this legal process annulled.

Please, Madame, accept my respectful good wishes.

Fr. (*Françoise*) Roger

*Chevalier adds to Madame Roger's letter.*

I present my humble regards to Madame du Quesne and would appeal to her for consideration to be given to the Brice-Roger family, our Saint Cyr seating valuers. These are very good people.

J. Chevalier, MSC.

*A seating valuer was a specialist occupation for the valuation of church seating. The profession lasted in many French parish churches until Vatican Council II.*

**Article 1765**

L 18891114

*To Father Victor Jouët, MSC, Quito, Ecuador.*

+  
J M J

Issoudun, November 14, 1889

Dear Father,

Your letters and the different items of news about the Guayaquil national college you sent to me have arrived. I read all of them carefully and I was not a little moved by the kind offers of His Excellency the Minister for Public Teaching. I greatly wish to reply acknowledging the confidence shown in us, since our Society owes a debt of gratitude to the Ecuador Government for the kind gestures with which it favours us. However, in the present circumstances, I would consider myself lacking in a sacred duty if, through premature involvement in the project, we compromised the undertaking.

The period assigned to you, October 1890, will appear to be too close in order to be sure-footed. The Guayaquil College, according to information I had not sought but which appears to be correct, could not be in a very healthy position at the present moment. The Jesuits, who were in charge before their expulsion in 1875, have refused to take it over once more. The Augustinians, to whom positive offers had been made, did not, having closely examined the situation, consider it a prudent undertaking. The greatest problem is that which has arisen through a virtual lack of discipline. In these circumstances it would not be providing a service to a government so worthy of our respect to accept without more ado, purely and simply, its offer. We would be facing a set-back which would only lead to making the situation worse. It seemed more prudent to the members of my Council, who have been discussing this issue, to wait until I can send one of our confrères to Guayaquil who, while making use of others involved, will study in depth the language, the customs, the teaching methods, the disciplinary measures and, in particular, the character of the youngsters. It seems to me that the seminary, an undertaking whose nature is less official, would not be unfavourable to the project. At the right moment we would enter into discussions with the Ecuador Government, and I would like to think that if the intentions of His Excellency the Minister remain the same, he will not hesitate to reimburse us for the expenses of our confrères sent there to prepare matters as has been said; otherwise these expenses would be undertaken by us at the risk of achieving nothing, but with the good will and the wish to guarantee the success of this undertaking. And in the event that we would agree to the conditions of a contract, the Ecuador Government will readily agree that prudence and loyalty alone dictate this approach from our side. When conveying these thoughts to His Excellency, dear Father, do not forget to offer him our good wishes and deepest respect.

As for yourself, Father, accept my sincere good wishes in Corde Jesu.

J. Chevalier, MisSC, Sup.

*The above letter, signed by Chevalier, is not in his hand-writing.*

**Article 1766**

L 18891115

*To Father Victor Jouët, MSC, Quito.*

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Issoudun, November 15, 1889

Dear Fr. Jouët,

1. I am forwarding a letter to you which, if you think it opportune, you may give to the Minister of Public Education. I agree with Fr. Guyot (*Superior of the Sacred Heart, Issoudun*) that the setting up of a national college at Guayaquil is premature. If possible, it would be better for us to accept, as Fr. Morisseau maintains, the direction of the seminary, and train there our young men in the country's language as well as in philosophy and theology; these are young men subject to (*France's*) military law and who would agree to expatriate themselves. Perhaps by the month of January I could send you four or five with a priest. Is it a major or minor seminary at Guayaquil? Fr. Morisseau hasn't made it clear.
2. There isn't any great feeling (*concern*) among us for faraway lands. Bishop Navarre is seriously ill. I heard about it by telegram. I don't know anything further about his present state of health. If anything happened the New Guinea mission would be seriously set back. There are only Fathers Toublanc and Vitale at Yule Island, together with some brothers, and that's not enough. The Protestant catechizers are making frightening progress due to our lack of numbers. Bishop Navarre is upset because of Bishop Verjus' departure. He was due to be ordained (*Bishop of Yule*) on the feast of Our Lady of the Seven Sorrows, the second Sunday in September, and then leave immediately for New Britain where the German Government does not want to acknowledge our confrères because it thinks they are affiliated to the Jesuits. You can see for yourself that problems are not wanting there, and I cannot see any one of our confrères in Europe prepared to go and share the labours of our poor missionaries who are being overwhelmed by the load of work and privations. It's very sad! Fathers Hartzler (*Ferdinand*) and Thomas (*Eugène*) did more harm than good on the mission there through their independent spirit, demands, insubordination. Bishop Navarre bitterly complained about this; they made him suffer greatly. Fr. Hartzler is at Thursday Island and Fr. Thomas in Sydney, having his dictionary and grammar in the native (*kanaka*) language printed in French as well as 'kanaka'.
3. You should have by now Fathers Barral and Peyrot; it is indeed a small number, but I couldn't send you any more as Fathers Roger and Meynier refused to go to Quito. Our members in Quito who wrote to their confrères in Rome, Issoudun, Spain, Antwerp, etc., have painted such a dark picture that nobody wants to go there. Superiors should supervise correspondence more adequately. The same holds for the missions.
4. We find, Father, that we are, perhaps, moving a little too rapidly with regard to the foundation of a Petite Oeuvre in Quito where our circumstances are far from being assured for us. A failure in the construction of the basilica could, moreover, compromise our position. On the other hand, the problem of finding a man able to lead our members in this (*Quito*) residence compels us to do nothing hastily. All our houses and missions are suffering through lack of subjects, and how are we going to find the man we want in order to take on seriously this new undertaking? Compelled by necessity we are placing all too soon young men in posts which absorb and damage them, prevent them from studying, and compromises, as you are aware, their vocation. Many of them at the present time still continue to give us cause for serious concern. It is only

prudent not to move too quickly since, otherwise, we could compromise our whole Society. As far as Quito is concerned, it is not less wise to wait until we have rid ourselves of the unfortunate impression created by our presence there up to now. Before taking on anything else, we must first of all appoint capable and serious-minded personnel in the parish, people, as you know, we do not have at the moment.

Cheerio, my friend.  
Regards to the Archbishop and everybody.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1767**

L 18891116

*To Father Victor Jouët, MSC, presently in Quito.*

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Issoudun, November 16, 1889

Dear Father Jouët,

I am sending on to you straightaway the letter sent to you by Bishop Verjus. A letter I received today from him, dated October 2, informs me that he has been ordained (*Bishop*). Bishop Navarre had to get up from his sick-bed and be helped to the altar. Poor Bishop Navarre is very ill; all the letters I get tell me so.

Bishop Verjus has sent me a lengthy report on our Oceania missions on behalf of Bishop Navarre. The conclusion drawn is that the Gilbert and Solomon Islands, which through shortage of members we cannot evangelize, should be relinquished, and that we should keep only New Guinea and New Britain, concentrating our forces there. It is likely that Bishop Navarre will send a report to Rome in this sense. In a previous letter I advised Bishop Navarre:

1. to ask for Bishop Verjus as his coadjutor as he cannot go on as things are with him at the moment;
2. to put forward Fr. Couppé as Vicar Apostolic of New Britain; and
3. Fr. Bontemps as Vicar Apostolic of the Gilbert Islands.

Bishop Navarre, very likely, would not have yet received this letter. I do not know what he will do. Oh! how we need the Sacred Heart to come to our aid, Our Lady and St. Joseph as well!

Cheerio, Father.  
Always yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1768**

L 18891126 A

*To Father Victor Jouët, MSC, in Quito.*

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Issoudun, November 16, 1889

Dear Father Jouët,

I forgot yesterday to forward you a number of *Cosmos (magazine)* where there is mention of a new substance of granite and artificial marble with clay. See page 393. Point this process out to Fr. Pierre Barral and to the committee of the basilica. If one can use this in Quito, as I believe you can, you will have a splendid edifice at no great cost. For the last 6 weeks I am suffering from bronchitis which makes me quite tired. Pray for me.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

Fr. Védère has written to tell me that two French painters in Rome would like to decorate our Piazza Navona Church if the house provided bed and board, heating, they in turn asking no payment for the paintings. Knowing neither the painters nor their abilities, I replied that one should do nothing while you were away and on your return you can consider the offer.

**Article 1769**

L 18891116 B

*To Father François Morisseau, MSC, Superior in Quito.*

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Issoudun, November 16, 1889

Dear Father Morisseau,

I am replying to your letter of October 17 and that of October 4.

1. Fr. Derichemont sent word to me from Watertown telling me of his arrival and that he had a good journey.
2. I am pleased that Fr. Roussel has returned 'to the straight and narrow'. I am going to write a little word of encouragement. You can look after him until further notice, and, while keeping him under supervision, make as much use of him as you possibly can.

3. I replied to Fr. Jouët requesting him for the time being not to take on the Guayaquil College as it would be seriously imprudent, compromising again our reputation which is already well tarnished. I said to him that it would be preferable to set up our own seminary in Guayaquil and send those of our young men there who would be likely to come under the military law (*of conscription*) on the 1st of January, and who would like to expatriate themselves (*in order to avoid it*), in which case there would be 4 or 5. They would complete their studies under your direction at the seminary, and on knowing well the country's language and its customs they could be put forward for orders, and then after some years one could undertake the direction of the national college at Guayaquil if it would be considered advantageous. Every year we could, perhaps, send you 2 or 3 of our young religious. This state of affairs is not feasible in our houses abroad which border on France because the French Government could extradite them and create problems for us, whereas in Ecuador there would be nothing as inconvenient as that. It is something to be tried, and if it succeeds with Guayaquil we could, perhaps, in a few years send some of our young men who have become priests either to the missions in Oceania or to our other houses abroad. Moreover, the French Government, hopefully, will not always be the same as it is now. If I could send you next December or January a priest with some young men, Fathers Carrière or Roger for example, it would greatly please me. But I very much doubt if it will be possible. I had selected Fr. Maynier to accompany Fathers Barral and Peyrot (*to Quito*), but he refused to go and I sent him to Barcelona; perhaps he will later have a change of mind. I wrote to the Administrator, the Vicar General. You can read this letter and then return it to him.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

For the last 6 weeks I have an attack of bronchitis which is not going away. Pray for me.

**Article 1770**

*To Father Charles Piperon, MSC, Tilburg.*

L 18891117

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Issoudun, November 17, 1889

Dear Father Piperon,

You can be at ease as I have no intention of taking away Fr. Peeters from you; the thought never occurred to me. Otherwise, in similar circumstances, I would never act without consulting you. The good man (*Peeters*) had a pleasant journey; it's he himself, so Fr. Guyot tells me, who expressed the wish to come to Issoudun for his retreat.

Fr. Morisseau is at Guayaquil with Fr. Roussel, sub-Director of the seminary, and Fr. Roussel, chaplain to the brothers. Monsignor Barriga, the Diocesan Administrator whom you met at Issoudun when he was secretary to the Archbishop of Quito, would like to give us the direction of the seminary, and Fr. Morisseau greatly encourages me to take it on. There are only 30 students. The following are his reasons, and those of Fr. Jouët.

Military regulations will force many of our young religious, they say, to expatriate themselves to avoid the barracks which could lead to the loss of their vocation; to send them to our other European houses would expose us to investigations by the French Government which would forcefully bring them back, or close our Issoudun house. So long as these young men expatriate themselves, especially to Ecuador, they will be left in peace, whereupon once accepted by the Guayaquil seminary they would finish their studies there, become priests, and if the French Government has not changed between then and now one could make use of them either by sending them to the missions or to other houses of ours.

Fr. Guyot goes along with this suggestion, which greatly amuses me. He is casting his eyes on Fr. Offermans to lead, direct, take charge of the Guayaquil Seminary, saying that you have there in Tilburg a vice-bursar who could very well replace Fr. Offermans. What do you think of this? In any event, it is absolutely imperative that we give consideration to assuring the future of our young confrères who are due to be called up for military service at the beginning of next year. Those who agree to expatriate themselves cannot stay in Antwerp, Tilburg or Barcelona, because of being close to France, and still less so in Rome. I do not think either that it is possible at Salzburg or Glastonbury. There only remains then their being sent either to Watertown or Guayaquil, Quito or Sydney. It is absolutely imperative that we make a decision before the month of January. What is your view on this? I believe we have 5 or 6 young men who are due to be called up the next time.

I am sending on to you the indult for the transfer of the novitiate and another which authorizes us to make use of Fr. Blanchet for another house of ours if we so want it.

*Eucher Blanchet, born February 20, 1860, at Ruffec, was ordained to the priesthood on July 5, 1885. He became assistant (socius) at Antwerp first, then Tilburg from October 1, 1889 to October 22, 1890. A curate at Saint Cyr, 1890, in 1893, October, he went to teach at Chezal-Benoît. Next year, 1894, 1895, he was at the Sacred Heart, Issoudun. He left the Society in 1896.*

Bishop Navarre has written a sad letter to me, downcast because of his illness, and particularly so because of Bishop Verjus' departure. The New Guinea mission only now has Fathers Toublanc and Vitale. The Bishop asks us impatiently to send him one or two serious-minded priests with some well-chosen scholastics and brothers. Bishop Verjus supports his request most wholeheartedly, mentioning Fr. Henri Van Grinsven as very suitable. Would Fr. Blanchet like to go on the missions? Would he be suitable, also Brother Hubert? He would also very much like to have Fr. Meyer (*the future General*) who, so it appears, had written to him (*Navarre*) that he would join him with the greatest pleasure. But... but... My regards to good Fr. Hartzler and to your edifying group.

Cheerio, Father.

J. Chevalier, MSC.

*From Bois-le-Duc, Henri Van Grinsven is no longer listed after 1892, three years later.*

**Article 1771**

L 18891119

*To Bishop Henry Verjus, MSC, Papua New Guinea.*

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Issoudun, November 19, 1889

My Dear Lord and well-loved Father,

I thank you for your kind letter and all the details you have given me. The picture you present to me about the state of the New Guinea mission does not surprise me as I was already aware of it. Yes indeed, you cannot have there, unlike elsewhere, anything less than true missionaries, men of zeal and piety, obedient and truly apostolic, otherwise not at all. You and Bishop Navarre must lead with authority and be sometimes threatening to those who need to be so dealt with. If you come across them in the future, it is imperative that these individuals, religious in name only, understand that the heads of the mission represent the Pope and Jesus Christ, and see to it that things go rightly forward and with complete submissiveness. The more one deals lightly with them, the more arrogant and insubordinate they become. If it is necessary over time to impose some censure, to correct, heal, then, as St. Paul says, one must not hesitate. If they have the faith and appreciate the value of souls, they will not hesitate to sacrifice themselves. Kindness is a prerequisite, but so also firmness, since, otherwise, the mission would quickly come to ruin and our Society become discredited. I advised Bishop Navarre to ask for you as his coadjutor and put forward Fr. Couppé to replace you as Vicar Apostolic in New Britain. I also advised him to put forward Fr. Bontemps as Vicar Apostolic in Micronesia. As for petitioning the Holy See to take from us Micronesia and the Solomon Islands and give them to other Congregations, this seems premature to me. We shall always have time to return to that later if we see for ourselves that we cannot maintain these missions. The Holy See gave them to us and the Holy See will take them back from us when it considers it appropriate; it is not for us to take the initiative. Divine Providence has its ways; let us leave it to work out things. We have in the novitiate and scholasticate many young men who want to go to the missions; after a few more years we shall have, I hope, apostolic workers (*on the missions*). I think that I may be able to send you shortly Fr. Henri Van Grinsven and Brother Hubert who will be ordained priest at Christmas; I shall send some lay brothers and novices, perhaps some sisters.

When Bishop Navarre gets better, I shall advise you to come to Rome to provide an account of our missions, and meet the President of the Propagation of Faith and Holy Child Congregations. You will make a convincing case for your wonderful undertaking and promote it in France and Belgium. You will generate vocations, take in abundant financial resources, and stir up a great deal of interest. But do try and bring one or two little natives with you, and you will make a marvellous impact. Begin this trip as soon as possible and, believe me, our mission will be safeguarded.

Cheerio, my dear Lord and dearly-loved Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

My regards to all. Let me have news of the Bishop (*Navarre*) as soon as possible.

**Article 1772**

L 18891119 A

*To Archbishop Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, November 19, 1889

Your Grace,

I hasten to thank Your Grace for the letters for which I am honoured to be the recipient. That from Bishop Navarre provides such interesting details that Catholic Missions (*6, rue d'Auvergne, Lyons*) or the Propagation of Faith Annals would be pleased to publish if you consider it appropriate, Your Grace, to send the material on to them. Its publication would help our mission. Following that demanding trip, Bishop Navarre fell gravely ill. The news of Bishop Verjus' appointment as Bishop brought him great sadness as the thought of his being deprived of his help only made him feel worse, Bishop Verjus being the only one there who knows well the native language and has a big influence on the natives. Bishop Navarre wants to have him as his coadjutor. As a consequence of Fr. Hartzler's illness, who went to Thursday Island (*Torres Strait*) to recuperate, and the departure of Fr. Thomas for Sydney to have his grammar and dictionary of the native language printed, truly a valuable undertaking, this left Bishop Navarre alone in his sick bed with two young priests without, as yet, much experience and 4 lay brothers. The Bishop with superhuman courage got up from his bed on the 22nd of September and ordained Bishop Verjus. It was, then, in the early days of October he sent me a telegram letting me know of his serious illness and asking me if he should straightaway do without Bishop Verjus, whose presence nevertheless seemed absolutely necessary, as he, Navarre, saw it, for the well-being of the mission, or have him staying on until his (*Navarre's*) recovery. I sent a telegram asking him to keep him, and I immediately wrote also to Cardinal Simeoni.

In a letter dated October 2, Bishop Verjus wrote to me: "Bishop Navarre continues to be seriously ill. His illness is effectively a series of illnesses. His kidneys are continually affected, the liver also. His stomach can scarcely hold down anything; his bowels are also affected. There is a considerable wasting away and very obvious weakness. In the view of us all here, the Bishop should be in a better (*untropical*) climate, that of the interior, for example, or Thursday Island. In any event,



the Bishop should have a dependable coadjutor since it is particularly the administrative work, so demanding in this country, which damages and plays havoc with His Lordship's health..." I replied that the Bishop himself should deal directly with Rome and ask for Bishop Verjus as his coadjutor, requesting the Holy Father to appoint Fr. Couppé as Vicar Apostolic of New Britain, he already being Prefect Apostolic of these countries. I wrote in the same vein to Cardinal Simeoni. I don't know what's likely to happen. What's lacking are apostolic words. This mission, as you know, Your Grace, belongs to the Berry which has the right to appropriate it. Oh! If Your Grace might commend it to the zeal of your priests and prompt some good vocations, it would truly be a blessing.

I have the honour to be Your Grace's most humble and obedient servant and son in Corde Jesu.

J. Chevalier, MSC.

**Article 1773**

*To Fr. Jean Vaudon, MSC, Paris.*

L 18891122

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Issoudun, November 22, 1889

Dear Father Vaudon,

I feel sorry for you, but how are all the problems you tell me about going to be remedied? Twenty times I drew the Reverend Father's attention to this. All my advice got nowhere. Health before everything else; the meat which could be off (*bad*); are you quite sure about the wine? Might it not be adulterated? This is to be kept in mind...

You are within your rights, my friend, when seriously insisting on, even demanding, observance of the Rule. A house led in an arbitrary fashion has no future. Consultation is necessary. The good Father (*Delaporte*) nonetheless promised me that he would regularly have Council meetings. Tell him that you will be in contact with me about this. I can understand the embarrassment of poor Fr. Chopin (*who left the Society the previous year*) having such a Superior as an old-fashioned bursar. Train him and get him to be aware of the way things are done since he is motivated by the best intentions. Welcome him warmly, come by his confidence and you will do him good. Dear Fr. Delaporte doesn't want to lose his propensity for good language, which diminishes him, nevertheless, by demonstrating the emptiness of his spirit. So, for example, in the presence of several women he said quite recently: "We are meant to live in the middle of flowers; before we had a rose, and now it's a daisy," referring to his cooks. This is shocking!

If it isn't too much to ask of you, Father, I make you responsible for the Petite Oeuvre promoters in Paris, the gateway to our missions which has been abandoned. These women, nevertheless, need to be encouraged; go and see them then, from time to time, and provide them with a little word of support. I would like to think that it's you who will preach the retreat to the women in the rue de Calais Chapel. Father (*Delaporte*) gets on their nerves by going on so long.

I am going to give a serious bit of advice to Mr. Gagnaret (*difficult to decipher*) and Fr. Maillard. There are 8 to 10 excess pages in our Annals. One needs to take out the article on St. Joseph and that dealing with the Sacred Heart Gospel which has already been presented many times. I believe that we should not return too often to our personal work (*activities*) since, otherwise, critical jealousy would focus on it.

I very much hope that Fr. Deidier will prepare well the December number of the Sacred Heart Review for which I have given him responsibility since Fr. Delaporte hasn't the time to deal with it. I hope Fr. Deidier chooses well his helpers so that this Review becomes quite interesting!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1774**

*To a priest, possibly of the Orléans Diocese.*

L 18891216

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JMJ

Issoudun, December 16, 1889

Dear Father,

It is already long since that Fr. Barateau has deserved to be given the interdict which strikes him down today. It is only after, so to say, exhausting their patience and good-will that the Bourges ecclesiastical authorities have undertaken this latest measure. How many times has it (*the authority*) tried to draw back from the abyss the unfortunate character whose fate now stirs us? I do not think that there will be any unanimity in the near future about taking him back into the diocese he has scandalized so often!

Nothing is said about his morals, but it appears that he is given to drink. Giving him money, only whets his appetite. I paid for his trip to Paris, and I was taken aback that he got off and remained at Orléans. I hope he will stay with Mr. (*Fr.?*) Migné or in some educational establishment in charge of studies and, thereafter, if his behaviour is in keeping with his promises, perhaps he could be re-admitted later.

I have the honour to be, Father, your most humble and obedient servant.

J. Chevalier, MisduSC.

**Article 1775***To Father Victor Jouët, MSC, Quito.*

L 18891218

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Issoudun, December 18, 1889

Dear Father Jouët,

1. I am somewhat late in replying to your letter enclosing the contract with regard to the Guayaquil College since I shared it with my colleagues on the Council, all of whom were unanimous that it was impossible for us in the present circumstances, however advantageous it would be otherwise, to take on this work. Like us you well know that we are totally lacking in personnel. Where would we find men with the requisite ability to run successfully this college? We haven't got them. One needs people who know Spanish well, are proficient in teaching and have the necessary expertise. Our own houses do not have the desirable personnel. Quito itself lacks an able and experienced Superior. I have looked about everywhere and I cannot see anybody I could send there. If we were foolhardy enough to take on Guayaquil we would be the recipients of the most severe criticism on the part of those opposing it, indeed rightly meriting it, creating for ourselves a complete fiasco which would discredit our Congregation for good in South America. Perhaps in 5 or 6 years we might be able to take on this undertaking, but for the time being we must pass it up despite the advantages offered us in the contract by the Minister for Religious. Extend to him our great regret, together with our keen acknowledgement. We are very embarrassed over the military regulations; several of our young religious, influenced by their parents, do not want to leave the country, preferring the barracks (*conscription*).

We have bought the Montfort house, rue Thiers, Marseilles, to establish ourselves there one day, but through lack of personnel we have been obliged to rent it to a family for one year.

For the past three months I have been affected by a bout of bronchitis which is not going away. I think that I am compelled to go and have a session at Amélie les Bains. This decision will cost me a great deal. Pray that I get better. You should by now have Fathers Barral and Peyrot with you.

My regards to all, and a Happy New Year.

Cheerio, my friend.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

(*Amélie les Bains is the spa in the Eastern Pyrenees frequented more than once by Chevalier over the years.*)

**Article 1776***To Father Charles Piperon, MSC, Tilburg.*

L 18891220

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Issoudun, December 20, 1889

Dear Father,

Thanks for your kind letter and the good news you have for me about dear Fr. Hartzer. May the Lord be praised! I am pleased to hear that your community is very well; it boosts morale. Take care of those who are coughing. Fr. Guyot has gone to visit our Spanish houses. Canet-de-Mar needs leadership; on Father Guyot's advice I appointed Fr. Carrière Superior of this little college. Fr. Casas could not do everything. I hope that you will approve of this appointment.

Fr. Guyot is astonished by the salubrious climate of the country; while we have 5 or 6 degrees of frost, he tells me that down there they have 10 or 12 degrees of heat. He assures me that with some construction work it would be easy to set up an independent novitiate there holding up to 25 novices; if it is possible I believe it would be advantageous. Fr. Hartzer would, perhaps, find the place suitable and his health, due to the climate, would be very much better. What do you think? My bronchitis is not going away; it seems that it is tending to stay with me all the time. It tires me out considerably, particularly so because of my demanding work. And yourself, how are you? I have heard that you have been feeling exhausted. Do you feel better?

Cheerio, Father.

Wholly yours and regards to all in Corde Jesu.

J. Chevalier, MSC.

**Article 1777***To Father Jean Vaudon, MSC, Rome.*

L 18891223

Issoudun, December 23, 1889

Dear Father,

1. Yes, I approve of your trip.

2. You will gratefully thank the Bishop of Marseilles for being so kind to us, and let him know that as soon as it is possible for us to do so we shall take up residence in the Marseilles house we have bought (*at rue Thiers*).
3. Yes, it would be appropriate that we arrange at the very least a feast day in honour of Blessed Chanel; arrange the date. You will give the panegyric at Issoudun, and also for the centenary of Blessed (*now St.*) Margaret Mary (*Alacoque*). You will be the animator and preacher for this centenary. Set out your programme; I give it my approval in advance.
4. I don't know if I shall be at Issoudun in January. If I do not get better between now and then, I shall go and take the waters (*thermal baths*). Tell him to write to me in complete freedom and I shall reply to him. Support him and encourage him as much as you can (*Védère?*).
5. I am sending you on a letter from Fr. Toublanc describing the ordination of Bishop Verjus. You will judge for yourself if following that (*letter*) from Sister Madeleine it merits a place (*also*) in our Annals. In any event, you will need to revise it and rewrite its French.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

# 1890

Personnel and Houses of the  
Society of the Missionaries of the Sacred Heart  
for the year 1890

Very Reverend Father, Superior General, Jules Chevalier

Founder of the Society  
Parish Priest  
Archpriest of Saint Cyr, Issoudun  
Honorary Canon of Bourges Cathedral

Bishop Louis André Navarre

Vicar Apostolic of Melanesia and Micronesia  
Titular Archbishop of Cyr

Monsignor Henri Stanislas Verjus

Vicar Apostolic of New Britain  
Titular Bishop of Limyre

Assistants to the General

Father Charles Piperon  
Father Victor Jouët  
Father Jean-Baptiste Guyot  
Father Albert Delaporte

Reverend Father Giovanni Genocchi

Vicar General to His Excellency the Apostolic Delegate to Constantinople

Father Joseph Durin

West-de-Péres, Wisconsin, USA

Presbytery, Issoudun, Indre, France

Very Reverend Father Jules Chevalier  
Father Claude P. Hériault  
Father François-Xavier Maillard  
Father Eugène Bizeuil  
Father François Brunet

Sacred Heart House, Issoudun, Indre, France

Reverend Father Jean-Baptiste Guyot  
Reverend Father Alphonse Batard  
Father Armand Lavalie  
Father Arthur Lanctin  
Father Paul Carrière  
Father Philippe Comte  
Father Firmin Moncorget  
Father André Jullien  
Father Joseph Suchet  
Father Pierre Perriot  
Father Charles Gressin

Scholastic Brothers

Brother Marie Alexandre Cochet, deacon  
Brother Cyprien Delmas, sub-deacon  
Brother Auguste Mégret, sub-deacon  
Brother Hyppolite Bernard, minor orders  
Brother Charles Laliaux, minor orders  
Brother Félix Michel, tonsurate  
Brother Auguste Raymond, tonsurate  
Brother Edouard Hinard, tonsurate  
Brother Jean Soucille, tonsurate  
Brother Benjamin Lacan, tonsurate

Lay Brothers

Brother Delimoges, Alexandre  
Brother Wortel, Pierre Paul  
Brother Huser J. Grégoire  
Brother Raphaël F., d'Haerynck  
Brother Simons, H. Hubert

Rome House

Reverend Father Victor Jouët  
 Father Jean-Pierre Védère  
 Father Claude Mathieu  
 Father Pierre Benedetti

## Scholastics

Brother Joseph Giovanelli  
 Brother Vincent Ceresi  
 Brother Edouard Guglielmetti  
 Brother Egidio Ruggeri  
 Brother Joseph Laurenti  
 Brother Nicolas Nicolo  
 Brother Moyse Di Luzio

## Lay Brother

Brother Dominique Grippa

Watertown House, New York, USA

Reverend Father Célestin Ramot  
 Father Benjamin Grom  
 Father Cornelius O'Mahony  
 Father Frédéric Derichemont  
 Father Pierre l'Esperance

## Scholastics

Brother Patrick Mac Caron  
 Brother Oswald Bentele  
 Brother Zéphirin Peloquin  
 Brother Daniel Lehane  
 Brother Frédéric Bormann

Barcelona House, 45 Calle de Rosellon Gratia, Spain

Reverend Father Vincent Casas  
 Father Antoine Roger  
 Father Isidore Meynier

## Scholastic

Brother Assunto Constantini

Canet de Mar

Father Louis Merg

## Scholastics

Brother Genaro Lacoste  
 Brother Jean Felip

Glastonbury House, Somerset, England

Reverend Father J. Marie Tréand  
 Father Henri Chétail  
 Father Ferdinand Boulot  
 Father Georges Donzé

## Scholastics

Brother James Callaway  
 Brother John Power

## Lay Brothers

Brother Jean Pluymakers  
 Brother Théodore Van Speick  
 Brother Henri Peter Bruno

Tilburg House, Holland

Reverend Father Charles Piperon  
 Father Léopold Hartzler  
 Father Henri Peeters  
 Father Clément-Joseph Offermans

## Scholastics

Brother Augustin Kicken, deacon  
 Brother Louis Hubert, sub-deacon  
 Brother Henry Van Der AA, minor orders  
 Brother Matthieu Neyens, tonsure  
 Brother Théodore Ockuisen  
 Brother Jean-Joseph Wemmers  
 Brother Henry Hubert Heines  
 Brother Jean Nieuwenhuis

Lay Brothers

Brother Franciscus Lubbers  
 Brother Joseph Josephus Schnitz  
 Brother Deen Volk Volkerius  
 Brother Deen Cornel Cornélius  
 Brother Corsmit Anthony Walterius  
 Brother John Vincent Hellmann  
 Brother Gustave Petrus d'Heer

Paris House, 31 rue de Calais, France

Reverend Father Albert Delaporte  
 Father Xavier Deidier  
 Father François Miniot  
 Father Jean Vaudon  
 Father Alfred Chopin

Lay Brother

Brother Casimir Leroy

Antwerp House, 38 rue de Terloo, Borgerhout, Belgium

Father Théophile Reyn  
 Father Jules Vandel  
 Father Eugène Meyer  
 Father Hubert Linckens  
 Father Hermann Kliem  
 Father Camille Audouy  
 Father Henri Van Grinsven

Scholastics

Brother Jean-Baptiste Perriot, deacon  
 Brother Louis Dezpresse, deacon  
 Brother H. Swagemakers, tonsure  
 Brother Pierre Martin, tonsure  
 Brother John Field, tonsure  
 Brother Jean-Baptiste Guillaume, tonsure  
 Brother Paul Bouellat, tonsure  
 Brother R. Van de Wouwer, tonsure  
 Brother Jan-Marie Cochard, tonsure  
 Brother Georges-Louis Bazot, tonsure  
 Brother Bernard Bley, tonsure  
 Brother Alain de Boismenu, tonsure  
 Brother C. Joseph Karseleers, tonsure  
 Brother Jean Gabriel Coltée  
 Brother Louis Gotteland  
 Brother François Boudin  
 Brother Joseph Guys  
 Brother Claudius Allera  
 Brother Christopher Lynch  
 Brother Edmond Hannigan  
 Brother John Crowley  
 Brother Charles Offermans  
 Brother Jean Niesten  
 Brother Jean Dicks  
 Brother Guillaume Búning  
 Brother Théodore Pauly  
 Brother Conrad Lindeboom  
 Brother Ruben Youlden  
 Brother Émile Kuntz

Lay Brothers

Brother Joseph Hubert Moores  
 Brother Carls Andreas  
 Brother Antoine Schulte  
 Brother Aloysius Joseph Velle  
 Brother Thelen Gaspar Gaspard  
 Brother Jean-Baptiste Weber  
 Brother Bader Calixtus  
 Brother Petrus Onckels  
 Brother Konig Karl Clemens  
 Brother Alphons Jacobus Vriend  
 Brother Benedictus in't Groen  
 Brother Wilhelm Schmitz  
 Brother Antoine Joseph Louis  
 Brother Dyonisius Van Roesel  
 Brother Dominicus Johan Kop  
 Brother Nicolas Leo Hamann  
 Brother Bernard P. Lemmens

Quito House, Sagrario, Ecuador

Reverend Father François Morisseau  
 Father Pierre Barral  
 Father François Barral  
 Father Eugène Roussel  
 Father Alfred Peyrot  
 Father Charles Bouvier

Lay Brothers

Brother Nicolas Reichert  
 Brother Xavier Mayer

Salzburg House, Austria

Reverend Father François-Xavier Klotz  
 Father Joseph Balzer  
 Father Jean Ilge  
 Father Charles Helfer

Scholastics

Brother Lotter  
 Brother Rascher  
 Brother van Hasselt

Lay Brothers

Brother Joseph Charles Arends  
 Brother Frederich Haestert

In Oceania there are the following houses and mission stations:

Sydney (A - Botany Bay, B - Randwick)  
 Thursday Island, Torres Strait  
 Yule Island, New Guinea  
 Mohu, New Guinea  
 Volavolo, New Britain  
 Nonouti, Gilbert Islands

Bishop Louis-André Navarre  
 Bishop Henri Stanislas Verjus  
 Father Fernand Hartzer  
 Father Théophile Cramaille  
 Father Eugène Thomas  
 Father Émile Merg  
 Father Édouard Bontemps  
 Father Louis Couppé  
 Father Michael Tierney  
 Father Gilbert Buisson  
 Father Benjamin Gaillard  
 Father Athanase Toubanc  
 Father Philibert Gouthéraud  
 Father Joseph Leray  
 Father Mesmin Fromm

Father Joseph Vitale

Scholastic  
Brother Guiseppe de Santis

Lay Brothers on the missions  
Brother Salvatore  
Brother Mariano  
Brother Caspara  
Brother Adam Hendricus Henri  
Brother Bosma Rintz  
Brother Brünners Georges  
Brother Wagemans Simon  
Brother Weber Conrad  
Brother Oberleuter Johann  
Brother Van Roy Stanislas  
Brother Simon Flapper Jules  
Brother Geboers Henri Thomas

**Article 1778**

L 18900100

*To Father Jean Vaudon, MSC, Paris.*

*No date,  
late December 1889/early January 1890*

Dear Friend,

I am delighted to have the news that you are getting better. If you think that going to Canet-de-Mar would do you good, I wholeheartedly give you permission to go there. Fr. Hartzler from Tilburg is already there. I have written to Mr. Caseneuve; again, extend to him and his kind family my good wishes and gratitude.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier.

I found in a sale this summa aurea in 4 for 60 francs (*about 145 euros*). I'm having it sent on here.

**Article 1779**

L 18900101

*To Father Jean Vaudon, MSC, Paris.*

+

Issoudun, January 1, 1890

Dear Father,

Your letter annoys me all the more so since it presents the exact truth. There is only one thing to do: relieve Fr. Delaporte of his authority, take Fr. Deidier out of the place and start again from scratch. I have thought very seriously about this over some time since, otherwise, the Paris house will become a complete fiasco. How embarrassed this makes me! This state of affairs makes one suffer a great deal. Tell me what you think.

A happy New Year and a good journey.  
Cheerio, my friend. Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1780**

L 18900104

*To Father Charles Piperon, MSC, Tilburg.*

+

Issoudun, January 4, 1890

Dear Father,

1. Thank you for your comments. I am not surprised that a good spirit prevails in the Tilburg community. It couldn't be otherwise under your wise leadership, and if there are some difficult and awkward characters you will not hesitate to see them off; we need those who are truly religious.

2. Yes, the Canet-de-Mar climate agrees much better with Fr. Hartzler than any other. His particular condition puts him at the mercy of the weather's caprices. There (*in Canet-de-Mar*) it is really spring-like during the winter and the hottest weather does not get beyond 19 or 20 degrees. Besides, apart from the enormous expense, we are creating a bad precedent for ourselves in sending our invalids to pass the winter in nice hotels or elsewhere in the middle of a frenzied world. Religious, for the most part, should avoid such-like procedures as our Rule states. In Canet one is in our own place which is very



different. Make sure, then, that the doctor never speaks to whomsoever is laid up about these ways of being cured without first contacting the Superior. Our new regulations again lay down this most prudent course of action.

Again convey all our good wishes and thanks to your dear community. Cheerio, my friend.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

The shortest route for Fr. Hartzler would be to go first to Paris, where he will rest, and from there to Issoudun, where he will stay for a few days, and go on from there to Perpignan and Canet.

**Article 1781**

L 18900105

*To Father Victor Jouët, MSC, Quito.*

+

Issoudun, January 5, 1890

Dear Father Jouët,

Thank you for your letter which I have just now received and also for your own good wishes and that of your community. I hope they bring me good fortune. I convey my own to you and, if the good Lord wills it so, you will all be pleased with things. Our undertakings at Quito and Guayaquil adding to the glory of the divine Heart of Jesus. Two days ago I had a telegram from Rome informing me that the Pope, in his latest consistory, has appointed Fr. Couppé Vicar Apostolic of New Britain to replace Bishop Verjus as coadjutor to Bishop Navarre, with the right of succession. Bishop Navarre, as you are aware, has been very well, but he is getting a little better. His strength is exhausted, but this news will add 20 years to his life. May the Lord be praised! You write, my friend, about sending you new confrères to Quito, together with a Superior. You know as well as I do that we haven't anyone, absolutely nobody. Fr. Carrière has been appointed Superior of the little Canet-de-Mar College; he is in absolute horror at the prospect of Quito. The confrères who have been there have painted such a frightening picture of the place that nobody wants to go there. I hope that this dislike will not be permanent. Accordingly, Quito will have to make do as best it can with its present personnel. Our good confrères there must not take on more work than they can readily cope with. There is talk of a Petite Oeuvre, an excellent idea in itself, but who would look after it? It is better to wait since, otherwise, we could have another fiasco on our hands.

As soon as you consider the Quito house to be getting along quite well, a spirit of fervour, zeal, regularity of life characterising the place and offering, thereby, serious prospects for the future, you may return by way of Watertown (USA). You are a big loss to me, my friend, and to the Rome house. In your absence I am afraid that in Rome more than one section is being slashed from our Constitutions. I firmly believe that Fr. François Barral has made up by his regret, zeal, devotedness, for his previous foolishness, and that the Archbishop will overlook his past and pardon him for allowing himself to be led astray by others. When you are about to return we shall consider who we might send there as Superior. Prevail upon Fr. Pierre Barral to be prudent and go about his work efficiently. Fr. Morisseau has written to me saying that the people of Guayaquil in no way whatever want the college to be in the charge of ecclesiastics, even those of Ecuador, and even less in the charge of religious. Freemasonry has its tentacles in this issue. I myself would like Fathers Morisseau and Roussel to stay in Guayaquil because they like being there, and they are trying to establish a foothold there.

Cheerio, Father.

Regards to yourself and everybody in Corde Jesu.

J. Chevalier, MSC.

Fr. Hartzler from Tilburg (*presently at Canet-de-Mar*) is somewhat better. Fr. Piperon has taken charge in this house. (*Tilburg*)

**Article 1782**

L 18900107

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, January 7, 1890

Dear Father Vaudon,

Here's a letter from Fr. Fromm which could be put into our Annals. You would need to make it more expressively French, improve certain phrases, before inserting it. I think it will interest our subscribers. (*For Fromm, see Twohig, Late But Not Too Late, passim*). Accompanying it, you might insert one or two snapshots of New Guinean natives which Bishop Navarre took. These characters with their mass of hair appeared in the Annals some years ago. Give thought to an article coinciding with the appointment of Bishop Couppé to the Vicariate Apostolic of New Britain. He will be very surprised if one is to judge by his enclosed letter (*with Fromm's*).

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1783**

L 18900114

To Father Charles Piperon, MSC, Superior, Tilburg.

+

Issoudun, January 14, 1890

Dear Father,

1. Fr. Offermans may leave one day earlier. He should then be with you on Monday morning. Since he gave no money to Fr. Comte who was accompanying Fr. Hartzler, I had to give Fr. Comte 200 francs (*about 660 euros*) for their journey.

*Offermans was at this moment Tilburg's bursar and director of the brothers. For quite sometime he had been looking for a benevolent bishop. He did become secularized on September 2, 1903, dying at Utrecht on May 28, 1911.*

2. You all too readily make your helpers indispensable to you and, accordingly, I fear that you do not attribute to these young priests any great importance. They are too taken up in themselves with their own opinions. This is the big weakness of our young priests.

I cannot let you know as yet if we shall have a novitiate in Canet-de-Mar and when this might be. For that to happen we need much more than what we have at the moment. Besides, there are many formalities to be met, and things don't happen quickly in Rome. Consequently, you should carry on as if you still had a complete novitiate.

3. I am taken by complete surprise when you inform me that there are 120,000 francs (*about 397,340 euros*) to be paid on the spot for the work in Tilburg. The letters written to me, when approval was being sought, gave me to understand that there was money in the bank and that debts were not being undertaken. My good faith has been once again taken by surprise!!! I am taken aback that in order to favour your young men and make their ideas win out you hide the truth. What embarrassment would a loan yet again create for you? It would be best to send out one of your confrères in Holland to collect money for your Tilburg house.

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1784**

L 18900121

To Father Charles Piperon, MSC, Tilburg.

+

Issoudun, January 21, 1890

CONFIDENTIAL

Dear Father,

I return to consider the circumstances created for our young French members by the diabolical military law.

1. Each one of them must produce a document in which it is stated that it is fully voluntary on his part and with the consent of his parents, uninfluenced by anyone, that expatriation is preferred to conscription.

2. It is absolutely imperative that they avoid saying or writing that they belong to a religious Congregation whose mother house is in France. Otherwise, the Superior of that Congregation will be sought out by law, and condemned to two years in prison, fined 2,000 francs (*about 6,620 euros*).

3. Let them simply say that they either belong to the missionary house in Tilburg, Holland, or that they are free (*untied*) and are studying at the Antwerp Seminary for foreign missions. This outrageous French law has no impact on those who live in foreign countries. Consequently, neither the Tilburg or Antwerp Superiors have anything to worry about.

4. Both the Tilburg and Antwerp houses must then cease, either in the Annals or other printed material, which could fall into the hands of the public, to make any reference to Issoudun, or leave it to be understood that there is any dependence whatsoever on us or on myself. Take my name out of your Annals, putting instead that of Fathers Piperon, Reyn or Offermans. It is, therefore, very necessary to us to be careful and act as if externally we had no dependent relationship. Pass on this letter to Fr. Piperon. (!)

*This last sentence leaves it to be understood that the letter was not originally addressed to Piperon, but perhaps rather to Fr. Reyn at Antwerp. Alternatively, it may well be that Chevalier wanted to address the letter to Reyn instead of Piperon. There is nothing so personalized in the letter that it could not have been written to either.*

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1785**

L 18900122

To Father Victor Jouët, MSC, Quito.

+

Issoudun, January 22, 1890

Dear Father,

1. I am pleased to gather that you have at last returned to Quito in good health together with your travelling companions.
2. I myself have written to you that since the beginning of October I was laid up with a bout of bronchitis which was not going away. The Dr. told me that I would only be rid of it with the coming of fine weather. I have then still a lot of time to wait. If the outbreak of influenza was not prevalent all over France I would have gone to Amélie-les-Bains for a month, but this is impossible for the time being. Pray for me.
3. I am amazed that you have had no letters from Rome, yet Fr. Védère has written several times stating that he was in correspondence with you and kept you up to date about everything that was happening in Rome. Yes, Brothers Mathieu and Benedetti have been ordained priests.
4. I had, indeed, suggested to Fr. Védère that Brother Delmas (*a sub-deacon then at Issoudun's Sacred Heart*) could help him out in some ways, and he replied that he didn't need Brother Delmas or anybody else and, consequently, Brother Delmas remained in Issoudun. I wrote yesterday to Fr. Védère asking him to write to you and present his candle on February 2 in your name. I hope he will do so.
5. Fr. Védère has written saying that entry forms for the Archconfraternity of Our Lady of the Sacred Heart are being requested from the Republic of Argentina and elsewhere, and he says that you didn't leave any instructions with him and he doesn't know what to do.
6. I can assure you, my friend, that nobody has it in mind to cause you any embarrassment about what has been overlooked. You promised an article about Quito, describing your departure, journey, and our undertakings in Ecuador. The article hasn't yet arrived. Hurry up, send it on, and all will be forgiven.

Cheerio, Father.  
Convey my greetings to everyone.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

Madame du Quesne, Issoudun, is very ill and without any great hope for her. Fr. Batard is exhausted; Fr. Vaudon is in bed with influenza. Fr. Hartzer, from Tilburg, presently with Madame Caseneuve in Marseilles, is much better, and will go on to breathe the warm air of Canet-de-Mar (*Spain*). I repeat once more just in case you didn't get my last letter, that Fr. Couppé has been appointed Vicar Apostolic of New Britain in place of Bishop Verjus who remains coadjutor to Bishop Navarre with the right of succession.

J.C.

The Saint Quentin priests of Sittard and elsewhere are experiencing bad times. They are appealing for funds everywhere; trying to pass themselves as missionaries of the Sacred Heart. Fr. Reyn in Antwerp has drawn up a dossier against them with genuine citations. He is leaving for Rome to make a personal complaint against them and compel them to keep to their title of Oblates of the Sacred Heart. He will also bring up (*in Rome*) the Averbode problem which is becoming more and more threatening, troublesome, for us.

J.C.

**Article 1786**

*To Father Charles Piperon, MSC, Tilburg.*

L 18900124

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Issoudun, January 24, 1890

Dear Father,

I got your accounts. Many thanks. If you could by way of appeals meet your debts, it would be so much better.

Madame du Quesne is dying; the doctor doesn't think she will last the night. I shall write to you immediately (*on her death*) so that you can have prayers said for her. She will be a great loss to Issoudun (*particularly the MSCs*).

Cheerio, my friend.  
Fr. Guyot is here.  
Wholly yours in Corde Jesu.  
I remain exhausted all the time.

J. Chevalier, MSC.

NB: 9pm. Madame has just died.

**Article 1786 A**

Collection on behalf of those expelled.  
Under the patronage of St. Louis, King of France.

D 18900124

January 24, 1890

5 rue de la Chaise, Paris.

*Chevalier's insertion:*

The mass is taken care of, and this gentleman has been informed that one will try to have the contribution (*offering*) mentioned in the Annals.

Dear Reverend Father,

I have the honour to inform you that at the first meeting of the committee I shall take responsibility for setting aside for you five francs, specifically intended for those Missionaries of the Sacred Heart working in Australia. In return one requests a mass in honour of the Blessed Virgin (2 francs) and masses for the souls in Purgatory. Likewise it is requested that the name of Mademoiselle Morin be mentioned in the Annals.

Please accept, Father, my respectful good wishes and appreciation.

Ct. G.S. Beaurepaire

Have you read in the Universe of January 16 the article by Mr. Roussel about the collection for those expelled? Also the reply on the 24th by Fr. Maurille? If this procedure was followed by the greater part of religious, it would be very advantageous to the undertakings.

*Chevalier comments:* I do not know exactly what he wants to say – but I think he wants the Universe to publish letters from our priests supporting his work.

**Article 1787**

L 18900130

*To Father Charles Piperon, MSC, Superior, Tilburg.*

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Issoudun, January 30, 1890

Dear Father,

You did well to see off your youngsters. It was a necessity since otherwise you would be taking great responsibility on yourself. We pray that their health will be restored. I am continually feeling exhausted.

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1788**

L 18900200

*To the Archbishop of Quito.*

Issoudun

*Undated, possibly February 8, 1890*

*A letter with reference to Fr. Pierre Barral's role in the construction of the basilica.*

Your Grace,

My confrère, Fr. Barral, has sent me what seems to be a compromise document bearing the signature of your Vicar General in which it is laid down that the Missionaries of the Sacred Heart are responsible, leaving aside any architect and any contractor, and with the help alone of a master tradesman, for the supervision of the workers and the carrying out of work at Quito's national basilica. My confrère, likewise, requests me to intervene with the appointed architect to obtain the most advantageous conditions and requisite answers to our request, in order to facilitate the work on and from our side at such a considerable distance away. All our commitment is at the disposal of Your Grace. I shall exactly fulfil everything which will depend on me with regard to the architect. But as regards carrying out the work, you will permit me, Your Grace, to submit some observations to you which you will, I am confident, graciously accept.

The only articles in our contract which call for our initiative in the construction of the basilica are 6 and 9.

Article 6 is so expressed: "As regards the building of the national Basilica to the Sacred Heart at Quito, a central committee will be set up under the guidance of the Archbishop and the support of the Missionaries of the Sacred Heart for the purpose of choosing the basilica's site, drawing up the plan, presenting a model, and having the work carried out in accordance with the financial resources which could be provided for the national shrine."

Article 9 stipulates that: "All the offerings which the Missionaries of the Sacred Heart receive for the building and decoration of the basilica will be registered and sent to the Archbishop who will hand them on to the committee's treasurer."

Article 9 doesn't give rise to any comment; its carrying out is easy, and entails no responsibility. Article 6 limits the co-operation of the missionaries to a choice of committee acting in agreement with His Grace, the Archbishop, setting it down

that it is the committee which will choose the siting of the basilica, draw up the plans, present a model, and have it carried out as proposed, etc. At the present moment, Your Grace, the site is chosen, the plan agreed upon, apart from a detail involving proportion (*balance*) which will be easily modified.

There remains the carrying out of the work.

Given the terms of the contract, the committee is responsible. The compromise mentioned above places responsibility on the Missionaries of the Sacred Heart. It's here, Your Grace, that big obstacles present themselves. My Council and myself freely consented to send Fr. Pierre Barral to become entirely involved in the basilica's construction with respect to all that lay within his competence. He would be, if you so wish it, Your Grace, the committee's agent:

1. to inform you about the nature, price, quantities of the different materials being employed; 2. he will deal with those providing materials and make official requests, but only with the approval of the treasury or any ad hoc representative of the committee.
3. He will receive the materials; take careful stock of the quantities and make available each time this information to the member of the committee appointed for this purpose, unless the said individual, in order to avoid being over-taxed, only wishes to have such information periodically, each week for example.
4. He will present the different schemes, setting out the requirements involving the stonework in keeping with what is required and as set out by the architect.
5. He will supervise the building site so that the materials are available and carefully looked after to avoid anything rotten.

I have had to do a lot of building during my career, Your Grace. In conscience I do not think that we can advantageously reach beyond our situation in these circumstances; what's involved goes greatly beyond the undertaking of the Oblate Fathers at the Paris national shrine.

There are responsibilities which we cannot take upon ourselves without being dangerously imprudent and thereby exposing ourselves to public ridicule. The work involved in the building of a great church, Your Grace, is very hazardous, and workers set on earning as much money as possible are normally not greatly engaged. It needs only very little to compromise the solidity of a scaffolding, causing the death of one or several men. Again it only needs a lack of care among the masons about a certain height to bring about a collapse of considerable portions of walls and vaults. With respect to all these matters, Your Grace, it is necessary to have a man of expertise, intelligent, experienced, having real responsibility in facing up to accidents which can come about. In taking on the supervision of the work without an architect on the spot, and without a go-between, we are taking upon ourselves this kind of responsibility, and we cannot reasonably take it upon ourselves. Your Grace in his wisdom will weigh all these considerations, and have recourse to an expert. Permit me, Your Grace, to add: where Your Grace considers this last proposal impractical, he may wish to take upon himself all moral and material responsibility for accidents which would come about, and let us be informed in advance of our being discharged of responsibility in the circumstances here outlined. Our confrères would then be no more than simply employees carrying out your orders, free of all responsibility while committing themselves to the work.

NB: There will be something to be added to Fr. Jouët's letter if one is conveying some significant piece of information to the Archbishop. It could be added on at the presbytery. Well understood, what I propose is a simple plan which can perhaps be modified or left aside. If the latter course is chosen, I disclaim any responsibility before God with respect to anything which will happen. (*Chevalier had written, though crossed out*) We would prefer to abandon the undertaking.

**Article 1789**  
*To Pope Leo XIII.*

L 18900203

Issoudun, February 3, 1890

Most Holy Father,

The under-signed Superior General of the Society of the Missionaries of the Sacred Heart, whose mother house is at Issoudun in the Archdiocese of Bourges, France, has the honour to present to Your Holiness what follows:

By decree of the Sacred Congregation of Indulgences, dated April 26, 1879, the Universal Archconfraternity of Our Lady of the Sacred Heart was established in Rome at the church of the same name under the protection of His Eminence the Cardinal Vicar, being exclusively placed in the care and direction of the Society of the Missionaries of the Sacred Heart, which Society is declared in this very same decree to be closely and indissolubly linked to the aforementioned Archconfraternity.

In order, then, to safeguard the work's unity and avoid anything such as two archconfraternities of the same name functioning simultaneously in the same diocese or even in the same country, the under-signed petitioner very humbly requests that the confraternities and archconfraternities of the same name which have been set up outside of any affiliation to the universal archconfraternity uniquely granted to the Missionaries of the Sacred Heart, and in consequence at variance with the privileges granted to them (*the MSCs*) by the same decree, such as those which are at Sittard in Roermund diocese, Holland, and Averbode in Malines Diocese, Belgium, should be placed under the direction of the Missionaries of the Sacred Heart.

Prostrate at your sacred feet, I have the honour to be, most Holy Father, your holiness' most submissive and obedient son in C.J.

J. Chevalier,

Sup.Gen., Mis.SC.

The Archbishop of Bourges, humbly prostrate at the feet of the Sovereign Pontiff, requests His Holiness to take into consideration Rev. Father Chevalier's supplication, as the Superior (*General*) of the Society of the Missionaries of the Sacred Heart, Issoudun, and to preserve for this Society the privilege which has been so helpful to its development and to the growth of the laity's piety, and the direction of the universal archconfraternity of Our Lady of the Sacred Heart for which it is exclusively responsible.

Bourges, February 3, 1890

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Joseph, Archbishop of Bourges

**Article 1790**

*To Father Victor Jouët, MSC, Quito.*

L 18900208

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Issoudun, February 8, 1890

Dear Fr. Jouët,

I am getting a little better, but I am not yet free of the bronchitis which has now lasted 4 months. For the past 10 days I am threatened with influenza, but I firmly hope I shall escape it. Madame du Quesne in Issoudun died from it when she got pneumonia. Her funeral took place ten days ago with a massive number of people present. She is a great loss to Issoudun.

The Superiors you request for Quito cause me great embarrassment. I do not see anybody capable I can send to you. All our houses are short of personnel, and those in them are very much needed. Fr. Ramot wants to leave Watertown because of the problems he has been faced with. Do you think he would be satisfactory as Fr. Barral's Superior? I doubt it. In any event, who is there to replace him? Would Fr. Chétail in the Glastonbury house be of the stature to replace him? I do not think so. You say to me: why not send Fr. Tréand there? But Fr. Tréand is the lynch-pin of Glastonbury... Fr. Moncorget is very laid up with his chest, and the Dr. thinks that the Quito climate would be good for him, but our dear patient doesn't want it mentioned. Yet this dear little father would be very suitable as Superior of Sagrario, but it would take a miracle to make him decide to leave. If Fr. Peyrot were to write a nice letter to him praising the climate and telling him that his health would improve, it would, perhaps, be helpful.

Your prolonged absence, my friend, is disadvantageous for the Rome house, for the approval of our Constitutions, which is not going ahead, and for all matters for which recourse to the Procurator is necessary. I think, then, that if you feel matters in Quito are sufficiently stabilized, you might think about returning. You will go direct to Watertown where you are expected and make a canonical visit in keeping with our regulations. You will smooth out the problems arising from the building of a new church, and you will deal with Fr. Ramot's difficulties. You will then return to France as I am so keen to see you.

Since it is likely that on your return, or a little later, we shall be having a Chapter, you should ask your colleagues in Quito, Guayaquil and Watertown, to put on paper their views on the subject of the new rules, both general and particular, since because of the vast distances you will be their representative at the Chapter. I shall also make use of the same general Chapter to name a Vicar General with the right of succession. I am adamant about this as I feel that I am worn out, and I shall be very happy if, before my death, my successor has been decided on in order to avoid any problems created at such a time. You will, therefore, also ask them to put in writing their views on this issue or, better, provide a name.

You will read the letter I wrote to the Quito Vicar General in reply to him. I consider that we are being given too much responsibility for the basilica project. Advise well, and carefully, Fr. Pierre Barral. Make sure that he remains keen, and does nothing which would be imprudent! Otherwise, we would lose out for ever more in Ecuador!

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

My good wishes to everybody. Read also my letter to Fr. Pierre Barral.

**Article 1791**

*To Father Pierre Barral, MSC, Quito.*

L 18900205 A

Issoudun, February 5, 1890

Dear Fr. Barral,

Our Very Reverend Superior, unable to do so himself, has asked me to inform you that he received your letter and the enclosed documents, according to which you have agreed to take on yourself the direction of the work without architect or contractor. Fr. General looks upon this last as seriously tempting fate in work so dangerous as that of building a huge church. You must abide by the instructions contained in article 6 of the contract, and those just now forwarded to Fr. Jouët.

You must be very cautious, my friend, as only the experience of qualified people provides the desired competence for the organizing and development of such an undertaking, either from the economic point of view in buying materials, or from the

dangers to be met within setting up and taking down scaffolding, or the use of machinery. All this is new to you and, generally speaking, the workers can be careless, inept. A normal foreman has very seldom the requisite competence in these matters. A businessman responsible in the face of accidents involving deaths and other injuries of a lesser nature, is alone competent in expertise to provide technical assurance as regards those minute technical details which need to be undertaken by those in the trade. Such knowledge you do not have, and your fiery temperament does not offer the desired guarantee for an undertaking of such a nature. Many very qualified people have often had cause to regret what overtook them. It is best then to keep within the role and limits assigned to you, and stay where, and as, you are, despite any appeals being made to you and, also, despite your natural inclinations which give you so much to cope with, since, generally speaking, you are too sure of yourself (*given to knowing it all!*).

I pray that the divine carpenter will move and guide you, my friend, as I say.

Wholly yours in Corde Jesu.

Guyot, MSC.

Our Very Reverend Father (*General*) will arrange with Mr. Tarlier everything which he can do to help matters along.

*Fr. Chevalier here intervenes with his own letter to Barral.*

February 8, 1890

Dear Fr. Barral,

Mr. Tarlier (*the architect*) cannot arrive in Issoudun until tomorrow, February 9, and the boat leaves St. Nazaire on the 10th. There will not be time for us, then, to make known to you what passed at our meeting. I do believe, however, that he will be favourable to, and in agreement with, your wishes. It's the boat which leaves Bordeaux on the 26th which will bring you all the recommendations.

Yes, Brother Perriot would have been very helpful to you, but the dear boy, following bad advice given to him, thought he could present himself to the French Consul in Antwerp and ask that he be considered an ecclesiastical student in France and as such be exempted from military service. Kind words were spoken to him. He was advised to take himself to Nantes where the military authorities sent him to the Claretians where he is kept under surveillance. One learns from this escapade. Although a deacon, I firmly believe that he will be made to do his military service. Everything goes against us.

Cheerio, my friend; be prudent, circumspect, very proper and live as a good religious should. I bless you in Corde Jesu.

Wholly yours, and good wishes to dear Fr. Peyrot also.

J. Chevalier, MSC.

**Article 1792**

*To Father Jean Vaudon, MSC, Paris.*

L 18900210

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Issoudun, February 10, 1890

Dear Father,

I am in a hurry to send this letter to you.

Yesterday I informed Fr. Thomas that he was no longer a member of our Society because of what has led up to this decision; his return to France against the wishes of his Superiors being responsible for this verdict. I shall only accept him from now on as being affiliated and a secular priest of the Sacred Heart. We have no responsibility, then, for his activities. If you think it appropriate let Fr. Caseneuve and Fr. Granvalle know about this, and the Bishop also if you think fit.

*Eugène Thomas de Lence had been ordained eleven years previously, September 20, 1879, and worked at Chezal-Benoît, Arles, Paris, Papua; judged by Chevalier to be "independent, unsubmitive, not greatly given to regularity". Chevalier and his Council removed him from the Society on January 9, 1890. Thomas died at Fécamp in August 1902.*

Since Fr. Thomas is very preoccupied about doing something, instead of setting up something or other which he wants to, I advised him to make himself available as a teacher to Mr. Barnovo (*uncertain spelling*), for example. That's all. Our good wishes to dear Fr. Caseneuve. Wholly yours in Corde Jesu, my friend.

J. Chevalier, MSC.

**Article 1793**

*To Father Victor Jouët, Canonical Visitor to Quito.*

L 18900215

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Issoudun, February 15, 1890

Dear Father,

1. Mr. Tarlier, the architect, is not willing to accept responsibility for any accidents which could arise following any carelessness in the construction, in the use of any defective materials, or through having foundations laid in soil which would

not be solid, and I quite understand his concerns. I am sending you an alteration to the contract. He insists that there be a competent man chosen by the committee (*for the church*) other than Fr. Barral who, in the name of the committee, would take on responsibility (*for the work*).

2. Fr. Moncorget has decided to go to Quito and Fr. Jean-Baptiste Perriot will go with him when he is released from the claims of military service. I hope this will soon be the case. My God, what problems!

I am leaving for Amélie-les-Bains on Monday. I hope to be back for Easter.

I received the cheque for 2,500 francs (*about 8,275 euros*) which you had told me about. Thanks.

Cheerio, Father.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1794**

*To an Antwerp Scholastic.*

L 18900216

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Issoudun, February 16, 1890

Dear Child,

Calm down! Brother Jean-Baptiste Perriot is not yet free of his problems. He was forced, contrary to my wishes, into an inextricable set of circumstances when put in the clutches of the French Consul in Antwerp. Thinking they were doing the best thing, they couldn't have made things worse.

I do not agree, my child, with the thrust of your letter. If you need a lecturer, see the director of the scholasticate who will replace Brother Perriot with someone else.

Your Superiors have enough problems to face in meeting all the concerns of the Society's houses. You only see a little part of the picture, that which concerns you. Your Superiors have overall concern and perspective. Leave them to guide the ship to the best of their ability and accept their decisions. I am not going to say to you that at the Sacred Heart, Issoudun, there are 3 or 4 teachers out of action, so to say, and at the presbytery there is a shortage of priests to serve the parish, etc., etc., etc.

If Fr. Reyn has returned, tell him to write and let me know the result of his efforts.

Cheerio, my child.  
I bless you in Corde Jesu.

J. Chevalier, MSC.

**Article 1795**

*To Father Jean Vaudon, MSC, Marseilles.*

L 18900219

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Amélie-les-Bains  
Pyrénées Orientales  
Hôtel Peireire  
February 19, 1890

Dear Father,

I left Issoudun on Monday. I am here since 9pm last night with Fr. Laviaille (*of the Issoudun community*). I hope that the sulphuric waters and the mountain air will do me good. I feel I have a better appetite already. I shall be disappointed if you are laid-up for your Lenten (*commitment*); if Fr. Laviaille could replace you for the first 2 weeks, you could get yourself better during that time. But would he be suitable (*right*) for Marseilles? Take good care of yourself, my friend, take care.

Convey my good wishes and appreciation to the parish priest and to all the family.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1796**

*To Father Charles Piperon, MSC, Tilburg.*

L 18900224

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Amélie-les-Bains  
Pyrénées Orientales  
Hôtel Peireire  
February 24, 1890

Dear Father,

I am here at Amélie-les-Bains for the past 4 days. I think my health is all the better for it. Fr. Laviaille is with me.



1. Yes, you may write a cheque for 3,966 francs. But we need to reach an understanding about the future. What was the money used for which I sent to you when you were still at Antwerp? You know that with all the expenses facing the mother house, itself crushed by the founding of houses abroad as well as those of Paris and Vichy, etc., and besides there's the 10,000 francs which has to be paid every year to the Holy See in addition to the interest, bringing it to 12,000 francs, without taking into consideration the annual debt of the Rome house which is considerable, you must, I say, be aware then that the mother house, with all its commitments, cannot meet the full costs of the upkeep of novices and scholastics. It is necessary, therefore, that the other particular houses come to its aid, as happens in all the other Congregations. This would be by way of an annual contribution which we shall decide on at our next Council meeting. We shall, then, set out a reasonable sum for each contribution. I think that for Tilburg, as for Antwerp, 500 francs should be enough; that which would three-monthly support 17 students at 2,125 francs, and not at 3,966 francs which it would be for 66 students, and if one raised the fee to 600 francs, the cost of the three-monthly term would come to 2,600 francs. (*The French editor justifiably remarks that he cannot see how these figures make sense!*) Issoudun will not contribute anything further; Tilburg and Antwerp must not exceed these calculations and can do so by keeping a close financial watch over everything.

2. Your civic Society could be really advantageous, but I find that there's too much that is Dutch in its make-up. If within 30 years the Dutch groupings want to cut themselves off and form a group of their own, or on your death, nothing will be more easy (this is confidential). The Dutch section should not have a majority. What do you think? I would not dare to take on myself alone such responsibility, but at the very least in the understanding that each member of the Society puts his signature either to a private deed or a solicitor's draft acknowledging that the moveable and immovable goods of this civil Society belong in full right to the mother house of the Congregation of the Missionaries of the Sacred Heart, whose centre is at Issoudun, and of which the members of the said Society are sons and representatives, and in case of conflicts the Holy See will be judge and sovereign arbiter. This precautionary measure appears, I think, to be judicious and necessary.

Cheerio, Father.

Wholly yours in Corde Jesu.

J. Chevalier, MSC.

**Article 1797**

To Father Victor Jouët, MSC, Quito.

L 18900302

Amélie-les-Bains, March 2, 1890

Dear Father,

Here at Amélie I got your letters. Thanks a thousand.

1. Yes, it is in order, very much so, that Fr. Pierre Barral should not hear confessions; I so informed him ever so emphatically in Father Guyot's presence and that of all the other Council priest members. He hasn't gone to Quito for anything other than overseeing the basilica's construction, the propagation of our devotions and the Our Lady of the Sacred Heart Annals. If you think that he be allowed to hear men's confessions so much the better and I approve what you decide in this regard. As for that of women and youngsters, he must stay clear of this since it's not his role there.

2. When he (*Barral*) left, there was only the question of one community, that of Sagrario, where he would take up residence. Little Fr. Peyrot accompanied him, being meant to be his assistant. It was understood that he (*Barral*) would not go out on his own. He himself understood the appropriateness of this regulation. I informed him that while living at Sagrario he would not be Superior of the house, and would obey whoever was Superior of the house in whatever had to do with the religious life and its obligations, even his own brother if appointed to be in charge of him, but he would have a certain independence as regards the work on the basilica. Otherwise, the letter I wrote to you on this issue, and what I gave to Fr. Barral himself, stated nothing different. Here now there's the proposal to set up another community at Balen for which three people are being sought, one a Superior. Nothing such as this was foreseen. Where do you think we are going to find adequate personnel when our houses are lacking subjects? Fr. Delaporte says that Fr. Miniot cannot leave Paris where he is the only confessor, and, moreover, all our Council members consider him to be unsuitable as Superior; it would be a repeat of the Fr. Morisseau episode, and, very likely, a repetition of the same goings-on. Quito has already cost us 6 members and has a great deal of monetary expense attached to it, being truly a mill-stone around our necks which we keep going on with. Yet in today's letter you say that Fr. François Barral should be moved, and you mention replacing him with Fr. Grom. This would be the seventh. (*Grom at this time was in Watertown, USA.*) In the first place, do you really know what Fr. Grom is like? I find that the American way of life has made him very independent. Does he offer much in the way of guarantees? Get in touch quite frankly with Fr. Ramot about him. My friend, we have taken upon ourselves too many undertakings in Quito in relation to the small number of subjects at our disposal. Together with the Brothers' (*De La Salle*) chaplaincy, we have three different undertakings for which we need specialist staff, something we haven't even got for Sagrario. I very much fear that we shall be unable to hold on to Quito despite all our good will, and that everything will end in a fiasco. Between ourselves, let it be said that I am not too disappointed if the serious problems brought up by the architect postpone for years the construction of the basilica. At least this would give us time to consolidate ourselves in Sagrario. I do not see how it is possible, or even prudent, for us to take immediate charge of the Balen parish since this doesn't come into the conditions laid down. We can get ourselves too caught up and end up choking ourselves in Ecuador. You can see for yourself that this little Balen parish creates problems with Fr. Barral which would not have otherwise come to the fore. Oh! My friend, what concerns (*nightmares*) this Quito undertaking is giving me! My health is getting a little better. Pray for me. I pray very much for you as I miss you.

Cheerio, Father; wholly yours in C.J.

J. Chevalier, MSC.

If Fr. François Barral is getting on well in Quito, why change him? The Archbishop is not an ogre. If Fr. Barral asks his forgiveness for what has happened in the past and promises to be most submissive for the future, the Archbishop will forgive him. Fr. Moncorget has decided to go to Quito. He would make a good Superior at Sagrario. Fr. François Barral could again take on the Brothers' chaplaincy. If the issue concerning Fr. Perriot ends satisfactorily to his advantage, I shall also make him available to you. If work on the basilica is adjourned, Fr. Pierre Barral could engage himself in spreading our works in Ecuador as well as propagating the Annals.

For the renewal of my jurisdictional powers, I sent on from here (*Amélie-les-Bains*) your request to Fr. Piperon, together with your letter.

**Article 1798**

L 18900310

To Father Victor Jouët, MSC, *Quito*.

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Amélie-les-Bains, March 10, 1890

Dear Father Jouët,

I am leaving Amélie next Monday and I shall be back in Issoudun for the feast of St. Joseph. Since I came here the weather has been dreadful, rain and snow, six degrees of frost, fierce wind, heavy snow over 3 days, and today the mistral (*the cool sweeping wind specific to South Eastern France through the Rhone Valley*) blows strongly. This season of taking to the thermal waters, from which I had hoped for a great deal, has done nothing for me. I am returning to Issoudun without any improvement, so I hope the fine summer days will cure me. What makes me tired, tense, and made ill are the headaches created for me by Quito, and the problems arising from our other houses. You ask me for men, and where do you think I can find them when all our other houses are in need? There should only be one community in Quito, and it's now being claimed that there should be another with its own personnel, and yet we are lacking in personnel. As I said to you in my last letter, Quito has already had 6 or 8 people whose travel tickets had to be paid for, and these people have done more harm than good, creating gaps in Europe which need to be filled. Several have left the Society; the two who are at Guayaquil are of no use. The newly-arrived whom we have sent to Quito have also left gaps to be filled, and we haven't been able to replace them in relation to what they were doing, which means an added burden for the houses where already each one has more to do than he can cope with. And now you are asking me to replace Fr. François Barral, and that in addition I send on 3 or 4 priests when I don't have any. Really, this makes me despair. I foresee something: given the personnel problems in Quito, once you have left, divisiveness will spring up among the young inexperienced confrères without leadership and we shall have a repetition of what went on at Sagrario. This is a concern. And, as well, my friend, your being away from Rome and France for more than a year has been a disadvantage to the Society, has it not? Our Constitutions suffer at the hands of the Congregation. Nobody, like you, can succeed and bring about a happy solution on an issue like this.

Averbode and the Saint-Quentin priests are still posing great problems for our confrères in Belgium and Tilburg. Fr. Reyn has gone to Rome to protest, but he is not your equivalent, and it continues to be Quito which explains your prolonged absence, and which itself creates so many problems. Again, if only at the cost of so many sacrifices, the house was solidly established and the undertakings definitely set up with the likelihood of success! But not so! Everything will return as a problem following your departure and what are we going to do? Try then to have the work on the basilica postponed given the problems raised by the architect, and let us simply concern ourselves with Sagrario, which is more than enough (at the moment).

You tell me that I should rest! And how can I do that when all the assistants are away, and I am left with such an amount of correspondence that I am overwhelmed. I thought I could have some rest at Amélie, but each day I had ten letters to write in answer to all the problems which were arising from our houses. No, I shall not put up with such a situation any longer when, and where, everyone wants to improve the situation in words when, in fact, it's getting worse all the time.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1799**

L 18890310 A

To Father Jean Vaudon, MSC, *presently at Marseilles*.

Amélie, March 10, 1890

Dear Father,

I am limited as to the time available to me. I have only 28 days' leave. I must be back in Issoudun by March 18. Moreover, in order to pass through Tarascon, I am taking the school-train, which will give me 12 more hours in the train. My journey goes through Toulouse, Limoges, etc. During my time here the weather has been dreadful, and today there's a gale. It has been a wasted visit for me. Next Monday I leave Amélie. It's not possible to go to Marseilles.

I really thought the Montfort house was rented out. Mr. Caseneuve had a priest get in touch with me who offered to rent it for an undertaking. I gave him (*Caseneuve*) full permission to negotiate the deal, and now you tell me that the house is closed all the time. Obviously we ourselves do not have the required personnel to open it at this moment and the best thing, then, is to

rent it. What you tell me about Bishop Robert greatly pains me. The little pilgrim's guide has worked out very well, but not so that for the Rosary of Our Lady of the Sacred Heart, a copy of which I sent on to you yesterday. The printing is dreadful, the illustrations must be looked at again because the blue colour is detestable. I wrote to Mr. Paillard saying that I couldn't accept such work. It's you who dealt with him about the guide. The plates belong to us, and it was only on this understanding that we pay so expensively.

I am exhausted and overwhelmed by these letters. Thanks a thousand from me to dear, kind, Mr. Caseneuve. The reply I have made to you is in keeping with his kind letter which I have just now received.

Cheerio, my friend.

Every good wish to you in C.J.

J. Chevalier, MSC.

**Article 1800**

C 18900319

*To different local Superiors of the Society.*

May the Sacred Heart of Jesus be everywhere loved!

Issoudun

Feast of St. Joseph, March 19, 1890

Dear Reverend Father,

Given the extent to which our little Society is expanding and our houses increase, we feel the need to lay down serious and secure traditions which will be the strength of our institute and contribute in a powerful fashion to the maintenance among us of a cherishable unity in the same spirit.

1. It was for this purpose, as we already mentioned to you, that we modified our earliest rules in certain detailed respects. In order, however, for the rules to bring about the results we expect from them, it is necessary that each individual should apply himself to a requisite knowledge and practice of them. That is why I am asking our dear, respected, local Superiors to see to it that:

1. All the normal rules and Constitutions are publicly read each month either in the refectory or as spiritual reading, and that the particular rules are read also, if not in public at least privately by the religious to whom they are relevant.

2. Each and everyone one faithfully fulfils what is prescribed by the Constitutions and Rules. If there are some requirements which cannot be undertaken without serious inconvenience, one should write to us asking for the necessary dispensation. But if the Superiors are obliged, by virtue of their office, to see to it that the Rules are followed, they themselves are also obliged to give good example in following out themselves all that is required of them. In this respect, I would like to draw the attention of our dear confrères, the local Superiors, to a specific point in our Rules, that which is formulated in numbers 203, 207, 208 of the particular regulations, page 88 and following. This matter is of very great importance, for the following reasons: through our vow of poverty we are all required to look after what we are responsible for in administration in a spirit of submissiveness and dependence. Now each local Superior has, with the co-operation of the bursar, responsibility for all the community's property. How can we reconcile, given the distance of the major Superiors, the advantageous promotion of things with the holy dependence and submissiveness to which he is bound by the vows of poverty and religious obedience? He does so by giving a good example of his accountability, in drawing up as carefully as possible his budget each year, and conscientiously making available his annual accounts. (*Up to now the accounts were only asked for once a year at the end of December, a time also when one must budget for the incoming year.*) The budget is the official requirement made by the Superior for those financial contributions which meet the material needs of his house during the forthcoming year. These accounts are the written statement indicating that he (*the Superior*) has judiciously remained within what he has been allowed (*budgeted for*), and has not exceeded his limits. The accounts are in some way, if I may use a comparison which explains my thinking, the accounting by conscience of that which relates to the vows of poverty.

It is also our resolve, rightly understood, not, morally, to allow for expenses other than those foreseen in the budget (other than those specific matters because of which Superiors have to ask us in writing for special permission), and also to ratify the accounts only insofar as they are in order.

Up to now some of our good and respected Superiors have not paid enough attention to those aspects of the Regulations to which we are referring and they haven't, we believe, fully understood their importance from the point of view of poverty and, as a consequence, conscience. From this there follows badly presented accounts and, in consequence, budgets and accounts badly compiled or of little value because they offer fictitious sums, placed there to fill up the (*financial*) columns, aimed in advance at giving rise to a specific figure.

Last year we tried to make the accounts of all our houses uniformly easier by having printed the receipts' and expenses' books in complete uniformity with the budget sheets, and the accounts such as we require from each Superior.

Arising from this new method, a little good-will suffices to bring about perfect accountability and, in consequence, budgets and accounts which are correct and up to date. Accordingly, we are confident, indeed convinced, that our good Superiors,

drawing on their spirit of faith of which we are well aware, will provide us from now on with accounts and budgets above reproach, thereby gaining for themselves all the blessings and merits of well observed poverty and obedience.

2. This initial observation on the local Superiors' financial planning leads us to make another. Number 83, page 88, of the same Regulations, says that each house must have a safe locked with three different keys. Up to now this Regulation was a dead letter so far as the majority, if not all, of our houses was concerned. We very much insist, however, that this Regulation be put into practice from now on. That is why each Superior must, within a month beginning from this moment, get a safe which is closed and opened with 3 different keys. The cost will not be great; one can for upwards of 50 francs (*about 165 euros*), or thereabouts, have little strong safes, to which it is easy to add two locks if one is there already.

As the Rule states, this safe must hold not only the important documents and papers pertaining to the house, but also all money under whatever title. Accordingly, once or twice during the week, in keeping with the significance and volume of the house's receipts and expenses, the Superior, the bursar and the first assistant must meet to put in the safe whatever money is received since the last opening of the safe, and draw out the amount needed by the bursar to meet the normal expense requirements. There will, then, be in the safe an account book in which one will jot down: 1, the amount deposited and, 2, the amount taken out by the bursar; and it will be made sure each time that the cash in the safe is exact, the difference between what has been put in and what has been taken out being precisely the amount left in the safe.

We take occasion from this circumstance to encourage local Superiors to supervise their bursars as closely as possible and make sure that they keep up to date the account book in which what is put in and taken out is jotted down, with dates for everything. Canonical Visitors have noted serious negligence in some of our houses and, otherwise, the produced accounts' pages have confirmed this fact.

Without a doubt there will be some problems encountered at first in meeting these requirements, and one will be tempted to identify them with minutiae, but before practice begins to make it easy, the spirit of faith will be drawn to see God's will in this procedure laid down by our holy Rules, and which is followed by all communities of whatsoever order which are efficiently run. One is very impressed when reading the life of St. Chantal by a story naively spoken by herself. When having to pay a debt of three sous, she went to open the three-key safe with two companions, they found there neither more nor less than the three sous they needed... these are the elite souls who understand the obligations arising from the vow of poverty and the importance of being regularly observant in the smallest details.

These two important issues having been set out, it remains for us to make some observations which in addition are worthwhile.

a. To safeguard unity of doctrine in our Society, we have set up a commission with responsibility for examining the books required for the teaching of church doctrines in our different scholasticates. The teaching in philosophy and theology should be 'ad mentem divi Thomae' (*in fidelity to the teaching of St. Thomas Aquinas, OP*); as for other courses the Roman teaching must be scrupulously followed, and one must not diverge from it. All our local Superiors and directors of scholasticates must, then, send to the President of this commission the list of books they want to get hold of for themselves, and whose cost will be foreseen in the budget; it is only after this list has been approved that one can get the books which are named in the list. The President of this commission is Fr. Delaporte, helped by Fathers Guyot and Deidier.

b. In one of our previous circulars we stated that from now on each house should meet the living costs of youngsters sent to the novitiate or scholasticate. Accordingly, the Superiors of scholasticates and novitiates are authorized to charge every term the houses which have provided students, for the expenses arising from their training. However, they cannot set down the amount until they have forwarded to each Superior the list of subjects and the likelihood of the amount payable every three months, that is to say, on the first of October, the first of January, the first of April, and the first of July. For reasons of uniformity, we have decided that the fee for the novices and scholastics should be stipulated at six hundred francs yearly.

c. The mother house, financially drained by all the advances it has been required to make to particular houses, cannot any longer go on like this. To help towards meeting the considerable expense it has to face, each particular house must come to its aid by contributing a sum to be set out by the next Council meeting. This is, in any event, something which is customary in all religious Congregations.

d. Lastly, ending this letter, I entreat all our local Superiors to get themselves a register in which they will transcribe the present circular as well as three which have preceded it, or those which will follow, giving to all a number and date. These circulars, in effect, deal with serious and important issues relative to the efficient administration of the Society, and they should be consulted from time to time by our dear local Superiors, and we ourselves could refer to issues which are mentioned in them. This is the fourth (*circular*). The first was sent out in early January, 1889. The second dates from March 10, 1889, the third from October 7 of that same year. If some of our esteemed local Superiors haven't the complete collection, ask them to let us know the numbers missing and we shall send them a new copy.

In some of our houses, the 'Remember St. Joseph' is still said with these words "Chaste spouse of Our Lady of the Sacred Heart". From now on these should be replaced by these words: "Chaste spouse of Mary".

Please accept, Father, my warm devotedness in C.J.

J. Chevalier, MissduSC.

*Explanatory document.*

We have noted with surprise that several of our members in certain publications continue, despite our warnings to the contrary, to use Queen of the Sacred Heart: Rome does not want this wording to be used as it can be wrongly interpreted.

Already on a number of occasions we had cause to send circular letters like this to our Superiors, but up to now we hadn't thought it necessary to have them printed. On reflection, however, we think it would be worthwhile to preserve these letters because they contain helpful advice towards good administration in the Society's houses, and the recommendations, when put into practice, could greatly help to create uniformity in the administration of our different houses. We recapitulate briefly here the recommendations given in the previous circulars so that they are not forgotten.

1. Our first circular letter dated January 1, 1889, accompanied the dispatch of new cash registers with the relevant accompanying advice on their effective use. Generally speaking, these recommendations were followed. Accompanying them we sent a formula dealing with personnel changes in a community. This document has not yet been fully understood. Several of our Superiors present us every three months with a full list of their subjects. They need only put on paper the names of community members with respect to the situation when there have been some changes, for example departure, arrival, temporary or final profession, ordination. Finally, we request that in May of each year the annual report of the archconfraternity's progress in each house be sent to us, and in January a summary of the principal events which were a feature of the community's life during the previous year. We again insist on these two requirements.

2. The second circular (March 10, 1889) made some observations about the way accounts and budgets were prepared and they emphasized the requirement for each house to accept for the Petite Oeuvre only that number of youngsters which could be provided for from the resources made available to them for this purpose; and in addition, the need to foresee the fees required to be met later for these youngsters on arriving at the novitiate and scholasticate. Several of our esteemed Superiors considered this recommendation to be too harsh and either refused to go along with it at all or scarcely so. The serious involvement with accounts and budgets proved to our satisfaction that it was a measure which needed to be taken, and we appeal to all the houses to be prudent in this regard. Finally, we end with a recommendation to accept no longer foundation masses in perpetuity; we repeat this warning which is based on serious considerations, thoughtfully weighed up.

3. On October 7, 1889, a third circular letter did no more than call to mind the issues treated in the two preceding ones, insisting that they be carried out. It was also mentioned that the money received by the different houses for the missions and the Issoudun house should be forwarded to us; the same holds for the money received for our Petite Oeuvre by the houses who do not have one (*a Petite Oeuvre*). These recommendations have not, generally speaking, been observed. We nevertheless want it so in order to respect the wishes of the donors. Accordingly, each year, when the accounts are received, they should inform us as to whether or not these offerings were sent to us and we shall make a claim for the money on the houses, the Superiors being advised in time.

Please accept, Father, my warmest good wishes in Corde Jesu.

J. Chevalier  
MisSC.

NB: 1. We would ask the local Superiors to discuss with their counsellors those different aspects of the new Rules whose application causes great problems so that they can be considered at the next Chapter.

2. This circular and the others which will follow should be carefully kept in the archives of each house.

**Article 1801**

L 18900325

*To Father Jean Vaudon, MSC, presently in Marseilles.*

Issoudun, March 25, 1890

Dear Father,

Here am I scarcely returned and I am submerged by the weight of work. I reply in haste to you. Ask kind Fr. Caseneuve to keep his eye on the Colomb house and get to know the price which, I hope, will not be too high. Try to have first offer on it. I hope we can find some good people in Marseilles who will help us (*financially*); try to find some.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Our good wishes to all the kind family.

**Article 1802**

L 18900331

*To Bishop Henry S Verjus, MSC, Yule Island.*

Issoudun, March 31, 1890

My Dear Lord,

It appears that you haven't had the letters I wrote to you. I regret this all the more when I had replied to all of yours and also when you had been appointed Vicar Apostolic. Your appointment pleased me all the more since it was I myself who recommended you, knowing your piety, indefatigable zeal, your commitment before every challenge. Aware of the illness affecting Bishop Navarre, I put your name forward straightaway to Propaganda as his coadjutor, and when the news reached me I sent it on immediately to you with a congratulatory letter, letting you know at the same time of Bishop Couppé's appointment as Vicar Apostolic of New Britain. Do not put your life in danger too precipitately, my friend, either at sea or among the natives. The mission's success depends on you. Keep an eye on your confrères in the New Guinea mission stations; they are young and inexperienced, especially Fr. Vitale. See to it that Fr. Toublanc does not act imprudently among the natives since he could compromise the mission.

See to it that the priests, brothers and sisters live an essentially religious and edifying life. The blessings of heaven are its reward. I want the priests and brothers to be respectful with regard to the Daughters of Our Lady of the Sacred Heart, only having recourse to them when it is necessary, and never being given to familiarity with them since human nature is so weak. Fr. Thomas has returned to France from Sydney despite my forbidding him to do so; I have expelled him from the Society. These kinds of people are more a problem than a help. Keep an eye also on Fr. Hartzler as regards his dealings with the sisters and his unbalanced undertakings. Thursday (*Island*) belongs to your Vicariate. I would like to send you out some good missionaries, but no chance! Commitment is not to the fore. Little Fr. Hubert is a light-headed character with little judgement. I wouldn't dare send him to you, but he would very much like to go; he is with Fr. Piperon. Ask the latter what he thinks about him. He (*Piperon*) is now Superior of the Tilburg house and Fr. Reyn Superior at Antwerp. Fr. Léopold Hartzler is getting better; he is in Spain; we gave him a change of climate.

Cheerio, my Lord. Wholly yours in C.J.  
Give my good wishes to the sisters; my regards to all the priests and brothers.

J. Chevalier, MSC.

**Article 1803**

To Father Victor Jouët, MSC, Quito.

L 18900406

Issoudun, April 6, 1890

Dear Father,

I received your second letter; thank you. Before sending you on anybody, I would like to know how the committee reacted to Mr. Taulier's letter and if there was agreement with his requirements. Since the new site for the building of the basilica is nearer to Sagrario (*the MSC residence*) a second community will not be called for, something, anyway, outside our plans and agreement, making the situation more simplified for us, not having a second parish to look after. Sagrario is quite enough.

Since the General Chapter will very likely take place on your return, take account of the confrères' views in Quito and at Watertown on the new Rules so that we can be aware of the issues which need to be re-assessed and formulated.

Bishop Navarre has gone to Sydney in order to regain his health and will stay there for some months. He is much better. He is looking for reinforcements and would like a good Superior in Sydney. Where can one be found?

Cheerio, my friend.  
Wholly yours and good wishes to all in C.J.

J. Chevalier, MSC.

**Article 1804**

To Bishop Henri S. Verjus, MSC, Yule Island.

L 18900408

Issoudun, April 8, 1890

My Dear Lord,

I thank you for your good wishes for the feast and for the nice snapshot. I wrote to you 15 days ago at the time of your departure for Thursday (*Island*). I have been greatly pleased by the good impact you made in Sydney and by all the support you stirred up there. The Lord be praised no end!

I asked Bishop Navarre to remain in Sydney as long as possible and take charge of the community. His presence will keep evil at bay and do good. When all the Randwick and Botany Bay undertakings are well set up, the Bishop can once more have his freedom of action. I have appointed him Provincial for all our Australian and Oceania houses and Visitor General for all the houses. When he cannot pay a visit himself he may delegate a confrère to do so, someone he thinks suitable.

Cheerio, my good Lord.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1805**

L 18900419

To Mademoiselle Jouët, Marseilles.

Issoudun, April 19, 1890

Dear Mademoiselle,

Our dear Fr. Superior General has received from you 300 francs (*about 990 euros*) in mass offerings, for the Petite Oeuvre, the Annals and objects bought. He has asked me to thank you appreciatively and assure you of our prayers in appreciation (of your kindness). But he would like you to let us know the total number of masses, if all must be celebrated, and how many of them are for Fr. Jouët, your brother... These details are required so that we can establish the number as conscientiously as possible.

Please accept, Mademoiselle, my respectful good wishes in C.J.

On behalf of Fr. Chevalier  
Hinard Edouard S., MISS.SC.

**Article 1806**

L 18900420

To Father Jean Vaudon, MSC, Marseilles.

Issoudun, April 20, 1890

Dear Father Vaudon,

Thanks a thousand for your good wishes on the feast (*Easter*). I reciprocate with good wishes for your health which is so much a concern to me. I hope that these trips with Fr. Guyot will do you good But do not, I beg you, neglect your Annals (*he is the editor*). It is the primary obligation you have to meet. The Archpriest of Brive-la-Gaillarde wants to know if you could preach the next Lenten retreat for him.

The campaign against Fr. Chopin continues to be sharply waged, and I am very embarrassed, whereas dear Fr. Delaporte doesn't support him at all, and indeed he is also in league against him.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1807**

L 18900420 B

To Father Charles Piperon, MSC, Tilburg.

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Issoudun, April 20, 1890

Dear Father,

1. I thank you most sincerely for your good wishes and those of your confrères, the brothers, novices and Petite Oeuvre students. Give them all my appreciative thanks.
2. Yes, I freely grant permission to Fr. Blanchet and all the others you put forward for their vows.

*Euchar Blanchet was professed on May 15, 1890. He was at Antwerp before going to St. Cyr and Chezal-Benoît as a teacher; by October 1893 he was at the Sacred Heart, Issoudun.*

3. I would ask you not to admit: a, those who aren't healthy enough; b, those who do not have convincing piety; c, those lacking in judgment. These types are more troublesome than useful to the Society, becoming sooner or later a serious embarrassment and a bad example. It is best to have fewer of this kind and that those we have are good religious, pious, edifying, obedient to the point of sacrifice, renouncing their own will, prepared to do everything asked of them and prepared to go wherever the Superiors judge it best to send them.

4. (*Father*) Ilge at Salzburg worries me greatly; he is a sad individual.

*German-born Ilge, already mentioned above in connection with the Salzburg foundation, had been ordained to the priesthood six years previously, December 20, 1884; he would eventually be expelled from the Society on February 19, 1897. See below, passim!*

5. Keep a close eye on the Antwerp house, something which is greatly needed since we do not have other than very young Superiors and directors there.
6. On the 26th of this month Fathers Moncorget and Gressin are embarking for Quito at Bordeaux. The first-named has a chest condition and the other isn't strong (*healthy*), but on the doctor's advice it's the only way to keep him alive as the climate in Quito is wonderful for those with chest problems. Fr. Bouvier is getting on marvellously there and Fr. Peyrot has regained his strength and health.

Cheerio, my friend. I hope to pay you a visit when the weather gets better.

Wholly yours in C.J.

J. Chevalier, MSC.

With whom can we replace these two who are leaving (*for Quito*)?

**Article 1808**

*To Father Victor Jouët, MSC, Quito.*

L 18900421

Issoudun, April 21, 1890

Dear Fr. Jouët,

Thanks a thousand for your feast-day good wishes and those of your community, bringing me much pleasure. Since my return from Amélie-les-Bains I feel much better, but I do feel exhausted, and I am too stretched, the demands on me at the present moment 10 times beyond my resources. Thank your kind confrères on my behalf, and particularly Fr. Bouvier for his kind letter. Remember me to Fathers Barral, senior and junior, to Father Peyrot and to the good brothers.

I am sending out to you two young pious, zealous, intelligent, confrères, Fathers Moncorget and Gressin. Fr. Moncorget would make an excellent Superior at Sagrario if you think Fr. François Barral is not suitable, since he is wise, prudent, judicious, well educated. He is still a little youthful and his health is not very strong. Fr. Gressin is less level-headed than Fr. Moncorget, his zeal needing to be curbed and directed, but he is obedient and pious, likes youngsters, but wants to be led forward and guided. He is a good little religious.

Since the ground for the basilica is now nearer to Sagrario, see to it that there is only one community involved there, this being preferable in every respect. You yourself are so aware. Fr. Pierre Barral, being taken up with the supervising of the work on the basilica, cannot be Superior; he will enjoy, without the responsibility or authority of Superior, that independence or latitude he will be in need of.

Here then (*going to Quito*) are two people of whose services we are deprived in Issoudun, and it's a burden for us to bear. They are going to Quito only to work for the Archbishop since they are doing what he wants, and it would only be right if he met all the expenses of their trip. It's already too much for us to be deprived of the services they would provide in relation to the immediate good of the Society.

The dear Brother Visitor from Quito (*De La Salle*) who accompanied them there visited Issoudun. I chatted a lot with him, and he assured me that we have a lovely site there which cannot but become more and more important, but on condition that our confrères be above all good and pious religious, prudent, reserved, edifying. Try my friend before your return to form and establish them as a fervent, disciplined, community. It's all there with that, and the Sacred Heart will, through them, and with them, work marvels. What a wonderful future we would have in South America if our dear Quito confrères were all that they should be! The good brother assured me that once our Society becomes well established we shall not be lacking in vocations, and good vocations especially in Cuenca (*the centre of the Azuay Province, 2,000 metres in altitude, an area rich in culture*). The Daughters of Our Lady of the Sacred Heart, if there was a suitable place available for them, would not turn down the opportunity to go there, on condition that the Archbishop, or the Government, would meet the expenses of the journey and their installation. This would have to be considered later.

The Brother Visitor also stated that another house would be very worthwhile, if not to say necessary, in Ecuador, or in such an area as Columbia for example, where the Government is very Catholic and very supportive of France. Fifteen days is what it would take to get there, and at no great cost. Instead of allowing Fathers Morisseau and Roussel to return to France, since they know the language and are acclimatized could you not, if you think it worthwhile, while working with and enjoying the support of the Apostolic Delegate, set about getting a place for us either in Bogota (*Columbia*) or at Caracas (*Venezuela*), or otherwise anywhere in these countries? We would need something worthwhile and in a politically balanced country.

How did the committee react to Mr. Taulier's last letter about the basilica? Let us take on no responsibility for this undertaking. Let Fr. Barral be so persuaded, and act cautiously! Nor should he have anything to do with the committee so far as expenses are concerned! He has no other role than to follow his orders and act on them.

Come to an understanding with Fr. Morisseau about the foundation referred to above, and if the appropriate conditions cannot be met he will return to France where he can still be of good use to us. If the foundation does not come about, Fr. Roussel will ask to go to Watertown. You will judge for yourself if this is opportune.

You have mentioned Fr. Grom in connection with Quito; now it so happens that Fr. Ramot writes to me saying that this poor man is totally unsettled, doesn't any longer obey the rules, living by his own whims, a religious only in name. What would such a one be doing in Quito? He would very likely recreate the scandals associated with Fr. Caër there. (*Caër left the Society in 1887.*) Your presence will be sorely needed in Watertown.

Cheerio, Father.

All good wishes to yourself and everyone in C.J.

J. Chevalier, MSC.

NB: Fathers Kliem and Bley, together with two lay brothers, all German, leave next Saturday for New Britain.



*Herman Kliem, born March 11, 1857 in Berlin, left the Society at the beginning of 1892, refusing to ask that he be released from his vows.*

*Bernard Bley, born November 19, 1862 at Haltèrn, Germany, had been a teacher at Antwerp and left from Salzburg for New Guinea, April 26, 1890. He died at Vunapope on February 14, 1944, killed by a bomb in a Japanese air-raid.*

**Article 1809**

L 18900426

*To Father Jean Vaudon, MSC, Paris.*

Issoudun, April 26, 1890

Dear Father,

1. The Archbishop of Bourges fully approves of the meeting planned for Issoudun. He hasn't yet forwarded the programme to me. I am sure that he will not include any changes.
2. I am pleased to gather that Fr. Garnier will come and preach the preparatory novena for the feast on September 8. The Lord be thanked for this choice!
3. I fully approve Fr. Deidier's book, on the second centenary of the Blessed (*now Saint*) Margaret Mary, being printed with illustrations, but beforehand I would like to have the bill for the expense involved in this undertaking. If you want it to sell well, it is necessary to have it favourably priced and promoted in all the papers.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

4. I regret very much that you are unable to be present at the Lyons congress. I had placed great store in your promise but, in the event, we shall do the best we can.

Please accept my best wishes in C.J.

J. Chevalier, MSC.

**Article 1810**

L 18900500

*To Father Charles Piperon, MSC, Antwerp.*

*Issoudun, early May 1890  
(letter undated;  
this date suggested by  
Fr. Bertolini, archivist)*

You may accept the novice in question.

I had it in mind to arrange the opening of our retreat either on August 18 or 25 and have our Council meetings immediately afterwards. Which date would you prefer? Would it be better to have our Council meetings at the end of July or the beginning of August?

J. Chevalier, MSC.

**Article 1811**

L 18900506

*To Father Théophile Reyn, MSC, Antwerp.*

Issoudun, May 6, 1890

Dear Fr. Reyn,

Your letter amazes me as much as it depresses me. When the Rules first came out the Antwerp priests cried aloud. When I explained that these Rules were not meant to be definitive in any way, but rather part of a trial run until the upcoming Chapter when they would be changed, modified, taken out as regards anything thought to be excessive, useless, inopportune, those opposed wrote to me saying that they were loyally agreeable to their acceptance under those conditions and, accordingly, there would be no more problems. I accepted their word and now you inform me that these Rules have never been tried out and, given the opposition which you represent, you did ask for them to be put into practice.

Let us see then! What are the specific Rules which have given rise to so much opposition? They are not those contained in Chapters, I, II, III, IV, V and VI, about the Society's General Administration and the Superior General. Do those who having experienced the Rules in practice want them to be changed or not at the next Chapter?

There are those Regulations which deal with particular houses and with individuals. But these Rules are no more than the former ones translated in Latin, leaving aside some changes of little significance. The Visitor's Regulations were put before the last Chapter 12 years ago and approved by it.

The regulations for the Novitiate, Scholasticate and Petite Oeuvre are already there. New undertakings have been set up in keeping with the former regulations and many regulations are needed for their requisite direction. If some of these are found wanting, this should be made known at the next Chapter, but in the meantime they should be put into practice in order to do them justice. If particular rules do not create any serious problems, they are then like common rules. Consider that! The common regulations are no more than the older regulations, developed and a little changed as regards a small number of obscure issues not sufficiently explicit, and leaving too much to arbitrary interpretation, something which would take away from houses the characteristic of uniformity.

Would it be wrong on my part to include a number about our sick and dear dead, as well as the way funerals are carried out? I do not think so. The common and particular rules, so also our Constitutions, were drawn up when we were only 10 or 12 in number and had only one house, that of Issoudun. Who would dare to maintain that given the continuing expansion of our Society, the revising of our earlier Rules and Constitutions was not called for?

Looking towards the next Chapter, was it not wise on the part of this Society's founder to put his hand, before death, to such an undertaking where the experience of the past 35 years has made him well aware of the shortcomings? Requesting his confrères from the four corners of the world to share their loyal experience with him in relation to changes which he feels there is a need for in the general interests of the Congregation and such wise that each one can, knowing the situation, bring his observations to the Chapter.

There you have the situation such as it is, and I cannot understand how a house, whichever one it is, can reasonably oppose this recourse to Rules. Accordingly, if our good critics find certain elements (*in the Rules*) pointless, damaging, impractical, for the Antwerp house, let it be made known and I shall provide an exemption if it is called for, and the issue left at that.

Please, Father, share this letter with your confrères, together with my best wishes in C.J.

J. Chevalier, MSC.

NB: Be good enough, Father, to send a copy of this letter to Tilburg, Salzburg, Paris, Rome, Glastonbury, Watertown, Quito, Sydney, Randwick, Barcelona and Canet-de-Mar.

*Although signed by Chevalier, the above letter is not in his handwriting.*

**Article 1812**

L 18900507

*To Father Jean Vaudon, MSC, Paris.*

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Issoudun, May 7, 1890

Dear Father Vaudon,

I am so sorry to hear that you are suffering a lot. I should have thought that this trip would have done you good. I hope, nonetheless, that you will benefit from it a little later. Yes come to Issoudun to rest and get better.

Until very shortly then.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1813**

L 18900507 A

*To Father Victor Jouët, MSC, Quito.*

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Issoudun, May 7, 1890

Dear Father,

1. I got your letter just now, and I am replying straightaway so that the letters can leave on the 10th from Saint Nazaire.
2. You will have had letters brought by Fathers Gressin and Moncorget; they are in reply to a lot of questions.
3. I have already written to you about the good and saintly girl who wants to be a Sister of Our Lady of the Sacred Heart; she can come and will be gladly welcomed at Issoudun. But who would look after her lodging while she is away if she would like to hold on to it for the Daughters of Our Lady of the Sacred Heart when she goes back to Quito with some companions?
4. The ceremony which you describe must have been splendid. I am awaiting your latest letter which you mention before I refer to it in the Annals.
5. I never substituted Fr. Védère in your place since it would be unthinkable. This unfortunate fellow is, then, idiotic. If I wrote to him saying that during your absence he was replacing you in the house in all matters of detail; that was quite understandable and necessary. But from there to becoming your replacement in everything is something else entirely. It is necessary for this pathetic boy to have his head well adjusted. What you tell me about Saint Andrea-della-Valle is ridiculous.

This good Father with his limited outlook could be the cause of a lot of harm for our Rome house, while believing himself to be doing a lot of good. It's outrageous to have both a wrong and narrow outlook at the same time.

6. Return to Rome as soon as possible. You will stop-over in Watertown only as long as it's needed to make a Visitation there. You will then come back through Issoudun.

7. With so few members who are serious candidates to become Superiors, I do not see any likely possibility of having two communities in Quito. Our resources would be too thinly spread without advantage to, and to the detriment of, each house. Experience lets us know this.

Cheerio, Father.

I salute your heroic devotedness and give you my best blessings.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1814**

*To Father Charles Piperon, MSC, Antwerp.*

L 18900511

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Issoudun, May 11, 1890

Dear Fr. Piperon,

1. You should have received the articles you asked for. Shortly I shall be sending on to you a little work similar to the others treating of the 7 sorrows and 7 joys of Saint Joseph. I wrote these little booklets during my 'exile' in Amélie-les-Bins. In regard to some things, sadness has its good uses!

2. I surprisingly gathered from Fr. Reyn, at the time of the circular letter, that the new Rules, however new they may be, haven't yet been put into practice in Antwerp despite the promise made by those opposed to them. The good Father (*Reyn*) says that, given the continuing opposition, he did not dare to introduce them. All this is devilishly motivated. The divine spirit is a mystery to me because it was understood that these Regulations are no more than a trial-run before the General Chapter. I expressed my regret and astonishment to him (*Reyn*). Today he replies that the confrères, out of regard for him, at last have agreed to try out the new Rules. It's sad!

It also appears, so Fr. Guyot informs me, that these opponents have written to Fr. Tréand in Glastonbury asking him if it was his wish to accept the new Rules. He, a man of piety, replied that he only knew how to be obedient. Up to now, Salzburg had the same spirit of insubordination as Antwerp. It is very likely that the Antwerp fathers wrote in the same vein to them as they did to Glastonbury, and here (*at Salzburg*) their views were echoed. How true St. Paul's words are: *scientia inflat (knowledge can make one pretentious)*.

3. I gave you all the authorization you need. You may put forward Brother Hubert for the priesthood. He asked me to be allowed to go on the missions with Bishop Verjus. There is no hurry; we shall see about this when Bishop Couppé returns to France; he (*Hubert*) wants to be ordained in Antwerp.

4. I have considered asking all Superiors to come to our Issoudun retreat this year, Fr. Ramot (*Watertown*) included. What do you think? Would it be better to wait for the next Chapter which most likely will take place next year? This will, perhaps, be best. I have decided to name, on the occasion of the Chapter, my Vicar General with the right of succession. I am giving way under the burden of duty. Think about this and consider before the Lord who might be chosen, whether from the older or the younger members. If one were to consider somebody young, Fr. Genocchi, so it seems to me, would be well suited (*to take over*). I should also be given 2 assistants, at least until the Chapter. I can no longer easily cope with things. Every minute serious decisions, as regards our houses, have to be addressed, taken, followed through. I am alone with my decisions presently; it's not possible to go on like this.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1815**

*To Brother Louis Hubert, MSC, Deacon in Tilburg.*

L 18900511 A

Issoudun, May 11, 1890

Dear Brother Hubert,

I willingly give you permission to go on the Oceania missions if you are sufficiently mature for so difficult a ministry where one only experiences privations and sacrifices. Speak with Fr. Piperon and follow his advice.

Cheerio, my child; I bless you.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1816**

To Father Pierre Barral, MSC, Quito.

L 18900515

Issoudun, May 15, 1890

Dear Fr. Barral,

I read your letter very carefully and shared it with some members of the Council, who haven't changed their minds. You were sent to Quito to help the committee members in building the Sacred Heart Basilica by way of your commitment, devotedness, advice, but without immediate control or responsibility, that being a matter for the gentlemen there for whom it is their concern if they do not want to have an architect directing operations on the spot. They take on themselves all the responsibility.

Living as you do amidst the work going on around you, being with the workers practically the whole time, how could you take charge of the community in spiritual and temporal matters? It's simply not possible. A Superior has to be on the spot to survey everything that is happening in the house, meet with his confrères when they need him, preside over the exercises, meet with visitors, be responsible for the running of the house, etc. Otherwise, abuses would prevail, Rules would not be observed, and the religious spirit would soon disappear. It is not without serious reason, then, and of a higher intent, that your Superiors have taken from you the leadership of the house where you live in order that you be provided with such freedom of action that you can give over all your time to the basilica. This, my friend, is so acceptably normal that I am amazed by your insistence. The two issues are incompatible, being quite obvious to any reflective person. As for confessions, the same holds. If the confessional were to take over, the work on the national shrine would suffer. You went to Quito to work on the building of the basilica, organize contributions, find financial resources as best you could and work towards spreading our Sacred Heart apostolate by promoting it as best you could; but no confessions, something which has been said again and again to you. Indeed, my friend, as between us (*entre nous*), should you really want to hear confessions? You know well all that has gone on in Rome, since without the signal grace (*mercy*) of the Sacred Heart, and the commitment of Fr. Jouët to the Congregation and to you, where would you be? Consider yourself, then, as being gratefully happy to be involved with work on the basilica of the Sacred Heart and without any responsibility for the running of the house or for pastoral care. Instead of blaming your Superiors you should be praising them, and find beneath their severity, which is only so in appearance, that extreme kindness and good will is being shown to you.

When you left, dear Father, there was only meant to be one community there, that of Sagrario; that was agreed with the Archbishop, and it was our unanimous position also; so it remains, since to have two communities there would take from our strength, already quite weak, adding to administrative difficulties and creating problems. We simply haven't got sufficient personnel to set up two separate houses in Quito. That's why I wrote to Fr. Jouët asking him to see to it that there should only be the one community, that of Sagrario, where you will live, and each day you will go and visit the construction site and supervise the work. The distance is not very far, particularly so since the new site chosen is nearer the city. You will be independent in everything having to do with the basilica, but dependent on your Superior in all that pertains to the religious life. From what has been said above you will understand yourself, my friend, the wisdom of this measure. When the basilica is built and pilgrims are arriving there, and you are happy in Quito, then you might, perhaps, have the title of Superior and confessor, since there would no longer be the same problems (*as those existing now*). I cannot understand, Fr. Barral, why you make so much of the title of Superior and confessor; these are heavily weighted responsibilities from which you have been released by your Superiors. Be grateful to them for this concern on your behalf, and do not complain about it any longer.

I am depending on you, my friend, and your commitment. Give witness through obedience, self-denial, and the Sacred Heart will reward you!

Cheerio, dear Father Barral.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1817**

To Father Victor Jouët, MSC, Quito.

L 18900516

Issoudun, May 16, 1890

Dear Fr. Jouët,

I have had a long memorandum from Fr. Barral with regard to all you mention yourself. I replied to him, and read my letter before passing it on to him. It represents in fact the Council's thinking. I do not understand this unfortunate man's intemperate thinking. The fact that he only sees his own obstinate point of view provides the clearest evidence that he is not fit to take charge of a house or guide people's consciences for the immediate future. If he wants to cause a scandal or leave the Society, so much the worse for him, something he cannot but come to regret. Oh! my friend, you well know that the supervising of men, particularly so priests, is fraught with difficulties. Fr. Carrière has said straight out that he would not go to Quito other than with reluctant distaste if I told him to go. Fr. Miniot, whom I saw a month ago in Paris, acknowledged to me that he was too old (*60 years*) and that kind of a trip was beyond his physical capabilities. Fr. Deidier spoke in the same vein; you are aware of Fr. Brunet's refusal. All this is explained by the unfortunate letters written by Frs. Morisseau, Derichemont, Caër, etc., describing Ecuador, Sagrario and its activities.

What do you want me to do, then? Force these people to go? It's quite impossible. What they lack is the religious spirit, that of obedience and sacrifice. All our confrères are aware that the New Guinea and Micronesia missions are lacking in

personnel and languish rather wretchedly. Nobody is offering to go there, and if I make suggestions they are rejected. Sydney needs a Superior. Fr. Merg's whole personality, his aggressive authoritarianism, has led to disagreements with everyone. Bishop Navarre is looking for another Superior at any cost. Those confrères who could take on this post present a thousand excuses for not going there. Poor Fr. Tierney who is parish priest of Randwick is disappointingly light-headed. He calls to mind Fr. Fernand Hartzler, recreating his imprudence.

*For a fuller, more rounded assessment of Tierney, see Twohig, Late But Not Too Late, passim.*

Who is going to take over? I have no-one but, for all that, the position is one with a great future. No, indeed, my good friend, I cannot do what I want to do. I suffer more than anyone else because of all this and add to this continuous state my very isolation. I have nobody, absolutely nobody, around me whom I can consult. With the heavy burden of the parish, I have, as well, to face up to all the problems which come at me from every side. Those appointed to help me have taken off, leaving me alone in coming to grips with the weight of administration at its most demanding, and they are the first to complain. I am weighed under by work and problems. It doesn't seem to matter – it's always I on whom the blame lies and on whom responsibility falls.

It would be unwise for you to leave Ecuador before the Quito undertaking is quite solidly set up, and the Fr. Barral issue well sorted out. When telling you to hasten your departure, I was taking it for granted that all was going well at Sagrario and at the basilica, but if there was no hope of consolidating this work, I would say to you: return together with your confrères, and let there be no more about Quito. Meanwhile, I would still like to think that the Sacred Heart who has led us so far away has his reasons, and will keep us in Quito despite the problems and the demon's fury, and that we end up triumphant in a serious situation. You make me sad when you say that it is through ill-will that nothing is being mentioned about you in the Annals, since you expressly asked me not to mention Quito or yourself before I had received your official report. I am waiting on it. I have 20 times more work than I can cope with. I haven't the time to engage myself with what is printed in the Italian Annals, and, anyway, I don't know Italian. I have said many times to Father Védère to send me an account in French of whatever happens in the house which is of interest, and in the Piazza Navona Church, so that we may put it in the Annals. It's as if I was speaking to somebody deaf – and together with all our problems I have to put up with your bad humour, which I cannot take any longer, but why do you make Issoudun responsible for the omissions in the Ordo? It's Antwerp which has the responsibility for sending it out to all our houses. I am forwarding my Ordo to you.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1818**

*To Father Charles Piperon, MSC, Tilburg.*

L 18900528

Issoudun, May 28, 1890

Dear Father Piperon,

In order to meet your wishes, I have arranged the Council meeting to begin from Monday, June 30, continuing into the first days of July. It would be good to have a meeting every 3 or 4 months.

In the next Council meeting we need to consider:

1. the law on military service;
2. the expatriation of our young men;
3. the needs of the Salzburg, Barcelona, Sydney and Issoudun houses, etc.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1819**

*To the President of the Propagation of the Faith.*

L 18900605

Issoudun June 5, 1890

Mr. President,

I am bound to write to you straightaway in order to convey my thanks to you for the sum of money which the central councils have so kindly granted to our missions. Without a doubt it will not quite meet the tremendous needs of our new missions, but I quite understand that the work of the Propagation of the Faith cannot accomplish all it would like to. I shall make it my duty to share out these funds in keeping with your recommendations.

Please accept, Mr. President, my warm gratitude and my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1820**

L 18900608

To Father Victor Jouët, MSC, Quito.

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Issoudun, June 8, 1890

Dear Father Jouët,

I have just received your letter summing up the situation. It will appear in the July Annals. Thanks a thousand. I also had the Archbishop's letter authorizing me to deal with the architect. I hope everything will go well and that Fr. Barral will make no faux-pas. I hope that he will have fully understood my letter. The Archbishop is looking for mature and experienced priests, shrewd, pious and prudent. I do not, as you are aware, have a choice. Before you come away, wait and see to it that Fathers Moncorget and Gressin have taken over and are settled in their posts. I shall shortly be writing to His Grace. I am in a hurry so that this letter can leave from Saint Nazaire on the 10th.

Cheerio. Wholly yours in C.J.

J. Chevalier, MSC.

18900701 X

Council Meeting, July 1-4, 1890

In attendance: Rev. Fr. Superior General; Fathers Piperon, Guyot, Delaporte.

Fr. General began by presenting to the Councillors the different issues he wanted to submit to their deliberations and which were relevant to the needs of the Congregation's different houses.

**The Law on Military Service**

1. The situation created for our French nationals by the military service law was first considered. An article in this law, notifying the ministry about the recommendation of the Council to dispense provisionally from military service all French nationals outside Europe who request it before they are aged 19, led to the resolution to make use of this clause by sending all those who could be called to military service to Watertown (USA) or another house which Fr. Ramot would be asked to find in the USA. He would need to get the house in a milder climate than that of Watertown.

Novices could be sent to America.

The present novices are old enough to profit from the above-mentioned clause, being: Louis Cochard, Jean Pouvreau, Anatole Quoirier, Marie-Pierre Courbon, Louis Jourdon. Several youngsters at the Issoudun Petite Oeuvre are in the same situation so that they too can do likewise.

**Temporary Vows and Military Service**

2. There followed an appraisal of temporary vows for those called up for military service. Fr. General, having made enquiries in Rome as to the procedures which should be followed as regards novices coming under the law, received an official reply that this did not present any obstacle to the vows. The Council, accordingly, decided to call to vows all those who were placed in these circumstances, being of the view that subjects faced with such a challenge would find in their vows a means of persevering more easily.

**The Salzburg House**

3. There followed a discussion about the Salzburg house. Following Fr. Guyot's report, arising from his canonical visit to the house, and his explanations to the meeting, the serious material situation of this house calls for better direction. As well, the Superior in charge needs to commit himself more fully to looking after this house and to the formation (*improvement*) of its members.

**Fr. Offermans, Bursar**

The decision was taken to make available Fr. Offermans, presently bursar in Tilburg, to Salzburg in the same role, despite the needs of the Tilburg house, and its serious present problems which he (*Offermans*) could well solve. Fr. Offermans will be in charge of finances and the administration of the farms at Salzburg.

**Fr. Ilge being Recalled**

It was also decided that Fr. Ilge, whose religious spirit (*attitude*) leaves much to be desired, would be recalled to Issoudun.

**Brother von Hasselt**

Brother von Hasselt, whose health causes anxiety, will be sent to Canet-de-Mar in Spain where it is hoped that he will find the climate more to his liking.

The Petite Oeuvre: bringing together the upper classes.

4. Given the shortage of teachers for the upper classes, it was decided that:

a. The local Petite Oeuvres at Issoudun, Antwerp, Tilburg and Salzburg would cater for these youngsters as far as the third year only.

b. Beginning with this third year, the above-mentioned houses would send their youngsters to Chezal-Benoît. It is thought that the Archbishop of Bourges will give his approval to this proposal.

c. Fr. Lanctin will be in charge of the upper classes of this Petite Oeuvre, and he will be given as teachers the following: Fathers Ilge and Jullien, Brothers Field, Crocket and those others who will be needed.

d. It was thought that it might be helpful to open also a novitiate in this house for the more delicate in health, and it would be in the charge of Fr. Léopold Hartzler who would be given a socius.

The Issoudun House: Fr. Vaudon, Superior; Fr. Morisseau recalled (*from Quito*); Fr. Maillard, General Bursar; Fr. Compte, Direction (*in charge*) of the Petite Oeuvre.

5. There followed the organization of the Issoudun house. Fr. Vaudon was appointed Superior, Fr. Morisseau General Bursar, and in the absence of Fr. Morisseau until he returns to Issoudun (*from Quito*) Fr. Maillard will act as General Secretary. Fr. Comte will be in charge of the Issoudun Petite Oeuvre.

The Barcelona House: The Petite Oeuvre lessened in size with youngsters, now in Canet-de-Mar.

6. Further comments will be addressed to the Superior of the Barcelona house about regularity, the material circumstances, and food. Furthermore, the Petite Oeuvre in this house finds itself in very inadequate, unacceptable conditions, lacking in resources and directive personnel and, as a consequence, it was agreed that the number of youngsters should be reduced to eight, or at most ten, and that from now on they would be sent as fee-paying to the Canet-de-Mar College.

The fees for the Petite Oeuvre youngsters:

The Barcelona house needs to charge a fee of 600 francs for each youngster who will on entry be issued with a complete trousseau in excellent condition. The father in charge of the college must provide very special care for these youngsters as regards their three-fold circumstances, material, intellectual, moral. Fr. Casas was given authority to buy the field alongside his house, one which he had asked permission to buy.

The Canet House:

Fr. Meynier, presently at Canet, Brother Genaro at Barcelona, Brother Félip, expelled, Brothers Assunto and Von Hasselt.

7. Fr. Meynier will be transferred from the Barcelona house to Canet where he will help Fr. Carrière in bursarial matters. Brother Genaro will be appointed to Barcelona and Brother Félip, given the unsatisfactory attitude he has shown this year, will be expelled from the Congregation. Brothers Assunto and von Hasselt are added to the community of this house.

The Antwerp Scholasticate and the Petite Oeuvre:

8. The Antwerp scholasticate will be given Fr. Mathieu, recalled from Rome, and another professor. Fr. Linckens will be in charge of the Petite Oeuvre. The professors will be chosen by the Antwerp priests.

Tilburg:

Responsibility for the organization of the Tilburg house will be left in the hands of Fr. Superior.

Glastonbury: Permission to build.

The Council authorized Fr. Tréand to carry out the construction plan he submitted to Fr. General. There will, however, be a number of changes to be taken into account, and Fr. Guyot has been given responsibility to have them forwarded to him (*Tréand*).

Ch. Piperon, MisduSC.

H. Delaporte.

J. Chevalier.

Guyot, MSC.

**Article 1821**

*To Father Jean Vaudon, MSC, Marseilles.*

L 18900708

Paris, July 8 (1890)

Dear Friend,

I also am returning on Thursday to Issoudun. Here's a letter from Fr. Lamarque. Give it to Fr. Guyot, and answer it according to what the latter says. Discuss with Fr. Guyot also the location of the Marseilles house, and in keeping with what he will suggest be good enough... (*sentence not finished in original text*) to Fr. Caseneuve or to Madame Jullie. The new Vichy chapel is held up since the hope is that we might get the Villa Amélie on satisfactory terms.

What do you mean by chapel-residence? I don't understand.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

NB: I took Fr. Burnet to Paris. Fr. Chopin is affected by this change; he is unhappy, ill at ease, about it.

Bordeaux

July 6, 1890

Dear Father,

I have just now received your letter and it really made me very sad. I did not think, Father, that you would be compelled to refuse a chaplaincy which was so suitable for pursuing our plans. It seemed to me that it would be easy to hold on to it for the

time being. On the other hand, I hope that you will understand, Father, that there's business to be dealt with before the definitive departure. If I had been given to understand the absolute need to leave without the slightest delay, I would have requested you to allow me to make a trip to put everything in order. Accordingly, if there is still time, I place myself entirely at your disposal. Speak and I shall obey. I would ask you, Father, not to mistrust my good will. I shall be very grateful to you if you let me know that you still have the same regard for me.

Assuring you, Father, of my filial devotedness.

Barthélémy Lamarque.

**Article 1822**

*To Father Victor Jouët, MSC, Quito.*

L 18900708 A

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Paris, July 8, 1890

Dear Fr. Jouët,

I got your kind letter and its very edifying description of Fr. Peyrot's death which will appear in our Annals. Thanks a thousand. I am in Paris, and will be returning to Issoudun tomorrow.

I saw Fr. Miniot, and he has decided to go to Quito. On your return to France, you will judge as to whether or not he should go there. Fr. Morisseau could, perhaps, replace him in the Paris house. They are waiting impatiently for you in Watertown.

If I am to make use of the packet boat leaving on the 19th I have only time to say au revoir.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1823**

*to Father Charles Piperon, MSC, Tilburg.*

L 18900709

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Issoudun, July 19, 1890

Dear Fr. Piperon,

Yes, accept for vows those novices you mention. You will understand that it is impossible to go back on the Council's decisions. Fr. Offermans must stay with you for a further 3 months. He has time, then, to put everything in order, and provide all the services you need.

Yes, send home the youngsters to their families while you are getting the house in order. It's a good idea. Fr. Chopin has arrived in Paris with a bad attack of bronchitis. He is in a very poor state.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1824**

*To Father Victor Jouët, MSC, Quito.*

L 18900724

Issoudun, July 24, 1890

Dear Father Jouët,

1. I am sorry that Fr. Moncorget doesn't take better to your proposals; it seems to me that an individual, following drawn out discussions, hasn't the right to refuse the responsibility assigned to him by the Superior. Try and do the best you can, then. As for a new Superior of mature age, with the characteristics you suggest, I understand the need, but we do not have anybody at present. On your return to France you will help us to find someone. You will meet Fr. Jean-Baptiste Perriot who is a good, serious, and understanding man. If Fr. Pierre Barral is not suitable to take charge of work on the basilica, Fr. Perriot could advantageously replace him, he being now released from all military service, and being, moreover, an excellent religious. On your return we shall consider this matter since we cannot have the law laid down for us by Fr. Pierre Barral.

No, we cannot take charge of the basilica's construction, even when we are being given it. It's a colossal undertaking beyond our resources. Timeo Danaos et dona ferentes (*I fear the Greeks even when they come with gifts*). Let us keep to our contract as being simply overseers. My belief is that the building of this basilica is beyond the capabilities of the Ecuador Government and that, short of a miracle, it will remain unfinished for a long time, if it ever will be.

Watertown is impatiently expecting you. Do not try to make other foundations in this far away country where the bishops are only looking for what is advantageous to themselves. Fathers Morisseau and Roussel will indeed find an appropriate place for themselves in our French undertakings.

Cheerio, Father; regards to all.

Wholly yours in C.J.



J. Chevalier, MSC.

I wish to thank Fr. Gressin for his kind letter.

**Article 1825**

*To Father Victor Jouët, MSC, Quito.*

L 18900726

Issoudun, July 26, 1890

Dear Fr. Jouët,

1. Yesterday I received your letter informing me of Fathers Bouvier's and Moncorget's illnesses. I am shattered, and we are anxiously praying to Our Lady of the Sacred Heart for their speedy recovery.

2. What you have to tell me about Fr. Barral greatly saddens me; I can see that he is uncontrollably head-strong, and will create, what can you expect, problems for us. It's he himself who will be the victim of it all. The pathetic fellow, for whom so much was arranged and so many sacrifices made on his behalf, must it then come to this that he has to be expelled from the Society?

From your letter I gather that he wants things to reach this extreme through his lack of judgment, obedience, religious spirit, and in particular aggravating all this through his uncontrollable pride, whereby he accepts neither complaint or contradiction. It would be best to let him know straight away that he should leave our Society if he doesn't blindly (*sic*) accept the Council's orders which I passed on to you, as well as the respectful obedience owed to the Archbishop of Quito and the committee set up by His Grace. Present him, then, with an ultimatum, and if he refuses, meet with the Archbishop, and then in writing convey to him his dismissal, getting it all done as soon as possible. This unfortunate priest will end up creating a scandal which will reverberate on our Society, causing a depreciation of our institute throughout Ecuador. If you are forced to resort to this extreme in order to safeguard the honour of our Congregation, do not hesitate to do so. You will keep me informed, and I shall let you have immediately Fr. Jean-Baptiste Perriot who will replace him to good effect in the basilica. He is a good, pious, intelligent, religious, who will carry out all that obedience asks of him.

Cheerio, Father.

All good wishes and my warmest regard and appreciation of your zeal and devotedness beyond limit.

J. Chevalier, MSC.

I have received this very moment a letter from Bishop Couppé who only found out about his appointment on the 21st of May. He tells me that he will come to Antwerp for his ordination, accompanied by two little natives. I am expecting him towards the end of September.

**Article 1826**

*To Father Jean Vaudon, MSC, Paris.*

L 18900805

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Issoudun, August 5, 1890

Dear Father,

It saddens me to bring you the news of Father Firmin Moncorget's death in Quito on July 3 from typhoid fever. It's a great tragedy. Put the news of his death in the Annals.

I am sending on to you for the next Annals letters from Frs. Couppé and Bontemps. Again in a little article mention our September feasts and invite people to come on the pilgrimage. Why doesn't Normandy get itself moving? Try and do something.

I am depending on you for the Assumption or the following day. Yes, you can spend according to your discretion the sum of 600 francs (*about 1,980 euros*).

Dear Fr. Delaporte has sent us a bill for 1,000 francs one could also read 1,900 francs, reclaiming what you owe. It's unbelievable.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1827**

*To Father François Barral, MSC, Quito.*

L 18900806

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Issoudun, August 6, 1890

Dear Fr. François Barral,

I am sending Fr. Jean-Baptiste Perriot to Quito as your brother's replacement for the construction (*of the basilica*) since he had made things impossible through his insubordination, his haughtiness, his obstinacy and lack of religious life.

A letter which has just now reached me informs me that your brother is completely changed, bitterly regrets his past behaviour, and that the Archbishop has forgiven him and is keeping him in office. So be it! But in any event, Fr. Perriot will be very useful in Quito, either at the basilica, in the event that your brother does not remain there, or at Sagrario to help you in the ministry. It was not at all agreed in our contract with the Archbishop that we would be providing chaplains to the Brothers (*De La Salle*) for their pupils, or for other communities. We went to Quito for our own undertakings, and we do not have enough priests for your Sagrario parish which must come before everything else; set aside the chaplaincies.

I want there to be, since we are lacking in personnel, only one community in Quito, that of Sagrario, and only one Superior, he of Sagrario, yourself, since you are the one appointed. Let the meals and religious exercises take place in common! Be vigilant, and see to it that the Rule is kept, watching out that our confrères do not behave imprudently. Keep an eye to the parlour and relations with persons of the opposite sex. Let no woman into the house, and let there be always a companion during visits to the city. And if you notice anything which is not quite right, let me know immediately.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Accompanying Fr. Perriot I am sending along Brother Hubert who is an excellent religious. Have their trip paid for by the Committee, or, otherwise, let your house do so. We cannot afford any further financial sacrifices. It's a good 30,000 francs (*about 94,330 euros*) which the Quito house has had from us. Read your brother's enclosed letter before handing it on to him; you will keep from him that you have read it. If Fr. Jouët is still in Quito, you will let him see the letter I sent to you and that for your brother, Pierre, as well.

J.C.

**Article 1828**  
*To the Archbishop of Quito.*

L 18900806 A

Issoudun, August 6, 1890

Your Grace,

You will agree with us that trials have not been wanting to us in Quito. I hope it is a good augury for better things. I am aware how good Your Grace has been in all these instances, and I take occasion once again to express my gratitude. The last letter from Fr. Jouët, which was the occasion for a telegram in relation to Fr. Barral, deeply affected me, forcing me to take a decision. Accordingly, I hadn't the slightest hesitation to ask Your Grace to take leave of Father Pierre Barral, who has created too many problems for us, and send you his replacement, who is a suitable choice, Your Grace, from every point of view. Your Grace and the committee cannot but be pleased, as he (*Perriot*) is soundly pious, as prudent as he is judicious, very knowledgeable about building; he has a lot of tact, and his obedience matches his kindness and goodness. The committee can rely on him with total assurance. I shall have Fr. Perriot accompanied by a lay brother of proven virtue, intelligent, a good religious. I hope the committee will favour us by meeting the expenses which this departure of two people creates for us.

I have the honour, respectfully, to be Your Grace's most humble and obedient servant.

J. Chevalier.

NB: At this very moment I have received a second letter from Fr. Jouët informing me that Fr. Pierre Barral, affected by the death of Fr. Firmin Moncorget, is a changed man and that Your Grace has accepted his apologies. I hope that the change of heart is really sincere, but in any event Fr. Perriot's presence will be no less helpful and appreciated. This good man offers much more of a guarantee in every respect than Fr. Pierre Barral.

**Article 1829**  
*To Father Charles Piperon, MSC, Tilburg.*

L 18900813

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Issoudun, August 13, 1890

Dear Father Piperon,

1. I read your speech with a great deal of interest. You well said everything which needed to be said.
2. You will have few novices from Issoudun as we have a good number who are in poor health. I shall send on to you those from elsewhere and those who are in good health. All this will not occur until after our September feasts.
3. During the first week of September you will advise us about the choice and placement of our teaching personnel. If it's at all possible, you will indeed find them...
4. Let me have the names of your novices who will shortly be making their profession so that we can find out if some of them could be teachers.

5. How many students in the third, second and rhetoric classes could you let us have for Chezal-Benoît? Everything will be in readiness by the end of September. How many would Antwerp be able to send us? I would like to be informed as soon as possible.
6. You may send Brother Hubert on to us, and I shall have him ordained priest in September.
7. Yes, send Brother Marie to us; he can help out in the secretariat. From the moment that you are satisfied (*assured*) about him, and believe that he is acceptable, it would be better if he takes his vows with you before you send him on to us. If he comes before he makes his vows, it would so discredit him as to weigh on him, and that would be hard for him to take. In any event, if after some experience of him he is not suitable, I could release him from his vows.
8. Yes, you may send Brother de Bary to Fr. Tréand when he has finished his novitiate. As for his vows, I should say the same holds as in the case of Brother Marie. He must set about making them. (*In the event, he did not take vows.*)
9. As regards Brother Carlos Molinos, you may send him to Fr. Carrière after his novitiate and having made his vows, or let him stay in the scholasticate to become more mature if you think it best.
10. We need to have three or four scholastics of quality to send to Rome to keep up traditions. Besides Brother Bernard who is here with us, who are the ones whom you would think of sending there after the Feast of All Saints which is the time lectures begin in Rome?
11. When your young men will be coming to Issoudun, give each one of them the vestments and banners which belong to us. These different things cannot remain away from us for good. As they are not new, the custom duty will be either nothing at all, or little, or nothing; a priest could very well bring his vestments with him. You will do the same thing with regard to our carpets.
12. It seems that Fr. Moncorget offered himself up for the conversion of Fr. Barral. You will read with great interest the two letters I have just received.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1830**

*To Father Jean Vaudon, MSC, Paris.*

L 18900821

Issoudun, August 21, 1890

Dear Fr. Vaudon,

Would you be kind enough to look at this brochure, correct and change the faulty sentences, take out, add, and let me know what you think of it. Should one add to the title: where lie the responsibilities; or leave it as it is?

I shall see you after the conference.

J.C.

**Article 1831**

*To a priest of the Issoudun deanery.*

L 18900830

Issoudun, August 30, 1890

Dear Father,

As no doubt you already know, the preparatory retreat for the September 8 feast at Issoudun will be preached by Fr. Garnier, that valiant and tireless apostle whose eloquence is so well known. In a letter he wrote to me this very day he expresses the wish to give a talk to the priests of the Issoudun deanery and the neighbouring ones so that all the clergy could attend.

I am pleased to meet Fr. Garnier's wishes and offer my esteemed colleagues the opportunity to hear someone so highly regarded. That is why I am asking you to come here next Thursday, the 4th, to share our modest midday meal and then be present at the conference which will begin at 2pm. Looking forward with pleasure to seeing you, please accept my warm good wishes in C.J.

J. Chevalier, Archpriest of Issoudun

*The above, apart from the signature, is not Chevalier's handwriting.*

**Article 1831**

*Invitation to a distinguished Issoudun citizen.*

L 18900830 A

Issoudun, August 30, 1890

Dear Sir,

Issoudun over 8 days will have the pleasure of having within its walls one of the greatest French orators of the day whose eloquence stirs, passionately lifts and comforts people.

Fr. Garnier, so well known in Paris, Caen, Lyons, Bordeaux, and a hundred other towns, appreciated by the working classes no less than by the intellectual élite, will begin his talk about very relevant issues on Tuesday next at 8pm in the Saint Cyr church. Seats will be reserved for the men, and they are free.

We would very much appeal to you, Sir, to be kindly present at these meetings.

Please accept my respectful good wishes in C.J.

J. Chevalier (*MSC not added!*)  
Archpriest of Issoudun

**Article 1833**

L 18900913

*To Father Charles Piperon, MSC, Tilburg.*

Issoudun, September 13, 1890

Dear Father,

We have at this moment serious matters to be dealt with as regards the Society. Fr. Klotz, contrary to what Fr. Guyot says, does not wish to be Superior any longer. I have written asking him to reconsider, but he replied saying that he could not go back on his decision. We do not have any more personnel to avail of for our houses.

I have written to Fr. Guyot asking him to be at Issoudun on Wednesday or Thursday at the latest. Be there yourself without fail as your presence is absolutely necessary, and I want Fr. Reyn to come along with you also. You will pick him up on the way. Bishop Couppé has disembarked at Marseilles and is coming to Issoudun.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18900917 X

Council Meeting: 17-19 September, 1890

In attendance: Very Rev. Fr. General; Fathers Piperon and Guyot.

At this meeting, having confirmed some decisions of the previous meeting as regards the new organization of the Petite Oeuvre and a novitiate at Chezal-Benoît, attention centred on personnel for the different houses.

-Benoît

The personnel at this house will consist of the following:

Fr. Piperon, Superior and Novice Master, together with Fr. Chapin and Fr. Batard, Bursar.

Fr. Lanctin, Director of the Petite Oeuvre

Fr. Jullien, rhetoric teacher

Fr. Cochet, teacher for the second year

Mr. Valin, teacher for the third year

Fr. Audouy, science teacher

Brothers Büning, Cochard and Dicks, supervisors and teaching aides

The Sacred Heart Petite Oeuvre

Fr. Comte will be in charge of the Sacred Heart Petite Oeuvre; Brother Delmas teacher for the fourth year; Brother Courbon for the fifth, Brother Pouvreau for the 6th and Smits as supervisor.

The externat school (*Issoudun*)

Father Pierre director; Brothers Michel Lalliaux and Sergent teachers.

Theology and History Professor

Fr. Lavalie will be responsible for theology and history lectures at the Issoudun scholasticates.

The Issoudun Office

Fr. Maillard will be given as helpers at the Secretariat of Our Lady of the Sacred Heart, besides Brothers Alexandre and Marie, Brothers Saulci Marie and Vockel, as well as Brother Boniface (*Carnet*) for parcelling and dispatching.

Treatment

Fr. Janet will be sent for treatment, necessitating a request for an Indult.

Lay Brothers appointed to the Sacred Heart (*Issoudun*)

Brothers Alphonse, Constant, Willibron will be sent to the Sacred Heart, and another when it's possible.

The Antwerp Scholasticate

Fathers Suchet and Mathieu will be appointed to the Antwerp scholasticate as Professors.

Glastonbury

Brother Field will be appointed to Glastonbury as a teacher; he is accepted for perpetual vows.

Salzburg

Fr. Klotz, having formally requested to be relieved of his Superiorship at Salzburg, has his request granted; he will go to Tilburg as Superior, and Fr. Hartzler will replace him, with Fr. Offermans as Bursar.

Tilburg

Fr. Klotz is appointed Superior at Tilburg and Novice Master in the novitiate at this house.

Teachers at Antwerp, Tilburg, Canet

It has been left to the Superiors of these Tilburg and Antwerp houses to organize their teaching staff. Antwerp has the responsibility, in addition, of providing staff for the Canet de Mar house (sic). Fr. General approves of the return of Brother Karsseleers to Antwerp if the Canet de Mar Superior approves.

Paris

The lay brothers Alexis, Gabriel and Louis will be sent to Paris and, insofar as the Paris house can arrange to do so, Brother Hinard will be sent to the Issoudun office.

Scholastics appointed to Rome

Brothers Bernard, Lynch (*Christopher*), Kuntz and Hannigan will be sent to Rome to finish their theological studies. Brother Veron will also go there to study.

Guyot, MSC.

Ch. Piperon, MisduSC.

**Article 1834**

*To Father Jean Vaudon, MSC, Sacred Heart, Issoudun.*

L 18900924

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Issoudun, September 24, 1890

Dear Father,

I am replying immediately to you:

1. Yes, advise Fr. Pierre (*Perriot*) about the opening of the school (*the 'externat' school for students other than those at the Petite Oeuvre in Issoudun*). He will be under your orders. It's you who will deal with the families and visit, from time to time, the classes in the school, seeing to it that the discipline on the part of students and teachers is well observed. You will make sure that religious practice is faithfully observed by the teachers of the externat school and the Petite Oeuvre.
2. You will also be in contact with Fr. Compte (*Superior of the Issoudun Petite Oeuvre*) and come to an understanding with him. It is absolutely imperative that discipline should be maintained and it's on you all this rests. Nobody should go out without your permission and without letting you know where he is going and the reason for it.
3. You will be informed where one is going on a walk with the youngsters, and it should never be more than 3 or 4 kilometres, walking slowly and without any mischief. Many of our youngsters and teachers have caught up rheumatism (sic!) while out walking. See to it that supervision is as strictly maintained outside as well as within the house. You will read out their regulations to the youngsters, and then those which apply to the teachers. Be strict, do not allow them to go into rooms nor talk in areas where it's not allowed. At all costs discipline and religious spirit should prevail among us, and I am counting on you for all that.
4. I wrote to Fr. Lanctin to let him know (*following his request*) that he will have to ask in Rome for release from his vows, and find some place for himself within the space of three months. While waiting over, he will neither be at Chezal-Benoît nor Issoudun, and will no longer have to concern himself with the Petite Oeuvre; this is the definitive decision of His Grace (*Archbishop of Bourges*). While awaiting the first of January, I am appointing him to the Paris house where he can provide some services by preaching. In this way the confrères and the youngsters will think he has been given another posting where he can give himself over to preaching, which he loves. His departure, then, will have no harmful impact, particularly so if it's carried out discreetly. We shall continue providing his mother with 100 francs (*about 330 euros*) a month until the first of January and no more after that.
5. As for adoration, the Archbishop approves it during the month of October, so long as there are at least 4 adorers before the Blessed Sacrament and it should take place at Saint Cyr, in the holy Rosary Chapel during the whole month of October. Please mention this to Mademoiselle Tamisier and thank her from me for her kind letter. I haven't time to answer her myself; I am up to my eyes in work.

*Emilie Tamisier, 1834-1910, founded with Fr. Chevrier the International Eucharistic Congresses.*

6. Ask Fr. Batard to inform Jean, the cook, and his nephews that we can only keep them on until All Saints (*November 1*) because they will then be replaced by (*lay*) brothers.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1835**

L 18900928

*To Father Jean Vaudon, MSC, Sacred Heart, Issoudun.*

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Vichy, September 28, 1890

Dear Father,

1. Please inform Fr. Batard that I shall write to him tomorrow.
2. Ask him to be good enough to go tomorrow, the 29th, to the mayor's office with a Saint Cyr curate. The reception takes place between 10 and 11am. I wrote to the mayor that I shall see him towards the end of this week.
3. Fr. Lanctin must leave on Wednesday at the latest for our Paris house where he will be taking up residence! I absolutely refused his request to stay on in Issoudun. It's (*the Paris option*) to be taken up or not. He has taken leave of his senses and is full of himself. I don't know if he will ever return to the order!

*As it happened, he would succeed Chevalier as Superior General!!*

4. Fr. Hartzler should shortly leave for Salzburg!
5. The Tilburg and Antwerp youngsters' retreat should take place at Chezal-Benoît with ours!
6. Let Fr. Piperon be advised about the date of the retreat and be at ease while waiting!
7. That he request Fr. Piperon to bring from Antwerp all the decorations which are there and belong to Issoudun! Help you with the Annals. Request the panegyric of the blessed from whomsoever you wish: the parish priest of Chabris, or, if unable, Canon Grandhomme or Fr. Beguinot, parish priest of Our Lady's at Bourges, or Fr. d'Harangièr, in charge of the Cathedral, or Fr. Pacton, parish priest of St. Christopher's, Chateauroux, or Fr. Mayet, parish priest of Villentroy (*a town of about 1,200 population thirty miles or so from Chateauroux*), etc.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Who is preaching the Triduum in Fr. Lanctin's place? Has Fr. Maillard found Bishop Couppé's bulls (*of appointment*), and how are the little natives getting on?

**Article 1836**

L 18900930

*To Father Charles Piperon, MSC, Tilburg.*

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Vichy, September 30, 1890

Dear Father,

1. Fr. Batard tells me that he will be available for Chezal-Benoît by October 15. Start with the youngsters, then, on Monday the 15th; that's time enough. Accordingly, make all your arrangements.
2. Fr. Lanctin leaves for Paris tomorrow where he will be staying. He is waiting to see if there is any giving way before his calculated demands. It's farewell. We shall find out on the first of January what decision he is going to take. He needs to make a good retreat. I am not sure if he can well do so in Paris.
3. Fr. Hartzler leaves for Salzburg tomorrow. Fr. Klotz is making himself available to you.
4. I cannot attend Bishop Couppé's ordination. You will go there with the confrères you deem should go with you. I am returning to Issoudun on Thursday. In Vichy like everywhere else I am all the time being crushed by the need to do this and that.
5. Fr. Delaporte doesn't like having Brothers. He has written an unacceptable letter to me on this issue. Having asked for them, here he is now jibbing at the idea, which is ridiculous. I am so disenchanted with his capricious administration that I have written to him saying that I no longer wished to have anything to do with his house. Let him make whatever arrangements with you he wishes! Oh! How difficult it is to lead men who are not true religious!

Cheerio, my friend.  
Until shortly.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: When you come to Issoudun, bring with you all the vestments and other things which belong to Issoudun. Together with your companions, each of you can bring one thing (*item*) along.

**Article 1837**

L 18901001

*To Father Charles Piperon, MSC, Tilburg.*

+

Vichy, October 1, 1890

Dear Fr. Piperon,

With all the changes taking place, I note that the parish priest of Issoudun (*Chevalier*) has only one curate, Fr. Hériault, since Fr. Bizeuil is so much a stranger that he is scarcely to be counted. Fr. Pierre is to return to the externat school and will be hospital chaplain.

Bishop Navarre is looking for missionaries, and Bishop Couppé, who is in touch with the situation, tells me that he should have Fr. Hubert sent to him immediately as well as the priest from Savoie (*Louis Janet; he died on April 15, 1891*) who is with you in the novitiate. I absolutely need another curate who can look after the sick, hear confessions, teach the catechism, since otherwise I shall be succumbing to all the pressures of work.

Since the Tilburg novitiate is not large, could you not bring about some arrangement whereby one can make use of Fr. Blanchet and have him sent to me to work here in the parish. This is urgent, as you can see for yourself. When you come to Issoudun do not forget to bring with you, you and the others from Tilburg and Antwerp, all the things which belong to Issoudun, mats, ornaments, albs, etc., etc., or sacred vessels.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1838**

L 18901012

*To Father Henri Peeters, MSC, Tilburg.*

+ JMJ

Issoudun, October 12, 1890

Dear Father,

I have received your kind letter and I can understand somewhat your feeling pained, as well as your comments; but believe me, Father, it wasn't possible for us to do any better. You are as much aware as ourselves of our shortage of members and we have been forced to have a little surcharge relative to the members of each house. But the good Lord who sees our dilemma will come to our help and yours, my friend.

Fr. Klotz with his intelligence and his abilities will soon be Dutch enough to help you, and then, Father, your own activism will do the rest. The house, having less people in residence, will mean there will be a little less work than hitherto. It will in a short while become more populated again since it is one of our houses which would appear to have the brightest of futures. But by then, I hope, we shall as before be able to help you out. Courage, then, my friend, and lay great store by Providence. I shall, in any event, pray especially at Mass for your house.

Please receive, Father, my warm regards in C.J.

J. Chevalier, MSC.

**Article 1839**

L 18901013

*The erection of a Way of the Cross at Sacred Heart Park.*

Diœcesis  
Exolduni  
Bituricensis

die decima tertia  
octobris 1890  
*October 13 1890*

Vigore facultatis mihi commisæ, ego Julius Chevalier, superior generalis Missionariorum Sacratissimi Cordis Jesu, viam crucis cum annexis indulgentiis erexi in horto monasterii Missionariorum Sacratissimi Cordis Jesu, ut supra in precibus pro erigendis stationibus vice crucis, juxta regulas a sancta indulgentiarum congregatione die decima maii 1742 præscriptas. In quorum fidem testimonium hoc mea manu subscripsi hac die decima tertia mensis octobris 1890.

Signatures des pères :

Signed by Fathers:

Marie Al. Cochet  
Philippe Comte  
Armand Lavialle, msc  
Jules Chevalier, msc**Article 1840**

L 18901029

*To Bishop Henri S. Verjus, MSC, Yule Island.*

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Issoudun, October 29, 1890

My Dear Lord,

I want to thank you again as always for your kind letters; keep writing; they are of great interest to us.

Look after your health...

Check your enthusiasm... Do not needlessly expose yourself to danger or to extreme exhaustion. I am sending you two missionaries. Fr. Hubert whom you know; he is a pious boy, obedient, zealous, but very childlike and without much judgment. Look after him and guide him along as if he were only a 3-year-old. The other one, Fr. Janet de la Savoie, is an excellent religious who will be of great help to you. Then there are 2 lay brothers (*likely Joseph Moorees and Gabriel Weryken*) who are very pious and with whom you will be very pleased. I gave them 10,000 francs for your mission which I asked for from good, willing, people, on your behalf. I hope to receive in December a contribution from the Propagation of the Faith as its allocation for 1891, which I shall send you straightaway.

Cheerio, my Lord.

All good wishes to you in C.J.

J. Chevalier, MSC.

**Article 1841**

L 18901108

*To Father François Barral, MSC, Quito.*

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Issoudun, November 8, 1890

Dear Fr. François,

Thank you for your kind letter. I am pleased to hear that Fr. Perriot and Brother Hubert have safely arrived and that all goes well in Quito. I hope that from now on there will be peace, unity, agreement, charity and good example among yourselves. Yes! May your double community always provide an example of regularity, and the very best-run religious life! I had hoped that there would be only one community there, with those working on the construction of the basilica going there in the morning and after the mid-day meal; returning to sleep at Sagrario. If I had known, however, from the beginning, when the Archbishop first suggested this undertaking, that there should be two communities, I would not have accepted, given the impossible situation we find ourselves in, having to provide double personnel. And, besides, there was never any question of providing chaplains for the good brothers of the Christian Schools (*De La Salle*). We only went to Quito for Sagrario and the basilica which is being built nearby, as has been stated, and in order to set up our own undertakings.

The big mistake then is that we have too quickly scattered our forces, something which has damaged our religious life, and as such the source of all our problems in Quito. Let this be an important lesson for the future! Try, then, to concentrate so that the religious life be given witness among the rest of you as perfectly as possible. Present yourselves before the laity as a focus of great edification, and see to it that your confrères are prudent, do not compromise themselves and always live as good religious. I very much hope that the Basilica's Committee will meet the costs of Fr. Perriot's and Brother Hubert's journey, that's to say, 3,000 francs (*about 9,930 euros*) or so for both. You will let me have this money. I forewarn from now on that I shall send no-one, either to Sagrario or the basilica, if the money needed for the journey is not sent to me in advance. The Quito house owes the mother house at least some twenty thousand francs (*about 66,220 euros*) for all the expenses it has occasioned. When are you going to start paying back this debt?

Cheerio, Father. My regards to Fr. Barral (*the recipient's brother*), to Fathers Bouvier, Gressin, Perriot, without forgetting our dear lay brothers.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1842**

L 18901111

*To Father Victor Jouët, MSC, on his return to Rome.*

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Issoudun, November 11, 1890

Dear Fr. Jouët,

I would like to think that you are back in Rome. I hasten to forward a letter to you which I received from the Superior of the Saint Quentin Fathers. I replied to him stating that the behaviour of his confrères in Belgium and Holland was not right and that all the problems began with them. I advised him to go back to their original title, Oblates of the Sacred Heart. I strongly



protested against the name which was identified with you in Quito (*original difficult to decipher here*). I intimated to him that I would forward to you his letter and you would send a reply to him.

Is Bishop Couppé in Rome? Madame de Bonneval has been asking me if he will be returning to Issoudun for December 8, as she would like to organize a big display by Paris artists on that day for the promotion of our missions. But she wants to make sure that the Bishop will be there.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Send Fr. Dehon's letter to Fr. Reyn who will see the Saint Quentins priests' 'good faith'. It's the story of the wolf and the lamb.  
J.C.

**Article 1843**

L 18901114

To Father Victor Jouët, MSC, Rome.

+

Issoudun, November 14, 1890

Dear Father,

1. Yes, put forward the name of Fr. Bontemps as Prefect Apostolic.
2. Yes, write a cheque for 200 francs (*about 660 euros*) in favour of Mr. Amati, and stop the Latin publication of the book on Our Lady of the Sacred Heart.
3. Hurry up with the approval of the Constitutions, and the Averbode issue.
4. Here's another letter from the Saint Quentin Superior. These people are impossibly confrontational!
5. I shall have inserted in the issues of the Annals your left-over articles and that about the departure of our four confrères from Marseilles.
6. I am sending on Brother Kuntz's letter to Strasbourg.
7. As regards the German and English parts of our missions, get in touch with Propaganda.
8. I have already replied to Fr. Roussel, who wrote exactly the same to both of us, asking him to get in touch with Fr. Morisseau to provide me with a report about (*the Lima issue?, uncertain text*) which I shall submit to the Council Fathers.

Extend my warmest regards to Bishop Couppé.  
Cheerio, Father. Wholly yours; greetings to all in C.J.

J. Chevalier, MSC.

**Article 1844**

L 18901123

To Father Victor Jouët, MSC, Rome.

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Issoudun, November 23, 1890

Dear Father,

I have read through the Consultor's report where there are observations which are very appropriate and which I accept most willingly in order to obtain the definitive approval, something I regard as absolutely essential at the present time.

I

1. It is requested that a distinction be made between Rules and Constitutions, which is very understandable. The Constitutions, alone, are prescriptive, the Rules simply directive. That indeed is our thinking on this whole issue.
2. What the Consultor has to say about the overseeing of parishes and seminaries is quite right. The changes he suggests in his appendix and the additional observations he makes do not seem necessary to me. I do not believe, in effect, given what he says, that we require a special Indult from the Holy See to look after the parishes of Watertown, Glastonbury, or Burnham (*-on-Sea, Somerset, see Twohig, Late But Not Too Late; Glastonbury*), Quito, Randwick, Botany Bay, Thursday..., except that Thursday is not a parish, being a mission area under the jurisdiction of Bishop Navarre. You must, then, ask for a sanatorium (*Chevalier wrongly wrote 'sanatorium'; he meant 'sanatio', making legal what was not so*) to bring this about, as well as an Indult for the future.
3. It is easy to erase that part of the Constitutions where it is stated that the electors at the Chapter should write their names in the margin of their ballot papers, on being made aware that it is not in keeping with the sacred canons. But I came across this procedure in other Constitutions.

4. One can also change that which is said about the chapter on faults. I only added here what I saw being done elsewhere.

5. Yes, most certainly, one may add that we owe obedience to those bishops in whose dioceses we have houses; it's something one forgot to mention.

## II

1. If it is considered that the support given by the Assistants, the local Superiors and their Council, and the senior members of the Society, is not adequate, this issue may be brought to the Chapter. I believe that all the members will be of this persuasion since all who have been consulted about this issue, and are in favour, will be, for the greater part, called to the Chapter. Acceptance seems definite to me. Why will the Sacred Congregation of Bishops and Religious not go along with it? It seems to me that the reasons I put forward are peremptory. The Superior General must be there for life, something I deem absolutely necessary. Obtain an affirmative reply on this issue; insist on it; it is of paramount importance.

2. I wholeheartedly accept that the novitiate be of one year duration everywhere, something which has held since our foundation. The scholasticate will be like a continuation of the novitiate for our young members. This will, in effect, be comparatively easy to put into effect.

3. As regards a third year, everybody is so persuaded. One may, if one wishes, refer it to the Chapter, but all the members will vote for it...

Should I return this copy of the Consultor's observations to you? It is unacceptable that diocesan bishops where we have houses should be made arbiters of the changes being introduced to our Constitutions. This would be calamitous and have a deplorable impact; you must prevent this happening at any cost. If the Congregation itself doesn't want to lay things down according to the thrust of the letter I have written to you (since on reflection, one novitiate year is enough), it would be a hundred times better to bring the Chapter together for deliberation on these 3 changes. It would be more simple and rational.

I asked Fr. Védère to change nothing and leave things as they were while you were away, reserving to myself the right to speak to you about anything. Now will you let me know how you would like things to be organized in relation to our Rules? You need a bursar. I think that Fr. Védère who has filled this post would be suitable. I don't see anyone else. Is this your view? A head of the Petite Oeuvre is needed. But who? A director of the scholasticate is also needed. Again, but who? A director of the Annals' office is also required, who? One needs a serious man to be sacristan. Who?

In keeping with the Regulations, you should necessarily have a Council. I can only see Fathers Védère and Benedetti who could fit the part with you. Get them together, in keeping with the Regulations, in order to make the effort, and let the issues be taken seriously. Choose a secretary who will take note of the decisions. See to it, my friend, that the Rules are well observed and the exercises of piety carried out with regularity. Do not tire yourself out to excess; take carriages when you think it the proper thing to do. It's you, and not the bursar, who best judges the situation. I appeal to you to look after your health, and don't be in any way careless about this.

Yes, let me have an account of your audience and I shall have it placed in our Annals. Next month you should treat at length about (*the late*) Fr. Moncorget and the Marseilles ceremony.

Fr. Ramot has written to me saying that your Issoudun letter has confused him, and if he doesn't succeed in establishing a foundation in New Jersey we shall be discredited. He is looking for two Italian priests to accompany him. I have nobody to send him and neither, so I believe, have you. Fr. Ramot is under the impression that I have a whole legion of missionaries to hand when I have no one at all.

Cheerio, Father. Our best wishes to Bishop Couppé. Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

### Article 1845

To Father Victor Jouët, MSC, Rome.

L 18901126

Issoudun, November 26, 1890

Dear Father,

I am forwarding to you a letter from Bishop Navarre. See to it then through Cardinal Simeoni if Propaganda might not send him some (*financial*) help which he greatly needs. Otherwise, nothing new here.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

### Article 1846

To Father François Barral, MSC, Quito.

L 18901126A

Issoudun, November 26, 1890

Dear Father François,

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It is absolutely imperative that the basilica committee pay Fr. Perriot's and Brother Hubert's travel expenses; it's only just and fair. And from now I shall no longer send anybody to Quito either to your house or to the basilica without having in advance the funds needed for the journey sent on to me. It's 1,500 francs (*about 4,963 euros*) for each one. I am sorry that you are so financially put upon! One might say that the devil is let loose against this Ecuador mission. Some become wayward; others either die or fall sick. No house more than that of Quito has claimed so many people.

For quite some time I have not been able to send you anybody because all our houses are looking for someone and I have nobody available. I say once more to you: if you are not able to cope for yourselves at Sagrario, leave, give up the Brothers' chaplaincy, because for us the parish must come before everything else. We didn't go to Quito to become chaplains to the good brothers! I am pleased to know that the work goes well despite your lack of funds. Meanwhile make the most of your strengths and concentrate on the parish.

Cheerio, Father.  
Regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1847**

*To Father Victor Jouët, MSC, Rome.*

L 18901201

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Issoudun, December 1, 1890

Dear Father,

In face of the new problems which are springing up, I think it would be best to keep to the old Constitutions, since otherwise we shall never be able to move forward. We shall submit in writing the request for a life-long Superior (*General*) if the Chapter so approves, about which I have no doubt, and we shall accept what the Sacred Congregation will decide.

We shall do the same about the year's study for those priests who need to refresh themselves in peace and quiet, having spent several years in ministry. If this second addition to the Constitutions experiences any difficulty, we shall wholeheartedly make the sacrifice. Is it even necessary to put it in our Constitutions? Could not a General, deeming it appropriate, introduce it? At first hand I should think so. Ask for advice about this. The only new addition is that about the Superior General being elected for life, something which seems essential to me, a necessity for the reasons I have given above. You know the confrères as well as I do. You will let me have, then, the names of the Superiors I could call to the Chapter. Yes, indeed, get the official reply as soon as possible from the Sacred Congregation about the composition of the next Chapter. Time is short so hurry up with this and we shall be freed of serious concern. I await your reply.

In asking you who you think might be suitable for the Petite Oeuvre, the scholasticate, the sacristy, etc. In no way whatsoever was I thinking of sending you new priests whom we haven't got, but rather to ascertain your views on those personnel available to you (*in Rome*) who might be considered for these posts. Like yourself I understand that there should not be new factors at work involving your community so that the problems which arose before can be avoided.

If you can do without Brother Giovanelli when he becomes a priest you might suggest him to Fr. Ramot so that he could begin work at Hammonton (*New Jersey, USA*).

Cheerio, my friend.  
All good wishes in C.J.

J. Chevalier, MSC.

I haven't received the 100 francs which you mentioned to me (*about 330 euros*). See about it at the post office. Where were they sent from, Rome or Marseilles?

**Article 1848**

*To Father Victor Jouët, MSC, Rome.*

L 18901203

+

Issoudun, December 3, 1890

Dear Father,

I have just received your letter and I am greatly taken aback by it.

1. Fr. Maillard, when replying to Fr. Védère looking for print negatives for your Annals, slid, so it seems, into his letter another letter concerning the German brother in order to avoid postage. How improper this is since you are the one to whom letters must be handed and then looked at by you before being sent, unless they are being sent to, and received from, major Superiors. Fr. Maillard assures me, however, and I believe him, that he had no ulterior motive, but I do blame him for his failure to show me his letter. That's all. He also informed me that being at catechism he could not show me a letter which he was sending to Fr. Védère asking him to have his faculties for granting indulgences renewed. In this respect, might it not be possible to get on behalf of the Superior General, either for 5 years or for 10 years or more, the requisite powers (*faculties*) so that he may then share them with his confrères who might need them? If one needs to have recourse to Rome on every

occasion, it becomes a considerable expense. These faculties are granted to all Superior Generals; the Jesuits, the Redemptorists, the Marists, the Oblates (*OMI*), etc. Try then to get them for me also.

2. You are aware, my friend, that the new Regulations, which we faithfully put to the test until the next Chapter, call for an annual Visitation of our houses. And it has already been very helpful for a number of our houses. Fr. Guyot, who was appointed for this work, has already taken up his office, beginning with Tilburg, going from there to Antwerp, with Paris to follow. Then he will go on to Spain and, afterwards, to Rome. Your house can only benefit from this Visitation. My friend, in all its ramifications, read the article about the Visitor in the new Constitutions, page 95, and with regard to the new particular Regulation, page 45, and you will become aware of that to which you are obliged. Since you are Assistant General, Father, and older than Fr. Guyot, I shall tell him to leave you the leadership role in your community's common exercises. You should reach an understanding with him; he is not going to Rome to cause you unease, certainly not!, but rather to find out, with your co-operation, if everything is done in keeping with the Rules.

What issues will crop up, do you think, due to Fr. Guyot's presence in the house while you are there with him? Let me have your views and concerns and I shall give instructions, in so keeping, to the Visitor. When he is with you, share your thoughts with him and get along with him as if you were two friends, two brothers engaged in the same enterprise and wishing each other well.

You pain me greatly, dear friend, when you say that I abandon, give up on, you, whereas, on the contrary, it is I who supports you, justifies what you do, always comes to your defence in every respect. It's I who on all occasions praises the zeal, in the face of every problem, you have without limit for the Society, your commitment going as far as being heroic, etc. I look upon you as my other self, and one in whom I can confide with the utmost assurance. I do not withhold anything from you, and I confide in you my concerns, my hopes, my most secret thoughts. Oh! I would ask you never to doubt me. And, henceforth, do not worry about things which are not there at all, or are not against, aimed at, you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1848 A**

D18901207

*Concerning a letter from His Grace Joseph Marchal, Archbishop of Bourges.*

The Archbishop offers to take our young religious into the Archdiocesan Major Seminary. He is not in favour of their being expatriated.

Bourges, December 7, 1890

Dear Father,

We have a certain number of students at Saint Célestin and Saint Gauthier who will be part of the next selective process, and I think that we shall arrange that they enter the Major Seminary so that we can assess their appropriateness to be there. This requirement would appear to follow from the certificate requirements of the ministry. If you would like it so, we could do things in the same way with your young men, as it seems to me that in the first instance it would be better not to have them expatriated, and there is less inconvenience involved when they are called up for a year in the army before vows or subdiaconate. And since you happen to be the parish priest of Issoudun, it will be easy to get a certain number released (*from military service*) by being curates or chaplains.

What I have been saying is relevant to those of your students who are 19 years old, and for whom there is no time left to go abroad. For the others, that is to say the younger ones, I do not know the issue well enough to offer an opinion. All I can say is that expatriation is of itself a very serious matter which might create for you an equivocal set of circumstances, or create problems abroad for you, particularly so when you may experience the activities (*intrigues*) of the French Government.

+ Joseph, Archbishop of Bourges.

**Article 1849**

L 18901210

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, December 10, 1890

Dear Father

I have got in touch with the Assistants and asked them to be in Issoudun on the 18th of this month. Try to be there yourself so that we can appoint the members for the Chapter, chosen from former Superiors and from those presently in office.

Once appointed, and on their being notified, they will set off immediately for Issoudun where the Chapter can take place around Christmas-time. You will, of course, be staying there. Try and find out if Bishop Couppé might join us. I believe he will. Bring him with you.

Cheerio, Father.  
Best wishes to all in C.J.

J. Chevalier, MSC.

**Article 1850***To the Secretary of the Propagation of the Faith, Paris.*

L 18901214

+ Issoudun, December 14, 1890

Dear Sir,

I am returning the receipt to you for the money you forwarded to me. I thank both yourself and the Council for this sum of 14,600 francs (*about 48,340 euros*). I shall share it out in accordance with your wishes. I am sorry that Bishop Navarre, to whom I sent four new missionaries on the 3rd of November last, cannot get a larger amount, since, given his personnel numbers – sisters, lay brothers priests – his mission is in dire straits. I do hope that the Council will take into account in its allowance the many, pressing, needs of New Guinea. Please, Sir, accept my most respectful good wishes in C.J.

J. Chevalier, MSC.

18901218X

Council Meeting, December 18, 1890

In attendance: Very Rev. Fr. Superior General; Fathers Piperon, Guyot, Jouët, Delaporte, Assistants.

Following the customary prayers, Fr. General made known to the Council the reasons for this special meeting.

The Sacred Congregation of Bishops and Regulars, having by letter dated... 1890, asked Fr. Chevalier to decide, together with the Chapter, between the new and old Constitutions, he has called his Council to make a choice, effectively, of six members from Superiors exercising office or not, who will, in accordance with the Constitutions (chapter 10, article 11, p.41; article IV,1,p52), take part in the General Chapter with the Assistants and those other members there by right.

After the customary prayers, each Council member wrote and placed in the urn his choice, and the two scrutineers appointed for this purpose, Fathers Victor Jouët and Jean-Baptiste Guyot, gathered the votes which were then collected and announced by the Council's Secretary, Fr. Piperon. His Lordship Bishop Couppé was unanimously nominated, together with Fr. Tréand, Superior of the Glastonbury house, and also Fr. Léopold Hartzler, Superior at Salzburg, Fr. Reyn, Superior at Antwerp, both of whom received four votes. Fr. Ramot, Superior at Watertown in the USA, and Fr. Klotz, Superior at Tilburg, each received three votes.

Having discussed different issues concerning the Congregation, the meeting ended.

Ch. Piperon, MisduSC.

Victor Jouët, MSC.

**Article 1851***To Father Jean Vaudon, MSC, Sacred Heart, Issoudun.*

L 18901223

+ Issoudun, December 23, 1890

Dear Father Vaudon,

I am forwarding you the new proofs of the Daughters of Our Lady of the Sacred Heart Constitutions with a request to revise them.

I have heard it said that coffee is being taken every day at the Sacred Heart. As regards the two confrères whom you mention, and if the doctor has ordered it, it cannot, in effect, be other than a passing innovation. A remedy persisted with for a long time has a bad impact in the community.

There are feasts occurring often enough when one can take coffee without having recourse to it on other days. You are also aware that our Regulations forbid liqueurs except when there are distinguished visitors dining with us.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

# 1891

*This was the year of Leo XIII's great social Encyclical Rerum Novarum, May 16; the launching of P  re Lagrange's, OP, Revue Biblique, and Vigouroux's Dictionary of the Bible.*

## Article 1852

D 18910000

*Homily on the occasion of the General Chapter.*

*Undated, possibly early January, 1891. So former archivist, Paul Brennan, MSC, Australian.*

"Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum" (Matt. 18,20).

My Dear Fathers,

If these words of Our Lord find their application among the faithful, in keeping with the interpretation of the Holy Fathers, we need with good reason to appropriate them to ourselves in the serious set of circumstances which brings us together at this time. It is in the name of the Holy See, that is to say of God Himself, that we are here gathered. And since the aim we set ourselves is of the utmost importance, namely that of placing the structures of our little Society on solid and lasting foundations, in order to meet the challenges of the future, we need Jesus Christ in his supportive grace to be found in our midst to help us to be enlightened, His spirit consolidating the closest unity among us, as well as the most intimate and supportive love.

Do not forget that the future of our Congregation greatly depends on this Chapter, as something so favoured from heaven and by the Heart of Jesus. You as well as I know that it is not a human endeavour. You are aware of its beginnings, and the marvellous set of circumstances which occasioned it. It comes entirely from the wish of Mary, the adorable Heart of Jesus, source of every blessing. This is what sustained our courage in the midst of infernal assaults and a thousand difficulties with which we had to contend. God Himself only knows their number and extent. Here also, in consequence, is the basis for our limitless confidence.

Yes, Reverend Fathers, I repeat it: heaven loves our little Society; the many, unexpected, blessings which have not ceased being showered on it, despite our unworthiness, are a transparent witness. It was scarcely approved of by Rome when it became the focus (*in France*) of persecution, when what was due to a demonic impulse and should have led to its ruin became a source of fresh blessings. Then, my dear Fathers, is it not from this humble Society there came the wonderful devotion, that of Our Lady of the Sacred Heart, which has led to so much good in the world, has worked so many wonders, and which the Church has approved of through its infallible authority?

Divine Providence has, then, confided to us a work of capital importance. We are only of yesterday, and already we are making the Gospel's light shine in the most remote continents and among the most primitive of peoples. Apostolic zeal has been lit among us from the breath of the Sacred Heart, and I must in all justice declare that each of us is inspired by the spirit of the most heroic sacrifice and the most committed devotedness.

It is a call to fraternity, understanding, peace and charity.

*The document so abruptly ends.*

18910107X

Council Meeting, January 7, 1898

Present: Father General; Fathers Piperon, Guyot, Jou  t, Delaporte; Assistants: Frs. Morisseau, Secretary General, and Maillard, General Bursar.

Procedures as regards the Chapter.

The Council engaged itself with the preliminaries for the General Chapter due to open next day. It was decided that in accordance with the Constitutions, which are binding on us in this respect, the Chapter would come together, following a preliminary Eucharist and the Veni Creator. It would begin with the election of two secretaries, three scrutineers and four adjudicators whose role would be that of making decisions about any irregularities noted during the Chapter procedures. There followed the announcement of the different official notices relative to:

1. The authority of the Superior General extended by Pontifical Indult;
2. The purpose of the General Chapter as made known through a letter from the secretary of the Congregation of Bishops and Regulars;
3. The choice of elected members as designated in line 1 of number 7, chapter X of the aforementioned Constitutions.

Some elected members, to whom a consultative voice was given at the beginning of the Council, complained about the election of Bishop Coupp   as a delegate under the pretext that his rank withdrew him from the authority of the Superior

General and the Chapter, and he should, therefore, be excluded from these deliberations. This proposal, however, is no more than that, and does not have in its support any formal legal text, while, for the rest, it is incorrect that a religious, or congregation, bishop is absolutely withdrawn from the authority of his Superiors, as one sees in the case of Bonix. He (*a bishop*) is not relieved of his religious obligations except insofar as they are incompatible with the duties and dignity of his episcopal office.

There followed a discussion about procedure which would have to be presented to the whole gathering for acceptance. It would relate 1, to the introductions, 2, the order of the sessions, 3, the ending (*date*) of the Chapter.

#### I. Preliminaries

1. The Chapter opened, as has been mentioned, with the Eucharist at 8am, followed by the Veni Creator, and a prayer to the Holy Spirit.

2. At the end of Mass all the Chapter members proceeded to the room designated for the meeting where the President spoke with relevance to the occasion.

3. Then, in keeping with line 8, article 11, the above-mentioned two secretaries, the three scrutineers, the four judges, were made known.

4. A reading of the issues mentioned above took place.

5. The proposed plan for the Chapter was then submitted.

6. Then the Chapter proceeded to elect three commissions or groups with responsibility for submitting issues for the assembly's consideration, the first being that which was pertinent to worship of the Sacred Heart, religious discipline, and the missions; the second being that of the Society's government; and then the third comprising whatever was relevant for consideration, as well as the different ministries and involvements. These groupings would be made up of four members who would be elected by secret ballot. As there are 12 Chapter members, once the first two groupings are elected, the remaining four members would form the third group. The president, since he is part of no particular group, may freely join any group as he thinks fit.

7. The Congregation's sessions will last from 9am to 11.30am so that the particular examination of conscience can take place, and in the afternoon from 3pm to 5.30pm.

8. At the first session each group elects its president and secretary, at which the oldest by profession will preside and, in the event of a tie in votes, it is he who will be elected.

9. Any proposal not included in the agreed programme, and which certain individuals might wish to submit to the Chapter, should, on being committed to writing, be presented to one of the presidents of the particular groups who, with the other three, will make up a fourth group to examine proposals of this kind and, following which, they will be submitted to a competent group who, if they consider it opportune, will bring it to the Chapter's notice. In the event that, contrary to the commission's opinion, someone continues to insist on bringing a proposal to the Chapter, the matter will be referred to the Chapter's deliberations.

10. The particular groupings will follow in their deliberations the procedures commonly agreed on.

11. As regards all this work, as well as the general discussions at the meeting, everybody will keep in mind that there is an obligation to strictest secrecy binding in conscience with regard to whomsoever is not a Chapter member.

#### II. The sequence of sessions.

1. Each meeting of the groups, as well as the General Chapter, will begin with the Veni Sancti Spiritus, and end with the Sub Tuum, with the customary invocations.

2. After the Veni Sancti, the session opens with a verbal presentation of the previous session, concerning which each one is entitled to make his observations.

3. There follows a discussion about the issues arising during the day; however, nobody at the main sessions will speak without first having had permission from the president who may have him withdrawing when he deems it necessary.

4. When an issue arising from the order of the day does not appear to be adequately dealt with, it may at the request of three members be sent back to the relevant commission to be freshly examined and submitted to the Chapter.

5. All decisions are taken by majority voting, and in a situation where there is a tie the president's vote will prevail.

6. Where there are more important issues to be considered, a second round of votes will take place if three members ask for it.

7. If someone entitled to vote is absent when the voting is taking place, this will not in any way invalidate the vote.
8. One may count the votes where people are sitting when a majority of votes is clearly indicated; nevertheless, each one has the right to call for a secret ballot if he deems it necessary.
9. When the debate is taking place, the Chapter members will endeavour to proceed calmly, without bias, avoiding sharp, insensitive disagreement and any words not in keeping with religious decorum, and the respect and considerateness which is to be mutually expected.
10. At the end of each general session, the day and time of the next session will be announced as well as the content and sequence of the issues to be dealt with.

### III. Conclusion

1. When the Chapter is over, all will go to the Oratory for the Te Deum in thanksgiving, intoned by the president, followed by an appropriate prayer verse. Next there's Benediction of the Blessed Sacrament.
2. The secretaries will take note of all the decisions which have been taken and which will then be forwarded to the Holy See.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier.  
Victor Jouët, MSC.

#### Article 1853

*A petition to the Holy See from the 12 members of the 1891 Chapter.*

D 18910108

*Undated; likely the first day  
of the Chapter*

Most Holy Father,

The Very Reverend Superior General and the gathered members of the General Chapter of the Society of the Missionaries of the Sacred Heart of Jesus, Issoudun, France, by decree dated December 18, 1890, from the Very Reverend Jules Chevalier, founder and Superior General of the said Society, having as aim the text of the Constitutions to be submitted for the Sacred Congregation's definite approval *super statu episcoporum et regularium*.

Very Reverend Father Jules Chevalier, Founder and Superior General.

Reverend Fathers:

Charles Piperon, First Assistant;  
Victor Jouët, Assistant and Procurator General in Rome;  
John-Baptiste Guyot, Assistant;  
Albert Delaporte, Assistant;  
Bishop Couppé, Titular Bishop of Léro and Vicar Apostolic of New Pomerania;  
François Morisseau, Secretary General;  
François-Xavier Maillard, General Bursar;  
Célestin Ramot, Superior of the Watertown house, USA;  
Xavier Klotz, Superior of the Tilburg house, Holland;  
Pierre-Marie Tréand, Superior of the Glastonbury house, England;  
Théophile Reyn, Superior of the Antwerp house;  
Léopold Hartzler, Superior of the Salzburg house, Austria;

humbly prostrate at the feet of Your Holiness present to you what follows:

1. From September 1883 to May 3, 1889, the powers of the Very Reverend Father General were those conferred on him by the General Chapter of 1869, renewed by Apostolic Indult in September 1881 and September 1882 for the course of one year, neither being renewed by General Chapter or by Indult of the Holy See until May 3, 1889. Since this last date, no meeting of the General Council has taken place to revalidate admissions to Novitiate or Religious Profession if they were invalid.
2. In 1889, on May 3, an Indult from the Holy See prolonged Fr. General's powers for a further year, and a similar Indult was granted for 12 years on May 13, 1890. As far as the 1890 application is concerned, two of Father General's Assistants cannot recall if they were consulted about it, although their names appear on the request. As far as that for 1890 is concerned, signed by the Assistants, several members of the Chapter are doubtful about the validity of the motives put forward with regard to the impossibility of having a Chapter since these same considerations still hold at the present time, and yet a Chapter has been called. Then the holding of a Chapter became impossible because of the absence of two of its requisite members on a special mission to Quito in Ecuador. Moreover, this latter Indult was not sent to the Cardinal



Protector, Monaco la Valleta, to whom the Sacred Congregation granted the faculty of prolonging Reverend Father General's powers.

3. It has happened more than once that subjects have been accepted either in the novitiate or for profession with the approval of the Superior General, but without the assent of the Assistants, these being, given the problems of the day, the expulsion of religious from France, the dearth of subjects in the Congregation, all being at a distance, and with or without an apostolic indult for the Reverend Fr. Superior General to take charge as Superior in different communities. Our Constitutions state, however, that the authority to accept either for the novitiate or for profession, appertains to the Superior General with the assent of his Assistants.
4. Fr. General, with the approval of his Assistants, has delegated the power of admission to novitiate and profession to different Superiors abroad. Now our Constitutions state that the power to admit to novitiate or profession can, with the agreement of the Assistants, be delegated by the Superior General to Provincials, and that Provinces should, *servatis servandis (all things considered)*, act in keeping with the approval of their councillors (*assistants*) when accepting anybody for the novitiate and for profession.
5. On a number of occasions, novices, having met the requirements of the year's probation laid down by the Council of Trent, made their vows outside the novitiate house. However, in keeping with certain answers provided by the Sacred Congregation, it appears to be the general law (*procedure*) that religious profession cannot, under pain of nullity for the vows, take place in a community other than that of the novitiate.
6. In a number of novitiates the Father Masters have not been of the age laid down by the Constitutions; they do not have, as it happens, any indult or rescript from the Holy See.
7. Bishop Couppé, MSC, having been elevated to episcopal dignity, in keeping with what is common law, is no longer within the jurisdiction of the Superior General or of Chapters.
8. Finally, several Novice Masters in our Novitiate have on a number of occasions admitted candidates to the Novitiate who were not yet in possession of their testimonial letters.

From these observations the following doubts arise:

1. Three members of the Chapter made their vows from 1883 to 1889:  
     Bishop Couppé on August 26, 1884;  
     Fr. Reyn in October, 1884;  
     Fr. Delaporte on February 2, 1886.

Have these members the right to be here at the General Chapter enjoying a deliberative role?

2. Fr. Delaporte in his role as Assistant to the Very Rev. Fr. Superior General has taken part in the deliberations of the said Superior General's Council when calling the present Chapter and naming its members. Has the decree calling for the Chapter, and the naming of its members, any validity?
3. Have the aforementioned Novice Masters incurred the pain of indictment from the decree *Romani Pontificis* of the Sacred Congregation, and are they not deprived of active and passive voice, and their responsibilities as well in the Society?
4. Can Bishop Couppé, despite being titular Bishop and Vicar Apostolic, sit as a member of the Chapter with a deliberative voice?
5. Can the authority of the Very Reverend Father Superior General, as obtained in the circumstances described in number 2 above, be considered legitimate, and under this heading does the decree convoking this present Chapter have any validity?
6. Are the professions described in numbers 1,2,3,4,5,6 above valid?

Since the members gathered for the General Chapter in Issoudun are for the most part Superiors of Communities whose presence is needed in the houses for which they are responsible, and, in consequence, cannot wait on there for the answers to the enquiries which will be given by the Sacred Congregation, they, accordingly, in all humility beg Your Holiness to release from censures those who would have incurred them, validate and approve that which needs to be validated and approved in the above-mentioned issues, as in other-like circumstances which might, perhaps, be so pertinent, granting the Chapter members the right to be there, to take part in the discussions and voting, so acting as if no irregularity had been demonstrated or discovered either in the calling or make-up of this Chapter.

In the light of the foregoing, all the following signed:

Th. Reyn, MSC.      L. Hartzler, MSC.      P.M. Tréand, MDSC.      F. Klotz, MSC.  
 + Louis Couppé MSC      F.X. Maillard, MSC.      C. Ramot, MSC.

Bishop of Lerensis

A. Delaporte, MSC.

J.C. Morisseau, MSC.

Guyot, MSC.

Ch. Piperon, MisduSC.  
(with reservations as first Assistant)

Jules Chevalier,  
Chapter president (all explanations reserved as founder  
and Superior of the Society since 1854).

**Article 1854**

D 18910115

*To the Members of the first MSC General Chapter.*

*Likely date January 15, 1891*

**The reasons favouring a Superior (*General*) for life in a male community.**

- I. The Church's government itself; the Pope's is a life-time appointment, also Bishops and Parish Priests.
- II. All the male Congregations founded after the Council of Trent have, generally speaking, Superiors for life, such as the Jesuits, the Vincentians, Redemptorists, Passionists, Eudists, Picpus Fathers, Marists, Oblates of Mary Immaculate, the Priests of the Holy Cross, those of Blessed (*now St.*) Grignon de Montfort, the Assumptionists, Salesians, Oblates of St. Francis de Sales d'Annecy, Troy, the Holy Ghost Fathers, the Sulpicians, the Foreign Missionaries, the Blessed Sacrament Fathers, the Mercy Fathers, etc., etc.
- III.
  1. A life-long Superior has more prestige among his own and, in the view of strangers, exercises greater influence, his authority better respected.
  2. He can have a more accurate and deeper awareness of the Congregation's needs, of the undertakings in which it is engaged, and the religious members it comprises, especially when they are somewhat placed everywhere.
  3. There is time to bring to fruition the worthwhile, even necessary, undertakings involving the Society.
  4. Having a Superior for life one avoids over a long period of time mischievous ambition, scheming groups who are often outrageous or damaging, lasting intrigues to which the prospect of an election of a stated moment can give rise.
  5. A Superior who is not elected for life, and keen to have himself re-elected, will manipulate some and flatter others, close his eyes to abuses, offer unacceptable concessions (*favours*). And if not re-elected, he will criticize the way in which his successor has been appointed, blame his administration, create his own supporters, and stir up an unhealthy attitude. His successor, in turn, will not, very likely, follow in the steps of him whom he has replaced, putting aside, perhaps, what the other has done, introduce innovations and make changes since, alas, it is rare, very rare, for things not to be so, being a proven fact of experience since human nature is so weak. Hence come complaints and a bad attitude on the part of the supporters of the former régime.

The arguments of those opposed to a life-Superior.

- I. A Superior for life, it is being said, can abuse the great authority with which he is invested either by acting against justice or charity.
  1. Against justice, by making use of the Society's assets to enrich his own (*relatives*), and receiving presents or gifts, and proceeding to provide unacceptable largesse.
  2. By acting contrary to the charity which he owes to himself in the first instance, abusing his independence by giving himself over to his own tastes, whims, even to his inclinations, thereby giving rise to scandals which redound on the whole Society.
  3. Acting out of keeping with charitableness towards the confrères by being interventionist, nursing certain ill-feelings or enmities, thereby becoming something of a despot.
- II. To all the foregoing my reply is that a Superior General for life has:
  1. his vows of poverty, obedience and chastity by which he is strongly bound;
  2. he has the common and particular regulations;
  3. there are the Assistants who have responsibility for the administration;
  4. his adviser, provided to him by the Chapter, in the person of his first Assistant;

5. recourse to the Holy See; and

6. his dismissal, and even exclusion, from the Society if such a course of action came to be required.

All things considered before God, then, the advantages of having a Superior for life outweigh so much more any disadvantages. For the rest, it is best that it should be so since the vast majority of Congregations founded in particular over the last 3 centuries have Superiors for life.

**Article 1855**

D 18910115A

*To the members of the first MSC General Chapter.*

*Lecture given on or about January 15, 1891, during the General Chapter, and following on, logically, from article 1854 above.*

I

In principle, I accept that the centre of Congregations spread, or meant to spread, about the whole world should be in Rome. I agree also that the centre of our Society should by preference be transferred to Rome if it ever happens that in the course of events or unforeseen circumstances it became imperative to move it elsewhere. But I maintain that for the present it should stay where God has placed it, and for the following reasons:

The Lord was free to have the Society of the Missionaries of the Sacred Heart founded elsewhere than France and Issoudun. If He has chosen France and Issoudun, He must have had his reasons. Now it is our duty to respect this, so long as the wish is not manifested for it to be elsewhere through a commanding set of circumstances bringing all indecisiveness to an end, and entailing general acceptance of such a kind that one can really and truly say to oneself: *Digitus Dei est hic (the finger of God is here)*.

We have unchallengeable indications, certain signs, if one is not to think of them as miraculous in affect, that God wanted our foundation to be in Issoudun. This fact is undeniable, the documents there to prove it. I would, moreover, go on to say that we can be assured that He still wants us to be in Issoudun if one is to judge by the abundant graces which have not ended and which each day He continues to bestow on us, our work and the Society if we are to judge by the devotion, and the Association of Our Lady of the Sacred Heart whose cradle is at Issoudun. Is it not our Society which from its beginnings has, here in Issoudun, given rise to this wonderful work (*the devotion*) which has spread about the whole world and looks towards Issoudun?

To move the Mother House from this town would for the time being constitute a virtual calamity, a real disaster from the point of view of our influence, and our financial resources so needed today when facing up to all our expenses, the many needs of the different houses and their deficits. Where does one have recourse in extremely parlous circumstances? To Issoudun, because the France that is generous, which knows that there is to be found the centre of all our undertakings, sends its money to Issoudun. At the present time when we are still building ourselves up, when the majority of our houses have debts weighing on them, let the centre of our Society be placed in Rome and one would see what the generosity of the Italians would be like! One would not find in this respect anything other than a bitter and horribly delusory experience.

II

I hear it being said about me: "The issue is sufficiently clarified: let us vote straightaway to have the centre of the Society in Rome so that this decision of the Chapter can be inserted in the new Constitutions whose definitive approval we are requesting since there will not be time later. Next we can get an Indult for the present Superior who is the Congregation's founder, to remain in Issoudun until his death."

1. I reply that the present Superior loves his Congregation too well to go along with residence in Issoudun if the best interests of the Society demanded that its centre be moved to Rome, or even to the ends of the earth. I reply that the Superior could die any day, and then transferring the Society's centre could take place immediately. One would have to be blind not to see that the consequences of this action would be disastrous from every point of view.

My answer to that would be that in taking such a significant decision one must be absolutely certain that Providence so demands it, and up to now the contrary has proved to be the case. What's Rome and Italy at the present moment? A revolutionary hot-bed! The active centre of Freemasonry! What kind of Government is there? One that is ungodly, pillaging, contemptuous of every right, only fixated on what it can confiscate, a government twenty times worse than that of France, which itself is of no great consequence either. A government which is trying to get rid of the Pope and will most likely drive him away, short of a miracle, at the slightest opportunity. And now at this moment, on the eve of a such-like cataclysm, it's being proposed that we should transfer our headquarters to Rome, something which would prove to be an act of folly, striking a mortal blow at the Congregation...

III

2. Against this it is being said that if one embarks on this course, two or three of our houses, set up abroad, are threatening to cut themselves off from Issoudun. I reply that you have a proposal there which is a little too premature.

Separation from the mother house does not take place that easily. There has to be serious, convincing reasons needing to be examined and approved by Rome. But what, then, are these reasons? One forgets that it is the mother house which founded Tilburg, Antwerp, Salzburg, and she has natural rights in justice with respect to these houses. It is she who brought together, reared, nourished, taught all those who are part of these houses, she who placed them in her name in different countries to carry out her work and contribute to her prosperity. No, it's not enough to act from discontent inspired in its very nature by false patriotism, a hankering for independence, and find therein canonical arguments.

I reply in addition that the General Council of the Society has been thinking for quite sometime of setting up several Provinces, given that the Congregation has undergone a certain advancement, but this is not to assuage certain individuals who are discontented since this would be weakness, but rather because the best interests of the Society demand it. The request to make into Provinces our houses which have been set up abroad has already been addressed to Rome. If, then, as I hope, this request is given a favourable hearing, our distant houses will have rightful status as these Provinces will have their own autonomy, as guaranteed by the common law and the Constitutions. What more does one want? Before broaching an issue of such importance as the transfer of the seat of the Superior General to Rome, let the Chapter await then the results which will follow from the setting up of these new Provinces. And if, after some years' experience, it becomes clear that this extreme measure must be undertaken, I shall myself be the first to propose it to a new Chapter because then we shall be acting wisely and maturely.

3. It is again being pointed out that this decision about transferring to Rome should be taken straightaway because it needs to be put into the Constitutions, the final approval of which is being asked for. I reply that there is nothing at all about it of a Constitutional issue since the Chapter, if it considered it appropriate, could always return to this issue. It would be in any event an innovation since in the Constitutions of other Congregations I see nothing at all like ours, not even among the Jesuits or Redemptorists; St. Alphonsus, when drawing up his Constitutions, was not in the least concerned with this secondary issue. The resolution of the issue is to be left to the passage of time. It was not until the Pontificate of Pius IX that the General Chapter of the (*Redemptorist*) Congregation asked that the headquarters should be in Rome, and it was not until a decree dated October 2, 1857 that this matter was finally settled. The Redemptorists, therefore, went for more than a century without settling in Rome, even though their Congregation was Italian.

Again we are told that life Superiorship will not be voted for if the centre (*of the Society*) is not moved to Rome. I reply that there is no link between these two issues, being, for the fact of the matter, separate and independent. The decision about moving the headquarters can be shelved until the need for it is felt, whereas life-long Superiorship is an issue of primary importance and should be part of the Constitutions.

**NB:** Despite all these compelling reasons the Chapter, influenced by I know not what foolhardiness of spirit or partiality, voted by a majority of two to move the headquarters of the Society to Rome.

With the profound conviction that this decision is not the right one, and that the Chapter has harmfully used the power given to it in the first instance to damage rather than build up (1 Cor. 13), I feel that I must protest and appeal to Rome against it.

**Article 1856**

*To the Cardinal Protector Monaco La Valletta Raffaele.*

L 18910120

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Issoudun, January 20, 1891

Personal and Confidential

Most Eminent Protector,

On the occasion of the definitive approval of our Constitutions, the Sacred Congregation of Bishops and Regulars has replied that, as the new text differs too much from the first one, I must have the Chapter meeting again to make a choice between the latest and the former Constitutions, and on accepting the former with some changes, the approval we are looking for will be immediately granted. Unanimously the Chapter is adopting the former Constitutions in the circumstances as indicated.

Since my authority as Superior General expired in May 1890, our good Procurator General, Fr. Jouët, at the time a Visitor delegate in Ecuador, thought of asking the Sacred Congregation for the matter to be held over, giving as one of the reasons the impossibility of bringing together immediately the Chapter. The four Assistants signed this petition, and the Sacred Congregation renewed my authority for 12 years. Several members of the present Chapter expressed their doubts, wrongly stating that the reasons put forward by Fr. Jouët were not valid, although Your Eminence had approved the genuine validity of these proposals. I would add two more valid reasons:

1. the need to have these powers renewed;  
and
2. the real impossibility of bringing the Chapter together at this time in the absence of two members whose presence would be necessary, that is to say the Father Secretary General, provisionally at Guayaquil, and the Procurator General (*Jouët*) then Visitor to Ecuador.

With that there arose other doubts, like that about the legitimacy of this Chapter's coming together, the validity of accepting several individuals to the novitiate and for profession, etc. etc.

Since with regard to all these doubts which have been raised, Fr. Jouët, our Procurator General, whose devotedness to every undertaking you know as well as myself, and who has rendered so many outstanding services to the Society, is best fitted than anyone else, and certainly more than the two Chapter delegates, to provide the required explanations, I make bold to ask Your Eminence to be kind enough to send him a telegram asking him to come to Rome immediately. I would also ask you to get in touch with Fr. Piperon, first Assistant General of the Society, an experienced religious, a man of piety, Master of Novices, in the Society right from its beginning, and someone in whom you can have confidence.

If the Holy Father judges it to be right that the present Chapter should either break up or continue, I would ask Your Eminence to appeal to His Holiness that either in continuing with this Chapter or in setting up a new one, he would be good enough to name as presiding Apostolic Delegate His Grace the Archbishop of Bourges, or his brother and coadjutor, the Bishop of Sinope, in the event that he (*the Archbishop*) is unable to do so. I would also make bold to ask Your Eminence if in the troubled times we are experiencing, and the evolutionary crisis to which Italy and Rome is being subjected, the present Chapter could decide, as is its intention, that the centre of our Congregation should not be transferred to Rome, and requesting that this decision should be inserted in our Constitutions. This matter, so it seems to me, is premature and unwise for the time being.

Please accept, most Eminent Protector, my deepest regards as I have the honour to be Your Eminence's most humble, devoted, servant and son in C.J.

J. Chevalier, MSC,  
Sup.Gen.

*Jouët added:*

Fr. Jouët offers all good wishes to His Eminence, and would like him to ask Rome to provide all the needed answers to the issues raised by the Issoudun Chapter.

The signature which he has added to the request of those at the Chapter is followed by an important point of reservation to which he would draw Your Eminence's attention. May it please Your Eminence to bless your humble and devoted son in N.S.

Victor Jouët, MisduSC.

**Article 1857**

*Exactly as article 1856 above!*

**Article 1858**

*To Father John-Baptiste Guyot, MSC, Vichy.*

B 18910128

*Uncertain date, January 1891*

Reverend Fr. Guyot,

Sadly, my friend, how quickly you seem to forget the past! Do you recall, then, what you said about the present Superior of the Paris house, and what you repeatedly said to me that if he were allowed to continue being in charge of finances and looking after economies as he saw fit, he would create a bottomless pit just like the ... house (*the house's name is not given*)? His writing talents do not endow him for all that with a feeling for orderliness or economies which are indeed foreign to his nature. Do not be led to believe that it is for pleasure that I concern myself with an issue which is so important for the Society's future. I would also like to supervise the running of Antwerp and Tilburg where there is so much superfluous expense. As for Fr. Vaudon, what he has said to you is no more than poking fun. Let him make clear, then, how I have irked him in his local administration. It's he himself who asked for the removal of Fr. Batard and Fr. Pierre from the school (*for the locals as distinct from the Petite Oeuvre*) and for Fr. Lanctin from the Petite Oeuvre. It is he also who asked that the cook and his nephews should be dismissed, who asked for Fr. Maillard as Bursar, for Brother Mégrét to come and help, and Brothers for the kitchen. At this moment is it my fault if problems have arisen?

Was it I who forbade him to change the butcher, and have groceries, which he greatly liked, brought from Paris, etc., etc? And when I hear him say that I made him feel sick, I am as taken aback as I was when they wrote to me from Tilburg to say that my refusal to sanction the construction work was the cause of Fr. Hartzler's illness.

Meanwhile, Father, there is another reason for our woes which you yourself would appear to be unaware of. Allow me to make you aware of it. It's yourself. I identify the reason for this in the inadequate direction of the Saint Gérard novitiate which you give over to inexperienced and inadequate people under the pretext that the sedentary life was harmful to your health, and that you needed to go and preach outside, elsewhere, such-wise that up to the time of our being expelled, the formation there (*at Saint Gérard*) was lacking (*deficient*): our young men left to themselves for most of the time, without serious guidance and lacking supervision within the house and on walks outside the house. On your return, hearing about the escapades of several individuals, you gave yourself over to wild raging which only made the students laugh among themselves, and that attitude of mocking criticism continued to flourish (*among the students*). The authentic religious life was neither taught or put into practice, while today these novices have become individuals, some of whom are Superiors, others

directors of important undertakings, and involved with administration. Let us not be in the least surprised by the problems which are cropping up and the lack of religious spirit to which we can testify; it couldn't be otherwise.

A second reason for concern arises from the excessive consideration you give to, and focus on, your health when you are there at Passy. At the Sacred Heart (*Issoudun*) when you come there everyone is amused and critical of you, asking what are we giving rise to when an Assistant (*General*) believes everything is allowed to him? So it comes about that it is taken for granted in the Society that in order to come by your good-will one must talk as you do, give the impression of being anxious about your health, be concerned with your slightest needs, and anticipate all your wishes. That's how, generally speaking, you are seen in all the houses you visit. Rid yourself of those who flatter and are obsequious to you and then tear you to pieces when they are in the company of others. I could let you have names which would surprise you.

Another view of you has taken shape among the less religious: it comes to this, that you have a dislike for my Administration. From this comes their contention that you accept approvingly their grievances, and that you would know how to make their grievances felt and get satisfaction for them.

You have another side to you which doesn't pass unnoticed among the confrères, your conceitedness: there's the "I" which you always push to the front, your trenchant, authoritarian tone of voice, the imbalances in your judgments, your contradictory assessments relative to the impressions you are experiencing, the self-projection of yourself, and the wish to make your own ideas prevail. Father, this, the above, is how you are judged by those who have any dealings with you. Let us beat our breasts then for all the inadequacies which affect us. Let us agreeably reach an understanding about doing better for the future. Let us be united and bring all our committed impact towards consolidating the work which has been asked of us, and which promises a wonderful future. It is time to be at one and understand each other in the reconciling peace of the Sacred Heart and thereby we shall merit heaven.

J. Chevalier.

**Article 1859**

*To Father Jean-Baptiste Guyot, MSC, Chaplain at Vichy.*

L 18910128A

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Issoudun, January 28, 1891

*The original of this letter is in the Vatican's secret archives.*

Dear Father Guyot,

I am most indebted to you for your comments, and, as well, those of Fr. Jouët, to whom I passed them on. I very much hope to profit from them through the grace of the Sacred Heart since I so keenly wish to correct myself, and I am sure that the same will hold for Fr. Jouët. As regards your complimentary remarks, only God can appraise their worth, and in no way do I doubt their sincerity. But they will involuntarily call to mind in the present circumstances those flowers which cover the corpses of victims so that they can be immolated with all the greater impunity.

1. Do not think, Father, that the drawbacks which you point out in your memorandum are only the legacy of our little Congregation; this would be an error. Older Communities which have been founded also had to overcome problems as serious, if not more so, as ours, being aghast before issues equally profound, filling gaps equally problematic, bandaging wounds equally bloody.

Living in our midst and aware of what is happening in our Institute you engage yourself in trying to find out our drawbacks which, I grant, are considerable, but do not try to persuade yourself that we are an exception to the general rule which would be on the one hand to ignore the weakness of our frail humanity, and on the other the drawbacks of all kinds which necessarily characterize all new foundations. Oh! If you only read the secret files of every Congregation in its beginnings you would be taken aback and reassured at one and the same time noting that ours was not the most rocked, so much so that you would be led to thank the divine Heart of Jesus.

No, no, anyone who didn't have to found a Society in the unrewarding, exceptionally difficult circumstances in which we found ourselves, without support, influence, resources, and experiencing on all sides opposition, will never understand the struggles, the concerns, fearful prospects, disappointments, anxieties, the tears, exhaustion, journeys, privations, the pleas to heaven, before clearing away an unamenable piece of ground and then begin to lay down the foundations of our Congregation with inconsistent materials, defective for the most part, and which had to be cast aside later.

Once the first foundations were made in the midst of inextricable problems, we had to think about the material side of things, building houses and churches, going on from there to look for financial support to meet expenses and provide each one for the present and future with daily bread.

2. It is all too easy for those confrères who had no involvement in these undertakings to cast stones at those who are exhausted, burnt out after 35 years, those who have lived through sacrifices and privations to build up this undertaking of the Sacred Heart, look for recruits, provide them with a residence, feed and clothe them, educate them in knowledge and virtue. Today, when these young men should be ready to provide us with the means of consolidating and perfecting our dear Congregation to which they owe so much, they proceed instead to criticize us for not making their ideals a reality, threatening us that they will take their grievances to higher authority, and even threatening a schism if we do not accept their proposals. In effect, isn't this the distressing spectacle with which we have been presented at the beginning of this Chapter?

The sessions had scarcely begun when some protested against the day's retreat which I proposed to them in order to draw down heaven's blessings on the proceedings. This initial response indicated to me that the spirit of God was not in them. This quickly became a conviction with me on noticing the hostile attitude taken against Bishop Couppé when, nonchalantly, the legitimacy of his presence and right to be at the Chapter were raised, as well as the validity of certain Council decrees, etc. The opening session had scarcely begun when one individual read an emphatic protest which was out of order; another raised doubts, presented, shall I say, as certain, with the assurance of expert knowledge, that such and such was subject to interdict, that these professions were invalid, and this novitiate was unconstitutional, etc. Against my own and Fr. Jouët's indignant protestation, he (*unnamed*) arrogantly replied that the Chapter, that's to say himself and some others, was all powerful and he had the right and the duty to ask each one to account for himself. Who spoke like this? All of them were young priests without any great experience, having at best only some few years of priesthood behind them, named just recently Superiors and who, in a spirit of good-will and charity, we called to the Chapter. But what astonished me and took me aback was the sight of you, Fr. Guyot, you, a wise and judicious man, placing yourself, together with dear Fr. Delaporte, at the head of the opposition, making yourself the mouthpiece of these disaffected young men who arrived there with a programme already worked out, a campaign plan fully organized, raining red balls on the former Administration which they wanted to get rid of. That's to say, Fr. Jouët and myself. Nobody, nobody was mistaken about this. It was even mentioned to me that they had already set out beforehand the posts which some of them would undertake (*in a new Administration*).

Forgetful of the real aim of this Chapter which Rome had approved of, that is to say the three principal issues with regard to our Constitutions, how did the opponents receive my remarks on this issue? By a general protest which implies a prejudiced response.

Oh, Father, I would have understood, and it was in this respect that I called most wholeheartedly for a general Chapter, if everyone brought to it in a spirit of justice, good-will, peace and charity, his observations about shortcomings, the weak aspects of our Administration, the dangers one foresees, the reforms to be undertaken, trying to satisfy people, etc. All coming together in the love of the Sacred Heart would be listened to like children engaging with their father in order to take efficacious measures to provide the sought-for remedies in face of the evils from which we suffer, binding up our wounds as a family. There would be no distancing (*cold-shouldering*) from anyone; all hearts would have experienced solace, leaving this meeting both strengthened and forestalled against the return of such-like protests.

3. You refer, Father, to a number of reasons for our problems, among others the multiplicity of our houses and their lack of adequate personnel. I fully agree with you about this since we are somewhat too pressurized. We all need to say our very own 'mea culpa' like others elsewhere. Our excuse in the eyes of our confrères would, perhaps, be associated with the circumstances which had an impact on us. Let us calmly look at the history of our foundations. That at Rome became imperative. Our Watertown undertaking, was it not forced on us? Hearing the revolutionary storm grinding closer, we were all unanimous about the need to assure ourselves a refuge in America. The expulsions came about: Issoudun, Chezal-Benoît, Arles, Saint Gérard, were abandoned, and it was then and there that we all agreed to move the Petite Oeuvre and novitiate to Holland. Tilburg became too small, and the confrères there sought a foundation in Antwerp in the best interests of our undertakings. You yourself gave all this your full support, and likewise for the Paris foundation. England's turn came next. We decided that another refuge in this country given to freedom (*as distinct from France*) would not go amiss, particularly so when 40,000 francs (*about 132,440 euros*) had been placed at our disposal for this house. This house has prospered and as you say it's one of those which offers the greatest guarantee (*of success*).

*See here in extenso Twohig, Late But Not Too Late, for a more tempered verdict, and, in particular Tréand's criticism from within the place: "We were the laughing stock of the diocese for coming to such an unlikely place where there was absolutely nothing to ensure the success of an educational establishment"; "a hole of a place without a future"; op.cit. p139, 140.*

Then there's Spain. We all thought that a foundation in Southern Europe would be very helpful in the case of those in weakened health, and I found 30 or 40,000 francs for this undertaking, something which took away any indecisiveness. Some years later Canet-de-Mar was offered to us and I refused because I saw more disadvantages than advantages. Don Fernando returned to his proposal, offering us his property for virtually nothing. You went there to see the place and you came back to us full of enthusiasm about it, already planning great possibilities because of its situation and climate.

Quito came next. Fr. Jouët, meeting by chance the city's archbishop, heard his plans and proposals for a foundation which I put before the Council. Fr. Morisseau became enthusiastic and spoke out: "At the right time, here is an undertaking which we cannot refuse." The Council approved by a majority, and then proceeded to discuss the conditions of the contract. You yourself were so supportive of this undertaking that you were very keen to go there as Superior, asking for Fr. Klotz to go along with you. You then changed your mind because of the state of your health. This house (*in Quito*) has caused us concern and anxiety, it is true, but nobody could have foreseen this, and when the Council took the decision to uphold the Society's honour in these countries and revindicate our rights against the Saint Quentin Fathers, you were the first to propose Fr. Jouët as better placed than anyone else to succeed in this delicate and difficult undertaking.

There remains Salzburg! Where did the idea of a German foundation come from? Antwerp? Tilburg? It was at that time that Fathers Balzer and Ilge went on an exploratory trip to Berlin, considering that it would be very advantageous for the Society's work to have a house in these countries so full of possibilities for the future. Not being able to succeed, they proceeded to Bavaria accompanied by Fr. Barral; following the advice given them they stopped in Salzburg. The fantastic and exaggerated reports which boosted us coming from these countries, the resources to which we could have access there, the great advantages which, thereby, could arise for our undertakings, all of this forced our hand, and the Council agreed to this foundation.

Then there are our missions to the pagans. You are aware of the problems I faced in accepting them. My letter to the Holy Father served no purpose. The Holy See insisted, and conscious in this instance of the designs of Providence, we were willing to accept. You protested to Rome, it's true, but Rome, despite that, told us to go ahead. Today nobody regrets that we accepted these missions which have become a source of blessing for our Society.

4. Another reason for concern, so you say, are the debts weighing heavily on certain of the Congregation's houses... Who contracted these debts? I only see Antwerp, Tilburg and Salzburg who can so plead. Whose fault is it? You know that I am not here to do nothing. These houses, in any event, hope to meet their debts in a short while. You know that I am not at all in favour of incurring debts. My actions prove it. The coffers of the mother house prove it also. You will come across few communities which, on taking on so many undertakings, will have so flourishing a financial situation such as we enjoy.

5. You identify the new regulations as the reason for the unease. After 30 years' experience, I had noticed that our former rules were inadequate, needed to be improved in order to be made uniform, avoiding, thereby, confusion and, especially, arbitrariness, which had already become obvious in a number of our houses. That's why I felt it was my duty, before I died, to undertake this important task. I thereby surrounded myself with the better directories from the religious societies founded in recent times, taking the essentials from these regulations in order to shape our own. I submitted the proofs not only to the Assistants, but to all the Superiors of our houses asking them to look at them and send me their comments. I took all those which comprised a unanimous majority into account while allowing for disagreement. I believed that by so doing I was rendering a signal service to our Society and meriting the appreciation of its members by presenting them with the opportunity to have a more serious religious life-style better identified with our purpose. I was indebted to the divine Heart of Jesus for having made it possible for me to carry out this work, and then I came to know that an anonymous protest against me had been addressed to Rome. By whom? You know well that I would have understood it if someone openly had said what he wanted to say, and then, by common agreement, we would have introduced all the needed changes in the explanation I provided had it not been found sufficiently satisfying. This way of acting on the part of my good confrères, on this evidence, proved to me that there was lacking a proper religious spirit because of the evil attitude which motivated them. Yes indeed! What's going on at the moment only justifies all the more my presentiment. I do believe, Father, that if you had used your influence on them instead of making yourself a mouth-piece for their complaints, you would have quietened them down and made them go back to work, and the problem would not be of the proportions which it has become at the present moment.

6. The reason which explains all this, which you rightly add, is to be found in the lack of religious life among us. Yes, it's true, and it's up to us to find an efficacious means of combating this drawback which has been with us for a long time, and because of which I thought it necessary to re-shape our Rules and emphasize, effectively, the spirit of the order, through regularity, discipline, obedience, prayer, mortification, without which there would be no serious community life. But if one wants to soften the Rule in order to accommodate it to human nature, you will see for yourself within a few years what our Society will be like from the religious point of view.

7. It is, moreover, true that love of prayer is not held in honour throughout the Society, the reason for which is the lack of a spirit of faith, an attenuated belief in our Lord's tabernacle presence, an imperfect religious formation, excessive undertakings, and too precipitate an involvement of our young men either in teaching or on other such-like occupations. Let us not be discouraged but, rather, work altogether to remedy this state of affairs. We can deal with things much better today when we have moved away from the serious problems which arose when we began. In a few more years we shall have as many personnel as we would wish for.

8. You add, as well, Father, that the main reason for our problems, is to be identified with Fr. Jouët's way of acting. First of all, one must make a three-fold distinction: the Procurator, the Superior, the Religious.

What can be said against him as Procurator? Nothing, absolutely nothing. Over a considerable length of time you would not find anyone else with his qualities in this respect. He has always succeeded with the Society's undertakings which have been confided to him. It's to him we owe it that we were able to wrest the Our Lady of the Sacred Heart Association from the hands of the Scalsi and, in having set up a Universal Archconfraternity with its centre in our Church, ourselves as perpetual directors. It is to him we owe our Apostolic Vicars, the Sydney Procure, the mission seminary in Antwerp, the regard in which we are held in Rome, and the good-will we are favoured with on the part of the Holy See, and the Cardinals with whom he is acquainted.

As Superior, his role has been more problematic. Too overwhelmed with work, without doubt he was forced to neglect and go inadequately about certain things. He had to concern himself with building construction, keeping accounts, being guest to visitors, the Procure, being asked to do things by so many people, looking after a house without sufficient staff, also inexperienced, as well as scholastics who were often lacking in discipline, over-bearing, demanding, lacking, for the most part, in religious spirit. Besides, he had to deal with the Our Lady of the Sacred Heart Association, the editing of the Annals, the Petite Oeuvre and the bursarship, etc., etc. He was, obviously, weighed down by this work; one has then to keep in mind his role in all this.

As a religious, what can one bring against him? His piety excites the admiration of everyone, a spirit of faith inspires all his actions, his is a blind obedience, his devotedness is absolute to the point of sacrificing himself. Character-wise he is kind, gentle, easy to get on with, intelligent, without airs, mortified, a lover of poverty, self-forgetful, never in pursuit of his ease. You will find in our Society few religious encapsulating in themselves so unusual a combination of qualities. He is not without his drawbacks, but nobody is perfect! What deeply disturbs me is the sight of all that unjust unleashing which becomes mounted against Fr. Jouët who only acts for the well-being of our Society, never counting the cost in commitment



and sacrifice, and the sight of so much ingratitude with regard to him. Let me know, who has worked more towards a successful outcome for our undertakings? Is it not he who has provided the thrust to the Our Lady of the Sacred Heart Association and the Petite Oeuvre itself, founded the Annals and found 16,000 subscribers for it, all of which it seems is being forgotten today? Is it not he who by his journeys, so highly regarded, preaching, writings, has, more than anyone else, gained the support and the financial resources from which we benefit? Isn't it he who by his tireless zeal, his undertakings and his know-how (*savoir-faire*) set up our marvellous pilgrimages? Isn't it he who saved us from what could have been the destruction of the Antwerp house when the indiscretion of the young priests, so focused against him, had so seriously compromised matters that the Archbishop of Malines wanted to get rid of us? It was he, my friend, who, while still laid up, went there to plead our case in a truly desperate situation, and finished up by succeeding. Isn't it thanks to Fr. Jouët that Fr. Delaporte, rejected by his Congregation, was so easily able to enter our Society which he tried to turn upside down, making his final vows outside the shadow of any novitiate, something which is a great, unfortunate drawback, and there you have this same man, together with so many others, forgetting at this very moment the benefits availed of (*through Jouët*), turning against him to whom they owe everything... and all this because, with good reason, one questions their administration and wishes it to be submitted to supervision in order to avoid disaster.

9. Then there's myself, also, who is one of the reasons for the problems under which our Society suffers. In this, however, I do not contradict you, Father, since I acknowledge all the drawbacks which you point out to me, and many more besides, I am quite sure that if I had been what I should be, that is to say a saint, we would not have to regret so many failures, or be pained by so much that is upsetting. I would have attracted greater blessings on our undertakings and on our kind confrères, all of whom would have no other concern than that of perfection. I bow humbly before God, praying him to pardon me for the past, and grant me the grace to make me what I should be for the future. I have no reason, then, to put forward an excuse. Nevertheless, I cannot let it be said that one has not always seen in me that unique concern to please God by seeking out his glory; I protest since God knows that I never had any other purpose in what I was doing than to bring about His glory and the well-being of people. I would have liked to die a hundred times than to do whatever it might be out of human motivation. I insist that I have never sought other than the Kingdom of God and His justice, and that is why, undoubtedly, the rest is, besides, given to us. You say, as well, Father, that one does not find in me that close union with God or frequency and recollection at the foot of the tabernacle. It is true that my life is far from being contemplative, but, tell me, who is to know how I spend my nights after 11pm when I wake up over the past 20 years at 4.30am? Who, again, can know what my interior feelings are during the long hours I pass in the church morning and evening?

You add that another reason for unease arises from my shackling of local Superiors in their general administration. You can only be referring to Fathers Delaporte and Vaudon who have complained to you about this. Indeed! How quickly you forget the past! Do you not recall, then, what was said to us about the present Superior of our Paris house, mainly that if allowed to continue looking after the finances and economic administration of the house he would quickly create as at the Mercy an economic quagmire. His abilities as a writer do not provide him with a spirit of orderliness and economy, both of which are foreign to his nature. Do not allow yourself to believe that it gives me pleasure being involved in these issues, so important nonetheless for the future of our Society, I would also like to oversee the Antwerp, Tilburg and Salzburg administrations where there are so many superfluous expenses being incurred, particularly so as regards the first two named.

As for Fr. Vaudon, what he has deigned to say to you is something of a joke. Let him be specific, then, as to what way I have offended him in his role as local Superior, even if for all that I would have the right to do so if I had noted any abuses. It's he himself who insisted on the withdrawals of Fr. Batard, Father Pierre from the school (*for lay pupils, not the Petite Oeuvre*), Fr. Lanctin from the Petite Oeuvre, and of Fr. Lavialle if it had been possible. It's he himself who asked for the cook and his nephews to be replaced by brothers, and, besides, he asked for Fr. Maillard as bursar and Fr. Mégret to help him, and afterwards he wanted nothing else. He should have advantageously foreseen that serious problems would come about from all these changes. I never forbade him to change the butcher, or to bring from Paris the groceries to which he was partial, to use a woman as a daily help, and the sisters to teach the brothers how to cook, etc. And when I hear it said that I made him ill, I am just as much astonished as I was when Fr. Peeters wrote to me from Tilburg saying that my refusal to approve their building was the reason for Fr. Hartzler's illness.

10. And now, Father, there is another reason for our problems which you do not seem to be aware of; allow me to bring it to your attention. It's yourself.

1. In the first place I identify it with the faulty direction of the Saint Gérard Novitiate which you have, contrary to my wishes, left in the hands of inexperienced and incapable people under the pretext that sedentary life was damaging to your health and you needed to preach outside, such-wise that over many years, until we were expelled, this training of such capital importance was lacking. Our young men were, for the greater part of the time, left to themselves, without serious guidance, being neither supervised in the house or on walks. On your return, coming to hear by chance of the escapades involving some of them, you became incensed with anger which only led to laughter; critical attitudes, mockery and indiscipline continued to hold sway. Serious religious life was neither taught or put into practice. Think about how many are left of all those who went through this novitiate. And as for some of those who have remained, how highly regarded are they as religious? We can see them in action! Several are wobbling in their vocation, project a wrong attitude, becoming an embarrassment for the Congregation. Forced by necessity, we have had to make use of some either as Superiors or in charge of important undertakings, others as teachers or in administration. Let us not be that amazed then, Father, by the problems which face us, and the lack of a religious spirit which is verifiable to us.

2. A second issue also arises as a result of the exaggerated concern which you devote to your health. While you were at Passy you would not believe how all our young men were in stitches laughing at you! At the Sacred Heart when you visited there, or in our other houses, when you showed yourself to be very exacting about food, we were being critically

judged, and it was being commonly remarked: why worry when an Assistant is under the impression that everything is permitted him? Yes, indeed, it is taken for granted in the Society that in order to be favoured with your good-will, one must say what you say, show concern about your health, be attentive to your every need and anticipate your wishes. There you have, generally speaking, the manner or style in which you are judged in all the houses you visit. Beware the flattery of those who are obsequious to you in your presence, and who tear you to pieces when with others. I could provide you with names which would greatly surprise you. Another viewpoint has come to the fore among the less fervent religious, which is that you are unsympathetic to my administration. From this comes their being convinced that you are likely to accept approvingly their complaints, vindicate and satisfy their grievances.

3. You have another drawback which hasn't passed unnoticed among the confrères: it's your conceit; the 'my' emphasis you continually bring to the fore, your trenchant and authoritarian tone, the imbalance in your judgment, your contradictory assessments following on the impression to which you are exposed, your self-concern and self-pursuit, and the need to make your views prevail. This is how, Father, you are judged by those confrères who have dealings with you. This is, obviously, wrong and I would be the first to reprimand those who take it upon themselves to talk like that about an Assistant, and it is precisely because of that I inserted a special item in the Rules about this issue, but it is, nevertheless, a good thing for you to know how you are regarded.

Let us all then beat our breasts acknowledging all the drawbacks which bedevil us. Let us come to an understanding about doing better for the future. Let us be united and bring all our dedicated contributions to the work confided to us. It is time to bring ourselves together in the reconciling peace of the Sacred Heart, and we shall, thereby, have merited Heaven.

Signed: J. Chevalier.

**Article 1860**

L 18910130

*From the final day of Chapter, 1891*

Chapter Resolutions:

(It is erroneous to say that the 18th number has been retracted and without effect.)

1. The 4 Assistants were named who had been in office up to 1891. Fr. Píperon is first Assistant.
2. The Chapter agreed that the Superior General, given the present circumstances, should remain parish priest of Issoudun, but that he will give over each day, except Sunday, at least an hour of his schedule to the needs of the Sacred Heart house.
3. In the present circumstances, the Assistants and Procurator General, Fr. Jouët, may deal with other responsibilities outside of Issoudun. In the case of important issues, Fr. General may call them together for a meeting, as is stated in their personal requirements, session VI.
4. The canonical visitations called for have been made as soon as it became possible. America, the same year.
5. The Chapter took the decision that the Superior General was the Superior of the Mother House, and that whoever replaced him would take the name of First Minister, he undertaking nothing of any importance without the advice of the Very Reverend Father (*General*). It was agreed that the upkeep of the house would be met by the contributions set down by the General Council.
6. A postulancy of about a month was agreed on. This is what is normally done.
7. It was decided that the Novitiate should be as near to the Mother House as it possibly can be.
8. It was agreed that the Scholasticate should not be permanently at the Mother House.
9. It was agreed that the Scholastics should have a common room.
10. The General Council, having taken note of an excessive amount of medicine in rooms, decided in session 18 to return to the previous system.
11. The eve of our 4 great feast days should be more subdued (*in terms of festivity*), but this proposal could not be carried given the protestations against it.
12. One will commend our dead to the prayers of the communities associated with us. (This will be done through our Annals.)
13. An anniversary service was agreed for each religious in the month of his death.
14. The necrology should be mounted in the Sacristy.

15. The recommendation which deals with the trousseau to be provided for members leaving a house has always been adhered to by the Mother House.
16. The issue of a three-key safe in each house (session 21).
17. The book which Fr. General put together, called "Regular Discipline", was approved by the General Chapter (session 21).

18910203 X

Council Meeting, February 3, 1891

In attendance: Fr. General; Fathers Piperon, Jouët, Morisseau.

Request of a seminarian to become a lay brother.

1. A student at the Bourges Major Seminary, who hasn't the requisite intellectual ability to cope with ecclesiastical studies, has asked to enter the Society as a lay brother. He is accepted on trial in order to find out if he can satisfyingly meet the requirements.

Fr. Guyot's replacement by Fr. Maillard.

2. Fr. Guyot, having tendered in writing his resignation as Assistant (*General*), Fr. Maillard was elected as his replacement, confirmation of which would be sought from the Congregation of Bishops and Regulars.

Protest against taking away the Chapter Acts.

3. The Council next criticized Fr. Klotz's removal of the Chapter Acts, he being Chapter Secretary, doing so without the Superior General's permission.
4. The proposal for a foundation in Hammonton, USA, was rejected because the advantages accruing from such a foundation are very questionable, and in any event the men needed are not available.
5. Having considered the request of the Watertown Fathers to build a new church on land already acquired, it was thought best not to accede to their request because it would be more convenient, if the occasion arose, to move from this house to a more favourable situation.
6. Fr. Ramot, for whom it has been arranged that he should go to Chezal-Benoît if it is to his liking, does not need to return to Watertown. Fr. Derichemont will replace him as Superior.
7. Quite serious issues have arisen in Sydney, which will be discussed with Bishop Couppé.
8. Fr. Roussel who has remained in Guayaquil will be recalled to the Mother House where he will be given an appointment.

Victor Jouët, MSC.  
Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.  
J. Chevalier.

#### Article 1861

To Joseph Marchal, Archbishop of Bourges.

L 18910203

Issoudun, February 3, 1891

Your Grace,

Thanking Your Grace for the very wise and paternal advice you so kindly gave me yesterday, I hope to send you today a complete copy of the Chapter's Acts.

To my great surprise, and that of my three Assistants, Fathers Piperon, Jouët and Morisseau, I came to hear this morning that Fr. Klotz abrogated to himself the right to take them (*the Acts*) away with him to make, so it seems, a copy of them, and forward them directly to Rome, as is indicated in the enclosed copy of the letter sent on to us by Fr. Guyot tendering his resignation. I consider it my duty to protest, together with my Council, against this action, all the more so since the decree relevant to the Chapter's dissolution formally enjoins on the Superior General of the Society, and no-one else, to send the said Acts as soon as possible to the Sacred Congregation. Following such irregular behaviour, in which several other members of the Chapter were involved, I would humbly ask Your Grace to be kind enough to indicate what procedural process I should engage upon with regard to Rome. It seems to me that it is my duty to advise straightaway the Sacred Congregation and our Cardinal Protector. Immediately following on the resignation of Fr. Guyot, the three other Assistants and myself came together to elect by secret ballot a fourth member of the Council. The result, by three votes to one, fell on Fr. Maillard who is our Bursar General. I am very happy with his appointment and I shall have it made known to Rome so that the Sacred Congregation can give its approval, and everything becomes regularized.

I am pleased to let you have Fr. Guyot's comments, and my reply to him.

Please accept, Your Grace, my deepest regards together with which I have the honour to be Your Grace's most obedient servant and son in C.J.

J. Chevalier, MSC.

19810204 X

Council Meeting, February 4, 1891

In attendance: Fr. General; Fathers Piperon, Jouët, Morisseau.

1. The decision was taken to make Fr. Klotz accountable for taking off with the Acts of the Chapter.

Regulations dealing with the sharing out of revenue at the Sydney Procure.

2. Bishop Couppé spoke (*at the meeting*) about the Sydney Procure, and following his observations what follows was laid down about the use of revenues from this Procure over and above what is needed for its own maintenance. Accordingly, each year a quarter of its intake will be placed aside in order to help meet the special requirements of the Missions. The remainder will be distributed ex aequo by way of two fifteenths to each of the two Apostolic Vicariates, and a fifteenth only for the Apostolic Prefecture. The reserve left over, if not used, will become capital, and at the beginning of the fifth year, the assets will be distributed to the two Apostolic Vicariates, two fifteenths to each one, and one fifteenth only to the Apostolic Prefecture.

Hospitality for missionaries passing through Sydney.

Missionaries passing through Sydney will be given free hospitality for 15 days at the Procure; if they are staying longer they will be financially supported by the Vicariate to which they belong when en route.

The responsibility for the Procure.

The Procure is in direct dependence on the Mother House. Fr. Maillard has been chosen as head of the Missions, financially understood, at the Mother House.

Fr. Gressin accepted for perpetual vows.

3. Fr. Gressin was accepted for perpetual vows.

Ch. Piperon, MisduSC.  
Victor Jouët, MSC.

J.F. Morisseau, MSC.  
J. Chevalier, MSC.

#### Article 1862

*To Cardinal Rafael Monaco La Valetta, Protector.*

B 18910204

February 4, 1891

Your Grace,

I received on Thursday, January 29, last, through the intermediary of Fr. Jouët, our dedicated Procurator General in Rome, the decree already sent to our worthy Archbishop of Bourges, His Grace Joseph Marchal, and in which Your Eminence, acting in the name of the Sacred Congregation of Bishops and Regulars, asked me to bring the Chapter to an end, to forward its Acts to you, and to request of all its members that they return to their posts, while the business of the Society would continue to be looked after as in the past so long as the Sacred Congregation had not otherwise decided.

On the following morning at nine o'clock, in a general meeting, I myself made known to all participants the main thrust of this decree. Its reading provoked protests, which Your Eminence will find echoed in the final discussion. Fathers Guyot and Klotz put in writing their resignation, the former an Assistant to the Superior General, the latter Superior of the Tilburg (*Dutch*) house.

The members have now returned to their respective communities.

I would have sent on to you today, Your Eminence, all the Acts and interventions of the Chapter, of which I was having one copy made for our archives, if I hadn't heard this very morning itself, to my own great amazement and that of the other members of the Council, that Fr. Klotz, one of the Chapter's secretaries, without my permission, took the Acts away with him to Tilburg to have a copy made of them. I do not know if he will send these documents directly to Rome or whether he will return them to us. I have already written to him protesting, together with my Council, against an action which is totally out of order. While waiting to become better informed with regard to the missing Acts, I cannot delay any longer in thanking you for your kindness in meeting Fathers Piperon and Klotz, delegates at the Chapter, and Father Jouët, sent in my name and in that of the Archbishop of Bourges, to provide Your Grace with the necessary explanations with regard to disagreements and questions brought up at the Chapter. My first letter of January 20 ended by saying that "...If the Holy Father thought it opportune that the Chapter either break up or continue, I would ask Your Eminence to appeal to His Holiness that in the event of the Chapter continuing or the calling of a new one, he would ask His Grace the Archbishop of Bourges to preside over the Chapter as Apostolic Delegate, or his brother and coadjutor, the Bishop of Sinope, in the event that the Archbishop was unable to do so." This issue is of today effectively settled by the decree dissolving the Chapter, and the Archbishop, as

always, having given his fatherly support and the appreciated contribution of his advice that everything should proceed according to the requisite procedures, there only remains for us now to request from His Excellency a delegate.

*Fr. Nicolas Bovy, a later Assistant General) wrote about the immediate foregoing: "This is how the piece finishes and of which page three is missing. The contribution is entirely the work of Fr. Jouët! Nevertheless Fr. Chevalier does entirely endorse the text; beginning from the 4th paragraph he changes things in the following manner (Ib. N. Bovy).*

While waiting to be better informed about the (*Chapter*) Acts which have been taken away I must not delay in thanking Your Eminence for all the concern you have so kindly shown to our dear Congregation. Following the break up of the Chapter feelings ran very high. In order to restore order and tranquility we only envisage one remedy: that of having another Chapter as soon as possible presided over by a delegate within the conditions which the Sacred Congregation will consider appropriate.

The greater number at the Chapter, having strongly criticized Fr. Jouët, did not want him in Rome when the issues of the Chapter were being discussed. Since he has important business demanding his presence in Rome at the present time, he is immediately setting off, but such-wise he will leave the city when the Chapter documents will reach the Sacred Congregation. (Fr. Chevalier crosses out four times the last line. N. Bovy.)

### Article 1863

D 18910204A

*To Father Victor Jouët, MSC, Rome, sent in the name of the Council, signed by F. Morisseau.*

Issoudun, February 4, 1891

Request to Fr. Jouët to ask for on the Council's behalf:

1. An indult for a new Assistant.
2. A completely positive resolution to all the irregularities and doubts brought up at the Chapter.
3. A document from the Sacred Congregation setting out the real aim of this latest Chapter.
4. The definitive approval, as soon as possible, of our former Constitutions which have already been submitted to approval.
5. A new Indult on behalf of Fr. Jouët, Procurator General of the Society, and also Fr. General's Assistant.
6. Approval of a portable altar for Fr. General.
7. Permission to delegate Novice Masters the authority to admit to the Novitiate and to Profession with the consent of their Council.
8. Permission also for the same Novice Masters to give the habit without testimonial letters when Bishops have not replied within the month after their being asked.

Taken from the registry of deliberation,  
Issoudun, February 4, 1891

F. Morisseau

18910205X

Council Meeting, February 5, 1891

In attendance: Fr. General, Fathers Jouët, Morisseau, Maillard.

Letter from Father General to Cardinal Monaco about the closing of the Chapter.

1. The Superior General presented a letter which he wrote to Cardinal Monaco, the Congregation's Protector, informing him that the decree of the Sacred Congregation of Bishops and Regulars had been put into effect, dissolving the Society's Chapter, and asking to be excused for not forwarding immediately the Chapter Acts because one of the Secretaries, Fr. Klotz, had on his own initiative, and without any permission to do so, taken the Acts away in order to make a copy himself and send them on himself to the Sacred Congregation.

While protesting against this improper behaviour, it has also to be said that the ending of the Chapter in these circumstances has had a painful impact on most of the Chapter delegates, two of whom handed in their resignations, one an Assistant General the other a local Superior, and a general sense of upset is to be feared within the Society for which one sees no other outcome than an imminent calling of a new Chapter to go ahead with, and finish, the work of that which has been dissolved.

Various Indults to be sought in Rome.

2. It was then resolved:

1. to ask the Rome Curia, as quickly as possible, for a complete resolution of whatever irregularities were noted in the Chapter documents;
2. to approve the election of a new Assistant General by Indult, and the role of another Assistant, Fr. Jouët, the Procurator General, who doesn't reside permanently with Fr. General;
3. to ask the Cardinal Protector (*Monaco*) to have the Constitutions approved as quickly as possible;
4. to ask if the Chapter brought together to deal with the Constitutions might have also another purpose. A written reply is requested;
5. permission to be sought for the General Council to delegate Novice Masters with the authority to admit candidates to the Novitiate without testimonial letters when Bishops have not replied for over a month on being requested.

Permission for Father General to have a portable altar.

J. Chevalier, MSC.  
J.F. Morisseau, MSC. Victor Jouët.

**Article 1864**

*To Father Victor Jouët, MSC, Rome.*

L 18910211

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Issoudun, February 11, 1891

Dear Fr. Jouët,

I was worried about your journey. Thanks for your kind letter. I hope you will succeed in your discussions. Fr. Klotz, to whom by means of Fr. Morisseau I expressed my amazement that he took away the Chapter Acts, sent me a telegram just now asking for permission to come to Issoudun because, so he says, he needs to talk to me. I replied in the affirmative. I shall keep you informed. I do well believe that the unfortunate Fr. Ramot is not the only one writing to Rome. Anyway, let them get on with it. The well-being of the Congregation will, quite clearly, prevail thanks to the Sacred Heart and Our Lady of the Sacred Heart despite this storm of events, as unfair as it is baffling, inopportune, and unforeseen. Rome, I very much hope, will see that justice is done to us, re-establishing order through the definitive approval of our Constitutions. This approval, which was opportune, has now become a necessity, and Chapters should take place as seldom as possible(!). If the Secretary of the Congregation thinks that my presence is needed in Rome at this time, let me know and I shall go straightaway.

Cheerio, my friend.

Euge serve bone et fidelis! (*Well done, good and faithful servant.*)

Wholly yours in C.J.

J. Chevalier, MSC.

1. I am forwarding the list of preachers as given in the Paris religious weekly. You will note that the Saint Quentins haven't given up the title of Missionaries of the Sacred Heart.
2. A thought has occurred to me: might not Fr. Klotz, who took away the Chapter Acts, as well as all those who co-operated and consented to this removal, be deprived of active and passive voice at a future Chapter? They would indeed have well merited this punishment, and we would, therefore, be well rid of them. Discuss this, then, with the Sacred Congregation. I would not be disappointed if they were barred from a new Chapter since all the opposition, so I believe, were involved in the plotting. J.C.

18910212X

Council Meeting, February 12, 1891

In attendance: The Superior General; Fathers Morisseau and Maillard.

Dismissal of Fr. Burnet as Bursar.

The Superior General read a letter from Fr. Burnet resigning as Bursar at the Paris house, and a letter from Fr. Delaporte in which he says that he has asked Fr. Merg to take over Fr. Burnet's responsibilities, except as Bursar which he is taking on himself.

Proposal to replace Fr. Burnet.

The Council came to the conclusion that the Rev. Father (*Delaporte*) should not take on two postings, that of Superior and Bursar, and since Fr. Merg didn't offer enough assurance to be made Bursar, it seemed appropriate to appoint Fr. Miniot as Bursar, but permitting him to call on Fr. Merg for help if needed.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

18910216X

Council Meeting, February 16, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The removal of the Tilburg Novitiate to Chezal-Benoît. The Superior General, having stated that Fr. Klotz had gone to Rome and did not intend to act any longer as Superior, thought it necessary to find a replacement for him. This role required special qualities because of the novitiate, and there was nobody there (*in Tilburg*) who was competent to be Novice Master. The

decision was then taken to move the Tilburg Novitiate and join it with that of Chezal-Benoît, whereupon it was agreed that work should begin as soon as possible to make that house ready to receive the novices coming from Holland.

Names proposed as a replacement for Fr. Klotz as Superior.

The names of Fathers Meyer and Vandel were put forward, and eventually Fr. Vandel was the one agreed on since his absence from Antwerp would mean less of a gap to fill than would be the case with Fr. Meyer. It was also the view, if things might be so arranged, that Fr. Offermans could be moved to Tilburg for some time to put the accounts in order.

Fr. Maillard appointed to look after the financial accounts at the Sacred Heart.

The decision was taken, following the departure of Brother Mègret, Assistant Bursar at the Sacred Heart, for Chezal-Benoît, that Fr. Maillard should continue to look after the financial accounts in that house.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 1865**

*To Father Jules Vandel, MSC, Antwerp.*

B 18910217

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J M J

Issoudun, February 17, 1891

Dear Father,

Fr. Morisseau will no doubt have already written to you about the issues raised by you in the letter sent to me on the 12th of this month, since up to now I didn't feel it necessary to do so myself, but following some reflection and out of consideration for your Uncle of saintly and blessed memory (*J.M. Vandel, greatly mentioned in earlier Chevalier correspondence, died Issoudun April 26, 1877*), in memory, I say, of this dearly loved Father whom I admired and loved so much, I decided that I also would write to you.

But if you may so allow me, I shall hold on to the role you associate with me in your letter, that is to say one who is accused before a judge. Although I am not required to give an account of my actions to anyone other than God and my own conscience, I commit myself, although not excusing myself before you, to providing you with some explanations which will, perhaps, change somewhat your way of looking at things in relation to me. I shall follow, if you will so permit me, in their order, all the accusatory headings in your letter to me.

1. You mention that "you are not surprised but badly affected by the unfortunate developments from which our beloved Society could not extricate itself, and that the crisis which it is passing through is not an unforeseen event, but quite simply the inevitable, foreseeable impact, of a regrettable state of affairs already obvious for quite some time". You were aware, then, Father, of this calamitous situation, and also those confrères with whom you shared your views? Why, then, did you not as an obedient, devoted, son, make known to your Father at an opportune time this unhealthy state of affairs, and he would take it upon himself to seek out with you the reasons and provide a satisfying solution? Should not this silence on your part, as well as from those who are presently criticizing me, weigh on them and everyone else with a heavy responsibility? You add, Fr., that "there isn't a saint who wouldn't reproach himself for all the drawbacks which he comes across in his undertaking". Be good enough, then, to let me know all the drawbacks which you are aware of. I myself am very much aware of some; I don't know if you are referring to them, but I can assure you that one of the things I regret most bitterly is that of being forced by the circumstances to appoint in some of our houses, and our most important undertakings, religious who did not as yet have enough experience, and hadn't enough time to perfect themselves more fully in the religious life and in taking charge. I didn't keep sufficiently in mind those words of St. Paul: "Non neophytum ne insuperbiam elatus." (*He should not be a new convert in case pride might turn his head, 1 Timothy, 3,6.*) Today I am suffering from the consequences of this mistake, and the regrets I have about it make me hope that the good Lord will forgive me.

3. (*2 is omitted*) You say that sacrifices have to be made, then, on both one side and the other, and that I would not refuse what God asks of me. Oh! Most certainly so, but be good enough, I ask you, to let me know what you have in mind; you will not find me putting up any resistance, my obedience being as forthcoming as it will be a pleasure.

4. You, moreover, add that "...it's on my head all the criticisms fall, that I am the one who is made responsible for all the problems, and that it's myself who is being got at through Fr. Jouët". A thousand thanks, Fr., you are at least quite frank about this. Yes, like you I had so understood matters, but all the Chapter Fathers, following my humble presentation, stated, confirmed, that there was nothing intended, that I personally remained apart from these discussions and that I enjoyed the esteem and confidence of all my members. I now see that it was nothing like that, since you very much want to say to me, Father, that "my word no longer inspires confidence... and that unity can only be brought about on the level of frankness". What can one believe then? It seems, therefore, that a joke was played out at the Chapter! I deplore most wholeheartedly what those responsible for this dramatic turn have brought about, and the veils of which you pull aside. God who judges minds and hearts will justly judge!

5. You go on to say, Father, that I cannot refuse to have confidence in those religious who are the brightest, the most committed, the best thought of in our Congregation. The Lord knows that I appreciate all our worthy religious and have great confidence in them all, but is this a reason for withdrawing my regard and good-will from those who do not at all think like those you mention? It appears, then, Father, that you have not thought through the consequences of your sentence as so written, since if you were to reflect rightly on it you would see for yourself that you make an openly outrageous judgment on

other priests of the Society. And, by the same token, let me know if there is anybody who has shown himself to be more committed to our Society than Fr. Piperon, and I may well add also Fr. Jouët, since, despite the complaints which can be levelled at him, it is not any less true, and I myself can strongly vouch for it, that his commitment knows no bounds. But nowadays all one hears is that he must be challenged, and whatever I might say in his defence will in no way be accepted by the prejudiced. I leave Fr. Jouët's name aside, then, but tell me, Father, whom you can find, once again, in our Society who is more pious, well thought of and more dedicated than Fr. Piperon? Who ever has shown dedication comparable to that of Bishops Navarre, Couppé and Verjus, Fr. Bontemps? No, no, Father, we are not in any way giving ourselves over to exaggeration; do not let prejudice blind us and we shall assess issues more healthily, not being drawn to place in the shadow true commitment in order to vaunt people who have yet to prove themselves. I am aware, since you told me so, that my word does not inspire you with confidence, but if you know as I do the history of our Society and its members, I could keep my silence, and the facts would entail speaking out and letting it be known what I want, through charity, to keep quiet about. I am certain that this unvarnished account would very much change your assessment and lead to the displacement of a great number of illusions in your thinking.

6. I am grateful to you, Father, for bringing to my attention that I have there in the Chapter a Superior to whom I owe obedience because for me as for the Society he is in God's place and that of the holy Church. Be at ease, Father, I shall accept submissively and most loyally his decision when Rome, a higher authority than all the Chapters, will have approved them. And rest assured that I shall not be appealing from a Rome ill-informed to a better informed Rome. I would like it if everybody could say the same.

7. Dear Father, I would not really like to get away from my function as accused to take on that of one who accuses, but at the very least allow me to put some questions to you, a doctor, and who, in consequence, should easily know how to answer a question. I make claim on your understanding, and, speaking confidentially to you, I ask you, good Fr. Vandel, if in good faith you believe that a Chapter drawing on one or two majority votes, and which, on the eve of its coming together, refused the Superior General, who had asked for it, a day's retreat to petition for enlightenment from the Holy Spirit, a Chapter at which one sharply reproached, if not indeed insolently, the older religious, who otherwise sacrificed themselves for the well-being of the Society, of betraying their responsibilities; and that a Chapter which on issues of the most compelling importance separates itself completely from its president, the Superior and founder of the Society, and which, despite his well motivated reasoning, his fatherly advice and, finally, appeals, stubbornly went ahead on a course of action which would only court disaster. Tell me, Father, do you really believe that such a Chapter actually takes the place of God and the Church? At the very least it seems to me that one cannot deny to the founder of the Society, who has done so much for it, the right to protest against a decision which he considers premature, unconstitutional, and having disastrous consequences for the Congregation. Rome will deliberate on this, and if a decision is made in favour of the Chapter, I shall accept it without reservations, and no *arrière-pensée* (*regrets*).

You end your letter, Father, begging me to take the necessary measures to remedy the problem. Once again, I would be pleased to have your views about the means to be so employed! For myself, I have come to the conclusion that there is only one thing to do: call a new Chapter as soon as possible. I accordingly wrote to Rome the day after my return from Bourges, and, besides, I insisted that Fr. Jouët should not be in Rome when the Chapter Acts arrived there in order to avoid anything suspicious. What more could I do? I wanted to send the Chapter Acts with my letter until I came to know that, without informing me, Fr. Klotz had taken them away with him. Oh indeed! If a member of the minority group, and particularly so Fr. Jouët or myself, had acted like this, don't you think that there would be quite enough of complaints, protests, anathemas, levelled against us? For myself, I leave it to Rome to pass judgment on this issue.

Another issue, one still more serious, Father, is Fr. Tréand's letter telling you that the Archbishop of Bourges didn't want this Chapter to take place. I either badly explained myself to Fr. Tréand when reporting my meeting with Archbishop Marchal, or he (*Tréand*) misunderstood me, but the fact remains that he told you the exact opposite of the truth and, consequently, it follows from a misunderstood conversation that you all together, without reflecting on it, sent a memorandum to Rome to make the Sacred Congregation become officially aware of what was already an unfortunate issue, but which will become more so on becoming public, which will certainly be the case. Consider then, as between us, Father, and speaking quite frankly, if all this provides evidence of sincere and genuine concern for the Society? Without this indiscretion, which cannot, I hope, be identified with me or my Council, my appeal, so I am convinced, would have complete success, and after Easter there would be a new Chapter where everything would be dealt with in family. As long as everything is conjectural, which is the way things are now, one cannot give an answer about anything. I am well aware that my accusers will not hesitate to say that the reason for all these problems is due to the Chapter's break-up, and since it is thought that I was the one who asked for it, I am being made responsible for the whole problem. Clearly under such an impression, you wrote your letter. And really this is not true. I did not ask for the Chapter's dissolution even if, as I do believe, I had the right to do so, given all that took place at it. Yet again I say that I did not do so and, consequently, I cannot in conscience take upon myself responsibility for what is happening, and will, eventually, happen later.

Let us together pray before the divine Heart of Jesus, Our Lady and St. Joseph, that all will work out for the best, and that our Society will survive this trial like St. John once did from his cauldron, stronger and more appealing than ever.

*Fr. Nicolas Bovy, it would appear, here adds in conclusion:* Fr. (*Chevalier*) somewhat changed his letter, and ends by asking Fr. Vandel to make every effort to get the others to withdraw their complaints sent on to the Sacred Congregation, and that they ask for a new Chapter to be held.



To Father Jean Vaudon, MSC, at the Sacred Heart, Issoudun.

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Issoudun, February 17, 1891

Dear Father,

Fr. General has asked me to inform you that in the absence of Brother Mégret, and Fr. Compte's inadequacy to be bursar at the Sacred Heart house, he has requested Fr. Maillard to take on this role once again, releasing Fr. Compte from his responsibility, and making use of Brother Cochard, a new arrival in Issoudun, in looking after the material needs of the house.

I would like to think that you are completely over your flu and have courageously begun your Lenten services. We have here to preach at Saint Cyr a young parish priest from nearby Saint Valentin (*a village 7 kilometres away from Issoudun, having about 430 inhabitants at this time*). He has a good voice and will one day be a good preacher. Fr. Hériault has a bout of flu and spent yesterday in bed. He is improved today. As for myself, I have a bout of flu and am in bed since yesterday.

Please accept my good wishes and regards in SSmo Corde Jesu.

F. Morisseau, MSC.

**Article 1867**

L 18910218

To Father Victor Jouët, MSC, Rome.

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Issoudun, February 18, 1891

Dear Father,

Yes, the devil is unchained against us. We must await on many trials and troubles... But be confident; the Sacred Heart is always there. The Sacred Congregation, which is fair and impartial, will look to the truth of the matter and conclude that I only want that which it will decide. But what appears evident to me is that 6 Chapter members out of 7, since Fr. Morisseau was on our side with regard to the main issues, cannot make their views prevail following on all the trouble they caused. These opposing confrères are moving heaven and earth to recruit supporters for their case. Fr. Lanctin has written to me to say that the Antwerp Fathers have been informed about everything that went on at the Chapter despite the secrecy everyone was asked to keep. Isn't such an act of indiscretion outrageous? It only goes to prove the ill-wishing spirit motivating these confrères. Their heads are always high in the air. Everyone is looking for a Chapter after Easter, presided over by the Apostolic Delegate, according to the conditions which the Sacred Congregation will deem to be proper, and being totally convinced that this is the only way to right the problem.

Write this to the Archbishop of Bourges letting him know what he must do in our favour, His Grace being completely available to write in whatever way you let him know; he is aware of all that's going on.

Fr. Klotz is gone to Rome on his own initiative; he asked me for a letter, but I refused. I don't know how he will be seen (*looked upon*) there, and nor the reception he will get. He has not left, obviously, without the support and advice of those opposing us, and those good confrères have placed themselves in a very suspect situation.

Nothing can any longer guarantee the Chapter Acts. We are going to deal with the main changes you mention. We have already given consideration to this. Our thinking was to send Fr. Klotz to Salzburg, Fr. Vandel (*Jules*) to Tilburg with Fr. Offermans, and appoint Fr. Meyer provisional Superior at Antwerp. Tomorrow I shall send you on a number of letters from Antwerp which you could make use of. Don't worry, Father, we have right on our side. Let us close our ranks and battle together under the protection of the Sacred Heart, Our Lady of the Sacred Heart and St. Joseph, friend of the Sacred Heart. Let me have all the information you can put together, every day if possible. On my side I shall keep you informed about everything.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1868**

L 18910220

To Father Jean Vaudon, MSC, at the Sacred Heart.

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Issoudun, February 20, 1891

Dear Father,

Our Very Reverend Father Superior General has asked me to inform you that it was not his intention to hurt you when handing over for sometime the bursary at the Sacred Heart to Father Maillard. This was done following the Council's considerations which deemed this decision to be opportune. It is not permanent (something which I omitted to mention in my last letter). The reason for it is the maintenance of order with regard to material matters in the house while you are away, and in particular putting together a general inventory of everything which is part of the house. Following your return you will be free to take charge of the house, together with Fr. Compte, as before.

Rev. Father (*General*) is taken aback by what you said to him about Fr. Maillard. That he acted without consulting you and your Council despite your continuous protests, both verbal and written, and that he changed everything and got on people's

nerves, etc. Fr. (*General*) asks you to be good enough to specify the facts which you consider are attributable to Fr. Maillard so that the problem can be solved and, if possible, prevent any repetition.

I express the most sincere wish that your bout of influenza will soon be over and done with, making it possible for you to give yourself once more with all your commitment to your apostolic endeavours. We have all here been knocked out by the same virus, Fr. Hériault keeping to his bed for several days. He who writes to you had to keep to his room for three full days.

You have, so you say, only a sprinkling of an audience, but you should not be disappointed in that; generally speaking, at the beginning of Lent, people are slow to stir themselves. I am sure that in time your audience will grow and you will not be without the opportunity to do a great lot of good in the parish of St. Nicholas where, as I well know, the Sacred Heart of Jesus is the recipient of very special adoration. We pray wholeheartedly to Our Lady of the Sacred Heart that she be supportive of you before this divine Heart and obtain for you that abundance of grace which characterizes apostles.

With my respectful and warm good wishes, your supportive confrere in Ssmo Corde Jesu.

J.F. Morisseau, MSC.

*Fr. Chevalier adds:*

Dear Father Vaudon,

Do not take after certain Superiors who, without always having recourse to the Superior General, are presupposed to think that the Council would not act by majority for the common good. To make it (*the Council*) responsible for these initiatives when sometimes it would be opposed creates a bad attitude, undermining authority. Did you really have, my friend, to complain to Fr. Delaporte that I involved myself in your role as local Superior, by taking it upon myself to open certain confrères' letters at the Sacred Heart, and to Fr. Guyot, for encroaching on your rights by attempting, effectively, to control the Sacred Heart house? Undoubtedly, the intention was to call me to order and have me told off by the Chapter. Fr. Delaporte, being, as you well know, indiscreet, didn't pass over the opportunity, and Fr. Guyot, very indignantly, went so far as to complain to me that my way of dealing with you was such that it had made you ill, and that there was no need to look elsewhere to explain your illness and, besides, the role of local Superior at the Sacred Heart was an impossible one because of myself. These gentlemen have, undoubtedly, moved beyond your own viewpoint, but it would, just the same, have been much more appropriate and prudent to deal directly with me yourself. I still continue to ask myself what I did which gave rise to these complaints.

Like some worthy fathers, you perhaps look upon certain members of the Chapter as being more credit-worthy at the present moment than the Superior General himself whose authority is not being acknowledged any longer. If Fathers Guyot and Delaporte, who shared their confidences with you, had been wise and cautious, moved by the Spirit of God, they would not have made you aware of the seeming crisis which is rocking our little Society, because secrecy should be maintained as regards all our discussions, and that storm to which you refer will, I hope, lead to the restoration of order right down to the roots, cutting off, perhaps, some dead branches and shaking off some bad fruit. Be good enough, my friend, to keep silent as regards anything confidentially shared with you about the Chapter.

Let us pray and the Sacred Heart will bless us!

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1869**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18910221

Your Grace,

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Issoudun, February 21, 1891

Fr. Jouët has written to me to say that the Sacred Congregation of Bishops and Regulars takes a very serious view of the appropriation of the Chapter's Acts and their being taken off by Fr. Klotz to Tilburg. There has been no change of teachers at Chezal-Benoît. Fr. Cochrane, following a bout of extreme exhaustion, has been coughing up blood, and has come to Issoudun in order to rest and take care of himself, feeling a little better already; after a fortnight or so he will return to duty. In the meantime I have sent another of our confrères, Auguste Mégret, a deacon, to replace him.

I share Your Grace's viewpoint about that which he kindly brings to my notice so that any kind of disagreement can be forestalled. Again, many thanks, Your Grace, for all your kindness. We continue to pray for the speedy restoration of your health.

Please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1870**

L 18910221A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 21, 1891

Dear Father Jouët,

1. It ends like this, then, the sad escapade of the pathetic Fr. Klotz. They have, themselves, become caught up in their own intrigues. This is, normally, the outcome of all intrigue, all outrageous injustice. God does not favour intrigue, hatred, lying, a divisive attitude. Fair-minded Rome will judge on what side moderation lies, also right, justice, truth. Remain confident! This storm has cut down the tree of our little Society, but resulting in the consolidation of its roots, ridding it of its dead branches, rotten fruit, and the parasites which suck the sap.

These opponents, motivated by a spirit of pride, and believing themselves to be strong enough, to challenge religious authority, wanted, in the manner of heretics, to appeal to Rome, the latter better advised, they, after the fashion of heretics, not so; they will come to know what (*this intervention*) it is going to cost them.

2. You request me in Bishop Sepiacchi's name to send you a copy of the Chapter Acts certified as conforming to the original. I cannot help you since, as you are aware, Fr. Klotz surreptitiously took away with him the Chapter Acts under the pretext of having a copy made in Antwerp. He has indeed sent back this copy to me because I insisted on having it. But is it authentic? I haven't been able to confront him about it. Moreover, might not the Acts themselves have been tampered with? Fr. Klotz who wrote (*as Secretary*) the Acts, with additions between the lines, might he not have added new elements through the co-operation of some in Antwerp? I would like to think not, but I have no proof to the contrary. The way in which these opponents set about this whole business gives rise to complete distrust, and also from the side of the Sacred Congregation. It is, accordingly, quite impossible for me, given the removal of the Acts, to guarantee their current authenticity, including, as well, the copy. I am sending on the copy to you, such as I received it from Fr. Klotz. The Sacred Congregation will judge for itself. I have to say the same about the text to be inserted in our Constitutions. I would like to think that nothing has been changed with reference to the general debates, and you yourself were present. You can judge for yourself. I continue to think that the transfer of our Society's centre to Rome by two majority votes, and given that Fr. Morisseau who voted in favour has told me that it is not at all his wish, cannot be taken into consideration for the reasons I have outlined.

I also say that the decision which lays it down that the scholastics should go to the scholasticate immediately after their novitiate and remain there until ordination to the priesthood, would be better placed in the specific scholasticate regulations rather than in the Constitutions, since this issue necessarily has to admit of some exceptions.

I shall continue to believe that the organizers of this sorry campaign, and those responsible for lifting the Acts of the Chapter, against all laws and regulations, merit severe punishment and should be excluded from a new Chapter.

3. Together with the uncertified copy of the Chapter Acts, I am forwarding to you the letter from the Archbishop of Bourges to whom I gave a copy also.

4. Fr. Piperon leaves for Tilburg on Monday morning to bring the novices to Chezal-Benoît. If you could have a telegram sent to me stating that the Sacred Congregation is in agreement because we have no Novice Master available (*for Tilburg*), this would carry weight against those opposing it, as well as the Bishop of Bois-le-Duc.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1871**

L 18910222

*To Father Théophile Reyn, MSC, Superior at Antwerp.*

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Issoudun, February 22, 1891

Dear Father Reyn,

1. I very much regret what you have to tell me about F. Youlden. I hope that this is not an isolated incident of which he will regretfully repent, and that there will not be subsequent repetitions.

*Youlden was a student at Antwerp; he went to Glastonbury for some months in March, 1891, and returned from there to the Chezal-Benoît Scholasticate in August. From there a couple of months later, October 20, 1891, he went to the Canet du Mar College. More problems developed there, however, and he left the Society in October next year on the expiry of his vows.*

2. It is true that my wish would be to have at my side a Vicar General before he would succeed me if the Chapter's choice became ratified by Rome, and thereby I would know before my death who was replacing me. It would be greatly comforting for me to see him at work, looking after, wisely and prudently, the Society's affairs. I have been distracted from this proposal.

3. You are very much mistaken in thinking that the administration of the Issoudun parish takes up so much of my time that I neglect my religious (*community*) interests. I depend entirely on the dedicated confrères who are with me; to them alone falls the care of the parish, and the time I make available calls for no more than some hours now and again, while the Archbishop of Bourges, who is well aware of all the help which the parish provided for us at the time of the expulsions, and

could do so again, and in which he shows the keenest interest, will make arrangements with me to let me have, if necessary, an assistant parish priest.

4. Fr. Reyn, I never mentioned taking away Fr. Piperon in my letter to Fr. Vandel. You may read it again, and I never as much thought of you since I did not recall what you said to me about this. I made reference to another priest who was recommended to me, and whose name I could give to you. It is, then, very wrong to think that you consider yourself being got at. I have a better opinion of you than that.

5. I am more than amazed to have you saying that Fr. Piperon harshly criticized my administration when he himself has been part of it for such a long time, and I have myself always followed the decisions of the majority of the assistants on the important issues. Fr. Piperon, like myself, would like to introduce certain reforms and bring a number of abuses to an end. He would hope, since this needs to be done, that these reforms, which I have absolutely called for, would be presented to me, and that together, having been united in peace, unity, love, we would provide the most efficacious remedies for the problems facing us. But when it was taken note of that I was being moved aside, that there was a forceful disengagement from the Superior General and Founder of the Society, that of set purpose his actions were made to look suspect, without accepting any excuse, leaving out of consideration the unfortunate circumstances in which I found myself, and the inextricable problems which I had to face and overcome; when he was witness to the bitter attribution of blame inflicted upon me, the brutal insults levelled at me, then he understood passion was blinding people, God no longer to be found there. In this way he (*Piperon*) has withdrawn himself, covering up the unwilling nudity of his father which his straying brothers were only too pleased to show off, leaving out of consideration these words of our holy books (sic); "maledictus qui non honorat patrem suum... et qui affligit patrem ignominiosus est" (*cursed be he who does not honour his father... and he who injures his father is the most shameful of men*).

6. I do not want to engage with you with respect to your comments on Bishop Couppé, since he can answer for himself if he thinks it's pertinent. Observing what was going on, he, perhaps, followed the wise example of Fr. Piperon. As for the issue of the Provinces, the remark you attribute to Bishop Couppé is all the more incorrect for the reason that in my report to the Congregation when sending on the new Constitutions I asked for the setting up of the Northern Province comprising our houses in England, Antwerp, Tilburg, Salzburg; and the Southern Province, Rome, Spain, Quito; the French Province comprising Issoudun, Paris, Vichy, Watertown; and the Oceania Province, Sydney, etc. My report is in Rome, and you can go there to look it up. You can see for yourself, then, how much I have tried to mollify you. Such-like calumnies are very unbecoming.

7. Yes, indeed, my friend, I point out the course to be followed in order to make up for the scandals these opponents have brought about. I do not see any others. I shall accommodate loyally and officially a request for a new Chapter in the circumstances which Rome will judge to be opportune. It's not for me to make known my wishes to Rome, since as an obedient son I shall accept wholeheartedly everything it will decide.

8. You will not overlook the fact that everything which has happened has thrust a sword of sorrow into my heart which God has permitted, *sur reventur ex multis cordibus cogitationes. (The hidden thoughts of many will be laid bare. Luke, 2.35)* I am happy to stay like Job on the dunghill of humiliation where I have been placed; I shall bless, nevertheless, those responsible for this action as having been in my regard the instruments of divine justice. I shall draw what is worthwhile for me from it, and the Sacred Heart will draw glory. Sooner or later the light will shine through and the activating spirits, presently blind and opposed so unjustly and aggressively to my administration, will come to acknowledge the truth and do me justice. They will see for themselves on what side wrong-doing is to be found, and come to know, too belatedly perhaps, all they owe to me through the grace of God. They will be compelled to accept that alone, left to myself, without support or resources, everyone else would have succumbed under the weight of such a burden were it not for divine help. I leave it to you to judge our Society's history from its foundation, the struggles I had to undergo, the unforeseen problems I had to overcome, etc., and which posterity will judge!

9. As you describe it, my friend, one would think that it was I who should take the blame for everything going wrong. You refer to "really weighty charges" which are included in the memorandum you sent to Rome. Why did you not let me know of them before you wrote them? I could at the very least have provided you with explanations. Be good enough to provide details if you want me to do something about them. Would you be kind enough to send me a copy of your memorandum and I shall be the first to admit my drawbacks and try to get rid of them, since you must be aware that the Sacred Congregation will let me have your accusations and make sure to have my explanations. It would be better not to wait for this moment to arrive. I was far from expecting this level of criticism when you asked me to intervene with the Archbishop of Malines at the time of the opening of your church, and something which threatened the survival of our Antwerp house, and again when you asked me to approve of your memorandum against the Averbode and Saint Quentin priests. Yes, indeed, I was far from expecting what has happened, and you, yourself, also no doubt.

I can indeed say with the Lord: *tremseat a me calix iste, non mea voluntas sed tua fiat. (If it is possible let this chalice pass from me, not my will, however, but thine be done.)*

Cheerio, Father.  
Wholly yours in C. Jesu.

J. Chevalier.

To Father Henri Peeters, MSC, Tilburg.

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Issoudun, February 23, 1891

Dear Father Peeters,

Fr. Klotz before he left for Rome, as you no doubt know, resigned as Superior of Tilburg and as Novice Master. Given that his health was in such a bad state, the Council considered that it should accept both resignations.

Not in a position to leave the novitiate without a Novice Master, and having no-one else to make available at the present time, we asked Rome for advice and we were authorized to bring the 14 Tilburg novices to our Issoudun Novitiate – Chezal-Benoît. Fr. Piperon will go there (*to Tilburg*) for them. Do not worry, Father Henri; they will be looked after in every possible way like little chickens.

Be good enough, then, to give them the necessary clothes, and books for their use. And since I have been told that you have become a very good preacher, I thought of you as the one to preach the preparatory novena for the feast of Our Lady of the Sacred Heart at Issoudun, May 31. Prepare some good sermons for us.

Cheerio, my friend.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 1873**

L 18910223A

To the Bishop of Bois-le-Duc, Holland.

Issoudun, February 23, 1891

My Lord,

Fr. Klotz, Superior of our Tilburg house and director of our novitiate, being over-worked, has given me his resignation, finding it, as he says, impossible to remain any longer in charge of the two undertakings. The Society's Council accepted his pleas and released him from his twofold responsibility. But since we do not have at the present time any other Novice Master to put in his place, we find it necessary to bring the 14 Tilburg novices to our French Novitiate near Issoudun.

Rome, advised about this matter, sanctions this transfer and provides us with all the prerequisite permissions. It is my duty to inform Your Lordship, whom I know to be so well-wishing to us, about this. Accordingly I take occasion, My Lord, to thank you for all the concern with which you favour us, and would ask you to continue in your care for us. I am about to appoint a new Superior for Tilburg to take responsibility for our Apostolic School and the other undertakings which have been set up there. With a plea for your blessing, and with deep appreciation of all your kindness, I have the honour to be Your Lordship's humble and respectful servant and son in Corde Jesu.

J. Chevalier, Sup.Gen. MSC.

**Article 1874**

B 18910300

To Cardinal Monaco, Protector.

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J M J

Issoudun, March 1891  
*Precise date unknown*

Most Eminent Protector,

For almost a month there's scarcely a day goes by when I do not get a number of letters from different houses in our Society informing me that very seriously worded memoranda against me and my administration have been forwarded to Rome. Up to now I didn't want to defend myself, being of the view that it would be better to imitate the good Lord's silence before those who accused him; "Jesus autem tacebat" (*Jesus, however, remained silent*). Nevertheless, having lengthily prayed and reflected before God, having held in abeyance one's natural feelings, and placing in the Heart of Jesus all the pain, sorrow, disappointments I experienced in my own heart when becoming aware that my good-will and commitment were unacknowledged, I thought it would be helpful to present quite simply and in all sincerity to Your Eminence what has happened within the administration of our dear Society since it was founded.

1. On September 8, 1854, the day forever memorable for the proclamation of the dogma of the Immaculate Conception, the Blessed Virgin, granting me a singular grace, made it to be clearly understood that she wanted a religious society to be founded devoted to her cult and that of the Sacred Heart. I, accordingly, began this undertaking without financial resources, or human support, without anything indeed other than my poverty and confidence in God and Our Lady. I have no need to say how difficult things were in the beginning. Everything had to be provided for, as well as trying to provide the financial resources to set up a chapel in honour of the Sacred Heart, Our Lady and St. Joseph, and also a shelter for missionaries, and a place to receive good priests and devoted people who little by little came to share my life and ideals. Only those alone, the latter, could describe all that we had to undergo by way of privations and sacrifices in order to base the work on solid foundations. Yet today a good number of these confrères are caught up with myself in an atmosphere of disapproval. Nonetheless the undertaking progressed until in 1880 the French Government expelled us from our different French houses. We had, therefore, to find places of refuge abroad, and it's from this time that a number of our foundations began (*elsewhere*).

We believe we acted wisely in preparing the way to make ourselves known everywhere, after our motto about the Sacred Heart: "Amateur unique terrarum Cor Jesu Sacratissimum". (*May the Sacred Heart of Jesus be everywhere loved.*)

It was also around this time that His Holiness, Leo XIII, gloriously reigning, offered us the Melanesia and Micronesia missions. We hesitated momentarily to accept, but then we proceeded to meet the Sovereign Pontiff's wishes. Such undertakings needed numerous personnel and, unfortunately, our numbers at that time were very restricted. And here, I have to acknowledge, Your Eminence, that, perhaps, we were a little too precipitate. The lack of sufficient personnel obliged us to do three things which I regret:

1. Not having sufficient older priests to take charge of houses, we had to appoint as Superiors religious who were still quite young who had neither enough experience or religious training.
2. We had to ordain to the priesthood a number of our young men who hadn't yet fully completed their study courses.
3. And, in addition, through force of circumstances, several of our men became overburdened when taking on more than one task.

These drawbacks were noticed by us, and we were fully resolved, my Council and myself, to eliminate them, and already after a certain time measures were undertaken to eliminate them insofar as possible and avoid anything like that in the future.

Moreover, after the 1880 expulsions, a number of the assistants had to be put in charge of houses established as a result of this persecution. Indults were on these occasions requested and received from Rome. Nevertheless, this state of affairs left the Superior General more or less without a Council for the normal working-out of the administration and, inevitably, in certain circumstances he was forced to overlook certain irregularities, some defects with regards to regulations, with some issues overlooked. And it was for the purpose of remedying all this that we sent the first request to Rome, at the end of January last, for Your Eminence's attentive consideration. I have for quite some time been so sensitive to the difficulties facing me that on a number of occasions I asked for some assistants to stay with me, but it is in fact those very people who at the present time blame me most bitterly for acting on my own behalf, and who never wanted to live in Issoudun. Nevertheless, despite what is immediately set out above, it is not to be understood that there was no senior administration in the Society, since each year, in fact, I brought together several times my assistants to engage ourselves with the general interests of our Society, and all important decisions were always taken by majority voting.

And now, Your Eminence, there only remains for me to add a few more words. I completely ignore what is said against me and my administration in the memoranda forwarded to Rome. I can also sincerely say that I have acted in good faith with respect to everything I have done, without bias and in keeping with my conscience. Moreover, besides the deficiencies I pointed out above, and which are still regrettable, I find, and it seems to me that I am better qualified than anyone else to say this, that the present circumstances of our little Society are far from being poor or wanting.

Financially our situation is truly flourishing. Only two or three of our houses carry debts, from which they are little by little disengaging themselves rather well. The rest have quite considerable assets, and the value of these properties has appreciably increased... From the moral and disciplinary perspective it has not been other than praiseworthy for us up to now as regards having such a good spirit prevailing in our dear Society. All those confrères of ours who have died, 26 in number, have had a most edifying ending to their lives, all departing in the peace of the Lord, and we have a firm hope that they are enjoying the happiness merited by their virtues.

We have had departures, some indeed leaving after perpetual vows, but accepting that such is the case in all religious congregations I believe I can say that those who left did so more because of their character/personality and their lack of a religious spirit than because of drawbacks which might characterize our Society.

These are the observations which I feel I must bring before Your Eminence in order to put him in a better position to give his verdict as regards the issues he will be called to judge on arising from the communications sent to Your Eminence, or directly to the Sacred Congregation.

Please accept, Your Eminence, this present expression of my regards, and the very deep respect with which I have the honour to be Your Eminence's most humble, obedient son and servant in C.J.

*No signature.*

#### 1891. Necrologiom (*Necrology*)

	Name	Place	Date	Age	Years in vows
<b>Priests</b>					
1	J.B. SAURET	St Gérard	7 janv. 1876	53	3
2	J.M. VANDEL	Issoudun	26 avril 1877	68/69	9
3	J.M. NEENAN	Watertown	14 janv. 1879	29/27	2
4	P.L. GEORGELIN	Issoudun	21 juin 1879	69	9
5	A. POSTAL	Issoudun	15 août 1880	25	7
6	J.F. HAMEL	Issoudun	27 nov. 1880	52	7

7	L.P. BERTHON	Issoudun	28 nov. 1880	26/25	7
8	A. LETONNELIER	Sées	3/4 janv. 1882	36	6
9	Ch. MARIE	Arenys (SP)	27 avril 1883	48/47	15
10	J.B. CHAPPEL	Watertown	27/18 juil. 1884	67	14
11	R. FORA	Issoudun	23 février 1887	28	11
12	L. VATAN	Volavolo (PNG)	31 mai 1887	34	10
13	A. ROSENKRANZ	Issoudun	1 <sup>er</sup> mars 1888	26	7
14	A. PEYROT	Quito ( EC)	22 mai 1890	25/24	6
15	F. MONCORGET	Quito (EC)	28 juin 1890	28	9

**Scholastics**

1	G. MAYER	St Gérard	1 sept. /3 1878	21	1
2	S. LECORRE	Arles	19 avril 1879	21	2
3	O. DE BRINON	Rome	16 avril 1881	18/19	1
4	W. NEENAN	Rome	7 avril 1882	20	4
5	H.J. KICKEN	Wyle <i>Wijlre</i> NL	27 oct. 1882	21/20	1
6	P.J. PEETERS	Venraij <i>Venray</i>	20 sept. 1884	19/18	1
7	A. ROLLIN	Issoudun	22 mai 1888	26	5
8	Cl. HASTIER	Issoudun	17 déc. 1888	23/22	6

**Lay Brothers**

1	N. BARBIER	Issoudun	24 nov. 1889	75	20
2	A. VELL	Tilburg	14 janv. 1890	33	4
3	C. LEROY	Armentières	17 juillet 1891	59	3

**18910301X**

Council Meeting, March 1, 1891

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau.

A circular document to make known the General Council's members.

A circular document was drawn up to be sent to the Society's different houses letting them officially know of the confirmation of the General's jurisdiction, and, as well, the replacing of the dismissed Assistant, Fr. Guyot, by Fr. Maillard, together with Fr. Morisseau's undertaking of an Assistant's role once again.

The appointment of Fr. Batard as Bursar General.

Fr. Batard was appointed General Bursar.

*Fr. Jouët endorsed this appointment subsequently in a letter dated March 11, 1891.*

Fr. Lanctin, Superior of Tilburg.

Fr. Lanctin was appointed Superior of the Tilburg house, replacing Fr. Klotz who was dismissed.

Fr. Klotz, Bursar at Salzburg.

He was appointed Bursar to the Salzburg house.

Fr. Offermans, Bursar at Tilburg.

Fr. Offermans, presently Bursar at Salzburg, is appointed to the same role at Tilburg.

Father van Grinsven, Novice Master at Antwerp.

Fr. Reyn remains provisionally Superior of the Antwerp house, but the novice mastership of the lay brothers becomes the responsibility of Fr. van Grinsven.

Fr. Hartzler, Novice Master at Salzburg.

The same role of Novice Master to the lay brothers at Salzburg is made the responsibility of Fr. Hartzler, Superior of the house, and for whom a dispensation because of age will be requested as soon as possible.

Fr. Meyer, Head of the Chezal-Benoît Petite Oeuvre.

Fr. Meyer in charge of the Antwerp Petite Oeuvre is appointed to the same post at Chezal-Benoît, and will be replaced at Antwerp by Fr. Linckens.

Fr. Kicken replaces Fr. Linckens at Antwerp.

Fr. Kicken, whose presence at Tilburg is less urgently required, is appointed to Antwerp as a replacement for Fr. Linckens who has been appointed to take charge of the Petite Oeuvre.

A new undertaking put forward by Fr. Delaporte turned down.

Fr. Delaporte, Superior of the Paris house, having requested the taking on of a new enterprise called "Work of Jesus' Merciful Heart", was refused permission because it was unanimously accepted that the Society was so stretched by different undertakings that it wasn't appropriate to undertake anything new.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 1875**

*To Father Victor Jouët, MSC, Rome.*

L 18910301

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Issoudun, March 1, 1891

Confidential.  
For yourself alone.

Dear Fr. Jouët,

Thank you for the telegrams. Fr. Piperon arrived from Tilburg this morning with just 7 novices. Fathers Reyn, Vandel and Meyer had gone to Tilburg, alerted by I know not whom, ridiculously opposing the removal of the novices, declaring that, in having appealed to Rome, nothing whatsoever could be done so long as the pending issues hadn't been resolved and that, by so acting, we were in contravention of the explicit intention of the Chapter. Fr. Piperon held firm, insisting that he had a duty to fulfil which he would carry out, and it was not for him to take orders from them.

I had already informed in a cordial letter the Bishop of Bois-le-Duc, and His Lordship had understood this to be a quite normal procedure given that the Novice Master (*Klotz*) had handed in his resignation and couldn't be replaced (*in Tilburg*).

Of the 7 remaining novices, 4 are laid up with influenza and 3 should be ready to leave this week. I hope that in a short while they will be arriving at Chezal-Benoît. We have had a Council meeting. Here are our appointments: Fr. Klotz is due to go to Salzburg as Bursar and Fr. Offermans will return to Tilburg as Bursar. Fr. Lanctin has been appointed Superior at Tilburg (but will he accept?); he only dreams of Issoudun. Fr. Meyer, who has himself also become involved with the opposition, is about to be changed from Antwerp to Chezal-Benoît to take charge of the Petite Oeuvre, but he and Fr. Vandel will remain in Antwerp for the time being. We are limited to these changes for the present and only later shall we be in a position to consider other changes. All the problems have originated in Antwerp and Tilburg, both places the hearth of the unrest, and if it has reached others whom you know, it's all due to their machinations (*at Antwerp and Tilburg*). Right up to now they haven't stopped sending memorandum after memorandum to the Sacred Congregation. They are under the impression that we do not give up in our denunciation of them to Rome. Pathetic young men, they are very much mistaken. Their strong distorted feelings, as well as their erroneous presuppositions, will have opened the eyes of the Sacred Congregation who will gather from all that what kind of a vicious spirit motivates them. It's a great grace and blessing of the Heart of Jesus to have discovered their plotting in good time. It would mean an upheaval and melting-down of our Society. You can imagine a brood of snakes hissing about one's feet and making themselves heard. In any event you have been a witness to all this, and the devil has all too obviously manipulated the spirit of these pathetic young men. I hope they will repent of their error and go on to regret the scandal to which they have given rise.

We have appointed Fr. Hartzler Novice Master to the lay brothers while remaining Superior at Salzburg. Since he hasn't the requisite age, would you be kind enough to get an Indult for him as soon as possible? There are professions coming up.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1876**

*To MSC, Religious Superiors.*

C 18910302

Circular Letter, March 2, 1891

Dear Father,

The aim of this circular letter is to notify the different houses of the Society as to what follows:

1. The confirmation for a further twelve years of Fr. General's authority, by indult dated January 26, 1891.
2. The resignation of Fr. Guyot as Assistant General and his replacement on the Council by Fr. Maillard, already Bursar General; the change ratified by the Sacred Congregation of Bishops and Regulars, dated February 23, 1891.
3. The take-over by Fr. Morisseau of the roles of Assistant and Secretary General first allotted to him at the September 1879 Chapter which he had ceased to exercise since 1887 when he went provisionally on the Quito mission.
4. The present make-up of the General Council comprises Fathers Piperon, First Assistant, residing at Chezal-Benoît; Fr. Jouët, Procurator General, residing in Rome; and the two above-named Assistants residing at Issoudun. (*Morisseau and Maillard.*)
5. The appointment of Fr. Batard as Bursar General.



6. The notification that, until the approval and promulgation of the Acts of the latest Chapter, the previous Constitutions and Regulations will continue to be in force.

Take note if one has the August 15, 1872 circular.

*So the letter ends.*

**Article 1877**

*To Father Arthur Lanctin, MSC, Tilburg.*

L 18910303

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Issoudun, March 3, 1891

Dear Father,

As Fr. Kicken's health has improved and he is needed by you, you may keep him with you. I hope the better weather will help to cure him completely if he doesn't do anything rash.

Our youngsters' retreat will begin at 4.30pm on April 29 and it's time enough to arrive at Issoudun on the 28th.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1878**

*To Father Victor Jouët, MSC, Rome.*

L 18910304

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Issoudun, March 4, 1891

Dear Fr. Jouët,

The transfer of the Tilburg Novitiate becomes a necessity, and this without taking sides, because the Superior, who doesn't have the requisite age, has handed in his resignation and we have nobody to replace him. Our opponents will not be slow in writing to Rome with a vengeance. It is, however, wholly erroneous. As soon as I received your telegram which stated that the transfer of the novitiate was granted, Fr. Piperon brought the 7 novices, who were free to come, here with him, arriving on Sunday morning at 4 o'clock, seemingly delighted. No more is needed, then, than the approval because it's all a 'fait accompli'. We should be self-congratulatory about it since it's for the Congregation's greater benefit. Fr. Klotz writes and informs those opposed that on his first visit Bishop Sepiacci received the news quite badly, but on his next visit the following day, having come by further clarification about the issue in looking up his memorandum, he accepted the news quite favourably, and even made his excuses. So he says; can this be true? As for Cardinal Monaco, he (*Klotz*) gives it to be understood that His Eminence has been very paternal in his regard and made no complaints against him (*Klotz*). Again, can this be true?

I hope you will be made aware of this famous memorandum, and the others which they say are very compelling against us. You will not be short of counter-arguments in replying and reducing them to the nonsensical. The Sacred Congregation which is objective and judges impartially will not be found wanting in being alert as to the side of justice and truth. The more I reflect on the matter the more their behaviour becomes, as I see it, totally unacceptable! They dread that the Sacred Congregation will dismiss from the next Chapter some of the older Chapter members because, no longer having the majority, they would be hampered in their hated and destructive activities directed at everything with which they do not agree. It's truly diabolical. You can see how far a spirit of blindness and madness can take people. One may apply to them what Our Lord said to his executioners: *Non enim sciunt quid faciunt (they know not what they do)*, while believing themselves to be doing God's work. I like to think that you are already at work on your memorandum answering all their lies and exaggerations.

Fr. Klotz is saying that on his return from Rome he has experienced a great deal of the most sympathetic support from his confrères in Tilburg and Antwerp. He is asking all opposing us to remain united while awaiting Rome's verdict which cannot be other than favourable to them. We shall see. I forgot to include in my last dispatch Fr. Reyn's letter and my reply. I am remedying this oversight. I have decided not to reply from now on to the opposition's letters, a pain which can be done without. I am forwarding to you two recent letters from Father Klotz. Following these, I sent him on 600 francs (*about 2,040 euros*) to cope with his parents' debts, stating that if he remains in the Society, which is what I want, an increase in the contribution to his parents would not present a problem. Have I done the right thing? The priests on the Council think so and approve.

Fr. Delaporte, so it seems, is very worked up. The unfortunate man; what a millstone we have around our necks!

Cheerio, Father.

All good wishes always in C.J.

J. Chevalier, MSC.

**Article 1879**

*To the Canon dealing with Property.*

L 18900306

*Mis-numbered ref. Should be 18910306*

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Issoudun, March 6, 1891

Dear Canon,

Fr. Delaporte, to whom I forwarded your February 28 letter dealing with Madame Mollie's complaints, has replied to me to say that this lady is not telling you the truth. "The truth is," he writes to us, "that from the beginning and right up to the present, I have refused to become involved with financial matters, appropriating to myself the moral supervision of the library which the proprietor asked me to take charge of, and the option of opening my purse, which I did by contributing 15 times. On many other occasions I refused to become involved financially, and when Madame Mollie wanted to take the library on a route of risks and dangers when one was trying to set up a civil group (*legally*) to allow her to proceed, I refused to have any responsibility whatsoever as regards this venture, which I considered reckless. Nevertheless, out of good-will, I brought on myself a lot of trouble when setting up this Society, and indeed it was I myself, virtually, who found some subscribers. Accordingly, I am not in any way responsible for the losses which Madame Mollie has been willing to undergo. The truth is that if Madame Mollie had drawn Mr. Riant's cheque such as it was, so she claims, this would in fact be contrary to the quite explicit wishes of Mr. Riant, well known to me at that particular time. His purpose in giving Madame Mollie 2,500 francs (*about 8,540 euros*) - and not 1,000 francs - being that of bringing an end to her grumbling and her threats of blackmail. He was most certainly in no way responsible for anything legally indictable; out of kindness and good-will he made over a total of 2,500 francs, and as well in order to leave us in peace; we have all a right to be left in peace."

Our confrère, Canon, goes on to complain that "before the testimony of a priest whose whole life is blameless, and who in this affair had even very demonstrably shown his kindness and good-will, the word of this woman is favoured and made more of". "It is the third time," he adds, "that this accusation has forced me to appear before the diocesan authorities. Our Lord granted me the grace never to move outside the limits of respect, but the experience was harsh."

"The diocesan promoter was always the priest who argued the case and to whom I stated, 1, that I owed nothing whatsoever (this is the important thing), and 2, that I couldn't offer anything in the way of generosity, having no longer any assets, and yet he found in favour of Madame Mollie and asks you to give her alms. I have nothing to say about this request since the official status of its author forbids me to pass judgment. I have no reason whatever to make it my wish that you accede to her demands. I cannot bring myself to persuade you against so doing."

You will gather, Canon, that in the face of these explanations proffered by my confrère I can in no way whatsoever give way to the unjust demands being made by Madame Mollie. Besides, I make bold to count on your good-will to prevent, insofar as it is in your power, a wholly unmerited persecution of the individual in question.

Please accept, Canon promoter, my deepest regards as I have the honour to be your devoted servant.

J. Chevalier, MSC, Sup.

**Article 1880**

*To Father Jean Vaudon, MSC in ministry.*

L 18910307

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Issoudun, March 7, 1891

Dear Father,

Here are the names of the Assistants. Fr. (*Piperon*) continues as First Assistant, also Fr. Jouët who by way of indult acts in Rome as the Procurator General of the Society, while Fr. Morisseau on his return from Ecuador has again taken over the Assistant's role which Fr. Delaporte, provisionally, had undertaken. With Fr. Guyot's resignation, Fr. Maillard has replaced him. The Sacred Congregation of Bishops and Regulars has ratified these changes by a rescript, dated the end of February. The same Congregation has prolonged my office as Superior General for 12 years. Fr. Batard has been appointed General Bursar replacing Fr. Maillard. Be at ease, my friend; I am not taking back anything I gave you with so much pleasure.

On your return we shall set out the responsibilities quite straightforwardly of the local Superiors at the Sacred Heart, such as the Constitutions and Rules lay down for the other houses. The Mother House, in regard to everything which deals with the general works and interests of the Society, continues to remain the General House under the direction of the Major Superiors, and cannot be identified with particular houses.

I am pleased you are rehabilitated in health and that your audience gets bigger by the day.

For the last 15 days my health is somewhat poor and I hope with the help of God that it will soon be improved. I read the Month of St. Joseph, friend of the Sacred Heart, by the Dorat professor. There is nothing at all about St. Joseph, friend of the Sacred Heart, except in the title. It's a deception, and I am going to write to him about it. When publicizing in our Annals the Month of St. Joseph, friend of the Sacred Heart, you would have done better to state and make known in particular the author's name. It's an unfortunate mistake. It would be courting danger to place in our Annals Bishop Couppé's letter as it would draw serious disagreements down on us. Say nothing at all about it.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

In attendance: Fr. General, Fathers Piperon, Morisseau, Maillard, Batard.

Decision about Brother Laliaux and military service.

A discussion took place about Brother Laliaux's military service. He will be 26 years at the end of August and cannot continue to be exempt from military service as an ecclesiastical student, all the more so if he is then put forward for the subdiaconate. But since his bishop is not granting him dismissorial letters, and since, besides, it doesn't seem proper to ordain him in virtue of the Society's "titulo mensae communis" because he hasn't made his final profession, and since, moreover, he doesn't provide all the guarantees sought for, he will be given permission to present himself for military service if considered a suitable candidate.

Brother Smet sent to the Scholasticate.

Brother Smet, who has been working at the association's office, but is now no longer needed since the volume of correspondence has eased, will go to Antwerp to continue his studies.

Mr. Berthon accepted in the Novitiate as a Lay Brother.

Mr. Berthon, a former teacher, now ending his military service, has expressed the wish to join our Congregation as a lay brother. On this condition only, he can be accepted in the novitiate.

The setting aside of Fr. Kicken's transfer to Antwerp.

The indisposed Fr. Kicken cannot move to Antwerp where in any event his health would make him redundant; he will remain at Tilburg trying to recover; when he is able to travel, he will come here (*Issoudun*) and it can be decided if he should go on to Canet (*de Mar, Spain*).

A decision about Brother Molinos.

Brother Molinos of the Antwerp Scholasticate, asks to go to Spain; one cannot meet with this request. If he persists in asking, he will be allowed to leave the Society.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 1881**

L 18910311

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, March 11, 1891

Your Grace,

I hurried to send on your letter to Bishop Couppé because two days ago he left to visit his family. I am led to believe that he will immediately send a reply to the request you kindly made to him.

Since the arrival of the newcomer novices, Fr. Piperon, greatly overburdened, is neglecting somewhat noticeably both the novitiate and the Petite Oeuvre. In order to give him some support we have thought of bringing from Antwerp one of our confrères, Fr. Meyer, director there of the Petite Oeuvre, a young, pious, intelligent priest (*a baccalaurate*), who did all his philosophical and theological studies in Rome, and took all his degrees there. I do believe that Your Grace will be pleased with these changes.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 1882**

L 18910313

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 13, 1891

Dear Father Jouët,

1. I received your letter (*a copy*) to the Archbishop of Bourges. The Council considered it and thought it was very good. However, there is one issue which isn't clear, being that part where you write that Provincials should be appointed as soon as possible. However, it so happens that appropriately mature, shrewd and truly religious individuals are lacking (*numerically*) in this respect. If we were to call on one or two of the Assistants (*General*) we would be returning to the holding of two offices at the same time. You say, I think, that the Chapter cannot be held before the setting up of the Provinces. This is to postpone things indefinitely. If Rome so decides, I shall wholeheartedly comply, but these Chapters bring in their wake problems rather than peace and quiet.

2. Make the definitive approval of our Constitutions a matter of urgency. It is this which is most urgent. A Chapter will not be necessary in order to make known the approval of our Constitutions.

3. Try and do your utmost to obtain as soon as possible the official over-looking (*cancellation*) of all irregularities, either in the case of Fr. Piperon or as regards those vows which doubts have been raised about, etc., etc.

4. We all approve of the 'thank you' letter sent to Cardinal Monaco by the Archbishop of Bourges. Be good enough to make a rough copy of it, such as you can put it together, and then forward it to me straightaway. Fr. Morisseau keenly regrets his being placed among the opposition. He does indeed appear to have had a change of mind.

5. What are we going to do with Fr. Ramot, who no longer wishes to go back to America? I have thought about sending him to Glastonbury as Superior, replacing Fr. Tréand who would be going to Sydney as Superior. Is this your own view? Bishop Navarre, once more laid up, has returned to Sydney to recover his health. He continually asks for Fr. Tréand. Fr. Merg, therefore, cannot any longer stay in Sydney; it would, perhaps, be best to send him either to Glastonbury or Watertown. What do you think about this?

Fr. Meyer is here and somewhat exhausted; he is on the way to Chezal-Benoît; this young man always seems very worked up. He tells me that Fathers Védère and Benedetti share a discontent about yourself. Try through your kindness and good relations to lead these two priests towards better viewpoints. Share your confidence in them, set up, according to the Constitutions, Council meetings in the house and make them part of it. It would be a way of getting their support in making them share your administration. It is absolutely imperative that you regain their confidence, and make the scholastics benefit from a paternal administration which is full of concern. The storm so unfairly stirred up will end, I hope, by calming itself down.

So much trouble has come out of Antwerp, and particularly so from Fr. Vandel who has been the principal moving force in the conspiracy. If we could take him out of Antwerp and send him, in the month of October, either to Issoudun or the Chezal-Benoît scholasticate, I believe that we would work much better at quietening things down. We shall give this further thought. It is absolutely imperative to play down the importance of the Antwerp and Tilburg Petite Oeuvres and boost that of Issoudun. We all share your views on this, and there's real danger here. Let us pray about this.

Cheerio, my friend; take good care of your health and look after yourself.

J. Chevalier, MSC.

**Article 1883**

L 18910313A

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, March 13, 1891

Your Grace,

Fr. Meyer, whom we have appointed to the Chezal-Benoît Petite Oeuvre, is overcome by scruples which he simply submits for Your Grace's consideration. He has shown his letter to me, to which I replied saying that I was amazed that such a level-headed man was held up by problems of this nature, and that there was no need for him to be preoccupied by these issues, and that he should align himself on the administration's side, identifying himself with the Congregation's concerns, and that for the rest he could be exempted from confession and direction of the rhetoricians who are the responsibility of Fr. Piperon, and that, in consequence, he will have nothing at all to do with decisions affecting our young men's vocations, thereby leaving his conscience at ease. He tells me that he will do everything Your Grace advises.

I sent a telegram to Bishop Couppe communicating your concerns. He wrote to me this morning that he would carry out the ordination in Bourges tomorrow.

Please accept my deepest regards in C.J.

J. Chevalier, MSC.

**Article 1884**

L 18910315

*To Bishop Henri-Stanislaus Verjus, MSC, Yule Island, Papua, New Guinea.*

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Issoudun, March 15, 1891

My Dear Lord and Father,

I am pleased to have had your good news and also about dear Fathers Hubert and Janet and the good brothers who accompanied them. Bishop Navarre did much the best thing by going to Sydney to recover his precious health. We pray particularly for him, yourself, all your good missionaries, the dear sisters and the natives. I hope that Fr. Toublanc has got over his bad attack of fever. Convey our good wishes to dear Sister Ange on her recovery and ask her to pray for me; also Sisters Liguori, Madeleine, Claire, etc. I don't forget them.

*Sister Ange is Virgine Ode from Montauban, born April 8, 1860, one of the second group of sisters to leave for New Guinea. She fell gravely ill while the Inawi mission was being set up and, contrary to all expectations, recovered. She sadly didn't survive a second attack of malaria, dying at Inawi on September 15, 1895. Sister Liguori, Nathalie Debroux, born May 15, 1862, of Overijse, Belgium, was also one of the second group to leave for New Guinea, leading the first lot of sisters to arrive in Yule Island, August 1, 1887. She came to Europe in 1908 for the first General Chapter, and, likewise, for the third in 1921, when she was elected to the General Council. She died at Rums, Belgium, December 18, 1945.*

I hope that I can send Fr. Tréand to Sydney, but we have no-one to replace him in England. Let us hope and pray that everything can be arranged as soon as possible.

I believe, Fr. (sic), that if you were to come on a visit to France in your own turn you would work more than you think for the success of your mission. I am convinced that you would find a great deal by way of financial resources and, as well, a lot of vocations. Come, I say, and you will not regret it. Discuss it with Bishop Navarre; he will approve of it very wholeheartedly. Bring us some artefacts from New Guinea.

Cheerio my dear Father and Lordship.  
Good wishes in C.J.

J. Chevalier, MSC.

**Article 1885**

L 18910315A

*To Fathers Louis Hubert and Louis Janet, MSC, Papua, New Guinea.*

March 15, 1891

Dear Fathers,

Many thanks for your letters which greatly interested us. I am pleased to gather that you had a good journey and that you are already working among the New Guinea natives. The Sacred Heart will bless your undertakings and, together with the Sisters of Our Lady of the Sacred Heart and St. Joseph, you will do wonderful things. Do not forget me since I pray earnestly for you. Good wishes to all our confrères and to Fr. Vitale who's letter gave a great deal of pleasure to the Petite Oeuvre youngsters.

Cheerio, Fathers.  
Wholly yours in C.J.

J. Chevalier, MSC.

**18910316X**

Council Meeting, March 16, 1891

Attendance: Fr. General, Fathers Morisseau, Maillard.

Borrowing (*loan*) from Mrs. Munster (*for further details on Madame Munster, see Twohig, Late But Not Too Late, passim*).  
Loan of 12,500 francs from Mrs. Munster.

Fr. Superior read a letter from Mrs. Munster, London, in which this lady requests through her son John, that 12,500 francs be made available at 5% from a sum of 15,000 francs, equally at 5% interest. As the contributor who herself made this lodgement in the Society's name and provided all the requisite guarantees, Mrs. Munster's wishes were accepted.

J.F. Morisseau, MSC.

**Article 1886**

L 18910317

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 17, 1891

Dear Father Jouët,

1. I am forwarding you 300 francs (*about 1,020 euros*) to cover your expenses.
2. I believe that at the moment of writing Fr. Klotz should be in Salzburg as bursar, and Fr. Offermans in Tilburg, he, likewise, bursar.
3. Yes, it's Fr. Lanctin who is replacing Fr. Klotz as Superior at Tilburg. He has agreed.

*There is no para 4.*

5. Yes, the rescript transferring the novitiate came on schedule; you should have been informed about it.
6. Fr. Batard has been appointed General Bursar, residing at Chezal-Benoît where his presence as bursar is required. He comes to Issoudun with Fr. Piperon for Council meetings every 25 days.
6. (*Again*) Fr. Vaudon continues as local Superior of the Sacred Heart house. Who is there to replace him? We have nobody. It is the same with Fr. Delaporte whom it would be wise to move, but who is there to replace him? If the Sacred Congregation, in an official document, allowed having those as superiors who had not completed a full novitiate in a house of formation, we would have more scope. But is it wise to request something like this? Let's wait until the month of September.
7. Fr. Reyn effectively continues as Superior. After his resignation at the Chapter we didn't do anything further about this issue. But who is there to replace him? The Antwerp house is 40,000 francs (*about 136,530 euros*) in debt and it's Fr. Reyn who has been dealing with these financial issues. If he were to be side-lined, would it not be thought he no longer

wanted to be involved with the finances and the reduction of this enormous debt, although he is the one who is responsible for all these financial undertakings? I am, then, very much at a loss about all this, and my expectation would be to go both to Antwerp and Tilburg at Easter. If my shaken health allows it, I think this would be a well-worthwhile journey.

8. Our confrères on the Council, following a second reading of your letter to the Archbishop of Bourges, think that there are reservations to be expressed about it. Fr. Morisseau is writing personally to you, so he tells me, to let you know what he thinks about the issue.

9. The Archbishop of Bourges wrote a short note to me this morning in which he also seems to express his reservations.

10. Our confrères think that you should try to get the sought after 'legal overlooking' (*canon law – sanatio*) made available to us as soon as possible, according to the measures set out by you, and as well the definitive approval of our Constitutions, with the 2 or 3 main changes sought, or else without any changes if the Sacred Congregation considers it more appropriate. Then they (*the Council members*) are of the view that it will be necessary to call a new Chapter as soon as the new Constitutions are approved, and which cannot any longer be altered, requesting the Sacred Congregation to set out itself the way in which this Chapter should be held, the issues to be treated there, and to make it known what members should be excluded. Fr. Delaporte, for example, is someone who has not done his novitiate and his profession is of a doubtful nature; also, perhaps, Fathers Reyn and Klotz, who are in doubt about their profession. If this were to be the thinking of the Sacred Congregation, the ground would greatly need to be clarified. We might, perhaps, call on Bishop Verjus, representing New Guinea, and Fr. Merg from Sydney to attend this Chapter, also Fr. François Barral from Quito and, if possible, Fr. Bontemps from the Gilbert Islands, as well as Fathers Carrière and Casas. I do not think the two latter would constitute nasty opposition.

11. Bishop Navarre is demanding all the time that Fr. Tréand become the Superior in Sydney. If it is your view also, do you think that we might replace him at Glastonbury with either Fr. Ramot or Fr. Chétail?

12. Fr. Meyer is at Chezal-Benoît. Antwerp is very unhappy about this change, but it was necessary.

*Meyer is the future General; for a brief résumé and assessment of his life, see Twohig, Late But Not Too Late.*

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1887**

*To Father Victor Jouët, MSC, Rome.*

L 18900321

*Mis-numbered ref. Should be 18910321*

Issoudun, March 21, 1891

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Return Mr. Hamel's letter  
to me with your suggestions.

Dear Father Jouët,

Here's a quite important letter which has just reached me. I hasten to let you have it; return it to me with your comments. I immediately replied to Mr. Hamel, the president (*of his organization*), thanking him most warmly for his proposal and for his regard for our little Society, accepting wholeheartedly his proposal and his choice of you, if Rome approves and you are willing to accept. I informed him that, in the event of your acceptance and Rome's approval, you could not put yourself at the disposal of the Propagation of the Faith for at least 3 or 4 months, perhaps longer, because, as Procurator General of our Society, your presence would be needed in Rome to obtain the definitive approval of our Constitutions which we have been seeking for quite some time, as well as the resolution of other important matters confided to you. You could not, consequently, deal with an undertaking in the United States until you had concluded pending issues involving our Society.

*Hamel wanted the Society to develop and organize its promotion in the USA, giving the qualities which excited his interest as being those of "well-regarded religious, truly apostolic, as well as being intelligent, active, zealous".*

This would, perhaps, be the moment to urge the Sacred Congregation to provide us with the petitions requested as quickly as possible, and approve straightaway our cherished Constitutions, as well as a Superior (*General*) for life. Both for my part and yours, these two issues are of capital importance for the well-being of our Society. The Chapter will come afterwards.

*Fr. Chevalier had come to regret the delays involving his Procurator in Rome while at the same time reacting positively before the situation created by the Chapter in January before its postponement. He now encourages Jouët to obtain the necessary documents, the validation of any irregularities in recent years, the final approval of the Constitutions, both of which will be granted this year, 1891. As for the Chapter, planned for August 1892, it was postponed to February 1893.*

You will set out your proposal, that the Sacred Congregation itself will determine how many members should make up the Chapter, and the questions to be dealt with under the presiding Apostolic Delegate. You, as you must understand, must be present at this Chapter, even if you had to come from the ends of the earth.

*Fr. Chevalier would insist that Fr. Jouët in his role as Procurator should be present at the 1893 Chapter. But he would be made exempt through the intervention of the Bourges auxiliary Bishop, Auguste Marchal, the Archbishop's brother.*

If you think you should accept Mr. Hamel's appreciated and advantageous offer, you will continue to keep your post and title of Procurator General in our Society, Fr. Védère, if you think it appropriate, being your Assistant, and he would receive instructions from you. I believe that this mission in the USA, taken on by us, would seriously set us up in America and make us greatly influential among the bishops. It would, thereupon, be easy for us to make a choice of the more important city where we would most like to be, thereby able to get ourselves away from the hole that is Watertown. What do you think?

*This was already the hope of Fr. Ramot who had succeeded Durin in Watertown, and who, in order to get away, attempted a foundation in Hammonton, New Jersey.*

If you accept, Cardinal Simeoni needs to favour you with a good recommendatory letter to the USA bishops. This is a prerequisite. There are, as you wish, Fathers Ramot, Grom, O'Mahony available.

*Ramot, following the 1891 Chapter, couldn't proceed with the Hammonton foundation when he found himself in Glastonbury as Superior. Grom remained at Hammonton until December 1891 when he returned to Watertown where the third-mentioned C. O'Mahony was teaching.*

If our Cardinal Protector approves of your appointment, also Cardinals Parocchi and Simeoni, the Pope will exempt you from residence (*in Rome*) over a period of time.

I am sharing this letter with the Assistants and Bishop Couppé who will all find this proposal a great honour accorded to our Society, as well as offering great advantages in every respect without any risk involved on our part. Do you think so yourself? You know that your opinion carries great weight with me.

If we consider that we can accept the proposal, and Rome approves, the Council of the Propagation of the Faith will be very pleased and will wait until such time as you can be free. But again, I repeat, I am adamant about your not leaving Rome before you obtain the documents releasing from irregularities and, as well, the definitive approval of our Constitutions, since otherwise everything will be called into question.

Cheerio, my friend, more than ever good wishes to you as always in C.J.

J. Chevalier, MSC.

**Article 1888**

L 18910234

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 24, 1891

Dear Fr. Jouët,

1. Tomorrow, March 25, it will be 10 years since I informed Pope Leo XIII that we would accept the Oceania mission. This will be an anniversary to celebrate in our Annals.
2. It will also be 25 years tomorrow since the Petite Oeuvre was founded, or, if you wish, thought about, at Amélie-les-Bains, with Fr. Vandel. That's another anniversary, therefore.
3. It's also 25 years since our Annals began. It would be appropriate if you were to write a nice article celebrating our (*its*) silver jubilees. Are you thinking of doing so? It would be for the next issue. For this occasion you must vindicate for our Society the lovely title of Our Lady of the Sacred Heart. Do not miss out on this.
4. Here's a letter from Fr. Klotz. How must I go about replying to him?
5. We shall be putting in order all the indulgences granted to us. Accordingly, send on the originals to me, or copies, of what you have received about having to offer at one franc (*about 3.40 euro*) all the mass intentions we receive, whatever the honorarium may be. This document is quite important and needs to be kept on file. If you have mislaid it, get it renewed straightaway, as it's absolutely imperative to put our mass offerings in order. We have on another occasion received an indulgence to reduce offerings to 1.25 francs (*about 4.25 euros*), by way of advantage to our confrères forcibly expelled from our apostolic schools, our missions and other good works of ours, un-activated for a year now, which you might see about getting reduced to 1 franc, as for example with the Lourdes' priests and others also. It is more necessary than ever now to have this document renewed to our advantage.

Cheerio, dear Fr. Jouët,  
Wholly yours in C.J.

J. Chevalier, MSC.

I got your letter yesterday with reference to the group letter of thanks being forwarded to our esteemed Cardinal Protector. Fr. Morisseau will be writing to you about this. You are already aware of his views. Let me have a copy of the letter you are thinking of forwarding to Cardinal Monaco. I shall present it to the Archbishop of Bourges on Easter Monday. His Grace

continues to be very well disposed to us. Fr. Meyer seems to be very happy at Chezal-Benoît and appears to be back to his normal self. You mention having Fr. Miniot as counsellor – in what way am I to understand you?

**Article 1889**

To Father Victor Jouët, MSC, Rome.

L 18910330

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Issoudun, March 30, 1891

Dear Father Jouët,

I telegraphed you yesterday to accept the month of Mary at Marseilles (*preaching*), if your concerns which are pending at the Sacred Congregation do not suffer as a result. I fear that your being away for more than a month might be seriously prejudicial to us, since our opponents would know that you are no longer in Rome and accordingly would be sending on fresh memoranda in order to achieve their aim. They are capable of anything. They intrigue among themselves in order to achieve their purposes. I have become aware of correspondence between Fathers Klotz, Morisseau and Ramot. (This is for you alone, and in the strictest secrecy.) Here are the principal parts: Letter to Fr. Morisseau: "Reverend Father Chevalier is responsible for the Constitutions and doesn't want to adhere to them even after the Chapter, that is to say even after the scarcely disguised complaints directed at Fr. Jouët who alone is believed to be responsible. Notice how the Reverend Fr. General again has recourse to indults for no other reason, and need, than avoidance of the Chapter and elections which would be unpleasantly awkward for him, as well as for those who might lose their positions. What are we to do? We no longer have any confidence in those who are our leaders. We don't even know if we are religious. What are we going to do? Our major Superiors describe us as the opposition, their adversaries. Their whole credibility is identified with the authority which they identify with themselves and goes against the Constitutional rights and our good will which has been able to bend beneath blows which it would be difficult to justify. It is quite impossible that we involve our young men and those coming to us in a Society of this nature, etc."

In another letter dated some days ago, he blames Fr. Morisseau for attempting to get the Antwerp priests to hold back their bitterness at the Chapter and make themselves submissive. "No," he counters. "It's the people who exercise authority who should give way and not us; it would be weakness, otherwise... As far as I am concerned, never!"

Letter from Fr. Klotz to Fr. Ramot: He congratulates him on his demeanour at the Sacred Heart where he was present, assuring him that his manner and behaviour will open the eyes of his Superiors. "As far as we are concerned," he says, "we are not the opposition, but rather the oppressed! We want our campaign to succeed because it is just. Must all of us, thereby, lose our responsibilities! Can you imagine Fr. Morisseau advising his Antwerp confrères to hold back on their eagerness? But, as it happens, our liveliness is nothing in comparison with that of the major Superiors and their supporters who have played an unforgivable trump card on us in having the Chapter brought to an end and postponed. Any retracting should come from the side of the Superiors and not from us. Since the Chapter, we have acted quite openly in addressing ourselves to Rome, whereas those who have acted against us to the limits of what is possible will not desist from this course until the day they cannot do anything further, either because of a lack of personnel or a veto from Rome. Indeed, if they had sufficient personnel to call on, they would have changed all the Superiors who are in opposition. If we have nothing to retract," he adds, "we cannot, at the same time, remain inactive. I have been told that you must write to me letting me know the new positions to be taken up in order to be more assured of victory. I am fully armed from head to foot and I am waiting on your advice either to disarm or prepare for a new battle. Do not delay in keeping me abreast of things. One day lost could be fatal for us as it was when Fr. Piperon caused me to lose out by going to Chezal-Benoît, making it possible for Fr. Jouët to have the Chapter dissolved. Be good enough, then, to let me have your suggestions as soon as possible."

From all of this I draw the conclusion that Fr. Klotz is the prime mover in this opposition, and the principal activist in all these intrigues, whom I believe to be eaten up by pride and ambition, self-dangling the prospect of becoming Superior General. In another of his letters, he again writes: "To everyone's amazement I was sent to Salzburg to look after the cows and the pigsties, having been Superior there. I hope the new Chapter will do me justice." This pathetic priest has the make-up of a heretic or a heretical sect's leader. Following our most recent acts of kindness to him and his family to whom I forwarded 600 francs (*about 2,045 euros*) to pay a debt, must I put up with such disreputable behaviour and so much hate? It reminds me of the outrageous behaviour of Mario and de Stefano, companions of St. Joseph Casalanctius, founder of the Pius schools, who was thrown out of his Generalate, and his Congregation broken up. It's all there in the reading. Mr. Tunion David (*difficult to decipher in original text*) has translated the life, and makes mention of these facts.

I have seriously thought of writing the history of the Chapter which was called off, demonstrating that right from the beginning of the Chapter, he (*Klotz*) projected himself as the real Superior, taking no notice of the Superior and Founder of the Society, his presiding over events, or the proposals he put forward, contradicting him (*Chevalier*) in everything, drawing up orders of the day, setting out regulations, programmes, independently of him, disregarding him as if he wasn't there, and of a mind to change and shake up everything from top to bottom. Based on this false premiss, the Chapter becomes sovereignly independent and can do what it likes.

I propose, however, to compare the Chapter to a General Council, with the Pope as its head, and at which nothing can be done or any initiative taken without his approval. It is for the president of the Chapter, when he is the Superior General, to call it, set out its programme, the issues which need to be discussed, guide the discussions, call the meetings when he thinks it appropriate, and bring them to an end if necessary. Otherwise, the Chapter becomes a parliament as we have seen for ourselves.



Meanwhile, if the Superior General dies, the Chapter is convoked according to the Constitutions in order to elect his successor and assistants. It should not deal with any other issues except under the presidency of the new Superior General, and only those he considers it worthwhile to discuss. That's how I understand the situation. Without something of this nature, there's always likely to be plotting, disorder and confusion. Have a copy made, then of the letter sent to Cardinal Monaco as you intended, and send it on to me. Thereafter, I shall send you on the text, with corrections if needed, before forwarding it to the Archbishop of Bourges for his approval.

All you have to say about a fresh Chapter motivated by the same sentiments as the last one is, unfortunately, only too true. That's why I view with trepidation your departure for America before the resolution of these main problems: the remedying of certain legal issues, the approval of the Constitutions, and Generalship for life. They will understand in Rome, and Mr. Hamel as well. Is this your own view also?

If Fr. Tréand is sent to Sydney, Fr. Ramot is prepared to go to Glastonbury, or even to Sydney if Fr. Tréand remains in Glastonbury. What do you think about this? (*For Tréand, Glastonbury and Sydney, see Twohig, Late But Not Too Late: Glastonbury and Tréand.*) If you are going to Marseilles to preach there during Mary's month (*May*), I would like very much to meet and chat with you.

I can appreciate that you would need a sympathetic companion to accompany you to the USA. I have sent a telegram to Fr. Grom asking him not to leave Hammonton before he is told to do so, since if you go to America you will need some place else other than Watertown because it's too remote from the great centres of population and too cold in winter. You can write to Mr. Hamel when you have had the assessments of Cardinals Monaco and Parocchi, as well as Bishop (*Monsignor?*) Sepiacci, since we must maintain and enjoy the good-will of these august gentlemen. How do you find Fathers Védère and Benedetti? Are you pleased with them? Are they now well supportive of you? Do you arrange little meetings?

Cheerio, dear Fr. Jouët.  
More than ever, good wishes to you in C.J.

J. Chevalier, MSC.

#### Article 1890

D 18910400

*Resumé of a number of letters from Fr. François Klotz, MSC, Salzburg.  
Put together by Fr. Chevalier himself.*

##### I. Letters sent to Fr. Ramot from Salzburg.

First letter, dated the end of March, 1891. He congratulates him (*Ramot*) for his style and manner at the Sacred Heart. He says that they are the victims and the supporters of the Superior General, their opponents. He places the blame on Fr. Morisseau for attempting to get the Antwerp priests to lessen their aggression... "If we have nothing to go back on," he says, "we cannot for all that remain inactive. I was promised a letter from you setting out the new approaches to be adopted in order to make our victory more assured. I am wholly ready from head to foot, waiting on your signal either to disarm or begin a fresh battle. Do not delay too long in bringing me up to date since a day lost could prove fatal to us. Be kind enough to let me have your comments as soon as possible."

Second letter to the same recipient, Ramot, April 1, 1891.

The Council (*Chevalier writes, before introducing Klotz's letter*) has appointed Fr. Ramot to the Sydney house and he has agreed, being due to go there shortly. Fr. Klotz has become aware of this, and in his letter begs Ramot not to leave Issoudun. "If you go (*there*)," he writes, "you are giving the impression that the Superior General and his Council are functioning normally... You make a wrong-doer of yourself and all the rest of us also." Meanwhile (*Chevalier writes*) Rome, in its decree disbanding the Chapter, approved the previous, current, Administration, ratifying Fr. Maillard as Assistant in place of Fr. Guyot who had resigned. "The important thing," Klotz continues, "is to have an Administration in which one can have confidence... When I was moved from Tilburg to Salzburg, I spoke to my confrères... and took their views into account. Fathers Reyn, Hartzler, Tréand, Guyot and Delaporte seem to be as concerned as yourself about your being exiled. Your departure becomes the burial of the Chapter." Following this letter (*from Klotz, as Chevalier writes*) Fr. Ramot wrote to me to say that he had a change of mind, and was no longer willing either to go to Sydney or return to America where he had been Superior (*Watertown*) until the Chapter. He remains, then, in Issoudun.

##### II. Letters from Fr. Klotz in Salzburg to Fr. Morisseau.

The first letter is dated March 22, 1891.

He informs him that the administration inspires no confidence... that I (*Chevalier*) am again having recourse to indults in order to avoid another Chapter which would be disadvantageous to me as well as to those who would lose their positions. He, then, ends his letter asking him to send on any news about the situation, and to let his friends know he will do public penance until he is released from it by a new Administration.

Second letter, April 22, 1891.

"In all our statements and letters," he says, "I always express the same expectation; an administration of the Society appointed by the Chapter... This, perhaps, will displease people, but it is the truth, what really should be the case. And we all, so it seems to me, have the duty to work towards getting such an Administration... And, so far as extending the powers of the Superior General are concerned, Rome is gripped, plagued, by the indults' issue. Let us hold on, waiting patiently for a

reply. But I see myself as setting forth on perilous terrain." Here's the one who projects himself as a victim, and asks to return in triumph to the Society!

J. Chevalier, MSC.

**19810421X**

Council Meeting, April 2, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Father Pierre Barral granted release from his vows.

Father Pierre Barral, on returning from Ecuador where he was dismissed by the Archbishop of Quito, has been staying with his family on vacation for three months with the permission of the Superior General, asks to be given his freedom to undertake some apostolic work in South America where he wants to return, or, failing that, be given permission to request the Holy See for release from his vows. The Council was of the opinion that he could not be given the unlimited freedom he sought and, accordingly, he could request release from his vows.

Fr. Derichemont appointed Superior of Watertown.

A letter from Fr. Derichemont, provisionally in charge of the Watertown house, was read to the meeting, describing the financial straits of that house and requesting a monthly contribution of 100 dollars (*500 francs*). The present financial straits are accounted for because a lottery which brought in about 7 or 800 dollars up to now, approved of by the civil authorities, was not possible because the postal authorities refused to accept for postage the letters dealing with the lottery. Fr.

(*Derichemont*) is of the view that if the monthly contribution cannot be granted, it is imperative to have a Superior (*at Watertown*) who can envisage other ways and means of restoring a balanced budget. The Council's decision was to give Derichemont, himself, the office.

Brother Assunto admitted to perpetual vows.

On the recommendation of Fr. Carrière, Superior of the Canet de Mar house, Brother Assunto was accepted for vows; he carried out to acclaim his teaching duties in the house.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 1891**

L 18910403

*To Father Pierre Barral, MSC, Quito.*

Issoudun, April 3, 1891

Dear Fr. Barral,

I received your letter and submitted your proposals to the Council members in meeting. All were unanimously agreed that you could not be allowed such unlimited freedom as you were looking for. Fr. Durin, who found himself in a special set of circumstances, set a precedent which cannot normally be followed.

*Durin was in charge of the first MSC group which went to Oceania in 1881, and precipitately returned to Europe. He then went to West de Pere, Wisconsin, USA, but did not ask to be released from his vows.*

You, therefore, only need to ask for your release from the vows and I shall meet your request.

With all good wishes in C.J., Fr. Pierre Barral.

J. Chevalier, MSC.

**Article 1892**

L 19810406

*To the Promoter of Justice.*

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Issoudun, April 6, 1891

Dear Sir,

Fr. Delaporte, to whom I sent the letter you kindly wrote to me, neither agrees to the meeting you suggest nor the offer of coming to a mutual understanding which you have so kindly put to him. I regret that he has so made up his mind as well as the tone of his letter which, nevertheless, I believe I should send on to you. Since he calls for an official hearing, the authorities will judge the issue for themselves. I am sorry, Sir, that I have no more to add about this issue.

My respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 1893**

D 18910408

*Copy of a letter from Fr. Klotz to Fr. Ramot.*

Issoudun, April 8, 1891

A correct presentation, guaranteed by the undersigned, of a letter from Fr. Klotz to Fr. Ramot, former Superior of the Watertown house, USA, presently, since the Chapter, at Issoudun.

Salzburg (*Austria*), March 1891

He congratulates him for his demeanour at the Sacred Heart (*Issoudun*), and assures him that his manner and bearing will open his Superiors' eyes. He hopes with those in opposition, whom he describes as being oppressed, for the triumph of their cause, which is a worthy one, even if they are to lose out in their contention. He harshly blames Fr. Morisseau, Assistant General, who challenged the Antwerp opposition to withdraw their bitter remarks. He excuses himself for undertaking this course of action, asserting that those involved have nothing about which they should feel blameworthy. "But," he goes on, "if we have nothing which we would wish to withdraw, we must not, however, remain inactive. I was promised a letter of yours informing me of the latest approaches to be adopted in order to be made more certain of victory. I am readily armed from head to foot, and I await your advice either about disarming or starting a new course of action. Do not keep me waiting too long before bringing me up to date. A day gone amissing could be fatal for us... be good enough to let me have your thoughts as quickly as possible."

**Article 1894**

B 18910408A

*To Cardinal Monaco, Protector.*

Issoudun, April 8, 1891

Most Eminent Cardinal Protector,

Since the Chapter was dissolved, something deemed opportune by the Sacred Congregation because it had completed its task, a certain number of confrères, unhappy with such an outcome, obstinately refuse to recognize our authority and are doing their utmost to undermine it. One of the youngest, more given to stirring things up than the others, has placed himself at the head of the opposition, stirs up rebelliousness without any formal regard for our legitimately constituted Administration, such as the accompanying documents make clear. (*Res societatis ut antea esse peragendas.*) (*The Society's business goes on as before.*) This last is from the decree breaking up the Chapter. In these circumstances leadership of the Society becomes impossible. We come then, Most Eminent Protector, to ask Your Eminence, as someone aware of all our problems, to be kind enough to map out for us a way forward.

1. In keeping with the enclosed documents, should we expel Fr. Klotz from our Society? If this is your advice, be kind enough to pass on to the Holy Father the enclosed petition.
2. Has the Superior General of the Society, with the approval of his Council, the right, which he thinks he has, to send a subject from one house to another, either to Sydney (*Australia*) or to America, if he judges it to be worthwhile for the good of the Congregation? And in the event of a formal refusal on the part of the subject, what must he do?
3. Given the present circumstances, faced with a spirit of rebellion which the opposition promotes with each other in their correspondence, such as the enclosed letters indicate, has the Superior General the right to forbid them, in the name of holy obedience, from visiting each other without special permission, or to write to each other, unless the letters are sent first of all to the Superior General who will, on taking note of them, send them on, if he thinks it à propos, to those to whom they are addressed? Be good enough, Cardinal Protector, to let us have at the earliest possible convenience the answers to these queries.

We are happy to take occasion from these circumstances to thank you yet again for the keen interest with which you are kind enough to favour our humble Congregation, which the devil rocks so violently at this moment, and for the highly protective care you so kindly bestow on us.

With our deep acknowledgement and appreciation we offer you, Most Eminent Protector, our humble respects and sincere regards in C.J.

J. Chevalier, MSC.

**Article 1895**

L 18910410

*To the Canon for the Promotion of Justice, Bourges.*

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Issoudun, April 10, 1891

Most Honourable Promoter,

Your comments are dictated by wisdom, justice, love of peace. I want Fr. Delaporte to respond to your very kind invitation. I wrote to him again in this vein, but I do not know if he will agree, since once he gets an idea into his head it is not easy to get it out of him. I have to say too, Canon, and quite confidentially, that Fr. Delaporte, only 5 years a member of our Society, does not have in any way the Society's spirit; he has remained within the Congregation of Mercy which he came out of when joining us. We accepted him among us out of kindness.

On becoming aware of his outlook, stubbornness, his lack of order and discipline, I bitterly regret having accepted him among us. And, to be frank with you, I would not be at all displeased if he was cited before a church tribunal for formally refusing to answer your request, to our embarrassment. Be good enough to keep me informed about this issue.

I am respectfully your most humble and devoted servant in C.J.

J. Chevalier, MSC.

NB: This is strictly in confidence, except for His Eminence (*the Cardinal*) if you think it appropriate.

**169810411X**

Council Meeting, April 11, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Measures to be taken about dismissing Fr. Klotz.

The Superior General explained that Fr. Klotz, who had been appointed Bursar at Salzburg, abused his authority and disengaged his confrères from commitment to obedience, as can be gathered from a number of letters which he has written. It's necessary to take initiatives to dismiss him. The Council was in agreement, the issue being submitted to the Cardinal Protector in a proposal... "to have the above-named Father released from his vows".

Brother Régis Rasele dismissed from the Society.

Brother Régis Rasele, having demonstrated remarkable versatility during his three-year vow probation, asked to be sent to America in order to avoid military service, but he had scarcely arrived there when unbecoming behaviour dictated his recall. On his return to France he was called to military service and, therefore, asked the Superior General to give him some money. The Council agreed with his request, informing him at the same time that he was no longer a member of the Congregation. Yet this young man writes again to ask if we would recommend that he do only one year's military service because he is an ecclesiastical student. The Council's decision is that he cannot be granted what he is requesting, given his previous behaviour, and that he should be informed quite frankly that he cannot any longer be considered a member of the Society. If, however, after his three years of military service, he perseveres in his wish to become a member of the Society, he can be once more admitted to the novitiate on condition that he provides good recommendations.

Brother Gregory appointed to the Presbytery.

A lay brother being needed to replace the domestic worker, Michel, who has left, it was agreed to appoint Brother Gregory of the Sacred Heart.

*It was, however, Brother Louis who came.*

J. Chevalier.  
Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.  
F.X. Maillard, MSC.

**Article 1896**

L 18910412

*To Father Pierre Barral, MSC, likely to be in Paris.*

+  
J M J

Issoudun, April 12, 1891

Dear Father,

We are praying wholeheartedly for you and are very much sharing your pain. What, then, is the matter with your eye which necessitates an operation?

*Barral would write the following month, May, to a Mr. Proano.*

Some days after the operation, I shall be leaving for New York.

We are expecting you. Be good enough to come to Issoudun when you are better.

Meanwhile, please accept our warm good wishes in C.J.

On behalf of Fr. Chevalier  
F.X. Maillard, MSC.

**Article 1897**

L 18910412A

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, April 12, 1891

Dear Father Jouët,

The writings here enclosed will bring you up to date on the latest intrigues, which it's high time to stop. I suspected they were going on, but I didn't have any certain proof. Noting an exchange of letters between Fathers Klotz and Ramot, also Fr. Morisseau, I laid my hands on the correspondence, and you can see for yourself what it made clear to me about the activities of Fr. Klotz and his supporters. I called a Council meeting, and you can see for yourself what our conclusions are, and which I also shared with the Archbishop of Bourges and his brother, both in approval. If you yourself also approve, sign your name and pass on the document to Cardinal Monaco, having, if you think it appropriate, made a copy of it.

I asked Fr. Ramot, who seemed to me more settled and at ease with himself, if he would like to go to Sydney as Superior. He replied that at the present time he has no objection and would accept any postings offered to him. I don't know who informed Fr. Klotz about Fr. Ramot's availability. Would it be Fr. Ramot himself who wrote about this (*the Sydney posting*) to Antwerp? Would it be that the news was communicated from within our Council? I do not know or care! The fact is that some days afterwards (*following the Council meeting*) I opened a letter from Fr. Klotz to Fr. Ramot in which he forbade him (*to accept Sydney*), etc., etc. You can read the letter and judge for yourself. I kept this letter and did not hand it on to Fr. Ramot, not breathing a word about it to him.

Fr. Hartzer's aunt died in Strasbourg. Fr. Hartzer went there to look after the effects. He took with him Fr. Klotz's letter and posted it there with a note in approval of everything Fr. Klotz wrote in his letter. Fr. Hartzer in a telephone call asked (*me*) for permission to come to Issoudun to give his mother (*Superior General of the Sisters*) a summary of the will. I gave him permission. On his arrival, nothing was more urgent for him than to go immediately to Fr. Ramot and give him the contents of Fr. Klotz's letter, which he knew nothing about. Following their meeting, Fr. Ramot wrote the enclosed letter to me withdrawing his offer (*to go to Sydney*).

Seeing all that had happened, not wishing to be running matters outside of the normal running of the Society, I called a Council meeting and we addressed the two petitions which you can read for yourself, together with all the supportive documents.

The Cardinal Protector of the Sacred Congregation will see for himself on what side justice and right lie. Try and let me have as quickly as possible the Cardinal's replies to the queries I am submitting to him since this shameless opposition must be brought to an end. Yes, indeed! If the Cardinal Protector of the Sacred Congregation, now very much aware of all that has gone on, and seeing clearly through the underhand methods of our opponents, would only write a seriously condemnatory letter to them, enjoining acceptance of legitimately constituted authority, submitting loyally to all its decisions under pain of expulsion, I firmly believe that everyone and everything would return to normality. Even Fr. Klotz's expulsion would not, perhaps, be necessary, at least for the moment, if one is to go by a letter which Fr. Morisseau just now has received from him, and a copy of which I am forwarding to you! Just the same I do not lay great store by these forced conversions.

2. I am not in favour of your absence from Rome during the month of May because of our pressing affairs. At this time the Congregation of Bishops and Regulars could well be taking decisions about us and the Chapter. What do you think yourself?

3. If Rome were to put itself in the Chapter's place, maintaining the Assistants presently in place, and set out on its own authority the changes to be made, this would be the simplest course of all. Or, alternatively, if itself selected the members of the next Chapter, excluding the opposition leaders such as Fathers Guyot, Klotz, Delaporte, Ramot and Reyn, we would be rid of the main awkward opponents. We shall take good time to prepare the questions which we shall be submitting to the Sacred Congregation and everything will quietly go ahead. Try and find out if this is possible. If Cardinal Monaco tells me that I can appoint in the name of obedience, then in the event of refusal we shall send Fr. Ramot to Hammonton (*USA*) rather than to Sydney, since the latter posting would not, so I believe, be the right one for him, and if this is your view also, I recall that, in putting this proposal to him prior to his last letter, he had this to say to me: "I could never get on with Fr. Jouët if he made Hammonton his base; who will be Superior there? If it's he I could never accommodate myself to his way of running things; if it's myself our viewpoint would never be the same"!!! What can be done in the face of such-like views/prejudices? Let me know your thoughts on this. When you come to Issoudun we shall look at the Fr. Miniot issue. If we get Fr. Genocchi to replace you in Rome, would it be better than having Fr. Miniot? What is your view on this? Our opposition are continually active and do not stop reporting to Rome. They are calling for, so it would seem, a Visitor (*assessor*) in sympathy with their views, very likely no doubt after the manner of those in opposition to St. Joseph Casalanctius' administration. They tried to win over to their cause Fr. Batard who told me so himself. Isn't it pathetic?

I asked you to get me the indult, or a copy of it, which would allow us to have all our Masses offered at 1 franc (*about 3.4 euros*) to the advantage of our undertakings. Please send the document on to me; it's necessary to put everything in order.

I thank you appreciatively for your good wishes for the feast (*Easter*), and that from the whole community, to which you will convey our appreciation. While you are here in Issoudun we need to examine carefully together the position we need to adopt with regard to our Petite Oeuvres abroad (*outside France*). I think we should curtail their importance, having only in each house the first two or three classes of entrants, cutting down on the numbers. We shall also need to consider if the Antwerp Scholasticate might not be moved to France, only leaving in Antwerp the preparatory years of the Petite Oeuvre and the lay brothers (I mean, that is, their novitiate).

Cheerio, my friend. Thanks a thousand.

Wholly yours ex intimo corde (*from the depths of my heart*) in C.J.

J. Chevalier, MSC.

NB: I have made only one copy of the documents enclosed; it is pointless for you to do so. It would delay too much the handing of this dossier to the Cardinal Protector. It would be best if he were to be given them straightaway.

**Article 1898**

L 18910414

*To Father Arthur Lanctin, MSC, Tilburg.*

Issoudun, April 14, 1891

Dear Father,

I thank you most sincerely for your good wishes, as well as those of your confrères and the kind youngsters at the Petite Oeuvre. Remember me particularly to everybody and I ask for their prayers.

Yes, you may bring along with you the Daughters of Our Lady of the Sacred Heart postulant.

Cheerio, Father, looking forward to seeing you shortly.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1899**

L 18910415

*To Father Eugène Meyer, MSC, Antwerp.*

Issoudun, April 15, 1891

Dear Father Meyer, Fathers, Brothers, Youngsters,

I want to thank you most sincerely for your good wishes, and which give me pleasure because I know they come from hearts sincerely committed to me. For my part, I do not in the least overlook you and, if my prayers are heeded, the divine Heart of Jesus will shower on you his most cherished blessings and you will all grow in virtue.

Please accept, dear children, my best wishes in C.J.

J. Chevalier, MSC.

**Article 1900**

L 18910421

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, April 21, 1891

Dear Father,

Together with your kind letters came the invitations to go to Rome. I shall do so immediately if we do not have First Communions on Sunday May 3. I could not then leave, if matters are urgent, before the same Sunday, May 3, in the evening, and be with you on the Wednesday.

But would not the feasts of the Ascension and Pentecost be a more favourable time to be received by the Sacred Congregation? In which case, if there's nothing absolutely imperative that I be there earlier, I shall leave on the Monday after Pentecost, May 18. Advise me about all this. I shall place myself at the disposition of the Sacred Congregation. Oh indeed, yes! Remain there, your presence in Rome is absolutely indispensable to me. If before I leave for Rome, you have any information about the expulsion of Fr. Klotz, and the queries I put before His Eminence Cardinal Monaco, let me have it straightaway. It is high time for all these activities to be over and done with.

Cheerio. Wholly yours.  
All good wishes in C.J.

J. Chevalier, MSC.

I shall try to bring Fr. Miniot along with me, or send him on beforehand, which might be the better thing to do.

**Article 1901**

L 18910421 A

*To Father Victor Jouët, MSC, Rome.*

+

J M J

Issoudun, April 21, 1891

Reverend Father,

I cannot forbear to thank you most graciously for the good news you have just sent on to Rev. Fr. Superior (*Chevalier*) as regards perpetual adoration. May the Lord be blessed and yourself also! Tomorrow I shall remember you in a very special manner at the holy altar, asking Our Lady and St. Joseph to obtain for you from the Heart of Jesus a fitting reward for this latest benefit you have obtained for our dear Society. But if I may, dear Father, I would like to say to you that I am not at all in agreement with you on one issue. You write: "Now that I have obtained this favour, my task is over." No, I do not think so. There remain, so I believe, many other things to be done on our behalf in Rome by you, and if I may only mention one,

permit me to ask you to get me, if it's possible, the brotherhood of "The Little Tour through Purgatory". The Heart of Jesus, so mercifully disposed to sinners, cannot forget the good souls in Purgatory. Our Lady of the Sacred Heart, who frees from hell St. Joseph the innate protector of those unfortunate suffering souls, would not be happy if they didn't see these three devotions completed by a faith that is so dear to all the pious faithful. The rapidity with which the thousands of copies of your little book is being disposed of is a compelling proof that this work meets a need dear to the hearts of the faithful, and I doubt very much if the Missionaries of the Sacred Heart could really say that they have all the devotions which meet their motto if they didn't have this latter devotion.

Accordingly, while thankful to the Sacred Heart and yourself for what has been achieved already, I would appeal to the divine Heart and also yourself, Father, to work towards providing us with a fourth and final Archconfraternity.

According to your kind letters to our respected Superior, the affairs of our dear Society are in good shape, and if we continue to pray well we can shortly, I confidently expect, sing the thanksgiving canticle.

While awaiting this great day, I renew dear Father my appreciable regard for you, together with my deepest appreciation in J.C.

F.X. Maillard, MSC.

I join myself to Fr. Maillard in congratulating you, dear Father, on the success of your negotiations on behalf of our three Archconfraternities and ask you to do the same favour for our "Little Journey to Purgatory" (*Petite Tour du Purgatoire*).

I hope you will be able to provide the other services mentioned:

1. The definitive approval of our Constitutions in the sense you are aware of.
2. Having a definitive directory which would no longer be at the mercy of a stormy Chapter.
3. A document setting down the requirements of a Chapter at a somewhat future date, the issues to be considered, the members who would have to be excluded.
4. An Indult for our Masses.

The foregoing is of the utmost importance, and your presence in Rome is essential to bring it about.

Cheerio, Father. Send me a reply about the outcome of the queries addressed to Cardinal Monaco since the time has come to send Fr. Ramot from Issoudun to Hammonton, and Fr. Tréand to Sydney where he is being asked for impatiently.

Wholly yours in C.J.

J. Chevalier.

**Article 1902**

D 18910422

*Recommendation in favour of Fr. Pierre Barral.*

*Sent to P. Barral after his Paris operation and prior to his departure for the USA seeking entry to a diocese.*

April 22, 1891

I am pleased to say that Fr. Pierre Marie Barral, a member of our Society, the Missionaries of the Sacred Heart, for the past eighteen years, has been obliged to leave in order to follow a course of treatment which is incompatible with the religious life. Since it is his wish to give himself to pastoral ministry insofar as his health allows him, I am pleased to commend him warmly, testifying that we cannot but express praise for his zealous intelligence, his devoted committedness and his religious devotedness to our undertakings and to our person.

J. Chevalier, Superior General, MSC.

Issoudun, April 22, 1891

**18910425X**

Council Meeting, April 25, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Request of Bishop Couppé for a capable priest.

Fr. General made it known that Bishop Couppé has been looking for a competent priest who would be able to help him effectively on the mission. Fr. Roussel, who has returned from Guayaquil, does not offer him enough of a guarantee, and he is looking for, instead, Brother Mégret whom he would ordain to the priesthood, but he hasn't studied enough theology and, consequently, would not meet the Bishop's requirements. Failing the latter, he would accept Fr. Renaud who is still a novice and, consequently, one can see a great problem arising if the novitiate has to be cut short, and an indult requested permitting him to take vows before the legal statutory time. Then the name of Fr. Helfer was put forward, who, given his nationality, would be a very acceptable choice, but he is in charge of the Salzburg Petite Oeuvre and there's nobody to replace him.

Acceptance of Brother Edmond Zwarthoed to three-yearly vows.

Fr. Carrière, Superior at Canet de Mar (*Spain*), requests admission to three-yearly vows for lay brother Edmond Zwarthoed, whose commitment, piety, devotedness to work are praised by him (*Carrière*). On his commendation, likewise that of Fr. Piperon, he is accepted for temporary profession, provided his health is not affected by articular rheumatism.

Decision about Brothers Cochard, Meunier, Villoux.

A discussion ensued about Brothers Cochard, Meunier and Villoux who were sent to the Bourges major seminary to revise their studies, benefiting from the two years of service as ecclesiastical students, given recognition as such by the Archbishop. Brother Meunier was declared unfit for military service, Brother Villoux held over, Brother Cochard, however, accepted. He asked to be sent abroad in order to avoid being called up, but this was considered to be too inconvenient and his request could not be granted. It was then discussed as to whether or not these three brothers should be left in the major seminary until the end of the year, and an affirmative conclusion was reached.

Brothers François Lubbers and Julius Flapper dismissed.

Brother François, sent from the Sacred Heart (*Issoudun*) to Antwerp for health reasons, has been dismissed from the Society, either for health reasons or for attempting to mislead the Superior. Brother Jules, who went on the missions of his own free choice, but was sent away from the New Pomeranian mission because of his difficult personality, has returned to the Antwerp house. While he is behaving properly and Fr. Reyn is willing to keep him, nevertheless because of the bad influence he could have on the brothers in the missions, the unanimous decision was to dismiss him.

Brother Laliaux accepted to the Subdiaconate *positis ponendis*.

Brother Laliaux, threatened by military service if he is not in sacred orders by the end of his 26th year at the end of August next, requests the Superior General to put him forward for the subdiaconate on the feast of St. Peter (*June 29*). The Council came to the conclusion that this brother, however much his piety leaves something to be desired, has in himself, otherwise, the requisite qualities for the priesthood, and is of the view that there is reason to go back on the decision taken about him on two previous occasions, but in line with the following conditions: that he is not required to be the support of his family, his mother being a widow, or live with his friends' parish priest; that he provide a satisfactory explanation of the contrast as between what he says himself about being called to orders in his own diocese if he had stayed there, and the statement to the contrary by the Rector of the Arras seminary when he was in touch with Fr. Piperon. In addition, he must before ordination make a retreat of fifteen days at the least.

Request of Juan Garcia Alonso.

Finally the request of the Spanish archpriest to be accepted for the novitiate was considered. Since he is aged 56 and doesn't know any French, it would become impossible for him to follow the novitiate exercises and, accordingly, one cannot accede to his request.

F.X. Maillard, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier.  
J.F. Morisseau, MSC.

### Article 1903

To Father Charles Piperon, MSC, *Chezal-Benoît*.

L 18910427

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Issoudun, April 27, 1891

Dear Father,

Fr. Maillard and I read your letter to the Cardinal Prefect of the Congregation of Bishops and Regulars. We thought it was very good and it's not whether you can, but rather that you should send it to Fr. Jouët who himself will deliver it, being all the more opportune a letter because of the continuing activity of our opponents. Fr. Klotz in one of his letters states that they have challenged in Rome those indults which prolong our powers as Superior General, claiming that these are null and void because the reasons upholding them are false. They are, therefore, requesting new elections for a Superior General and Assistants. Everything then is being called into doubt, holes are being torn in everything. The only good being accomplished is what they are doing and looking for. Pathetic self-blinded characters!

You can write to Bishop Couppé yourself to let him know what you think; this would be best. Send his letter on to the Archbishop and he will be made aware of the issues. Fr. Jouët has written to me saying that it is more convenient that I go to Rome after Pentecost and I shall leave, therefore, on Pentecost Sunday evening. Say nothing about this.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*There follows a letter very likely addressed to Fr. Jouët.*

I am forwarding to you a long letter which you will be good enough to read and then forward to the Cardinal Prefect of the Congregation. You will see from Fr. General's letter that he not only approves (*of my letter*), but also wishes me to send it on. What I wrote came to me on Sunday while I was praying. I thought it might be helpful.



Otherwise, nothing to report from here; all is calm. The new novices who have arrived have settled down well. They had suffered up above. We have got as far as the 16th day of the Great Retreat (*30 days*), launched out on the wide sea in full sails. Pray for us. Dear Fr. Meyer is fully settled in here, still holding on to some of his prejudices, but he is little by little forgetting his confrères. This quiet life here will do him a lot of good.

Wholly yours in C.J.

Ch. Piperon.

If you find anything in my letter which needs to be re-written, return it immediately to me and I shall change it. Excuse this torn paper; I damaged it clumsily when opening it.

**Article 1904**

*To Father Victor Jouët, MSC, Rome.*

L 18910428

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Issoudun, April 28, 1891

Dear Father,

I shall be leaving then on Pentecost Sunday in the afternoon, and, all going well, I should be in Rome on Tuesday. I am saying nothing about this to anybody.

The Archbishop said to me that an appeal should be made requesting the release from vows of Fr. Klotz, and necessitating his signature, and about which you must write to him. Do it without delay.

Besides this petition, there is another for Cardinal Monaco in which I requested, if it be possible in the present circumstances:

1. to send Fr. Ramot to America, and in the name of obedience if he rejects the appointment;
2. to forbid the members of the opposition to write or visit each other without the letters being first submitted to me, or unless they have asked me for permission to see each other, and that in case of refusal to meet these requirements I would forbid them in the name of holy obedience...

The lack of a response to these questions will indicate that the same ill-will continues. Here for your consideration is an extract in a letter from Fr. Klotz to Fr. Morisseau, dated Salzburg, April 22, 1891.

"Dear Father,...

In all our undertakings and in every letter I continually expressed the same expectation: an Administration in keeping with the Constitutions which Fr. Chevalier drew up, an Administration appointed by the Chapter which should meet with other (*appointed*) members every three years, or be directly appointed by Rome following the resolution of all the problems.

This may well displease, but it is the truth. And all of us, so it seems to me, are duty-bound to work towards the arrival of such an Administration. As far as the issue of prolonging the powers of Father General is concerned, Rome is constrained by the Indults issue. Let us patiently await its reply. But I can see for myself that I am branching off into dangerous territory, and I don't want to cause anyone pain. I hold back... Let me know if you can get letters without their being seen by Fr. Chevalier, since the Constitutions are not clear about this."

Father M. (*Morisseau*) didn't breathe a word to me about this letter. I don't trust him... According to this latest document, the opposition want a return to the election of the Superior General. One can see what they are getting at: it's to push me aside. Fr. Klotz, so it seems, would lead this escapade if one is to believe Fr. Pierre Barral... The devil, quite obviously, is taking hold of all these unfortunate confrères; I am very upset about all of this.

I am pleased to know that your house, following the explosion, wasn't greatly damaged. The Lord be praised. *No details about this incident or its cause.*

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

**18910504X**

Council Meeting, May 4, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Admission to temporary vows of Lay Brothers.

1. Between the last Council meeting and the present one, at a special meeting consisting of Fr. General, Fathers Morisseau and Maillard, following the good report from the Antwerp Superior, the following lay brothers were admitted to temporary vows:

Felix (*Jules Lacasse*), born at Atton (*Meurthe and Moselle*), November 12, 1868, entered October 29, 1889, received the habit, March 5, 1890.

Eusèbe (*Léon Braun*), born at Munster (*Alsace*), December 23, 1865; entered October 29, 1889; received the habit, March 5, 1890.

Mauritius. Brother Mauritius (*B. Alessie*), born Amsterdam, August 24, 1854; entered November 28, 1889; received the habit March 5, 1890.

Vitalis. Brother Vitalis (*J. Jacobs*), born Berchem (*Belgium*), February 8, 1868; entered November 28, 1889; received the habit, March 5, 1890.

Ambrosius. Brother Ambrosius (*H. Libbert*), born Saint Hubert (*Germany*), October 19, 1873; entered December 29, 1889; received the habit March 4, 1890.

Brother Stephanus (*J. van de Sande*), born Heyst (*Heist-op-den-Berg, Belgium*); entered December 20, 1889; received the habit March 5, 1890.

Hubert. Brother Hubert (*H. Keuters*), born Cologne (*Prussia*), September 23, 1870; arrived from Salzburg where he did his novitiate.

Brothers' Novitiate.

The following were accepted as postulants:

Justinus (*Jean Berkens*), born Asten, Holland, May 3, 1860.

Augustinus (*Willem van Meurs*), born Kekerdom, Holland, June 21, 1856.

Eligius (*Jan van Adrichem*), born Haye, Holland, December 13, 1871.

Mathias (*Antonius van den Eijnden*), born Veghel, Holland, June 30, 1865.

2. These admissions were approved by Fr. Piperon at Chezal-Benoît on April 28, 1891 and by Fr. Jouët as is clear from a letter posted from Rome, and now read out by Fr. General, but while giving his approval he gave it to be understood that the admissions were not quite in order. According to the information supplied to him by the Secretary of the Sacred Congregation of Bishops and Regulars, admissions to profession should be submitted in Council two months in advance, and have the majority of votes from those present, taking no account of those who are absent (*from the Council meeting*). The undersigned, acknowledging that the admissions in question have been approved of by Fr. General and Fathers Morisseau and Maillard, are of the view that there is no valid reason to go back on the decisions taken and agreed by all. If, for the rest, these decisions were affected by some irregularities, the legal healing process (*sanctio*) asked for at the relevant Vatican office would regularize the situation. Meanwhile, one will see to it for the future that admissions will only be considered in properly convened meetings at regular intervals, decisions being arrived at through the majority votes of the members present and, when considered opportune, getting the views of those unable to be present.

The requirement of having admissions in advance. A proposal about this.

3. The requirement to accept for admission two months in advance, strictly speaking, applies only to those who make solemn vows because it is during this period of time, and only at this time, that the novices must dispose of their effects, not being possible to do so after they have made their vow of poverty which, effectively, makes it legally impossible for them to exercise any right or act of ownership without approval, and at the risk, otherwise, of invalidity.

Meanwhile our Constitutions lay it down that the novices, prior to profession, should dispose of the administration, and the interest, and the use of their possessions. For the rest a certain interval is needed, either to take advice from advisers who are not able to be present, or for seeking instructions which one might be in need of to be clear about issues, and thereby able to give one's assent with full knowledge of the issues.

It was agreed that for the future there will be no further admissions at the last moment, but rather with sufficient time to take into consideration the measures here noted immediately above.

Fr. Miniot requested for the Rome house.

4. Fr. Jouët in his letter asked that Fr. Miniot from the Paris house should become his aide in running the Rome house, or that he at least be given to him as a confessor. It was agreed that the Father's departure would not create a great void in the Paris house, although his being changed could create a certain amount of inconvenience in the present circumstances and, besides, Fr. Miniot would not appear to be endowed with the requisite qualities fitting him for the Rome house and, as well, his having to go there would be an admission that no suitable candidate is available for this post and, if there is one, there is no wish to send him.

Conditional acceptance of Fr. Chopin to final profession.

5. Fr. Piperon stated that Fr. Chopin, his assistant (*socius*) at the novitiate, had not renewed his three-yearly vows on April 12 last. It amazes that he didn't ask to take perpetual vows at the end of the retreat which he recently made at the Sacred Heart house (*Issoudun*). There is reason to think that he may have been influenced (*turned off*) by the incidents which were a feature of the last Chapter, and the conclusion was reached that if he is not willing to make perpetual profession he cannot, in consequence, continue in his present responsibility (*as socius*). If he were spontaneously on his part to ask for profession, the Council, following the favourable assent of Fr. Piperon, would support his request and he would then continue as his socius.

Fathers Linckens and van Grinsven were appointed Counsellors at the Antwerp house.

6. Fr. Maillard reported that the Superior of the Antwerp house finds himself, following Fr. Meyer's departure, reduced to one member only, Fr. Vandel. He puts forward in place of the departed member Fr. Linckens, who is the oldest and most able of the priests in the house, and at the same time Fr. van Grinsven should be added to the Council because he is the lay brothers' Novice Master. The number of local Counsellors not being limited by the Constitutions, the members saw nothing

objectionable about the nomination of the two names suggested, and they were appointed to the local Council of the Antwerp house.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 1905**

L 18910504

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, May 4, 1891

Your Grace,

The Sacred Congregation, informed about my trip to Rome, has replied that I can be received beginning Pentecost Monday. I would hope to be away only on the Sunday after Pentecost.

I make bold to ask Your Grace, who is aware of all the problems besetting us, to be kind enough to favour me with a commendatory letter for the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars. Such a letter would be of great support in reaching a favourable outcome in regard to all our problems. The more I perceive the 'sang froid' (*bloody-minded*) intrigues of the opposition, the more I consider it to be inspired by an evil spirit. The devil, seeing no doubt all the good our little Society has given rise to already, and what it is likely to do in the Church, is at the present moment unleashed against it. Fortunately, Your Grace, you are on hand to come to our defence.

Rome would also like Your Grace to offer your assessment of the Council's decision to expel Fr. Klotz, having regard to the documents made available to us and, as well, the other request to demand, if I may, in the name of obedience, to transfer to other houses members who have refused to go there.

I have the honour to be, Your Grace, with the deepest respect, Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 1906**

L 18910505

*To Father Arthur Lanctin, MSC, Superior at Tilburg.*

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Issoudun, May 5, 1891

The Tilburg house Council consists of the Superior, Frs. Offermans and Peeters. They will meet in accordance with the Regulations.

J. Chevalier, MSC.

**Article 1907**

L 18910505A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, May 5, 1891

Dear Fr. Jouët,

I am forwarding to you the letters of Fathers Piperon and Maillard, together with the Archbishop's seal of approval. His Grace is always very supportive. It was not easy for him to commit himself to this seal of approval. He did not want to put his signature to the request from the Salzburg Novitiate, declaring that it had nothing to do with him! Is my trip (*to Rome*) looked forward to in anticipation? It has come to my knowledge that the opposition have been making use of the services of Cardinal Mermillod to have their memorandum submitted to the Sacred Congregation. It's he, therefore, who will be their advocate. Try and see him.

*Gaspar Mermillod, born Genève, September 22, 1824, was at this time Head of Rites, the Index, very special ecclesiastical issues, studies.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1908**

L 18910505B

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, May 5, 1891

Your Grace,

I am so sorry to hear that you are suffering a great deal. We shall increase our prayers to Our Lady of the Sacred Heart that your pain will be lessened and that you can quickly recover. I wish to thank Your Grace for the sealed letter of approval which you were pleased to enclose supportively with the letters of Fathers Piperon and Maillard.

I am forwarding to Your Grace a letter I have had from Fr. Jouët, insisting that I take to Rome with me a supportive letter from Your Grace. Take your time about this, Your Grace, since I am not leaving for Rome until the evening of Pentecost Sunday or Monday morning. There is no hurry for the moment. Since this letter will have important consequences, it is best that Your Grace should write it at his own convenience. The opposition, according to what they say and put on record, no longer have any confidence in the present administration, wanting a new one whose members would be chosen from among themselves, the former pushed aside. We have here the nub of the issue. What they blame and identify as being out of order dates in particular from the expulsions (*of religious in France*), but these younger priests, who were then for the most part on school benches, cannot begin to imagine the disarray brought upon us by the expulsions, being forced to go into exile, etc., etc.

There you have young men who are indebted for everything to the Society and up to now have done little or nothing for it, setting themselves up as censors, citing a lack of care and organization, the wrong procedures on the part of those priests who provided the initiative for everything, and turned grey from being worn out and the deprivations, yet who made the undertakings prosper, founded associations which are to the honour and glory of the Church and Congregation, and which, far from having incurred debts, arrived at healthy finances, besides being esteemed by, and having the support of, the French Hierarchy, and the whole world in a manner of speaking... Isn't all this very annoying? Yes, indeed, Your Grace, your impartiality and fairness make up for such ingratitude, all these lies and exaggerations.

Please accept my most respectful regards in C.J.

J. Chevalier, MSC.

**Article 1909**

*To Father Charles Píperon, MSC, Chezal-Benoît.*

L 18910507

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Issoudun, May 7, 1891

Dear Fr. Píperon,

1. Your idea about writing to Cardinal Mermillod was heavenly sent. May I be allowed to add two small additions, one referring to Archbishop de la Tour d'Auvergne, Archbishop Marchal, and, on the other hand, Fr. Jouët so unfairly criticized by the opponents.

Send off your letter as soon as possible since there isn't much time left. Fr. Maillard, who knows Cardinal Mermillod, is writing a letter which you can enclose with yours. You will send on at the same time the petition about the Salzburg Novitiate which you will sign beforehand. I am grateful to you for your comments which I shall make use of with the Sacred Congregation (*during his Rome visit*). They are very wise and judicious.

3. (*No number 2!*) Try to come here during the current week, on Wednesday or Thursday, so that we can see each other before I leave (*for Rome*). I, for my part, am about to provide a synopsis of the infamous Chapter, with a memorandum setting out carefully all the facts. I shall send it on to you. I am also requesting the Archbishop of Bourges to write from his side to Cardinal Mermillod asking him to be peace-maker. Perhaps you might go from Chezal-Benoît to Bourges to get the Archbishop to endorse your letter to Cardinal Mermillod, if there's time to do so, but you will not be in time because your letters should be posted by tomorrow evening, Monday. I hope, then, that the Archbishop will choose to write to him (*Mermillod*) directly.

4. Send me on the proofs for the Sacred Heart School if you have had time to revise the corrections.

Wholly yours in C.J.

J. Chevalier, MSC.

NB: To avoid any delay, Fr. Maillard is sending his letter directly to Fr. Jouët.

J.C.

**Article 1910**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18910507A

Issoudun, May 7, 1891

Your Grace,

It is to His Eminence, Cardinal Verga, Prefect of the Congregation of Bishops and Regulars, that Your Grace should send your letter. I gather that the opposition have sent their varied memoranda to Cardinal Mermillod, requesting that they should then be sent directly to the Sacred Congregation to make their case. His Eminence (*Mermillod*) has been to Issoudun to preach during our important pilgrimages (*September 8*); he knows us particularly well, liking and having a regard for our Congregation, as well as our undertakings which he has supported on a number of occasions.

Now Your Grace, and indeed presuming on your kindness to the very limits, you might be so good as to write to Cardinal Mermillod appealing to him to act in concert with our Protector, Cardinal Monaco, who is so committed to us, asking him to

calm down these individuals and help us to reach a favourable arrangement, and in consequence of which you would again be favouring us in a very significant and indebted manner.

I place myself at your feet, Your Grace, requesting your fatherly blessing, asking you to accept, together with my profuse thanks, the most respectful good wishes of your devoted child (sic!) in C.J.

J. Chevalier, MSC.

**Article 1911**

*To the Cardinals of the Sacred Congregation of Bishops and Regulars.*

L 19810510

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Issoudun, May 10, 1891

Copy of the Memorandum submitted to the Holy See.

Since our Society's Chapter which took place in January 1891, I considered it my duty to be silent, placing my confidence in divine Providence which always knows how to draw good from evil. But in face of the increasing attacks levelled by our opponents against our administration, I have decided on the advice of our distinguished Archbishop, who extends to our Society such a very keen interest, to present this memorandum in order to enlighten the Sacred Congregation of Bishops and Regulars. I can confirm before the Lord that the facts here presented by me express the exact truth of things.

To present the issues in an orderly way I shall relate what took place:

1. before the Chapter;
2. during the Chapter;
3. after the Chapter.

I. Before the Chapter

While a seminarian at the Bourges Major Seminary, I was already drawn to thoughts about a Congregation whose special aim would be that of spreading devotion to the Sacred Heart of Jesus. On the advice of my spiritual directors, I pushed the idea aside as if it were a temptation. Ordained to the priesthood in 1851, following 3 years of ministry in different parishes of the diocese, I was appointed curate in Issoudun on October 8, 1854. There I found helping me one of my former fellow seminarians whom I had already considered as a possible collaborator in this work. I outlined my plan to him, and he agreed with it. Having neither financial means, support, influence, we placed our confidence in Mary, beginning a Novena which was due to end on the very day itself of the proclamation of the dogma of the Immaculate Conception on December 8, 1854. We promised the Holy Virgin that if she heard us we would set about making her known under a name demonstrative of her power over the Heart of Jesus. There you have the beginning of the devotion to Our Lady of the Sacred Heart. The Novena had scarcely ended when a stranger, who wanted to remain anonymous, offered us beyond all our expectations 20,000 francs (*about 78,650 euros*) to found a missionary Congregation.

His Eminence Cardinal du Pont, Archbishop of Bourges, seeing in this episode divine intervention, gave us permission to begin our new undertaking. God alone knows all the difficulties we had to face and overcome, the deprivations we had to put up with. A crushing blow lay in wait for us: my confrère was called by the Cardinal to take charge of the Cathedral. I was now alone with Fr. Piperon who had come to join us. Not wishing to be discouraged, we commended ourselves to the Immaculate Virgin whose protection did not fail us. All hell broke loose against us, having to meet a thousand obstacles, but these we were, thanks to Mary, able to surmount.

Following a number of years facing problems and set-backs, some priests began to join us. We then undertook the building of our church and that of our residence at the cost of great sacrifices. We had already called our powerful patroness Our Lady of the Sacred Heart. We set up, under this name, with the approval of the Archbishop of Bourges and the Holy See, a prayer Association for help and success in difficult and desperate situations. This Association, erected into a Universal Archconfraternity associated with our Society, presently numbers more than 20 million Associates throughout the world. It was at this time also we thought about ways of recruiting, setting up apostolic undertakings, markedly blessed by God, on October 8, 1866.

In 1869 we received permission from Pope (now St.) Pius IX for the solemn crowning of Our Lady of the Sacred Heart. Pilgrims came from everywhere to worship at the Issoudun sanctuary which went on to become a very celebrated centre of pilgrimages. So many unexpected favours were obtained there that at the time of writing we count as many as 490,000 testimonies in our archives. In 1869 Rome granted our little growing Society a congratulatory Brief. In 1874 it was formally approved, and in 1887 our Constitutions were approved 'per modum experimenti' for 10 years.

In November 1880 a shocking experience was visited upon us. By a decree of the French government we were expelled from our houses; we were to witness the closure of our churches; our novices, scholastics, young candidates, dispersed. We had, in consequence, to expatriate ourselves. Many took refuge in the Issoudun presbytery which Archbishop de la Tour d'Auvergne of Bourges had by wise aforethought, with the Holy See's approval, made over to our Society. We then moved our novitiate and other undertakings to Holland where the estimable Bishop of Bois-le-Duc received us like a father. While all this was happening, the Sovereign Pontiff, Leo XIII, gloriously reigning, aware that we had personnel available, offered us the important Vicariates of Melanesia and Micronesia for evangelization, which had been left for sometime without mission ministry. We obediently accepted, although these difficult missions were obviously beyond our resources. The Lord blessed

our acceptance and commitment. These wild lands, watered by the perspiration of our missionaries, have already greatly uplifted us, three of our confrères sealed with the episcopal character. To help them carry out more effectively their apostolate we founded at Issoudun in 1880, with the approval of the Archbishop, a female Congregation called Daughters of Our Lady of the Sacred Heart, and already thirty or so of these valiant women share in these lands the apostolate of our dear missionaries.

It is not hard to understand, then, how much these undertakings have cost us in concern, demands, sacrifices, and worries of all kinds. The expulsions (*from France*), it has to be said, caused very great concerns for our administration. The Assistants (*General*), like the others, had to go into exile, and take on, with the approval of the Holy See, the direction of work which we could not lay aside. I was, myself, alone then, so to say, for quite a number of years, in my leadership of the Society, overseeing the requirements of its members and the variety of work spread here and there. Would it not be surprising, then, if some unacceptable practices had not crept in to the administration? This was inevitable. The time for the Constitutions' revision having arrived, I gave thought to its completion; what I added considered to be much too considerable (*problematic*) in the view of the Sacred Congregation of Bishops and Regulars. I was requested to bring together in a Chapter a miscellany of the old and new (*Constitutions*) with the declaration that if one settled for the earlier Constitutions and added some slight changes, definitive approval, which was what we wanted so eagerly, would follow immediately, whereas if the more recent Constitutions were favoured, they would have to be submitted to fresh appraisal. The confrères, gathered together, opted unanimously for the former Constitutions.

The general, or particular, regulations which I had set out when we had our first foundation (we at the time had only the one house, that of Issoudun) were, therefore, very incomplete, regrettably so. Accordingly, desirous before my death to put the final stamp on this, my life's work, and aware on the other hand that uncertain issues would be misinterpreted, that discipline would begin to be relaxed, that abuses would become prevalent in our houses abroad, that unexpected, quite un-religious customs might become invasive and rid our Society of its uniform characteristics, the thought came to me of completing the Constitutions for the sake of the general good. I got hold of, specifically for this purpose, the Rules and Directories of the most important Congregations in the modern era, those of the Jesuits, for example, as well as the Redemptorists and some others. Having completed this important undertaking, absolutely needed, I sent on the results to each Assistant, and all Superiors of our houses, even the most distant, requesting them to let me have their views which I would take into account in the definitive text.

In my role as first Superior and Founder, I believed I could send this new Directory to all our houses, asking that its recommendations be put into practice for the common good, and to cut short anything arbitrary. But this Directory was poorly received at our Antwerp house, as well as in the Dutch, Austrian and American houses, where self-satisfied approaches and independent attitudes had already taken over. There ensued much serious discontent which became explosive at the last Chapter. Conscious of the systematic opposition, I immediately wrote to ask that this Directory be followed simply 'per modum experimenti' (*as a trial run*) until the next Chapter where everyone would make his observations, and whatever was deemed necessary would be withheld or added. This plea was not sufficiently taken into consideration which, as I saw it, was quite legitimate. Another cause for discontent arose from our houses abroad where the Superiors thought they should set up apostolic schools to draw the faithful into collecting funds for these schools. These numerous undertakings needed quite large personnel for teaching, and we could only do something about it by taking some staff out of our only scholasticate in Antwerp.

The young Heads of this scholasticate did not take into consideration the Society's needs, making it obvious that they were quite unhappy and ill-disposed. Moreover, we had noted that our youngsters in the Sacred Heart Petite Oeuvre, greatly conscious of their nationality, had separatist attitudes. The Assistants, brought together for a General Council meeting, and having spoken to the Archbishop of Bourges, decided unanimously last December to bring together the rhetoric year, the second and third years of all our apostolic schools close to France into the one house, that which His Grace Archbishop Marchal kindly wished to place at our disposal. In this way we would achieve two aims: providing a scholasticate with fewer professors needing to be called on, and infusing our youngsters with one and the same spirit. This proposal, despite its wisdom and practicality, drew more feelings of hostility from our Antwerp, Tilburg and Salzburg houses who wanted to hold on to their students. We did leave them all the youngest, up to the third year. There you have, principally, the explanation for the aggressive discontent which these confrères brought with them to the Chapter, and which they tried to share with and thus influence some others at the Chapter.

## II. At the Chapter

Having decided to call the Chapter, the General and his Assistants chose those who should participate in keeping with the Constitutions then in vogue, and specifically Superiors presently in office, or members who had been. The number was limited. Fr. Guyot, who recently had visited our Northern houses, finding people very worked up, advised us to call to the Chapter the Superiors of these houses, hoping thereby that this gesture of confidence would draw them towards more amenable attitudes: we did so, but we would come to regret it painfully.

As soon as they arrived in Issoudun, they straightaway launched into criticisms, and made clear their intention to set about reforming everything. I invited all to come together for a day's retreat, asking the Holy Spirit to shed light on our deliberations. They rejected my proposal, stating that such a retreat was only required when appointing the Superior General. They then made use of the time which preceded the Chapter opening to confer and intrigue among themselves.

According to the Roman rescript, the Chapter members were only called to make a choice between the old and the new Constitutions. The meeting had no other aim in mind. The choice once made, my intention then was to put together all the comments made about the Directory and complete them because this was a prerequisite undertaking, and then we would be

going our different ways until we came together again to give our Constitutions definitive approval. At this second meeting in Chapter we would, therefore, deal with all the issues affecting the well-being of the Institute. Those priests who had come with a well-focused plan could not bring themselves in any way to share this view; the Chapter, so they insisted, being the principal seat of authority, had the right and duty to consider all the issues which it judged to be opportune, making the major Superiors account, be answerable, for their administration, bring about helpful reforms, etc. Animated by such-like approaches, one can understand what such a Chapter would be like. The Superior General and his Assistants were accused of having broken with the Constitutions, thereby betraying the Society's best interests. Before these unjust and ill-thought out accusations, I made the observation that the 1880 expulsions had caused calamitous problems for the leadership of the Society because, with the dispersal of the Assistants, it could well easily happen that irregularities became prevalent, and issues could have been overlooked with serious consequences, but all of this would have been quite involuntary and unwished for and, therefore, such an abnormal set of circumstances as these had to be taken into account. I myself, indeed, was the first to regret this unhappy state of affairs, my principal wish being to remedy what was wrong by taking all possible measures to deal with the prevalent problems.

These observations, immediately above, so justified in the circumstances, made no impression on these prejudiced individuals. They acted as if there was neither Superiors or anyone in charge of the assembly, bringing to the general debate whatever issues they wanted considered without submitting them in advance to the president of the Chapter. I was forced to object when certain issues which seemed to me to be very contentious and premature were brought forward, such as, for example, moving the centre (*seat*) of the Society to Rome, etc. We were, then, faced with indescribable scenes, recourse to violence and threats. Fr. Jouët, our Procurator General in Rome, who over 25 years had devoted himself to the Society's best interests with commitment beyond all praise, became the recipient of complaints which were as unsubstantiated as they were unmerited. Fr. Piperon, whose wisdom, piety, devotedness are respected by all covering the 34 years he has been with the Society, was also unfairly treated because he had placed himself on the side of authority. Disrespecting his age, his abilities, the services rendered, the young priests threw in his face these outrageous words: "You are nothing but an ignorant and incapable lackey."

Then, taking matters to the extreme, the opposition raised doubts about all the administration's undertakings, the validity of religious professions, etc. They decided to suspend the Chapter, and go and submit all their problems to the Holy See. They appointed two delegates to represent them: Fr. Piperon, Assistant(!), and Fr. Klotz, as secretary. Fr. Jouët, on the advice of the Archbishop of Bourges, would go to Rome at the same time to defend himself, and provide, if needed, explanations. The Sacred Congregation of Bishops and Regulars, having heard the statements of both sides, concluded that the Chapter had completed its purpose and, therefore, brought it to a close, forwarding to me the decree bringing it to an end and requesting me to forward its Acts. On hearing this, the opponents cried treachery and began the creation of a situation more violent and painful than anything hitherto experienced. Fr. Guyot communicated in writing his resignation as Assistant (*General*) and Fr. Klotz his own as Superior and Novice Master at Tilburg. Having been given responsibility to send the Acts of the Chapter to Rome, I went to put them together and found, to my utter amazement, that the Chapter Secretary, Fr. Klotz, had taken them off with him to Holland, leaving behind no copy, acting, no doubt, in concert with the disaffected. Then, on his own initiative, he himself took them off to Rome unbeknown to the Superior General. I hold back from passing judgment on such behaviour which the Sacred Congregation of Bishops and Regulars is aware of.

### III. Following the Chapter

The opponents, numbering seven or eight, looking upon the dissolution of the Chapter as an outrage in face of their dignity, got together in a meeting and brought out, in a fit of pique, a protest which they forwarded to Rome. Despite my forbidding each one to mention in their houses what went on at the Chapter, they found nothing more important to do than to bring their confrères up to date on all the problems so that they too could share their discontent. Since Tilburg no longer had a Novice Master, because Fr. Klotz had resigned and there was no-one to replace him, it was decided, having consulted the Archbishop, to transfer the novitiate to Chezal-Benoît in the Archdiocese of Bourges. The Sacred Congregation of Bishops and Regulars agreed with the decision and the esteemed Bishop of Bois-de-Duc (*Holland*) readily approved also. Fr. Piperon, First Assistant, formerly Superior at Tilburg, and Novice Master there also, went there (*to Tilburg*) to bring twelve youngsters, all French-speaking, to Chezal-Benoît. While all this was going on, Fr. Klotz suddenly appeared in Rome where he needed, so he said, to spend two or three months to look after the outcome of the issues being pursued by the opposing party (*to Chevalier*). He made it his business to counsel by telegram his Antwerp supporters to go immediately to Tilburg and try to stop the transfer of the novices to France. Despite the violent procedures to which they resorted, their efforts were in vain, and they then proceeded to draw up a new protest which would be forwarded to the Holy See.

The Council, having agreed that Fr. Klotz should be dismissed, and also of the view that his continuing presence at Tilburg was quite impossible, appointed him as Bursar in Salzburg, an appointment he had sought on another occasion. This change only added to his discontent, however, as well as his confrères'. He charged the administration with being both unjust and vengeful. He then proceeded to set up a quite active correspondence with his supporters, calling upon them not to give way on anything and stay as much opposed as ever. I have here before me some of this correspondence where the facts cited above are clearly set out.

In the decree dissolving the Chapter, it was stated that the administration of the Institute would be carried out as before, so long as the Sacred Congregation did not say anything to the contrary. "Has meas letteras statim ac accipies notas facies omnibus Capituli sociis ut quisque sciat, quod usque Sac. Cong. Ep. et Reg. aliter, decreverit res Societatis, ut antea peragendas." Now it so happens that the Society's interests in Australia necessitate the appointment of a new Superior in Sydney. We have Fr. Ramot in mind who himself also stepped down as Superior in Watertown (*USA*), following his acceptance of the opposition's views, but he agreed with our proposal (*to go to Sydney*). Fr. Klotz, however, hearing about it,

wrote to him and encouraged him not to go to Australia because, in the present circumstances he said, his duty was to remain in Issoudun and provide information about the activities of the administration.

Faced with such-like a revolt, the Council, having been supportively encouraged by His Grace the Archbishop of Bourges, notified Fr. Klotz of his dismissal from the Society, following which he wrote a letter of regret, promising better things for the future. He had been given the opportunity to mend his ways but, sadly, he hadn't changed at all. Strengthened by his freedom up to now, Fr. Klotz became the opposing group's leader, never letting up in his criticism of the administration, making every possible effort to alienate people. Denigrating our actions and refusing to acknowledge our authority, he, nevertheless, was not at all hesitant in calling upon our good-will in coming to the aid of his impoverished parents, asking quite recently for an increase in their yearly support from 300 francs (*about 1,200 euros*) to 800 (*about 2,730 euros*), as well as meeting a debt totalling some hundreds of francs which they had contracted. Hoping to win him over by kindness, we acceded to his wishes, and yet his response to our good-will took the form of intrigue and embitterment. This is something which pains me greatly, this ingratitude of our young opponents. I am aware that Fathers Hartzer and Klotz in Salzburg, Fathers Lanctin, Offermans and Peeters in Tilburg, Fathers Vandael, Reyn and Meyer in Antwerp, have signed, with other young priests, a petition, or rather a memorandum, against our administration. Well then, who are these young religious? They are youngsters from our apostolic schools, poor youngsters brought together by us when twelve years old whom we nurtured, fed and clothed thereafter at the cost of very great sacrifices. And today, how are they acknowledging all these favours and benefits? By being unsettling and insubordinate. Isn't it a case of asserting with the prophet: "Filiis enutrivit et exaltavi: ipsi autem spreverunt me." (*Those sons I nurtured and brought up, now themselves reflect negatively upon me.*)

What do these ungrateful sons accuse us of? Of not having always abided by the Constitutions, particularly so since 1880 to the present time, and of having acted improperly. They forget the unhappy times we have been passing through, with the expulsions dismissing us to the four corners of the earth. Not having as yet sufficient numbers well trained, nor leadership personnel in any numbers, we had to leave each other (*in France*), take flight and seek refuge abroad. While we were struggling and trying to cope with persecution and problems of all sorts, where were those who today are putting the blame on us? On the benches of our apostolic schools or in our scholasticates, without concerns, worries or cares. We laboured day and night on their behalf, going on lengthy and painstaking journeys, seeking financial support to meet their needs, and there now you have these same youngsters, on becoming priests, profiting from our endeavours to turn against us. In place of overlooking the irregularities which find an explanation in these circumstances cited, they are up in arms, tearing to pieces the womb which bore them!!! "Si inimicus maledixisset mihi, sustinuissem utique." (*If my enemy turned against me, this I could accept.*) Not so, however; these are young men we have taken in, accepted at our table, sharing with them bread and friendship. God be praised that only a small number embody these attitudes. In other houses, elsewhere, people stay calm and are happy in heart if one is to judge by the confidence they place in us and the warm regards they have for us.

Our opponents again forget that it was during the persecutory period, which still continues, that we founded the houses which are home to them and provide them with their daily sustenance. Moreover, we accepted, at the wish of the Holy See, the difficult Oceania mission which today promises such wonderful expectations, where forty of our colleagues give of themselves so heroically, and since we founded the Congregation of the Our Lady of the Sacred Heart Religious, now blossoming more and more, they have already provided more than 30 sisters who share the demanding work of our intrepid missionaries among the natives. The disgruntled forget that we set up the Rome house as well as all those in and outside France, and that we also began, with the Holy See's approval, the worthy and successful Association of Our Lady of the Sacred Heart now spread throughout the entire world, and counting as many as 20 million associates. They forget too that this work, from which so much that is wonderful comes about, provides us with the necessary requirements to look after our members, also providing for our undertakings the resources which they are in need of.

Bringing this presentation to an end, I would sincerely hope that the Sacred Congregation of Bishops and Regulars will calm people down, unite us, give rise to the onset of unity and peace within our dear Society of the Sacred Heart which contains so many characteristics of prosperity. It will continue, then, to grow and do well in the sight of, and with the blessings of, the Apostolic See.

J. Chevalier,  
Supp of the SC Missionaries.

The Archbishop of Bourges, having carefully read Fr. Chevalier's memorandum, respectfully requests His Eminence the Cardinal Prefect to look upon the memorandum as being worthy of the most serious consideration. The facts are exactly as expressed and very fairly set out. The personnel involved, and their behaviour, are judiciously set out, nothing that is essential being overlooked, all that is a prerequisite to make a satisfying judgment. The Archbishop of Bourges believes that such a decision is both urgent and needed. The Society of the Missionaries of the Sacred Heart is undergoing a crisis whose prolongation would be very damaging. Effectively, at the same time as it involves action on the part of authority, there are consequences entailed for the religious spirit. The Sacred Congregation's decision will cut short the evil at source and, if it thinks it necessary, will cause to disappear from the body that member which compromises its well-being.

L.S. Bourges, May 13, 1891

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Joseph, Archbishop of Bourges



*A summary of the immediately preceding Article 1911, Report, May 10-12, 1891. It breaks off at "During the Chapter" for whatever reason.*

**Article 1913**

To Father Victor Jouët, MSC, Rome.

L 18910511

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Issoudun, May 11, 1891

Dear Father,

I am forwarding to you a letter from Fr. Piperon for Cardinal Monaco. Read it before you pass it on to him. You should also have received one from him for Cardinal Mermillod and, as well, one from Fr. Maillard for Cardinal Mermillod. I have set out a memorandum for the Sacred Congregation. Here are the three headings:

1. Before the Chapter
2. During the Chapter
3. After the Chapter

I hope to send it on to you by Friday or Saturday. You will look it over and you will put in or take out whatever you judge apposite. I would very much like our Cardinal Protector, the Cardinal Vicar and the Sacred Congregation to have this memorandum before my arrival in Rome. I expect to arrive on the Tuesday morning following Pentecost Sunday unless there are unforeseen problems.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I said nothing about this trip to anyone other than Fathers Piperon and Maillard.

**Article 1914**

*Once more, the memorandum (Article 1911 above) to the Sacred Congregation of Bishops and Regulars is produced, but this time, unlike Article 1912, it is complete and exactly as Article 1911 given in full above.*

**18910513X**

Council Meeting, May 13, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Proposal for a College (*secondary school*) at the Sacred Heart (*Issoudun*).

1. Fr. Vaudon, Superior at the Sacred Heart (*Issoudun*), proposes that a secondary school be set up there and, having come to the meeting to present his proposal, he proceeded to offer arguments in favour of his proposal: the advantage to be gained by bringing together the Petite Oeuvre's group of boys with pupils not involved with the Society, while at the same time keeping a sufficient number of externs, day boys, who would form a school grouping with the boys in the school who lived there, whereas, otherwise, these outside pupils will go to a communal college where they would fulfil all the promises made made by this Council's administration. The Council members referred to the expenses which would be incurred by setting up this proposal, and in particular the need for personnel to be set apart for these students as distinct from those of the Petite Oeuvre. There was agreement about the opportuneness and the virtual need for such an initiative, while acknowledging that the necessary staff were not available. A final decision was postponed in the hope that the decisions shortly to be reached in Rome would enlighten matters before reaching a decision. One would then be in a more favourable position to consider what personnel might be available.

Disengagement from the Quito mission and the decision not to undertake a foundation in Medellin.

2. The Quito issue was then debated. The detailed memoranda drawn up by Fathers Barral and Perriot with reference to the basilica prove beyond doubt that this undertaking is not possible and should be given up. In any event the contract which could affect us expires in February, 1892, and negotiations will be entered into with the Archbishop to repatriate our confrères as soon as possible, and they will, if possible, make every effort before their departure to assure the future of the Archconfraternity of Our Lady of the Sacred Heart in Quito. Fr. François Barral sought permission to set up another foundation at Medellin in Colombia, helped by Fr. Roussel, but it was agreed that at the present time such an undertaking was not feasible. The two priests, nonetheless, could visit the place to take stock of the situation and, as well, foster devotion to Our Lady of the Sacred Heart in the country. Nevertheless, they could not stay there indefinitely and should return in due course at a date to be fixed.

Called to Orders and Tonsure

3. Admission to Orders. If Brothers Cochard, Meunier and Villoux, studying at the major seminary, are called to the tonsurate by the directors, this is approved of.

Fr. Lanctin, Superior at Tilburg, has put forward for minor orders Brothers Nieuwenhuis, Neyens, Okhuijzen, Nijsters and Wemmers, and the Council approved provided their intellectual ability is satisfactory. As for Brother van der Aa, put forward for the subdiaconate, since it is well known that he is deficient in studies, he will have to be seriously tested by the Superior and Director of the scholasticate, and they will take responsibility as regards meeting his request, and judging as to whether or not he has the capability to acquire sufficient knowledge to carry out sacred ministry satisfactorily later.

Admission to profession and the habit at Salzburg.

4. On the recommendation of Fr. Hartzler, Superior at Salzburg, Brothers Max Mandl, Johann Seitz, Henri Gründl, Joseph Eickenger, Jacques Hanse, were admitted to temporal profession. They had done their novitiate with Fr. Offermans who found them quite satisfactory. Then Brothers Jacques Robel, Charles Heiffer, Hermann Müller, Joseph Wadenskorfer were given the habit. The formalities set out in the last Council meeting were not observed because these brothers had made their request quite some time ago, and there had been some irregularity in their acceptance which will be lifted by the regulatory procedures which are awaited from Rome. Otherwise, it must be made known to Novice Masters that from now on they must send on requests for admission to profession two months in advance; as for postulants requesting the habit, the Directors will communicate their requests as soon as they themselves have been informed. The requests for acceptance will need to be accompanied at all times by summarized details about the family, the age, quality, abilities, health of the individuals, and observations should also be forwarded following the first and second three months of the novitiate.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 1915**

L 18910513

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, May 13, 1891

Dear Father,

I am sending on to you the memorandum to which I referred. You may make a copy of it for yourself before handing it on. I hope the Sacred Heart, Our Lady and St. Joseph, friend of the Sacred Heart, will come to our aid.

I share at this moment more than ever your view and that of Fr. Piperon about the pernicious mentality of our opponents, and, consequently, a Chapter, even within a few years, would be detrimental to the Society and its future. If there are reforms to be undertaken, changes to be made in the General Council, let it be the Sacred Congregation which regulates everything. For the rest we shall return to all this next Tuesday.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1916**

L 18910515

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, May 15, 1891

Your Grace,

I do not know how to express my gratitude to you for all your kindness. If we ever succeed in gaining victory, as we very much hope, it is to Your Grace we owe it all. If I am favoured with an audience, it will be truly a blessing for me. I shall not let the occasion go by without passing on myself your letters to the Sovereign Pontiff. The seal, Your Grace, which you have been good enough to attach to the end of my memorandum is just perfect.

Again, Your Grace, I go on my knees to beg your blessing on my trip, as I express at the same time my deepest regards and good wishes in C.J.

J. Chevalier, MSC.

**Article 1917**

L 18910516

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, May 16, 1891

Your Grace,

I have received confidentially from Rome a copy of part of the memorandum which our opponents have sent to the Sacred Congregation requesting that the houses in England, Belgium, Holland, Austria be cut off from our Society, and in which they exaggerate and distort the issues. They state, for example, that one of our Assistants, actually in office, Fr. Morisseau, has signed their petition. They, likewise, state that Fathers Delaporte and Guyot are siding with them. I made Fr. Morisseau aware of what is being said about him. He denies this in the enclosed letter.

This letter, Your Grace, is an example of what they claim and their good-will. Fr. Morisseau, thinking that this Rome document was sent on to me by Your Grace, sends his protestation on to you. I am forwarding you a copy, taking the original to Rome. None of my confrères, with the exception of Fathers Piperon, Maillard and Bishop Couppé, know about my trip to Rome, and I shall simply say tomorrow that I am going to be away for a few days.

If Bishop Couppé, whom I haven't seen for 3 weeks, and is staying with us, writes on his own behalf a letter to Rome protesting against the machinations of these opponents, as Fathers Piperon and Maillard have done, it will have an advantageous impact. Since Bishop Couppé is presently in Bourges, I would like to ask Your Grace to convey my request to him, and he will do me the favour of sending on immediately his letter to 32 Sapienza Street, Rome, where I shall arrive on Tuesday morning. In this way the Sacred Congregation will become aware of the unanimity which prevails among all those who are on the side of authority. His (*Couppé's*) letter will have an impact and make a good impression.

I ask Your Grace's pardon, for presuming so much on your kindness.

I have the honour to be with deepest respect and appreciation Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 1918**

L 18910516A

*To His Grace, Guiseppe Ordoñez, Bishop of Quito, Ecuador.*

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Issoudun, May 16, 1891

My Lord,

I received the letter which Your Lordship was pleased to write to me. It brings to my knowledge the improper behaviour of Fr. Barral and the many complaints made against him. The good man, having taken badly his removal from Quito, and having set out conditions which we could not accept, then asked to leave the Society, of which he is now no longer a member. As regards the newcomers whom you are looking for, My Lord, it is quite impossible to send you any. And in face of the present difficulties, as well as looking towards the future, we have decided to withdraw from Ecuador on the expiry of our five-year contract made in February 1887, ending, accordingly, in February 1892.

Since I gather that the work on the basilica is suspended, and if our members presently in Quito serve no purpose or are an embarrassment to you, we can recall them sooner (that is before 1892), and Your Grace need only say the word.

However things may be, Your Grace, we are no less grateful for the good-will shown to us by Your Grace, as well as your kindness. It is with regret that we leave Quito, given that it is impossible for us to continue the work which we undertook.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant.

J. Chevalier, MSC.

**Article 1919**

L 18910522

*To His Grace, Jean-Joseph Marchal, Archbishop of Bourges.*

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Rome, May 22, 1891

Your Grace,

I arrived in Rome on a bad week as all the Congregations are on holiday until next Monday. I cannot do anything other than get myself ready. I don't know when I shall be having an audience, and I am not even sure of having one because of the little time I have at my disposal. In any event, Your Grace's letters to the Pope will surely be forwarded to him. I have already seen Cardinals Monaco, Parocchi and Simeoni who have been briefed about our problems. They seemed greatly interested in our difficulties, and Cardinal Simeoni mentioned to us that if, contrary to his expectations, the Congregation of Bishops and Religious did not give a favourable reply, he would advise us to come back again, and he as Prefect of Propaganda would intervene on behalf of our missions, requesting a general meeting of the two Congregations, Bishops and Religious, and Propaganda. This is also the proposal of the Cardinal Vicar and Monsignor Jacobini. Their Eminences have read your letter to the Pope and your post-script to my memorandum which they found most pertinent and do not doubt that it will succeed.

Cardinal Monaco, whom we went to see yesterday at his holiday home in Velletri (*in the Alban hills south of Rome, about 320 metres above sea level*), was charmingly well-disposed, reading Your Grace's letter to the Pope, and my memorandum, in its entirety, seemingly very happy with both presentations. Your Grace's support was tremendously effective in his view. He will meet the Pope next Friday and speak to him about our issues so that a prompt and favourable answer will soon be forthcoming. Bishop Sepiacci, Secretary of the Congregation of Bishops and Regulars, has let it be known to us that the two paramount issues which at present are the concern of the Sacred Congregation are the 'putting right' (*sanatio*) of anything legally improper, and the approval of my powers, all the other issues being no more than secondary and easily dealt with. The Congregation, following a report which I shall be presenting to it, will consider the best way to go about setting anything legally right as judiciously as possible in order to avoid any litigation. If I were asked for my own views about this I would venture to say that the measure which most meets my approval would be that of putting it right in each house whose members need such a process, doing so as well under the presidency of the Bishops, or one of their delegates, thereby avoiding any intriguing among groups, or ill-will. Since 1883 there are 42 priests, 19 scholastics, and two lay brothers, the

validity of whose perpetual vows has been placed in doubt. The houses of Issoudun and Chezal-Benoît have 8 priests who fall into this category. We are due to meet Cardinal Verga, Prefect of the Sacred Congregation, tomorrow. I shall ask him to take cognizance of all the documents coming from the opposition (*MSC*) party in order to provide an answer. I shall find out in what way we will be requesting a separation on the part of our Northern houses. The Cardinals, to whom we have spoken, protest against this schism, stating the Sacred Congregation will never allow it even if our opponents request it.

I am due to meet Cardinal Mermillod today to whom our opponents have written asking his support for their request to separate themselves. His Eminence replied that as he was not a member of the Congregation of Bishops and Regulars he could not become involved in this issue. It would appear that Cardinal Mermillod, whom we have known a long time, continues to show a keen interest in our affairs.

I commend to Your Grace's continued interest, good-will, expectations, a favourable conclusion with respect to our concerns. We pray more than ever for the full restoration of your health.

I have the honour to be, most respectfully, Your Grace's most humble servant and son in C.J.

J. Chevalier, MSC.

**Article 1920**

*To Cardinal Verga Isidoro, Prefect of the Congregation of Bishops and Regulars.*

B 18910523

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Rome,

*Undated, most likely May 23, 1891*

Most Eminent Cardinal,

If I have rightly understood Monsignor Sepiacci, two grave issues with regard to us preoccupy the Sacred Congregation of Bishops and Regulars at the present time: the legitimacy of vows taken after 1883, and the validity of my powers. It is pointless to observe that all the irregularities which have arisen come from good faith. As for myself, and that which involves the renewal (*legitimacy*) of my powers, I depended entirely on the advice of my Assistants who, without informing me about it, already asked for their continuation. But an unfortunate set of circumstances made them forget renewing this request from 1883 to 1889. Our Procurator General in Rome, Fr. Jouët, became aware of this lapse and mentioned it to the other Assistants. Acting together they formulated a petition to the Sacred Congregation, making it known that over five years I had been (*legally*) without authority, and as a result of which I had become bereft of authority, in consequence of which all authority exercised during this period was null and void. The Sacred Congregation, in consequence, was now petitioned to renew these powers, which it did for one year. The impression was given that this rescript made good anything irregular over the recent past. This explains why, in their latest document, there is no longer any mention of these irregularities, and the Sacred Congregation, as well, in its latest Indult granting me powers for 12 years, says nothing about it either.

From what has been presented immediately above, I put forward a basic doubt: is the 'putting right' requested really necessary at the present time?

2. (*There has been no number 1!*) I presume that the Indults granted after 1883 are null, and the Administrative Acts invalid, the Superior General having at least in everybody's eyes an apparent title of approval, acknowledged without confrontation. Given this hypothesis, is a 'putting right' really necessary?

3. I presume that the 'apparent' title does not offset the nullity of the vows, etc. Could not the Sovereign Pontiff, by virtue of his supreme office, come forward with a 'sanatio in radice' (*a legal technical term undoing anything originally at fault, defective*)? A third query, suggestion: this recourse would be all the more desirable for the reason that it would avoid problems in the Society, since from 182 religious, priests, scholastics, lay brothers who should renew their vows, there would be 178 of those who would have nothing at all to do with these administrative irregularities. If it is required that they renew their vows all over again, the reason for doing so will have to be made known to them, and, as well, the disaffected from the Chapter will try to gain supporters, and, insofar as they can, prevent confrères from making their vows, following which there would arise great agitation all over the Society, leading to great scandal, the remedy, so I believe, worse than the initial problem itself.

4. If some, dissatisfied with this general restructuring 'in radice' of the issue, were to express the wish to leave the Society, and it would indeed constitute a very small number, might they not be allowed to do so without any problems being created for them?

A Fourth Problem.

The reorganization of the Administration.

1. It is absolutely necessary that the Sacred Congregation should uphold the indult conferring on the Superior General Founder powers over 12 years. This indult was acknowledged by the whole institute in a circular sent from the Generalate at the beginning of February. Accordingly if it was noticed that Rome limited the powers of the Superior General to 2 or 3 years, the standing of the General would be considerably diminished in the eyes of his subjects who might be asking what serious problems he was responsible for to merit such disapproval. Accordingly, his authority would be seriously diminished, whereas in the present circumstances he needs more than ever to be supported and confirmed in office.

2. The Sacred Congregation, apprehensive that the requested endorsements might constitute victory for the adversaries, would not deprive the Superior General of the authority he needs. This concern would appear to have no substance, primarily because the Superior General is innocent with respect to the negligence attributed to him and, secondly, because the majority overlook these problems and express feelings of esteem and high regard with respect to their founder. Thirdly, one can consult in this respect the letters and support documents sent to the Sacred Congregation by the Archbishop of Bourges.

*The letter ends abruptly here.*

**Article 1921**

B 18910523A

*To Cardinal Verga Isidoro, Prefect of the Sacred Congregation of Bishops and Regulars.*

*No date, address or greeting*

If I have rightly understood matters, Your Grace, two serious issues are preoccupying the Sacred Congregation at the present time with regard to our institute;

1. The legitimacy of vows taken after 1883.
2. The validity of the Superior's powers, he being the Society's founder.

1. The Superior wholly depends on his Assistants' anticipatory advice to ask for the renewal of his powers, which is something they have always done. Unfortunately, they were forgetful in making this request to the Sacred Congregation. Fr. Jouët was the first to become aware of this oversight for the years 1883-1889. He was one of the Assistants, and together they wrote to the Sacred Congregation making it become known that over a period of 6 years the Superior General had been left without requisite authority, and by that very fact all exercise of authority during this time was null and void. Asking the Sacred Congregation to be kind enough and renew the powers of the said Superior, doing so for one year, it was understood that the requested rescript would mean that all the previous irregularities would be resolved. It was for this reason that in their latest appeal they no longer mentioned such irregularities, and the Sacred Congregation in its recent indult, approving the Superior General's powers for 12 years, had nothing to say (*about the irregularities*).

Accordingly, following this presentation of the situation, I have to ask myself if really and truly any new and positive evaluation is required today.

First doubt.

I take it that the indults granted after 1883 are null and the acts of the administration are invalid, although the Superior General had, at least in everybody's eyes, a power universally acknowledged, however dubious. In this hypothesis, is a 'sanatio', still necessary?

Second doubt.

Again I presume that the questionable title (*attribution*) does not gainsay the nullity of the vows, etc. Could not the Sovereign Pontiff, in virtue of his supreme office, grant a general release (*from penalties, whatever*)?

Third doubt.

This procedure would be all the more sought-after for the reason that it would avoid problems for the Society, since among the 53 religious who would be renewing their vows only four know about these irregularities. The others know nothing whatsoever about them (*the irregularities*). If they were to renew their vows, they should be given the reason for doing so. Could not one, then, be apprehensive about a certain agitation in the Society?

Fourth doubt.

Might it not be that on the occasion of our Constitutions' definitive approval, and having a general retreat when all the Society's members in the different houses would be renewing their vows, an anticipatory statement would be made to the effect that if someone did not want to renew his vows, everything would be taken into consideration for him and he could be free once more?

**Article 1922**

L 18910524

*To Cardinal Verga Isidoro, Prefect of the Sacred Congregation of Bishops and Regulars.*

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*No address; no greeting  
Undated, possibly end of  
May 1891*

I humbly submit to Your Eminence, on the advice of Monsignor Sepiacchi, some simple clarification concerning the two serious issues which particularly engage the Sacred Congregation with regard to us.

Section:

1. The validity of the vows taken after 1883.

2. The approval of the Superior General's powers – the founder of the little Society of the Missionaries of the Sacred Heart.

1. It is pointless to restate, Your Grace, that all the irregularities which arose were in good faith. The Superior relied as ever on the attentiveness of his Assistants to request renewal of his powers, something they had always done, even without mentioning it to him. An unfortunate set of circumstances which I cannot recall at this moment caused them to overlook this request from the Sacred Congregation from September 1883 until 1889. Fr. Jouët, our Procurator General in Rome, was the first to become aware of what had been overlooked. He alerted the Assistants and together they drew up an appeal to the Sacred Congregation, making it known that over six years the Superior General had lacked authority, and in consequence of which the conclusion could be drawn that all exercise of authority carried out at this time was invalid for this reason. When asking the Sacred Congregation to be kind enough to renew the said Superior General's powers (which it did for one year in 1889), the Assistants were persuaded that the rescript implicitly provided an overlooking of all previous irregularities. It is for this reason, Your Eminence, that in their latest document they no longer refer to these irregularities, and it is for the same reason that they consider the Sacred Congregation makes no further reference to the matters in its recent indult endorsing for 12 years the powers of the Founder-Superior.

1. Following this presentation of the facts, Your Eminence, I ask, with the deepest respect and in total deference, if any new setting to rights is really necessary?

2. I fully agree, if it is the view of the Sacred Congregation, that indults granted after 1883 have no validity, the Acts of the Administration then being invalid. But the Superior had, at least in the eyes of all his subjects, a power taken for granted, acknowledged universally in the Society. Given this hypothesis, I venture to ask if revalidation is still a necessity?

3. If the Sacred Congregation replies that the impaired title does not invalidate the vows and other acts, might not the Sovereign Pontiff, accordingly, in virtue of his absolute power provide a general revalidation in radice?

4. One may counter that the taking of vows is a personal act derived from the subject's free-will and, consequently, a validation becomes, effectively, impossible since it cannot make an individual become bound by religious obligations without the consent of his will. If it were a question of forcing vows on someone who, having never lived in a religious society, knew nothing about its rules and customs, the objection would maintain its validity, but that, so it seems to me, is not the question. It refers to religious who at the end of a serious novitiate freely make their profession and go on, as is our custom, to renew it quite freely each year. Up to now, apart from four or five, nobody is aware of the irregularity of their situation, persevering in their attachment to the Society and fidelity to their holy vocation.

5. The number of religious who have made their perpetual profession since 1883 and who need validation comes to 53, of whom 42 are priests, 9 are scholastics, and 2 are lay brothers. Among the priests: 4 are at the mother house and 4 teach in our college near Issoudun, Bourges Archdiocese, 2 are in our Rome house, 2 in our Spanish house, 1 in that of Paris, 5 in our Quito, Ecuador, house, three in the USA, ten in our Oceania missions, 5 in the Antwerp Scholasticate, 1 in our Salzburg, Austria, house. Accordingly, there are 38 priests from 42 who are in good faith and in no way whatsoever consider taking their freedom (*to depart*), unless through the indiscretion of certain Chapter members, the notification of these issues may have reached the ears of Rome. In any event, the number would be very small, and it (*the issue*) wouldn't be enough to stop them from persevering in their vocation. As for the 9 scholastics and the two lay brothers who need to be re-validated, they give no thought to the nullity of their vows or to retaking them.

6. Those who have made temporary profession number 133, of whom one is a priest, with 71 scholastics and 61 lay brothers spread about the Society's different houses.

7. Might not the dispensation in radice which the Holy Father sometimes grants in relation to certain marriages which are null and void, requiring the consent of the couple, offer a form of analogy (*comparison*) with the request being sought (as described above).

8. As for the way in which the dispensation (*release*) becomes a fact, in order to calm those involved and give them peace of mind, the Sacred Congregation, whose purpose is to maintain unity, will know well in its wisdom how to suggest an outcome which will appear the most efficacious, to its way of thinking.

Section:

11. Continuation of the Superior's, Founder's, powers.

Hereabouts, Your Eminence, I feel, as is to be expected, somewhat embarrassed as the issue involves me personally. The Lord knows that I was never ambitious for power, and less so than ever today. I have always considered this role as one of great responsibility. The thoughts to which I am about to give expression are only dictated by concern for its well-being, and out of love for our dear Society which has been so harshly spoken of, and to which I have consecrated 37 years of my life. If the Sacred Congregation believes that I should continue in charge as Superior General, unworthy though I acknowledge myself to be, I make bold to ask it, for reasons which in my view are serious, to reinforce its latest indult which confers on the Superior Founder powers for 12 years. Here are the reasons:

a. This indult is known about for the past 4 months throughout the institute through a circular letter. Accordingly, if Rome were to reduce the Superior General's powers to a limit of two or three years, his prestige would be greatly diminished and lessened in the eyes of his subjects, who would be asking what serious indiscretions of his were responsible for this lack

of support, following which his authority would be greatly lessened. Whereas, in the present circumstances, he would more than ever be supported and confirmed in office.

b. The Sacred Congregation will be aware that this indult was strongly attacked by the opponents of the Chapter under the pretext that it hadn't been approved by our Cardinal Protector, and even now, despite the official approval (*confirmetur*) of Cardinal Monaco, the same opposition group presumes to have it annulled. If, as they seem to think, this indult will be withdrawn, and another reducing its powers replaces it, their triumph will be complete as regards this issue, and their bad attitude will continue to be rampant.

c. The Sacred Congregation considers moreover that the requests being sought would be to the advantage of the opposing party, and should not be such as to deprive the Superior General of the authority which he needs. The concern, so it seems to me, is without foundation for the reason that all the Chapter members, myself in the first instance, have asked for sanctions if Rome deems it necessary, and there will neither be a feeling of triumph or disappointment for anybody. And finally the great majority overlook these problems, and everybody knows, or will know, that their Superior-Founder, for whom they express their regard and devotedness, was acting in complete good faith.

III. I presume once more to ask the Sacred Congregation to be kind enough, in the interests of our dear Society, to take into consideration the unanimous vote of the last Chapter petitioning that the Superior General be elected for life, and that Chapter Assemblies should only take place every 9 years, which is common practice in several Congregations, leaving to the Superior General and his Council the option to convene them more often if they judge it opportune.

J. Chevalier, MSC, Sup.Gen.

**Article 1923**

L 18910528

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Written on paper headed:

Archiconfraternità Universale di Nostra Signora del S. Cuore di Gesù Centro Generale, Roma. (*Via della Sapienza, 32*)

Rome, Thursday May 28, 1891

Your Grace,

Yesterday morning at 10.30 I requested an audience (*Papal*) and I had it that very evening at 6.30 in the company of Fr. Jouët. The Pope received us for half an hour, being most relaxed and remarkably gracious with us. We had scarcely knelt down before him when he had us sitting up beside him. I handed him Your Grace's letter. Aware that you were laid up, he asked me straightaway for detailed news of you. "Oh, I hope he will soon be better," he said, "as I like him very much, and when he couldn't come to see me, he sent his brother instead (*the auxiliary Bishop*) who is enormously helpful to him." "Yes." (*Chevalier*) "And with dedication deserving of the highest praise. Tell your kind Archbishop that I shall pray for him. I am also aware that he is very interested in you and your work. And the work of your Society, in which, as you know, I am greatly interested, how is it getting on?" "Very well, Holy Father, leaving aside some little issues." He answered, "I have seen Cardinal Verga; everything will be put in order; do not worry; stay disciplined and get rid of all the commotion. Where is your novitiate?" "It was in Holland, Your Holiness, but we brought it back to France, near the mother house, in a former Benedictine abbey which Archbishop Marchal was kindly pleased to place at our disposal." "Oh! That's very good; the novitiate should not be too far away from the Superior (*General*) so that it can assimilate the spirit of the Society: Probate spiritus (*evaluate attitudes; 1John, 4,1*). Only accept serious vocations, and send away those who are not suitable."

Then His Holiness spoke about our house in Rome and Fr. Jouët in a most supportive way, also about our Oceania missions which are so dear to him, our apostolic undertakings, and his latest encyclical (*Aeterni Patris, on philosophy and faith, the need for a return to, and renewal of, Thomism*) which he expects will do a lot of good, and then about France whose devotedness he appreciates and its generosity through St. Peter's Pence. "Without it," (*Peter's Pence*), he said, "I don't know what I would do. As well, I shall be meeting worker pilgrims coming in October. I have to get 2,500 beds ready for them at a cost to me of 50,000 francs (*about 170,600 euros*). I have no regrets about this."

After a good half-hour had gone by, the Pope continued to chat but, not wishing to invade further his precious time, we went on our knees and asked for a special blessing for Your Grace, for Bishop Auguste (*the Archbishop's brother*) and all your diocese's undertakings, as well as for ourselves, our Society and all our benefactors. We left our audience uplifted and strengthened.

Tomorrow, Friday, the Sacred Congregation of Bishops and Regulars is meeting to bring our issues to a head. We must go away on Sunday, the feast of Our Lady of the Sacred Heart; if the reply we are hoping for is favourable I shall set off for Issoudun.

I ask Your Grace, grateful for all your kindness, to give me your blessing, receiving my most respectful and deepest good wishes in C.J.

J. Chevalier, MSC.

**Article 1924**

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

L 18910531

Rome, May 31, 1891

Confidential

Your Grace,

The Sacred Congregation, because of all the feasts this week, could not meet, and our concerns, therefore, have not yet been officially considered, while the two consistories of next week will prevent a meeting before Friday. Then the Cardinal-Prefect must see the Pope... I am not being given to expect a definitive answer for 10 or 12 days. It was Monsignor Sepiacchi, Secretary of the Sacred Congregation, with whom I had a meeting of over 2 hours' duration this morning, who so informed me. This meeting was absolutely necessary, clarifying a number of issues. The secretary was very kind and understanding. He supports, in fact, our viewpoint, and once more assured me of a favourable outcome. He set himself as well to the question of (*legal*) solutions which, given my explanation, no longer seemed as important or as necessary to him.

I made known to him my need to get back to Issoudun either by Friday, the feast of the Sacred Heart, or Sunday, confirmation day. He replied that as far as things were going I could already now return to Issoudun, if I so wished, since the Sacred Congregation was sufficiently informed, and as soon as everything was in order he would write to me officially.

Fr. Jouët thinks that I should stay until the end (*the notification of the decision*); for myself I would like very much to return. What does Your Grace think? I leave the decision to you.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

My confrères continue to be unaware of my trip to Rome.

**Article 1925**

*Recommendations from the Secretary of the Sacred Congregation of Bishops and Regulars.*

B 18910531A

Rome, May 31, 1891

Feast of Our Lady of the Sacred Heart

Recommendations of Monsignor, the Secretary of the Sacred Congregation  
of Bishops and Religious

1. It is not a requirement that the 4 Assistants should always be there with the Superior General, a majority being sufficient. The others could be sent also on special undertakings.
2. The Sacred Congregation declares that it alone, without being influenced in any way, dissolved the Chapter, because it was not called other than to make a choice between the new and the old Constitutions. (*The following written in pencil*) "It is wholly unjust to identify the break-up of the Chapter with a particular individual among the Missionaries of the Sacred Heart."
3. As of now, and for some time to come, new houses are not to be founded without the requisite personnel, and existing ones are to be strengthened, even if this means closure of one or two with the approval of the Holy See.
4. Not to appoint as Superiors or Directors of undertakings, young priests from the Petite Oeuvre before the age of 35 (and following 10 years of religious profession).
5. Not to allow priests of a younger age to become a majority in the houses of their native countries, or in any other, but rather have them by preference sent to our other houses, and placed together with priests from other countries in our apostolic schools.
6. As long as our Society is not divided into Provinces we have only one sole Novitiate and Scholasticate in France, at or near the Mother House. This is also the recommendation of the Pope who, in a special audience, strongly recommended this. Leo XIII, in addition, expressly told us not to accept other than solid vocations, and send away all those who could not provide the assured guarantees... Probate spiritus, he added; it is better that you have fewer members so long as they are good.

*See above, Chevalier's letter to the Archbishop about the Papal audience.*

7. If the need of a second Novitiate or Scholasticate arises, it is to be set up in Southern France (the Midi or elsewhere in Europe) other than those which are in the United States.
8. Until a new Chapter, leave at Salzburg, if this house is being kept on, the Novitiate for lay brothers which has been set up there.



9. Complete our Directory with the participation of the Assistants, taking into consideration the observations already made, submitting these officially to a Sacred Congregation consultant as part of an initiative towards the convoking of a new Chapter. The Chapter, at its final session, will appoint a commission for the purpose of examining, together with the President, whatever modifications are needed for the proposed Directory.
10. An Apostolic Vicar from our Society cannot attend as by right the Chapter unless he is appointed by the Council, with the approval of the Holy See, Superior of the Mission.
11. While awaiting the division of the Society into Provinces, the new Chapter will be made up of all Superiors in office, besides those present by right. If a particular house numbered 15 or 20 members, the Council of this house should name someone else as well to represent it together with its local Superior.
12. We must keep our present habit and have it so specified in the Constitutions (until such time, in other circumstances, as a Chapter decides to adopt the habit favoured by Pius IX).
13. Reduce the number of Petite Oeuvres rather than increase them. Too many youngsters must not be taken in; care needs to be taken in selecting them and, as has been done, the first three classes must become one under the same direction so that, thereby, there is a common prevailing spirit and attitude among them.
14. As far as the Chapter is concerned, the members do not have the right to bring up for discussion anything they like; a commission should be set up consisting of 4 or 5 more judicious members to examine with the President issues thought to be worthy of consideration. Any decision in this respect cannot be revoked. Meanwhile, if the Chapter President considers it appropriate that an issue presented in general session by one or more delegates calls for further investigation, he may request the assembly members if they wish to discuss it further or have it handed over to a commission.
15. The President of the Chapter has always the right to allow a participant to voice his opinions, or to refuse someone whom he thinks is abusing his right, even to bring the session to an end, or declare that the Chapter is over if it has concluded its task, or if there is an abuse of the right to come together which has been granted to it.
16. If the Chapter, unanimously or by a large majority, believes in the general interests of the Society, it should add to or take from a particular part of the Constitutions, and the Sacred Congregation approves, whatever is added or left out must be approved of over two subsequent Chapters, following which it will have the authority of the Constitutions.
17. Once the Sacred Congregation has approved of overseas' houses, all members must be available and prepared to go at the request of the Superior General.
18. When the time comes for our Society to be divided into Provinces, the Superior General has always the right, given the Society's greater good, to send a member of one Province to another, having discussed the matter with his Council.

**Article 1926**D 18910531 B  
May 31, 1891

Recommendations from the Monsignor Secretary of the Sacred Congregation of Bishops and Regulars.

*This article, 1926, reproduces exactly that of Article 1925. It would appear that Monsignor Sepiacci, Secretary of the Congregation, later to be Cardinal, communicated orally to Chevalier and Jouët the findings of the Sacred Congregation, and they in turn committed them to writing. Sepiacci read the document, changing it where he deemed it necessary in order to make sure it perfectly expressed what had been decided at the Congregation's meeting. He did not, however, judge it opportune to add his own signature.*

**Article 1927**

*To Father François-Xavier Klotz, MSC, Tilburg.*

B 18910605

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Issoudun, Feast of the Sacred Heart  
June 5, 1891  
*The letter would appear, however, to have been written in Rome, despite the heading.*

Dear Fr. Klotz,

Having read your last letter, I have nothing more to say than amen (*so be it*). Everything you did at the Chapter was carried out by you for God's greater glory and the well-being of our Society. Everything on your side was quite in order and perfect. You alone are in the right! You alone have the piety, the knowledge, the virtue and talent, the wisdom that can be shared! Everything has been correct and proper from your side. You are the only one who has the warm regard and esteem of everybody; you alone know how to go about administration, avoid debts and economize.

Reading your correspondence, good Father, one would be led to believe that it is you and your supporters who began everything, organized everything in the Society, found all the necessary resources, and that those who, over 25, 30, 36 years, have spent their lives bringing into being this undertaking, establishing it on solid foundations, and making its future secure, have done little or nothing, and shall I say, have done nothing worthwhile, being of no further use and, consequently, deserving to be cast aside.

In the first place, my friend, you need to know that I was reproved by Rome for allowing discussions to take place about issues other than decisions about old or new Constitutions. It was officially said to me that if I myself had opted for the older Constitutions, there would have been no need to convoke a Chapter, that its convoking would only be necessary if I persisted in looking for new Constitutions. Again I was fully assured that the dissolution of the Chapter was not inspired, prompted, sought-after by anybody, being alone the choice of the Sacred Congregation, as it will take care to say in the official statement to be forwarded to me when this matter is concluded. The Chapter, as is once more emphasized, will not meet until our Constitutions are approved, and in accordance with the requirements which will be set out.

The outcome of our deliberations, and the approval of the Constitutions cannot be held over too long, and were it not for the holidays over Pentecost and the two consistories which have taken place, we would already know what is expected of us. One hopes that everything will be over by the end of this month. Rome has understood that our expulsion (*from France*) has created problems for our Administration, and that the irregularities to which this gave rise were all in good faith. It appears to have taken into consideration the request by Fr. Jouët for the renewal of our powers and, where it was positively stated that I had remained without (*canonical*) powers over 5 or 6 years and concerning which the Sacred Congregation's reply, prolonging them for a year, was taken to be an implied ratification of the past (the decisions of those 5 or 6 years endorsed as being valid). The functional title which I held in everybody's eyes up to the Chapter meeting would also seem to have made an impact (*on the Congregation*). All these recent doubts, concerns, were forwarded to the Consultors for careful scrutiny. The Sacred Congregation declared that, having now been sufficiently informed, it would provide an answer which would satisfy all interested parties, bringing peace and a sense of composure to the Society.

You state, Father, that... "while we believe it was our duty to petition Rome for a complete validation of past irregularities, and that we wanted to take the necessary means to avoid such occurrences in the future, we have been considered insubordinate, opposed, and rebellious.

We ourselves have, like you, complete validation if such is needed. As for taking precautions to meet the future and avoid anything such as this, it is enough that these issues have been noted and taken into consideration by Rome in order to avoid such-like forgetfulness when and if (*more*) persecution dispersed us to the four corners of the world.

The opposition, or insubmissiveness, if you like, became focused on the President of the Chapter and his supporters when he stated that the role of the Assembly for the time being was not to have a change of Administration, since it wasn't called for, other than to decide as between the new and old Constitutions. The unfair protestations began there and then. I made it clear that a normal Chapter assembly would follow immediately on the approval of the Constitutions, and this could be soon enough. You have all (*the opponents*) ignored what I said. Nobody other than myself wanted this more, and still wants a general Chapter in which all the concerns of the Society will be dealt with in a mature fashion, with the Chapter using its legitimate rights to appoint the Assistants and deal with all the issues which fall within its competence. There is one thing which you would appear to be forgetting, which is that irregularities arose not only during the administration of Fathers Piperon and Jouët, but also in that of Fathers Guyot and Morisseau, whose capabilities you vaunt so much, their virtues, expertise and wisdom. Before all else one needs to be fair to everybody. You also would appear to ignore that these irregularities arose during the period when we were being expelled (*from France*), and when the Assistants, not yet having formal procedures to follow, were forced, with Rome's approval, to expatriate themselves in order to avoid the demise of the works being undertaken (*scholasticate, Petite Oeuvre, in particular*).

And during those unhappy times when we were living through privations and sacrifices, I myself experiencing self torture of spirit to meet our commitments and find the necessary resources, where were you, together with the young priests who shared your sentiments? On the benches of the Petite Oeuvre and the scholasticate without a care or worry for tomorrow, and these are the very same youngsters who became priests whom I have never stopped loving, and even now care for more than myself. And yet they present themselves as harshly censorious and reformers, although I myself want as much as they do, if not more so, the reforms considered necessary for the well-being of our dear Congregation, which in the past could not be brought about and which at the present time we might undertake together without fuss and as a family.

"Against what legitimate authority," you say, "have we rebelled, and who did we advise to refuse to obey according to the Constitutions and canonical regulations?"

You all too quickly forget, my friend, the goings-on at Tilburg when the transfer of the novitiate became necessary as a result of your written resignation, and having no-one (*to replace you*) in accordance with the conditions laid down in the Constitutions. This transfer (*of the novitiate*), as you are aware, was approved by a rescript of the Sacred Congregation.

You all too quickly forget your letters to Fr. Morisseau which he brought to my attention, and those to Fr. Ramot in which you informed him that ... you were "armed from head to foot" and were "awaiting his signal either to disarm or set about a new confrontation", and in which you also advised him not to leave Issoudun and, particularly, not to go to Randwick as Superior. You must have known that the Sacred Congregation had decided that the administration of the Society's affairs would continue to be carried out by the same administration as in the past until new arrangements were made. You accuse us of being wholly to blame for ordaining priests who were deficiently educated. You are wrong, since all the priests put

forward by us for ordination by the Archbishop of Bourges had done their theological studies, and passed their canonical examinations before the Archbishop himself who publicly eulogised their learning. What more should have been done? Tell me this, is it not you yourself who appealed by letter and telegrams for permission to ordain Helfer and Bley to the priesthood when they hadn't completed their studies, stating that the Archbishop of Salzburg would ordain them without their having to sit an examination? Despite this, you make bold to accuse and criticize us. You say that you should be granted your wish to break away from the womb of the mother who nurtured you. What is the significance of this request which has been signed by all the members of our Northern houses, and elsewhere, asking for the separation of these same houses? What is the meaning of these letters, which I have in my hands, sent to Cardinal Mermillod, asking him to intervene for this purpose with the Holy See? His Eminence replied to me stating that this request for separation at the very moment the Pope was appealing for reunion among the divided Trappists and other Congregations, when the Pope was emphasizing the unity of Catholics among themselves, could create scandal in the Church if it became known. You consider it is contrary to law to have a fourth assistant appointed to replace Fr. Guyot who has resigned in writing. Again you lay the blame on the Sacred Congregation which, by rescript, has approved of Fr. Maillard's appointment (*as Assistant*) until the meeting of the next Chapter which, once again I repeat, cannot but take place shortly since I myself asked for it to be held as soon as possible.

*Bley had already left for New Britain at this time, April 26, 1890; he was killed in a Japanese air-raid at Vunapope, February 14, 1944.*

You excuse yourself of being ungrateful, Father, and you whinge about the illegitimacy of the Administration, the validity of whose actions you call in doubt since the Chapter broke up. How, then, does it come about that once more you make a fresh plea to us on behalf of your family, thereby recognizing the legitimacy of this same Administration? One cannot have two weights, two measures (*at one and same time*).

*So the letter abruptly ends, written in Rome before Chevalier returned to Issoudun.*

**Article 1928**

*To Father Victor Jouët, MSC, Rome.*

L 18910607

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Issoudun, June 7, 1891

Dear Father,

Thank you for your little note. Since my return I haven't a minute to myself. I had a good journey. Thank you for all your kindness. Keep an eye on things and let me know what's happening. There are doubts about the opportuneness of my trip, but nothing is known about the positive side of things. I didn't use any of your writing paper, only what I brought with me.

Cheerio, Father.

Our regards to all in C.J.

J. Chevalier, MSC.

**Article 1929**

*To Bishop Henri Stanislas Verjus, MSC, Yule Island, Papua, New Guinea.*

L 18910609

Issoudun, June 9, 1891

My Dear Lord,

I want to thank you for your kind letter and the details which you give me about Fr. Janet's death, and your mission.

*Louis Janet, born 1861 at Césarches, was ordained four years previously, June 4, 1887, and left for Oceania on November 3, 1890, arriving at Yule Island on January 16, 1891. He died there just a few months later, April 15, 1891, aged 30.*

I hope that towards the end of this year we can send you some new missionaries, sisters, and the aid you so greatly need. Trials are not wanting to you; be confident; the good Lord will bless your undertakings, and your missions will prosper. For the time being do not take on anything which is beyond your resources; I beseech you to take care of your health. Some weeks ago, I wrote a nice letter to Bishop Navarre, always to be admired for his faith and heroism.

Convey my good wishes to kind Fr. Vitale whom I thank for his nice letter, to Fr. Hubert who is so committed and who should be getting along well with you, to the good brothers and sisters. Impress upon them the need to be prudent and avoid any pushing of themselves to extremes.

Cheerio, my Lord and Father.

With all good wishes in C.J.

J. Chevalier, MSC.

**Article 1930**

*To Father Victor Jouët, MSC, Rome.*

L 18910618

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Issoudun, June 18, 1891

Dear Father,

I received just now your letter and the enclosed decree which brings to an end our problems. The Lord be praised, and blessed be the Sacred Heart and Our Lady!

I haven't yet seen Fr. Píperon about our getting together. I intend to ask him to come immediately. I certainly think that we shall do what you say: you stay on as Procurator, and we shall get by without a fourth assistant until the Chapter, unless Rome demands one straightaway, or unless you yourself think it might be helpful to appoint one straightaway in order to be assured of a supportive voice so that all might go well at the Chapter. If this is the wish of the Sacred Congregation and your own, let me know who we could choose.

Ask Monsignor Sepiacci, who has been so good to us to write to me or have me officially informed, as he promised he would do, that it was neither yourself or myself who was responsible for the dissolution of the Chapter, and that, in the second place, the Chapter was not called for anything other than to choose between the Constitutions. These two points are very important, and will lead the opponents to a more favourable outlook. Try to get these accepted. I am waiting on them before making known the decree, which in the circumstances is a necessity. Be good enough to find out at the same time if we have the right to refuse renewal of vows for certain confrères whom we would not consider as being suitable for our Society, such as Fr. Delaporte and others whom you might bring to my notice.

Cheerio, my friend. I want this letter to be posted this morning.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1931**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18910618 A

Issoudun, June 18, 1891

Your Grace,

I have just now received the Sacred Congregation's decree bringing to an end our concerns. It is the Pope who has decided the whole issue.

1. Leo XIII has ratified all the resolutions of these irregularities which occurred since 1883.
2. He has set down that all those who took vows from that time up to the present should renew them, requesting to do so in writing.
3. He upholds my authority as Superior General for 12 years.
4. The present assistants are confirmed in office by him until the next General Chapter. With regard to the latter, Fr. Jouët informs me that he knows from a reliable source that the General Chapter will take place under Your Grace's watchful eye. May the Lord be praised. He asked me not to divulge this confidence.
5. This General Chapter will not take place until the definitive approval of our Constitutions, which are still being scrutinized. Knowing the great interest you have in us, you have there above, Your Grace, what I hasten to make known to you and requesting your wise advice at the same time about the procedure to be adopted for the renewal of vows.

I have no more time before the post leaves other than to throw myself at your feet, Your Grace, to thank you once again (for everything) and request your fatherly blessing.

J. Chevalier, MSC.

189106320X

Council Meeting, June 20, 1891

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard.

Acceptance of Brother Martin for Final Profession.

Following the favourable recommendations of Fr. Píperon and Fr. Derichemont, Superior at Watertown, Brother Martin was accepted for final profession, having been expatriated in order to avoid conscription.

Acceptance in the Novitiate, following favourable reports from Fr. Píperon, of Brother Guerrero, a scholastic in minor orders from Quito; Brother Peronin, a lay brother, aged 57, but in good health and notable for his piety and work commitment; since he has already received the Trappist habit, he will not be finally accepted without an Indult from the Holy See; François Moreux, a lay brother, aged 26, well-intentioned, but little adapted for work, and he will not be accepted until he returns from his month's military service; Brother Millot, too young a postulant at 17, is held over.

Don Juan Garcia, turned down because of his age, 58 years and his lack of French at the April 25 Council meeting, has come back again requesting entry to the novitiate. Fathers Casas and Roger, accommodating themselves to his plea, have accepted

him for the time being in their Barcelona house in order to make up their minds over a couple of months about what decision to take about him.

The Superior General's Rome Visit and Validations.

The Superior General then made known that he had been asked to go to Rome by the Secretary of the Sacred Congregation to provide an explanation as regards the litigious issues brought to the attention of the Congregation. He then read out the rescript which he had received (*from Rome*), confirming his authority for the next 12 years and that of his assistants until the next General Chapter, as well as the overlooking of any mistakes made, validating any invalid actions and anything lacking in vows from 1883 to the present date, these vows being of a doubtful nature because of omitting to renew the Superior General's powers between 1883 and 1889. A discussion then followed about the manner in which the above-mentioned rescript should be made known to the Institute's different houses.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier.  
J.F. Morisseau, MSC, Sec.

**Article 1932**

*Draft of a letter to MSC Superiors.*

B 18910624

Issoudun, June 24, 1891

Dear Father,

You are aware that the expulsions (*from France*) created problems for our Administration. Our powers had lapsed from 1883 and we forgot to get them renewed, such-wise that the religious professions made between then and now would at the very least be doubtful. Rome, on becoming aware of this irregularity, granted a general resolution of the problem, but making it a condition that those affected who wished to benefit from this concession should, without delay, look for it from me in writing.

You will find here-enclosed this rescript which renews my authority as Superior General for 12 years and ratifies the role of the Assistants until the next Chapter meeting. Read this document to, or have it read by, the community, without commentary, leaving it to each one of your community who made perpetual or temporary profession after 1883 to write directly to me about his intentions as soon as possible, or, anyway within eight days.

Please accept, Father, my best wishes in C.J.

J. Chevalier.

See here the list of those among your confrères who find themselves in this particular situation.

**Article 1933**

*The same as above, except for "...within eight days".*

**Article 1934**

*To Father Victor Jouët, MSC, Rome.*

L 18910625

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Issoudun, June 25, 1891

Dear Father,

Bishop Couppé has left for Belgium and Germany. He is not due to return here until the end of August, and is likely to return (*to New Guinea*) around September 15 since there are only sailings every two months. One priest and four lay brothers, 4 or 5 Sisters of Our Lady (*of the Sacred Heart*) are due to leave on July 15. He very much hopes to go to the Solomons as soon as possible on his return to New Britain in order to set up missions in those islands. I asked him also to leave on July 15 (*with the others*), but he told me that it was impossible in view of his visit to Germany. I am disappointed about this.

I am waiting for your letters in order to deal with the release from sanctions because the issue is urgent.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Do not mention again to the Congregation of Bishops and Regulars our opponents' memorandum and their representative on the issue of a separation (*breakdown*). Don't wake up the sleeping cat!

18910629X

Council Meeting, June 29, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The Procedure for Promulgating the Rescript.

Fr. General made known that the Secretary of the Sacred Congregation of Bishops and Regulars, having been approached about the way the rescript dealing with release from sanctions should be presented, and the delay needed for those who wish to take advantage of this rescript, replied saying that a copy should be forwarded to the Institute's different houses, together with a circular letter relating to the issue, and it would be desirable to allow a period of 8 or 10 days for any request for vow validation to come through. Consequently, one must ignore that part of the circular about an immediate return of the two documents.

There followed the appointment of four lay brothers for Bishop Couppé's mission, Gregory from the Sacred Heart, Jacob from Chezal-Benoît, as well as two more chosen by the Antwerp Fathers.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 1935**

L 18910629

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, June 29, 1891

Dear Fr. Jouët,

I am forwarding the official letter dealing with the sanctions to you. The Council has taken the decision that I should leave for Antwerp with Fr. Piperon tomorrow to make known there Rome's decisions, and provide the requisite explanations. Since our scholasticate and lay brothers' novitiate are there situated, the Council members considered that my presence there was necessary. I shall emphasize nothing, leaving them total freedom. From there I shall go on to Tilburg, and keep you informed. On my return I shall send you on the money you need. The Fr. Reyn issue was only a proposal which I wanted to put to you in order to have your view. There is to be no more about it; matters will remain as they are.

Cheerio, Father.

All good wishes ex toto corde meo in C.J.

J. Chevalier, MSC.

**Article 1935A**

D 18910630

*Copy of Cardinal Verga's statement about release from possible sanctions.*

Padre,

Il fondatore e superiore generale della Congregazione dei Missionari del Sacro Cuore d'Issoudun, arcidiocesi di Bourges, espone ossequiosamente che alcune irregolarità si sono commesse nel suo Istituto, tra le quali che, spirato il tempo del suo ufficio, ha continuato, nel medesimo dal 1883 al 1889, essendo stato poi in seguito confermato nell'ufficio stesso con rescritto apostolico del 12 maggio 1890 per dodici anni: che perciò furono ammessi nell'Istituto i nuovi alunni al noviziato ed alla professione non debitamente delegando i superiori locali e talvolta senza le previe lettere testimoniali, emettendo la professione in case non destinate a ciò. Quindi implora sanatoria su tutte le irregolarità previa, assoluzione, qualora fosse d'uopo, da ogni censura.

Che ecc...!

! (Ces lignes ne sont pas celles d'un vrai italien !)

Vigore specialium facultatum a Ssmo Domino nostro concessarum Sacra Congregatio Em.orum Romanorum S.R.E. Cardinalium negotiis et consultationibus circumstantiis in casu concurrentibus, omnes in praemissis culpabiles absolvit, ac absolutos esse declarat a censuris et poenis ecclesiasticis ob praemissa quomodolibet incursis et super irregularitate dispensationem indulget quoad ea indigentes in violatione dictarum censurarum quovismodo contracta, et benigne facultatem tribuit Em.o Protectori sanandi et confirmandi rescriptum quo prorogata est ad annos duodecim auctoritas R.P. Chevalier, et sanationem indulgendi professionum emissarum ab anno 1883, usque ad praesens favore eorum qui in scriptis petierint nec non caetera acta omnia sanandi nulliter peracta infra idem tempus. In super Eadem S. Congregatio facultatem pariter tribuit Eidem Emo Protectori actuales adsistentes confirmandi usque ad proximum Capitulum Generale, ea tamen lege ut una cum Superiore Generali habitationem habeant. Contrariis quibuslibet non obstantibus.

Romae, 13 Junii 1891

Locus Sigilli

J.Card. Verga Pref.s

+ fr. Aloysius Epis.us Calliniani Sec.arius

Die 15 Junii 1891 sanamus et confirmamus in terminis rescripti  
Diei 13 hujus mensis superius enuntiati.

R. Card. Monaco protector

Pour copie conforme.

Issoudun, le 30 juin 1891  
J. Chevalier  
m.S.C.

**Article 1936**

*To Father Victor Jouët, MSC, Rome.*

L 18910703

Antwerp, July 3, 1891  
*(Date uncertain, but  
Chevalier left for Glastonbury  
on July 3*

Dear Fr. Jouët,

I found all our priest confrères in Antwerp, Tilburg also, in the worst possible mood, stating that Rome's resolution of the problem was anything but satisfactory. Those who are in the way of profiting from the resolution of their cases want more time to reflect on it, and I gave them 8 or 10 days to do so. Several would like to postpone their acceptance until the next Chapter. They are convinced, they say, that Rome will meet their wishes. Their lawyer told them so. They hold to the view that the Chapter will consist of the same participants as were there in January. I told them that I couldn't promise anything and that if by 10 days I didn't have their acceptance I would no longer consider them as belonging to the Society. I suspect that they will not persevere in their obstinacy. They are in revolt, both against Rome for not speaking (*thinking*) as they do and against us. What must I do if they do not come to a favourable change of mind? All the Antwerp scholastics and lay brothers, also those in Tilburg, have fully accepted the solution to the problem (*arrived at in Rome*). I leave for Glastonbury this morning. I shall keep you informed.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

In the railway carriage.

PS: When leaving Antwerp, Fr. Reyn said that he received a telegram yesterday from their lawyer stating that the Sacred Congregation had issued a rescript following on ours of June 19, laying it down that a Chapter be shortly held with the same participants as the previous one. He (*Reyn*) is of the view that the Father General himself already had this rescript on him. Try and see if this assertion has any foundation. As for ourselves, we don't think it has any basis in fact. I end this dictation of Fr. General, and it gives me pleasure to offer you my best wishes in C.J.

Ch. Piperon.

Send your reply to Issoudun.

**Article 1937**

*To Father Eugène Meyer, MSC, Chezal-Benoît.*

L 18910709

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Issoudun, July 9, 1891

Dear Fr. Meyer,

I thank you for your letter, and your wish to have all your difficulties over and done with straightaway. The way forward is fully mapped out for us, that of accepting quite openly and without regret the procedure Rome sets out for us. We had recourse to its impartiality no less than to its wisdom. It has announced its verdict; what more do we want? You say to me, Father, that you are concerned that there will be many departures among our young Antwerp priests, if not elsewhere also. Whose fault is that? On whom does responsibility devolve? Did they have any need to get above themselves when exaggerating the problems, spreading their self-righteous ideas, criticizing authority and going on about things which it should be no concern of theirs to know about!

Yes, I do believe that the Sacred Heart of Jesus who is the source of love, centre and unity of hearts, would be displeased with these mischief-makers. May he give them the light and grace to be conscious of all the evil which has come about, and return to a saner outlook! I am willing to receive them kindly, fatherly, forgetting everything that has happened. My greatest wish is to go forward together in the closest unity and friendliness, working to make our Society become more and more developed since we have in our hands the most prized means of bringing this about.

You advise me to convoke a reunion of the Chapter straightaway which would satisfy all. I have already made such a request to Rome and Rome replied that, since our Constitutions were due to be approved in the very near future, I then could immediately call a Chapter in keeping with established procedures. What more do you think I can do? Let's try to wait a little longer and we shall have everything we want. Nobody more than myself wants a Chapter meeting, and you can well believe that. What all must do at this moment is to accept straightaway the resolution of the irregular situation, act in conformity with the religious life and the rest will follow on for us by way of completion and before very long.

To become involved in such a pacifying undertaking makes one more acceptable to Our Lord and the Holy Virgin. What is there to be gained by waiting much longer? One is only adding to the malaise, worsening the situation, pitching oneself into the unknown characterized by a thousand problems which one cannot even foresee.

Pray, Father; I have requested during mass this favour from Our Lady of Prédigeuses (*sic, not it would seem 'Our Lady of Favours or Providence'*). Help me to obtain this favour and the Sacred Heart will reward you.

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

18910710X

Council Meeting, July 10, 1891

In attendance: Fr. General; Fathers Morisseau and Maillard.

Admission to Profession for Three Years of Brother Nieters.

On the commendation of Fr. van Grinsven, Director of the Antwerp Novitiate, the lay brother Bernhard Nieters was accepted for profession. The preliminary requirements laid down for entry on May 4 last have not been followed, since he has been chosen for Bishop Couppé's mission and is shortly due to leave with the other lay brothers.

J.F. Morisseau, MSC

J. Chevalier, MSC  
F.X. Maillard, MSC.

*Born at Klein Füllen, Germany, July 6, 1852, Nieters (Brother Vitus in religion) became a postulant on January 12, 1890 and novice on June 13 1891.*

**Article 1938**

*To Father Victor Jouët, MSC, Rome.*

L 18910711

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*Date uncertain,  
likely after July 9, 1891*

Dear Fr. Jouët,

1. I have just received your letter with the submissions of Brothers Kuntz, Giovanelli and Nicolo. I await the rest.

*Nicholas Nicolo, born February 14, 1869 in Palmira, went on to be Master of Novices and Provincial in Italy, highly regarded for his sweet, humble, nature. He died in Rome on June 6, 1954, aged 85.*

2. Antwerp has forwarded the names of those of the priests who officially inform me that they want to wait until the Chapter. The fear that I would ask them to leave Antwerp has very likely weighed on them, as well as Monsignor Sepiacci's reply in respect to their celebrated lawyer. I asked Fr. Reyn for the telegram or letter sent by this lawyer; he sent nothing on to me. I am again asking him by telegram. In his letter accepting the legal validation of what was irregular legally for a period of time, Fr. Reyn informed me that he and his priest colleagues accepted it, but maintained their position otherwise, standing by the complaints they had addressed to the Sacred Congregation of Bishops and Regulars. They continue to be convinced that the rescript which confirms our authority for a further 12 years, keeps the Assistants in office until the next Chapter, endorses validation, is only part of the answer being sought. They await, so they say, another because the Sacred Congregation does not say that this (*received*) document is a reply to everything, bringing to an end all the difficulties and complaints voiced and expressed by them. I could very well, and in truth, say to them that for me the issue was quite clear, and they no longer had anything left for which they could hope, but they would not believe me. This false expectation draws them together all the time in a spirit of opposition. Their views do not seem to me to be frank and sincere. I fear that their reticence will remain and will be so proved in the future.

I hope that the acceptance of the Tilburg, Salzburg and Chezal-Benoît priests (*Audouy and Jullien at the latter place*) will arrive. All are acting in this way because they are being ordered to do so. It was a right and proper conspiracy while all the while protesting their good-will towards, and sincere interest in, our Society; they want to be in control and bring everything down.

3. I am pleased that I shall shortly be announcing the definitive approval of our Constitutions. This decree will bring a lot of problems to an end. Send it on to me as soon as you get it. They (*the opponents*) would be delighted with themselves if the Constitutions were to say that the centre of our Society will be in Rome. It would be a great pity if this is so; I hope not.

4. I am putting into our Annals the article on Our Lady of the Sacred Heart which you sent on to me. It's splendid.

Cheerio, Father.

Good wishes to you in C.J.

J. Chevalier, MSC.

18910712X

Council Meeting, July 12, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Indication of a general acceptance of the validation rescript.



1. The results of the validation process were considered, and it is satisfying to note that, apart from a few exceptions, the professed members of the Society who needed it acted on the recommendation.

The transfer of the Vichy property from Fr. Guyot to Fr. Hériault while work is taking place there.

2. The Superior General stated that the work being carried out at the Vichy house will cost about 80,000 francs, of which 40,000 has been spent in the current year, and giving this property quite a considerable value, so much so that the Society will find itself obliged in a future which cannot be far away, given the advanced age of the present proprietor, to pay a rent proportionate to the added value, that is to say a sum estimated to be 7 or 8,000 francs and that it is appropriate at this particular time to transfer the property to a younger confrère at the price the property had the moment work began on it. The new lessee will, accordingly, provide the customary assurance which is expected of all confrères who have responsibility for properties on behalf of the Congregation. The Council approved.

Request from Fr. Klotz for financial support for his parents.

3. Fr. General read a letter in which Fr. Klotz requested a yearly contribution of 800 francs for his parents. The Council, mindful that the Congregation was finding itself overly extended financially by such-like claims which appeared to be increasing, was of the view that it was not appropriate to compromise the future before a Chapter was due to take place and which would be likely to introduce reforms in the Society's financial affairs. It was, accordingly, decided to wait until the Chapter before giving a reply to Fr. Klotz's request and, meanwhile, one would stay with the contribution of 360 francs which Fr. General has made over to him in recent years.

The offer of a minor seminary turned down.

4. A proposal by the Archpriest of Limoux (*Aude*) in the name of the Bishop of Carcassone, to take charge of the minor seminary in Limoux, with the right to attach an apostolic school to it, was turned down because the Council thought that the lack of personnel would not allow it to be seriously considered however advantageous it might be otherwise.

The admission of a young man as postulant.

5. Following the good recommendation of Fr. Maillard, a young man from Bourges, aged 19, was accepted as a postulant; presenting himself personally, he asked to be admitted as a lay brother.

The Sacred Heart School.

6. Renewed discussion took place about the school, already referred to at the May 13 meeting, with respect to the reasons brought forward at that meeting. The Council agreed to a fresh undertaking being taken at the forthcoming new school year.

Reasons and procedures to be followed with regard to the Petite Oeuvre.

7. Different issues cropped up with respect to the Petite Oeuvre as regards entry, support of the youngsters and their entry to the novitiate.

Restrictions with respect to entry.

a. Admission. The number needs to be curtailed, concentrating the students in a small number of houses provided there is sufficient personnel to take charge and teach. The proposal to increase resources, normally put forward to increase entry on the setting up of Petite Oeuvres, cannot be accepted because of the serious drawbacks which such indirect multiplications would bring about and be quite palpable. The Society would find itself so enveloped by the Petite Oeuvre that it could not involve itself with other ministries in an appropriate way. It could not, virtually, recruit for anything outside this work. By recruiting more or less exclusively for the Petite Oeuvre, the Congregation would be limiting itself to a range much too narrow for the Society, recruitment for which would require a lot of time and money and, as well, it would not always provide solid vocations, either because these vocations are in principle questionable or because they are not looked after by people who are adequately competent. Moreover, the Congregation, through this recruiting process, would find itself weighed down with family financial responsibilities to which we are about to give attention. Accordingly it is a necessity dictated by the future to look seriously for evidence of a vocation, and for a certain commitment from parents and an assurance that later they will not need to call on their son to support, financially, his family. Their proposals to this effect need to be scrutinized, since for the purpose of having their children accepted they readily undertake all the requirements requested of them, but then regret will follow. The most effective promise which one can demand from them would be that of paying a little fee.

Patronage of children.

b. The procedure of assigning to benefactors youngsters whom they look after and with whom they enjoy a special relationship, has the advantage of drawing on and sustaining the interest of the benefactors for their protégés. But all too often this is to the detriment of the undertaking and there is the great let-down for the benefactors themselves when their protégés leave the Petite Oeuvre and come to call upon their charity when going on to enter another institution and follow another vocation. For these reasons the Council decided that for the future it cannot support by name any youngster.

Entry to the novitiate

c. It should be preceded by a process of acceptance which will not conclude without a serious assessment of the candidate and, if it's considered worthwhile, a suitable putting to the test.

Examination. This will concentrate on the individual's ability, the indication of a vocation provided during his visit to the Petite Oeuvre, the moral and financial status of his family, etc.

Test. If it is considered helpful by way of assessing certain doubtful vocations, this testing might take the form of giving the candidate permission to visit his family and passing a certain amount of time there. In as much as it is possible, the journeys would be undertaken, going, coming, at the family's expense.

Questions put aside for further study.

8. The meeting ended by putting back for further discussion certain questions: should the scholasticate be left in Antwerp, or moved to Chezal-Benoît, Barcelona, Rome, the Bourges Major Seminary, or another major seminary?

As for the present Superior of Tilburg, should he be left there?

The common retreat: who will give it? An outside religious, if possible.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 1939**

*To Archbishop Jean-Joseph Marchal, Archbishop of Bourges.*

L 18910714

Issoudun, July 14, 1891

Your Grace,

I have returned from Belgium, Holland, England, Paris, where I have made known the decree from Rome. All the scholastics and lay brothers have enthusiastically accepted the decree of (*vow*) validation. Only the Antwerp, Tilburg and Chezal-Benoît priests created problems, wishing to postpone their adhesion until the forthcoming Chapter. The definitive time was laid down, since the Sacred Congregation, on being asked, informed me that I could allow 8 or 10 days for reflection, and that is what I have done in letting it be known to them that if, after this lapse of time (*8-10 days*), they have not accepted the validation, they will by that very fact become separated from the Institute. Those at Tilburg and Antwerp have replied stating that, while standing by the complaints they addressed to Rome, they will meanwhile go along with the validation, but hoping that the new Chapter will meet their wishes. We shall see.

Rome, which I adverted about all that has gone on, informed me that if those leading the opposition, even if they made their vows before 1883, continued to stir up things, I should make this known to the Sacred Congregation of Bishops and Regulars which would then decree their expulsion.

I gather that our Constitutions are at last approved in perpetuity (*definitively*). A copy is being made of the decree and I shall be getting it shortly, making haste to let Your Grace have it. The Salzburg priests and scholastics haven't yet forwarded their acceptance. I shall wait until Sunday for them to do so. I do believe that they will, like the rest of the opposition, get in touch with me as they are all in contact with each other. Rome's reply has greatly disconcerted them; they were expecting something else.

There remains the vexing issue of the scholasticate. In bringing together our Antwerp students and those who have left the Chezal-Benoît Novitiate, we would have 40 or 45. Where are we going to place them? I don't think Chezal-Benoît can hold all of them. If we could have them in Bourges in a house near the major seminary, where they would be following the courses and be looked upon as part of the major seminary, they would have no more than one year of military service. I put this proposal to Your Grace so that its possibility may be looked at. It would, to my mind, be the best solution.

Fr. Jouët writes to me this a.m. that rumour is rife in Rome that the Cardinal Vicar has resigned!!! I am forwarding Your Grace a letter from the Dean of Vatan (*a town of 3,000 inhabitants or so about 19 kilometres from Issoudun*). If Your Grace believes he should go ahead, the parish can only profit from it.

I have the honour to be Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

I have been pleased to gather that Your Grace has benefited from the waters (*thermal baths*). We pray that your health will be fully restored.

18910719X

Council Meeting, July 19, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Fixed Amounts for the Sacred Heart and Chezal-Benoît.

1. Fr. Maillard pointed out that the General Bursar, or whoever replaces him, having to provide the funds needed for the maintenance of the Sacred Heart and Chezal-Benoît houses, finds himself obliged to exercise some control over their expenditure, giving rise quite often to friction. For this reason he thinks it would be better to let them have a monthly allocation based on the expense-levels normally incurred in these houses and considered to be requisite given past experience. Of course one makes advantageous use of the contributions made available, and it should follow from this that it

will be advantageous to take on the system being proposed. The Council aligned itself with this proposal and set out what follows.

#### General Proposal.

Beginning with this month, a monthly contribution of 50 francs (or 600 francs per annum) will be allocated to the house of the Sacred Heart and Chezal-Benoît towards each pupil, scholastic, novice or other persons living in the care of the said houses and not offering any service to the house either as teacher, supervisor, worker, etc. Stipends at 2 francs will be made available to priests celebrating the Eucharist in these houses, who will financially benefit, otherwise, from chaplaincy and preaching obligations.

#### Special Arrangements for the Sacred Heart.

With regard to the Sacred Heart, this house will be indemnified for the vestments provided for the parish, the cost of the material and the work. The same applies for the coal and anything else which is provided by the Sacred Heart for the parish. The house will profit from the produce of the little garden, be responsible for looking after it, pay taxes on the furniture used by the community and on what Fathers Chevalier and Piperon have; the basilica, however, is excepted. Major repairs will be undertaken at the expense of the common purse, but the house is responsible for local repairs. It will also have accruing to it school fees, including the contributions of the non-boarders (*the 'externat'*) and the fees of foreign (*non-French*) boarders at the Petite Oeuvre. In the case of pilgrimages, community retreats and other occasions during which the Sacred Heart house hosts people from outside, each guest will make a contribution of two francs towards each meal and three francs for a day's sojourn. But the house, however, will give to the common fund any offerings received for the Our Lady association, the Petite Oeuvre, the missions, and in all the Society's undertakings, so that the sharing can be carried out in keeping with the intentions of the donors.

#### -Benoît.

As regards Chezal-Benoît, the community will benefit from the gardens, land and farms rented from the Archbishop, on condition of paying the rent and taxes and carrying out the requisite repairs. If, however, the revenues cannot meet all these charges, the general bursary will help out.

2. Fr. General remarked at this point that he had taken on himself: 1, a contribution of 10,000 francs towards the renovation of the Vichy house, money which had been given to him at the end of the work carried out on the Sacred Heart park (*Issoudun*), together with 200 francs for the same purpose as the thousand francs about to be mentioned; 2, for the Rome office (*procure*) 1,000 francs contributed towards the restoration of the Calvary chapel. The Council acknowledges that these latter sums do not belong to the Congregation and should be put to the use of the undertakings for which they are intended.

A request for missionaries in the Solomon Islands.

3. The Superior General then brought to the Council's attention a letter from the Procurator (*Jouët*) in Rome asking in Propaganda's name if a sufficient number of personnel might not be sent to Bishop Couppé, Vicar Apostolic of New Pomerania, to evangelize the Solomon Islands, which was a part of his Vicariate and is now being threatened by an invasion of Protestants (*sic*). The Council, while appreciating the Sacred Congregation's confidence in the Society, very much regrets that it is not possible at this particular time to meet its wishes, unless it judges it more opportune that we should leave the Gilbert Islands, where the situation is very difficult, and make available to Bishop Couppé the two priests and lay brother who are there at the moment.

The lack of available time did not allow for a discussion in depth of issues brought up the preceding day, which will be re-considered when the circumstances demand it.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

#### Article 1940

To Father Victor Jouët, MSC, Rome.

L 18910722

Dear Fr. Jouët,

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Issoudun, July 22, 1891

Yes, indeed, problems follow on each other; this is the way it has been for 30 years. But the Sacred Heart will continue to look after us; of that I am persuaded.

1. I shall pass on to Fr. Vaudon all your observations which seem very appropriate to me. It is absolutely imperative that we come to this understanding. I am upset when I see certain confrères writing and speaking without taking notice of our recommendations. Despite all my vigilance, I cannot always oversee the publication of our Annals nor that of Belgium, I am away too often.

2. If the Sacred Congregation wishes to change the title, St. Joseph, friend of the Sacred Heart, it will be unfortunate because of the Archconfraternity set up under this title and the accompanying indulgences; but do try and see to it that the decree does not become public, and is known about only by ourselves. The title of St. Joseph of the Sacred Heart is indeed that which is the most simple, offering less problems. Try and do your best.

3. Look after yourself and do not become ill. I want to impress this upon you.

4. I leave for Salzburg at midday on Sunday accompanied by Fr. Piperon. I am returning on the following Saturday. It would appear that people have become somewhat calmer. The behaviour and duplicity of their advocate has led them to a change of mind...

5. Our mission endeavours are vexing me. If Propaganda wishes to go along with the status quo prevailing for some years now, it would be, perhaps, preferable. From now on we shall make every effort to send some people every year.

Cheerio, my friend.

I have only time to say wholly yours in C.J.

J. Chevalier, MSC.

**Article 1941**

L 18910723

*To Father Jean Vaudon, MSC, at the Sacred Heart, Issoudun.*

Archbishop of Bourges

Bourges, July 14, 1891

Reverend Father,

I believe that the accompanying letter meets the request made to Bourges by Fr. Vaudon. You will forward it to the person whose name I do not recall and whose address I do not know. Because of the expected closure of the post office, I am in a great hurry, but I remain your obedient and gracious servant in the Lord.

+ Joseph, Archbishop of Bourges.

Dear Fr. Vaudon,

I have just arrived back from a long trip to find two letters from the Archbishop of Bourges, which I am forwarding to you. One is for Fr. Picard of the Assumption. You will take note that contrary to the pessimistic forebodings of Bishop... (*name unclear*) our Archbishop is available to all. Send this letter on, then, to Fr. Bailly together with one I myself have written to Fr. Picard. I wholeheartedly authorize you to make a little trip in Normandy. You will give my good wishes to Fr. Jean d'Avranches. Try and boost Fr. Brunet and speak nicely to Fr. Delaporte to look after Fr. Brunet; coming from you it will be all the more pertinent.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Tell Fathers Delaporte and Brunet that I shall reply to them tomorrow. Do not stay away too long because of the pilgrimage we have to organize.

18910725X

Council Meeting, July 25, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Brothers Oswald Bentley and Zéphirin Peloquin accepted for perpetual vows.

Given the petition sent to the Superior (*General*) on behalf of the scholastic brothers Oswald Bentley and Zéphirin Peloquin, the temporal profession of the first expiring on May 30 last and on August 15 for the second, and given the good reports and favourable views of Fr. Derichemont, Superior at Watertown, these two brothers are accepted for final profession.

The lay brother Richard Beathy accepted for triennial vows.

Again, on the recommendation of the same Fr. Derichemont, lay brother Richard Beathy, aged just 17, was admitted to temporary (*three-year*) profession, with the right to hold it over for 6 months if considered necessary because of his youthful age and his inadequate awareness of the religious life's obligations. It was then agreed that Fr. Grom will definitely leave Hammonton, but it has not been decided yet what next appointment he will receive.

Fr. Reyn assured that there will be a Chapter called in the near future.

Fr. General spoke about his trip to Salzburg and also made known that he met Fr. Reyn in Paris who requested him on behalf of his Antwerp confrères that the Chapter be called as soon as possible after the approval of the Constitutions. Fr. Reyn was so assured in writing.

Fr. Klotz asked to request his release from vows.

Fr. Chevalier came across a lot of problems in Salzburg. Fr. Klotz continues in his exaggerated defiance. One is led to think that he should be asked to withdraw from the Society, and there is a canonical reason also involved, the need to help his parents financially. If he doesn't react to this invitation, the issue will be referred to the Sacred Congregation which will deliberate on the matter.

A circular about forthcoming events and notification of the retreat.

Fr. Superior then read a circular which he intended to send to the Society's priests about forthcoming issues and the community retreat which will begin on August 20 under the direction of Fr. Crosbier, S.J.

Fr. Guyot, who is unwell, wants help from a confrère, and Fr. Brunet, who is available at the moment because his community is on holiday, was nominated.

Having read the presentation (*from Watertown*) a change was made in relation to the Brother Beathy request, his acceptance held over until the personnel arrangements at the Watertown Novitiate are canonically organized.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

18910805X

Council Meeting, August 5, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The Sacred Congregation's report on the result of the validation process.

The final report of the circular to the institute, referred to in the previous discussion, was read out, and there followed a presentation of the Congregation of Bishops and Regulars' verdict on the results arising from the promulgation of the validating rescript.

A request for age dispensation for local Superiors.

The Council then discussed what the new Constitutions set out, requiring all in major office, and even local Superiors, to be aged over thirty-five. It was agreed that the said Sacred Congregation be requested to dispense from this regulation for two three-yearly terms so that one can name, or keep on in office if necessary, Superiors below the age of 35, but not less than 30.

Request to lower mass stipends to 1 franc.

It was also decided that an appeal be made to the Sacred Congregation of the Council to lower mass stipends to 1 franc, and which can be celebrated whatever other stipends are received from the faithful.

There followed the naming of those in particular who should be asked to go on retreat from the Society's different houses.

The offer of a Seminary in England turned down.

A communication from Fr. Tréand, Superior in Glastonbury, England, proposing the foundation of an English Seminary, the Bishop offering (*to the Society*) its direction, and where a novitiate could be provided, was turned down for lack of personnel, however advantageous such a foundation might be. Fr. Tréand is also presenting eight novices, six of whom are unable to pay any fee and he goes on to say that it is impossible for the house to come by any contribution. The Council was of the view that all these novices, nonetheless, should be accepted, their upkeep to be met from the contributions of the laity.

Discussion then followed about changes to be carried out at the Chezal-Benoît house in order to make part of it a scholasticate for the philosophers. It was decided to go there on a visit on Tuesday the 11th of this month to establish what's best to do.

F.X. Maillard, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

#### Article 1942

*Letter to MSC Communities.*

C 18910805

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Issoudun, August 5, 1891

My Dear Fathers,

As I already made known to you, as a result of the expulsions, and much too large a variety of undertakings, and the resultant over-burdening of everyone, several things were out of order and unconsciously overlooked by the administration. Rome, having been informed, and taking into consideration the exceptional circumstances in which we found ourselves, attentis circumstantiis in casu concurrentibus, kindly favoured us with a general legal overlooking which was effectively thoroughly restorative, 'in radice', and as such would have remained within the limits of secrecy except for the Chapter members, if regrettable indiscretions had not occurred. In any event, all wholeheartedly accepted this legal process of overlooking, and it became a great boost for us since in this way we became aware in the most satisfying manner how each one loved our dear Society and was committed to his vocation.

Drawing on this experience, we shall see to it that no mistake will be made in the future and everything will be done according to the Constitutions. For everything to go ahead in an orderly fashion, we need the support and good will of all our dear confrères, particularly the different local Superiors on whom we presume to count. Since some are still unenthusiastic, we hope they will shortly give way, faced with the good will of our administration which has only one aim now: to make up for what has happened in the past and work with renewed conviction for the good of the Institute.

The assistants remaining in office until the next Chapter, before coming to live with the Superior General, will be of immense help in the normal pursuit of good administration.

Fr. Jouët, not now able to fulfil his two roles (*Assistant General and Procurator General*), will simply be the Society's Procurator to the Holy See. His place as assistant will remain unoccupied until the next Chapter which, on being convoked, would entail the definitive approval of our Constitutions. However, a recent letter informs us of this definitive approval, so long sought after, so impatiently awaited. The Sacred Congregation will have the text copied for its Archives, and will shortly be sending us the decree which I shall hasten to let you have.

Fr. Piperon, First Assistant, is authorized by the same Sacred Congregation to take up residence at Chezal-Benoît as Superior and Novice Master since the distance which is so approximate to Issoudun will make it possible for him to come to our meetings as often as needed.

It is not, perhaps, unhelpful, my dear Fathers, to express a word or two about our last Chapter which led to certain problems and regrettable divisions. I would have to say to you quite frankly that we were all mistaken about the real purpose of this meeting. Thinking that I was doing the right thing, I thought I should bring forward, in the Society's interests, some changes, three of some significance, to the current text of the Constitutions whose definitive approval I had sought. The Sacred Congregation of Bishops and Regulars, finding these changes too noteworthy to be approved without being first tried out, made known to me by rescript that, as Founder and first Superior of the Society, I had to make a choice between the old and the new text, and that if I stayed with the earlier text there would be no difficulty in getting definitive approval, but if, on the contrary, I preferred the new version, I would then need to call a Chapter to examine this new text, and afterwards these new Constitutions would be submitted to a new experimental approval over ten years before definitive approval. Faced with this, the Chapter unanimously approved the former Constitutions, and, accordingly, this Chapter itself, keeping to the terms of the rescript, had no further purpose. In Rome, where I was officially called last May, I was rebuked for having called this (*Chapter*) meeting, which should not have taken place until after definitive approval, and in keeping with the procedure noted in the newly-approved text.

However, this assembly, precipitate though it was, gave rise to something quite positive, since the queries expressed by certain members of this Chapter helped to rid us of the string of irregularities in which we had wound ourselves up in good faith.

Rome, having taken note of our many and varied works, asked us to hold back from too many initiatives given our small numbers. We ourselves had already become conscious of this, and this explains why last year we brought together the upper classes of our Petite Oeuvres in one house in order to lessen the number of personnel involved in teaching. The Sacred Congregation approved of this measure.

As well, in face of the demands from the Archbishop of Quito for new missionaries who would look after his basilica, we made it known to him that we could not meet his wishes, so much so that we would be withdrawing from Ecuador at the end of our contract, that is to say, in the spring of 1892, all our confrères who are presently there. And if it is possible to bring about certain disengagements even now we would be anything but opposed to it.

Now, dear confrères, as all our problems become smoothed out, and with Rome having the last word with its 'over-looking' rescript, re-establishing at the same time the exercise of legitimate authority, let us be united more than ever in supporting and developing our institute since unity gives rise to strength. Given the precious qualities which characterize us, let us look with confidence to the future. Born of the Sacred Heart, under the powerful protection of Our Lady of the Sacred Heart, what have we to fear? Are we not their beloved children, chosen disciples? Has not their all powerful and fatherly (*sic*) protection of our Society been there from its beginnings? Who can specify the maternal kindness of Our Lady of the Sacred Heart? What prodigious favours has she not worked, doing so each day, in our favour! Be confident, therefore! Let us go forward in the most close and friendly togetherness. All of us following faithfully our holy Rule will be rewarded in seeing our dear Congregation's self-affirmation strengthened through sound religious discipline developing and expanding itself more and more for the greater glory of the Sacred Heart and Our Lady, meeting in this way the designs of Providence for it.

In order to reinforce these resolutions and renew ourselves in the religious spirit, I am pleased to inform you that we shall have a general retreat at Issoudun from August 20 to August 28. It will be preached by an esteemed religious from the Society of Jesus. We shall be inviting specially-named confrères from Issoudun, Chezal-Benoît, Paris, Glastonbury, Antwerp, Tilburg, Salzburg, Rome, Canet-de-Mar and Barcelona.

Towards the success of this retreat, each house of the Society will, after morning prayer, say the *Veni Creator*, followed by the verse and prayer of the Holy Spirit. At night, after perpetual adoration, and the prayer, Jesus Saviour of the world, one will say the morning prayer to which will be added the invocations to the Sacred Heart, Our Lady and St. Joseph.

Please accept, my dear Fathers, this fresh assurance of my best wishes in Sanctissimo Corde Jesu.

J. Chevalier, MSC.

Issoudun, August 6, 1891

Most Holy Father,

Jules Chevalier, Superior General of the Missionaries of the Sacred Heart whose mother house is at Issoudun, and procure at Rome, via della Sapienza 32, humbly prostrate, with his assistants, at the feet of Your Holiness, wishes to make it known that two of his four assistants, confirmed in office until the next General Chapter by a rescript dated June 13 last, do not live in Issoudun with him, as required by the said rescript. One of them, Fr. Píperon, living but a short distance away, 17 kilometres, regularly attends the Council meetings each time he is needed. The other, Fr. Jouët, lives in Rome where he is Procurator General, and he, being unable to fulfil his duties as assistant, has resigned, his resignation accepted. Among 13 local Superiors presently in office, six have not attained the age of 35, a requirement set out in the recently-approved Constitutions, and in addition two of these are Novice Masters, a role for which 35 years is now the requisite age. Since it is impossible for the time being to replace all of these with people of the requisite age, Your Holiness is requested to permit Fr. Píperon to remain as assistant given the present circumstances and to leave until the next Chapter the filling of the assistant's position from which Fr. Jouët has disengaged, as well as validating or renewing as local Superiors and Masters of Novices those under the age of 35 who cannot be conveniently replaced by other people of the requisite age, but who, however, should be aged 30 and have made perpetual vows.

F.X. Maillard, MSC.

Ch. Píperon, MisduSC.  
J. Chevalier, Sup.Gen, MSC.

J.F. Morisseau, MSC, Assist.

The Archbishop of Bourges considers that the present circumstances of the Society of the Missionaries of the Sacred Heart of Issoudun, as presented by the Superior General, are deserving of a favourable temporary dispensation and, accordingly, he requests the Sovereign Pontiff to offer a favourable response.

+ Joseph, Archbishop of Bourges

Bourges, August 6, 1891

**Article 1944**

L 18910807

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 7, 1891

Dear Fr. Jouët,

1. The escapade by good Fr. Durin does not come as a surprise, but it pains me because of the way he has gone about it. I have written to him: read my letter before you send it on to him.
2. I went to Paris and met the Archbishop of Quito. I handed him a copy of my letter in which I informed him that the Society's administration had decided, when our contract ends next spring, to disengage from Sagrario and from the work on the basilica. His Grace appeared to be stunned, telling me in Fr. Píperon's presence that he could not agree to it and would appeal to the Pope. I informed him that the terms of our contract were formal and we could not stay on in Ecuador, given the conditions in which we found ourselves.
3. I am forwarding to you a summary of my visit to our houses in connection with the resolution of the irregularities' issues which you will be kind enough to pass on to the Cardinal.
4. You will be kind enough to forward immediately the approved Constitutions' text; we shall have it printed at Issoudun as soon as possible.
5. Lacking members aged 35 who would become Superiors at this time, we are requesting an indult from the Sacred Congregation of Bishops and Regulars which would allow us for a period of 6 years to appoint as local Superiors those from among us who are perpetually professed and haven't yet reached 35 years of age, but are considered to be worthy prospects. I think that it would, perhaps, be worthwhile to mention in the indult that they wouldn't be under 30 years of age and would have taken perpetual vows.
6. We are also petitioning for an indult which would allow us to have our masses said for a one franc stipend (*roughly 3.41 euros*).
7. I am forwarding a letter from Fr. Pierre Barral who asks to be left in Hammonton. Has he petitioned for release from his vows? I don't think so. What should be said in reply to him? (*Jouët replied on August 11: No, he has not requested anything such as far as I know... Have you extended the three months' leave of absence you gave him?... Why is so much being made of someone like this who on the evidence doesn't merit it? This is an important issue!*)

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1945**

B 18910809

*To Cardinal Monaco la Valetta Raffaele, Cardinal Protector.*

August, 1891

*This document is in Piperon's handwriting*

Your Eminence,

The fatherly concern you bring to our Congregation of the Missionaries of the Sacred Heart obliges me to place at your feet an account of what has been done in the institute, following a decree of the Sacred Congregation of Bishops and Regulars, dated June 13 last, and to which you added your signature, 'exequatur' on the 15th of the same month.

This decree, Your Eminence, I received, together with my assistants, with gratifying appreciation and loyal submission. We accepted it in its total amplitude as the one and only way to bring an end to serious friction, and what was legally irregular. This remedy provides an answer for everything. A wholehearted, full, acceptance of what is in it will bring peace and calm to the Congregation, fostering the hope of a fresh expansion of the undertakings.

Having received the decree, I hurriedly send a copy of it to all the Congregation's houses where I could not go and present it myself. I sent with it a copy of a circular letter, of which I enclose a copy. All these letters were sent on June 29 and 30. Our houses in America and Oceania were not able to send us their replies because of the distance. Our priests on the missions will not receive the decree and letter until September.

What follows are the findings for our European houses.

1. **Rome.** The Rome community is made up of two priests, eleven scholastics and one lay brother who needed to have their vows validated (*not the priests*); they all requested such most impressively and in very supportive words.
2. **Barcelona.** This house had only one priest and one scholastic affected by the decree, and both demanded validation.
3. **Canet.** Canet-de-Mar, likewise in Spain, had a priest, three scholastics, three lay brothers needing validation and all asked for it without any reservations. These three houses, above, remained completely outside the problems experienced elsewhere.
4. **Issoudun.** On June 29 I brought the decree to the attention of our Issoudun house, making all the necessary explanations. Four priests, two scholastics and eight lay brothers found themselves requiring validation, as well as one of the priests serving in the parish. These confrères, after some reflection, asked for validation.
5. **-Benoît.** The same day Fr. Piperon, accompanied by Fr. Morisseau, both assistants, went to our Chezal-Benoît house, formerly a Benedictine monastery, not very distant from the mother house, to which, with the approval of His Grace the Archbishop of Bourges, we moved the novitiate last autumn and as well the upper classes of our Petite Oeuvre. Fr. Piperon presented my circular letter and the decree to the community. In this house, four priests, four scholastic teachers and three lay brothers sought validation. That evening, the two assistants, on returning to Issoudun, presented me with the written request for validation from the two priests, the three scholastics, the three lay brothers. Two other priests made their request at the end of the ten-day limit I had allowed for in my circular letter. The fourth scholastic, Guillaume Büning, who had temporary vows only, availed of the circumstance to take his departure. The reasons for his doing so have nothing to do with the problems arising from the Chapter.
6. **Paris.** On June 30 I left with one of my assistants to make the decree known in our other houses. I only stopped over for a few hours at our Paris house where I read out the decree and my circular letter to the assembled community, providing explanations which were strictly necessary. Only three needed validation, two priests and a brother. One of the priests, the Superior, and a brother gave me their letter of request before I left. The other priest, L. Merg, sent me his at the end of the stated time (*10 days*).
7. **Antwerp.** I left from Paris that evening for our Antwerp house, one of those important and animated opposition centres, since it was from here that all, or almost all, the memoranda were forwarded to the Sacred Congregation. Having celebrated the Eucharist I presented a copy of the decree to the Superior, and straightaway, in the presence of my assistant, I provided him with the necessary explanations. The Superior, having read the document, informed us that it was only one part of the Sacred Congregation's reply but, while he was pleased to accept everything it upheld, he was waiting on another (*reply*) and would like to postpone the validation of vows until the new document arrived. I replied that it was impossible for me to grant the delay he was looking for and that, besides, I was certain that we would not receive any document from the Congregation other than the decree approving our Constitutions, following which the Chapter would be recalled according to the procedure set out for us by the Sacred Congregation itself. Following this meeting with the Superior, I called together all the priests in the house, five, the sixth absent. I said the same to them and they, like the Superior, came up with the same reply, calling for a delay, whereupon I repeated what I had said to the Superior. Thereafter, having bade farewell to the priests, I brought the scholastics together in their study where I read the decree and my circular letter, pointing out that each one was free to ask or not for validation of vows, adding, however, that those who did not wish to have validation would ipso facto cease to belong to the Congregation. All the scholastics handed me their written request before I left; only the priests wanted to avail of the eight-day delay.

After dinner the assistant who accompanied me called the lay brothers together, reading and translating the decree for them, and also the circular letter by the Superior of the house, he being assisted by the priest in charge of the brothers. All the (*lay*) brothers freely wrote to me asking for their validation request to be granted. Eight days later, I received a request for validation from all the priests in this house, but with certain reservations which were withdrawn when the signatories became



definitively convinced that there would be no other rescript forthcoming from the Sacred Congregation, such-wise that today I asked for validation quite simply without any reservations on the part of all who belonged to this house.

**8. Tilburg.** On the following day, July 2, I went to Tilburg, Holland, where I proceeded to act in the same way as at Antwerp; gathering first all the priests together and the scholastic (*student*) teachers, my assistant accompanying me. The priests made more or less the same observations as those of Antwerp, asking me to wait longer than the date mentioned in my circular letter to benefit those in the house who needed validation, waiting over, that is, until the next Chapter. Following my reply stating that it was impossible to meet their wishes, they left the room stating that they would think about it over a number of days. As for the scholastics they gave me a positive reply on the day itself. The lay brothers sent me their reply after an eight-day interval. The two priests whose situation came within the conditions envisaged by the decree, sent in their petition at the beginning of the eight days allowed. The same day we returned to Antwerp where we met Bishop Couppé, Vicar Apostolic of New Pomerania (*now New Ireland, New Britain*) and part of the independent country of Papua, New Guinea, who in the best disposition handed me his own request for validation.

**9. Glastonbury.** On the following day I left for Glastonbury, County of Somerset, UK, where we have a house. There I found people more calm than at Antwerp and Tilburg. As in the other houses I read the decree and provided the necessary explanations. One priest, five teacher scholastics and four lay brothers needed validation of their vows. All were in favour, handing me before I left their written petition.

10. Unable to go to Salzburg in Austria at this time, which I had visited recently, I had a copy of my circular letter sent there from Antwerp on Thursday, July 2. In this house there is a priest and five scholastic teachers who need validation. All forwarded their request to me some days after becoming aware of the decree.

The above, then, Your Eminence, are the results arising from the promulgation of the June 13 rescript. There still remains quite a lot of tension among many; nevertheless I am persuaded that calm will be restored little by little. As you have gathered from the foregoing report of the situation, there's only one individual who didn't look for vow-validation. As soon as I have a reply from our American and Australian confrères, I shall hasten to let you know the outcome.

**Article 1946**

*To Cardinal Monaco la Valetta Raffaele, Cardinal Protector.*

L 18910809A

+ JMJ

Issoudun, *date uncertain,*  
*likely August 9, 1891*

Most Eminent Protector,

*This document is identical to the previous report to the Cardinal Protector except for the following last paragraph.*

May I be permitted to add a word before ending this letter?

Since there remain some priests who do not wish, in all candour and simplicity, to accept the solution provided by Rome, continuing to be opposed to authority, I feel myself obliged, however regretfully, to forward to Your Eminence in the near future the names of those one might helpfully (*gladly*) want to see leaving the Society.

Please accept, most Reverend and Eminent Protector, this expression of my deepest regards and grateful acknowledgement, as I have the honour to be Your Grace's very humble servant and son in Corde Jesu.

*No signature.*

18910811X

Council Meeting, August 11, 1891  
-Benoît

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard and Fr. Batard, General Bursar.

The lay brother Charles Burré is not accepted.

The proposal for a foundation put forward by Fr. Tréand is adjourned. Then the request of the fore-mentioned Charles Burré, employed by the St. John of God Brothers in Marseilles, to become a lay brother is turned down. The observations made by the Superior of the house indicate that besides good qualities he greatly lacks steadiness and, accordingly, the Council decided against him. The reports of Fr. Lanctin on 7 Tilburg Petite Oeuvre students due shortly to begin their third year at Chezal-Benoît were then considered, as well as the reports of Mr. Personat and Fr. Meyer on those doing rhetoric this current year and due to enter the novitiate in September. Two of these pupils are of doubtful quality.

Notification from Fr. Jouët of a circular and the recommendation that the new text of the Constitutions should be to hand before a Chapter is called.

The Superior General read Fr. Jouët's letter notifying his acceptance of the last circular which he read to Monsignor Sepiacchi, Secretary of the Congregation of Bishops and Regulars. He (*the latter*) had nothing to add other than requesting that the Chapter should not be called before the Constitutions were printed and this should then be forwarded to the different houses of the institute.

A proposal from Fr. Ramot for the speedy Convocation of the Chapter.

A letter to this effect from Fr. Ramot was read, with comments, in which he requested, almost immediately, a Chapter meeting, and to expedite this event he proposed, by way of a petitioned Pontifical indult, to exempt distant Superiors, such as those in our missions and the one in Quito where the house is due to be closed next spring.

The Council, while acknowledging the need to call a Chapter, whether to provide a sense of legitimacy to those who identify peace and unity with its taking place or as guaranteeing what was promised, is of the view, nevertheless, that no initiative can be undertaken towards calling it before the decree approving the text of the Constitutions has arrived, and also not before Rome has made known its position about Superiors younger than 35 years.

The withdrawal of the request put to Fr. Klotz to ask for release from his vows.

Fr. Klotz having forwarded to the Superior a letter of regret and submissiveness in acceptable terms, the Council was of the view that there was no reason to insist on his departure from the Society, and to enjoin upon him to abide faithfully by the promises he made to refrain from any language or action calculated to diminish the confidence of confrères in the administration. Moreover, at his request, he is allowed to return from isolation on condition that he exercises great discretion, avoiding any discussion of our problems with confrères...

Decision taken about temporary or annual help to needy families of confrères.

Occasioned by the request of this Father (*Klotz*) for financial support for his parents, the Council, having taken note that requests of this nature were increasing, and given the impoverished situation affecting the majority of candidates who have come from the Petite Oeuvre, was of the view that this issue needed to be addressed in a practical nature. According to certain unwritten observations by the Secretary of the Sacred Congregation, it does seem unacceptable, in a religious poverty context, to set out a fixed annual contribution each year in favour of the parents who have sons in the Society, but find themselves in need, but one might favour them while they are in need, partially or completely, with the mass stipends for the Eucharists which their sons will be celebrating, since these offerings are like an alms not taken from the community's direct income. In Rome this is the most common custom among religious when helping needy families. Accordingly, the Council decided that for the future the financial help made available to confrères to meet either the temporary or permanent needs of their families would come from mass stipends, and the amount must not be more than what is on offer from the mass offerings, that is to say 2 francs for each mass.

Financial aid for the families of Fathers Lanctin and Klotz.

If other financial contributions are made beyond the amount stated immediately above, it will only be for temporary and exceptional reasons. Making immediate application of this decision to Fathers Lanctin and Klotz, it was agreed that their mass stipends at 2 francs each mass should be made available for the support of the respective families.

F.X. Maillard, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 1947**

*To Father Victor Jouët, MSC, Rome.*

*Letter from Fr. Morisseau to Jouët, postscript from Chevalier.*

L 18940812

Dear Father,

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Issoudun, August 12, 1891

You were kind enough to forward the request of three scholastic brothers for final profession, but you provide no factual details about them. Nevertheless, we need to have some details about them during their three-year training period. Please let us be informed about this. In order to facilitate the presentation of this information, a sheet has been drawn up having in the margins the principal headings under which the information is to be made available. As regards who must, or should, make a retreat, I think Fr. (*Chevalier*) will say that you must do as you think fit. In face of the problems which you have raised, it is difficult to arrive at a decision.

Please accept, Father, my respectful and devoted good wishes in Sanctissimo Corde Jesu.

J.C. Morisseau, MSC, Secret.

*Chevalier adds:*

Dear Father,

If you think the retreat will do Fr. Védère good, you can send him on alone and keep the rest. You will arrive yourself later. Thank you for your last letter. I am waiting for the approved Constitutions so that I can print them together with the decree. Get going straightaway on the indults.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1948**

C 18910814

*Circular letter to MSC Superiors.**Undated, likely August, 1891*

Dear Fathers,

This very day I received the final, definitive, approved text of the Constitutions which I am promptly forwarding to you with a copy of the decree included also, indicating some alterations made to the former text by the Sacred Congregation. I would have liked to send you at the same time a letter convoking the next Chapter, but His Eminence the Cardinal Prefect asked us to wait until the printed copies of the definitively approved Constitutions would be in the hands of the Society's members. We hope that by the end of September this new edition will be ready. During this time we shall ask Rome if it might not be possible to dispense from calling far away Superiors to the Chapter so that a reunion likely to be so helpful to the Society will not be greatly delayed, and one arrives focused on the glory of the Sacred Heart and the well being of our institute. While waiting let us pray for each other and strive to strengthen the lines of charity which unite us.

Please accept, Father, once again, my very best wishes in Corde Jesu.

J. Chevalier, MSC.

Changes inserted in the Constitutions:

On page 18, before Chapter V, the following is added:

5. "Vestitus Missionariorum Ssmi Cordis Jesu ille erit qui ab anno 1874 usque adhuc usitatus fuit."

On page 9, line 8, after "quibuscumque ", there is added between two inverted commas: "etiam trans mare".

On page 40, "salva auctoritate capituli generalis" has been replaced by "secundum constitutiones".

On page 41, number 7 is changed by these words only "omnes superiores locales in exercitio".

On the same page the addition at the bottom is left out.

On page 44, these words have been taken out of 3 and 4: "quæ suum proprium nomen jam in angulo designatum habeat".

On page 46, before the paragraph dealing with the assistants, and having stated that local Superiors must have made perpetual vows, these words are added: "aetatisque annorum triginta quinque fuerint".

On page 51, the last word "trienis" is replaced by "sexennius".

On page 52, lines 5 and 6, the words in parenthesis have been left out: "V – annotationem ad p. 41".

*The Decree of approval for the Constitutions:*

## DECRETUM

SS. D. N. Leo PP. XIII in audientia habita ab infrascripto D. secretario hujus Sacrae Congregationis Episcoporum et Regularium negotiis et consultationibus praepositae, die 10 Julii 1891, attentis litteris commendatitiis Antistitum locorum in quibus domus pii Instituti Missionariorum Sacratissimi Cordis Jesu in Dioecesi Bituricensi fundati reperiuntur, suprascriptas Constitutiones latino idiomate exaratas, quarum autographum in archivio praelaudatae S. Congregationis asservatur, benigne approbare et confirmare dignatus est, veluti praesentis decreti tenore constitutiones ipsae approbantur et confirmantur, salva Ordinariorum jurisdictione, ad formam SS. Canonum et Apostolicarum Constitutionum.  
Datum Romæ, ex Secretaria praelaudatae Sacrae Congregationis Episcoporum et Regularium, die 24 Julii 1891.

Locus + sigilli

J. Card. Verga

+ Fr Aloysius Ep. Callinicen, Secretarius

18910816X

Council Meeting, August 16, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The candidates Ronsi and Bonaccorsi accepted for the novitiate.

Letters from Fathers Jouët and Védère were read proposing four students from the Rome Petite Oeuvre for the Novitiate. Given the information provided about these four candidates only two, Ronsi and Bonaccorsi, were accepted. The postulant Diadei, who offers to come paying his own expenses, and given the favourable report on him, is accepted, if he hasn't already taken the habit in the Franciscan friary where he has already spent five years.

Novices and students from Chezal-Benoît about whom there are doubts.

A discussion took place about several Chezal-Benoît students whose vocation, health or abilities would appear to be in some doubt, and it has been suggested that they be sent away: Ducloux, Hannigan, Fiate, Denis Mahony, Cornelius O'Mahony. The novice Trauns cannot be considered other than as a lay brother.

There followed a talk by Fr. Lanctin about his mother's financial support by the Congregation. He required financial assistance for his family already on his entry to the Petite Oeuvre, taking the following form: some hundreds of francs at first, increased to 800, and from there to 1,000 and, finally, 1,200. Very much alive to the fact that this financial burden was a heavy demand on the Society, he suggested that he might leave in order to look after his parents financially, but given the Society's need of his services he was persuaded to remain while given the undertaking that the Society would continue

indefinitely to contribute the amount mentioned above. It was for this reason he challenged the reduction which followed from the decision taken at the previous meeting. The Council, accepting that this arrangement had been made, is of the view that the contribution must be continued however high it is.

The lay brothers L. Dorfler, A. Eichinger, F. Hasters admitted to temporary profession.

The session ended with the acceptance of the above-named from Salzburg to temporary profession, given the good reports presented by Fr. Hartzler. This acceptance was postponed for quite some time because of the concern that the novitiate for these brothers might be invalid due to the absence of a duly constituted Novice Master, but this situation became positively assessed when on ending, before June 13, it became guaranteed by the validation process. (*See letters, documents, above, ad hoc.*)

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier.  
J.F. Morisseau, MSC, Secret.

#### Article 1949

To Father Victor Jouët, MSC, Rome.

L 18910822

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Issoudun, August 22, 1891

Dear Father,

1. We are in the middle of the retreat being preached by the Jesuit Fr. Croibier; everything seems to be going quite well. Fathers Reyn, Vandel, Klotz, Ramot are here for this retreat. Peace would appear to be re-born in people.
2. We intend to send you three or 4 (*sic*) candidates to study theology in Rome. What do you think?
3. The Council Fathers are of the view that the theology scholasticate should remain at Antwerp in charge of Fr. Vandel. I would prefer to have everything at Chezal-Benoît. But our fathers maintain that to do so would give rise to a lot of discontent, and that it is already quite enough that, besides the novitiate, there is also the philosophy scholasticate at Chezal-Benoît.
4. In order to pacify and boost all the discontented, we cannot afford to postpone a Chapter meeting, something which hasn't occurred for 12 years, and which everybody considers a likely unifying process. One is aware already of the changes made to the Constitutions. The opposition would have liked something else, but in the end they went along with the changes, and the impact has not been unhappy. Everybody is happy to be rid of indecisiveness and uncertainty. The official promulgation of the Constitutions will not be disadvantageous for us, since we know what the main promoters of the opposition group think, and who are at this moment here in Issoudun. The firmness we demonstrated when speaking to them made it clear that they had either to accept the situation or not and that they would have to leave the Society if they weren't satisfied, after which they became more pliant and less demanding, at least to all appearances. Fr. Klotz, seemingly about to leave, wrote a sincere letter of acceptance. Let us hope so!

Now, my friend, it is necessary that we become positively aware, before calling the Chapter, of those who should be at it. Should the Superiors presently in office and who are not 35 years old be part of it, even without recourse to an indult? I think so myself because the law, generally speaking, does not have a retroactive effect; this is also the view of the confrères here. If it is also the opinion of the Sacred Congregation, indults are not required in this instance. Take advice on this and let me know the outcome. If, on the contrary, the Sacred Congregation of Bishops and Regulars is of the opposite view, so that this regulation has a retroactive impact, send me its written reply. In any event an indult will be needed because we have nobody to replace these Superiors (*under 35*). I do not see how in all this our way of acting should be considered as being precipitate or blameworthy. *Lex est lex (the law is the law)*... One must, however, be accurately aware of what one is ordering or defending!

As for the Superiors who live abroad, distantly, we can call upon those who are rightly, constitutionally, appointed Superiors, such as François Barral in Quito, Derichemont in Watertown and Merg in Sydney; we can summon these by telegram, but once again should we not know beforehand if they can be called since they are not 35 years old, and come under the principle given above about the law not having a retroactive effect, or that an indult be given in advance: this is basic. Our confrères in Thursday, at Volavolo (*New Britain*) have no Superiors other than the Apostolic Vicars, and could not have others as Superiors since not one of them has the requisite qualities (*to be Superior*). And since Monsignor Sepiaci informed us that Apostolic Vicars cannot be appointed Superiors, it is, therefore, necessary to be given an indult in order to abide by the regulation. Having Apostolic Vicars coming such distances to the detriment of their missions, which cannot be left at a moment's notice, as well as lacking funds for the journey, would seem to me to be quite impractical, all the more so when this Chapter no longer has significant importance.

There remains Fr. Bontemps who is canonically a Superior and has the requisite age. If I were compelled to have him there, it would be the end of the Chapter. There is no regular contact with him; most of his letters get lost; it is 18 months since I last heard from him. It is, therefore, absolutely imperative that the Sacred Congregation should exempt us from inviting him.

You can see for yourself, Fr., that all these issues need to be clarified before the Chapter is called. Be good enough then to give them close consideration.

Cheerio, my friend. Mr. Caseneuve is here with his sister for the past 4 days; he will not be leaving until Tuesday. We are happy to have him ex toto corde (*with total good will*).

Wholly yours in C.J.

J. Chevalier.

**Article 1950**

L 18910823

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, August 23, 1891

Your Grace,

Our retreat, which began under the Jesuit Fr. Croibier on Wednesday evening, continues until Thursday morning. The Sacred Heart would appear to bless it as those following it seem calm and well disposed.

Fr. Lanctin, to whom we continue to make available the 1,200 francs (*about 4,050 euros*) in favour of his family, is stationed at Tilburg (*Holland*). He asks us to give him an appointment which would bring him nearer to his mother and sister who live in Issoudun, making it a condition for his remaining in the Society. We do not want to make any such promise to him, wishing that he, like the others, practice obedience. He will return to his post after the retreat. Would it be your view, Your Grace, to make no further concession to him?

In the programme for the September 8 feast day celebrations we make mention that they will be presided over by Your Grace. We hope and pray that Your Grace's health will place no obstacle in the way. We are hoping that Monsignor de Sinope will also be present. Fr. Garnier has written to me and he hopes to be in Issoudun on September 7 and 8 to revitalize the work he has initiated. I am pleased to ask Your Grace that he be given the necessary faculties.

I am with deep respect Your Grace's humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 1951**

L 18910825

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 25, 1891

Dear Father,

1. Would the Sacred Congregation see anything inconvenient in the numbers following each other instead of paragraph upon paragraph; this would be better.
2. In our former Constitutions, page 40, article 1, number 2, it is stated with reference to the Superior General: "ad aliud duodecennium iterum atque iterum confirmari poterit". In the copied text you sent on to me there isn't the "atque iterum". Is this a mistake in copying it, or is it something expressly stated? Be good enough to ask about this. The elimination of "atque iterum" has prompted the enclosed letter.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18910831X

Council Meeting, August 31,  
September 1, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Fr. General read a letter from the Archbishop of Quito in which he argued that the Congregation should continue to take charge of the Ecuador national shrine, the Sacred Heart Basilica, promising to accept all reasonable changes which one would wish to make in the original contract. The Council, asked to consider this matter once again, confirmed its earlier decision to withdraw from Quito as soon as it was conveniently possible.

The separation of the Solomon Islands from the vicariate of New Pomerania.

Fr. General then proceeded to read a letter from Fr. Jouët with the information that the Prefect of the Propaganda Congregation had decided to detach the Solomon Islands from the Vicariate Apostolic of New Pomerania, and the Superior General should, accordingly, together with Bishop Couppé, present a document to Propaganda accepting the division of the New Pomerania Vicariate, something which needs to be done before the departure of Bishop Couppé.

The Canet-de-Mar house: its need to be kept.

Discussion then followed on Canet-de-Mar (*Spain*) and Fr. Carrière's report was read, he being Superior of the house. The conclusion was reached that it would be impossible to leave the place without seriously compromising the Society's honour, and some numbers should be posted there to strengthen its personnel which presently is quite insufficient. After making a

renewal serious this year, one will become more aware about Canet's possibilities and then be in a position to argue for the maintenance of the house or for its abolition.

The financial situation at Canet, although the Council did not come to a decision, needs to be regularized. Some individuals were mentioned who could be sent to Canet. It was agreed that before anything else the financial situation should be brought under control, something which at present is anything but acceptable since the expenses involved have risen to 61,000 francs and haven't been paid off. Interest is being paid at 6%, first of all to Don Fernando, the seller, coming to 30,000 francs, then to Madame Eléonore, interest at 25,000 francs, and another lady's interest at 6,000 francs, both ladies having given Don Fernando the respective sums in order to acquire the property, being therefore regarded as co-owners. Don Fernando in selling to the Society, also Madame Eléonore, had promised to make a will in favour of the Congregation, each disengaging at death from their contribution and happy to accept the annual rent during their life-time. But this will was not fully attested to and, accordingly, the parties involved could revoke it; having family commitments they could well find themselves in a situation where it would be impossible for them to go ahead with their wishes. Accordingly, the situation should be remedied such-wise that the Congregation does not have to pay an excessive interest rate without compensation, while the creditor-owners have the rights freely to dispose of the property which belongs to them. What might be done in their favour, therefore, is to make available to them a more financially viable rent above 6%, and as a result of which the debt contracted by us with regard to this would be cancelled on their death. For example, Don Fernando would presently be offered 2,000 francs rent in place of 1,800.

Definitive disengagement from Hammonton and the return of Fr. Grom to Watertown.

The Council again confirmed its previous decision about Hammonton. This foundation venture is wholly abandoned and Fr. Grom will go to Watertown, whence Fr. Dericheumont can be recalled and made available for the Issoudun Petite Oeuvre.

A decision about Brother Büning.

The scholastic Büning, who wanted to leave the Society and for this reason had not asked for his vows to be validated, had a change of mind during the latest retreat, but as the request came late it was referred to Rome. If he is set on staying he will be sent to the scholasticate.

The postponement of Brother J.M. Cochard's final profession.

He asked for final profession when his temporary vows expired in October, but since Fr. Piperon had some indiscretions and lightheadedness with which to reproach him, it was decided to hold over his request for some months.

A decision relative to the Sacred Heart, Issoudun, and Chezal-Benoît, limiting their freedom to incur expenses and setting forth the formalities to be observed when making use of contributions.

When there is exceptional expense, or inopportune expense (such as buying a cow), incurred by the Sacred Heart house, it is laid down that this house, together with that of Chezal-Benoît, on receiving their allocations from the general bursary, should not set up extraordinary expenses of this kind without the approval of the Superior General. Moreover, it is being laid down that the bursars of these houses should at the beginning of each month send to the general bursar an account of the expenses for the previous month.

Finally, the Council considered the reports made available by Fr. Grinsven about several lay brothers who either wanted to enter the novitiate or make final profession. This report was held over.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau.

#### Article 1952

*Document "to be forwarded to interested Confrères".*

*Fr. Morisseau's hand-writing.*

D 18910900

*Undated, likely September 1891*

May the Sacred Heart of Jesus be everywhere loved!

Fr. General's, and the Council's, comments on Fr. Delaporte's letter, dated September 4, 1891, and to be forwarded to interested confrères.

I. Before the definitive convocation of the Chapter, Rome, having been advised, set out two conditions:

A. That the result of the vows' validation in the different houses, even those furthest away, be known and that we send the results of this to Rome.

B. That we officially promulgate the approved Constitutions and await their impact on people. We cannot, despite our best expectations, dictate to Rome. It is for us, as obedient children, to accept without complaint whatever Rome sets out for us.

II.

A. As for the fixed age, 35 years, in regard to general ministry and to become a local Superior, it is Rome which decided on this, aware of the reason for doing so, and we cannot do other than accept.

B. If the Chapter, in expectation of the moment when we have Provinces, is made up of Superiors alone, we can only, respectfully, go along with this.

C. We enquired of the Sacred Congregation if Superiors under the age of 35 could remain on as Superiors; we are awaiting a reply. We shall accept what has been approved of and our wish is that our good confrères do the same. Fathers Guyot, Ramot and Klotz were the ones who excluded themselves from participating in the Chapter by handing in their resignations, something they were not asked for. It is, accordingly, not for us to open by way of privilege the Chapter doors to those who willingly locked themselves out. To lay the blame at the General Administration is the equivalent of saying: we do not want order and peace except on our terms!

III. A. The Council had not expected that it would be required to ask for an indult lowering the age provisionally to 30 years from the 35 years required for local Superiors. It is more than a month since we sent a request to this effect and we cannot force the Congregation to meet our wishes. We are waiting on its reply and everyone else must do the same.

B. You say that people will become exasperated if the Chapter is held over for quite sometime. Is it our fault if Rome itself delays it? Nobody more than ourselves wants the Chapter to take place; we have done everything we could to bring it about, and to be candid, when one refers to the confrères' exasperation with Rome's lack of urgency, we cannot understand this mentality coming from religious who have pledged obedience to lawful authority and deference to the Holy See.

IV. A. The criticism levelled at us for adding to the undertakings engaged in at Chezal-Benoît to the detriment of the Northern houses (*in Belgium and Holland*) where there are "only children" left is all the more without foundation because the bringing together of the three upper classes of our Petite Oeuvres, as well as the setting up of a novitiate at Chezal-Benoît, was unanimously decided at the July 1890 Council meeting attended by Fr. General and Fathers Piperon, Guyot, Delaporte, Assistants.

B. The complaint about having a retreat preached to our youngsters by a Jesuit is also without foundation. Twenty-two years ago dear Fr. Vandel called upon this same priest and he was very good for our youngsters; why would he not do the same today when he is more experienced? Our confrères, in addition, complain vociferously about being overworked, but we do not see anybody about who can be called on for this ministry. Instead of being critical about it, one should see in this procedure a level of discretion.

V. A. The Procurator (*Jouët*) is being blamed for his failure to prevent the additions made to the Constitutions, something both gratuitous and unmerited because the Congregation didn't consult him and he himself doesn't know the consultor's name who was given responsibility for the revision of the Constitutions.

B. One attributes to the Superior General deplorable, unbecoming, attitudes, out of character with his nature, with regard to the Chapter and the elections. Nobody more than he embodies a conciliatory spirit or desires more keenly peace and unity.

VI. The January 1891 Chapter was not, in Rome's eyes, a valid Chapter, its decisions as well as its expectations not looked upon as valid by the Sacred Congregation which, effectively, took no notice of them. This is the reality; following on the many explanations presented by the Superior General after his return from Rome and the explanations he shared, it more than astonishes that it comes up again.

*The document so ends, abruptly.*

**Article 1953**

L 18910903

*To Father Jean Vaudon, MSC, at the Sacred Heart.*

+

September 3, 1891

Dear Father,

If the novena to be preached at Besançon is likely to have the good impact you expect from it, you may accept the invitation.

What one has in mind is that the house (*the Sacred Heart*) is not left too long without its Superior (*Vaudon*).

All good wishes.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1954**

L 18910903A

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, September 3, 1891

Dear Father,

1. I am forwarding to you on behalf of Bishop Couppé the letter asked for by the Sacred Congregation of Propaganda concerning the dimensions of his diocesan area, with which I myself fully concur.

2. You answer my last letter of August 25 dealing with the numerical order and the "atque iterum", but you say nothing about what preceded it and which I asked about; namely whether:

a. it is yes or no as regards a retroactive effect with regard to Superiors in office who have not reached the age of 35? This is an important and practical question because if there's no longer the right to be Superior, all their decisions are null and void, or else they have to be replaced, and by whom? Or else, an indult is required.

b. I asked if the Apostolic Vicars could be named by indult and would have the right to participate in the Chapter, since we have no-one on our missions who could be Superior of the mission stations.

c. I asked if Fr. Bontemps, isolated in the Oceania islands, without any possibility of being in regular contact, poor like Job, should be required to attend the Chapter, leaving behind him just one priest and lay brothers for more than a year... You can see for yourself that these questions are of the utmost importance and call for a written answer. Our aim never was that of overlooking distant Superiors when calling the Chapter. If that is how you have understood it, you are greatly mistaken. It was not just Fr. Bontemps alone due to his lengthy distance, the lack of contact, etc.

One must find out also, negatively or affirmatively, if Apostolic Vicars can be Superiors in their mission territories because it is public knowledge that none of the confrères who are with them has either the age or ability to be Superiors. What are we to do therefore? From whom can we expect a procedure to be followed if not from the Sacred Congregation?

It is two or three months since I submitted this problem and it remains without a solution all the while, and it is, so it seems to me, a serious issue.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

It never entered my mind to call at the present time a Chapter in accordance with the former, outdated, Constitutions. We want to follow the approved Constitutions, and the Sacred Congregation's decisions which are for us what must be followed. I also think that it is not appropriate that the document which you mention should have it that the forthcoming Chapter should be made up of the same members as before since, 'non expedire', it would solve nothing. It is quite impossible that the Chapter should be made up of the same members because the Constitutions will enjoin the same Superiors to be there, but Fathers Guyot, Klotz and Ramot will be excluded.

J.C.

**Article 1955**

*To Cardinal Verga Isidoro, Prefect of the Sacred Congregation of Bishops and Regulars.*

D 18940905

Generalis superior et adstantes Societatis Missionariorum S. Cordis, loci Issoudun, archidioecesis Bituricensis, ad pedes S.V. provoluti, implorant facultatem celebrandi capitulum cum interventu illorum qui interfuerunt capitulo precedenti, quod auctoritate S. Congregationis Episcoporum et Regularium fuit dissolutum.  
Et Deus etc.

N° 23540/13

Sacra Congregatio episcoporum et regularium S.R.E. cardinalium negotiis et consultationibus episcoporum et regularium praeposita, mature omnibus perpensis circumstantiis in casu concurrentibus, mandavit rescribi super praemissis prout sequitur : quoad celebrationem capituli cum interventu illorum eorumdem, qui interfuerunt praecedenti capitulo, auctoritate hujus sacrae congregationis dissoluto, non expedire. Sin autem capitulum celebrari velit, celebretur prout praescriptum est in constitutionibus nuperrime approbatis, obtenta tamen prius licentia ab hac eadem sacra Congregatione.

Romae, die 5 septembris 1891

L.+S.

J. card Verga, Praef.  
Fr. + Aloysius, Epus Callicinen. Secrius

18910911X

Council Meeting, September, 11, 12, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

1. The proceedings of the last meeting were approved of, together with a slight modification concerning the requirements placed on the bursars at the Sacred Heart (*Issoudun*) and Chezal-Benoît about sending on their financial reports each month.



2. The decision about Canet-de-Mar was reassessed, and it was formally agreed that this establishment should be given up if the 6% undertakings accepted in the light of the promises made by those renting the place are not met. Fr. Dom Fernando had promised to relinquish by affidavit in favour of our Society his portion of the assets which is 30,000 francs in relation to the overall price of the place, increasing to 61,000 francs by way of the 6% interest for the duration of his life. He did not keep his promise, and what is no more than a willed statement, with the possibility of being revoked, does not offer us a secure guarantee. The Council made its wishes known to him, putting to him a proposal about leaving us by attorney's decree his capital of 30,000 francs, but in relation to a monthly rent from us of 2,000 francs replacing the 1,800 francs which we make over to him at present.

Madame Eléonore likewise promised to make over to us her share of the assets which comes to 2,500 francs, on condition that we accept in perpetuity a pupil at the Canet college and celebrate at her intentions, equally in perpetuity, a mass each Sunday and feast day in the chapel of the Virgin of Mercy at Canet. The Council came to the conclusion that these conditions were overly demanding and, in any event, one should not accept perpetual mass obligations. Accordingly, it put the proposal to Madame Eléonore to leave the Congregation, by way of a solicitor's affidavit, her capital of 25,000 francs at an annual rent of 1,500 francs during her life-time. If those selling refuse, against our wishes, to accept these proposals, the Council will be compelled to put the places up for sale and leave.

Brother Büning sent home to his family.

2. The decision was taken that the scholastic Büning, while awaiting our appeal to Rome about the late request for validation, should be sent home in the meantime, until a definite decision is made about him. *He left altogether on October 15.*

Decision with reference to Fr. Linckens.

Having taken note of two letters from Fr. Linckens which were more than ill-mannered, it was decided that, given his attitude, he should in all honesty be invited to petition for release from his vows.

Decision with regard to Fr. Louis Merg, Paris.

4. Serious irregularity was noted in the life-style of Fr. Louis Merg, Paris, who, for health reasons which appear other than serious, is continuously absenting himself from community exercises such as common prayer, particular examination of conscience. Admonished by Fr. Piperon he replied with an unacceptable letter which was totally self-justifying. Given permission to visit his family last year, without permission he prolonged his stay beyond the allotted 15 days. Following the retreat, he visited his aunt against the wishes of the Superior General and the wishes of his local Superior who had requested him to return by Saturday, October 29, but he did not come back until the following Tuesday. In view of the bad example which is being given by all this unacceptable behaviour, the Council at first expressed the wish that he be expelled from the Society, petitioning him to ask for release from his vows. But on second thoughts it was agreed that this extreme course of action should be postponed and he would be given another posting in the hope that it might make for improvement in his religious life-style. The decision was taken that he should go to Antwerp as a science teacher.

Changes of personnel.

5. There followed an appraisal of the changes to be made among the personnel in the various houses.

1. The Council, aware that on several occasions in order to separate the particular administrative needs of the Sacred Heart mother house from the general administration of the Society, and having provided it with a local Superior, has become conscious of the fact that instead of being a satisfying solution it became continuously a source of contention giving rise to conflicts in the exercise of authority. As a consequence, to remedy this situation, the Superior General will once more take over as Superior of the Sacred Heart house as was the case hitherto. He will live there in as much as his role as parish priest will make it possible for him to do so, having Fr. Maillard as his helper who, together with his role as assistant general, will take on that of special assistant at the Sacred Heart while also continuing to exercise his function as Secretary General of the Association. The office will be moved to the Sacred Heart, and Fr. Pierre will act as assistant bursar under the direction of Fr. Maillard, the general bursar.

Fr. Derichemont, Superior at Watertown, is being recalled to take over the role of head at the Issoudun Petite Oeuvre and the (*separate*) fee-paying school (*the Externat*). The present head, Fr. Compte, is appointed science teacher at Chezal-Benoît where he will complete his theological studies under the guidance of Fr. Klotz(!). The teachers at the Sacred Heart will be the following: Fr. Delmas; Brothers Laliaux, Villoux, Meunier, and in addition Brothers Lacan and Allera.

2. Issoudun Parish. To help out as much as possible Fr. General in the course of his work as parish priest, Fr. Godineau is to be called upon, but not yet, as curate.

3. Chezal-Benoît. Fr. Piperon is in overall charge. Fr. Klotz is in charge of the second section of the scholasticate involving philosophy, and will provide lectures in theology to some of the Petite Oeuvre teachers. Fr. Mathieu is the philosophy professor. Mr. Personat is in charge of studies at the Petite Oeuvre and also as regards anything to do with outsiders; Fr. Renard is responsible for religious discipline within the school. The teaching staff are as follows: Rhetoric: Fr. Jullien; second year: Fr. Cochet; third year, Mr. Chenu; sciences: Fr. Compte; history: Fr. Mégret; supervision: Brother Dicks.

4. Antwerp. Fr. Reyn takes over responsibility for the Petite Oeuvre, having as teachers and those responsible for discipline whatever philosophy students he will need. Fr. Vandel remains in charge of the first section of the scholasticate,

comprising theology students, and he will also be professor of moral theology with Fr. Suchet professor of dogmatics and Fr. Merg science professor. Fathers Dezpresse and Linckens will be occupied with the office.

5. Tilburg. Fr. Lanctin, the Superior, will take charge of the Petite Oeuvre, Frs. Kicken and Peeters are appointed to the office.

6. Paris. Fr. Vaudon is appointed Superior, replacing Fr. Delaporte who will continue to live in the house, involving himself fully in the activities which up to now engaged his attention. Fr. Vandel will continue as Annals' editor, in which he will be helped by his confrères, getting on behalf of his house an annual contribution of 1,900 francs.

7. Salzburg. Fr. Hartzer remains Superior and teaches fourth year. Fr. Meyer is appointed bursar and takes charge of the lay brother novices.

8. Canet-de-Mar. Fathers Roussel and Benedetti are being made available to Fr. Carrière to run this house.

9. Glastonbury. Fr. Tréand, Superior, is named Visitor to Sydney and will be replaced by Fr. Ramot while he (*Tréand*) is in Australia. Fr. Audouy has been appointed to the Glastonbury staff.

Ch. Piperon.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau.

**Article 1956**

*To Father Albert Delaporte, MSC, Paris.*

L 18910912

Copy of letter sent to Fr. Delaporte.

Issoudun, September 12, 1891

Dear Father,

What you forward to me in the name of a number of confrères is an unacceptable attribution of blame levelled at the Sacred Congregation of Bishops and Regulars because of the measures to which it has had recourse, and an insult to the (*MSC*) administration endorsed and set up by this same Congregation. Nevertheless, we are sending on your letter so that consideration might be given to it and that it can be seen and judged, thereby satisfying the wishes of these worthy confrères. You will be considerate enough then to pass on to those who have charged you to pass on their views the reply which we are making to them through your mediation.

J. Chevalier, MSC.

**Article 1957**

*To All MSC Superiors.*

C 18910913

September 13, 1891

May the Sacred Heart of Jesus be everywhere loved!

Dear Father,

As you can see for yourself from the latest rescript of the Sacred Congregation, dated September 5 (*1891*), a copy of which you have had from us, we cannot have a Chapter meeting without the expressed permission of the Sacred Congregation. On the other hand we know that this permission will not be granted until we have received an answer from all our houses with respect to the validating decree, and become aware, in addition, of the impact which the definitively approved Constitutions have had on the members. All this requires time; what can be done in the meantime? We submit ourselves resignedly to Rome's decisions, and pray. To do anything else, casting doubts on the good-will of the present administration, calling in question its activities, would effectively mean working against ourselves, doing the devil's work. Let us all build ourselves up in a spirit of obedience, with that basic complete submissiveness inspired by the Holy Spirit: "Obedite praepositis vestris" (*Hebrews 13, 17: Place your hope in those guiding you*). It is only at such a cost that we shall become edifying religious models and make secure our Society on solid foundations. Let each one forsake his own personal views and dutifully accept, without cause for blame, the decisions of those in charge, even when they are contrary to our way of thinking.

Accordingly, Fathers, we appeal to you in the name of our most sacred concerns and that of our beloved Congregation to help us, by your good-will and submissiveness, to carry on the work which has been confided to us. Remain convinced that the measures we have undertaken will always have been maturely considered before God, having no other aim than the well-being of the Institute. If you have some good ideas, some happy arrangements, be good enough to share them with us in all simplicity.

Having only a French Province at the moment, all our members must know French and give classes in the French style. When it becomes possible to spread the Society in different Provinces each nationality will have its own characteristics when carrying out the Constitutions. But meanwhile, however, we are compelled, on Rome's recommendation, to act in this way. And by way of meeting its formal wishes we need to get each house which has a Petite Oeuvre to reduce the number of its pupils by not having more than ten for each class, at least for the time being. In this way we are acting according to the spirit

and letter of the Constitutions (*Ch. 2, art. 4, N.1*). If anybody among you, which God forbid, refuses to abide by this true path of obedience, and in conformity with Chapter 111 of our Constitutions and Rome's recommendation, we shall be sadly left with no choice other than that of referring matters to the Sacred Congregation. By way of conclusion, we appeal to you with some urgency about the need to follow faithfully number 15 of our former rules which remains continually pertinent (*in vogue*).

Please accept, Father, my very good wishes in sacratissimo Corde Jesu.

J. Chevalier, MSC.

Letter to be shared with those priests who have been brought up to date with our problems.

Bme Pater,

Generalis superior et adsistentes societatis mission. S. Cordis, loci Issoudun, archidioecesis Burgensis (*sic*) ad pedes S.V. provoluti, implorant facultatem celebrandi capitulum cum interventu illorum, qui interfuerunt capitulo praecedente, quod auctoritate S. Congregationis Ep. et regularium fuit dissolutum. Et Deus, etc ...

Sacra Congregatio Emorum et Rmorum S.R.E. cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, mature omnibus perpensis circumstantiis in casu concurrentibus, mandavit rescribi super praemissis prout sequitur quoad celebrationem capituli cum interventu illorum eorundem, qui interfuerunt praecedenti capitulo, auctoritate hujus S. Congnis dissoluto, non expedire. Si autem capitulum celebrari velit, celebretur prout praescriptum est in constitutionibus nuperrime approbatis, obtenta tamen prius licentia ab hac eadem S. Congne.

Romae, die quinta septembris 1891

L + S  
J. Card. Verga Praef.  
+ Fr. Aloysius Epus callicin. Secrius

Concordat cum originali  
Exolduni die 13 septembris 1891  
J. Chevalier  
m.S.C.

#### Article 1958

C 18910913A

*Circular to all the Society's members.*

May the Sacred Heart of Jesus be everywhere loved!

Sunday, September 13, 1891  
Feast of the Holy Name of Mary  
and the 36th anniversary of  
the founding of our little Society

Reverend Fathers and dear Brothers,

It is 36 years today since Cardinal du Pont, Archbishop of Bourges, through the intermediary of his Vicar General, officially installed us at Issoudun and blessed our first improvised chapel set up in what had been a stable. It was on this same day, the feast of the Holy Name of Mary, that religious life began for us when the delegate representing His Eminence before a very large gathering gave the first members of our dearly beloved Society the very beautiful and expressive title: Missionaries of the Sacred Heart. December 8, 1854 is the very day we were conceived, September 9 of the following year that of our baptism, the Church blessing our cradling and confirming our name, but this was not enough for her or for us and, accordingly, given the tender feeling she had for us, she went on to bestow further favours on us when definitively approving our Constitutions.

It is then this anniversary, calling to mind so many cherished memories, which we have chosen for the promulgation of these same (*newly approved*) Constitutions which I am forwarding to you, and they are in complete conformity with the original sent to us by the Sacred Congregation. Receive them with appreciation and love. From the faithful and generous acceptance of the obligations which they set out for us, and the wise advice they provide for us, our personal holiness is determined, as well as that vibrant force which gives rise to the flourishing vitality of our dear Congregation.

United together, inspired in the same way, let us motivate ourselves with renewed vigour to get to the very heart of the spirit which characterizes our vocation. Let us never allow the least infraction of these sacred prescriptions which the Church has decreed to confirm through its definitive approval.

If on occasion faithful adherence to these Constitutions requires painful, demanding, sacrifices, we shall be reminded of the Gospel's words: "The kingdom of heaven requires force, and only those who so act will be victorious." (*loose translation*). We need to look suspiciously on whatever holds us back from the requisite practise of the Rule, "something I wish you would put before everything else", as Our Lord said to St. (*then Blessed*) Margaret Mary (*Alacoque*). Let us remember these heavenly words by way of conforming in the way we live and act. You will not forget, dear Fathers and Brothers, that our

former Rules, always upheld from the beginning of our Institute, must henceforth come under the heading of Directory which we shall put together in keeping with the Sacred Congregation's recommendations. It will be presented in its own time, and in keeping with the precise requirements. While waiting we shall continue to use the former Rule which is to hand everywhere.

Moreover, the Sacred Congregation, adding to the chapter on religious discipline, approves the habit which has been in common use from the approval of the Institute up to the present; it is obligatory and all must wear it unless there is a legitimate dispensation not to do so from the Superior General. In those countries where wearing a soutane is forbidden, our confrères must wear the religious habit within their houses.

Please accept, Fathers and Brothers, my best wishes in sanctissimo Corde Jesu.

J. Chevalier, MSC.

**Article 1959**

L 18910915

*To Father François Barral, MSC, Quito.*

+

Issoudun, September 15, 1891

Dear Father François Barral,

I received your kind letter with the validations. I am grateful to you and all the confrères. Shortly you will be receiving the finally approved Constitutions. It's a great favour to have this put in our way. I advised the Archbishop of Quito that we would be leaving Ecuador at the end of our contract, that is to say next spring. Begin now your preparations for departure. Sell anything which you cannot bring back with you.

*In the event, there were postponements until the definitive departure in 1894.*

Daniel, a Paris dealer at rue Bonaparte, 76, requests 3,000 francs (*about 10,240 euros*) for articles bought from him by Fr. Morisseau; this money has not been paid, and it's absolutely imperative that you find it to meet the debt. The Archbishop for his part is looking for the 2,000 francs (*about 6,825 euros*) which he gave your brother in order to pay for paper, etc. But your brother paid nothing whatsoever, keeping himself these 2,000 francs, stating that he had bought special books and effects for the Quito basilica with his own family money of more than 2,000 francs. Can this be true?

*Pierre Barral had, indeed, deposited this amount with Credit Lyonnais, awaiting the 'sale' of books and articles left in Quito, so states archivist Bertolini.*

In any event, your brother Pierre asks you either to sell these articles to the committee or to bring them to him if we want him to give the 2,000 francs requested of him. If Fr. Bouvier is ill, and there's concern about him, you might think of sending him back to France.

I thank Fr. Perriot for his kind letter. Next spring he will return with all the others, and even before that if his presence is no longer needed at the basilica.

*Jean-Baptiste Perriot, 1861-1943, had replaced Pierre Barral for the supervision of work on the basilica from September 24, 1890. He left with all the others in 1894.*

Cheerio, Father. Regards to everybody.  
Good wishes in C.J.

J. Chevalier, MSC.

**Article 1960**

L 18910916

*To Father Victor Jouët, MSC, Rome.*

+

Villa des Lilas (*Vichy*)  
September 16, 1891

Bring a copy of Fr. Delaporte's letter. I haven't one, so bring it with you. J.C.

Dear Fr. Jouët,

Because you wrote to me that you couldn't come to France before the 13th of September, due to a ceremony taking place in your church presided over by several cardinals, but that you could be free thereafter to come to Issoudun, you will understand that, fearing you had already left, I sent a telegram to Fr. Védère asking him to let me know when you would be coming. You then send me a telegram stating that you will come when I need you and that I must take responsibility for your departure! What is so important that it keeps you in Rome? Without doubt it has to be the presence of Bishop Morel (*Norel?*). Is it still the case that these gentlemen from the Propagation of the Faith continue to think of you in terms of America? I thought the enterprise was postponed for the time being because of difficulties raised against it by the USA bishops.

When do you think you could come to Issoudun? There is much we need to look at together. I shall be returning there on the first of October. Yes, I received the rescript with your letter, thank you; I passed it on to interested confrères. I hope it will

cut short a lot of difficulties. Next Monday the Constitutions will be sent, together with a circular letter, to all the confrères. When you receive them you will let me know what you think of my letter and another specific letter which I wrote to all opposed members at the same time. One must get things over and done with so far as these gentlemen are concerned.

Hoping to calm these more worked up people, we invited to the retreat Fathers Reyn, Vandel, Lanctin, Klotz, Merg from Paris, but expressly forbid them to discuss among themselves the problems to which the last Chapter gave rise. I thought that everything had quietened down following the good advice offered by Fr. Croibier, S.J., at the retreat, whereas when passing through Paris several of them (*the disgruntled*) spoke to dear Fr. Delaporte, and this pathetic man, making himself their mouth-piece, sent me the enclosed letter which I am sending on to you together with our reply to him. Although I did say to him that I would forward his letter to the Sacred Congregation of Bishops and Regulars, you will judge for yourself if it is appropriate to do so; perhaps not! Cardinal Monaco will make up his own mind about it.

You tell me, my friend, that we are contradicting ourselves in the requests made to the Sacred Congregation. I do not believe we are. Virtually all our Society's members want to have a Chapter, for pacification purposes, because there hasn't been one for 12 years. One needs to know if such a Chapter can take place, in what circumstances, and who might be present? The rescript will set things out for us; that's fine. But one must know for certain if the law laying down the age of 35 in the future for Superiors has a retroactive effect. This is of the utmost importance for the requisite validity of the Chapter Acts. In your letter you tell me that you had a reply stating that this law did not have a retroactive effect. That is it, then; we are well and truly held to this, but I would have very much preferred if this reply was given to you in writing.

Another issue about which a reply has not been forthcoming, and is, nonetheless, a pressing one is the following: since in our missions our young confrères haven't the requisite qualities to be Superiors, and this is public knowledge, can Apostolic Vicars, then, be appointed local Superiors? If the answer is in the affirmative, which I do not doubt, an indult is needed, and, consequently, arising from such an indult, there is no Superior either in New Britain or Thursday Island; you can see for yourself how important this issue is. I disengage myself from this responsibility. As well, an indult is likewise required to appoint as Novice Master in Salzburg a priest who is not 35 years of age, and another for the Novice Master at Watertown who is in the same situation since the departure of Fr. Ramot. You can see for yourself how serious and urgent a matter this is.

We have given up on Quito; it's impossible to stay on there. Our confrères will return next spring. We are leaving Hammonton (*USA*); Fr. Grom is returning to Watertown.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

PS: Fr. Meyer will be sent to Salzburg replacing Fr. Klotz, who will be professor of philosophy with Fr. Mathieu under the direction of Fr. Piperon (*at Chezal-Benoît*). There will be 40 philosophy students with the two years' students brought together. Antwerp will have no more than a few scholastic theologians, 8 or 10 at most, and this is almost too much given that it's Fr. Vandel.(!)

There you have all the changes, and they will not be well accepted by most of the opposition.

Fr. Delaporte, who is no longer involved in the house (*not in charge*), will remain in Paris as a member of the community, Fr. Vaudon will replace him as Superior. At the Sacred Heart, Issoudun, it is Fr. Maillard who will be in charge under my direction.

**Article 1961**  
*To Pope Leo XIII.*

L 189106919

*Issoudun, undated but likely  
latter part of September, 1891*

Most Holy Father,

Jules Chevalier, Superior General of the Missionaries of the Sacred Heart, whose mother house is at Issoudun, Bourges Archdiocese, and its Procure in Rome, Via Sapienza, 32, humbly prostrate, with his assistants, at the feet of Your Holiness, petitions the following:

1. Since the Constitutions of his Institute recently approved require one to be aged 35 before being eligible to carry out the functions of local Superior or Novice Master, and as it is quite impossible to find anyone of this age acceptably suitable to carry out these charges in the Watertown (*USA*) and Salzburg (*Austria*) houses, he would like to ask permission to appoint to the above-mentioned houses Superiors and Novice Masters who are more than 30 years old but less than 35.
2. He also makes it known that our missionaries in Oceania have up to now lived under the jurisdiction of their Lordships the Apostolic Vicars in the absence of individuals sufficiently capable of exercising the role of local Superiors. And respectfully then, in the absence of an adequate local choice, he asks that the Apostolic Vicars be appointed local Superiors also, despite Bishop Verjus' age not being yet 35 years.

May the Lord preserve Your Holiness.

J.F. Maillard    J. Chevalier    J.F. Morisseau    Ch. Piperon  
 MSC assistant.    MSC Superior.    MissSC assist.    MisduSC.

**Article 1962**

L 18910922

*To Father Jean Vaudon, MSC, at the Sacred Heart, Issoudun.*

Vichy, September 22, 1891

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Dear Fr. Vaudon,

I am forwarding to you a letter from Fr. Bontemps, and you can take out of it whatever would be helpful to you for the Annals. Then be kind enough to return this same letter to me because I want it to be associated with promotion being carried out by Fr. Jouët. My health is reasonably good. I live very much alone; there are still some priests at the villa. Fr. Guyot has gone away to take the mountain air for eight days. I am thinking of going back (*to Issoudun*) in the earlier part of next week.

Cheerio, dear Father. My regards to all.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1963**

L 18910922A

*To Father Victor Jouët, MSC, Rome.*

Vichy, September 22, 1891

Dear Father,

1. I am sorry that Fr. Védère is unwell. Let us pray he will recover quickly.

2. I am asking myself if we should not in conscience require all those in opposition who are at the Chapter, including those who are in charge and share their views, to make a formal retraction in writing with an explicit statement that they will without reservation be submissive to authority. If not, we shall have recourse to appropriate measures. What is your view on this? If you share my view, send me a draft of a letter to be sent to them. It's Fr. Meyer who put this idea into my head. When he came away from his retreat, he approached me and told me he was sorry about his behaviour following the Chapter, having acted out of pride and self-love. I profited from the occasion to give him good advice. I then informed him about his appointment to Salzburg which he accepted without demurring, but I could see that he was expecting something else. Before he left me, finding him still in good spirits, I put it to him that he should put his retraction in writing, but he refused to do so, telling me that it was a serious issue and that he would think about it and get in touch if he thought it appropriate. I now realised that my proposal touched a raw nerve, his change of mind not being as significant as it appeared to be, and, very likely, it is much the same with the others. Those who are schismatics do not change their minds that quickly. It is quite imperative that we make it impossible for them to start out on their open revolt all over again!!! What are we to do?

If it were not a taking of liberties with our Cardinal Protector's good-will, I would venture to ask him through you to write an official document in which he would enjoin on all the opposition, that is to say all (*those*) who signed the petition in favour of separation (I have been told that there were 22) should wholeheartedly submit, retracting in writing their past behaviour, promising not to behave like this in the future, or otherwise leave the Society which they have so damagingly compromised, and might well do so again. What do you think?

As for the Chapter, they should be told that it's Rome which will decide the date when all the contrary spirits will have in fact returned to normality, and that it will be an apostolic delegate who will preside over it, the new Chapter treating only those issues which will have been set out before it by the Sacred Congregation of Bishops and Regulars. If things were to come to pass in this way we would have peace and the Sacred Heart would bless us!

No, my friend, I didn't read the article in the Belgian Annals. I am asking Fr. Maillard to send it on to me immediately. If the mutilation of the text is what you say it is, they have acted on their own initiative and are deserving of serious blame, which I shall not fail to bring to their attention. It would, perhaps, be helpful to put the situation to profitable use by withdrawing the exercise of self-autonomy from them, vindicating my directorial rights as it was in the past. In this way I would insist on their submitting to me always the proofs of their Annals before its final printing. Is this also your view of the matter?

When you come to Issoudun, we shall have a serious conversation about assuring our dear Society's future, towards which you and I have worked so much. No, I shall not act precipitately in anything, consulting you always.

Write, then, an article dealing with the blessing of the Church of St. Joachim which you had in mind. I shall have it included in our Annals as the work of a spectator. This will have a good impact.

Cheerio, my friend. Courage and confidence.  
 Wholly yours in C.J.

J. Chevalier.

**Article 1964***To Father Victor Jouët, MSC, Rome.*

L 18910928

Vichy, September 28, 1891

Dear Father Jouët,

I am amazed that you haven't replied more specifically about our young men going forward for perpetual vows. They have been accepted, leaving to your discretion Brother Laurentis' acceptance.

*Laurentis was finally professed in Rome on July 18, 1892, became a priest two years later, March 24, 1894. Due to some indiscretion in Rome, in the latter part of the century, he asked for secularization, but as late as January 1900 he had not found a bishop who would accept him.*

I am going back to Issoudun tomorrow and will deal with this issue. Rest assured, my friend, nothing will as yet be decided about the Chapter, which in any event is to be left over for quite some time, and we haven't yet met to act in unison together. But already we have, so I hope, pushed aside some former individuals who continue to be ill-disposed. There's Fr. Delaporte who will no longer be of any consequence. Let us move slowly and give no reason to think that we are in a hurry. Fr. Tréand leaves on the first of November for Sydney as Visitor; we shall leave him down under for as long as we deem it necessary. We sent Fr. Ramot to Glastonbury simply to replace Fr. Tréand in his absence. When you are here in Issoudun we shall consider whatever other changes need to be made.

I am forwarding you a nice letter from Fr. Bontemps. You may pass it on to Propaganda if you think it would be worthwhile. I include with it a letter from Bishop Couppé.

Cheerio, Father.

All good wishes to you in C.J.

J. Chevalier, MSC.

Bring along all Fr. Delaporte's letters and all the other documentation which might be needed by us.

J.C.

I forgot to post this letter to you. I am back in Issoudun since Tuesday. I should send you another letter instead of this one!

J.C.

18910930X

Council Meeting, September 30, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Accepted for final profession the scholastic Brothers: Okhuijzen, Colté, Bouellat, Van de Wouwer, Bazot, Gotteland, De Boismenu, Calloway, Borman, Lehane, Soucille.

At the request of those involved, and with the recommendation of their local Superiors, the following scholastics were accepted for final profession, their temporary vows expiring on the 4th of October next:

1. Théodore Okhuijzen from the Tilburg house;
2. Brothers Gabriel Colté, Paul Bouellat, Van de Wouwer, Georges Bazot, Louis Gotteland and Alain de Boismenu from the Antwerp house;
3. James Calloway from the Glastonbury house;
4. Frederick Borman and Daniel Lehane from the Watertown house;
5. Jean Soucille from the Sacred Heart, Issoudun.

Brothers Pouvreau and Qoirier taking the place of Brothers Lacan and Alleyra.

The scholastic Brothers Lacan and Alleyra, mentioned above as newly-appointed teachers and responsible for discipline at the Sacred Heart, will be replaced by Brothers Pouvreau and Qoirier. Fr. Roussel recently returned from Guayaquil will take over as Director until Fr. Derichemont returns.

Acceptance of the lay brothers Petrus, Calixtus, Clemens and Jean Baptiste Weber for renewal of vows.

At their own request, and with the positive recommendation of their Superiors, the above-named were accepted for renewal of three-yearly vows.

A request from the Sacred Heart for two lay brothers.

At the suggestion of Fr. Maillard, it was decided to ask Antwerp for a lay brother of a mature age to be doorman at the Sacred Heart (*Issoudun*), a role which has become more important since the same post was cancelled at the day school (*the Externat*), and also another brother is needed to help about the house.

Accept as postulants of Fr. Leblanc and Mr. Becker.

On the recommendation of trustworthy people, Fr. Paul Leblanc from Arras Diocese, if he is not needed to support his family, and Mr. Becker from Roermund Diocese, were accepted as postulants.

Following a complaint from Fr. Jouët, about the elimination from the Belgian Annals' French version of an article in the French Annals, classifying Our Lady of the Sacred Heart among the most honoured and revered Madonnas in Rome, the proposal was made and accepted that this publication, presently under Fr. Reyn, should no longer be his responsibility.

Fr. Guyot authorized to finish the work on the chapel's vault.

Finally, Fr. Guyot was given permission to finish the work on the chapel's vault at Villa des Lilas, but keeping within the limits of what was absolutely needed.

Ch. Piperon, MisduSC.  
F.X Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

#### Article 1965

D 18911001

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, October 19, 1891

From the book of Ordinances, August 23, 1891.

In conformity with the rescript of the Sacred Congregation of Bishops and Regulars, the Archbishop of Bourges acknowledges and pronounces as lawful and valid, despite the defect of age of episcopal title in the interested parties, the six individuals here named as Superiors of the Missionaries of the Sacred Heart in their Apostolic Vicariates and respective communities, the worthy prelates or religious named below.

Given at Touvent, October 20, 1891.

Joseph, Archbishop of Bourges

Send me the document with seal and counter-seal.

Your Grace,

I come to ask Your Grace to be good enough to confirm (*in terms of validity*), according to the wording of the Sacred Congregation's latest rescript, the names of the following, despite their canonical lacking of dignifying titles or lack of the requisite age:

1. Bishop Louis André Navarre, as Superior of the Missionaries of the Sacred Heart, Thursday Island.
2. Bishop Henri Stanislas Verjus, as Superior of the Missionaries of the Sacred Heart, New Guinea.
3. Bishop Louis Couppé as Superior of the Missionaries of the Sacred Heart, New Pomerania (*New Britain*).
4. Father Frédéric Derichemont as Superior and Novice Master, Watertown, USA.
5. Fr. Eugène Meyer, Novice Master, Salzburg, the Tyrol, Austria.

Please accept, Your Grace, my respectful good wishes as I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

*The above anticipates, for whatever reason, Article 1968 below, with the Archbishop's approving verdict given here rather than in chronological order.*

18911008X

Council Meeting, October 8, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Batard.

Dispensation from age for the Superior and Masters of Novices of Watertown and Salzburg.

The Father General read the recently-arrived Indult which permits the Archbishop of Bourges to favour us with the authority to appoint both at Salzburg and Watertown a Novice Master and Superior under the age of 35. As well their Lordships the Apostolic Vicars are appointed as local MSC Superiors of their respective districts.

A letter from Fr. Hartzer.

Fr. Hartzer, Superior of Salzburg, puts forward the need of a replacement for Fr. Helfer in that house to take charge of the Petite Oeuvre which Fr. Hartzer says he cannot do himself as he doesn't know German sufficiently well and he would, besides, be forced to give up responsibility for the scholasticate. The Council regrets that it has no-one available for this



posting, and is of the opinion that if Fr. Hartzler has, with the departure of Fr. Helfer, nobody on his staff who might acceptably take charge of the Petite Oeuvre, it might then be best to make the post redundant.

A letter from Fr. Lanctin.

He, Lanctin, for his part is writing to say that his personnel, already lessened by Brother Neyens' departure to continue his studies, is yet further weakened by the departure of Fr. Kicken who is continuously feeling exhausted and needs a more favourable climate. He is, besides, lacking adequate staff and, moreover, he cannot properly by himself alone look after the Petite Oeuvre, because he doesn't know Flemish and all the newly-arrived only speak that language. A priest would be needed if only for confessions. The Council again regrets that there's nobody available. Fr. Lanctin could get help from Fr. Offermans. If, on the other hand, Fr. Kicken could remain in Tilburg, cared for and looked after in keeping with the requirements of his state of health, he could in these circumstances be left there.

Fr. Hériault's presence needed in order to have an inventory.

Fr. Guyot asked for Fr. Hériault in order to make an inventory of the furniture at hotel des Lilas (*Vichy*). It was, however, decided that Fr. Batard, better suited for this particular work, should be made available to him.

Fr. Ilge authorized to appeal for money with the approval of his Superior.

He wants to make appeals in the different towns and cities of Germany and Austria to diminish the debt which hangs over the Salzburg house, and it was decided that he could do so with the approval of his Superior and in dependence on him, the Superior being kept informed of his plans. He (*Ilge*) will not enter the areas reserved to the Antwerp house.

The Scholasticate.

1. Class-times. Fr. Klotz proposes 4 hours a day, two in the morning, two in the afternoon, but since he himself says that he cannot give more than one hour's class in the day, problems were raised, and the solution postponed.

2. The classic text-book authors.

Tongiorgi and Zigliara were suggested for philosophy, Ubaldo for scripture, but it was decided to discuss the matter further before coming to a decision.

3. Common programme for scholastics and novices.

The exercises of prayer laid down by regulation for the professed and novices were common to both. The scholastics, however, would not take part in the Stations of the Cross on Thursday evening, prescribed only for the novices.

4. Besides the normal recreation times, fifteen minutes is allowed before morning lectures begin, and another fifteen minutes when lectures end. The afternoon lecture is followed by a half-hour for either recreation or the recitation of the office.

Taking tea. This is not a French custom and it's only acceptable for those who need to take it. (*The Irish and English!*)

Walks.

The weekly walks are to be taken on Wednesday and Sunday evening. It will be considered if it is acceptable to have an additional walk each month.

Public Confession of Faults.

That of the scholastics will take place at a specified time with Fr. Piperon presiding, or, in his absence, Fr. Klotz; that of the priests and teachers will be presided over by Fr. Piperon, and if he is not present Fr. Batard. The Council will fix the time.

The building of a hall at the Petite Oeuvre.

The youngsters, having no place for recreation when it rains, will have a large hall provided for them near their quarters. The provision of this will be addressed as soon as possible.

Creating privacy for the porter's lodge.

Since the scholastics take recreation in the courtyard in front of the porter's lodge where they can see everything that goes on, the lodge will be isolated by way of a wooden railing.

Toilets for the novices.

Those at the bottom of their staircase will be repaired.

Renovations at the Sacred Heart (*Issoudun*).

The house needs to be enlarged in the light of present requirements and, as well, keeping in mind the likelihood of setting up there a scholasticate or some other community undertaking. The decision was taken that there was an opportunity to put into effect the wing envisaged by the general plan between the new field and the alleyway which runs by the wall south of the old field, working on the gable end of the already-existing wall. Mr. Tarlier, the architect, is of the view that the building of the bare walls and the roof would cost as much as 80,000 francs, but other expenses will inevitably be called for to meet the costs of the interior; these undertakings could in part be held over if there is no urgent need of the new foundation in its full dimensions. With regard to the 80,000 francs needed for the basic construction, the Superior General expects 50,000 francs would be made available to him through the kind good-will of a number of benefactors, with the Congregation's financial resources seeing to the rest. The map and plans will be drawn up and considered beforehand.

Brother Benedictus lays down conditions for renewal of vows. He is not accepted.

Brother Benedictus in Tilburg, since he was only prepared to renew his vows on condition that he goes to another house, and since such a pre-condition could not be met, it was accordingly decided that on the expiration of his present vows, if still persisting in his demand, he should be asked to leave.

Council Meetings to be held on Wednesdays.

Finally, it was agreed that Council meetings would be held on Wednesdays. Fr. Piperon will come as early as is possible so that a meeting can be held before mid-day and, if necessary, will continue into the afternoon.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

18911012X

Council Meeting, October 12, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Brother John Pluymakers accepted for renewal of vows.

With the recommendation of Fr. Tréand and other priests who know him, Brother John Pluymakers from the Glastonbury house was accepted for the three-yearly renewal of vows.

Proposal to send two brothers to Bishop Navarre.

The decision was taken to ask Fr. Reyn for a third lay brother in order to send him, together with one of the Issoudun brothers, to Bishop Navarre. They will both leave with Fr. Tréand who will be sailing to Sydney towards the end of this month.

A new posting for Fr. Vaudon.

Fr. Vaudon, recently appointed Superior of the Paris house and unable to accept this posting for a variety of reasons, will continue to live in the Issoudun presbytery and while remaining editor of the Annals he will also teach at Chezal-Benoît.

The examination of regulations concerning the Chezal-Benoît Scholasticate.

Regulations set down for the Chezal-Benoît Scholasticate were looked at and they do not greatly differ from the procedures considered at the previous meeting, and which will be made use of until a more definite presentation is considered for insertion in the Directory. In addition, the project was mooted to send the different houses at the beginning of the year a circular dealing with the principles of the religious life.

Brothers Soucille and Michel remain at the Sacred Heart; Brother Villoud at the office.

Brothers Soucille and Michel will stay on at the Sacred Heart to teach, whereas Brother Villoud, who does not appear to be suited to supervision, will work in the association's office.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

#### Article 1966

*Circular letter from Fr. Chevalier to the MSC Society.*

C 18911017

*No address; undated. Likely  
Issoudun, mid-October, 1891*

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Ametur ubique terratum Cor Jesu sacratissimum,

I. Our Society is undergoing a crisis which, I fear, will have a long-term impact, and which I cannot think about without quailing. If the Sacred Heart and Our Lady had not intervened, God knows what abyss we should find ourselves in today. The devil, who is only happy when causing divisions, had set up his plans so well that, reasonably speaking, victory should be on his side. Having violently launched himself at our basilica, and had it closed because it had become the centre of great devotions in modern times destined to save the world, it seemed that he was quite satisfied with himself. He hoped, by these means to halt the advance of the faithfuls' piety, entomb to eternal oblivion the title Our Lady of the Sacred Heart, create a paralysis of inactivity. Without doubt he was focused on discouraging the humble missionaries by causing them to abandon the important work confided to them by chasing them from their houses and throwing them onto the streets. But the Lord, who always knows how to draw good from evil, drew good from this unjust persecution, making the Society better known and providing more opportunities for their zeal.

II. What has been done to bring this about? He made use of some among our young men who were trained by us from their youth with particular care, tenderly supported, enriched with blessings, imbued with our confidence and of whom we had great hopes. Having himself (*the devil*), in the following of his pride, rebelled against his God and Master to whom he owed everything, he insolently declared, overlooking all the requirements of appropriate acknowledgement: "Non servion" (*I am not going to do his bidding*). There you have the same rebellious thoughts he sought to stir up in our young confrères. Full of themselves, intoxicated by their superior knowledge, partial to their own well-being, unhappy with certain measures taken

by their Superiors in the best interests of the Society and dreaming above all of a dangerous independence, they wished, under the pretext of reforms undertaken, to impose their ideas and thereby cut off the yoke of obedience. In bringing all this about, they made use of the Chapter called for the purposes of deciding between the old and new Constitutions. The assistants, aware of the hostile current of thought found among them for some time, thought it best to have the meeting in the mother house in preference to several other houses which had more entitlement than Issoudun. We hoped in this considerate way to satisfy them (*the opponents*) and have them arriving with the best of intentions. We were, sadly, greatly mistaken. Immediately on becoming aware of this meeting they drew up their battle plan and made ready their weapon (*machine*) of war. (*Fr. Morisseau's letter.*) The battle plans came from the Tilburg, Antwerp and Salzburg houses. Once together at the Sacred Heart (*Issoudun*), the leaders of this intrigue found a way of getting around some of their confrères and became a majority. Believing themselves to be certain, thereby, of gaining the upper hand, their audacity knew no bounds.

III. Wanting to have a new administration consisting for the most part of young religious, they intended from the beginning to counteract the proposal which drew their ire. They needed, then, to find it at fault. Giving free rein to their perceived discontent (*with the status quo*), they sought in every way to attain their ends. Taking no account of the interminable problems which normally are characteristic of new foundations, nor of the unforeseen problems involved in recruiting candidates and their training, nor of the expulsions (*from France*) which caused so much of a problem for us, the exile which we were forced to undergo, as well as the persecution which was continually being stirred up in France, nor the foundations which we were necessarily forced to make outside to provide a safety zone for us, keeping together our young students, novices, scholastics, nor the sacrifices and deprivation of all kinds to which we have been subjected over 37 years, not only to set up our houses and provide the necessary resources for them, but, as well, to set up those undertakings which are the glory of our Institute, instead these confrères did not hesitate to incriminate us when their duty should have been rather that of thanking us, if not indeed blessing us. They blamed us for a number of irregularities which had arisen in good faith, explained and justified, indeed, with reference to the unhappy circumstances we have lived through. It's in this latter manner that Rome judged these circumstances as we shall see in what follows.

IV. The plan which some kept quiet about at first and which ended up being admitted (we have the proof to hand), was none other than to push aside the Superior and Founder of the Society, together with the Procurator General in Rome (*Jouët*), replacing them with others more to their liking. Whatever they might say to the contrary, they omitted nothing in their attempt to invalidate the indult guaranteeing a further 12 years in charge for the Superior General, and in trying to deprive Fr. Jouët of his post and responsibilities. If one attempts to get to the source of this strange, unacceptable behaviour, one will find it in the secretive dissatisfaction which the young opposition members did not dare to admit. The Superior General in 1886, aware that the Rules he had introduced from the beginning of the Society were incomplete, wanted, before his death, to bring them to completion. This undertaking, so it seemed to him, was all the more urgent because, if foundations were increasing abroad, there was also the onset of abuses, with relaxation in discipline and uniformity beginning to go out of fashion. The publication of this new directory will stir up strong protestations in our Antwerp, Tilburg and Salzburg houses since, without a doubt, it challenges their way of thinking. These protestations will appear all the more unjustified for the reason that the text was submitted beforehand to all the Superiors of our houses, requesting them to come forward with their comments and this would be taken into consideration. This is what took place and it was only after their approval, and that of the assistants, that these new Rules were sent to everyone. Nevertheless, our unhappy youthful members sent an anonymous memorandum to Rome as a protest. Faced with this opposition which was virtually a revolt, the Superior General, although he had the Founder's right to perfect the undertaking entrusted to him, but drawing on his long experience, made it known that he was only presenting this directory 'per modum experimenti' (*metaphorically, testing the waters*) until the next Chapter which would change it according to its wishes. This decision, both considerate and balanced, received on all sides with respect and satisfaction, was not at all to the liking of the opponents in question who continued to thumb their noses at authority. At this point we have to make an admission.

V. The administration, in order to meet the wishes of one side and the other, was far too much encouraged to open new houses and sanction in each one an apostolate, something which would require available personnel which we didn't have. In order to meet the needs of different Superiors who were looking for teachers, we were forced, very regrettably, to look for these teachers from the Antwerp Scholasticate. As a consequence there were murmurings and bitter complaints on the part of the Superior, the head of the school, his staff; we, however, couldn't do anything else. To offset this unhappy state of affairs which we ourselves greatly regretted, the decision was taken in Council that the three upper classes of our different Petites Oeuvres would be brought together in one of our houses adjacent to Issoudun. And this is what happened in July 1890.

This wise procedure, unanimously agreed on, besides economizing on ten teachers, offered the further advantage of combining, under the same direction, disciplinary procedures and an education system, our youngsters being drawn from different countries. When this plan was put into operation, approved both by Rome and the Archbishop of Bourges, the younger priests became hostile to the Superior General, making him responsible for all this. Their grievances against our Procurator General are no less well founded; having studied in Rome under Fr. Jouët's supervision, they could never forgive him for his behaviour in regard to them, the complaints he felt it necessary with which to reproach them when he felt they merited it: *inde irae (hence the anger)*. Accordingly, they never forsook the opportunity to criticize him among themselves and belittle him to their confrères. Not taking into consideration the difficult situation in which he found himself, the considerable amount of work he undertook, his love for the Society, the dedicated devotedness and tremendous service he rendered to us, they, nevertheless, never stopped criticizing what he was doing administratively and making him a subject of reproach. Overlooking their obligation to give themselves to their studies, they projected themselves as judges who pardon nothing.

VI. One can, then, understand what would be the attitude of these young disaffected people to the forthcoming Chapter about which we wrote above. Their first objective would be to seek out people who could be on their side. And, by strange

coincidence, they succeeded in winning over to their cause two or three older priests from whom one would expect more judiciousness and perspicacity, and about whom one might query whether they also might not have taken to heart some resentments which followed from certain events, or from certain measures taken (*by authority*) to which they took exception. Be that as it may, this coming together became a stormy one right from the beginning. One could already foresee storms. A wise approach did not prevail any longer in the debates; vehemence took its place. The young confrères, anxious to prepare their knowledge, looked upon the assistants as ignorant, accusing them of betraying the best interests of the Congregation, etc., etc. The Superior General, Fr. Piperon, his first assistant, and Fr. Jouët, Procurator, challenged most strongly this uncalled for assertion, Fathers Guyot and Delaporte, the other assistants, kept mysteriously silent. The opposition now sensing themselves to be supported could not be contained, attacking without measure or balance the Procurator General whom they wanted at any cost to see departing from Rome, making the most outrageous remarks against him. Then, hesitating at first to suggest the removal of Father General, several of the group thought about imposing a Vicar (*General*) to keep him under surveillance.

Wishing to make the (*Issoudun*) general house nothing more than an ordinary residence, they voted by majority (among themselves) to transfer the headquarters of the Society to Rome. "France," they claimed, "is detested in Belgium, Holland, Austria, England, Germany. If the centre of the Society continues to remain in Issoudun, there will be schism (*a breaking up*), since the Northern houses with greater personnel, with younger better-educated staff, would want more independence, and the separated branch would not take long to become more flourishing than the trunk from which it will be broken off."

To no avail the Superior General insisted that the Missionaries of the Sacred Heart, being but one family, should above and beyond all else live and work for the Society which shaped them and not for or in different nationalities, and that it was Providence itself which had arranged for the Society's centre to be in Issoudun, so that one could not dream of taking it elsewhere without the precise and obvious indications to this effect arranged from on high (*heaven*). Nothing like that is suggested (*as a requirement*), he (*the Superior General*) counters; on the contrary, compelling reasons call for the status quo to remain:

1. Issoudun is the centre and cradle of the huge Association of Our Lady of the Sacred Heart;
2. it's where the Founder lives; change the (*his*) residence to Italy and you will deal a mortal blow to this important work and all our other enterprises in France;
3. you will for the most part deprive us of the source of our financial contributions, placing us in such straitened financial circumstances that in the long term we shall not be able to meet our commitments and pay our debts;
4. Rome has become a revolutionary hot-bed; Italy is sitting on a volcano and offers much less security and guarantees than France does. Moreover, what financial resources shall we have in Italy? None...

Accordingly, having impartially-considered the reason, the benefits, the future of our Institute, our material and spiritual interests implacably dictate that the centre of the Society should continue to remain in Issoudun.

These serious considerations made no impression on a people blinded and prejudiced by obsession, demanding that this issue about the seat of authority should be part of the Constitutions, final approval of which is being awaited. At that point the Superior General, attentive to the voice of conscience, forbade further discussion of the issue. Protestations could be heard: "The Chapter is paramount – the opposition asserted – and nobody has the right to limit its deliberations, etc., etc."

Fr. Guyot, Assistant General, endorsed what the opposition was saying, stating in provocative language that Rome would be informed if the General continued to persist with his viewpoint. He, the General, aware that all further debate would lower itself to the scandalous, went no further, together with four or five of his confrères, than to state his reservations and see to it that in the minutes of the meeting the reasons in favour of the status quo should be outlined. The triumphant opposition considered other delicate issues, wishing, contrary to law, to discuss other sensitive issues concerning the Constitutions. Thereafter certain irregular issues were brought up, for example the Superior General's canonical irregularity in the exercise of power over six years from the time of the expulsions in France, the lack of valid vows in the case of some, etc. Since these issues could not be satisfactorily solved, it was agreed that two members of the Chapter should go to Rome to obtain the necessary clarification and the necessarily legally remedial measures if required. The General, aware of the regard in which Fr. Jouët was held by the Congregation, and his expertise, proposed him as one of the delegates, making it clear that he alone better than anyone else could sort out the problems. The opposition reacted strongly against this and entrusted this delicate task to Fr. Piperon and Fr. Klotz, the latter being one of the strongest opponents of the Procurator (*Jouët*). Surmising that the Congregation of Bishops and Regulars would wish to interview him about this serious issue and that consequently his presence in Rome as soon as possible would be desirable, either to defend himself against the allegations being made or which could be made against him, or to make the case for authority in the Society, Jouët went to the Archbishop of Bourges and asked him what he thought he should do. Archbishop Marchal advised him to leave straightaway, and so he did to the great annoyance of the disaffected.

VII. The Sacred Congregation, having been presented with the queries raised (*at the Chapter*) wanted to consider them carefully before coming forward later with a response. On becoming aware of the unwholesome spirit which imbued the opposition and the irregular nature of this pretence of a Chapter, it hastened to dissolve it by rescript and enjoined all attending it to return home immediately. This unexpected outcome, which put all plans into abeyance, was like a thunderclap (*'a vrai coup de foudre'*). Uproar ensued; the sense of exasperation was tangible. There were shouts of betrayal, violent, unexpected language was directed against Fr. Jouët who was accused of trickery, spoken of in the most disrespectful and

wholly unmerited fashion, treated like a pariah among men, the lowest of the low. The more balanced and normal members of this group associated themselves with the Superior General in protesting strongly and with a corresponding sense of outrage against the charges being made (*against Jouët*).

At this point in the proceedings Fr. Guyot, being associated himself with the discontented faction, made a petition to Rome against the Chapter's break-up which was, he said, a body-blow to the dignity of the Chapter members. Fr. Delaporte, former Superior General of the Mercy priests, forced to leave when he was no longer wanted, and then accepted quite recently purely out of good-will on our part as a result of initiatives taken by Fr. Jouët in Rome, was one of the most worked up of all in these discussions. Given the foresight on his part, leaving aside his age, his experience, his specific problems and his status, one would expect such a man either to keep quiet or to align himself on the side of the authorities, who had shown themselves to be more than kind in his regard. But not so. Giving ear to the flattery of some, he made himself the opposition's standard-bearer and encouraged their rebelliousness.

Here are the names of those who sided with authority:

Fr. Piperon, priest assistant; Fr. Jouët, the Society's Procurator General as well as Assistant; Bishop Couppé, Apostolic Vicar of New Britain; and Fr. Maillard, General Bursar.

Those in the opposition party were: Fathers Guyot, Assistant; Delaporte, ex-Assistant; Fr. Morisseau, Assistant; Fr. Reyn, Superior, Antwerp; Fr. Klotz, Superior, Tilburg; Fr. Hartzler, Superior, Salzburg; Fr. Ramot, Superior, Watertown; Fr. Tréand, Superior, Glastonbury.

The opposing stance of Fathers Morisseau, Tréand and Hartzler was moderate. Following these protestations, as much out of place as inconvenient, Fr. Guyot resigned as Assistant, also Fr. Morisseau who, however, withdrew his resignation virtually straightaway. Fr. Klotz resigned as Superior, also Fr. Reyn, but the latter had a change of mind. Before departure, the opposing faction put together a memorandum directed against the administration and its actions, etc., ending with an appeal for the Chapter to continue with the same people present, and stating that this was the only way to compensate for the outrage to which they had been subjected and to bring about peace.

In its rescript breaking-up the Chapter, the Sacred Congregation asked the Superior General to forward immediately to it the Acts of the assembly. How surprised it was then, when it discovered that Fr. Klotz, the Secretary, had stealthily carried off the Acts to Tilburg. The Congregation of Bishops and Regulars, advised about this turn of events, was quite unhappy. Fr. Klotz, without looking for permission, went off himself with the Acts to Rome, having no doubt consulted with a colleague about taking these written texts in his own hand to Rome, and without any supervision exercised in regard to them. In consequence, he was severely censored by the (*Rome*) authorities and threatened with canonical disciplinary measures, as well as being ordered by the Cardinal Prefect to leave (*Rome*) immediately, despite his hopes to remain two or three months there and bring his case to a successful end.

VIII. Given these events, the Society's Council, at the instigation also of the opposing factions, asked that the Chapter be called as soon as possible, presided over by the Apostolic Delegate. The petition, although supported by the Archbishop of Bourges, did not get a reply; again the confrères (*some*) accused Fr. Jouët of intrigue in preventing the Chapter from being called.

Fr. Klotz, before he left Issoudun, resigned his post as Novice Master at Tilburg, stating that in conscience he could not ask our young men to join the Congregation. Having no-one to replace him, the Council decided, after consultations with Rome, to move the novices (*from Tilburg*) to Chezal-Benoît where there is a house of formation. Fr. Piperon was given responsibility for carrying out this measure and, accordingly, he went to Tilburg where the staff of that house were strongly unwelcoming. On seeing that their efforts and threats were getting them nowhere, they set out a formal protest which was sent to the Congregation of Bishops and Regulars in Rome. Then they, with the support of the Antwerp confrères, worded an appeal requesting that the houses in Europe (*Glastonbury*), Antwerp, Tilburg, Salzburg be separated from the mother house and become fully independent of it, hawking this document around a number of the houses, and, so they said, having it signed by upwards of twenty members, although several were to retract later.

On bringing the document to Rome, they picked on a lawyer named Rudini, commissioning him to work towards a positive result at the Sacred Congregation's tribunals by every possible means. In order to attain their objective they were not going to hold back from impinging on their vows of obedience and poverty, nor in the face of the resulting scandal, or, indeed, the ruinous impact on the Society.

They would try to get around Cardinal Mermillod, winning him over to their side by destabilising the facts. It was Fr. Vandel, in charge of the Antwerp Scholasticate, who was made responsible for this pathetic undertaking. The distinguished prelate, who likes and has a high regard for our Congregation, made us aware of this request, as well as his own sense of indignation.

The Sacred Congregation, annoyed by all these opposing complaints, ordered the Superior General to come to Rome in order to bring these contentious issues to an end as soon as possible. Having heard his explanations, it took no notice of the opponents' supposed complaints and their insensitive demands, then issuing a decree overlooking all the irregularities which might have occurred, making all vows pronounced since 1883 valid on condition that the interested parties make the request.

In order to avoid problems for the Institute, it was the Sacred Congregation's wish to offer a discreet overlooking of any irregularity to all those who needed it. But the indiscretion of several among the opposition at the Chapter who drew the attention of their confrères to the existence of the problem, despite the promise made to keep quiet about it, forced the

Congregation, very much to its regret, to make public the problem's solution. Next the authority of the Superior General was confirmed for a further 12 years, the Assistants ratified in office and approving Fr. Maillard's replacing of Fr. Guyot, who had resigned. These decisions, far from being acceptable to the opposition, made for greater discontent. They would only accept the validation of vows on condition that the Chapter should be called straightaway with the very same members, and that the complaints taken to Rome should have a just and fair outcome. Rome replied stating that its latest decree was the final word and not to expect anything else to follow; and, besides, there would only be an interval of 8 to 10 days for the validation to be accepted without reservations or else face departure from the Society. The Roman lawyer acting on behalf of the opponents behaved in this whole issue with great disloyalty, without integrity, giving it to be understood by the opposing group's leaders that there would be certain victory, going so far as to say that a decree was about to be issued in support of a new Chapter comprising the same delegates and the separation of the Northern houses from the mother house. The Superior General, assured that the contrary was the case, tried in vain to disillusion them. The Sacred Congregation itself, aware of the lawyer's unbecoming activities, stated that he had been lying and deserved to be severely reprimanded.

IX. The opposition party, not willing as yet to lay down its arms, deputized one of themselves, together with the General's First Assistant (*Piperon*), to ask that a new Chapter be convoked and agreed to in writing, but no longer consisting of the same members (*as the previous abortive one*), but rather after the procedure laid down in the new Constitutions which they knew were definitively approved, coinciding with their promulgation. The Superior General and his Assistant were willing to make this promise because it would be a way towards pacification and becoming, moreover, amenable to Rome's approval.

A short while afterwards we were in receipt of that text in the Constitutions where it is stated:

1. that each Superior should henceforth be aged 35 (*hitherto, one only required final profession*);
2. that the Chapter be made up of Superiors in office while waiting on the Society's division into Provinces. *Previously only six were chosen, either among current Superiors or among those who had been.*

These two changes greatly stirred up the opposing faction, accusing Fr. Jouët in particular of using his influence to have them introduced, but this charge was totally unmerited because our Procurator General was not at all consulted about this either by the official involved, whose name he doesn't even know, nor by the Sacred Congregation. Their (*the opponents'*) displeasure was added to when they became aware that the Congregation was about to send us a document stating:

1. that it would not approve a new Chapter consisting of the same members as the previous one;
2. that if we judge it opportune to call a new Chapter, we must look for authorization beforehand, and it must take place in keeping with the new Constitutions;
3. that on the other hand we must advert to the fact that we cannot call this Chapter before we have taken cognizance of the impact made in all our houses, even the furthest away, of the validation, and, as well, the satisfactory reception of the recently-approved Constitutions which had been sent to all the confrères.

On being notified of these decisions, the opposition was not slow in stating that all this was the work of Fr. Jouët, who had, besides, succeeded in having indefinitely postponed a Chapter which he didn't want himself. How can reasonable religious come to think that the Congregation of Bishops and Regulars, made up of distinguished, disinterested, members, could permit itself to be influenced by whomsoever to the detriment of a whole society? Particularly so when one knows that this same Congregation does not give its verdict until it has submitted everything to the Pope who, himself, approves its decisions, having taken all the issues into the most careful consideration.

X. What is about to be stated now is not presumptuousness. On the last visit of the General to Rome, following a prolonged meeting with the Secretary of the Congregation of Bishops and Regulars, Monsignor Sepiacci and Cardinal Verga, Prefect of the Congregation, he heard from their own mouths the following words: "All your concerns are in the Pope's hands, having reserved to himself their appraisal, and it's he who will provide the answer to the pending, current, problems." Cardinal Monaco, the Society's Protector, spoke in the same vein. Before leaving Rome, Fr. General requested an audience with the Pope. In reply it was stated that Leo XIII had suspended all audiences because of the Consistory about to take place shortly, and that if he (*Chevalier*) would like to wait for about ten days or so he would very likely be received in audience. "In any event, leave your request with me," said the Master of the Sacred Palace, "and I will pass it on to his Holiness." This was 11am and three hours later he (*Chevalier*) was handed a message from the Vatican informing him that the Pope would receive him, with Fr. Jouët, Procurator General, at 6pm that evening. (!) The meeting was most intimate, friendly, privileged. Leo XIII had set aside two chairs and, according to received ceremonial, he asked Fr. General to sit in the armchair and Fr. Jouët to sit in the chair. Hesitating before such a kind gesture, the Pope insisted and we had to do as he said. "Well then," he said to Fr. General (if these are not his exact words, this is what he meant), "I know what brings you here. Rest assured; all will work out well for you! I have seen Cardinal Verga and I have given him instructions, about which you will be pleased. You must understand, there are bound to be problems when a Congregation is beginning to grow; the devil is not happy and always creates problems. How many houses have you; where are they; are there many of you?"

The Holy Father seemed happy with the replies. "Have you many novices? Where are they?" "There were many in Holland, but we have brought them near us, close to the mother house where there were already others." "The right thing to do! When an Institute begins, the novitiate should be under the supervision of the Superior General so that he can visit it frequently. I would advise you to form in a challenging way your young men, probate spiritus, and only accept solid vocations, as it's

better to have fewer members so long as they are good. Do not look to numbers since, otherwise, you will have troublesome characters who will create problems for your Society. And if you think that someone is not suitable don't hesitate to send him away. Today discipline needs to be more firm than ever, with obedience put into practice by all. Ah! Obedience that's the touchstone. And your young students, where are they?" "At Antwerp, Holy Father." "They should, like your novices, be near you. But you have some in Rome also, at Piazza Navona; one is very happy about this; one gathers that they are getting on very well." Then addressing himself to Fr. Jouët he said: "Your church is well attended, the ceremonies are quite beautiful and the church has become very popular. You are doing well there; continue. Have you finished its restoration; are the paintings completed?" "No, Holy Father." "But why? Are you short of money? But I approved of your appeal for money in France because France is so willing to contribute. Indeed! If I didn't have it (*from France*) St. Peter's Pence would come to little or nothing."

Then the Pope went on to speak about his latest encyclical, the impact he hoped it would make; he also mentioned the French workers' pilgrimage, the preparations he made to meet them, and the pleasure it gave him. He enquired concernedly about His Grace Archbishop Marchal of Bourges and his brother the Bishop of Sinope, and then he went on to speak highly of our missions among the pagans, and the commitment of our confrères. This audience had already lasted 35 minutes and there was no suggestion that it was about to end. Sensitive about encroaching on the Pope's precious time we got up to leave on our own initiative and prostrating ourselves at his feet we asked his Apostolic blessing for our confrères, our youngsters, our benefactors and the Society's undertakings.

Issoudun, October 17, 1891.

J.C. mSC.

**Article 1967**

L 18911018

*To Father Jean Vaudon, MSC, Sacred Heart, Issoudun.*

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Issoudun, October 18, 1891

Dear Farther Vaudon,

Since it is not acceptable to you to go to Paris as Superior we do not, quite obviously, want to impose on you this responsibility. I would appeal to you not to mention anything about this decision either to Fr. Delaporte or the confrères. I shall be keeping you at the presbytery (*Issoudun*) and you will be in charge of the Annals and the Association's office, as you had requested. You may take up again your preaching of retreats and, of course, encourage the enthusiasm of our helpers. Your retreat should be over tomorrow. Before you return to Issoudun, would you be good enough to meet with Fr. Guyot and the widow Madame Raveau to make an inventory of all the villa's furniture so that it can be part of the lease. Fr. Hériault, the owner, will send you an affidavit entitling you to act in his name. The solicitor says that this is acceptable. How advanced is the work on the chapel? Is the roof completed? Mr. Tarlier, the architect, is due to visit Vichy.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have advised Madame Raveau that you were making an inventory.

**Article 1968**

L 1891019

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, October 19, 1891

Your Grace,

I am requesting Your Grace to approve, according to the prescription of the latest rescript from the Sacred Congregation of Bishops and Regulars, the following appointments, canonical incompatibilities in regard to the dignity of the title-holders or lack of the requisite age notwithstanding:

Bishop Louis André Navarre, Superior of the Missionaries of the Sacred Heart, residing in Thursday Island;  
Bishop Henri Stanislas Verjus, Superior of the Missionaries of the Sacred Heart, New Guinea;  
Bishop Louis Couppé, Superior of the Missionaries of the Sacred Heart, New Pomerania (*New Britain*);  
Fr. Frédéric Derichemont, Superior and Novice Master, Watertown (*USA*);  
Fr. Eugène Meyer, Novice Master at the Salzburg House, Tyrol, Austria.

With deepest regards, I have the honour to be Your Grace's most humble and obedient servant in C.J.  
J. Chevalier, MSC.

18911021X

Council Meeting, October 21, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Jouët, Procurator General visiting Issoudun.

The arguments put forward by Fr. Merg rejected.

1. Fr. Louis Merg, appointed science teacher at Antwerp, asked to stay on in Paris, the main reason so he claims is ill health and the burden of the classes he would be required to give. These reasons were not considered compelling and his appointment remains.

Fr. Ranzoni, Paul Ard and Mathieu Beker admitted to postulancy.

2. A young Italian priest, Fr. Ranzoni Balthasar, on the supportive recommendation of Fr. Jouët, was accepted as a postulant. Then another postulant lay brother, Paul Ard, was accepted on the recommendation of Fr. Maillard. Another lay brother postulant, a gardener at the Sisters (*Dames*) of the Sacred Heart, Bourges, was mentioned and he is expected on November 12. There was renewed discussion about the postulant Matthieu Beker from Maastricht (*Holland*) already accepted in principle, but about whom there has been reserved judgment since the reports from the Jesuit College where he studied are good, but those from his parish priest are unfavourable. He himself offers to pay and, meanwhile, there is no good reason why he shouldn't be accepted.

Decision about final vows for the Rome scholastics: Di Luzio, Ruggeri, Nicolo, Laurenti.

3. The four scholastics put forward for final vows by Fr. Jouët were discussed.

A. The position of Luzio Moysé was put back because of the military law he will come under next May. An indult will regularize his situation in the meantime.

B. Ruggeri Egidio has not been accepted as a student because of his health, but he may, as he requests, be accepted as a lay brother and sent to the missions, for which he has the requisite qualities.

C. Nicolas Nicolo, lacking somewhat in health, but otherwise considered favourably, was accepted.

D. Joseph Laurenti was put back for later consideration because of the unsatisfactory report made about him by Fr. Védère.

Among the Rome students three are in poor health, especially Hannigan who will be recalled and replaced by Fr. Helfer and Brother Field.

Acceptance for vows of 26 novices at Chezal-Benoît.

4. On the recommendation of Fr. Piperon, the following 26 novices were accepted for three-yearly profession: Fathers Raynaud and Godineau; the scholastic brothers: Niesten, Henri van Biel, Joseph Reichert, Jacques Schmitz, Antoine de Jong, Louis Vuisters, Guillaume Baeten, Henri-Marie Nollen, A. van Dinter, Ferdinand Dormann, Paul Gutman, Victor de Rijcker, Benoit-Marie Mourgues, Joseph Bouellat, Thomas Callaway, Claude Charneau, Louis Cros, Louis Kopp, Charles Henry, Auguste Bouvier, Frédéric Postalier, Hugues Orlandi, Denis O'Mahony; Brother J.L. Tavers who came to the postulancy with the priesthood in view was only accepted as a lay brother.

The Hammonton foundation given up.

5. Despite the continuing appeals from Fr. Grom to maintain the Hammonton foundation, it was for the third time decided that it should be abandoned because of the lack of personnel to look after it.

Decision about Fr. Barral.

6. Fr. Barral, although he has asked to leave the Society and with whom arrangements had been made, has not, so it seems, as yet asked for dispensation from vows, and the view was taken that this should be requested on his behalf from the Sacred Congregation of Bishops and Regulars and thereby dismiss him from the Society.

Discussion about the irregular situation of Fr. Durin.

7. Fr. Durin, having lived for 7 or 8 years at least outside the Society, having wholly excluded himself from the jurisdiction of the Superiors, engaged with work which was not approved of by the Council, has placed himself in a situation totally at odds with his religious obligations vis-à-vis the Society, and the Society, likewise, with him. The confrères, no more than outsiders who are aware of the situation, cannot explain how someone professed can maintain that he remains a member of a Congregation from which he is completely cut off and how the same Society could continue to look upon him as a member. He is absolutely incapable of living in community given his lack of judgment, as well as having indicated his absolute dislike of living in community with his Superiors, but now at last he himself has realized his anomalous position, requesting release from his vows. It is ridiculous, in the view of certain Council members, that this circumstance has not been made use of already to rectify this matter, and that he has been given time to withdraw his request. It is imperative that this equivocation should be overcome as quickly as possible and, meanwhile, his name should be removed from the list of personnel which is made public every year.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

#### Article 1969

*To the Head of the Propagation of the Faith, Paris.*

L 18911023

*Issoudun, undated, likely October 23, 1891*

Mr. President,



Once again I come to acknowledge and express my appreciation for the keen interest you so willingly bring to our Oceania missions. Sad letters which I am getting from Bishop Navarre compel me to draw your attention to the New Guinea Vicariate. The expenses which they were obliged to undertake, he and his confrères, in order to establish themselves, have exhausted their financial resources. Lacking sufficient nourishment, their vitality is weakened and they have become wracked by fever. One of the most active priests died a few months ago; another is dying; he has been anointed and it's possible he is already dead at this moment. Bishop Navarre himself is seriously laid up with a life-threatening condition. Several other missionaries and three sisters are laid up with fever due to the lack of the necessary medical care which they cannot provide for themselves.

In order to cope with their problems and combat the Protestant catechists who are rife in these lands, we have sent them two missionaries and four Sisters of Our Lady of the Sacred Heart who will leave for Marseilles on the third of November.

I presume to ask you, Mr. President, to kindly make available the necessary funds for their journey from France to New Guinea which you had set aside for them and, perhaps, you might add to that sum, given the straitened conditions in which they find themselves; for this I shall be lastingly grateful.

Hoping that you will kindly meet my request, please accept my deepest regards as I have the honour to be your very humble and obedient servant in C.J.

J. Chevalier,  
Sup. Gen., MSC.

18911028X

Council Meeting, October 28, 1891

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau.

Confirmation by the Archbishop of Bourges of the Vicars Apostolic as local Superiors and Fathers Derichemont and Meyer as Superiors and Novice Masters.

1. The reply from the Archbishop of Bourges, dated October 24, was read out, confirming by virtue of the September 30 indult Bishop Navarre as local Superior of Thursday Island; Bishop Verjus as local Superior in New Guinea; Bishop Couppé as local Superior of New Britain; Fr. Derichemont as Superior and Novice Master at Watertown; Fr. Meyer as Novice Master at Salzburg.

Circular concerning the Constitutions' acceptance.

2. A circular will be sent to local Superiors asking for acceptance of the newly-edited Constitutions recently forwarded, as well as acceptance on the part of all the professed of the changes made by the Sacred Congregation.

The Chezal-Benoît Council's composition.

3. It was decided that Fr. Piperon's Council for the general administration of Chezal-Benoît would consist of Fathers Batard and Chopin as his assistants. The issues of particular interest with regard to the scholasticate and the Petite Oeuvre will be dealt with in specific Council meetings in which there will be consultation and engagement with the relevant directors.

Brothers Boudin and L. Guis accepted for perpetual vows.

4. On the favourable recommendation of Fr. Piperon Brothers François Boudin and Louis Guis were accepted for perpetual profession.

Decision about Brother Van der Aa.

5. Given his advanced age and the need to study in order to go forward to Holy Orders and, on the other hand, only performing the functions of a lay brother at Tilburg, it was decided that he could go to the Antwerp Scholasticate under the care of Fr. Lanctin who is authorized to ask Fr. Reyn for a scholastic to strengthen his teaching personnel because it's too stretched.

Brother Vincent accepted for renewal of vows.

6. On the favourable recommendation of Fr. Lanctin, the lay brother Vincent was accepted for renewal of his three-yearly vows.

G. Durin accepted as a postulant.

7. Georges Durin is accepted as a lay brother postulant, hitherto a clerical novice intended for the scholasticate.

The nature of his role and the powers acceded to Fr. Tréand in Australia.

8. The Council then went on to discuss the assignment given to Fr. Tréand in Australia. It was decided that he should go to Sydney as the Superior General's delegate, enjoying plenipotentiary powers to deal with anything litigious either at the Sydney house, the Procure or any houses in the missions. In Sydney he will have full, exclusive, authority to take charge and lead as long as he remains there, helped by his confrères insofar as he deems it necessary. He will also have full authority to preside over Procure issues, and take whatever measures occur to him to bring to an end and avoid all conflicts between the different houses or missions, safeguarding the rights of each, distributing, as stated at the February 4 meeting, the excess in the Procure revenues which will not be needed for its upkeep, and in the following fashion:

a quarter of that in excess will remain in the 'kitty' to set up a reserve fund to help the missions in extraordinary instances of extreme need; the remainder, the other three-quarters of this reserve sum, will be shared as 2 fiftieths to each Vicariate and as one fiftieth to the apostolic prefecture. Although their Lordships the Apostolic Vicars rank above the priest delegate by their episcopal character and the jurisdiction they enjoy from the Holy See, they must accept his authority as local Superior as regards the administration of their respective houses and the forwarding of accounts as laid down by the Constitutions.

Fr. Tréand's powers will last until they are revoked.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 1970**

L 18911029

*To Father Jean-Pierre Védère, MSC, Rome.*

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Issoudun, October 29, 1891

Dear Father Védère,

Judging from a memorandum sent by our Quito priests, it becomes clear that they cannot stay there any longer as their situation is intolerable. I have informed the Archbishop that our confrères will leave Quito next spring; there are still 6 months left. We cannot go back on this decision. Ecuador has been for us a disaster both as regards personnel and finances.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1971**

C 18911030

*To all MSC confrères in the Society.*

Issoudun, October 30, 1891

Dear Fathers and Brothers,

You will have received our finally approved Constitutions. As Rome has requested from me a report about the way they have been received, each one will be kind enough, and without delay, to let me know of their arrival and place it in writing for me whether or not he totally and simply accepts the changes which the Sacred Congregation of Bishops and Regulars duly considered necessary.

Please accept, dear Fathers and Brothers, my best wishes in Corde Jesu.

J. Chevalier, MSC, Sup.Gen.

NB: Be good enough to read this letter to your community, and forward as soon as possible the adherence of all.

J.C.

**Article 1972**

L 18911102

*To the Secretary of the Propagation of the Faith.*

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Issoudun, November 2, 1891

Dear Sir,

Would you be so kind as to convey to the President of the Propagation of the Faith committee and to the committee itself, my most grateful thanks for the 800 francs (*about 2,730 euros*) which was so kindly allotted to meet the cost of the journey for our 6 missionaries.

*This refers to the departure of Fr. Tréand, two brothers and four sisters from Marseilles on November 3, 1891.*

I enclose the receipt.  
Please accept, Mr. Secretary, my deepest regards in C.J.

J. Chevalier, MSC.

18911106X

Council Meeting, November 6, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Joseph Valdambrini.

1. A letter from Fr. Jouët, as well as one from Fr. Védère, was read, in commendation of Joseph Valdambrini, a former pupil at the Rome Petite Oeuvre. This young man, who left the Petite Oeuvre precipitately but who has, otherwise, excellent qualities and recently received his licentiate diploma, requests entry to the novitiate. He was accepted as a postulant. *This was counteracted following later evaluation; for a fuller, more lengthy context, see Twohig, Late But Not Too Late, Vol. 1, p.253-267.*

Joseph Oyant

2. Joseph Oyant was accepted for the lay brothers' postulancy, supported by a favourable report from his parish priest, but this acceptance will not be finalized until fuller information is made available.

Release from vows of Fathers Barral and Louis Merg.

3. The decision was taken that Fathers Pierre Barral and Louis Merg should be released from vows. As regards the former, his written request to leave the Society was noted, as well as his refusal to live under the direction of his Superiors. As regards Fr. Merg, there is the evidence of his refusal to go to Antwerp, a posting assigned to him. His difficult character and unhappy attitude necessitated many changes in appointments, about which he moaned, and, besides, there was his continuous irregularity with regard to community exercises in common. The health problems he put forward in self-justification were not acceptable to the majority of Council members.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 1973**

B 18911106

*To The Sacred Congregation of Bishops and Regulars.*

Issoudun, November 6, 1891

Jules Chevalier... and his Assistants.

Prostrate...

We state that Fr. Louis Merg, a young priest of the said Congregation (*MSC*), residing in the Paris house, has shown himself over a number of years to have a difficult character, a bad attitude and little or no regularity (*dependability*), all of which led to changes of address and employment, which he complained about and which he tried to take advantage of in order to justify his reluctance to obey, especially when asked to become science teacher at the Antwerp house. He pleaded the state of his health, but this was not considered to be a valid, justifying, reason and it was put to him that he should choose between what he had been asked to do and departure from the Congregation; he chose the latter course.

Consequently, and already, with the requisite commendation, he has left in search of a bishop who would accept him. Otherwise, he comes under the jurisdiction of the bishop in his native diocese who, so far as we are aware, has no reason to refuse him.

The appellants are asking Your Grace to be good enough to release him from his vows...

*This presentation was written by Fr. Morisseau, the Council's secretary.*

**Article 1974**

B 18911106A

*To the Sacred Congregation of Bishops and Regulars.*

Issoudun, November 6, 1891

Jules Chevalier... and his Assistants.

Prostrate...

This is to state that Fr. Pierre Barral, a professed priest of the Congregation, having been sent away from the Quito house by the Archbishop and, greatly smarting as a consequence, has asked for approval to engage himself in apostolic undertakings of his own initiative and responsibility outside the Congregation. He was informed that for such an undertaking he only needed to leave the Society and, thereby, be free to act on his own initiative. He has accepted this proposal and, accordingly, as confirmed by letter, he is going through the process of having himself released from his vows. With the references provided for him, he has set off to look for a posting in the USA. This priest is diffident about asking for release from his vows without any plausible reason, not even that of looking for a bishop since he belongs to his native diocese by right and effectively, having been ordained with dismissorial letters.

The appellant petitions Your Grace to grant him release of vows and break off the link he has with the Society.

*These two latter petitions were sent to Jouët, the Procurator, to be used in the final presentation by him to the Sacred Congregation.*

**Article 1975**

B 18911106B

*To the Sacred Congregation of Bishops and Religious.*

November 6, 1891

Jules Chevalier...

States that three students resident in Rome, having been members of the Congregation by their three-year vows which expired on the 4th of October last, are presently unable to be accepted for perpetual vows, as required by the Constitutions, and for reasons having nothing to do with themselves, being by name:

Moyse Diluzio who is about to go on military service for three years;

Egidio Ruggeri, suffering from a heart ailment which is considered serious by the doctor but, nonetheless, it doesn't leave him without hope;

Joseph Laurenti who, in the light of certain delicate duties confided to him, did not merit, as his Superiors saw it, sufficiently satisfactory marks.

These students, otherwise, are very anxious to remain in the Society and, accordingly, the appellants ask permission to have them undergo a further three-year evaluation.

*The above was written by Fr. Morisseau.*

**Article 1976**

L 18911107

*To Father Jean Vaudon, MSC, on ministry.*

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Issoudun, November 7, 1891

Dear Fr. Vaudon,

Thank you for your kind letter. I am pleased about your novena's success and the interest you have stirred up about our undertakings. Get all the information on the spot about the young final year (*rhetoric*) candidate and if the reports are good he could come to the novitiate at the moment of his choosing. As for the two Petite Oeuvre youngsters, Fr. Maillard does not recall seeing the dossier and the replies. He will look into the matter and there's no obstacle to their arrival given your recommendations. Look into the health of these youngsters, the situation as regards their families and everything else which is pertinent.

The good Sisters in Gray have written to me requesting that you preach a short retreat to their pupils. I replied in the affirmative, if your health is satisfactory.

I wish to thank Mademoiselle Hélène Chatel and her aunt for their good wishes; give them my regards as well as the parish priest where you are preaching.

I haven't received any inventory from Vichy, and this is holding up the settlement of the matter with Madame Raveau. This delay is unfortunate; write to Fr. Guyot as I do not know his address.

Cheerio, Father.

Warmest greetings to you in C.J.

J. Chevalier, MSC.

**Article 1977**

L 18911108

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, November 8, 1891

Dear Fr. Jouët,

1. You have seen off our dear confrères and good sisters. I await your description of the ceremony for insertion in the Annals. Hurry up! Have you sent Monsignor Morel the names of those departing for mention in the Catholic Missions (*magazine*). He hasn't referred to Bishop Couppé's departure and his group.

2. Many thanks for your approaches to the Propagation of the Faith. I received the 800 francs towards the expenses of the trip (*about 2,730 euros*).

3. I am sending some news about Fr. Bontemps on to you which will be of interest to Propaganda. Indeed! It would be disastrous to give up these missions! Fr. Bontemps is truly an apostle, as saintly as he is committed. He deserves to be Vicar Apostolic. Try and so arrange it for him as a surprise. At an opportune moment, I shall try and send him some confrères.

4. The confrères on the Council do not in any way wish to keep Quito, despite government appeals. For this to happen the Sagrario priests would have to insist on staying on there, whereas the contrary is the case. A letter yesterday from Fr. François Barral tells me that their position there is quite impossible; they will return, therefore, in the spring. I hope that some of them will go and join Fr. Bontemps.

5. I am forwarding a little work to you which refers to a Sacred Heart scapular like that of Mount Carmel. Take this seriously as it would be very worthwhile for an institute.

6. I asked you on another occasion to request on my behalf the privilege of celebrating mass in a private oratory, particularly so when I am travelling or away from Issoudun. It's a privilege granted to bishops. Try and get it for me; you will be doing me a great favour.

Cheerio, Father. Wholeheartedly yours in C.J.

J. Chevalier, MSC.

NB: The Council has decided that all our scholastics, whether priests or not, should sit at the same table in the dining room. You will give each one the recommendations you think fit.

**Article 1978**

L 18911109

To Father Albert Delaporte, MSC, Paris.

+

Issoudun, November 9, 1891

Dear Fr. Delaporte,

1. I wish to thank you for your acceptance without reserve, your confrères also, of our new Constitutions.

2. The present circumstances in which our Society finds itself are of the most favourable since Rome has given its approval. Whoever has the religious spirit should submit without complaint, 'arrière pensée', or reservations, awaiting calmly and patiently on the Holy See's authorization to have a new Chapter at a time it will judge to be opportune, and according to the circumstances it sets out for us. It's not for us to determine what the law is, but rather accept it.

3. The crisis to which you refer only prevails in two or three of our houses, thankfully, but who stirred things up? Instead of associating with an authority which has always sacrificed itself for what is right, in place of overlooking its unwilling weaknesses, the fatal result of the sad situation created by events, instead of trying to reach a peaceful understanding to improve the situation and bring about, on good terms, the reforms which itself felt were needed, what happened? What demands were made known? To what extremes did not matters go? Rome was flooded with protests, appeals, memoranda! The complainants held back from nothing, not even before a likely legal process, a scandalous schism, the petition invoking your name, and this before the prospect of the Society's collapse at a time when it was just beginning to overcome its problems and strengthen itself.

Rome, not taking sides in the debate, examined impartially the facts and the complaints addressed to it, which it did not take into consideration in any way. It provided in its wisdom legal validation for what had happened in the past and re-endorsed the authority which some wanted to get rid of. What, then, is more legal than what we now have? The present circumstances are in fact normal and cannot, shall not, lead "to the most fearful concerns" other than in blind spirits. It is time for this war of the deaf to come to an end; that those who do not wish to accept, quite candidly and without reservations, the present outcome, draw the conclusion that the doors of the Society are open for them to leave.

We must, at whatever the cost, all walk together hand in hand, heart to heart, accepting without challenge the findings of lawful authority as coming from God Himself, since otherwise we would find ourselves stirring up again the lamentable incidents which we should bury in eternally lasting forgetfulness.

4. As for the new Chapter, it will make its appointments as it considers right and just before the Lord, and if its choice falls upon some who are not of the requisite age called for by the Constitutions, it will request Rome to provide a ratifying indulgence.

5. Tell Fr. Merg to make his own appeal to the bishop of his native diocese for entry to the diocese, and send this request to me also. I shall take note of it and return it to him.

Cheerio, Father.  
Wholly devoted in C.J.

J. Chevalier, MSC.

18911111X

Council Meeting, November 11, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Proposal for a Marseilles Foundation.

1. A letter, at the beginning of proceedings, was read from the Vicar General of Marseilles, proposing to Fr. Jouët, in the Bishop's name, a foundation which would appear to be advantageous. A letter from Fr. Jouët himself was then read out warmly supporting this proposal. The Council is very appreciative of the Bishop of Marseilles for so kindly thinking of us with regard to this foundation, but it regrets to say that members are already lacking for the greater part of our undertakings, and for this reason we have been advised by the Secretariat of the Sacred Congregation to limit ourselves as much as possible. It (*the Council*) is of the view, therefore, that a new foundation cannot be undertaken given such a shortage of members. We pay thankful tribute to His Lordship and wholeheartedly regret not alone our inability to accept his offer at the present time, but no less so our inability to promise anything credible for the immediate future.

Approval of special costs at Canet-de-Mar.

2. Fr. Carrière, having requested Fr. General's permission to undertake an expense item not included in the budget, which comes to 500 francs for the repair of a foundation damaged by flood waters, as well as some other urgent repairs, was given permission.

Arrangement for the publication of different Annals outside France.

3. In order to safeguard a common viewpoint and avoid discrepancies, as well as correct teaching and exact historical facts in those Annals published outside France, it was laid down that:

1. all the Annals will appear with the authorization of the Superior General, with each issue having his signature, something which does not exclude providing the address of the local Superior, to whom letters and offerings should be addressed by the subscribers and associates in the different countries;

2. the editors of the Annals in countries outside France must submit to the General before publication articles of some significance from the point of view of doctrine and history;

3. it is acceptable for each one to take from the French Annals or those in other languages what he may find helpful to him, but on condition that its provenance is always scrupulously indicated, and that no changes are made which could be erroneously interpreted.

J.M. Cochard accepted for final vows.

4. Brother J.M. Cochard, who had requested final profession when his temporary vows expired on October 17, and which was postponed because of certain charges with which he was reproached, and also because of the uncertain state of his health, has once more asked to be perpetually professed. His behaviour having been correct, and the Dr. having stated that there was nothing seriously the matter with him which could place an obstacle to his observance of the religious life, his request was accepted.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.C. Morisseau, MSC, Sec.

18911113X

Council Meeting, November 13, 1891

In attendance: Fr. General; Fathers Morisseau and Maillard.

Valdambrini: Admission to postulancy revoked.

1. The decision taken at the last meeting was revoked in the case of Joseph Valdambrini. This young man having left the Petite Oeuvre as a result of an immoral act (*sic*), as witnessed to in a letter from Fr. Jouët, has had his acceptance for the novitiate revoked.

Ruggeri, di Luzio and Laurenti obliged to undergo more probation before final profession.

2. At the request of, and following observations made by, Fr. Jouët, the decision made about these three at the October 21 meeting has been cancelled. All three, by way of indult, face another three years of probation: Ruggeri in the hope that his health can get better; di Luzio because he has to undergo three years of military service; and Laurenti in the hope that his behaviour over the next three years will be more serious and satisfactory than it was in the past three years.

F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 1979**

L 18911114

To Father Jean Vaudon, MSC, in Ministry.

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Issoudun, November 14, 1891

Dear Father,

You may go to Langres and Dijon. Convey my respects to Bishop Oury. Hurry back soon as your absence is very keenly felt.

I am praying for the good curate's vocation.

I don't think the Daughters of Our Lady take in pensioners.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1980**

L 18911119

To Father Théophile Reyn, MSC, Antwerp.

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Issoudun, November 19, 1891

*This letter's first page was written by Fr. Chevalier, the second page by someone else, possibly Fr. Maillard.*

Dear Fr. Reyn,

Aware of your good-will and desire to do good, the Council has some observations to put to you. It would like you:

1. when placing an article, letter or grateful acknowledgment from our Annals to make known the source.
2. It would also ask you not to truncate articles which you think you should use, as you have done in the September 15 issue, Our Lady of the Sacred Heart in Rome, where you have left out Fr. Jouët's (*the author*) name, which is to do him an injustice.
3. You should not put your name as Director of the universal archconfraternity at the end of the Annals, but rather that of Fr. Chevalier which is the case everywhere.
4. You should send us your proofs before printing all the articles which relate to the general interests of the Society, such as the Petite Oeuvre's oratory and suchlike in which we have noted serious mistakes... *What immediately follows is not legible.*

Finally there is an issue raised by Fr. Linckens which we haven't dealt with because we thought it was due to momentary bad humour and would quickly disappear. Not so: we received a little while ago a letter from an Alsace priest, a long-time promoter of our works, in which he complains about a letter written to him from the German office, as a result of which he would be required to send on his contributions to you. He could not, he says, do so, make a change of this kind, because his associates, having always given their contributions to Issoudun, didn't wish to change from doing so. This letter only proves to us that Fr. Linckens persists in his totally erroneous views that offerings from outside France, such as Alsace and Switzerland, should be forwarded to your house. It must be so; so he wrote in a letter to Fr. Maillard. In this respect, let there be action in accordance with what has been laid down, but what, and when, has something been laid down as regards this issue? We never said that the mother house should despoil itself to the advantage of one of the houses it founded. When the Antwerp house was set up we said that we were willing to forsake our Belgian subscribers and give you permission to edit our Annals in the French language, and from this alone we lost in one year 1,000 subscribers. But it is something else to draw the conclusion that Issoudun has so tied its hands that it has no longer the right to promote itself outside France; this is far from being the case. It would be altogether exorbitant. We could not have it so and nor did we have it so. Fr. Linckens' presumption, then, is unacceptable. You do well to ask him to give over this kind of warfare he is waging with the Issoudun office. We are quite prepared to subsidize the Annals and the propaganda literature in German that you send to our supporters, but we cannot, and do not wish to, do more than that. Keep a check on your invoices, then, and mention it in your reports every three months.

*The letter ends here, abruptly.*

**Article 1981**

*To Father Victor Jouët, MSC, Rome.*

L 1891119A

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Issoudun, November 19, 1891

Dear Fr. Jouët,

I have sent you a copy of the (*Council's*) deliberations about the very advantageous proposal by the Bishop of Marseilles and, particularly, his welcoming approach. It's always the lack of personnel which holds us back. Our confrères on the missions are collapsing under the weight of work, and we have nobody, as you know, to send them. It's distressing! The Micronesian mission needs to be strengthened as you can see from dear Fr. Bontemps' letter. It needs at least one or two more priests, and we haven't even one at our disposal. We hope Bishop Robert will long continue to live and that his little seminary, unoccupied now, will still be so when we can take it over. It will be one of our first foundations. Be good enough, then, to write a nice letter thanking His Lordship, as you are so well able to do, and arrange things as best you can.

Cheerio, wholly yours in C.J.

J. Chevalier, MSC.

**Article 1982**

*To Father Victor Jouët, MSC, Rome.*

L 18911121

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Issoudun, November 21, 1891

Dear Father,

1. The requested projects are being sent on to you for appraisal, and when you have corrected them return them to us in the form in which they should be presented. You will then go quickly and present them, however incorrect they are, to the official personages. I shall understand if they are not best pleased. Why are you acting in this way?

You know as well as we do Pierre Barral's situation, and that of Fr. Louis Merg, in order to meet officially with a consultor friend who can inform us how best we should act in order to achieve our aims, because we do not know the procedures to follow. It is for you, then, my good friend, as the Society's Procurator, to help and inform us without compromising or damaging ourselves with the Congregations. Send us on, then, the requests as they should be formulated in order to be favourably received.

2. Weary, tossed about as we are, one can easily overlook the postponement of our scholastics' vows at Chezal-Benoît, without incurring the Sacred Congregation's blame at all. You are aware of the pressure on poor Fr. Piperon who very often doesn't know on what side to act.

3. As for Laurenti, at first the decision was taken, given the unsatisfactory report provided by you and Fr. Védère, to send him away if we didn't have the right to prolong his stay for 6 months. You were asked to let us know more about this and you succeeded in getting an adjournment. If presently the renewal of his three-yearly vows is requested, it's for the purpose of getting better marks. I am sending your letter on to you, and you will note that your suggestions have been followed.
4. I am sending you on a letter I have had from Bishop Couppé. It would appear that he wants us to hold on to the Vicariate of Micronesia, which is what you and I want ourselves. You must, therefore, get the promise of this from Propaganda.
5. I do my best, despite our increasing burdens, to supervise the publication of the Annals. It may well happen, however, that something gets by, despite the overseeing of the Archbishop, which isn't correct. Why are you always returning to the Fr. Ramot issue; what do you think we can do about it? One will be on the watch-out for the future.
6. Yes, I wrote to Fr. Reyn about the abbreviated article, but had no reply from him.
7. The personnel in our Society will be printed separately. I am sure that Fr. Morisseau will not have forgotten to mention the Procurator General, resident in Rome.

Cheerio, Father.  
Good wishes to you all in C.J.

J. Chevalier, MSC.

**Article 1983**

To Father Henri Peeters, MSC, Tilburg.

L 18911122

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Issoudun, November 22, 1891

Dear Father,

1. Rome, that is to say the Sacred Congregation of Bishops and Regulars, before permitting us to call a new Chapter, wants to know how the following were received in all our Europe houses and in those abroad:  
the validation offered to all those needing it;  
the changes made in our Constitutions definitively approved in perpetuum, because it leaves the doors of the Society open to whomsoever thinks he should not accept them, purely and simply, without ulterior motives and conditions. Since the approval is definitive, a new Chapter does not have to return to these changes.
2. As for "trans mare" (*beyond the seas*), this has to do with first world countries, "apud fideles". (*Sic! It should, perhaps, more correctly be apud infideles.*) I refer you to number 16 of the new Constitutions. As regards the mission to the pagans, there has to be acceptance of those involved, whole and entire.
3. The elimination of the words: "capitulum gen vices gerit totius societatis" (*the General Chapter represents the whole Society*) changes nothing with respect to the rights of the General Chapter. The Sacred Congregation no doubt understood that the remit of the General Chapter was sufficiently stated in number 146 with only the phrase: "ut in eo pertractentur graviora societatis negotia" (*where the most important issues of the Society are considered*), and then by that other number, 149: "in capitulo quidquid sive ad temporale sive ad spirituale societatis bonum interest tractabitur" (*whatever has to do with the spiritual or temporal concerns of the Society*).

You have done well, my friend, to call for these explanations which I make haste to forward to you.

Please accept my best good wishes in C.J.

J. Chevalier, MSC.

18911123X

Council Meeting, November 23. 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Brother L. Villate accepted for first profession.

1. Given the good recommendation provided by Antwerp, the lay brother Louis Villate (*Brother Léonard*), whose novitiate shortly expires, was accepted for profession.

Brother Michael appointed to Antwerp for the continuation of his studies.

2. It was decided that Brother Michael, no longer needed at the Sacred Heart (*Issoudun*), would go to Antwerp to continue his theological studies.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.C. Morisseau, MSC, Sec.



**Article 1984***To Fr. Victor Jouët, MSC, Rome.*

L 18911128

+ Issoudun, November 28, 1891

Dear Father,

1. I wholeheartedly accept the postponement of the anniversary of the crowning of Our Lady of the Sacred Heart from 1893 to 1894. But shall we be there...? (*to see it*) Still the good Lord will take care of that.
2. And then there's the Petite Oeuvre Silver Jubilee, and you must already start thinking about that for next year. You are the only one who can arrange these things.
3. I am grateful to you for the indults promulgating one year of temporary vows. We shall have time to consider the quality of the candidates.
4. I regret as much as you do the postponing of a foundation in Marseilles. I cannot impose my will. You are aware that some of our confrères are given to making complaints to Rome. One must, therefore, avoid any complications both for Marseilles and Quito. You know that I am on your side and support you, but what is to be done in face of a majority who have right on their side? Only the Pope can impose his will.
5. I believe that the personnel file is not yet printed. I shall look into this and go and see about Fr. Durin.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1985***To all the Society's members.*

C 18921130b

*Mis-numbered, should be 1891  
Undated, likely the end of November*

Dear Fathers and Brothers,

I feel I must share with you the translation of some recent documents from the Sacred Congregation of Bishops and Regulars presented in Italian and having in mind, particularly, orders in solemn vows, but which, according to the formal statement of the Cardinal Prefect, is equally applicable to Congregations in simple vows whose perpetual vows are to be assimilated with the solemn vows of the major orders and the commitment of the subdiaconate.

The decree makes reference to certain aspects of Italian law dealing with a one-year commitment, something which does not exist in French law. Nevertheless, we also have, besides the three-year commitment, a yearly one for those who enjoy exemption under certain conditions, or who take the licentiate degree in the state universities.

Reading these prescriptions the Superiors and young charges in their care will understand their respective duties which they will commit themselves to observe faithfully, in this way holding on to many vocations which would have diminished in the midst of the dangers arising from military service.

Please accept dear Fathers and Brothers my warm and devoted greetings in SCJ.

J. Chevalier, Superior General.

This circular and the attached decree will be read in all our houses.

PRESCRIPTIONS of the Sacred Congregation relative to religious discipline (N.177-479).

The Sacred Congregation, responsible for regular religious discipline, ever attentive to the well-being of religious bodies, cannot but concern itself with young candidates who are its cherished hope. For this reason, and with the Pope's approval, it confirms the apostolic constitutions published in the past to uphold the rules and regulations working in normal circumstances, and now it provides Superior Generals, with reference to those of their subjects who are subject to military service, the following requirements:

1. For those in the first category who provide no indication of being reformed and adjusted, both solemn profession and acceptance in sacred orders must be postponed until military service is completed after one year, or another if that is the case.
2. It can be advantageous to favour voluntary service lasting one year, in keeping with the resources which each order has at its disposal either to provide part or the totality of the expenses claimed as taxes by the government, and the other expenses necessitated by military service. It will be understood at the same time that these contributions will only be available for young religious of good expectations who are docile and obedient.

3. It is appropriate that before starting on the compulsory one year, or longer, service, those involved should have made a retreat of at least 6 days, and done part of their theological studies (preceded by the normal courses involving other disciplines) so that they are more assured in their religious ideas and more attached to their institute.

4. So that these young religious should persevere more assuredly in their vocation, matching it with their good behaviour, besides the accustomed appropriate advice – recourse to the sacraments insofar as this is possible, reading quality books – there is an obligation on them to meet the ecclesiastics appointed by the local Bishop to look after their spiritual needs. And they, in turn, will not be remiss in providing these conscripts, insofar as this is possible, with the kind of guidance which is worthwhile in the circumstances. In order to facilitate this measure, the Superior Generals will tell their Provincials to make the identities of their subjects known to the aforementioned local Bishops, stating where they are and commending them to their pastoral concern. The Bishops, on the other hand, will inform the Provincials of the identities of those priests to whom the young conscripts should have recourse.

With each change of posting, the young religious are for their part required to inform the Provincial, and make known to him, as far as possible, their situation and life style, demands, concerns. If, while on military service, they are granted some weeks' holiday, they must make use of it to spend at least three days on retreat. It is scarcely necessary to add that in those towns (or cities) where there are houses of the orders, Provincials may nominate one of themselves for the spiritual care of their men who have been conscripted, but there remains, however, the strict obligation to make known to the Ordinary of the place the names of their young religious who are completing military service in their dioceses.

5. Those who follow this military service of a year or longer and persevere in their vocations, as is evidenced by their good behaviour, should be admitted back into their communities, beginning with a retreat. They are not to be admitted to solemn profession or to sacred orders until a period of probation has been undergone which cannot be less than a year's duration, enabling them to demonstrate over this period stability of vocation, and again taking up their studies while remaining in a house of professed members, or in some other house of careful supervision under the guidance of a religious mature in years and proven virtue who will evaluate the individual's suitability and his requisite qualities.

There needs to be still greater supervision with regard to those conscripts who experienced military service over a longer period of time. Testimonial letters from the bishops of those places where they were stationed in excess of three months are required for all of them. The prescriptions of Canon Law, as well, remain in force in the case of those who have fallen short or have incurred penalties; in each instance one must have recourse to pontifical dispensation.

6. The precautionary measures outlined in 4 above will equally apply to those who, following final profession and holy orders, will again be called up for military service over a significant period of time.

7. Financially, if there are particular and exceptional cases not foreseen, the Superior Generals of the orders must have recourse to the Sacred Congregation for appropriate advice and resolution of these complex issues.

Rome, November 27, 1891

J. Card. Verga, Prefect.  
Jos. M. Arch De Ces. De Pont, Sec.

**Article 1986**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18911201

Your Grace,

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Issoudun, December 1, 1891

The former priest Thomas left the Society of the Missionaries of the Sacred Heart in the Spring of 1890. I am pleased by the good report Fr. Personnot (*diocesan priest*) has given Your Grace about Chezal-Benoît. I can vouch myself for his observations. I went there on the 23rd of last month to receive the vows of 33 novices. I also met while there the scholastics and the Petite Oeuvre youngsters as well as the teachers and I could see for myself the good spirit which pervades the house. It was not before time, Your Grace, to bring together in one grouping all the youngsters from different countries and mould them as one. If Fathers Personnot and Chenu are happy with Chezal-Benoît, I may inform Your Grace that we are very happy with them also. We would be particularly favoured if Your Grace's health made it possible for you to visit this undertaking in the near future which is identified in so many ways with you.

I have the honour to be, most respectfully, Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

18911203X

Council Meeting, December 3, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

An indult requested for Brother Cl. Pélonin who had been a Trappist.

1. It was decided to make a request to the Sacred Congregation of Bishops and Regulars to admit to the novitiate Claude Pélonin as a postulant lay brother because he had taken the habit over five or six months with the Trappists. He was born on the 25th (28th?) of August, 1832 at Petite Marche (*Allier*).

The lay brothers J. Weber and A. Wilhelm admitted to temporary (*three-year*) profession; W. Fuchs and A. Unterholzer accepted in the lay brothers' novitiate.

2. On the excellent commendation of Fr. Meyer, Brothers Weber and Wilhelm were accepted for profession as lay brothers at the Salzburg house, and the postulants Williband Fuchs and Antoine Unterholzer of the same house were accepted as novices.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 1987**

L 18911205

*To Father François Barral, Superior in Quito.*

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Issoudun, December 5, 1891

Dear Fr. Barral,

Many thanks for your kind letter and the enclosed documents. The new Contract which the Archbishop of Quito offers us is acceptable. I shall be putting it before the Council on Wednesday next and I do not doubt that it will be acceptable.

Yes, I agree with you; the allowance for each priest should be raised to 1,000 francs (*about 3,210 euros*) and it should be laid down that in the event of a serious disagreement between the Archbishop and the priests, the issue should be referred to the Pope who will decide matters. I shall inform you officially as soon as the Council (*Chevalier and his Assistants*) makes its decision about the new contract. I should like to know if all our Sagrario confrères are in favour of the new contract and if they are willing to stay on in Quito at least for a few more years, since otherwise there will be serious problems in replacing them. Ask them to write to me. It's an attractive mission which has come your way; having experienced all the stress and strain, you are now experiencing a successful outcome.

Yes, we accept the postulant solicitor you are putting forward. If the recommendations are good you may send him on. I shall write to Bishop Ordonez to thank him when the issues have been agreed. I am amazed that you haven't received our letters as I always reply whenever I get yours.

Cheerio, Father.  
Wholly yours in C.J.

J Chevalier, MSC.

**Article 1988**

L 18911206

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, December 6, 1891

Dear Father,

1. I have good news for you. I received just now an official letter from the Archbishop of Quito who is offering us the lineaments of a new contract which could not be more favourable. He is offering us in perpetuity the Sagrario church and presbytery with an income of 1,000 francs (*about 3,410 euros*) in revenue a year for each priest, and all the intake of the parish, including tithes. The Archbishop is taking responsibility also for our rent in order to avoid any concerns on our part. The church will be cut off from the diocese and we shall not be obliged to give an account to anyone of the debts we are meeting. Fr. François Barral thinks that these debts go beyond 20,000 francs (*about 68,250 euros*) for one year alone. Our confrères, then, will be quite independent and undertake in the church whatever they decide. The Sagrario church will be provisionally named the national shrine while the basilica is being completed. All the liturgies will be celebrated there as we shall think fit. The national shrine's bulletin will be the medium of our undertakings; we shall only need to inform the committee of the national shrine about the contributions offered for the building of the basilica. We do not have to concern ourselves with the building of the basilica, this being the exclusive concern of the diocesan committee. We shall be merely the spiritual directors of the national shrine.

All our confrères will live in Sagrario. We do not have to concern ourselves with the brothers' chaplaincy which had been too involved and demanding, etc. The aristocracy and the whole population, on hearing that the Missionaries of the Sacred Heart were about to leave Quito, were in uproar and went to see the Archbishop and the President of the Republic to find some way of holding on to us, informing them that they would make representations to the Pope to keep us there, and under no circumstances would they agree to our departure, etc. Here is the explanation for the President's involvement with the Embassy in Rome and the Consulate in Paris. Our young priests in Quito seem to be quite pleased about the new developments, stating that it would be impossible to find better prospects, everything exceeding all that had been hoped for. You can see for yourself, my friend, that the Sacred Heart has drawn good out of evil; your wishes and mine have, then, been realized.

Next Wednesday I shall share all this information and the new contract with the priests on the Council who, I hope, will be pleased and heartily approve of it. Already Fathers Morisseau and Maillard, who know about it, are very favourable. I shall

send all the documents on to you towards the end of the week. You will be greatly pleased; it's beyond belief! Since the Sagrario church and presbytery have been made over to us in perpetuity this requires the Pope's approval, something which will add more of a guarantee. You will yourself see to it that this ratification is obtained.

2. As regards the post of Director General of the Archconfraternity of Our Lady of the Sacred Heart, you well know, my friend, that I do not want to associate it personally with myself, but circumstances from the latest Chapter should open our eyes, and we need to think about the future. Can you imagine Fathers Meyer, Klotz or Reyn as Procurator General in Rome and Director General of the Archconfraternity, and what they might not attempt with their separatist ideas? The whole issue would be replete with problems, you will agree. It is, accordingly, in our interest to put forward the name of the Society's Superior General. If it's needed try and get this authorization. Nothing will change in your own situation since you will continue as the Superior General's delegate.

3. What has happened about the request for release from vows of Frs. Pierre Barral and Louis Merg?

4. Can you get authorization for me to say mass no matter where I am as is the case with bishops?

5. Have you given thought to the Sacred Heart scapular?

6. A Quito lawyer, Ignace Novas, has asked to join us as a novice. He is aged 35. He has agreed to pay the fees at Chezal-Benoît and the money for his return (*to Quito*) if required. It would appear that he is likely to be a good prospect.

Cheerio, Father.

Wholly yours in C.J. and a happy Christmas.

J. Chevalier, MSC.

18911209X

Council Meeting, December 9, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Fr. O'Mahony, Fr. Derichemont's socius.

1. Fr. O'Mahony has been appointed socius to Fr. Derichemont at Watertown.

The lay brother Grippa accepted for second three-year profession.

2. Following a good report, and at Fr. Jouët's request, the lay brother Grippa has been accepted for renewal of his three-yearly vows. In addition, on the proposal of the same Fr. Jouët, the decision was taken to send the scholastic Hugo Orlandi to Rome for studies, taking academic degrees which would help him to forestall the demands of military law.

The lay brother Schmitz at Tilburg put forward for perpetual vows.

3. Attention had been concentrated on other issues and nothing was decided. Meanwhile assurance is being given that he is well-disposed and acceptable for profession, his request supported by Fr. Lanctin. He is about to celebrate his second three-year profession and, besides, he is more than thirty years of age.

Quito: New contract proposal.

4. Different documents were read with reference to a new contract proposal from the Archbishop of Quito, but any decision about this was postponed because it needs to be considered at greater length.

Ch. Piperon, MisduSC.

J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.

F.X. Maillard, MSC.

**Article 1989**

*To Father Victor Jouët, MSC, Rome.*

L 18911209

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Issoudun, December 9, 1891

Dear Father,

1. I am sending on to you the contract proposal of the Archbishop of Quito. You will let me know what you think of it. The Council met today. Fr. Morisseau is not in favour. The very name Sagrario puts him off and the promises being made by Archbishop Ordonez, he claims, are illusory. Fr. Maillard says that we should look for further information. Fr. Piperon wants to think further about it before he says anything, taking away the whole dossier to Chezal-Benoît for that purpose. The translation exactly as that here enclosed.

I shall forward to you when it's sent on to me the explanatory letter of the Archpriest and Fr. Barral's memorandum which is very reassuring since he points out all the advantages of this new contract, and seems keen on our acceptance of it. The Council, accordingly, decided to ask:

a. if His Grace could as from himself hand over to us in perpetuity the Sagrario property and the presbytery;

b. if the Cathedral Chapter would continue as hitherto to use Sagrario for the Holy Week ceremonies (something which we do not want);

c. whether the Archbishop's successor would have the right to terminate the contract or change it at his will?

Be good enough to take advice about these three issues in the first part of the contract. It seems to me that the Pope is likely to approve this contract, and if he does so his successors cannot change anything. If matters remained like this we would have all the guarantees we need and our Council would decide in favour, despite Fr. Morisseau's opposition.

The second issue.

One would like to know if the Archbishop could disengage from controlling rights over the revenues of the fabric both for himself and his successors. The Holy See may be able to clear up this matter.

Article 3.

Can the Archbishop commit his successors to make available each year to each missionary the aforementioned sum?

Articles 4 and 5 accepted.

Article 6.

What is to be understood by the phrase: "if a missionary behaves unbecomingly"? This wording needs to be explained. I think myself that it must mean an action involving public immorality and a challenge to diocesan authority, since otherwise the Archbishop would be doing less than justice to the word "unbecoming". You might also consult the Ecuador Ambassador on these different issues.

Brother Grippa has been accepted for temporary vows. *He died at Yule Island, August 13, 1898.* Orlandi is being sent on to you straightaway.

*Orlandi, a Neapolitan, was born on April 21, 1874 and ordained to the priesthood June 4, 1898. He founded the Omegna Oratory which he looked after for many years. He died in Milan, January 13, 1933.*

We have written to Fathers Barral and Merg along the lines you suggested to us. I end my letter here so that it can go off this evening.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1990**

*To Father François Barral, MSC, Superior, Quito.*

L 18911210

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Issoudun, December 10, 1891

Dear Fr. Barral,

I shared yesterday with the Council the plan of the contract which the Archbishop forwarded to you through the intermediary of the Vicar General. This contract quite obviously changes the circumstances under which you are working in Quito and needs to be given serious consideration. Nevertheless, before it reaches a final decision, the Council needs to be quite certain about some sections of the new contract which you will kindly place before His Grace and then provide us with his answers.

Article 1.

1. Can the Archbishop on his own initiative hand over to us in perpetuity the church and presbytery property in Sagrario?

2. Would his successors have the right to terminate this arrangement?

3. Would the Chapter, as in the past, have the freedom to use Sagrario for the Holy Week ceremonies? This would be a binding inconvenience and you would not any longer be in control!

Article 2.

Can the Archbishop disengage both himself and his successors from any financial claims with respect to the undertaking? The reply will have to be in the affirmative... If otherwise, this offer is not what it should be.

Article 3.

Has the Archbishop the authority to commit his successors to abide by the parochial rights and privileges, providing each priest and brother with the monthly allowance mentioned in this part of the agreement? It has to be like this! The amount should be stabilized as the figure you mention, and on condition that, as you say, there are two lay brothers.

Articles 4 and 5 do not give rise to any problems.

Article 6.

The phrase "unbecoming conduct" needs to be made more precise since it is too vague in itself and could give rise to a lot of problems. One is drawn to understand by this an act of public immorality, erroneous doctrine contrary to the teaching of the Church, taking issue with the Holy See or diocesan authority. If the explanations are in keeping with our expectations and we

go ahead with this contract, the Pope must ratify it since we cannot accept a parish, particularly so in perpetuity, without a specific authorization from the Holy See. Accordingly, the following must be added to the contract: 1, it is the Pope who will adjudicate in any problems which may arise between the Archbishop and the Missionaries of the Sacred Heart; 2, the contract will be rescinded on one side or the other in the case of an insurmountable issue and without a claim to indemnity, unless the Holy See judges otherwise.

The Council would like, Father, if all your confrères in Quito were to state what they thought of this contract in a personal letter addressed to me and whether or not they want to stay at Sagrario if we do approve this contract.

We would like to know also if the solicitor candidate (*for the MSCs*) knows enough French to follow the theological course after his novitiate. If the recommendations you have gathered about him are satisfactory, you may send him on to us when he has settled his affairs.

Cheerio, Father; thank the Archbishop for his kindness, also his Vicar General.  
Good wishes to you all in C.J.

J. Chevalier, MSC.

18911216X

Council Meeting, December 16, 1891

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard.

The lay brother Schmitz not accepted for perpetual vows.

1. The lay brother Joseph Schmitz's application for final vows was not accepted, an issue also brought up at the last meeting.

J. Oyant accepted as a lay brother postulant.

2. A young Savoyard, Joseph Oyant, was accepted for the lay brother postulancy on receipt of a favourable report from his parish priest and other persons.

Valdambrini accepted for postulancy.

3. Valdambrini was once again considered following new depositions by Fathers Jouët and Védère. The decision was taken to accept him as a postulant in the novitiate for those intended to pursue studies (*sic!*).

Ch. Píperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 1991**

*To Father Victor Jouët, MSC, Rome.*

L 18911216

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Issoudun, December 16, 1891

Dear Father,

I have thought it best to write the enclosed letter to Monsignor Sepiacci and which you will be kind enough to pass on to him.

See to it that in Rome the concerns I shared with you about the Quito project are clarified. I believe that it is only the Pope alone who can authorize this kind of contract involving his successors. We need to have this guarantee.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

It has been agreed that you should send us on for the novitiate the young man who was sent away. He is accepted. J.C.

**Article 1992**

*To Father François Barral, MSC, Superior, Quito.*

L 18911218

Issoudun, December 18, 1891

Confidential

Dear Fr. Barral,

I got both your letters enclosing the appeals of the most distinguished ladies and gentlemen in the city of Quito. I could not be more moved and if the result of their request depended on me alone you may be sure that it would be favourable. There are 4 important issues to be considered concerning this matter as I already mentioned to you in my previous letter at the beginning of the month:

1, the new contract; 2, its validity; 3, the approval of the Holy See; 4, its full acceptance by all of you.

1. The new contract is acceptable save for some slight changes which I already wrote about to you.
2. Its validity. Can the Archbishop tie his successors in perpetuity to all the concessions with which he favours us? Can he, likewise, forego the rights of the Cathedral Chapter in relation to Sagrario, presuming that there are such? It is absolutely imperative that we get an answer to these basic questions since, otherwise, we shall only have security (*of tenure*) during the life-time of the present Archbishop, and that's not enough.
3. The approval of the Holy See. This is absolutely necessary. First of all, if the Archbishop hasn't the right to alienate in perpetuity, only the Pope can confer on him the right to do so in virtue of his supreme power over all the Church's assets. This issue must be clarified and brought up with the Holy See. It is a matter for the Archbishop himself. On the supposition that the Archbishop, by virtue of particular Ecuadorian laws can make such-like concessions in perpetuity, something which I doubt, there would still need to be involvement of the Holy See in the approval of this new contract. Raise all these issues with the Archbishop and let me know the result.
4. The full and complete acceptance of everyone. Discuss it with your confrères, as I mentioned to you the other day, and let each one write expressing his views about the new contract; the contribution we can make to Quito; the advantages which can accrue for our work and our Society, and the advantage it would be for us to stay in Sagrario, not just because of the good work you are accomplishing there, but equally so because of the welcome and support extended to you from all sides, and, of course, the formal pleas to remain expressed so emphatically and spontaneously by the clergy, the government and the people.

It is imperative that all your confrères agree to remain there in Quito at least for some years, since for the present it would not be possible for us to replace even one of them. The unanimous acceptance of all is, then, absolutely necessary. I like to think that no-one will refuse in face of the good you are doing there, as well as the advantages to which it gives rise for our undertakings, the honour of the Society and the triumphant splendour of the Sacred Heart of Jesus and Our Lady. Otherwise, it matters little whether we work there or elsewhere!

Meet then with your confrères, one after the other... Strengthen the faint-hearted; encourage those who are hesitating... Meet with them often to give them guidance; sort out their problems if there are any; forewarn them against likely dangers; have them shun them if they exist. Only confide the ministry of women's confessions to the more solid, those who find nothing particularly troublesome about it. As for those who do find it somewhat perilous or who experience scruples or dislike, let them undertake other work which they find more congenial and in keeping with their abilities. Take care that regularity, piety, fervour and devotedness are continually found among you. It is in frequent heart-to-heart guidance and advice, and brotherly surveillance, that you will see all this becoming a reality. I fear that some of your colleagues are apprehensive about, or find danger in, confessions, and wish, because of that, to leave Ecuador (particularly so little Fr. Bouvier – this is very confidential and for you alone). Requests about returning, or the hesitancy of some, could compromise everything.

I see in all this Providence at work and the wishes of the Heart of Jesus that we keep Sagrario, given the unexpectedly good dispositions of the Archbishop and the regard the population has for us. There is every reason for us to stay in Quito and overcome any drawbacks, if the contract can be agreed on the safeguarding conditions I laid out above. Besides, it must also be stipulated that we shall retain the spiritual direction of the basilica in perpetuity.

Cheerio, Father. My thanks to all the signatories of the appeals.  
Good wishes in C.J.

J. Chevalier, MSC.

18911223X

Council Meeting, December 23, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Brother Calloway put forward for the subdiaconate.

1. Fr. General asked for the Council's views about Fr. Ramot's proposal from Glastonbury of Brother Calloway for the subdiaconate. He has not made his theological studies in a normal manner at the scholasticate, but he has studied Gury's first volume under the guidance of the priests in the house. It was decided that in order to be sure about his knowledge and capabilities to exercise the sacred ministry, the candidate should submit himself to a serious examination from qualified examiners. If successful Fr. General will give his approval, but this presenting of the candidate for the subdiaconate is Fr. Ramot's own conscientious responsibility.

The Annals reduced to 48 pages.

2. As a supplement of 24 pages was added to the Annals of Our Lady of the Sacred Heart during the past year, it was queried as to whether or not this additional number of pages should remain during the coming year. Fr. General thinks that it isn't necessary and, in any event, the subscriptions and intake have not increased with respect to the demanding work involved and, besides, Fr. Vaudon, being virtually on his own bringing out the Annals and, as well, finding himself impeded (especially pastorally), the situation would often arise when it was difficult to have enough material for such a large publication. Accordingly, it was decided that the publication should be reduced to 48 pages, beginning with the February issue, and that if there was disappointment expressed against this reduction in size, one reserves the right to reconsider the decision now being taken.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secr.

J. Chevalier, MSC.  
F.X Maillard, MSC.

18911230X

Council Meeting, December 30, 1891

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Batard.

Decision about reducing the size of the Annals carried.

The Annals' issue was again discussed, and given the serious arguments put forward by the editor, Fr. Vaudon, the decision of the previous meeting (*above*) was again approved.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.



## 1892

**Article 1993***To MSC Superiors.**This Council letter is in Fr. Maillard's handwriting, but is unsigned.*

L 18920000

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, 1892

Dear Father,

We have come to the conclusion that in order to simplify the accounts of the Society in general and in particular, it suffices to require only one general register of intake and outlay instead of monthly accounts required twice a year. In making this change we would hope that it will be ratified in the Constitutions being presented for the Holy See's definitive approval as brought to the attention of all our houses in our 19 March, 1890, circular.

But as you can see for yourselves when reading them, the finally, definitively, approved Constitutions brought no changes to the six-monthly accounts' requirement. It is, therefore, for this reason that we are withdrawing our previous circular and state that the six-monthly account still holds and remains obligatory, as long as it has not been taken out or modified by the competent authorities.

Please accept, Father, my respectful good wishes in Sacratissimo Corde Jesu.

On behalf of the Council.

**Article 1994***To Father Arthur Lanctin, MSC, Superior, Tilburg.*

L 18920105

Issoudun, January 5, 1892

Dear Fr. Lanctin,

Many thanks for your good wishes and those of your community, I hope they will bring down on our undertakings and dear Society the blessings we so greatly need.

Cheerio, Father.

All good wishes to yourself and everybody in C.J.

J. Chevalier, MSC.

18920106X

Council Meeting, January 6, 1892

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau, Batard.

The lay brother Bruno requests a year in the novitiate to prepare himself for renewal of his three-yearly vows.

1. The Superior General presented a letter from Bruno, a lay brother in Glastonbury (*Henri Peters*), expressing his wish to pass another year in the Antwerp Novitiate to prepare for the renewal of his three-yearly vows, due to expire on February 10. Fr. Ramot, his Superior, needing his services, and otherwise having no reason for his request other than satisfying his own devotion, is of the view that there is no reason to meet his request.

Decisions about making canonical visitations.

2. Fr. General proposed that aside from a named, appointed, Visitor, Visitors will be drawn from the General's assistants to visit the Institution's houses. Fathers Piperon and Morisseau will visit the Sacred Heart house (*Issoudun*). Fathers Piperon and Maillard will make a visitation during the last fortnight in January of the Paris, Antwerp and Tilburg houses. Finally, Fr. General will be accompanied by Fr. Morisseau on the Chezal-Benoît visitation. Visitations of other houses will take place later.

The elderly former brother Régis Rasclé asks for re-entry, but is turned down.

3. Régis Rasclé, having shown a keen interest in returning to the Society, the conclusion was drawn that if he had acted so precipitately when leaving he would need a much longer period of probation before he could be admitted again.

4. A pupil from the Dutch Jesuits' school was put forward for the novitiate. Fr. Piperon will be responsible for the necessary information in this regard.

Fr. Pierre Perriot appointed to the Barcelona house.

5. Fr. Casas in Barcelona has been insisting on having a priest and, the request being well-founded, it was decided that Fr. Pierre should be taken from the bursary and made available to him. Fr. Godinoux, following this change, will take charge of the hospices.

Brothers Franciscus, Emile, Donatus, Pius, Servatius, Jules, Lambertes accepted as postulants at Antwerp.

6. Fr. Von Grinsven gave a favourable report on the above-named postulants. Franciscus, Auguste Müller, who is illegitimate and needs a dispensation which is being sought; Brother Emile, Herman Joschko; Brother Donatus, Wilhelm van der Zanden; Brother Pius, Bernard Smulders; Brother Servatius, Herman Egbers; Brother Jules, Charles de Rop; Brother Paulus Wieners; Brother Lambertus, Charles Zimmer. Brother Laurent, Habert Fischer, was accepted for three-yearly profession; although he has lost one of his legs, which has been replaced by an artificial one, he can render sterling service as he is very intelligent and well educated.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 1995**

L 18920107

*To Father François Barral, MSC, Superior, Quito.*

Issoudun, January 7, 1892

Dear Fr. Barral,

I thank you most warmly for your good wishes and those of all your confrères. I in turn send you my own good wishes which are no less sincere or profuse, and if acceptable to the Sacred Heart all will proceed in keeping with your wishes.

What is the situation as regards the new contract project? Have you had a reply to the queries I put to you? Hurry and send it on together with the assurance of support from all your confrères. I am aware of their devotedness, commitment and loving concern for this Quito undertaking where you have done so much good, and they will not hold back from committing themselves yet further, at least for some more years, to make the undertaking flourish all the more. Praised be the Sacred Heart and Our Lady! Make them reign in all hearts and we shall be entitled to the most cherished blessings. What merits, my friend, will you not be storing up for yourselves in heaven! Oh, how I would love to go and visit you, seeing for myself all the good you are doing, as well as the regard the people have for you! The letters which I have received from some ladies and gentlemen in Quito have greatly touched me. Convey to them in my name my appreciation.

In your letter of January 1 where you send me good wishes, you make no reference whatever to the new contract, nor to the Archbishop's wishes that you should stay on (*in Quito*). You mention, indeed, your return in February or May. I do not understand this puzzle, since your letter dated December 4 must have been written well before that in which you outline for me the Archbishop of Quito's new proposals.

Cheerio Father.  
I bless you all in C.J.

J. Chevalier, MSC.

**Article 1996**

L 18920108

*To Fr. Victor Jouët, MSC, Procurator, Rome.*

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Issoudun, January 8, 1892

Dear Father,

I wish to thank you for your good wishes and those of all your confrères, the scholastics and Petite Oeuvre pupils. I share my own good wishes with you and if the Sacred Heart grants them you will be good and perfect religious whose work will prosper.

I still await your reply to the questions I put before you and also the requests I made. If the "Gerarchia Cattolica" of 1892 has come out I want you to send it to me.

Cheerio, my dear Fr. Jouët,  
Greetings to you all in C.J.

J. Chevalier, MSC.

Edition 17 of the novena "Remember Our Lady", which came out first in 1884, carries your name on the cover.

J.C.

**Article 1997**

L 189201069

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, January 9, 1892

Dear Fr. Jouët,

I can understand the significance of the problems which are cropping up in relation to the Solomon Islands. I could want nothing more than for our Society to hold on to this archipelago. But the 4 priests which Propaganda is looking for at the present time must be found somehow or other. I wrote to Fr. Karsseleers in Antwerp and Fr. Raynaud at Chezal-Benoît, who on other occasions asked to go on the missions, to find out if they still have the same interest (*in the missions*). But is it at all

possible, without its being inconvenient, to take them away from their houses? I await their reply. I shall bring up this serious issue at the Council meeting next Thursday.

Fr. Helfer, who is with you, asked me as well if he could go on the missions, but does he still think like this? Ask him on my behalf. Fr. Giovanelli also put the same request to me. Try and find out if he is still of the same outlook. Do you yourself see others in Rome who would be well disposed to go? If it's possible to have your reply by Thursday I shall pass it on to the Council. But who can be put in charge of these young priests? A serious, intelligent and experienced man is needed, since quite clearly this archipelago will become an Apostolic Vicariate.

Judging by the information you make available to me, I believe that the Quito issue will be solved satisfactorily.

Let us pray, pray!

All good wishes now and always in C.J.

J. Chevalier, MSC.

*Jean-Baptiste Karsseleers was born at Antwerp, October 14, 1869, and made his profession at Tilburg, October 4, 1890. In 1893 he entered the Fontgombault Trappist monastery, Indre. Edmond Raynaud, born Marseilles, July 29, 1860, was ordained on June 29, 1885. He died in the Gilbert Islands on December 1, 1905.*

18920114X

Council Meeting, January 14, 1892

*Those in attendance were not named!*

1. As Fr. Piperon, appointed Visitor for the Paris, Antwerp and Tilburg houses, is unable to do so because of the bout of influenza rampant at the Chezal-Benoît college, the visiting of these three houses has been held over.

A postulant from the Coutances minor seminary.

2. The requests of several postulants were considered: one, a rhetorician (*final year*) from the Coutances minor seminary, wrote a letter of some urgency, and there was another from a young man in Deux-Savres, but the lack of supportive letters made it impossible to do anything. The postulant Emile Sévin, a former soldier without any Latin, was put back. Emile Sévin, a native of the Mayenne, a former soldier, who has worked for the last three years at Issoudun, now aged 27, wishes to be either a priest or brother, but more particularly is drawn to the priesthood even though he has done no Latin, but, besides, Fr. Maillard brought up (*at the meeting*) certain facts which seem to indicate lightheadedness and a way of acting not calculated to inspire full confidence. Nevertheless, faced with this young man, the biggest obstacle which would appear to prevail in his regard is his lack of Latin. It was agreed that he should take some Latin lessons for a year and then he could be accepted.

The Solomon Islands' issue again considered.

3. This was already discussed at the July 19 and August 31 meetings of last year. Fr. Jouët is insisting that 4 missionaries be made available to Bishop Couppé for work on those islands which will be handed over to the Marists by the Sacred Congregation if they are not taken on (*by the MSCs*) without delay. The Marists, having first hesitated, now appear to be willing to accept, all the more so when Isabelle Island, watered by the blood of their martyrs, will be included with the rest. Bishop Couppé, however, does not want to give up this mission territory. On the other hand, Fr. Ilge writes that if the islands in question, which are or will become part of Germany's protectorate, are made over to another Congregation, we are likely to lose out on the monopoly of help (*financial*) set aside for the mission in this country, and something of our prestige, standing, with the German colonial administration.

The impossibility of providing 4 missionaries for these islands.

The Council, while not delaying over these issues, which it is not meant, anyway, to solve, and without allowing itself to be drawn into a situation which we cannot undertake with any hopes of success, confirms again its July 19 position that it is impossible for it to supply the missionaries requested, and that we must in the first place deal with the issues in those missions which we are presently in charge of and which themselves are experiencing a distressing absence of personnel; moreover we must consider the personnel in our novitiates and scholasticates, on which the future of the Society depends. And we are not forgetting the needs of our other houses which are all suffering through lack of sufficient and requisite personnel.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 1998**

*To Fr. Victor Jouët, MSC, Rome.*

L 18920117

Dear Father,

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Issoudun, January 17, 1892

1. I am sorry about your illness and that among several of your confrères also. Take care of yourself and don't do anything rash.

2. I am very saddened by the death of Cardinal Simeoni: he was so close to us!
3. Have you sent on my letter to Cardinal Sepiacci?
4. You can see for yourself from the way our Antwerp confrères have been acting with regard to the Archconfraternity of Our Lady of the Sacred Heart how dangerous it could be in a given moment if Issoudun, the centre of this work, were to depend totally on the Rome house. This is a very serious issue; let us look to the future. See to it that it is resolved in Issoudun's favour if we want to avoid the most weighty problems.
5. Have you asked for the favours I sought for myself?
6. You can see for yourself that enthusiasm for the missions has greatly waned. Yet at Antwerp Fr. Grinsven, the Novice Master, is very keen on going and Fr. Karsseleers, the bursar, as well, but who will replace them? We have nobody. Fr. Reyn thinks that they are absolutely needed in the house and I can well understand this. It's the same with Fr. Reynaud at Chezal-Benoît and Brother Mégret, who Fr. Piperon says he absolutely needs. Not being able to meet, then, the wishes of Propaganda for the time being, it would be best to leave things as they are in the present status quo for some years instead of handing over the whole archipelago of the Solomon Islands to the Marist Fathers. Let the Bishop be informed in writing about this and the whole matter arranged with him.
7. I am forwarding a letter which I received from Fr. Barral. It is in complete contrast to the memorandum sent to us in which he seemed delighted with the projected new contract. I don't understand the situation any more. I shall make sure not to send the telegram he wanted. I am forwarding as well to you a letter I had from Fr. Perriot which seems to contradict that of Fr. Barral, although the latter would appear to be saying that Fr. Jean-Baptiste agrees with him. Fr. Charles Bouvier writes to Fr. Morisseau informing him that he wants to return to Europe and will make every effort to be recalled by the Council. I though it best not to give this letter (*from Perriot*) to Fr. Morisseau, or share with the Council Fr. Barral's letter. You are the only one I am sharing it with. What is your view about all this? I answered Fr. Barral and tried to make him see the contradiction in his approach, telling him that having already asked for clarification from Rome and Quito about the proposed contract, we could not, then, take a definitive stance until the reply came back, and he would have to wait patiently in the meantime. What is your view on all of this?
8. I am forwarding a letter from Fr. Bontemps to you in which he requests official recognition from Propaganda; I understand that this is a requirement. Since Fr. Gaillard is going to join him this would, perhaps, be the moment to request the title of Prefect Apostolic for him (*Bontemps*). It's all the more a requirement when the Propagation of the Faith office in Paris looks upon him as such (*Prefect Apostolic*) and allots him funds accordingly.

Fr. Tréand has reached Sydney; I am forwarding his letter to you.

Cheerio, Fr. Jouët. Always yours ex intimo corde.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 1999**

*To Father François Barral, MSC, Quito.*

L 18920117A

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Issoudun, January 17, 1892

Dear Fr. Barral,

Your letter, which I have received just this minute, totally contradicts your earlier memorandum about the new contract in which you seemed to be fully enthusiastic, and your confrères also. What has gone on then? I officially submitted to Rome the contract project asking for clarification about the concerns I also drew to your attention. In reply it was said that the Archbishop had the right to commit successors, but the problem lay with the Quito government. Since, in keeping with the concordat, the President has the right to intervene in the appointment of the Sagrario parish priest, one would like to ascertain if he could disengage himself and his successors from this right in perpetuity. The Ambassador in Rome wrote to President Flores looking for an answer. And it was in the course of all these negotiations which we undertook at your instigation that you have done a volte-face. This cannot be serious. It is only when the answers have been provided and the issues clarified that we shall come to a definite decision. You must learn to wait, then, and not precipitate things. Stay where you are until new instructions come; do not compromise things in any way.

The reasons you put forward for staying in Sagrario are very worthwhile: these are our initiatives which have prospered, the contribution you are making in Quito, the flourishing Association of Our Lady of the Sacred Heart, the graves of our dear confrères who offered up their lives so that we might remain in Ecuador in flourishing circumstances, etc., etc. Yes, I have had petitions from gentlemen and ladies which are very supportive and witness to the great good-will they have for us, and the esteem in which we are held.

One may very properly include in the contract the proviso that if later on we find ourselves unable to remain at Sagrario, for reasons which at this moment cannot be foreseen and of which the Holy See will be the arbiter, then the contract would be disengaged from, without any indemnity on one part or the other. Have this declaration immediately above inserted in the envisioned contract.

If it were a question of going to Quito to set ourselves up there, that would be something else. But leaving the place given these new arrangements being presented to us, and given the certain likelihood of doing good there and developing our undertakings in Ecuador, this whole matter calls for considered reflection.

Pass on this letter to your confrères.

Cheerio, Fr. Barral; my good wishes to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

18910120X

Council Meeting, January 20, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Batard.

Brothers Louis Antoine and Jacobus accepted for renewal of vows.

1) On the recommendation of their respective Superiors the following were accepted for first renewal of three-yearly vows: Antoine Joseph Louis and Alphonse Vriend Jacobus, the former residing at the parochial house, Issoudun, the latter at Chezal-Benoît.

2) For the second renewal of three-yearly vows, Brothers Andreas Carlo and Antoine Schulte.

Postulancy refused.

2. A young man aged 18 was put forward for postulancy; he left the minor seminary when his studies began in order to look after his parents. The priest has written saying that he could go into fourth year at the beginning of the year in October, but since he cannot finish his studies and enter the novitiate before he does his military service, the decision was taken not to accept him.

A document from Mr. Létany considered.

3. A letter from Mr. Létany to Fr. General was read, the former being the contractor for the new building planned at the Sacred Heart (*Issoudun*). It was approved.

News of the international federation of the Sacred Heart in the Annals.

4. There was reference once again to the inclusion of news about the international federation in our Annals. All things considered, the view was expressed that this was not possible unless and until it is identified with us not only in substance but also in format, giving up its title and associating with our perpetual cult.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2000**

*To Father Victor Jouët, MSC, Rome.*

L 18920124

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Issoudun, January 24, 1892

Dear Father,

I am sending Fr. Barral's (*Pierre Barral*) request on to you. He writes that he would prefer to date it from Issoudun, whereas he is, I believe, at New Orleans. (*Not so; he was in Hammonton, New Jersey, USA.*) I am so pleased that you are almost fully better. The Lord be praised!

Cheerio, Fr. Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Merg (*Louis*) has not yet sent in his request (*to leave*).

**Article 2001**

*To Father Victor Jouët, MSC, Rome.*

L 18920205

Issoudun, February 5, 1892

Dear Fr. Jouët,

I received the memorandum which the Prussian Minister to the Holy See kindly forwarded to me. Be good enough on my behalf to thank His Excellency in a special way for his being so kind to us and for all the Imperial Government has already done for us, and promises still more to do in the future towards the prosperity and development of our missions. As for the Marshall Islands, I cannot see ourselves doing anything better than to continue in contact with the Propaganda Congregation on which we are totally dependent, being sent there by it; we only want to abide by their wishes on this issue.

The Minister (*Prussian*) accredited to the Holy See will make known to the Cardinal Prefect the reasons put forward in the memorandum and we accept in advance whatever the Holy Father's response will be. I cannot see any arrangement better than this.

On my behalf offer the Minister my best good wishes and regards asking him to continue with his kind concern. As for yourself, my best wishes in C.J.

J. Chevalier,  
Sup.Gen., MSC.

Rev. Victor Jouët,  
Procurator General, Missionaries of the Sacred Heart,  
32. Via dell Sapienza,  
Rome.

**Article 2002**

*To Father Victor Jouët, MSC, Rome.*

L 18920205A

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Issoudun, February 5, 1892

Dear Father,

I have had your two letters and the enclosed documentation. Many thanks.

1. I am amazed that Fr. Pierre Barral is not being released straightaway from his vows since, according to a recent decision of the Sacred Congregation of Bishops and Regulars, the bishop of his native diocese is required to accept anyone who leaves a Congregation, even with an 'exeat'.

*Another letter from Jouët crossed in the post with this one from Chevalier, and it contained Barral's 'exeat' rescript.*

You are aware of Fr. Barral's hot-headedness and temperament, and over one year he can create a lot of mischief. Given his inclination to spend, if he doesn't bring himself to set up his own account, what are we going to do? It seems to me that there is no answer to this problem.

2. Fr. Bontemps has sent a further letter in which he mentions his journey to the Marshall Islands and its success. It is most interesting; I shall send it to you typed in manuscript form so that you can pass it on to Monsignor Persico, who can judge for himself. I believe the time has come to set up an Apostolic Vicariate, or at least a Prefecture in Micronesia. A Vicariate, given the prevailing circumstances, is more preferable in my view. Besides Fr. Gaillard, who has already left for those parts, I think that next September we can send some priests there together with Brothers, and Daughters of Our Lady of the Sacred Heart; the Vicariate would be then consolidated.

I am delighted to know that you are fully better. The Lord be praised!  
Cheerio; good wishes as always in C.J.

J. Chevalier, MSC.

18920206X

Council Meeting, February 6, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Brother Bruno accepted for renewal of vows.

1. The Council accepted for three-yearly renewal of profession Brother Bruno, Henri Peters of Glastonbury, by virtue of his written request and the favourable reports given previously by Fr. Ramot.

Brother Alois Kaufmann's request.

2. A letter was read involving a request sent directly to the Pope by a lay brother, Alois Kaufmann, of Salzburg, who, unable to enter the Petite Oeuvre due to his advanced age, always cherished the wish to study for the priesthood. He asked the Holy Father to intervene on his behalf, and the petition came back from the Sacred Congregation to Fr. Jouët who then forwarded it to the mother house. The Council came to the conclusion that a precedent should not be created in accepting Kaufmann's request, and that he cannot be accepted for vows (*as a lay brother*) unless he fully forsakes his wish to be a priest in the Congregation.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 2003**

*To Father Arthur Lanctin, MSC, Superior, Tilburg.*

L 18920213

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Issoudun, February 13, 1892

Dear Fr. Lanctin,

Several of your confrères have written to me complaining about the amount of tobacco (*pipe, cigarette*) permitted for smoking by the Visitor (*Fr. Piperon*). Since it's not possible for me to write to each one, I am getting in touch with you and you in turn can speak to the interested parties.

I asked Fr. Piperon to deal as he thought fit with the smoking issue relative to the Antwerp and Tilburg houses. He then brought me up to date about the regulations he judged should be introduced in these houses. What he laid down seemed to me all the more reasonable because he allowed latitude for those who felt the need to smoke even several times a day on condition that they sought my permission, and this permission needed to be renewed each year until you are made into a Province.

In order to provide a satisfactory answer and cut short any difficulties, I delegate to you for the year all my powers, allowing you to decide, in keeping with the requests made to you, what degree of permission you grant relative to the amount of tobacco you consider meets the needs of each one, while remaining assured that no-one will abuse this concession. There are also complaints that Fr. Piperon restricted to six or seven the number of days when the community is allowed to smoke. This is incorrect. If one adds to the 13 feast days indicated in the local superior regulations, this makes 15 times in all, and, then, if you add the days left to the discretion of the local superior, you easily get to 24 in all, that's to say twice a month. It seems to me that this is more than adequate for those who haven't been in the habit of smoking. What do you think? You will see to it, moreover, that those who smoke daily do not do so in public. It occurs to me then that all our confrères should be happy with these observations.

Cheerio, Father; my best wishes in C.J. to you and everybody.

J. Chevalier, MSC.

NB: I am about to let the Sacred Congregation know once more my wish to convene a Chapter as soon as possible during the course of this year. I have received the acceptance of all European and American houses with regard to the validations and (*new*) Constitutions, leaving only those from Sydney and Oceania which should not, I hope, be long in coming. Thereupon all the conditions requested by the Sacred Congregation of Bishops and Regulars will have been met.

J.C.

*A letter from Fr. Morisseau dated July 15, 1893, conveyed the Superior General's re-confirmation of the permission laid down in his letter to Fr. Lanctin immediately above.*

**Article 2004**

L 18920213A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 13, 1892

Dear Father,

1. I am forwarding the documents you were looking for. The issue is too serious to be left unclarified.
2. As regards Fr. Pierre Barral, I forwarded to him the document you sent on to me from Rome.

*Rescript 1777397. Since Barral did not include it in the documentation left with the MSC, through Fr. H. Peeters, it is to be supposed that he kept this rescript for himself.*

He didn't give me his address so I shall have to forward this document to Fr. Grom in Watertown who will then send it to him (*Barral*). I thought he was in New Orleans, but I am not sure about this. In any event, the Archbishop there (*New Orleans*) has written to me asking for details about him (*Barral*).

*This suggests that Barral spent some time in New Orleans.*

3. The Cardinal's discourse marking the Silver Jubilee of the Petite Oeuvre cannot appear in the Annals until April as the March issue is already printed. In this respect do you think, as we had agreed, that you could write the history of the Petite Oeuvre? Take on this undertaking for the Annals; you are the only one who can do this...
4. Might you not also think of doing the same thing for the Association and the Annals of Our Lady of the Sacred Heart to mark their Silver Jubilees?
5. And dear Fr. Vandel's life; have you given serious thought to it? It is indeed time for it to be done!
6. The Our Lady of the Sacred Heart publication went out of print quickly. Have you given the Roman printer the new corrected edition with the Latin text I left with Fr. Védère on my last visit to Rome? Be good enough to look into this.

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2005**

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

L 18920213B

Issoudun, February 13, 1892

Your Grace,

Having given serious consideration to the issue which has arisen, here's what I presume to suggest to Your Grace. I made inquiries from my two confrères, Fathers Piperon and Maillard, who have just made a canonical Visitation of Antwerp and Tilburg. They assured me that calm has been restored to all, and not one has refused to renew vows, and all, without exception, accepted the validation (*of vows*) and the new Constitutions. Nevertheless, they (*Piperon and Maillard*) took notice of the fact that everyone wanted to see a Chapter convoked as soon as possible, and if it were to be held towards the end of this year, everybody would be happy since they do not want it to be indefinitely postponed, having convinced themselves that Fr. Jouët did not want it to take place, using all his influence and diplomacy to have it put off altogether. They want, in particular, to appoint the Assistants and the Procurator in Rome. Fr. L. (*likely Lanctin*), when writing to Rome, did not at that time know the two conditions set down by Rome for the convocation of a new Chapter. I have already received the supportive replies from our European and North American houses, while those from Oceania are, I am sure, due to arrive shortly.

Given all these circumstances, it would perhaps be best not to have in mind an Apostolic Visitor who might not be yourself, or the Bishop of Sinope (*the Archbishop's brother, his coadjutor*) and thereupon the remedy might, very likely, be more of a problem than the issue itself.

Leaving aside Fr. L., and everything suggests he has changed his mind at the present moment if I am to judge by the report of Fathers Piperon and Maillard, nobody is thinking about, or wants, an Apostolic Visit; what is particularly sought at the moment is the convocation of a Chapter. In your reply, Your Grace, might you not suggest, as a way towards pacifying all, the convocation of a Chapter in the near future according to the new Constitutions? It would certainly be granted to us, and at the same time fully please all the confrères. I would request you to suggest that this meeting be presided over by the Apostolic Delegate; Your Grace will, it goes without saying, be designated. As all the Superiors will be part of this Chapter and know the views of their subjects, you can discuss things ex officio with them before going in to the meeting. By this means you will have come to know the direction of their thoughts and the reforms or improvements they are looking for. In this way the purpose of an Apostolic Visit will be more efficiently realized, without unrest and avoiding anything which might get people too greatly worked up. The main problem of concern among the participants at the last Chapter was the inappropriate and unbalanced changes they wanted to bring to the Constitutions, but these, being new, definitively approved and a copy of which I am forwarding to you, can no longer offer any reason for dispute or concern.

I should like, Your Grace, to emphasize that this Chapter be called as soon as possible.

I am, with deepest respect, Your Grace's most humble and obedient son in J.C.

J. Chevalier, MSC.

**Article 2006**

To Father Albert Delaporte, MSC, Superior, Paris.

L 18920216

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Issoudun, February 16, 1892

Dear Father,

No, I am not at all indifferent, as you seem to think, about the setting up of the social kingdom of the Sacred Heart. Nobody desires it more than I do. You may be fully assured of that! And if time had been available to me I would have written long since a series of articles in our Annals on this important issue which I look upon as one of the most important undertakings of our Congregation. I have many times broached this matter and nobody would, or wanted to, undertake this initiative. Caught up as you were in your work, as well as the newspaper articles and the Antwerp revue, I held back from asking you to take in hand this section of our Annals. Since you could undertake such work, not only have I nothing against it, but I rather wholeheartedly approve your undertaking this work.

To prepare our Associates for the message of the social and universal reign of the Sacred Heart, you would do well to send on to us each month a serious and theological article on the Sacred Heart. For example, to begin with you might establish the inalienable rights of the Sacred Heart over all nations, first as God, then as redeemer and victor. When this viewpoint is convincingly set out, it will be easy for you to prove that Jesus Christ wants to reign over all hearts and that we, for our part, in response to the wishes of Jesus, must work towards setting up this kingdom of his love. The scriptures, the fathers, theology, the writing of St. Margaret Mary (*Alacoque*) will make available an excess of documents to you.

Once this viewpoint is rightly and commendably set out, you will, in other articles, go on to show that the kingdom of the Sacred Heart must become a reality in: 1, each member of the faithful; 2, every family, boarding school, etc. in every parish, diocese, and from there to every nation; while thereafter society at large by way of federation will achieve it by itself. Then, at that juncture, you can develop effectively the perpetual and universal cult of the Sacred Heart as it is understood by our archconfraternity. We shall be in full spate as regards our mission thrust. There then is the programme I am putting before you and as we understand it at Issoudun. To work, then, Father. Our subscribers, making themselves sensitively accustomed



to this teaching, will end up conversant with and appreciative of this programme from the international federation of the Sacred Heart, and your particular publication can, without inconvenience to it, be fused, joined, with our Annals.

Please accept my sincere good wishes in C.J.

J. Chevalier, MSC.

18920217X

Council Meeting, February 17, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard; Assistants Fr. Batard, Bursar General.

Brother Milloz receives the habit.

1. On the favourable recommendation of Fr. Piperon, the postulant François Milloz received the lay brother's habit.

A former Don Bosco pupil.

2. A Don Bosco pupil was accepted as a lay brother. He has worked in paper and printing and there is sufficient good recommendation to offset his light-headedness and inconsistency.

Decision about Fr. Lavialle.

3. A number of observations made by Fr. Lavialle about the present Sacred Heart house régime (*Issoudun*) were considered. It was agreed that, given his character, it is not appropriate for him to be involved in the internal workings of the Petite Oeuvre and the day school, although it was appropriate given his role as official director (*head master*) of these two undertakings, that he should not be excluded from the normal running of the school and progress in study. It was particularly appropriate that he be kept informed of the number and quality of the teaching staff and students and that he should be invited, and allowed entry, to the examinations.

Proposal for the formation of counsellors at the Sacred Heart.

4. It was proposed that for a more efficient administration of the Sacred Heart house a Council consisting of those representing the General Administration and the particular administration of the house should be set up, its members meeting each month under the presidency of the Superior General, in default of personnel who would be responsible for the immediate guidance of the house.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2007**

*To Father Albert Delaporte, MSC, Paris.*

L 18920222

Issoudun, February 22, 1892

Reverend Father,

Your letter to Fr. Vaudon has been passed on to me and the communication from Fr. Sarachaga which Fr. Vaudon will return to you. I have been asked to offer my views on the whole matter and I accept the invitation, however incompetent I may be in throwing some light on the matter. When the learned doctors speak, those not versed in the issue should stay silent, which they are not always wise enough to do.

Fr. Sarachaga's communication seems obscure to me. I not understand what is meant by "this act of homage" in relation to a Sacred Heart social contract. If we haven't made such an act (*gesture*), we renew every day our consecration to the Sacred Heart as our Congregation is wholly committed to Him. We preach about him as best we can; our missionaries work under his banner among the pagans. If, despite all this, we do all too little for the glory of the divine Heart, I can accept this without complaining, but again one must bear in mind the arrangement of divine Providence, its wish that we undertake work to glorify this same Heart through the most holy Virgin. If we have done little as from ourselves, it is certain that we have accomplished a great deal through the help of Our Lady who has been the great Sacred Heart missionary when coming before the world under the name of Our Lady of the Sacred Heart.

We must hope, and bring it about with all our resources, that the reign of the Sacred Heart, which is no other than the reign of God and Jesus Christ our Saviour, will come about and be an affirmed reality in individuals, families, governments and public authorities. Obviously this last is subordinate to two other factors: the Sacred Heart will not have an impact within governments or on governments if He does not make an impact first on individuals and families. One works, then, to bring about His social impact in spreading the devotion among individuals and families, in communities, parishes, dioceses, etc. It is this which we try to bring about as best we can through our works, and of which you are aware. When the opportune moment arrives, and having prepared for it, one can build into these works that which involves society and the social side of things already contained in germ within the devotion.

Fr. Sarachaga is greatly deluding himself as regards the Oblate priests associated with Fr. Matovelle, and the Saint Quentin Sacred Heart priests. Fr. Matovelle, since cutting himself off from the Saint Quentin priests, is left with 4 or 5 priests and some young students, and can it be said that we have here a serious Congregation likely to convert the world? I do not know well enough the Saint Quentin Sacred Heart priests to talk credibly about them, but the way they undertook and carried out

their activities in Ecuador makes me doubt very much about them. Fr. Matovelle, whom I know, is certainly an able man, a very distinguished individual, but over-enthusiastic, having with the Jesuit Fr. Prouno created more commotion than commitment. What became of his social contract, the Caenca promise, etc.?

The basilica (*Ecuador*) has sunk in the water. Politically Ecuador is far from shining brightly; at the last presidential elections there were two political currents converging from a freemason Catholic and a liberal, the latter winning out through the support of the reigning liberal President, Flores. I don't know why the Catholic press persists in praising to the skies their little republic, which had its best days with Garcia Moreno, but which has declined a great deal since then, and wants to make itself more important than it really is by projecting itself above its other sister republics, which in many respects are superior to it. Lately I read in the Universe a tendentious article taken from the Monde, full of inaccuracies in order to promote subscriptions in favour of a railway which will never come to be and which, on the witness of Mr. Flores himself, is an impossibility. Do not expect integrity from this quarter! As for the White Fathers and the Premonstratensians, they are solemnly consecrated to the Sacred Heart, and no more than that. They do what we undertake as a principle, what we solemnly undertake when making our vows and renewing them each year, what we do more simply each day at morning and evening prayer, and in reciting our Sacred Heart invocations at the beginning and end of all our undertakings. Let others do better! *Ultinam omnes prophetent, aemulamini charismata meliora (1 Cor. 12, 21)*. Nevertheless, for all that, our role is attractive enough and not to be under-estimated too much. As regards our Chapter of last year, we have all been deflated both on one side and the other, and it is best to say nothing about it when one can say nothing constructive at the moment. To offer observations on this issue is likely to trouble some people and would only hold us back from realizing our wishes and compromise the success of the negotiations actually pending.

Forgive me, Father, for speaking to you so freely.

All good wishes to you in Sanctissimo Corde Jesu.

J.F. Morisseau, MSC.

*Chevalier himself adds to Morisseau's letter:*

If the proposal I put to you for our Annals, Father, is not acceptable, ask Fr. Deidier to undertake it on my behalf if it is possible for him to do so. If not, let there be no more casting of stones at us.

J.C.

**Article 2008**

*To Father Victor Jouët, MSC, Rome.*

L 18920223

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Issoudun, February 23, 1892

Dear Father,

1. Thank you for the encyclical which you sent on to me.

*Leo XIII's Sollicitudo Rerum on the relationship between French Catholics and the Republic.*

2. I have had a reply from Antwerp to my complaint, and it was without any ulterior motive that the editor of the Annals left out what you rightly complained about and it will not happen again. I referred the matter to Fr. Reyn, renewing my complaints, and demanding an explanation. He replied that he hadn't the time in this instance to read the proofs and it was left to Fr. Dezpresse who thought he was doing things properly and who, following my letter, was blamed (*by Reyn*). Poor Fr. Dezpresse, as you know, lacks judgment and didn't act through any malice when leaving out these sections, promising to be more careful another time. I myself thought I had already informed you about this; pardon me; I am sometimes so preoccupied and rushed off my feet.

3. Brother Laliaux is being called up for military service. He has only one more month before he is called to the colours. Before putting himself forward for the subdiaconate we asked him, and his family who have some property, to place it in writing that in the event of his leaving the Congregation, he would not demand anything in the way of compensation. There you have an explanation of the facts, dictated by necessity. It is the equivalent of a patrimony and I do not believe that there is any irregularity involved.

4. As for your 'Month of the Sacred Heart', when do you think you will publish it? There's time left if we want it to appear by the month of June; our associates are looking for a book like this and yours would meet their wishes and greatly please them. Please answer.

5. And it's high time for Fr. Vandel's life to be published. All his friends who are alive are calling out for it. You have all the documentation. Are you in a position to have it published in the very near future? Please answer.

6. I hope that the terrible project aimed at religious associations which has led to the dismissal of the minister will remain a long time on the files... *utinam! (may it be so!)*.

7. See to it that you obtain the right or privilege for Issoudun to associate with itself all our three archconfraternities. I have made clear to you how necessary it is for the future. Please reply about this.

8. Do you think you can obtain some concessions in favour of the priests associated with us, and, also, for the Sacred Heart Third Order? Please reply about this also.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

I haven't yet heard anything from Quito.

18920224X

Council Meeting, February 24, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard; Assistants Batard, Bursar.

Fr. Pourquier accepted as a postulant.

1. On the recommendation of Fr. Caseneuve, parish priest at St. Vincent de Paul, Marseilles, and having in mind the individual's perseverance, since he was not accepted four years ago for reasons which no longer hold, Fr. Pourquier is accepted as a postulant and is due to come and make a retreat during the Easter holidays.

Fr. Derichemont at Watertown puts forward the scholastic Royet for profession and the lay brother Beathy; it was stated that these two brothers should themselves ask to be professed and reports should be sent on about their suitability.

The ratification of a proposal to purchase submitted already by Fr. Reyn to the Council.

2. Fr. Reyn, considering that it was an opportune moment to buy a local property, proposed to acquire it on behalf of the house in order to rent it to the Daughters of Our Lady of the Sacred Heart, facilitating thereby the establishment of these religious at Antwerp where they are needed. While the Antwerp community is burdened with considerable debts, although its resources are equally considerable, nevertheless it is to be presumed that it will meet this outlay in a reasonably short amount of time. It is, accordingly, for this reason that Fr. Reyn's proposal was accepted at the previous Council meeting, and now at this one it becomes ratified.

Six-monthly evaluation of accounts.

3. The six-monthly accounts of the European houses were presented by the General Bursar. They would appear to be properly set up.

Helpers provided for Fr. Maillard (*Bursar*).

4. Because of the need for greater clarity and order at the Sacred Heart, Issoudun, as regards its accounts, rather complicated by specific, different, accounts, that of the Generalate, the Sacred Heart house itself, the office, the parish, Fr. Maillard requested some help, and it was, thereupon, decided that Fr. Godinoux would look after the accounts at the Sacred Heart house and Fr. Blanchet those of the parish.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2009**

*To Bishop Henri Stanislas Verjus, MSC, Yule Island.*

L 18920227

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Issoudun, February 27, 1892

My Dear Lord,

Bishop Navarre has written to me from Thursday Island to say that he is getting better. I understand how worthwhile your presence is in New Guinea given the absence of the venerable Archbishop of Cyr but, just the same, I very much regret that you are not returning to Europe at the present time, because you are greatly expected. The interests of your beloved mission could only profit (*from your visit*) in every way. Do not delay in coming if it is possible for you. I doubt if Fr. Tréand, who is in Sydney, would find it possible to replace you straightaway. Nevertheless, if it's feasible, I would be in favour. See to it in any event that you come to us as soon as possible, accompanied by one or two little natives, since this last is an absolute requirement for the success of your European visit. You would work marvels with them. I hope that divine Providence will lead and help you to make this trip which to me seems so desirable in every respect.

Bring along with you the approval of our confrères, priests and brothers for the new Constitutions and, as well, the acceptance of the validations.

Cheerio, my Lord.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am grateful to dear Mother Liguori and her companions for the nice letter which they wrote to me. All good wishes to all the fathers and brothers whose acceptance of the validations and the new Constitutions, as well as your own also, I await.

18920302X

Council Meeting, March 2, 1892

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau.

Approval of the subdiaconate ordination of Brothers Bernard and Assunto.

1. Fathers Jouët and Carrière, having provided a favourable report about the capabilities and the knowledge of Brother Bernard in Rome and Assunto at Canet-de-Mar, are authorized to put them forward for ordination to the subdiaconate.

Approval of a wall as part of the Antwerp house enclosure.

2. Since the Antwerp house is no longer closed in on one side following the opening of a new road which claimed this part of the property, Fr. Reyn is asking approval for the building of a replacement wall since it's absolutely necessary, and with regard to which he has forwarded the plan and estimate. Approval was granted.

Change of title for St. Joseph.

3. It was decided that the different houses of the Institute should be notified about a change of title for St. Joseph from being model and patron of the Friends of the Sacred Heart of Jesus to that of St. Joseph, Friend of the Sacred Heart, a change already in use at the General Archconfraternity of St. Joseph in our Piazza Navona Church.

4. It was decided to give consideration as to whether or not there should be something put aside from the offerings made for the missions to indemnify the expenses being taken on by the General House for these same missions.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2010**

*To Fr. Victor Jouët, MSC, Rome.*

L 18920306

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Issoudun, March 6, 1892

Dear Father,

1. Thank you for your letter and the enclosed decisions granted by the Congregation of Rites. You will take note of the expenses involved and Fr. Védère will include them in the invoices he will be forwarding for the upkeep of the students and the house.

2. The clarifications I sought from you about qualifications (*academic*) have more to do with the future than the present. Following on the replies made to you, let us say no more about it for the present and leave things as they are.

3. I don't know, my friend, what tensions there are between us! I am not aware of anything. We try to do everything for the best, you and my confrères here in Issoudun. We try to sort out the difficulties, look for explanations in those areas which seem to be obscure, and clear up problems. In what then, may I ask, do you see tension(s). Please take note of the most cordial relations which have always held between yourself and myself! We have had enough problems from the side of the Chapter opponents without stirring up some more gratuitously. Let us keep together more than ever, something which is very much a requirement in face of the difficult times we are passing through.

4. The military requirements are about to stir up more problems for us of a serious nature. The war minister has laid it down that Prefects should arrive unannounced and at intervals in the major seminaries to make certain that all the conscripted students are present. The Archbishop of Bourges requires that all our young men who are called (*for service*) should be resident in the major seminary. There arises, in consequence, serious concern about our young men's vocations. Besides, we have some novices who are subject to the military law (*of conscription*). The Archbishop is insisting that they should be in his major seminary. How does this fit in with the novitiate? What are we to do? We are then very distraught and embarrassed.

5. Have you had any news from Quito?

6. And what about the biography of Fr. Vandel?

Cheerio, Father.  
Wholly yours in C.J.

*Unsigned.*

NB: What do you think of the new, more complete, with Latin texts, Our Lady of the Sacred Heart volume? Should it be left as it is? If in the affirmative, be good enough to look it over. I think that an edition "in 8" (*a binding form*) would be much the best. I go along with the requirements of the printer.

J.C.

**Article 2011**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18920306A

Issoudun, March 6, 1892

Your Grace,

I hasten to present your Grace's wishes and concerns to Fr. Píperon. I am expecting him tomorrow and I hope he will bring along with him the young novice whom we shall be directing towards Bourges. I really don't know where we are heading towards with such a law as this. It is a pity that we cannot have beside the major seminary, if not in the seminary itself, our novitiate and scholasticate. We would be saved a lot of problems!

Please accept, Your Grace, my grateful and respectful homage in C.J.

J. Chevalier, MSC.

18920307X

Council Meeting, March 7, 1892

In attendance: Fr. General; Fathers Píperon, Maillard, Morisseau, Fr. Batard, General Bursar.

1. Fr. General read a letter in which Bishop Navarre made known that by virtue of the general delegation he had received (*from Chevalier*) he accepted the vows of several confrères, even following on the validation rescript. Doubts having been expressed about the validity of the above-mentioned delegation and, consequently, the validity of the vows; the Archbishop now asks what is to be done. The Council is of the view that such a delegation was unconstitutional because acceptance for vows is reserved to it (*the Council*), and by that very fact is invalid otherwise. The vows taken by virtue of such delegation (*that of the Bishop*) necessarily involve nullity. In order to sort out matters, the Council accepts for profession those who invalidly renewed their vows, given the conditions laid down below. Bishop Navarre, on receiving the present Conciliar declaration, will notify the interested parties that they must make their profession once more, after which he will forward to us the names and the dates of the renewed vow-taking.

For the future, until the Holy See decides otherwise, when there's renewal of vows or the taking of perpetual vows by a brother or priest on the missions, the Superior or Apostolic Vicar, acting as Superior, will forward the request for approval to the Superior General in sufficient time for the General Council's decision to be made available well beforehand.

Brother Vendelin Eichinger accepted for the novitiate.

2. Given Fr. Meyer's good report as head of the Salzburg novitiate, Vendelin Eichinger, aged 17, was admitted to the habit and postulancy from the 16th of November.

Brother Volkerius Deen was accepted for perpetual vows and Brother Gustave d'Heer for renewal of three-yearly vows.

3. Given the supportive commendation of Fr. Lanctin, Superior at Tilburg, Brother Volkerius Deen, aged 32, was accepted for perpetual vows on finishing his second three-yearly commitment on the 21st of the current month. Gustave d'Heer Pierre was, moreover, admitted to renewal of his three-yearly vows.

Decision on Fr. Linckens' history of the Petite Oeuvre.

4. It was decided, following Fathers Píperon and Maillard's observations on the history of the Petite Oeuvre by Fr. Linckens, published in the *Belgium Annals*, that the work should not be published in book form because of its inexactitudes and incorrect statements.

Fr. Tréand authorized to acquire land in Sydney.

5. Fr. Tréand, having made it known that the acquisition of ground for construction in Sydney was an urgent issue to be decided without much delay, the Council gave its approval despite the fact that he had not forwarded the plan of the property he wanted to buy, or provided an approximate price for it. But he did expressly and formally lay down that the Sydney house would meet all the expenses involved in the purchase, the mother house or the Society not being required to come to its help financially.

Ch. Píperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2012**

*To Father Jean Vaudon, MSC, convalescing at Bourges.*

L 18920312

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Issoudun, March 12, 1892

Dear Father,

1. There is a surfeit of material for the *Annals*. Some letters from Fr. Vandel are being shortened, and half the Dutch brother's letter from New Guinea.

2. The Archbishop knows very well that we have nobody to replace Messrs. Personnot and Chenu and the presence of these gentlemen is absolutely necessary for the continuation of our work at Chezal-Benoît.

3. You requested an article from me for the May issue (*of the Annals*). I shall do as you say, but on condition that you will not request another from me for 10 years. I am thinking of writing about Mary's Kingdom and that of the devil...

I hope you are getting better.

Our good wishes to Their Lordships and the senior curates. I have written to Boulogne about Fr. Druon and to the Prince de la Tour d'Auvergne.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Guyot is laid up at Vichy.

18920321X

Council Meeting, March 16, 1892

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau.

Foundation Trust at Antwerp.

1. Fr. Reyn has been in contact about a foundation trust arising from Madame la Dourairière Chamberline's will, being a funding towards a perpetual service on behalf of the Our Lady of the Sacred Heart associates, to be celebrated each year in the Missionaries of the Sacred Heart chapel, Antwerp. Since the Constitutions do not allow us to accept such perpetual foundations, one may advise the parents of the deceased to endow with this foundation some work, hospice or other public amenity which, by way of the benefice being made available to it, would, therefore, undertake each year to send the requisite amount of money for the service in question.

Setting up a civic committee for a property acquired by the Antwerp house.

2. Fr. Reyn, advised by lawyers, recommends setting up a civic society or group as legal owners of the property which he has bought, namely Fathers Reyn, Vandel, Piperon, Maillard. Besides these four, the Society, in keeping with Belgian law, will include those enjoying (*benefiting from*) interest. The house is intended for the use of the Notre Dame Sisters, two of whom will be named as interest-sharers.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

18920320X

Council Meeting, 20-3-1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The putting aside of a fifth financial quota for the mother house from mission offerings.

1. At Fr. General's suggestion this question, brought up several times already, was again broached, as to whether or not it was proper that the Issoudun mother house should take a specific quota for itself from contributions intended for the missions which are forwarded by mail. The Council agreed:

1. that the general house had to meet considerable publicity expenses in its undertakings, and the missions profit and benefit according to the quota received;

2. the contributions intended for the Our Lady of the Sacred Heart Association and the general undertakings of the Congregation are often directed to the benefit of the missions through that same publicity;

3. the mother house meets the greater part of the expenses involved in the education of the Petite Oeuvre students who are destined for the missions;

4. the general expenses of the administration are greatly increased by the varied continuous contact it needs to have with the missionaries or with others as regards the missions;

5. the mother house provides for priests on the missions' mass stipends at 2 francs each, whereas it could well hold on to part of the offerings for its other undertakings in having the masses celebrated at less high a stipend; it holds to the view, however, that, given these considerations, the mother house is entitled to take a portion of these offerings which arrive from its correspondents, without other houses of the Institute, who haven't the same financial responsibilities to meet, being authorized as from this example to do the same thing. As regards amounts, a fifth taken from the above-mentioned contributions would not be considered excessive. Consequently, for the future, 20% will be taken off (*mission contributions*).

Request by Brother Fillodeau for tonsure and minor orders.

2. The Council, aware that Brother Fillodeau could be called to the colours if he isn't ordained to the subdiaconate, agreed that he could meanwhile receive tonsure and minor orders.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2013**

To Father Jean Vaudon, MSC, Bourges.

L 18920320

Issoudun, March 20, 1891

Dear Fr. Vaudon,

I am about to leave on a visit to our Spanish houses. I hope to be back here on Saturday.

I don't think it's necessary to advise officially beforehand the Archbishop. I leave that to your discretion.

Many thanks for your latest letter and the news you had for me. Look after yourself, and be careful. We prayed earnestly yesterday for the Archbishop whose health is of so much concern to us also. Our young men have done their examinations; three have been put back and one judged to be unsatisfactory.

Cheerio, my friend; greetings to their Lordships.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2014**

L 18920320A

*To Father François Barral, MSC, Quito.*

Issoudun, March 20, 1892

Dear Fr. Barral,

We find that for the third time Mr. Daniel is writing to us requesting the 3,000 francs owed to him by the Quito house; I wrote about this to you on several occasions. We are quite surprised that you have neither replied or sent the money. The Rev. Fr. Superior (*General*), therefore, is authorizing the same Mr. Daniel to send you the bill, most likely by telegram, and you will of course pay the bill for this last also (*the telegram*). He has asked me to let you know about this, which is what I am doing.

My respectful and cordial greetings to all the confrères.  
Be assured always of my religious devotedness in Sanctissimo Corde Jesu.

J.F. Morisseau, MSC.

I am still awaiting the resolution of the problems which I put before the Archbishop. I mourn the death of Brother Nicolas.

My good wishes to all in C.J.

J. Chevalier.

**Article 2015**

L 18920324

*To Father Jean Vaudon, MSC, presumed to be at Bourges.*

Issoudun, March 24, 1892

Dear Father,

Here I am back already (*from Spain*). My trip to Canet-de-Mar and Barcelona was speedy. My health is good, also Fr. Piperon's. I hope you are getting on well and doing splendid work.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2016**

L 18920325

*To Father Jean Vaudon, MSC, presumed to be at Bourges.*

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Issoudun, March 25, 1892

Dear Father,

1. Many thanks for your two letters. The Archbishop's condition makes him forget quite a lot. As soon as I could see I was weighted with problems, I would go straightaway to consult him, even to the smallest details, and all I needed to do, for the most part, was to follow his advice. Both his letters and mine are proof of this.

2. If there have been indiscretions committed at Bourges, whose fault is it? When the letter from Cardinal Verga arrived the Archbishop obliged me to absolute secrecy, even with reference to the assistants, and there it is – his entourage came to know about it and did not keep it to themselves. Silence was a prerequisite, all the more so when as much as three-quarters of the complaints were brought to the attention of the Prefect of the Sacred Congregation last October, that's to say before our Constitutions were promulgated and the measures undertaken by the Congregation of Bishops and Regulars. I am persuaded that the discontented of some time ago are no longer now of the same persuasion, and would not make the same protestations today. The Archbishop is as aware as myself that the complaints being made at that time only arose from one individual to the chagrin of his confrères. His Grace knows this individual about whom he thinks the worst, advising me to send him away from our Society two or three years ago. I replied to His Grace this morning, suggesting two choices, one of them yours.

3. It's three years and more since I pressed His Grace to begin initiatives towards our purchasing of Chezal-Benoît, but he always replied that the Government was opposed to it. This again is forgetfulness on his part which is due to his illness.

4. I cannot understand at all why the Archbishop is being informed that we are not helping the diocese's parish priests; given our small numbers we are doing more than might be expected. Reuilly, Lury, Vierzon, Bourges, etc. can speak for themselves about our meeting their needs.

5. I would very much like it also if there was a little more discretion exercised with regard to the Archbishop. Where was the need for Fr. N. to speak of our Society's problems when they are not quite like what he thinks and states and, indeed, asserting that I bring the arbitrary into our administration. If anyone is a slave to the Council's decisions, it's myself. Let's hope and pray, my friend; the Sacred Heart, I hope, will look after us and Our Lady of the Sacred Heart will not allow us to become victimized.

Cheerio, Fr. Vaudon.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2017**

L 18920325A

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

Issoudun, March 25, 1892

Your Grace,

I am also as embarrassed as Your Grace in replying to your letter which I am honoured to receive. I had understood, together with the assistants, that calling for a Chapter in keeping with the new Constitutions, with all its members being consulted by the Apostolic Delegate, was the only means of bringing about full reconciliation. The Sacred Congregation thinks otherwise. I have no more to say.

Following the acceptance of validation, and given some changes introduced to the Constitutions, things calmed down and peace and harmony appear to prevail at the moment, particularly so when everyone is hoping that a Chapter will take place towards the end of the year; this is information I am receiving from our houses where opposition was strongest.

For the rest, Your Grace, the present problems are being greatly exaggerated. Fr. Lanctin's letter, which stirred up this latest storm, was written before news came about the definitive approval of the Constitutions. Since then, all has been quite calm. If Your Grace, before he replies to Cardinal Verga, wishes to be better informed about the situation, you might, perhaps, invite, one after the other, the Superiors of all our European houses to Bourges and enquire of them sub secreto what measures should be taken to satisfy in general everybody. Following this investigation Your Grace would have the basis of a reply for Rome. If Your Grace would like to meet the assistants, they are at your service, also myself.

Here's another idea which I put to Your Grace. It occurs to me that if the Cardinal Prefect of the Sacred Congregation affirms that things are at present in order and satisfactory, then everyone only needs to accept (*agree*), while those who do not want to do so would be released from their vows. I am virtually certain myself, however, that not even one would ask to leave the Society.

All this commotion has been stirred up by a certain priest lawyer in Rome named Rudini whom the adversaries (*of Chevalier*) had chosen to make their case for them and achieve victory. This priest, although well aware that it wasn't in the least likely, always boosted these opponents with the assurance of a complete victory.

Please accept, Your Grace, my most respectful regards in C.J.

J. Chevalier, MSC.

**Article 2018**

L 18920326

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, March 26, 1892

Dear Fr. Jouët,

It does seem to me that I always reply to your letters which require from me a personal response.

1. Yes, we did receive your rescript with reference to St. Joseph, model and patron, etc. We shall conform to it completely in accordance with the requisite recommendations. Nothing from now on will be printed carrying the title St. Joseph, friend of the Sacred Heart. Our other houses are being advised about this.

2. Together with Fr. Piperon, I have just finished the canonical visitation of our two Spanish houses. We are quite pleased. The Barcelona house is splendidly renovated, together with its beautiful cloisters. It's a great pity that such a splendid establishment has only two people there when it could easily take 150. France, which is becoming more and more aggressively hostile (*to the Church*), will perhaps soon compel us to find refuge in Spain.

3. We shall consider, following our next Council meeting (*they take place every Wednesday*), the full presentation of the facts about Brother Laliaux. Have you finally clarified matters concerning the indult authorizing us to ordain our members "ad titulum mensae communis" (*under the right and jurisdiction of a religious community*)? Can it apply to all the bishops in



those jurisdictions where we have houses, or quite simply to the Archbishop of Bourges only? This is a serious issue since there are canonical penalties involved.

4. Would you consider an article to mark the Annals' Silver Jubilee and, indeed, the Silver Jubilee of the Petite Oeuvre? It is fitting that you should have responsibility for this undertaking and, although I have brought it up with you ten times, you have never replied to me, and nor even when I asked you to write something about the life of Fr. Vandel.

5. You were also asked to request indulgences and privileges for our priestly undertaking, which languishes, and for the Sacred Heart Third Order. You continue to remain silent, yet these issues remain important for the successful outcome of our undertakings. And the Sacred Heart Scapular; what's happening about that?

6. Here's an important issue. Last October Fr. Lanctin wrote confidentially to Cardinal Verga pointing out the problems and issues which wracked the Society. He informed him that being in charge of students as Superior of Tilburg, he could not, in conscience, advise them to make perpetual vows, given what little guarantee the Congregation is offering. He requests then the Cardinal to send an Apostolic Visitor, with the comments likely to be made to him forcing him to take serious measures about restoring confidence, calm and the unity which does not exist at this moment; and, to his way of thinking, the calling of a Chapter, something I do not want, would be the most efficacious procedure to undertake. Cardinal Verga, a month ago, sent Fr. Lanctin's letter to the Archbishop of Bourges, asking him for his advice on the measures to be undertaken. The Archbishop asked me to come and see him and he showed me the complete letter while enjoining on me absolute secrecy. But, unfortunately, the Archbishop himself did not keep quiet about it, speaking to his immediate circle and, outrageously, the issue became known in Bourges. His Grace had me come here and made me aware of what was going on. It's unforgivable! I replied to His Grace:

1. That Fr. Lanctin was an unhappy, imbalanced, individual who should not be taken too seriously!

2. He had written to Rome anticipating the promulgation of the Constitutions and the measures undertaken by the Sacred Congregation of Bishops and Regulars. Following on that, things had changed for the better, people had calmed down and at the present time Fr. Lanctin would not have written anything like this.

3. In my view, no importance should be given to these complaints and an apostolic investigation would do more harm than good, particularly so if carried out by the local ordinary(ies) or an unsympathetic Visitor.

4. When all the validations and modifications to our Constitutions will have been received, let the Sacred Congregation then decide to have a Chapter meeting called in keeping with the new Constitutions, presided over by the Archbishop (*of Bourges*) as apostolic delegate, setting out in advance the issues to be addressed, perhaps in this way finding an answer to the problems raised. But in my view it would be best not to take any notice of Fr. Lanctin's complaints, whose behaviour over two or three years ago merited his being sent away from the Society, this being also His Grace's view.

The Archbishop of Bourges in his own reply to Cardinal Verga opted for a Chapter. But at the present moment the Cardinal writes to Your Grace that the Sacred Congregation would much prefer if a Chapter were not called, requesting Your Grace to set out the appropriate measures to restore peace.

Yesterday, the Archbishop forwarded this latest reply to me, asking me what procedures should be suggested by him. His own view was to discuss matters with all the Superiors of our European houses and have them meeting him in Bourges one after the other. I replied that I would follow his advice if he wanted it to be like this, but I still maintained my own view that no attention should be paid to these latest complaints, and the Cardinal should be advised to write stating that the issues were being dealt with by the Sacred Congregation at the present time, and those who did not wish to submit could ask for release from their vows and their request would be granted. Nobody, such is my conviction, would ask to leave.

Let us pray and keep on praying, Father. The Sacred Heart will help us to win out despite all these devilish machinations. He (*the devil*) is outraged by all the good being accomplished by our Society, especially on the missions.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am grateful to Brother Bernard for his kind letter.

*Brother Bernard: a future French Provincial from 1929-1935.*

18920330X

Council Meeting, March 30, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

A problem arising from putting forward Brother Laliaux for the subdiaconate.

1. Having been put forward for the subdiaconate without making perpetual vows, the Procurator (*Jouët*) wishes to make it known that this is irregular. The Council, being of the view that the Superior (*Chevalier*) had the right to have this brother ordained, in keeping with the rescript granting him the authority to present for Holy Orders the Congregation's subjects, with the approval of their dioceses of origin, decided to make an appeal to the Holy See presenting clearly the facts as they have occurred, and petitioning for a validation where unconsciously a point of law has been overlooked.

Brother Hubert Simons accepted for renewal of three-yearly vows.

2. Brother Hubert Simons, a native of Quito, requested that his three-year vows, which expire on June 30 of this year, should be renewed, and the Council, following Fr. Barral's, his Superior, supportive recommendation, granted his request.

Those due for ordination should undergo an examination within the Congregation prior to that required by the local bishop.

3. The Council, on coming to know that the Archbishop of Bourges had strongly criticized the lack of knowledge in a number of the Congregation's students when undergoing examination prior to ordination, and effectively coming to the conclusion that several candidates were being put forward for ordination when their studies were interrupted, incomplete and without the requisite solid intellectual formation, decided that for the future those being ordained would not be put forward for the diocesan examination until they had initially satisfied competent priests of their houses of residence, as well as the General Council's approval on having the results of the internal examination submitted to it.

A decision about the Memorare to St. Joseph.

4. On the occasion when the title of St. Joseph, model and friend of the Sacred Heart was about to be replaced by that of St. Joseph, friend of the Sacred Heart, the decision was taken that the "Remember St. Joseph" should be recited thrice daily after the "Remember Our Lady" for the intentions commended to the archconfraternities of the Society. It will be left out after the litanies of the Sacred Heart at morning prayer.

Distribution to the missions of excess revenue at the Sydney procure and from offerings made available in Europe.

5. The Council reconsidered the February 4, 1891 decision about the sharing of left-over revenue at the Sydney procure for the Society's (*Oceania*) missions. The Council, taking into consideration that the Randwick procure (*house*) in Sydney had been made over to the Missionaries of the Sacred Heart in the interest of the missions, reaffirms what had already been laid down, namely that the left-over revenue of the said procure, that is to say what's left over each year when all the expenses have been met, will as a result of the decision now being taken be divided in two:

1, a quarter of what is left over will be held in reserve for special needs of the mission when undergoing financial difficulty; 2, the other three quarters will be shared out as follows: two fifths to each of the missions of New Guinea and New Pomerania (*New Britain, New Ireland later*), and to the less important Gilbert Islands mission only a fifth.

If a quarter of the reserves is not used during the year, this will become capitalized and after five years the General Council will decide on the use of these capital funds. It was also agreed that the different contributions received in our houses for our missions as such, and centralized at the mother house, should be forwarded to the Sydney procure to be shared, as outlined above, as three quarters of the Sydney procure's excess revenue. Where it happens that a mission can financially suffice of itself without the need for these contributions, advice will be proffered about a new form of sharing.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

#### Article 2019

L 18920330

To Father Victor Jouët, MSC, Rome.

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Issoudun, March 30, 1892

Dear Father,

I am forwarding to you this letter from Fr. Barral which you will return to me letting me know what you think about it. Tomorrow I shall be writing to you about Brothers Ceresi and Annibali.

*Vincent Ceresi was born in Rome, February 25, 1869, and at this time was studying in Rome where he would be ordained next year, July 2, 1893. He died in Rome, March 2, 1958; a friend of Pius XII, he wrote a classic life of St. Francis de Sales.*

*Angelo Annibali, born at Oliveto, 1866, went home to his family from the Rome scholasticate in 1889 for health reasons, and then went on to become a diocesan priest.*

The Council has considered the requests of Brothers Ceresi and Annibali.

1. Two issues arise with regard to Ceresi: that of support (*financial*) and domicile in Rome. As for the first see what financial help you can make available to him. The mother house, no longer able to meet his needs, is unable to undertake this responsibility and, accordingly, authorizes you to provide 300 or 400 francs yearly to his parents, if it's possible for you to do so (*1,000 or 1,330 euros roughly*).

2. It is quite impossible for us to promise him that he will remain in Rome once he is ordained priest. He must be wholly of that disposition whereby he is prepared to go where his Superiors deem it opportune. This is an absolute prerequisite for a religious who has taken a vow of obedience. Make sure he understands all this so that he will not come along later and make a case.

As for Annibali, quite obviously he no longer belongs to our Society since his temporary vows have expired for the past two or three years. He would be within his rights covering this period if he so wished to stay in the Congregation, on the supposition that his being sent away by Fr. Guyot was not canonical. Moreover, he had himself ordained to the priesthood without adverting us and, consequently, he belongs to the Bishop and his diocese. In the third place this young priest is laid up since he is permanently in hospital under the care of the Saint John of God Brothers. Why, then, should we burden ourselves with an invalid who, perhaps, will never be cured? What illness is it, how serious is it?

3. It seems to be against our Constitutions that we cannot send away from the Society for health reasons a professed in temporary vows because it is laid down that after perpetual vows nobody can be sent away because of health reasons. Accordingly, before perpetual vows are taken, one could send somebody away, since otherwise this last statement would be nonsensical.

4. If Fr. Annibali is now quite well and can provide doctor's certification stating that his condition does not present a problem, he may, in consequence, ask to enter, and the Council will consider it and provide an answer.

5. I am forwarding you the brief memorandum which you requested on behalf of the Congregation of Bishops and Regulars with reference to Brother Laliaux.

6. The Archbishop has informed me that he doesn't know what to say in reply to Cardinal Verga, or what course of action he should recommend to him in order to bring about peace and unity among us, and would need to meet and discuss the matter with me. Let me know what you think about all of this and what I should say to the Archbishop. I shall not be going to Bourges until I have had your reply. You write on your part, also, to the Archbishop letting him know what you think, and informing him how you had this issue brought to your attention. I think that if the Sacred Congregation, or more properly Cardinal Verga, replies that things have been settled, and the dissidents have only to submit in a responsible manner, nobody thereupon will want to leave the Society, and peace will be restored; otherwise if they were being given to understand that new measures were afoot, heads would be set to work, problems would arise again and continue.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18920406X

Council Meeting, April 6, 1892

In attendance: Fr. General, Fathers Piperon, Morisseau, Maillard, Assistants, Fr. Batard, General Bursar.

Affidavit to be left by missionaries leaving for foreign lands.

1. The Council, on giving consideration to those missionaries departing for the distant New World and Oceania to take up permanent residence and, consequently, unable to return easily to deal with business issues which require their urgent presence, decided that for the future they should, before departure, provide a signed statement according to which they can be legally represented when the need arises.

A request to increase Fr. Jouët's contribution (*at the Rome house*) turned down.

2. The Superior General read a letter from Fr. Jouët in which he asked that the contribution for the upkeep of the Rome scholastics be raised from 1,000 to 1,200 francs. The Council, taking into consideration that in the other houses of the Society the fees, costs, were no more than 600 francs, the mother house, now being asked for this increased sum and already excessively burdened financially, had no option but to turn down this request.

The building of a church at Canet-de-Mar postponed.

3. Fr. Carrière, Superior at Canet-de-Mar, having begun to undertake building a church without the requisite funding, the Council was of the view that, given the uncertainty and the threats overhanging the future, this undertaking should once more be shelved.

Financial aid for Fr. Godinoux's family.

4. The General made it known that Fr. Godinoux had requested financial help for his widowed sister-in-law who had to look after three children. The Council members were somewhat surprised by such a request, given the fact that he, Fr. Godinoux, who had just made his first vows, had said nothing whatever beforehand about having such an obligation to be met. Nevertheless, he was granted 350 francs annually to be taken from the mass stipends he would be celebrating. It was decided that as regards this issue the aid placed at the disposal of an individual for his family's benefit should normally be provided by the house to which he belongs and which benefits from his work.

5. There followed acceptance of certain members to vows and the taking of the habit:  
Brother Royet accepted for temporary vows.

A. Brother Royet at Watertown (*USA*) at his request, and on the commendation of his Superior, was accepted for temporary (*three-yearly*) vows.

Brothers Dionysius, Wilhelm, Leon and Dominicus accepted for renewal of vows (*three-yearly*).

B. Likewise, at their request and with the favourable support of the Antwerp Novice Master, the lay brothers Wilhelm Schmitz, Dionysius (*Adrian van Roessel*), Léon (*Nicolas Haman*) and Dominic (*Johannes Kop*) were accepted for renewal of three-yearly vows which expire on the 21st of the current month.

Postulant lay brothers.

C. There followed, given the favourable report of the above-mentioned Novice Master, acceptance of the habit for the following lay brothers:

1. Hitarius (*Jan Zwarthoed*), born at Volendam, Holland, March 2, 1858.
2. Cornelius (*Arnoldus Zwarthoed*), born at Volendam, Holland, March 25, 1869.

3. Benedictus (*Jan Kloos*) born at Volendam, Holland, March 25, 1869.
4. Bernardinus (*Jan van Heugter*), born Lierop, Holland, April 8, 1859.
5. Basilius (*Jan Maas*), born Lierop, Holland, September 6, 1860.
6. Albertus (*Adrian van Heemsbergen*), born at Bergen op Zoom, July 24, 1851.
7. Damianus (*Jacques Mabert*), born Malines, Belgium, May 30, 1858.

A circular presenting different Council decisions.

Next, consideration was given to a circular letter already submitted to the consultors, dealing with the presentation of Council decisions. The following is the thrust of it:

Dear Reverend Fathers,

The Congregation's Council during the course of the current year, and that which has passed by, has taken several decisions which it considers appropriate for notification to all the Society's houses: this is the aim of this circular letter.

- I. A decision with regard to acceptance for temporary and perpetual vows, May 4, 1891.

The Council, conscious of its need to decide on admission to vows at a requisite length of time before their being taken, and having in mind also the need for the novices to follow the Constitutions and take the measures they consider appropriate as regards the administration of the estate which is theirs, or for the management of any other goods or valuables owned, and again that the Consultors have the freedom to acquire the knowledge needed to deliberate on the candidate's merits, it was, thereupon, decided that in future those wishing to enter should send their request for entry to the Superior General two months before perpetual profession, whether it is temporary vows to be taken or renewed, or perpetual profession. The members who find themselves in far away countries, for example the Oceania missions, should make their request earlier, sending it on five or six months beforehand, so that the notification of their request should arrive in good time. Every request of this kind should be written and signed by the appellant and ratified by the respective Superior who, otherwise, will provide all the requisite information towards making a judgment about the candidate, his piety, health, ability etc.

- II. Decisions with regard to Petite Oeuvre students, July 12, 1891.

1. Admission to Petite Oeuvre

1. The Council, having in mind that according to our Constitutions selecting candidates for the Petite Oeuvre should be discretionary and restricted to a small, choice, number of students exhibiting signs of a genuine vocation, and having in mind, as well, that the shortage of personnel in the Congregation did not guarantee many teachers and directors, it was decided that the utmost circumspection and prudence should be exercised as regards acceptance of candidates in all the Society's houses. The total number of pupils in a house should not exceed 10 students for each class without the authorization, otherwise, of the major Superiors. In order to arrive at this number, one has to take into consideration whether or not there are sufficient resources to meet the requirements of the accepted students right through to the priesthood. Moreover, it is necessary to demand from the students such guarantees of having a serious vocation as would be considered a prerequisite, and from their parents that assurance of good-will and acceptability which would allow them to relinquish the thought of their child as a support for the family.

2. Decision concerning student support

The practice of according to benefactors who requested it the opportunity to support (*financially*) their chosen candidates, has the advantage of stimulating financial support for their protégés, but very often it is to the detriment of the enterprise in general, and to the great disappointment of the benefactors themselves when their protégé leaves the Petite Oeuvre and requests their financial support in order to follow another calling. For the foregoing reasons, and others besides, it has been decided that in future no youngster shall have a named and specific patron.

3. Decision as regards acceptance of Petite Oeuvre students to the novitiate

They need to be examined quite rigorously before they are accepted, especially those who have not fully satisfied requirements as regards piety, health, intelligence, good judgment, etc. When the postulant's vocation would appear to be doubtful, he should be sent home to his family, and only be readmitted after a requisite amount of time has passed enabling one to assess whether or not he has a true feeling for the Society.

- III. A decision taken to have those being presented for ordination given a preparatory examination in their respective houses before they are presented for the Bishop's ordination, March 30, 1892.

The Council, having in mind that a number of students put forward for ordination did not fully satisfy the diocesan examiners when presented to them, has taken the decision that in future, for the well-being of the Society, those due for ordination will be examined beforehand by competent people in their respective houses, and they will not be put forward for the Bishop's examination unless they have satisfied in the previous examination the local Council of their respective houses; besides nobody will be put forward for orders without an accompanying letter signed by the Superior General.

- IV. Decision with respect to the Annals in countries outside France, November 11, 1891.

In order to safeguard unity of presentation as well as correct doctrine and exactitude of historical facts in the Annals published outside France, it is laid down:

- a, that all the Annals are published under the aegis of the Superior General, but this does not prevent the local Superior from appending his signature, either as representing Fr. General or as local supervisor of the publication with whom the associates negotiate;

b, the more significant contributions from the point of view of doctrine, the Association, the Congregation, or the Petite Oeuvre, should be submitted beforehand to the General for approval;

c, articles taken from the French or other Annals should be reproduced if not in their integrity at least without that kind of omission or alteration which might take from their original meaning and thereby give rise to justified complaints. Moreover, care should be taken to point out the original source of the article according to the adage 'unicuique suum' (*to each his own*).

V. Decision to change the title given to St. Joseph, March 2, 1892.

The Holy See has changed the title heading, St. Joseph, friend of the Sacred Heart, replacing it with St. Joseph, model and patron of the friends of the Sacred Heart, endorsing the new title as before with 100 days' indulgence. Consequently, the Council has decided that this new invocation should be introduced in all the Institute's houses. Given the decree making the new title obligatory, the different houses of the Institute are asked to put aside as quickly as possible the pictures, medals, books, prints, etc. representing the former title, replacing them by the new presentation in forthcoming representations and editions. Besides, from March 30, 1892, it has been decided that the 'Remember You' St. Joseph prayer will be recited thrice daily following that of Our Lady, for the intentions put forward by the archconfraternity, and will no longer be said following the litanies of the Sacred Heart at morning prayer.

VI. Varied Decisions.

1. A decision as regards payment of expenses incurred by change of property titles in the Congregation, October 15, 1891. The Council, taking note that the titles of the Congregation's assets should only be changed if absolutely necessary, with the general good of the Society in mind, but in particular the specific interest of the house advantaged by these assets, lays it down that in the event of a change of any title, the expenses should be met by the house profiting from the asset and not by that with which the new title is associated if found elsewhere.

2. A decision laying down that missionaries before departure for distant countries should formally write and sign a legal document; April 6, 1892. The Council, in view of the fact that missionaries departing for the distant countries of the New World and Oceania with the intention of remaining there and, consequently, not easily able to return to look after issues which might require their presence, has taken the decision that in future nobody will leave without providing a document duly signed and in consequence of which a third party can (may) represent him legally if the need arises.

3. Decision taken about aiding the families of certain members, August 11, 1891. When a Society member finds himself seriously faced with the likelihood of having to aid his family in the face of need, there is, by that very fact, a sufficient canonical reason to ask Rome that he be released from his vows, or their being left in abeyance. If the Congregation judges it opportune to provide from itself the necessary contribution to meet the need and lay out the amount, this will be determined normally by the mass offerings which the priest can celebrate. These offerings will be established in relation to the circumstances of the country and be made available to the family in need either fully or partially, relative to the need. Normally the contribution should not exceed this limit, particularly so if it is being granted annually and for an indefinite period. In addition, the Council lays it down that in these circumstances the contribution will come from the house to which the individual belongs and is the beneficiary of his services.

VII. The mailing of the Constitutions in French and a register for the inscription of personnel.

Together with this circular you will receive:

- 1, a copy of the Constitutions in French;
- 2, a register for the inscription of personnel in the Society's different houses.

As regards the Constitutions, if it is considered worthwhile to translate them in another language, the Superior would see to it that the translation is exact, and they should not be published without being submitted to the General Council; in this respect one is reminded of number 76 in the same Constitutions: Those who are the authors of, or translate, a work cannot publish it without the approval of the Superior General and his Council, and there is, in addition, number 158,10 which reserves to the General Council supervision of books which have some significance and which should only be published following considered appraisal, with the permission of the Superior General and the Bishop.

As regards the personnel register, it should be very carefully looked after by each Superior who will keep it himself and make use of it to write, with all the requisite information, the names of the different individuals forming part of his community beginning with the present year, 1892; having in mind the departure of former members and the arrival of new ones, he will note exactly departures and arrivals, and the respective dates, such-wise that if one needs some information about anybody who is or was in the house, he would be in a position to provide it.

These decisions are being communicated to you, Father, for your direction of the house and need not be made known, in principle, to all the members (*of the community*) as it suffices to make them known according to needs and circumstances as you judge opportune.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

F.X. Maillard, MSC.  
J. Chevalier, MSC.

To Father Victor Jouët, MSC, Rome.

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Issoudun, April 8, 1892

Dear Fr. Jouët,

1. I am quite surprised that you haven't yet replied to the two letters I wrote, one about the Quito issue the other about the problems created by Fr. Lanctin's letter to Cardinal Verga. The Archbishop of Bourges is asking me to see him. I am waiting in vain for a letter from you letting me know what you think of all this.
2. Let me also know, my friend, if you intend to provide me with a reply to all those other questions which I put to you quite a while ago: the Silver Jubilee of the Our Lady of the Sacred Heart Association and the Petite Oeuvre; Fr. Vandel's life; the privileges made available to our priests associated with the Sacred Heart Third Order; the Sacred Heart scapular which you promoted.
3. Fr. Morisseau made a mistake with the indult which refers to ordinations "ad mensam communem" (*whose upkeep, the candidates, is looked after by the community, a wording no longer found in the new Code of Canon Law*) in respect of all the bishops in those areas where we have houses; a new indult in 1889 gives us such permission, and there is no need, then, to engage with this issue for the time being.
4. As for the Father Laliaux issue, I sent you a petition 8 or 10 days ago which is more explicit and complete than that of Canon Eleonore. It should, therefore, suffice to obtain the sought for validation if it is required.
5. As regards the former brother Canio, Fr. Guyot maintains that the health reason given at the time was canonically correct. In the event, he says that he only undertook action following the recommendation and approval of Fr. Védère who replaced you. However that may be, this young man was then ordained sub-deacon with dismissorial letters from the bishop of his native diocese. His first vows had expired; he did not take perpetual vows. Meanwhile if, after this experience outside, he wishes to join the Congregation and his references are satisfactory, advise him to make his request which you will send on to us together with the information you have garnered about him, and we shall look at it and send you on our reply. The Sacred Congregation of Bishops and Regulars will consider whether or not he should begin the novitiate whole or in part, or be exempted. Emphasize the requirements of his family, which, if they need help, cannot be met by us.

Cheerio, Father. I await impatiently your views on the Cardinal Verga and Archbishop of Bourges' issues.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2022**

L 18920408A

To Father Jean Vaudon, MSC, Bourges.

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Issoudun, April 8, 1892

Dear Fr. Vaudon,

It is quite impossible for me to get to Bourges before Easter; we are in the middle of the young girls' retreat, and there are, thanks be to God, very many of them. On Monday the women's retreat, which I am preaching, begins and then the men will follow. If on Holy Thursday I could get away I would meet the Archbishop's invitation. In any event, please excuse me.

It is quite impossible for us to allow Mr. Personnot to leave us as his departure from Chezal-Benoît would mean the closure of the college.

As regards the acquisition of this property at the present time, the Government would in no way whatsoever agree to it. I shall speak to His Grace about this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2023**

C 18920411

To the Superiors of MSC houses.

Issoudun, April 11, 1892

Circular, N.7

Reverend and Dear Father,

The Congregation's Council in the course of the present year, and the previous one, has taken a number of decisions which should be opportunely made known in all the Society's houses; this is the reason for the present circular.

- I. Statement of May 4, 1891, with reference to perpetual and temporary vows. The Council, aware of the need to deliberate on acceptance to vows at a requisitely appropriate length of time beforehand and that, in addition, the novices, in keeping with our Constitutions, take the necessary measures to arrange for the administration

of their effects or some such property concern, or, again, that those in charge have occasion to inform themselves about the qualities of the candidates, has decided that for the future the candidates should make their request for entry to the Society to the Superior General two months before profession, whether it's the taking of first vows, their renewal, or final profession. Those who live in distant counties, for example the Oceania missions, should act more quickly and send their request five or six months beforehand, so that notice of their request might arrive in time. Every request of this nature should be written and signed in the postulant's hand and approved by the respective Superior who, besides, will provide all the information needed to make an assessment of the candidate, his piety, health, ability, etc.

II. Decisions about Petite Oeuvre students, July 12, 1891.

1. Admission of youngsters to the Petite Oeuvre.

The Council, in consideration of the fact that, in keeping with our Constitutions, the selection of youngsters for the Petite Oeuvre should be prudent and restricted to a small number of applicants who show promise of a genuine vocation, is of the view that the lack of personnel in the Congregation does not favour an increase of teachers and heads of schools and, consequently, considers that great circumspection and prudence should be exercised with regard to the acceptance of candidates in all the Institute's houses. The number of pupils in any house should not be greater than 10 for each class, unless more are authorized by the major Superiors. In order to meet such a number, one needs to have reasonable expectations of adequate financial resources to meet the needs of the accepted students as they go forward to the priesthood. Moreover, it is required to look for a more serious guarantee of a vocation for these youngsters and the evidence of good-will, acceptance, on the part of their parents in permitting their youngsters to leave them without the prospect, any longer, of their being a family support.

2. Decision about aid, support, for pupils.

The arrangement whereby benefactors who so request it are given youngsters to sponsor has the advantage of promoting the interest and generosity of sponsors for their protégés, but very often this happens to the detriment of the educational undertaking in general and the great disappointment of the benefactors themselves, when their protégé leaves the Petite Oeuvre and now asks for their financial help in order to embark on another career. For these reasons, and others besides, it has been decided that for the future no youngster will be individually provided with a specifically-named patron.

3. Decision concerning the acceptance of Petite Oeuvre students in the novitiate

Before admission they must be closely examined, in particular those who haven't been fully satisfactory as regards piety, health, intelligence, judgment, etc. When a postulant's vocation would appear to be free and easy, suspect, he will be sent home to his family and not welcomed back until a sufficient trial-period establishes that he has a truly serious attachment to the Society.

III. Decision as regards a prior examination in their respective houses of study for those about to be ordained (*to the priesthood*) before they are presented to the Bishop's examiners; March 30, 1892.

The Council, aware of the fact that several candidates for (*priestly*) ordination did not fully satisfy the diocesan examiners when presented to them, has decided that in future, for the good name of the Congregation, those due for ordination would be examined beforehand by competent priests in their respective houses, following which they will be put forward for examination by the Bishop's examiners, so long as they have satisfied the internal (*MSC*) examiners.

IV. Decision with reference to Annals published abroad, November 11, 1891.

In order to safeguard unity of outlook and approach, as well as correct doctrine and historical facts in foreign language Annals it is laid down:

1. That all Annals publications will be published under the supervision of the Superior General, but this will not prevent the local Superior from appending his signature either as local representative of the Superior General or as local director of the undertaking with whom the associates should deal.
2. The more important articles from the doctrinal point of view, those dealing with the Association, the Congregation or the Petite Oeuvre, should be first submitted to the General for his approval.
3. Articles taken from the French or other Annals should be reproduced if not wholly as such, but at least without the kind of change which might alter the sense and give rise to justified complaints. Moreover, care must be taken to indicate the article's source according to the adage: "unicuique suum" (*to each his own*).

V. Decision about changing St. Joseph's title, March 2, 1892.

The Holy See has changed the title of the Archconfraternity of St. Joseph, friend of the Sacred Heart, putting in its place that of St. Joseph model and patron of the friends of the Sacred Heart, enriching the new invocation with the same indulgence of 100 days. Consequently, the Council has decided that the new invocation should be adopted in all the houses of the Institute. Having in mind that the decree makes the new title obligatory, the different houses of the Institute are asked to remove as soon as possible the pictures, medals, printed matter, etc. carrying the former title, replacing it with the new formula. In addition, on March 30, 1890, it was decided that the Memorare prayer to St. Joseph should be recited thrice daily after that to Our Lady for the intentions commended to the archconfraternity and it will not be recited any longer after the litany of the Sacred Heart at morning prayer.

(NB: Nobody should be presented for ordination without an accompanying letter signed by the Superior General.)

VI. Varied Decisions

1. Decision concerning payment of expenses incurred when changing titles of the Congregation's properties, October 15, 1891.

The Council, in consideration of the fact that titles of the Congregation's properties are only changed by necessity, in the Society's general interest but particularly so in the specific interest of the house which benefits, lays it down that when a title is changed the expenses should be undertaken by the house benefiting and not the house to which the title belonged if elsewhere.

2. A decision whereby missionaries about to leave for the distant New World or Oceania countries should make a will before departure, April 6, 1892.

The Council, taking cognizance that missionaries leaving for the distant countries of the New World and Oceania and likely to remain there, who cannot return to deal with civic issues which would require their presence, has decided that in future nobody will depart without leaving a legal will with the Superior General, duly signed by him (*the departing missionary*), and in consequence of which a third person may legally represent him when there's a need.

3. A decision concerning financial help which the Congregation considers appropriate to make available to certain members' families in case of need, August 11, 1891.

When a member of the Society finds himself necessarily bound to help his family in straitened financial circumstances, there is in consequence, a sufficient - as well as canonical - reason to ask Rome for suspension or release from his vows. If the Congregation itself, however, judges it opportune to find from its own resources the financial help needed, it will normally provide it from the mass offerings which the priest would be celebrating. These are fixed by the accepted regulations of the country, and will be provided to the needy family either totally or partially according to the need. Normally, however, the contribution will not exceed this limit, especially so if it is being provided annually and for an indefinite period. Moreover, the Council lays it down that in this case the contribution will come from the house to which the individual belongs and which benefits from his services.

VII. Dispatch of the Constitutions in French and a personnel register. With this circular you will also receive:

- 1, a copy of the Constitutions in French;
- 2, a folder for noting personnel in the Society's different houses.

As regards the Constitutions, if it is thought opportune to translate them into another language, the Superiors will see to it that the translation is exact and it cannot be issued without its being submitted to the General Council. In this respect one must bear in mind number 76 of the same Constitutions: Those who write or translate a work cannot publish it without the permission and approval of the Superior and Bishop; and there is also number 58,10 which reserves to the General Council the publication of books of some significance which should only be printed, following mature consideration, with the permission of the Superior General and the Bishop.

As for the register of personnel, it should be looked after very carefully by each Superior who will keep it to himself and make use of it to write down, with the requisite information, the names of the different people making up the community from the present year, 1892. When people come and go he will carefully note departures and arrivals with the respective dates, such-wise that if one needs some information about an individual presently or formerly in the house, he would straightaway be able to provide it.

Dear Father, these decisions are being presented to you for your convenience and need not be made known to all the confrères, but you may make them known according to needs and circumstances as you think fit.

Assuring you of my warm and devoted good wishes in Sanctissimo Corde Jesu.

J. Chevalier.

**Article 2024**

*To Father Victor Jouët, MSC, Rome.*

L 18920413

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Issoudun, Ash Wednesday, 1892

Dear Fr. Jouët,

1. I am preaching the Issoudun women's retreat in preparation for Easter; it is going well. I experienced a set-back on the eve of my feast day, a set-back all the more harrowing because Rome is threatening us with dissolution. The sword could not be more sharp in order to pierce my heart to bits. I bow before it and I repeat after Our Lord: "Pater mi, si possibile est transeat a me calix iste; verumtamen non sicut ego volo, sed sicut tu". (*Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it; Jerusalem Bible; Matt, 26,39.*)



I do not really understand this general sense of discontent which prevails against us and, in particular, myself. Why isn't the Sacred Congregation, which has to hand the file of all the diabolical machinations against us, more sympathetic to us? We have accepted, point by point, what it has laid down for us over the course of the past year, so what, then, can be held against us? Am I to blame if some people who like stirring things up do not wish to accept its (*Rome's*) demands though clear and precise, and continue with their complaints? I understand its (*Rome's*) dissatisfaction, which I share more than anyone else, and it crucifies me.

2. We are being sharply blamed, you say, for Brother Laliaux's ordination which took place contrary to the wishes of the Sacred Congregation. There is, obviously, something wrong (*confused*) here as we did nothing which went against the Sacred Congregation's wishes. We asked through you for permission when he reached 26 years of age for Brother Laliaux to take perpetual vows to avoid his having to undergo military service for five years, although he had only been 15 months in temporary vows. It (*the Congregation*) refused this request and Brother Laliaux did not take perpetual vows. We, accordingly, accepted its refusal as something sacred, having too much respect for Rome's decisions not to take account of them. Never has it found, or will find, children (*sic*) more submissive than the Missionaries of the Sacred Heart, always prepared to sacrifice themselves in order to obey (*Rome*) blindly. When having Brother Laliaux ordained to the subdiaconate in order to avoid military service, we felt authorized to do so by an indult of the Sacred Congregation of Bishops and Regulars which authorized us to ordain our 'alumni' (*members of the Congregation*) without distinction, without respect to temporary or perpetual vows. *Ubi lex non distinguit nec nos distinguere debemus (if the law makes no distinction it's not for us to do so)*. Look again at the text of this indult of which you sent on a valid copy and you will see the truth of what I am saying.

You say that we cannot be in doubt given Rome's refusal, whereas the refusal only refers to perpetual profession, but we have respected this last because perpetual profession has not taken place. It's here the confusion lies, which I would ask you to take note of. Otherwise, the Sacred Congregation has sent on nothing in writing. It's yourself who sent on its reply to our request about perpetual profession which we forwarded to you. If we have been mistaken in this instance, it has been, I repeat, in good faith. If it is not permitted to ordain to the subdiaconate in the above-mentioned case someone who has not yet taken perpetual vows, let them be good enough to let us know and we shall no longer do so. For the rest, it is the first time we have taken an initiative like this, and it was the circumstance of Brother Laliaux's military service which led us to act like this. I do think that our Venerable Cardinal Protector, and the Sacred Congregation, would approve of this explanation.

3. I do not see why, my friend, you do not let me know in a letter what you yourself think about pacificatory methods to be adopted in order to restore peace to our Society, especially when Cardinal Verga is asking the Archbishop of Bourges to make known to him what he should do. I shall be left to myself in making suggestions to His Grace, and being such, all on my own, what do you think I should do?

4. Why do you say nothing about the Quito issues following Fr. Barral's letter which I sent on to you? A discussion with the Holy See on your part would seem opportune to me.

5. There is nothing hindering you from writing Fr. Vandel's life without referring to the subject of Petite Oeuvre contributions, whose significance he exaggerated; you are free and in a position to write his life.

As regards other issues such as that of the Third Order or associated clergy, nothing is preventing you once again from suggesting an association project such as you understand it and the like of which Rome would insist on before granting spiritual favours. If Rome insists on all centres being situated in the Eternal City, I am not opposed to it. But what I do ask of you, my friend, is that you do not leave me without a reply in the face of all the requests I placed before you, the questions I put to you and the problems I submit to you. I always accept your recommendations.

Cheerio, Father. Yes let us be more united than ever and always work in tandem.

Wholly yours in C.J.

J. Chevalier, MSC.

With regard to the good Italian priest who wants to join us, we shall be very pleased to accept him if his references are good. Be good enough to get these from the competent authorities and forward them to us. Does he know enough French to follow the novitiate course?

18920404X

Council Meeting, April 14, 1892

In attendance: Fr. General and Fathers Piperon, Morisseau.

Recall of Fr. Meynier to Issoudun.

1. Since Fr. Meynier cannot provide the services at Canet-de-Mar for which he was appointed and as his presence there, besides, creates continually recurring problems for Fr. Carrière, it has been decided to recall him immediately and have him take on certain ministerial functions at Issoudun in keeping with his capabilities, as well as undertake some chaplaincy work for Madame de Bonneval who offers a salary in keeping with that for former chaplains, 1,500 francs per annum, with the obligation to celebrate (*mass*) daily for her intentions, apart, otherwise, from 50 days in the year.

Reply to a letter of enquiry from Bishop Couppé.

2. The secretary then placed before the Council a letter from Bishop Couppé, Apostolic Vicar of New Pomerania (*later New Britain, New Ireland*), involving certain administrative issues. His Lordship asks if he should remain Superior and whether it might not be advantageous to appoint a local Superior in each mission station, which might consist of three priests at least. The decision was taken that the Bishop should remain Superior, and any new houses should not be opened without the approval of the General Council, and that, otherwise, he could appoint for the different mission stations of his Vicariate a priest who would be authorized to replace him, but would not exercise the authority of a local Superior.

The acceptance of perpetual vows for Fr. Bley approved of.

His Lordship, having concluded that Fr. Bley might be accepted to perpetual vows, the decision was taken, contrary to Bishop Navarre's view, that such a profession was not canonical and should be taken again. The Council agreed to give him full authorization in this respect so that he could accept Fr. Bley for perpetual profession on condition that he make known the date of this new profession of vows to the Superior General.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2025**

L 18920415

To Father Jean Vaudon, MSC, Bourges.

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Issoudun, April 15, 1892

Dear Father,

Thank you for your good wishes and your kind letters. Our young men can return when they feel like it. The article from the Petite Oeuvre is shocking. Brother Pouvreau and Fr. Maillard would appear to be responsible for it. I revised it; it was greatly irritating. Yes, I intend to go to Bourges on Monday, arriving there at 9.30am. We shall leave together at 1.40pm.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2026**

L 18920415A

To Cardinal Raffaele Monaco La Valleta Monaco, Protector.

Archpriest of Issoudun (*Indre*)  
Archdiocese of Bourges.

Issoudun, April 15, 1892

Most Eminent Protector,

I gather, with great regret, that Your Eminence is not favourably disposed to us following a measure of insubordination on our part towards the Congregation of Bishops and Regulars. I hasten to rectify the matter. From what Fr. Jouët has written to me, there is clearly some confusion or misunderstanding. It seems, as well, that Cardinals Parocchi and Sepiacchi share your disapproval. If the issues were such as they have been put before the Sacred Congregation, there would be justification for it, but, thanks be to God, it is not at all like that. Last year one of our young confrères, with us for five years, was due to be called up for the army at the age of 26 if he was not already in sacred orders. There were but three months left and he was not a subdeacon. To avoid his being conscripted for five years, we thought about committing him to us by his taking perpetual vows, but he had only been in temporary vows for fifteen months. Accordingly, we asked the Sacred Congregation for permission to have him perpetually professed. The Congregation, through Fr. Jouët, replied that it would not grant permission. We respected scrupulously its refusal as was our duty and the young religious did not take perpetual vows; he will only do so in 8 months.

In order to make it possible for him to avoid doing military service, we had recourse to an indult of May 25, 1889 which permits us to present for sacred orders our young men without making any distinction between temporary and perpetual vows. In the event here is the text: *Sacra congregatio episcoporum et regularium ... benigne annuit ac propterea tribui mandavit superiori generali oratori facultatem ad quinquenium duraturam relaxandi litteras dimissoriales alumnis proprii instituti tam pro tonsura et ordinibus minoribus quam majoribus suscipiendis, titulo mensae communis, dummodo tamen prius excardinati fuerint a propriis ordinariis originis et...* As it happens, the scholastic Brother Laliaux, whom we had ordained to the subdiaconate at Bourges, exactly meets all these conditions.

I do not understand what confusion led our Procurator (*Jouët*), or his deputy, to give it to be understood by the Sacred Congregation of Bishops and Regulars that we went against its wishes in accepting for perpetual vows someone not entitled to make them, since it's not at all like this. In the meantime, if we have erred in ordaining to the subdiaconate a subject who has not made his perpetual vows, be good enough to say so, and we shall not do anything like this in future. We thought, and still think, that the aforementioned indult authorized us to do so. Consequently, it was entirely in good faith on our part.

I go on my knees before you, Eminent Protector, begging your pardon if we have done anything wrong, and to look upon us kindly as someone to whom we associate so much respect, as well as Their Eminences Cardinals Parocchi and Sepiacchi.

I have the honour to be with the deepest respect Your Eminence's most humble, obedient, servant and son in C.J.  
J. Chevalier, MSC.

(From the Italian.) April 21, 1892

Cardinal Monaco, protector of the Issoudun missionaries, requests Monsignor Grannelo to take the foregoing request into favourable consideration and to grant it insofar as it is possible.

R. Card. Monaco.

**Article 2027**

L 18920416

To Father Victor Jouët, MSC, Rome.

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Issoudun, April 16, 1892

Dear Fr. Jouët,

1. You should have received my explanatory letter about Brother Laliaux. I add in this letter some fresh observations from Fr. Morisseau. He should have sent them to you when this matter first arose. He is all too easily distracted and over-involved. I myself will look after correspondence in future with Rome, and the issues which need to be addressed. The explanations being offered today correspond with the doubts you expressed in your last letter.

2. I have written to Cardinal Monaco giving him the reasons I passed on to you so that his support, so needed by us, would rally once more to our side. I hope he will accept and forgive us any improprieties if there are such. I do not believe, however, that we have abused our rights with respect to the indulgence with which we were favoured.

3. I made known to you everything that had come to my knowledge about Fr. Lanctin's letter, demanding yet again another Chapter which would bring our internal squabbles to an end. The Archbishop of Bourges confidentially shared it with me, with the proviso that I should keep it to myself. Do not mention that I informed you about it. When Cardinal Verga wrote to the Archbishop he rejected the idea of a Chapter, but asked him at the same time to make known to him what measures should be taken to bring about unity and peace. The Archbishop was as pains to reply and asked me to come to Bourges and discuss the matter. I am going there next Monday. You can now see for yourself why I asked you to let me know what you thought about this latest series of difficulties before I go there, and which I expressly waited over, putting the visit off, until I heard from you. Since you make no comment whatsoever, I shall be at a loss. I leave it all to the Sacred Heart. The Archbishop will suggest what he thinks best in the circumstances since I can only advise him.

4. I haven't yet received from Quito Archbishop Ordonez's official reply. As soon as it reaches me I shall forward it to you for official delivery to the Holy See. With reference to departure from Quito, we have the right to do so because the initial contract burdening us with the construction of the basilica made our position quite impossible, and we are within our rights because Rome only sanctioned 5 years which come to an end this current month (*April*). We are free then to disengage. It is for this reason, therefore, that the Council, judging the situation to be untenable, informed the Archbishop of Quito of our departure at the end of the (*five year*) contract, whereupon the Archbishop suggested a new contract which, however, as you are aware, needed further clarification. I requested such. I am still waiting. I shall send them (*the clarifications*) on to you and you can discuss the issue with the Holy See. I do not believe that in so acting we have done anything wrong or gone beyond our rights. There's nobody who could not approve of, or respect, our prudence. We very much appreciate your commitment to this issue. But it is a question of safeguarding the rights of our Society for the future, and nobody could blame us for so doing.

Cheerio, Father.  
As ever in C.J.

J. Chevalier, MSC.

**Article 2028**

L 18920419

To His Grace Jean-Joseph Marchal, Archbishop of Bourges.

Issoudun, April 19, 1892

Your Grace,

I am pleased to forward the enclosed letter to Your Lordship which I have just received from the Superior of our Salzburg house. It is like those you are already aware of, Your Grace. It, likewise, calls for a Chapter and the dismissal of our Society's Procurator. We have here, without any forcing of the issue, the basic thinking of the majority who are looking for peace and unity. An apostolic visitation will not have an advantageous impact on what is really at issue, only serving to postpone the remedy, prolonging the solution of the problem. Given the delicate situation, Your Grace, in which we find ourselves, it does occur to us that the prompt calling of a Chapter is a necessity. Your Grace, prior to the end of the assembly, will discuss matters with all those present, and in this way you will, undoubtedly, come to know what is being thought and spoken about in the different houses and thereupon take appropriate action.

Having given careful reflection to the issue, here then, Your Grace, is what we presume to put forward:

1. The calling of a Chapter as soon as possible.
2. It should be presided over by a delegate appointed by the Holy See.
3. This Chapter should confine itself to the appointment of Assistants and the Society's Procurator General, leaving the option to the participants whether or not other issues be brought forward if considered opportune.
4. Naming a commission of four members presided over by the Superior General to decide finally on the Directory which has been made ready, this being the recommendation of Cardinal Sepiaci. This Directory is absolutely necessary in order to provide for uniformity in our houses, where different practices have developed and are degenerating into abuses.
5. Stating a time duration for this Chapter: two or three days should be more than enough.

In these circumstances no problems should be anticipated and we shall see the return of confidence and harmony. Our Society, Your Grace, has a great future before it, having within itself the possibilities of worthwhile success. Besides its 84 priests, there are 102 scholastics, 83 lay brothers, 30 scholastic novices, thirty or so lay brother novices and, as well, 250 Petite Oeuvre youngsters.

What impresses us, and Your Grace as well, and will make an impact on Rome, is the obviously real and deep regard in which the Missionaries of the Sacred Heart hold their Society, since all, apart from one individual, given the opportunity of exercising their freedom on the occasion of the validation of vows, were willing to persevere in their vocation, something which might not, perhaps, have taken place in other Congregations which have long since been founded. This report brought to the attention of the Sacred Congregation of Bishops and Regulars cannot but be to its liking.

I have the honour to be, with deepest respect, Your Grace's most humble, obedient servant and son in C.J.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

F.X. Maillard, MSC.

**Article 2029**

L 18920421

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

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Issoudun, April 21, 1892

Your Grace,

Your letter is quite splendid; I believe it will have a big impact in Rome. I have had it copied by Fr. Maillard whose writing is very legible. I am at a loss, Your Grace, to thank you adequately.

I have the honour to be Your Grace's most humble, obedient servant and son in C.J.

J. Chevalier, MSC.

18920426X

Council Meeting, April 26, 1892

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard, Batard, General Bursar.

Brother Raffael accepted for renewal of three-yearly vows.

1. Given Brother Raffael's request and the support for him from the priests at the Sacred Heart house (*Issoudun*), the Council very willingly accepted this good brother's request for renewal of vows on June 30 next.

Brother Eichinger accepted for first vows.

2. The lay brother Joseph Eichinger at Salzburg, having requested first vows, and given the good commendation of Fr. Meyer, Novice Master, and notwithstanding his infirmity in being without fingers in his right hand, but which do not prevent him, however, from writing quite well and occupying himself with all the other activities undertaken by lay brothers, the Council, on considering the matter, accepted him for three-yearly vows on the expiry of his novitiate, May 30 next.

Acceptance of Emile Oulman to the lay brother postulancy.

3. Given the request of Emile Oulman, aged 18 and a native of Alsace, to forego military service and enter a religious community in France, and the excellent recommendation provided by the parish priest of his native parish about himself and his family, the Council accepted him as a postulant at the Chezal-Benoît Novitiate.

Discussion about a definite disengagement from Quito.

4. The Council next discussed departure from Quito, something already agreed, but left over because of certain advantageous proposals put forward by the Archbishop in order to hold on to us. Four documents sent by Fr. François Barral, Superior, to each member of the Council were looked at:

- 1, a letter he wrote to the Archbishop of Quito asking him to provide the explanations and clarifications which the Council were waiting on before it could give its verdict on the Archbishop's proposal, and which would serve as the basis for a new contract;
- 2, the official reply by the Archbishop put paid to any advantages which had been promised to us, stating in effect that Sagrario and the accompanying parish, which had been permanently made available to us, could only now be ours during the term of the present Archbishop's term of office, and that other things in our favour mentioned in the contract project were basically revocable by Archbishop Ordonez's successors; moreover, the intervention of the Holy See would not be needed in misunderstandings which might arise;
- 3, a letter was read in which Fr. Barral gave his own views on the contract project, favouring its rejection, and also a letter from Fathers Perriot and Bouvier approaching the issue in the same way and drawing a similar conclusion. Then Fr. General read out a letter from Fr. Gressin which didn't take the same view as that of his confrères but, nevertheless, did not contradict the accuracy of their assertions.

All the letters having been carefully considered, the Council held to the view that the Society's dignity and best interests did not permit us to remain in Quito given the situation with which we were being faced, and the conclusion was arrived at that this attempt to make a foundation there should be definitively abandoned. Nevertheless, before notifying the Archbishop of Quito about our colleagues' recall, the approval of the Holy See would be requested just as it was when this work was about to be undertaken. Since Fr. Jouët was involved with this undertaking in such a very personal way that one has concerns about his impartiality, it was decided that one would ask for the Holy See's approval through the intermediary of the Archbishop of Bourges, to whom the Council's decision would be forwarded.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2030**

*To His Grace Jean-Joseph Marchal, Archbishop of Bourges.*

L 18920427

Issoudun, April 27, 1892

Your Grace,

You will not be unaware that at the beginning of 1887 we undertook negotiations with the Archbishop of Quito to oversee the building of a basilica dedicated to the Sacred Heart and also to administer the Cathedral parish. The Holy See, in its prudence, made this a five-year arrangement only, that is to say the authorization to take charge of the parish. These five years have now passed by and, as the work on the basilica was clearly beyond our capabilities and resources, we informed the Archbishop in May of last year, first of all by letter and then face to face, that we could not continue with an undertaking so disadvantageous for us, and that it was our intention to withdraw at the end of the five-year initiative determined by the Holy See. His Grace seemed to be taken aback by our resolve. The people in Quito were very anxious for us to stay and influential women sent us a request firmly appealing to us to remain in Ecuador's capital. Even the Government intervened through the intermediary of its Paris Minister and the Rome Ambassador. The Archbishop, intent on keeping us on there, wrote through his Vicar General informing us that he was willing to draw up a new contract with us which would be more favourable than the first one. He offered us Sagrario in perpetuity, that is to say the parish church and presbytery where the Cathedral will be. He exempted us from the obligation to submit the accounts, expenses, of the (*Cathedral*) undertaking to the examination and approval of the Archdiocesan Curia, putting the proposal to us to replace fixed revenues with contributions foregone by the Curia and with offerings which His Grace himself would look after. Certain members of the Council here detected a trap in these promises which it was thought the Archbishop could not meet and, consequently, the decision was taken to write and ask for detailed explanations, our request being conveyed by our confrères to the Archbishop in a February 11 letter of this year, of which a copy is here included.

The archdiocesan administration, having taken time to consider the letter, made known its decision in a letter of March 11, a copy of which is here enclosed, and in which the Vicar General formally informed us: the concessions being granted are only valid for the direction of the present archiepiscopal administration, and, otherwise, His Grace does not want any involvement of the Holy See in this matter. The Society's Council, having patent proof before it of the bad faith being exercised with respect to us, and knowing for the rest from our confrères that the above-mentioned promises were only made to gain time in order to calm the faithfuls' feelings, who wanted us to remain, and as well to prepare little by little for our departure, as well as taking into consideration the desperate need for subjects in which we find ourselves, decided that the honour and best interests of the Society made it imperative that we should leave Quito, and recall at the earliest possible convenience the four priests and lay brother who are working there.

Nonetheless, before we make known this disengagement as a definite arrangement, either to the Archbishop of Quito or to our confrères, we believe it is our duty to have the Holy See's approval, and with a view to this we would ask Your Grace to be our intermediary. You are aware of our problems, our low ebb; one word from Your Grace to the Secretary of State, or to His Eminence the Cardinal Prefect of Bishops and Regulars, would suffice in order to bring about what we are looking for.

With deep respect, I have the honour to be Your Grace's most humble and obedient servant.

*Letter unsigned.*

**Article 2031**

L 18920428

*To Father Pierre Barral in the USA.*

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Issoudun, April 28, 1892

Dear Fr. Barral,

Thank you for your good wishes for my feast day (*April 12, the feast of St. Jules*); it was a pleasure to receive them. (*Chevalier was very appreciative of Pierre Barral's thoughtfulness at Hammonton in the diocese of Toronto.*) Keep me in your prayers; I need them; I do not forget you. I am happy to know that you have settled in well. Have a letter sent to me from your bishop stating that you are incorporated into his diocese, and which I shall send on to Rome; one awaits final release from your vows.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2032**

L 18920500

*To Cardinal Isidore Verga, Prefect of the Congregation of Bishops and Regulars.*

*Undated, but written  
after a Council Meeting,  
May 18, 1892.*

The under-signed Assistants of Fr. Chevalier, Superior General of the Society of the Missionaries of the Sacred Heart, Issoudun, humbly petition Your Eminence to be kind enough to give favourable consideration to a number of observations arising from problems which the Society is experiencing.

It is eighteen months since these regrettable issues came to the fore at the Chapter held in January last year. Since then we have had much presented to us confidentially, many regrets expressed by our dearly cherished confrères, and gone on to consider carefully issues relating to the best interests of our Congregation. We believe that we have in this way come by a satisfactory knowledge of the mind set and the needs of the Society. Despite the very real sense of depression prevalent at this time, we are all fully assured that the divine Heart of Jesus will make it possible for us to benefit from this trial, since, despite everything, he does not leave over blessing us quite palpably. There are appreciable qualities among us which make us optimistically look to the future, particularly so at this moment when under the impact of Fr. General and the suggestions of the Sacred Congregation we have brought close to our mother house the novitiate which has thirty or so novices, and the scholasticate which has a larger number of students and, besides, there are the higher classes in our juniorate where there are more than 70 students preparing for entry to the novitiate. All would appear to be animated by a good attitude. Besides, the vast majority of our religious are stable and love their calling. Have we not here, Your Eminence, the beginning of a development promising abundant fruit? Such is our belief, and also that of His Grace, the illustrious Archbishop of Bourges, who has often remarked on it to us and has a keen interest in our undertakings.

We feel bound to say that those of our confrères who raised problematical issues at the last Chapter have all more or less returned to a more positive viewpoint, very anxious to see the Congregation, to which they are devoted, flourishing. This is for us well-guaranteed from the fact that all have accepted the Sacred Congregation's rescript confirming Fr. General in office and in granting legal resolution of the irregularities which had arisen in the Institute.

Our confrères would like, in accordance with the Constitutions, to have the authority to elect a General Administration whose election would be approved by the Chapter. Your Eminence, we have the sense of moral certainty that by taking the precautions about which we were advised by the Archbishop of Bourges, a Chapter meeting could take place without creating problems and it would bring about very satisfactory results, since the Superiors could more easily exercise office on knowing they had the confidence, backing, of their subjects. Most Eminent Lord, in addressing this humble plea to you we have no other aim than to bring peace to our presently troubled Institute and by doing so contribute towards the Church's well-being by increasing the number of apostles and evangelical workers.

Whatever the decision of Your Eminence, we respectfully adhere to it as we remain Your Grace's most humble and submissive servants.

F.X. Maillard  
MSC assistant general.

Ch. Piperon  
ass.g.MisduSC.

J.F. Morisseau  
MSC assist. secret.

J. Chevalier, MSC.

**Article 2033**

L 18920501

*To His Grace Guiseppe Ignatio Ordonez, Archbishop of Quito.*

Issoudun, May 1, 1892

Your Grace,

Fr. François Barrel on October 23, 1891, sent me from Your Grace through the intermediary of Monsignor Jean de Dieu Campuzano, your Vicar General, a contract laying it down:

1. That the Congregation of the Missionaries of the Sacred Heart was being offered in perpetuity the property of the Sagrario church and attached presbytery, the only obligation demanded being that of parish service and administration.
2. The revenues accruing from the parish would be wholly placed at the disposal of the priests to meet the expenses of the church, and this without accountability to their employer.
3. And by way of withdrawing from the priests the taking of responsibility on themselves as regards the financial intake and profits of the parish, Your Grace committed himself to provide for each of the five priests and any brothers involved in the parish, thirty 'suces' a month, that is to say a total of one hundred and eighty 'suces' as a monthly allowance. The Archbishop also contracted himself to meet the needs of the parish and the fabric as well as the interest; those of the fabric would be fully made available to the priests.
4. The contract project moreover laid it down that the Missionaries of the Sacred Heart would remain the spiritual directors of the enterprise involving the national shrine, and their obligation would necessitate receiving the contributions made at the shrine and transferring them to the Archbishop's curial office.
5. Your Grace, by way of providing a more solid foundation for the title of Spiritual Directors of the National Shrine, accepted that the Sagrario church should be the provisional one (*for the shrine*) until work on the basilica was fully completed.
6. And Your Grace likewise laid it down as a condition that if any one of the Sacred Heart priests were to make himself unworthy of his position, he (*the Archbishop*) could request the Superior General to withdraw this religious from Ecuador.

Having taken into consideration these proposals, Your Grace, and having consulted with my assistants, and to avoid all future difficulties, may I be permitted to place before Your Grace the following concerns:

1. Is it possible for the Archbishop of Quito to grant in perpetuity, as is stated in the contract, the church and presbytery properties at Sagrario?
2. Might not his successors come to a change of mind about this favour?
3. Can he alienate the rights of the Chapter with regard to the Sagrario church?
4. Can he disengage not only on his own behalf but as well in the name of his successors from the right to oversee the building's accounts?
5. Can he oblige his successors to forego parish rights and income and bind them also to provide each priest and brother with the rent mentioned in article 3 above?
6. Is the Archbishop in favour of the contract being ratified by the Holy See, suchwise that any problems which might arise in the future should be sorted out by the Pope?

In the face of all these concerns Your Grace, and through the intermediary of your Vicar General, Jean de Dieu Campuzano, I have been informed that, unable to commit yourself to the future, you could not as from yourself grant these requests other than for your own life-time! And, in addition, you could not alienate the rights of the Chapter in respect of the Sagrario church, etc., nor gainsay the Holy See's possible intervention. What becomes then of all gifts made in perpetuity, referred to in the contract-project which you wholeheartedly submitted to us for our endorsement? They are in fact quite imaginary, lacking any substance.

Faced with these explanations on the part of Your Grace, we have no option other than that of withdrawal from Ecuador. The initial contract, itself so demanding and uncertain for us, which associated us for five years with the Sagrario parish, and ended last April, leaves me with no other option than that of recalling to France all my confrères. It is not without a sense of regret, Your Grace, that the Congregation's Council takes this decision.

I thank Your Grace for his kindness and well wishes. We shall keep him in mind at prayer and we commend to him the Our Lady of the Sacred Heart Association, which is beginning to grow in Ecuador and bringing blessings.

I would ask Your Grace to bless us and accept our respectful good wishes as I have the honour to be Your Grace's very humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2034**

L 18920501A

*The text of this letter to the Archbishop of Quito is basically the same as the preceding one, apart from minor variations which do not impinge on the main thrust and message of both letters.*

**Article 2035**

L 18920501B

*To Cardinal Monaco La Valleta Raffaele, Protector.*

Issoudun, May 1, 1892

Most Eminent Protector,

In 1887 the Holy See sanctioned our acceptance over five years of the Sagrario parish in Quito, Ecuador. Knowing neither the country nor the customs of the people, we entered upon a contract with His Grace Archbishop Ordonez which was very challenging for us. During this period of time we experienced on a number of occasions serious problems with the diocesan authorities, so serious indeed that we were forced to send Fr. Jouët there, someone whose zeal and devotedness is known to yourself. He ironed out some problems. Yet this Quito undertaking was disastrous for us; besides an outlay of 30,000 francs (*about 100,000 euros*), two of our priests died there and four lost their vocations; the five who remain have continuously asked to return to France. Faced with this state of affairs, and having discussed the matter in Council, I fore-warned the Archbishop a year ago that we would withdraw our members from Quito when our contract expired. The people were upset and protested by way of pleas.

In consequence His Grace forwarded a new contract to us which appeared to offer both advantages and guarantees for the future. Having considered it, and before acceptance, we decided that we should ask Archbishop Ordonez for further explanations. His reply, which has just reached me, wholly counteracts his promises. In the enclosed letter you will find the attractive promises made by the Archbishop, our queries submitted to him, and His Grace's reply. Noticing that the Archbishop had promised more than he could deliver, following mature consideration we chose to withdraw our members from Ecuador, personnel of whom we are, anyway, in dire need given the present circumstances because of the great variety of works being undertaken.

His Excellency the Archbishop of Bourges, who is greatly supportive of us, and whom we consulted on this issue, approves wholeheartedly of our decision. He had been aware of all the uncertainties of this foundation from the beginning and never thought well of it, always advising us to disengage when the contract expired. Those priests who are returning will be very useful to us, whether in the Oceania missions, which greatly need missionaries, or in our other houses.

Prostrate at your feet, Eminent Protector, together with my respectful good wishes, I ask you in your kindness to grant your paternal blessing to me and our little Society.

J. Chevalier, MSC.

**Article 2036**

L 18920502

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, May 2, 1892

Dear Fr. Jouët,

1. I believe it was our duty to notify our venerable Cardinal Protector about the decision we have taken, supported by the recommendation of the Archbishop of Bourges, to withdraw from Quito. The reply by Archbishop Ordonez in face of the doubts I raised is in complete contradiction to all his promises. He tells me that he cannot contract beyond his death, or alienate his successors' rights or those of the Cathedral Chapter. Why then did he offer us all those favours in perpetuity? To gain time, no doubt, and calm down public opinion. If his promises were not lacking in openness they were at least very badly, clumsily, thought out. Will you be good enough to give Cardinal Monaco the enclosed letter together with a copy of what I sent to the Archbishop of Quito when I got his reply.

2. Your complaint that I sometimes leave some of your letters unanswered makes me more than somewhat amazed, my friend, when you do not yet mention the reception of such important letters as those I sent to you about Brother Laliaux justifying our handling of the matter before the Sacred Congregation. You always leave me experiencing the impact of terribly heavy burdens into which I have been pitched by your recent correspondence (or lack of it). Your prolonged silence (*lack of contact*) mystifies me and adds yet further to my downcast feeling. At the same time I have enough worries otherwise which you should try to understand and try to ease: I await very expectantly your reply.

3. Bishop Couppé has written to say that Fr. Kliem has refused to validate his vows and has left for Germany. He is the only one to leave us (*on this issue*). His Lordship informs me that illness (*malaria, blackwater fever*) is taking a heavy toll on his personnel and urgently wants more personnel from me. What am I to do? We haven't anybody. There's also the same cry for help from Bishop Navarre! Bishop Verjus is, for some time, on his way to Europe and I haven't had news of him so far; he is travelling with two little New Guinea natives.

Cheerio, Father; all good wishes in C.J.

J. Chevalier, MSC.

*Berlin-born, Kliem had gone to New Britain within a year of his ordination at Antwerp on July 7, 1889. At the beginning of 1892 he left the Society.*



**Article 2037**

L 18920504

*To Father François Barral, MSC, Superior in Quito.*

Issoudun, May 4, 1892

Dear Fr. Barral,

I am forwarding to you a copy of the letter I sent to the Archbishop of Quito. From the moment the Archbishop placed a limit to the concessions he made to us in perpetuity, he virtually said to us: I don't want you any more; you can take yourselves off. Accordingly, you will return with all your colleagues to France as soon as possible. Do not create any problems; be prudent. Arrange everything amicably with the Archbishop, so that you do not hurt his feelings, and act correctly from our side. Bring with you if you think it appropriate the postulant you mentioned if it his wish to enter our Society.

Thank on my behalf the Vicars General, the Canons and all the Quito priests who extended to us their good-will and friendship, as well as the ladies and gentlemen who sent me petitions for you to stay on there and, of course, let our situation be well understood; you must not forget to thank the President of the Republic. Try to consolidate the Our Lady of the Sacred Heart Association and leave it in good hands.

Cheerio, Father. Good wishes to you and all our dear confrères.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2038**

L 18920509

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, May 9, 1892

Dear Fr. Jouët,

1. If you think it worthwhile to hand Cardinal Rampolla and the Minister of Ecuador the letter I sent, with the advice and approval of the Archbishop of Bourges, to the Archbishop of Quito, do so. I am very much in favour of it. You are well aware how many problems this issue caused for both of us.

2. I cannot understand, my friend, how they do not want to accept our good faith as regards the Laliaux issue. We would deserve, then, to be placed under an interdict. Moreover, I do not understand how my last explanatory letter to His Eminence Cardinal Monaco "could be an additional element" to my disadvantage. I here recount the facts of the case as they occurred:

a) Brother Laliaux did not take perpetual vows because the Sacred Congregation of Bishops and Regulars forbade him; accordingly, in this respect, we are deserving of no blame because we accepted the injunction.

b) On carefully re-reading our indult we noted that it authorized us to accept for the subdiaconate a religious of our Society without respect to temporary or perpetual vows. Accordingly, basing ourselves on one side on the theological principle: *favores sunt ampliandi (laws are to be interpreted in favour of the subject)* and on the other (*principle*): *ubi lex non distinguit nec non distinguere debemus (when the law does not distinguish we do not have to do so either)*, and taking into consideration as well that the young man would have been called to the colours for five years, we were convinced that we were doing the right thing in having him ordained subdeacon. This is the situation as it actually happened. If it was inadequately explained in the previous petitions, I very much regret it, but I fail to see how when presenting the issue as it really happened in my letter to our venerable (*Cardinal*) Protector, I presented something altogether different which was quite detrimental to me. It seemed to me that as the issue was a very delicate one, and had not been well presented to the Sacred Congregation, it was my bounden duty to present the facts such as they had occurred.

In the light of these explanations, if the Sacred Congregation accepts and acknowledges them, is a validation even necessary since we have accepted the refusal of perpetual vows for Brother Laliaux? There remains the indult issue. Let it be stated yes or no if we can apply it to temporary vows. Otherwise, this was the first time for us to make use of it for someone in temporary vows; we were urgently forced to do so because of the need to hold him back from military service.

Nobody more than myself is not only respecting of Rome's orders, but also of its wishes; I would rather die a hundred times than place myself voluntarily in conflict with the Holy See. You know this yourself; my whole life proves it. I am deeply upset by this issue and I regret so much the discontent and disapproval it has occasioned against our little Society, already so cruelly battered. I hope the Sacred Heart, who is aware of the sincerity of our motives, will take pity on us.

3. We do not have quite in fact one hundred priests in our Society. I am responding to the appeal which you forwarded to me with reference to Pope Leo XIII's Jubilee, enclosing 200 francs (*about 665 euros*) towards the 200 masses which we have to offer.

4. In addition I am sending you on a further 100 francs for 50 masses which you will celebrate or have celebrated as soon as possible for a dead person at a privileged altar.

Cheerio, Father.  
Good wishes in C.J.

J. Chevalier, MSC.

**Article 2039***To Father Victor Jouët, MSC, Rome.*

L 18920513

+ Issoudun, May 13, 1892

Confidential

Dear Fr. Jouët,

Fr. Casas has written to me about something whose precise significance escapes him and which creates all kinds of quandaries for me. He informs me that he was asked by the Archbishop of Barcelona, acting on the orders of the nuncio in Spain, to provide information about our Society and our Barcelona house... It is more than likely that the Sacred Congregation of Bishops and Regulars has made similar requests of the nuncios in the countries where we have houses. I tremble at the thought that the Superiors of Antwerp, Holland, Salzburg, England, who demonstrated such a carping spirit at the last Chapter, will not let up about the Society and its administration, thereby bringing disaster upon us. I have written to them requesting prudence in their answers if they are queried. I cannot take much more. I am worried to death. What is the purpose of this investigation on the part of the Sacred Congregation? The recommendations on the part of the Archbishop of Bourges forwarded to Cardinal Verga were, in fact, quite favourable; he praised our Institute, its commitment, its attachment to the Holy See, its zealous work among the natives (in New Guinea), the great future which lay ahead of it, given the number of novices (about 50), scholastics (possibly 150), etc., the Our Lady of the Sacred Heart Association which we set up, and our zeal in spreading devotion to the Sacred Heart. Why, then, these new initiatives to which Rome has recourse? Are you aware of all this? I beg you to tell me what you know, and think, and, as well, try to calm things down with our Cardinal Protector and the Cardinal Prefect of Propaganda. Let them tell us what we should do and we shall carry it out, but, please, try and see to it that Rome does not have recourse to harsh measures in regard to us.

Bishop Verjus is still in Sydney; he sent me a telegram yesterday that he was taking ship for France. He should be with us in 6 weeks.

Cheerio, my friend.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2040***To Father Victor Jouët, MSC, Rome.*

L 18920517

+ Issoudun, May 17, 1892

Dear Fr. Jouët,

I received your letter this a.m. with the indult dealing with the Laliaux issue. Many thanks. I am upset on noting that in Rome matters are so negatively understood (*directed*) against me. Following my explanation, and my basic good-will, I never thought I would stir up, against myself, this kind of ill-will. I only acted, together with my Council advisers, in the Society's best interests. From now on I shall keep quiet and give rise to no further difficulties. My greatest regret is that of having pained our venerable Protector and led him to speak those words of criticism which you have passed on to me. I shall never forgive myself, however involuntary on my part, for having occasioned him so much displeasure, alienating his good-will, he who has been so good and devoted to us. Everything which has gone on for the past 15 months quite mystifies me. The silence, the initiatives, the letters, the explanations, all have been misunderstood. It has surely something to do with my being unresponsive to grace. The Lord has permitted the devil to unloose himself on me and our little Society, striking at its heart in order to shatter it. I hope he will not succeed, but, meanwhile, the storm breaking about us is fierce!

2. (*There is no number 1, above.*) As regards the Quito issue we are only following the advice of the Archbishop of Bourges, who never favoured this foundation given the lack of personnel with which we were faced. Our intention had been to submit everything to Rome and await its decision. I spoke to the Archbishop, and he replied: "You have come to the end of your contract, and this Ecuador house has only caused you problems, keeping personnel which you more urgently needed elsewhere and he (*Archbishop Ordonez*) no doubt asked you for more personnel which you could not make available to him. In the face of the ill-will of the Archbishop of Quito, failing to meet the promises made to you in writing about a new contract, you do not have to hesitate. Send a reply stating that your missionaries will remain no longer in Quito. Rome will have no reason to blame you; on the contrary, it will approve of what you are doing because you are acting judiciously. Write to your eminent and good-willed Cardinal Protector fore-warning him about this decision. This is all you have to do." I did so in the belief that I was acting in the best interests of our Society, and there it is: I am being harshly blamed. I am forwarding the whole dossier dealing with the matter. Present it to those who are involved and we shall wait on the Holy See's decision, since we are obliged to do so. I sent a telegram to Fr. Barral, in keeping with the wishes of Cardinals Monaco and Rampolla to hold over departure until Rome had given its decision.

3. I don't have to say to you any more that the mother house is at the limit of its resources, that intake can no longer meet expenses because of the burdens which weigh on French Catholics, halting contributions, and, as well, all the Society's houses place financial pressure on it when petitioning it to meet their general needs. All this you are aware of, and yet you continue to insist without letting up on having 1,200 francs (*about 4,000 euros*) made available for every scholastic we send to you, instead of the 1,000 francs which we think is enough. Very well! We shall give you your 1,200 francs to keep the peace, but we find ourselves in the necessity of no longer being able to send our young men to Rome since our resources no longer permit us such expenditure. If, on the contrary, you could have found a way whereby you would be quite happy with a

contribution of 600 francs, 700 at the most, it would not have been just six young men who were being sent on to you but twenty. In any event, let us not keep on about this any longer. You will have your 1,200 francs.

4. We wholeheartedly approve of Brother Field's ordination to the subdiaconate, given your good report and approval.

J. Chevalier, MSC.

**Article 2041**

*To Father François Barral, MSC, Quito.*

L 18920517A

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Issoudun, May 17, 1892

Dear Fr. Barral,

The Secretary of State, Cardinal Rampolla, our Protector, Cardinal Monaco, on coming to know that I had written to the Archbishop of Quito recalling our confrères from Sagrario asked me to send a telegram to you putting off your return to France because the Holy See wishes to give serious consideration to the issue. It is only after this investigation that we shall be informed, positively or negatively, about leaving Ecuador. If Rome wants us to stay on in Sagrario, very likely it will enter into negotiations with the Archbishop, approved also by the Government, so that we may be assured of a stable and advantageous position for the future. Consider my last letter then as soon to be acted on.

Meanwhile be patient until the verdict is reached about this matter. Be shrewd and careful; do not compromise anything. Be continually respectful, dedicated, gracious towards the Archbishop and respectful of the Chapter. Keep me informed of all that's going on. I depend on your discretion that nothing should be compromised. Leave it to divine providence to shape these events. Rome has taken over the issue following the negotiations, and it has spoken, and we shall respectfully accept its judgment as obedient sons of the Holy See. Remain hopeful; the Sacred Heart and Our Lady will not forsake us.

My best wishes to all our dear confrères and Brother Herbert.  
Wholly yours in C.J.

J. Chevalier, MSC.

Let Archbishop Ordonez know that Rome has requested that your departure should be postponed.

J.C.

18920518X

Council Meeting, May 18, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Lay brother Richard Beathy accepted for first vows.

1. At the request of Richard Beathy, and following the favourable recommendation of Fr. Derichemont, Superior, the Council accepted for profession this brother who has had more than a year's novitiate at Watertown.

Lay brother Bernard accepted for renewal of vows.

2. Following the request of Brother Bernard from the Tilburg house, and the positive approval of Fr. Lanctin, Superior, the Council accepted him for renewal of vows at the end of his three-year commitment.

The lay brother Gerard given permission for a family holiday.

3. Fr. Lanctin made it known that lay brother Gerard, whose temporary vows expire on December 25, would like to have a holiday with his family to restore his health, which has been affected by much too involved and prolonged office work. The Council agreed that this request should be granted.

The scholastic Brother Field accepted for the subdiaconate.

4. At the request, and given the favourable report, of Fr. Jouët, the scholastic Brother Field, studying at the Rome house, was accepted for the subdiaconate.

The rescript concerning the validation of Brother Laliaux's ordination.

5. The General read a letter from Fr. Jouët with the information that the validation document about Laliaux's ordination was being forwarded. The recalling of our confrères in Quito was also mentioned. As for the validation it is to be noted that nowhere is it suggested that he (*Laliaux*) needed validation in the circumstances described; the validation is granted because it was requested *juxta petita*. The request is hypothetical, the validation equally so. Until there is proof to the contrary, it is permissible to think that it was not really required.

Delay in departure from Quito.

The Council is not of the view that the recall should be countermanded. With reference to the Quito issue, Fr. Jouët has tried on a number of occasions to counteract the Council's decision, now about to take effect, since the letters recalling those there are on the way. He brings forward, either by way of pressure on the Council or by way of scaring it, the authority and impact of Cardinals Monaco and Rampolla, requesting that a telegram be sent to Quito counteracting the departure. The Council is not at all in favour of sending such a telegram and entering new negotiations which would postpone lengthily and indefinitely the arrival of our confrères, who are so badly needed by us. It was decided that Fr. Piperon should go to Rome to deal in a

discreet way with this issue, ridding it of the misunderstandings and difficulties, more apparent than real, which have arisen (out of vested interest) in order to gainsay the Council's decisions. Having in mind that this issue should be dealt with as discreetly as possible, it was decided that Fr. (*Piperon*) should, as delegate, carry out at the same time a visitation of the Rome house where he will present himself as Visitor.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2042**

*To Father Victor Jouët, MSC, Rome.*

L 18920519

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Issoudun, May 19, 1892

Dear Fr. Jouët,

The indulg about the Laliaux issues has arrived. Many thanks. We have begun visitations of our houses; Fr. Piperon has done some already, and the Council appointed him to do that of Rome. He will arrive there towards the middle of next week, very likely on Wednesday morning. He will discuss all your problems and concerns with you. I haven't the time to write any more to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

The Council approves of Brother Field's ordination to the subdiaconate.

**Article 2043**

*To Father Victor Jouët, MSC, Rome.*

L 18920530

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Issoudun, May 30, 1892

Dear Fr. Jouët,

Yes, indeed, Archbishop Marchal's death is a great loss for the diocese in which he did so much good, but it is a cruel blow for us also given the difficult circumstances in which we find ourselves. I hope the Sacred Heart of Jesus and Our Lady will take care of us in our great needs. What is going to happen at Chezal-Benoît, given our vitally important work there? It is an ecclesiastical benefice (*in Canon Law*) and during the diocesan vacancy it will be administered by a lay official, perhaps sold. The Government is, who knows, about to say good-bye to us. What a black horizon unfolds!!! Meanwhile who will replace Archbishop Marchal as Archbishop of Bourges? In every respect it would be best if it was the Bishop of Sinope (*his brother*). Might you not suggest to the Holy See that he be presented by the Nunciature as its candidate? (!!!) The Government, very likely, would not dare to reject it (*the brother's candidature*). The good work already accomplished by the Archbishop would continue and, moreover, in the Bishop of Sinope we would have a friend and dedicated supporter. Try and do something about this. It is necessary to act quickly because a new Archbishop will be urgently needed. The funeral takes place on Wednesday. I shall send the Bourges religious weekly to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2044**

*To Father Charles Piperon, MSC, Chezal-Benoît.*

L 18920530A

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Issoudun, May 30, 1892

Dear Fr. Piperon,

Thanks for your letters. Yes, the Archbishop of Bourges' death is a terrible blow to us, for Chezal-Benoît in particular. I shall follow closely the sequence of events. I do not think your presence is needed; stay in Rome as long as is necessary because it's more important (*than to be at Chezal-Benoît given Piperon's brief in Rome, see above*).

Everybody is well here.  
Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2045**

*To Father Victor Jouët, MSC, Rome.*

L 18920613

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Issoudun, June 13, 1892

Dear Father,

1. Thank you for your letter and the Brother Laliaux rescript.

2. The Chapter is no longer a mystery, either for you or myself. I let you know about it as soon as I became aware of it myself. What more could I do? You knew all about it as long as I did myself. Like you I abandon all to divine Providence, while hoping that in the general interest the Bishop of Sinope will be appointed apostolic delegate, praying indeed that it be so. I am sorry to find you rather indifferent (*un-moved*) facing such an important issue.

3. I asked Fr. Piperon to discuss with you the allocation of money to meet your expenses. I shall not be found wanting, my friend, in coming to your aid insofar as this is possible in order to meet the expense of running your house. We shall do the best we can to accommodate your needs. If you only knew how much we are limited at the moment through the transfer of the novitiate and scholasticate, as well as the Petite Oeuvre, to Chezal-Benoît, and the repairs which we found it necessary to carry out there. You cannot imagine what it was like. We can no longer make things meet, and are compelled to ask our other houses to come to our aid financially, as is the case in other communities (*orders*). We still owe 125,000 francs at the Paris house (*about 416,180 euros*) to the credit company and 60,000 francs on the Vichy house on which we are paying interest which it comes to 9 or 10,000 francs a year and we are still not able to unburden ourselves of the debt. Who among our confrères engages himself with these crushing financial burdens? Nobody! In your considerateness, my friend, be sympathetic to me and share my concerns. Moreover, we are paying 2,800 francs to the Archbishop of Bourges towards the tenure of Chezal-Benoît, without taking into account 1,500 francs in taxes as well as other general expenses. Fr. Piperon expects to return at the end of the week. I look forward to the pleasure of his return, and his news of you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18920618X

Council Meeting, June 18, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

1. The meeting began with a reading of the minutes from the previous meeting which was approved, except for some changes in relation to the Laliaux issue and the Quito departure which were confirmed as a result of the decisions brought from Rome by Fr. Piperon and the memorandum he presented to the Secretariate of State.

A rescript stating that the temporarily professed cannot be put forward for orders *titula mensae communis*.

A. As regards Laliaux's ordination, the Sacred Congregation has decided that the competence to put forward subjects for Holy Orders *mensae communis* is not granted in or by our indults for those who are temporarily professed since they are not associated in a definitive manner with the Congregation.

Memorandum from Fr. Piperon to Cardinal Rampolla about Quito and the referral of the decision to him.

B. In the memorandum Fr. Piperon explained how Missionaries of the Sacred Heart went to Ecuador to work for Archbishop Ordonez and were installed at Sagrario, the cathedral parish of Quito. Differences arose between the Archbishop and the missionaries and as a result Fr. Jouët was sent there and he brought unity but, unfortunately, it didn't last long. The Congregation now finding itself facing a crisis, the Council decided to disengage from Quito, but this did not prevent the Superior General, moved by appeals from Quito, to reconsider the matter. The Archbishop, however, supported by the Government, having first sought to keep our confrères through advantageous proposals, then withdrew them (*the proposals*), everything, thereby, coming to nothing, and, in consequence, the (*MSC*) Council became determined in its resolve to leave Ecuador. Then the Archbishop of Bourges was asked to endorse with the Holy See our resolve to leave, he stating that as our contract had expired we only needed to recall our members and let Rome know at the same time. As a consequence of this, the Superior General sent a letter recalling his men from Quito and a letter advising Cardinal Monaco about this, and the latter replied that Quito could not be abandoned without agreement with the Secretary of State and, consequently, a telegram should be sent to our confrères to postpone their departure (for the moment). The final, decisive, decision, was left to the Cardinal Secretary of State.

Giacomo Cantoni accepted as a postulant.

2. There followed appraisal of requests for admission to postulancy, novitiate and profession.

A. Giacomo Cantoni from Mandello Lario, Piedmont, aged 34, asked in a letter dated June 4, 1892, to enter the Society as a lay brother, offering to come at his own expense and pay for his keep during his probation. Fr. Jouët testified to his piety and enthusiasm in spreading the Congregation's message, and the Council, accordingly, accepted him as a postulant.

The postulant Bachmeyer admitted to the novitiate.

B. The postulant lay brother Bachmeyer, a Bavarian, aged 21, a tailor by profession, was accepted for the Salzburg novitiate, being recommended by Fr. Meyer who greatly praised his piety, his discipline and liking for work.

The lay brother Joseph Arends accepted for final vows.

C. Fr. Meyer also highly recommended the lay brother Joseph Arends for final profession, his second three years ending on August 15, meeting in consequence the requirements of age and years of profession required by the Constitutions, and accepted, therefore, for final profession at the end of his second term of three years.

Brother Claudius Allera given conditional permission to visit his mother.

3. The Superior of the Antwerp house asks permission for the scholastic Claudius Allera to visit his mother who is seriously ill. The Council was of the view that this request could be legitimately granted, but on the condition that the journey's cost would not be met by the community, being entirely met by the family. The same conclusion is applicable to a Glastonbury brother who has asked to go home to deal with family property, monetary, issues before taking vows.

The proposal of a new purchase by the Antwerp sisters rejected.

4. The Superior (*MSC*) proposes to complete the purchase of ground for the setting up of a Notre Dame Sisters' foundation with the acquisition of an additional 1,500 metres of ground, which would add to the size of the garden and eliminate a prospected street which would cross it. The Council, aware that the Antwerp house finds itself presently faced with considerable debts and with the sisters in no position to indemnify us for such a serious undertaking, decided that there was no good reason to approve of the projected purchase.

Ch. Piperon, MisduSC.  
J.C. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2046**

*To the Secretary of the Pontifical Work Missionaries, Paris.*

L 18920618

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Issoudun, June 18, 1892

Dear Mr. Secretary,

Be kind enough to convey to the Cardinal my grateful acknowledgement for the amount of financial support allocated to our missions.

Nevertheless, I would have very much wished the amount made available to the Bishop had been higher, given the number of missionaries and Daughters of Our Lady of the Sacred Heart who are working for him.

Please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

18920623X

Council Meeting, June 23, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

The novice Cadou goes home.

1. The novice Cadou, called to military service and unable to proceed with his novitiate, will be given his freedom, and his fee at the major seminary need be paid no longer.

The contribution for students studying in Rome raised to 1,200 francs.

2. Given Fr. Jouët's request, and the recommendation by Fr. Piperon, that in view of the expenses involving the Rome house, as well as the absence of a financially competent individual who would look after financial issues and bring about desirable economies, the contribution from the mother house to meet the expenses of the scholastics should be raised to 1,200 francs for each one, beginning with the third term this year.

Decision about student swimming.

3. Fr. General having forbade swimming for the Chezal-Benoît scholastics during term-time, the Council thought that this refusal of permission was too absolute. Accordingly, swimming (*bathing*) will be allowed in the warmer season for the scholastics and once a week for the Petite Oeuvre students, during their walks.

The possibility of acquiring ground for a cemetery (*Issoudun*).

4. Since the concession acquired and paid for at the time of Fr. Vandel's funeral for a burial plot, lasting 15 years, has now expired, it was decided that a plot of ground should now be acquired in perpetuity to bring together the remains of our dead confrères in Issoudun.

Brother Cochard given leave of absence.

5. It was decided that, given the uncertain state of Brother Cochard's health, he could go home to his family. As his vocation, like his health, is also uncertain, this time off, and outside, will help him to consider matters.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2047**

*To Father Victor Jouët, MSC, Rome.*

L 18920625

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Issoudun, June 25, 1892  
Feast of the Sacred Heart

Dear Father.

1. Fr. Piperon has returned from his trip (*to Rome*) quite satisfied. He found a good spirit among your young men. The book-keeping and accounts, he thought, left something to be desired. Kindly have an eye to this.
2. You will be allotted 100 francs (*about 330 euros*) each month to meet the living expenses of the students you are looking after.
3. Bishop Verjus is due to disembark at Marseilles about July 2, I gather. I fully approve of you going there to meet him since you expressed the wish to do so. If you could go with him to Lyons to meet the Propagation of the Faith committee, and then to Paris for the same reason, thereafter to Issoudun where we shall be delighted to see you, I wholeheartedly approve all this. The Propaganda committee (*Paris*) is only making 38,000 francs (*about 126,500 euros*) available to Bishop Couppé. There is here a lack of balance since, obviously, Bishop Navarre has a much larger number of personnel. Bishop Verjus will clarify all these issues. I am forwarding 200 francs for your journey.

Cheerio, Father.  
My good wishes to all.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2048**

*To Father Théophile Reyn, MSC, Superior, Antwerp.*

L 18920627

Issoudun, June 27, 1892

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JMJ

Confidential

You may share this letter  
with those who think like yourself.  
J.C.

Dear Father,

Your latest letter has safely arrived and I am replying to it, simply putting before you what the circumstances are as regards the Chapter and its forthcoming convocation.

You are already aware that on three different occasions following our meeting in January 1892, I strongly requested the calling of a Chapter, but without success. Our last request was made, in effect, last spring, and the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars wrote confidentially to the Archbishop of Bourges asking him what measures should be undertaken in order to restore peace (and unanimity) among us. On my advice, His Grace replied that the only way forward was to call a Chapter as soon as possible, but His Eminence the Cardinal in another letter asked Archbishop Marchal to put forward one or other proposals as the Sacred Congregation was not keen on having a Chapter called for the time-being.

It was at that time I wrote to all our Northern houses. Every Superior agreed that a Chapter was the only solution. You yourself wrote to the Archbishop of Bourges with this same understanding of the issue. The Archbishop in my presence wrote another letter to the Cardinal, confirming to him once more that the Chapter was the only way to remedy the situation. This is how things were when, to bring matters to a head, we decided to send Fr. Piperon to Rome with a letter for the Cardinal of which there is a copy enclosed here.

In an interview with Cardinal Monaco on his own, he, our Protector, handed him this letter, but His Eminence replied: "It is pointless, for the decree to call a Chapter had been issued when word came to us of Archbishop Marchal's death and we had appointed him as the Holy See's delegate. One must now, most likely, await the appointment of his successor."

Here, then, Father, are the facts simply stated and I have very much wanted to put them to you because you are well-motivated, your letter making it clear that you are warmly attached to our dear Society and its Superior. But let me tell you, Father, that despite all the administration has done to bring about a solution and set up a Chapter, it is disappointing and depressing to find unjust suspicions and a critical spirit still persisting. I am sick and tired of it and I am not the only one who is taken aback by all this. Cardinal Monaco, in the private meeting already referred to above, expressed himself succinctly to Fr. Piperon with regard to all of this: "We are annoyed and bored by all these letters which are being sent to us independently of the Superior General. They are proof that there is very little in the way of a spirit of dependence and respect. This is not the way the spirit of God goes to work."

It is very likely, Father, that our problems would be solved long since if there had been more measures of peace and calm about. If things are going to be stirred up once more, I am not going to react in any way; the responsibility will be entirely with those who will have stirred things up.

As for Fr. Jouët, he is absolutely uninvolved in all of this since he didn't know about the correspondence which passed between Cardinal Verga and the Archbishop of Bourges. This position (*attitude*) is only taken up when one is prejudiced against someone, he being always at fault even when, in fact, as is the case here, he is completely innocent. Please, let us bring fairness and charity into our judgments and the good Lord will be honoured. We ourselves will gain merit and Fr. Jouët

come to be appreciated since, despite his having faults like everyone else, he has outstanding qualities, as well as a spirit of devotedness and submissiveness which I would like to see in all our members.

Be assured, Father, of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2049**

*Towards the convocation of a General Chapter.*

D 18920700

*Undated, but likely  
before July 13, 1892*

Pro capitulo generali convocando

Beatissime Pater,

Julius Chevalier, Superior Generalis et Fundator piae Societatis Missionariorum SS. Cordis Jesu, vulgo d'Issoudun, humiliter postulat facultatem cogendi Capitulum Generale, praesertim attenta definitiva Constitutionum approbatione a S.V. praeterito anno benigno concessa.

Et Deus ...

N° 23540/13

Ex audientia Ssmi habita a me infrascripto Cardinali Praefecto S. Cong.nis Ep.orum et Regularium, sub die 17 Julii 1892, S.S., attentis expositis a P. Superiore Generali praefati Instituti, attentisque peculiaribus adjunctis in casu concurrentibus, nec non relatione nuper defuncti Archiepiscopi Bituricen. Et voto Em.i Card. Protectoris, benigne annuit pro petita facultate indicendo Capitulum Generale ejusdem instituti, sub sequentibus tamen conditionibus, videlicet :

I. Hac vice Praeses Capituli erit R.R.D. Augustinus Marchal, ep. Titul. Sinopen., tamquam Apostolicae Sedis delegatus, qui ante Capituli celebrationem audire etiam poterit in particulare singulos vocales.

II. Capitulo praemittendi erunt ab omnibus vocalibus, juxta Constitutiones, saltem tres dies exerciorum spiritualium.

III. Ad Capitulum omnes ii vocandi erunt qui juxta Constitutiones approbatas die 10 Julii 1891, Capitulo interessendi jus habent, nemine excepto, et hi ad illud se conferre tenentur nisi sint legitime impediti juxta n. 4 art. 2 cap. X earundem Constitutionum.

IV. Munus proximi Capituli Generalis ut supra indicendo, erit procedendi ad electionem quatuor Adsistentium Generalium, et Procuratoris Generalis, nec non commissionem quatuor Missionariorum qui sub praesidentia P. Superioris Generalis constituent directorium in omnibus domibus instituti observandum.

V. Vocales emittere in super poterunt vota quae opportuna judicaverint, sed decisiones hac vice reservatae intelligantur approbationi Sacrae hujus Congregationis.

VI. R.mo Presidi uti Ap.licae Sedis Delegato jus erit finem imponendi Capitulo Generali tunc cum ipse id opportunum in D.no judicaverit.

VII. In reliquis vero omnibus serranda erunt quae in Constitutionibus elapso anno ut supra approbatis praescribuntur.

Contrariis quibuscumque non obstantibus.

Romae ...

J. Card. Verga, Praef.

L. + S.

+Jos. M. Arch. Caesarien., Sec.rius.

**Article 2050**

*To Fr. Théophile Reyn, MSC, Superior, Antwerp.*

L 18920701

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Issoudun, July 1, 1892

Dear Fr. Reyn,

Many thanks for your letter which once more is proof to me of your attachment to the Society and your regard for myself. Your letter would seem to imply that our confrères are under the impression that I do nothing to try and calm things (*people*) down. They are all greatly mistaken.

I have on many occasions, both in speech and in writing, made you aware, as well as those who share your views, of the numerous efforts I undertook to achieve the result we are all hoping for. I sadly note that I wasn't believed. And if one gave credence to my words, and had more confidence in me, there would be no need to return so often to the same subject with menacing threats and anticipated fresh disagreements. The Spirit of the Lord cannot be the inspiration for such-like attitudes. And, as you say so well, and appositely, my friend, nobody more than myself wants peace and harmony, and yet it is sad to be the Superior and founder of a religious society held in suspicion by his confrères and called upon by them to take action under the threat of revolt from his subjects. I see in all that has happened my being punished for my sins. I acknowledge this, and weep for my part. Nevertheless, since I have to speak out, here is what has taken place. It's for yourself, and those who share your thinking.



Following my meeting last year, I sought and sought, more than people realized, to restore unity among us. On three occasions I officially requested that a new Chapter take place. On the first occasion the reply intimated that it would be premature; on the second occasion it was said that I should await until the validation process was completed for the spurious, legally uncertain vows; and the third time it was stated that the Chapter could not take place until all the members had accepted the changes made in the Constitutions. You know all this.

As for new initiatives, the Cardinal Prefect of the Sacred Congregation wrote confidentially to the Archbishop of Bourges asking him what initiatives should be undertaken in order to bring about unity. His Grace asked me to meet him in order to ascertain my views. I told him that a Chapter was, I thought, absolutely necessary, and he replied (*to Rome*) in this vein. But the news from Rome was that the Sacred Congregation did not approve of a Chapter for the time-being and he, the Archbishop, was asked to suggest an alternative. Our regretted Archbishop informed me of this decision. It was at that moment that I entered into consultations with the Superiors of our Northern houses. All informed me that only a Chapter could provide a remedy for the situation. I again went to Bourges and showed the Archbishop the letters which had reached me, including one from yourself. His Grace, in my presence, then wrote another letter to Cardinal Verga making clear once more to him that, in the light of the information which had most recently reached him, a Chapter, to be held as soon as possible, would appear to be the only solution. Matters so rested for one or two months, and then Fr. Piperon went to Rome. Not knowing what the reply would be on the side of the Sacred Congregation, we took the decision, in order to expedite matters, to give him a letter for Cardinal Verga asking him to put an end to our problems, authorizing as soon as possible the holding of a Chapter.

In a private meeting between Fr. Piperon and our eminent protector (*Cardinal Monaco*), he (*Piperon*) handed him a letter for the Cardinal Prefect (*Verga*). Cardinal Monaco perused it closely and said (*to Piperon*): "It is pointless giving it (*the letter*) to Cardinal Verga because the Sacred Congregation has decided, unanimously, to give you a Chapter. The decree was drawn up and about to be sent to Bourges when we had news of your distinguished Archbishop's death, and he had been appointed apostolic delegate (*to the Chapter*). Accordingly, we must now wait for his successor's appointment."

Advised by Fr. Piperon, I wrote immediately asking the Sacred Congregation not to delay the Chapter and to appoint as apostolic delegate the Bishop of Sinope, Archbishop Marchal's brother. I didn't get a reply.

There, then, Father, are the facts such as they are, truthfully presented. I very much wanted them brought to your attention because you are well-motivated and sincerely attached to our Society and your Superior and you, like myself, very much regret all that has gone on. But permit me to say to you, my friend, and you will concur with me, that, following all that the administration has attempted in order to bring about an acceptable solution, it is heart-breaking to find that a defiant challenge and a critical spirit still persist and are even found among our younger men. How irresponsible this is! I am not the only one to disapprove of this attitude; in Rome itself it has become tiresome. Cardinal Monaco, in his audience with Fr. Piperon, expressed himself pointedly in this regard. "We are annoyed and tired," he said, "by all these letters and memoranda which are reaching us without reference to the Superior General. This way of proceeding proves to us that there is the lack of a submissive spirit and it is, moreover, very bad witness. Good religious, moved by the spirit of God, do not behave like this."

It is quite likely, Father, that our problems would have been solved long since if there had been more calm and moderation about. What purpose does all this agitation and impatience serve? It only makes Rome ill-disposed to us. Please, let us calm down, awaiting calmly and confidently the Providential moment. Since we are certain that there will be a Chapter shortly, let us put our preoccupations behind us and pray.

As for Fr. Jouët, he is totally, my friend, outside all these negotiations. You can see for yourself that his influence is not so extensive and, accordingly, it is very incorrect to point the finger at him, because everything described in the foregoing was done without reference to him and his impact. Please let us be more just and charitable in our judgments. Fr. Jouët, no doubt, has his faults. Indeed! Who hasn't?! But his qualities cannot be overlooked. Who can ignore or fail to accept what he has done over the past 25 years for the well-being of the Society? He is pious, intelligent, zealous, devoted to and accepting of every task, absolutely committed and very well-disposed towards everyone. I would like all my confrères to have his religious spirit. The Chapter will decide for Fr. Jouët, as also for the present Assistants, what will be considered best for the Congregation's interests. Once again let nothing become precipitate; let us wait patiently and pray.

Please accept my best wishes in C.J.

J. Chevalier, MSC.

It is possible that I shall pay you a visit during the summer. Could you not come to an arrangement with Belgian and Dutch directors of pilgrimages by way of organizing a pleasant pilgrimage to Issoudun for September 8? The Paris pilgrims would join up with you and we would have a lovely experience. I count on your enthusiasm.

J.C.

**Article 2051**

*To Bishop Henri Verjus, MSC, on arrival in France.*

L 18920704

My Lord, dear Father,

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Issoudun, July 4, 1892

1. I am pleased to hear that you and Fr. Merg have arrived in France. The Lord be praised! Fr. Jouët expressed the wish to go and meet you at Marseilles and be at your service also at Lyons and Paris when you meet the Council for the Propagation of the Faith. You will together agree on what is the best course of action.
2. We are expecting you at Issoudun for our confirmation towards the end of this month or later, since, as the Archbishop of Bourges is dead and his brother quite ill, our expectations rest on you. Do not miss out on being here.
3. Please convey our respectful good wishes to dear Fr. Caseneuve and all his worthy family; greet Fr. Jouët and Fr. Merg on my behalf.

Please accept, my Lord, my best wishes in C.J.

J. Chevalier, MSC.

I have received 30,474 francs 30 centimes (*about 101,460 euros*) on behalf of the New Guinea mission and 7,000 francs (*about 23,300 euros*) from the Holy Child. Try and get your allocation from the Propagation of the Faith increased. It's not enough. I received 30,673 francs, 50 centimes (*about 102,125 euros*) for Bishop Couppé. There is no proportion (*balance as between the two Vicariates*). It's either Fr. Delaporte or Fr. Miniot who will be responsible for getting this money on your behalf. I am sending you the Propagation of Faith documents to be filled in.

J.C.

**Article 2052**

To Fr. Victor Jouët, MSC, Rome.

L 18920706

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Issoudun , July 6, 1892

Dear Fr. Jouët,

No. There is not all that of a contradiction, as you seem to think, between Fr. Píperon's letter and my own. When he arrived in Issoudun he made known to me your wish to go to Marseilles and meet Bishop Verjus. Since we are so short of money, and since we can no longer tie up the two ends, we thought that it wasn't necessary to spend several hundreds of francs on a trip which wasn't necessary. It was an economizing issue, as you can see. Fr. Píperon then left for Chezal-Benoît. After he left it occurred to me that your trip to Marseilles could, nonetheless, have its uses for our missions, and also at Lyons and Paris with the Propagation of Faith committees. I mentioned this to our confrères who shared my view, but I also thought that by doing so you would have the opportunity of seeing your family and friends. (*Jouët was, of course, from Marseilles.*) You can see then, my friend, that there was no ulterior motive at work. You are becoming too logical, making yourself become ill at ease for nothing.

The telegram from Bishop Verjus was dated May 10, Sydney, informing me that he was taking the steamship on the 25th, arriving at Marseilles on July 2. But, then, Fr. Tréand wrote from Sydney on May 24th, 14 days after Bishop Verjus' telegram, to say that Bishop Verjus hadn't received his trunk containing his documents and tickets and would have to postpone his departure for 6 weeks. This is the reason why I sent a telegram to say that the Bishop would not be in Marseilles on July 2. Imagine my surprise, then, when on July 3 I had a letter from Bishop Verjus informing me that he was about to arrive in Marseilles! I immediately contacted you. Could I do anything else, or better? You will be much more helpful to Bishop Verjus than Fr. Merg in Marseilles, Lyons, Paris. Pay our respects to your good sisters, to Fr. Caseneuve, his family, etc., etc.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I asked Bishop Verjus to come and confirm our Issoudun youngsters during the last fortnight of July. I count on you.

18920707X

Council Meeting, July 7, 1892

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard, assistants; Fr. Batard, General Bursar.

Acceptance of Augustin Angelini to postulancy.

1. A request from Fr. Cadot, Chaplain to the Claretian Sisters in Nantes, on behalf of Augustin Angelini, was considered; a former pupil at the Guérande minor seminary and the Nantes philosophy seminary, which he had to leave because of a financial disaster which led to his father being imprisoned. As his director suggested to him that he enter a community he said to the Chaplain that he would like to enter our Congregation. As the Chaplain vouches he meets the conditions of the requisite piety and ability, consequently the view was taken that he could be accepted on giving a 400 francs contribution towards his novitiate year.

The transfer of the Petite Oeuvre from Canet to Barcelona.

2. The Petite Oeuvre cannot remain at Canet in close proximity to fee-paying college students and, accordingly, it was decided to move it to Barcelona at the request of Fathers Casas and Carrière.

3. Following an earlier decision, the upper class (*rhetoric students*) at Chezal-Benoît will be allowed to go on holiday for some time with their families on condition that they find the money to meet the cost of the journey.

Brother Gregory accepted for renewal of three-yearly vows.

4. Brother Gregory (*Jean Huser*), a lay brother in the New Britain missions, who took first vows in August 1889, was accepted for renewal of vows on the commendation of Bishop Couppé.

Issues from now will be put before the Council only after consideration and a report from a member of the Council.

5. The decision was taken that, in future, issues of some importance, before being deliberated on, would be given beforehand to one of the consultors for perusal, and he would summarise them as briefly and clearly as possible before presenting his summary at the Council's next session. One avoids, thereby, any precipitate conclusions and any time-wasting caused by purposeless discussions when one tackles issues which have not been considered and clarified in advance.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

18920712X

Council Meeting, July 12, 1892

In attendance: Fr. General; Fathers Morisseau and Maillard, assistants; Fr. Batard, General Bursar.

Acceptance of lay brothers Justinus, Mathias, Augustinus to first vows.

1. Fr. van Grinsven presented and supported the request of five lay brother novices for first vows, as well as four postulants entering the novitiate, and left it to Fr. Piperon to give his verdict. He approved the acceptance of the three novices whose reports are satisfactory in every respect: Justinus, otherwise Johannes Berkers, born Asten, Holland, October 30, 1860; Mathias, otherwise Anton van den Eijnden, born Veghel, Holland, June 30, 1865; Augustinus, otherwise Willem van Meurs, born Kekerdom, Holland, June 29, 1856.

Postponement of Brothers Isidore and Eloi's acceptance.

Having been accepted at the July 21 meeting, Brothers Isidore, Cornelius van Miert, born Goirle, Holland, April 23, 1869, and Eloi, Jan van Andrichem, born Gravenhage, December 13, 1871, not having given satisfaction as to their health and ability, it was decided that their acceptance should be postponed until fuller, more assuring, information is available.

Acceptance of lay brothers Peter, Lambertus, Ludger, Emmanuel for the habit.

The four postulants due to take the habit, following good reports, may be accepted straightforwardly; they are Peter van der Eijken, born Ravenstein, June 25, 1873; Lambertus van Wellen, born Hazerswoude, July 27, 1874; Ludger, Fréderick Hunsliège, born Warender, Germany; Emmanuel Weber, born Brühl, Germany. The Council accepted the recommendations of the priest advising on this issue.

The need for more precise information about candidates.

2. With regard to Fr. Grinsven's comments about the candidates presented by him, it is thought that they are too vague, limiting himself to one word about character judgement whether good or ordinary, and the same for intelligence and ability, whether good or mediocre, and whether their health is good or weak. This is not sufficient to provide the consultants with the requisite information to accept candidates such as they are in their strengths and weaknesses.

The student Pouillot sent home.

4. The decision was taken that the second year Pouillot, who hasn't proved satisfactory, should be sent home.

A new site for the scholasticate.

Finally, attention was focused on finding a new site for the scholasticate, since Chezal-Benoît, already limited, is not large enough for those about to come in. Consideration was given to setting up the scholasticate at the Sacred Heart on the site of the Petite Oeuvre which will be moved to Chezal-Benoît. Having discussed at length the advantages and drawbacks of this arrangement, a decision was held over for the next meeting.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

#### Article 2053

To Father Jean Vaudon, MSC, in Normandy.

L 18920712

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Issoudun, July 12, 1892

Dear Father,

Thank you for letting me have your news. I am pleased to gather that you had a good journey and found your mother in good health.

I am sorry that your approach to the Dominicans did not succeed. Fr. Henriot has written to me saying that he couldn't accept. So we remain without a preacher; try and find someone. I think we shall have a splendid pilgrimage. Fr. Reyn, at my suggestion, has written to say that he is setting things in train to bring many Belgians and Dutch to Issoudun. I am about to

write to the different directors of diocesan pilgrimages asking them to organize groups for September 8. Fr. Lorain, whom I saw yesterday, has assured me that he will get the Berrichons to come; try and do the same in Normandy.

I think it's a pity that we let the centenary of Pius IX pass by without doing anything when we owe so much to him (*he was born in 1792*). I have written an article which you will look over. That on Our Lady of Victories and Our Lady of the Sacred Heart will be for the next issue.

Yes, you may use the 600 francs (*about 1,990 euros*) for the purpose you mention. Here, there's nothing new. All the confrères wish to be remembered to you.

Cheerio, Father.

Wholly yours ex intimo corde in Corde Jesu.

J. Chevalier, MSC.

18920718X

Council Meeting, July 18, 1892

In attendance: Fr. General; Fathers Piperon, Maillard, Morisseau, assistants; Fr. Jouët, Procurator; and Fr. Batard, General Bursar.

Brother Laurenti accepted for final vows. Fr. Giovanelli appointed lecturer in the scholasticate.

1. Brother Laurenti, following his written request and the recommendation of Fr. Jouët, together with a favourable report from Fr. Piperon, was accepted for perpetual profession. The decision was also taken that Fr. Giovanelli would lecture in the scholasticate.

The acceptance of the postulant van Hoogstraten postponed.

2. Following Fr. Piperon's report, the Dutch postulant van Hoogstraten, unable to offer sufficient guarantees of intellectual ability, and unable to speak or understand French in conversation, but able to follow the lectures, cannot presently be accepted in the novitiate. He will remain for some months either at Antwerp or Tilburg to learn the language (*French*).

Advice given to Brother Power about the disposal of his assets.

3. Brother Power, who had been given permission to go home to settle his asset and property affairs before making final profession, and having made known his intentions to renounce all asset and property rights, was informed that such a procedure was unwise and the secretary was, accordingly, asked to write and inform him that he is at liberty to hand over the administration and interest of what is his to whomsoever, but since the Constitutions allow him to keep the property as such, he would be wrong to get rid of it.

Suggestions by Fr. Reyn to round off purchase-wise the property occupied by the sisters.

4. Although Fr. Reyn was earlier refused permission to buy a piece of ground to enlarge the property occupied by the sisters, he now proposes to sell part of the ground already bought for 20 francs a metre, the proceeds of which would almost provide that amount of money needed to buy the ground already mentioned (*but refused*), and it will cost no more than 5 or 6 francs a metre. This purchase would round off the property advantageously, eliminating a street which would run through it and make the whole property more valuable. The Council, having considered the matter, agreed that the purchase could go ahead on the conditions indicated, but its approval is not definite until the sale has taken place of what is to be sold, as well as the purchase of the aforementioned ground, and the elimination of the projected street becomes assured.

Discussion about the transfer and location of the scholasticate.

5. The location of the scholasticate came up again for consideration as well as the new building proposed at the Sacred Heart (*Issoudun*). A report by Fr. Piperon on these two issues was read, followed by another report from Fr. General. Suggestions were made, but there was no acceptable unanimity, the decision once again left over for a later meeting.

Ch. Piperon, MisduSC.  
J.F.M., MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2054**

*To Father Jean Vaudon, MSC, in Normandy.*

L 18920719

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Issoudun, July 19, 1892

Dear Father,

I wrote to Father Marie-Antoine in Toulouse. If his reply is in the negative, we shall have recourse to someone else. Fr. Pascal, the former Dominican, might he not be suitable? Given the way things are, might it not be as well to invite once again Fr. Garnier (*a diocesan priest*)?

Bishop Verjus has been here in Issoudun for some days with Fr. Jouët and Fr. Merg from Sydney. His Lordship is very exhausted and the Dr. has recommended complete rest for a month at least. Otherwise, nothing new here.

Cheerio, Father.

All good wishes in C.J.

J. Chevalier, MSC.

18920721X

Council Meeting, July 21; July 25, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants; Jouët, Procurator, Batard, Bursar General.

Plan to have scholastics ordained by Bishop Verjus.

1. Since some of the scholastics are due for tonsure and minor orders, Bishop Verjus could ordain them. The decision was, therefore, taken to write and ask the Vicar Capitulars in Bourges if they had the competence, and were agreeable, to authorize this ordination. If the reply was in the negative, the Bishop himself would ask Rome for the necessary permission.

Conditional acceptance of 4 students at Glastonbury.

2. Fr. Ramot is putting forward four rhetoric (*final year*) students from the Glastonbury college, J.W. Maher and Jos. Brooks, whose recommendations are excellent in every respect, and J. Grogan, W. Buckley who without being as talented have above average ability and qualities. The Council was pleased to accept them, but on condition that the money, in case they leave, should be made available, and that they pay a modest fee which can be amicably agreed on.

Acceptance of the students Badaroux, Baumann, Brirot, Erand, Laval, Rutten, Kleintitschen to the novitiate.

3. There followed a discussion about the Chezal-Benoît final year students who wanted to enter the novitiate. Following on the comments of the teachers and director of the Petite Oeuvre and the observations of Fr. Piperon at the meeting, the Council accepted the students named here below:

1. Ernest Badaroux, Mende diocese
2. Mathias Baumann, Germany.
3. Paul Etienne Brirot, Vichy, Allier.
4. Jean-Marie Erand, Nantes diocese.
5. Joseph Laval, Autun diocese.
6. Henri Rutten, Dutch.
7. August Kleintitschen, German.

Held over: doubtful.

1. Paul Czizikowski, Prussian Pole.
2. Jean Louis Fabre, Montpellier.
3. Louis Pierre Gouffé.
4. Jean Jos Kicken, Dutch.
5. André Clément Neumann, German.
6. Fernando de la Pena, Spanish.
7. Franc. Xav. Roseler, German.
8. Joseph Stettner, German.

Not accepted.

Jean Wulpers, German, nothing to commend him, was not accepted.

The scholasticate remains at Chezal-Benoît.

4. On returning to the location of the scholasticate issue, further discussions having taken place, together with a specific consideration of the issue by Fr. Maillard, the decision was taken that since there was no urgency to move the scholasticate to Issoudun, measures will be undertaken to keep it at Chezal-Benoît.

New buildings; smaller plans.

As for new work, the view was taken that the financial situation did not allow for work to begin on anything so large a scale as that which had been put forward, and that a new plan of smaller scale and in keeping with the present financial resources of the Congregation should be submitted for fresh consideration by the Council.

Decision about the three-yearly report for the Sacred Congregation.

5. On the recommendation of the Procurator (*Jouët*) it was decided that as soon as possible the three-yearly report on the personnel, disciplinary, economic and material state of the Institute, as prescribed in number 121 of the Constitutions, should be made ready so that it can be forwarded as soon as possible to the Sacred Congregation of Bishops and Regulars.

Withdrawal of the circular accepting one annual financial report rather than the twice-yearly one prescribed by the Constitutions.

6. Several members having had recourse to the March 19 circular, 1890, permitting a once-yearly presentation of accounts, whereas the Constitutions, number 171, formally lay it down that it be done twice a year, that is to say six-monthly, the Council accepts that it erred in exempting the houses from making the report twice a year, that is to say every six months. The Council now believes that as the Constitutions are definitively approved, it is very much in order to observe them more faithfully and, consequently, the decision was taken that the circular of March 19, 1890, will be replaced by another one sent to all the houses.

The lay brother postulants, Isidore and Eloi, accepted for profession.

7. More detailed and satisfactory information having been provided by Fr. Van Grinsven about the postulant lay brothers Isidore Cornelius van Miert and Eloi Jan van Adrichem, held over from the meeting on the 12th of this month, the Council now accepts them for final profession.

*Isidore Cornelius van Miert took the habit on December 8, 1890. (!)*

8. It was decided that the community retreat at the Sacred Heart (*Issoudun*) should begin on August 16 and end on August 24.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

18920728X

Council Meeting, July 28, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Bursar.

Decision taken about the Sacred Heart, Issoudun.

Once again the question of new buildings at the Sacred Heart (*Issoudun*) was considered. Mr. Tarlier's plans were considered, the new buildings taking a line from the south wall of the old park to the north wall, and having heard from Mr. Tarlier about the extent and cost of these buildings, by majority the Council decided that only a part of the proposed plan would be carried out for the time being, from the south wall to the present Sacred Heart enclosure.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2055**

L 18920731

*To Father Jean Vaudon, MSC, on a promotion trip.*

Issoudun, July 31, 1892

Dear Father,

Our September 8 pilgrimage has had a lot of set-backs. Holland and Belgium are postponing their arrival until next year. Fr. Marie-Antoine cannot preach the Triduum, or Father Alfred Mermillod, to whom I had written, either. There remains Fr. Garnier to whom I am writing today. If he cannot accept, prepare yourself!

Yes, we are unknown; do some propaganda. Gather some priests around Fr. Garnier, in order to associate them with our Society. There would be some hope of success from this; try it. See about it when you are in Paris. Our retreat begins on the evening of August 16. Bishop Verjus isn't getting any better.

Today it's prize-giving at the school for outsiders (*in Issoudun, as distinct from the Petite Oeuvre*), tomorrow at Chezal-Benoît, and on Wednesday there's Archbishop Marchal's funeral.

Yes, at the present moment you may speak *ex abundantia cordis* (*out of the fullness of the heart*). You will do much more good for souls.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: Attempt the impossible when in Paris by trying to organize a pilgrimage to Our Lady of the Sacred Heart on September 8. Go and meet the organizers of the pilgrimage to Pellevoisin which takes place on September 9. Try and get them to stop over at Issoudun on the 7th. I do not know them. Fr. Garnier will advise you.

18920802X

Council Meeting, August 2, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants; Fr. Batard, General Bursar.

1. A serious complaint has been addressed to us by Father Benedetti, for the time being in charge of the Canet-de-Mar house in the absence of Fr. Carrière taking the Vichy waters, against the Brothers Assunto and Youlden, and of such a nature that it is absolutely imperative to send away at least one of them. The Council, on considering the matter, thought that in the interests of peace it would be best if Brother Assunto was, provisionally, changed to Barcelona during holiday time and that, following this latest information, a severe warning be delivered to the two delinquents.

Acceptance of eight students in the novitiate previously held back.

2. Having again considered the merits of the eight Chezal-Benoît students who had been held over as candidates of doubtful quality for the novitiate at the July 21 meeting, a definite decision was taken to accept the following postulants:

Paul Czizikowski, Jean Louis Fabré, Louis Pierre Gouffé, André Clément Neumann, Fernando de la Pena and Joseph Stettner.

As regards Jean Kicken and François Roseler, it was thought that before entry they should spend a year with their families in order to restore their health which at the moment is rather poor.

Acceptance of François van der Heijden as a postulant.

There followed consideration of the above-named, a former Chezal-Benoît pupil who, having been called up for military service, and being unsure of his vocation, left the Petite Oeuvre some months ago to enter a camp in Holland. Now, having changed his views, he is willing to accept any emplacement offered and go to the novitiate. The Council was in agreement about accepting him.

Twenty-two novices accepted for first vows.

3. The acceptance of 25 novices about to end their novitiate for temporary profession was discussed. Having read a deposition by the (*Council's*) secretary, based on information supplied by the Novice Master, and the viva voce observation made by him on each candidate, it was decided to accept for vows the 22 whose names follow:

- |                            |                              |
|----------------------------|------------------------------|
| 1. Joseph Bach             | 2. Georges Bögershausen      |
| 3. Joseph Bonaccorsi       | 4. Philippus Braun           |
| 5. Daniel Buckley          | 6. William Burke             |
| 7. Joseph Calloway         | 8. Henri Bakker              |
| 9. F. Fiate                | 10. Jean-Baptiste Fusshöller |
| 11. François X. Gsell      | 12. Louis Guerrero           |
| 13. Joseph Jouffray        | 14. Edouard Muldoon          |
| 15. William Muizers        | 16. Jacques Neyroud          |
| 17. Michael O'Reilly       | 18. Armand Pagès             |
| 19. Gustave Peeters        | 20. Pierre Louis Ronci       |
| 21. Georges van der Velden | 22. Joseph Viegen            |

The Council did not accept the novices Grimshaw, Gallagher, Smith as they did not offer adequate guarantees with respect to health, abilities, piety and moral outlook.

Request that Randwick (*Australia*) be given canonical status.

4. Fr. Tréand has written to say that the Cardinal Archbishop of Sydney is prepared to make available in perpetuity to the Congregation Randwick parish; consequently the process must be set in motion to acquire canonical approval, and it was decided that a request signed by the Superior General should be sent to the (*Sydney*) Cardinal who on receipt of it will have it ratified by Rome.

5. Fr. Reyn, on providing the guarantees sought by the administration concerning the changed situation as regards the acquisition ground plan, was given the sought-for authorization.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

#### Article 2056

*To Pope Leo XIII.*

L 18920806

*Undated, likely early August, 1892*

+  
JMJ

Request for release from vows on behalf of Fr. Xavier Klotz, Missionary of the Sacred Heart.

Most Holy Father,

Fr. Jules Chevalier, Superior General of the Missionaries of the Sacred Heart, whose mother house is at Issoudun in the archdiocese of Bourges, France, and its procure at Via Sapienza, 32, Rome, has the honour to prostrate himself at the feet of Your Holiness, and present to him what follows.

We have in our Society a member in perpetual vows who for quite some time has been a trouble-maker, projecting a divisive spirit damaging to authority among the Society's members, and of which we have positive proof.

Here are some facts:

1. At one of the Congregation's Council meetings held on April 11, 1891, his dismissal was decided on because of letters written by him to other members of the Congregation to dissuade them from giving due obedience to the Superior General. This decision gave rise to a letter from the same religious to Fr. General in which he promised to avoid either by word, writing, or action, anything which would be likely to diminish the confidence of the confrères towards the administration.

2. Despite these formal promises, following on the Chapter at which he was the moving spirit of the opposition, he continued to encourage his confrères to be rebellious against authority.
3. Most recently he has tried to stir up quite serious opposition, such that it jeopardizes the well-being of a whole house.
4. And then, quite recently, he tried to involve Bishop Verjus, our very pious and esteemed Vicar Apostolic, in his vendetta against his superiors, something to which the Bishop can testify. (*See below*)

By virtue of number 183 of our Constitutions as here presented: "Si quis infeliciter a societatis spiritu sic declinaverit, ut de ejus emendatione desperetur, et praesertim si hunc spiritum sua agendi ratione ex aliorum deturbaverit animis, hic prorsus a societate amoveatur...", the Council unanimously asks Your Holiness to be good enough to release from his vows the religious in question whose name is Francis Xavier Klotz, originally from the Strasbourg Diocese.

F.X. Maillard  
MSC, Assistant

J. Chevalier  
Sup.G. MisSC.

Ch. Píperon  
Ass.Cons.SC.

J.F. Morisseau  
MSC, Secret.

"Having recently arrived from our New Guinea mission, I was very saddened on finding divisions in our Chezal-Benoît house, calculated to compromise the future of our missions and that of the Congregation itself, since this house is both our novitiate and scholasticate. It is for this reason that I appeal to His Holiness to be kind enough to accept this request which I endorse in every respect, especially with regard to number 4."

+ S.H. Verjus  
Bishop of Limyra  
Coadjutor of New Guinea.

*The Auxiliary Bishop of Bourges adds:*

The confidence and respect which the Superior General of the Missionaries of the Sacred Heart, Issoudun, and his religious have always shown towards Archbishop Marchal of Bourges, who just recently has died, and to myself his brother and auxiliary, made both of us aware of the circumstances described in the present appeal. Our view over the past year was that he who seemed to be the principal instigator of the troubles with which it (*the Society*) was beset should be removed. Since then the situation has worsened and, if its course is to be arrested, it is an urgent matter to carry out the proposal of the Society's Council and, together with it, I petition Your Holiness to sanction this with his sovereign authority.

Bourges, August 9, 1892

+ Augustine, Bishop of Sinope  
Vicar Capitular (Bourges).

**Article 2057**

*To Father Jean Vaudon, MSC, Paris.*

L 18920807

Issoudun, August 7, 1892

Dear Fr. Vaudon,

Fr. Garnier has agreed to preach on the 6th, 7th and 8th of September. Prepare a little talk yourself for the 5th. You will greatly please people. Fr. Garnier wrote to me from Grenoble. I have just now received his letter.

Bishop Verjus remains quite ill.

I wrote to Fr. Deidier 8 days ago asking him to give us our retreat, but I haven't had a reply from him yet. His letter enclosed one for Fr. Brunet. I invited him to come to the retreat and he has sent me a telegram to say that he hasn't received my letter. Normally letters do not go astray from Issoudun to Paris. Tell Fr. Deidier that I am expecting him to be here and Fr. Brunet also.

Try to arrange a pilgrimage from Paris. Mention it to Fr. Delaporte and the other confrères; in my opinion one could easily get 40 people. They will have a 50% reduction.

Cheerio, Father. My regards to all. Until we meet.  
Wholly yours in C.J.

J. Chevalier, MSC.

18920808X

Council Meeting, August 8, 1892

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard, assistants; Fr. Batard, Bursar General.

1. Fathers Píperon and Maillard having gathered from some scholastics that Fr. Klotz is the instigator of the general feelings being stirred up against Fr. Personnet (*not an MSC, but in charge of the Issoudun school distinct from the Petite*



*Oeuvre*) and, as well, the Superior General's administration, and, besides, knowing from Bishop Verjus that the same Klotz made outrageous proposals to him in order to draw him to his side and, as well, delivering himself of certain remarks which demonstrate perverse attitudes towards the present administration and a presumption about the future, the Council deliberated on his case and agreed that the Holy See should be asked straightaway to release him from his vows and have him removed from the Society.

Fr. Lanctin named Rector of Chezal-Benoît.

2. Fr. Lanctin was appointed head of Chezal-Benoît, replacing Fr. Personnet, and director of the Petite Oeuvre.

Fr. Miniot, Superior in Paris.

3. Fr. Delaporte, having finished his second three-year term as local Superior in Paris, has been replaced by Fr. Miniot.

Fr. Hériault, Secretary General; Fr. Vaudon, mission ministry.

4. Fr. Hériault was appointed General Secretary and Fr. Vaudon to mission ministry.

Ch. Piperon, MisduSC.

F.X. Maillard, MSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 2058**

*To Father Victor Jouët, MSC, Rome.*

L 18920809

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Issoudun, August 9, 1892

Dear Father,

Fr. Klotz, as you are aware, is stealthily trying to create a bad attitude and feeling among our young men. It is becoming a matter of urgency to send him away. I send you a request to this effect. Be good enough to put it through (*to the Holy See*) and insist on its being carried out as it's urgent. It's like having a wolf among the flock of sheep.

I have received the decree calling the Chapter. There are only two questions to be considered: the appointment of the administration and the revision of the directory. It's the Bishop of Sinope (*the dead Archbishop's brother*) who will preside over it. I hope that all will go well because we are faced with some very headstrong people such as Fr. Guyot, Fr. Delaporte, whom we are replacing with Fr. Miniot, Fr. Lanctin whom we have moved from Tilburg, and Fr. Ramot. We shall appoint Fr. Hériault as secretary general and, very likely, Fr. Bizeuil to the mission ministry, giving both of them, thereby, a vote at the Chapter.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I am awaiting a reply to my last letter.

18920811X

Council Meetings, August 11, 16, 22, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants; Fr. Batard, Bursar General.

Georges Legardeur accepted as a postulant.

1. Georges Legardeur from Besançon, aged 18, the only son of an adjutant dead in battle, has completed his secondary studies and, keen to go to the missions since his infancy years, is accepted as a postulant at his own request and that of his mother, a benefactress of the Petite Oeuvre.

De Fróibly accepted as a lay brother postulant.

2. De Fróibly, a student at the Petite Oeuvre, unable to enter the priesthood novitiate due to lack of intellectual ability, is accepted for the lay brothers' novitiate.

The decision about Fr. Lanctin's appointment as head of Chezal-Benoît.

3. Given Fr. Lanctin's background and having again considered his confidential letter to Fr. General which indicates an unacceptable attitude, on the advice of the Bishop of Sinope, who was consulted about it, the decision taken on the 8th of this month that he be appointed head of Chezal-Benoît, replacing Fr. Personnet, was approved.

A decision about the closure of Canet (*de-Mar*).

4. Given the complete lack of personnel, the decision was taken to close the Canet College. The house will be put up for sale, or rented out in the absence of a buyer, or, otherwise, put to some purposeful use to the advantage to the Barcelona priests. If he would like to buy or rent it, Don Fernando will be given preference, and he is free to continue with the college, but at his own risk and responsibility, without any commitment on our part. This decision will be brought to the attention of the Sacred Congregation of Bishops and Regulars.

The transfer and bringing together of the whole scholasticate at Issoudun.

5. Given the impossibility of having scholastics and novices together at Chezal-Benoît because of the need to find enough space there for the Petite Oeuvre from the lowest class to the top, on mature consideration the decision was taken to move the Issoudun Petite Oeuvre to Chezal-Benoît, with the Chezal-Benoît scholasticate moved to Issoudun where it will be equally joined by the Antwerp scholasticate so that from now on there will only be the one scholasticate.

Scholasticate Personnel.

The scholasticate will be in charge of Fr. Vandel, replacing Fr. Klotz, with Fathers Mathieu, Suchet, Giovanelli and Benedetti as lecturers.

Personnel at the Petite Oeuvre.

6. The staff was appointed as follows:

Director and Prefect of Studies: Fr. Carrière.

Teachers: Julien, rhetoric; Cochet, second class; Laliaux, third class; Delmas, fourth class; Pouvreau, fifth; Roussel, sixth and responsible for the youngest students; Bouvier, seventh; Compte for science; and Jourdon for history.

The day school, Issoudun.

7. Brothers Mourguis, François Boudin and Gotteland were appointed.

Report (*financial*) on the six-monthly accounts of the European houses.

8. The General Bursar reported on the accounts for the first half of 1892 from the different European houses, from which it was gathered that their finances were in a satisfactory state, except for Glastonbury. Antwerp and Salzburg are heavily in debt, but the intake makes it possible to support these houses and lessen annually a considerable part of their respective debts, which will, so it would appear, be cancelled out within three or four years. The Glastonbury debt is much less, but the intake is not enough to lessen it, being scarcely sufficient to meet the upkeep of the house.

Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.

J. Chevalier, MSC.

F.X. Maillard, MSC.

**Article 2059**

*To Bishop Auguste Marchal, Vicar Capitular of Bourges.*

L 18920812

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Issoudun, August 12, 1892

My Lord,

I have received the decree authorizing the Chapter, dated July 17. The following are the conditions:

I Hac vice Praeses Capituli erit R.R.D. Augustinus Marchal, ep. Titul. Sinopen., tamquam Apostolicae Sedis delegatus, qui ante Capituli celebrationem audire etiam poterit in particulare singulos vocales.

II. Capitulo praemittendi erunt ab omnibus vocalibus, juxta Constitutiones, saltem tres dies exercitiorum spiritualium.

III Ad Capitulum omnes ii vocandi erunt qui juxta Constitutiones approbatas die 10 Julii 1891, Capitulo interessendi jus habent, nemine excepto, et hi ad illud se conferre tenentur nisi sint legitime impediti juxta n. 4 art. 2 cap. X earumdem Constitutionum.

IV Munus proximi Capituli Generalis ut supra indicendo, erit procedendi ad electionem quatuor Adsistentium Generalium, et Procuratoris Generalis, nec non commissionem quatuor Missionariorum qui sub praesidentia P. Superioris Generalis constituent directorium in omnibus domibus instituti observandum.

V Vocales emettere in super poterunt vota quae opportuna judicaverint, sed decisiones hac vice reservatae intelligantur approbationi Sacrae hujus Congregationis.

VI R.mo Presidi uti Ap.licae Sedis Delegato jus erit finem imponendi Capitulo Generali tunc cum ipse id opportunum in D.no judicaverit.

VII In reliquis vero omnibus serranda erunt quae in Constitutionibus elapso anno ut supra approbatis praescribuntur. Contrariis quibuscumque non obstantibus.

Romae ...

Cardinal Verga, Prefect.

Given the attitudes and feelings of people, I firmly believe, Your Lordship, that it is necessary to call a Chapter straightaway. Because of the distance involving a number of our Superiors, we cannot in any way set a date for the gathering before 5 or 6 months have passed, that's to say January or February 1893. What do you think? I greatly wish for this Chapter to bring about peace and harmony among us.

There is here enclosed a plan for a circular to be sent to all who are due to come to the Chapter; be good enough to make whatever corrections which you might consider helpful. The Chezal-Benoît situation and its new head greatly concerns me.

With respectful good wishes, I have the honour to be your most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2060**

*To the delegates for the 1893 Chapter.*

B 18920812A

Dear Father,

Rome, at my invitation several times repeated, has authorized me by a decree of July 17 this year to call a General Chapter in accordance with the newly-approved Constitutions.

*Here follows the decree:*

- Beatissime pater,
  - 
  - Julius Chevalier, Superior Generalis et Founder piae Societatis Missionariorum Sacratissimi Cordis Jesu, vulgo d'Issoudun, humiliter postulat facultatem cogendi Capitulum Generale praesertim attenda definitiva Constitutionum approbatione a S. V. praeterito anno benigne concessa.
  - Et Deus etc. ....
  - Ex audientia Ss<sup>mi</sup> habita a me infra Card. Praefecto S. Congnis Episcoporum et Regularium sub die 17 Julii 1892 Sanctitas Sua, attentis expositis a P. Superiore Generali prefati Instituti, attentisque peculiariibus adjunctis in casu concurrentibus, nec non relatione nuper defuncti Archiep. Bituricen. Et voto Emi Protectoris benigne annuit pro petita facultate indicendo Capitulum Generale ejusdem Instituti sub sequentibus tamen conditionibus, videlicet :
    - I Hac vice Praeses Capituli erit R.R.D. Augustinus Marchal, ep. Titul. Sinopen., tamquam Apostolicae Sedis delegatus, qui ante Capituli celebrationem audire etiam poterit in particulare singulos vocales.
    - II Capitulo praemittendi erunt ab omnibus vocalibus, juxta Constitutiones, saltem tres dies exercitiorum spiritualium.
    - III Ad Capitulum omnes ii vocandi erunt qui juxta Constitutiones approbatas die 10 Julii 1891, Capitulo interessendi jus habent, nemine excepto, et hi ad illud se conferre tenentur nisi sint legitime impediti juxta n. 4 art. 2 cap. X earumdem Constitutionum.
    - IV Munus proximi Capituli Generalis ut supra indicendo, erit procedendi ad electionem quatuor Adsistentium Generalium, et Procuratoris Generalis, nec non commissionem quatuor Missionariorum qui sub praesidentia P. Superioris Generalis constituent directorium in omnibus domibus instituti observandum.
    - V Vocales emettere in super poterunt vota quae opportuna judicaverint, sed decisiones hac vice reservatae intelligantur approbationi Sacrae hujus Congregationis.
    - VI R.mo Presidi uti Ap.licae Sedis Delegato jus erit finem imponendi Capitulo Generali tunc cum ipse id opportunum in D.no judicaverit.
    - VII In reliquis vero omnibus serranda erunt quae in Constitutionibus elapso anno ut supra approbatis praescribuntur. Contrariis quibuscumque non obstantibus.
- Romae ...

Signed: J. Card. Verga, Prefect;  
+ Jos. M. Arch. Coefarien, Secretary.

The Chapter will open at the mother house on February 2, 1893. You need to get there and be present for the retreat which begins on the evening of January 29. If you have serious reasons for not being present, I would ask you to write and let me know as soon as possible.

I do not need to tell you, Father, that I count on your good-will, and your concern for what is best, to avoid in advance of the Chapter anything which could hinder the good-will and success of this gathering which we are calling with the greatest expectation, hoping it will put an end to the problems we are experiencing at the present time and open up a new era of advancement for our dear Congregation.

*Chevalier had first written:* "...an end to the defiance and divisions which menace our Society, and be a point of departure for a new era in our Congregation."

With all this in mind, and that the Chapter will have the divine Heart of Jesus' blessing, in all communities on receiving this letter, in the morning, after prayers, the Vini Creator will be said, and the "Remember Our Lady of the Sacred Heart", and in the evening the litany of the Virgin, followed by the "Remember You" to St. Joseph. As well, each one is asked to have this special intention in mind at mass and communion.

Please accept my good wishes in C.J.

J. Chevalier, MSC, Sup.

**Article 2061**

*To the delegates for the 1893 General Chapter.*

C 18920815

Issoudun, August 15, 1892

Dear Father,

Rome, in the face of my request several times repeated, has authorized me to call a General Chapter in keeping with the new Constitutions, approved by decree of July 17 this present year.

*Chevalier then reproduces, word for word, the Latin text given above in Article 2060. He continues:*

The Chapter will open on February 2, 1893, at the mother house. You are requested to be there and present at the retreat beginning on the evening of January 29. If you have serious reasons for absenting yourself you are requested to make them known to me without delay. Do I need, Father, to say to you that I count on your good-will and your hopes for the best in order to avoid, before the Chapter takes place, anything which could be detrimental to a good outcome and the success of a gathering which we are calling with our most lively expectations and which, we hope, will bring to an end the problems of the present time, and lead our dear Congregation towards a new era of prosperity? Accordingly, and so that the divine Heart of Jesus will bless the Chapter, in all communities, on receiving this letter, after morning prayer the Veni Creator and verse will be said, together with the prayer to the Holy Spirit and the Remember Our Lady of the Sacred Heart; in the evening before the examination of conscience the litany of the Virgin will be recited followed by the "Remember St. Joseph". Each one is asked to have these intentions in mind at the Eucharist.

Please accept, Father, my renewed good wishes in Corde Jesu.

J. Chevalier, MSC.

**Article 2062**

*To Father Victor Jouët, MSC, Rome.*

L 18920823

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Issoudun, August 23, 1892

Dear Father,

Where are you? What has become of you? Did you receive our two registered letters, one of which had 200 francs (*about 660 euros*) enclosed for your journey and the other requesting Fr. Klotz's release from vows.

Bishop Verjus is a little better; he left Annecy yesterday for Marseilles to be with Fr. Caseneuve, who himself left yesterday, being due back, so I gather, in Marseilles on Sunday the 28th.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18920829X

Council Meeting, August 29, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants; Fr. Batard, Bursar.

A second warning for Brother Cochard.

1. The Council took the decision to issue a further warning to Brother Cochard because of his silence and lack of candour with respect to Fr. Piperon, who had admonished him because of the unacceptable nature of a letter he had written to Fr. Maillard.

The role of Brothers Hannigan and Lynch in the secretive correspondence issue.

Brothers Hannigan and Lynch, having been implicated in the secret letter-writing issue, on considering their role, and given that they had not themselves written anything, knowing matters only through correspondence which they considered they should not reveal, the view was taken that Brother Hannigan could be accepted for perpetual vows, and also Brother Lynch who likewise made such a request. As for Brother Kuntz, a decision will be taken following the request for further information from Brother Alain de Boismenu who appears to be the source of this correspondence.

Varied appointments.

3. The decision was taken to put forward Brother Guillaume for the subdiaconate since otherwise he would be called up for military service if he is not a sub-deacon before next January.

4. Father Benedetti, due to be appointed lecturer in the scholasticate, will remain in Spain in charge of the Barcelona Petite Oeuvre.

5. Brother Power, from England (*actually from Ballyheen, Kanturk, Co. Cork, Ireland!*) will return to the scholasticate (*from Glastonbury*) and be replaced by Brother Conley. Brother Thomas Calloway will remain in Glastonbury until he is fully cured and he will be asked to help out insofar as this is possible for him.

6. Fr. Lanctin, no longer required at Chezal-Benoît, remains Superior at Tilburg.

7. Fr. Ramot is formally appointed Superior of Glastonbury.

8. Fr. Karsseleers will be in charge of the Antwerp Petite Oeuvre; Fr. Linckens will take exclusive charge of the German section (*in the office*) and Fr. Dezpresse of the French section.

9. In addition, to reinforce the Antwerp personnel and provide facilities to meet preaching requirements, it was decided that Fr. Peeters should move to this house.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2063**

B 18920831

*To Cardinal Raffaele Monaco La Valletta, Protector.*

Issoudun  
*Undated, likely end of August, 1892*

Your Eminence, Cardinal Protector,

The Very Reverend Father Jules Chevalier, Superior General of the Congregation of the Missionaries of the Sacred Heart, Issoudun, humbly prostrate at the feet of Your Eminence, petitions him to accept the respectful homage of his heartfelt acknowledgement of the fatherly concern Your Excellency has manifested towards our small Congregation, and for the decree calling the Chapter which, I hope, will restore peace to our dear Society of the Sacred Heart and, as well, for so kindly arranging an appointment with Fr. Piperon, Assistant General, whom I sent to lay different issues before Your Eminence.

The weight of the problems being experienced by our Congregation since the last Chapter was released by Your Eminence's decree, and its impact is felt more than ever. The General Administration often found itself faced with problems arising from the ill-will of some confrères who were stirring up unease and discontent. According to Your Eminence's advice, we need to act with firmness in order to safeguard the rights of authority, itself so necessary for the good spirit of a society in the process of growth. It is this which my assistants and myself will strive to put into practice without laying aside the principles of charity and good-will which are identified with followers of the Heart of Jesus.

Just the same, Eminent Protector, this firmness itself creates its own problems by alienating from the Congregation some individuals who, given their natural gifts, could have given it great service. We are caught in the painful necessity of closing some houses in order to provide the requisite numbers for more important communities, those in particular where our members pursue their studies. That is the reason why we have decided to close the Canet-de-Mar College in the Gerona Diocese, Spain. I am forwarding to Your Eminence the application in which I ask His Holiness to give us permission to withdraw our members from this house, and I make bold to ask Your Grace to support this request with your own authoritative approval. Several colleagues from this college are absolutely needed for placement in our houses of study and we lack people as their replacements.

In addition, Your Eminence, we urgently await a decision about the Quito house. The members of that community would greatly help us in our present circumstances if we could have them back in Europe and make use of them in the houses where they are needed.

I keenly hope, together with my assistants, that His Eminence the Cardinal Secretary of State will be good enough to take into consideration the basic reasons contained in the memorandum presented to him in my name by Fr. Piperon, my first assistant.

If I may so express myself, I would humbly petition Your Excellency to use his influence to bring about as soon as possible a solution to this matter.

*The letter so ends.*

**Article 2064**

B 18920831A

*To Cardinal Monaco La Valletta Raffaele, Protector.*

*Likely late August/early September, 1892*

*Undated and unsigned.*

Most Eminent Lord,

I humbly come to ask Your Eminence about bringing an end to the litigation issues involving the Ecuador Government and our Congregation in relation to our presence in Quito, where we had gone to supervise the work taking place at the Basilica of the Sacred Heart, while provisionally taking care of the Sagrario parish, which the Holy See agreed we should take on for five years. Because quite demanding experiences arose, with unfortunate consequences for us, we were unable to bring to an end the material work on the basilica, itself very much associated with the expectations of the Archbishop of Quito.

The Sacred Congregation of Bishops and Regulars advised us to cut back on our excessive number of undertakings. On the explicit and reiterated advice of our lamented Archbishop Marchal we took the decision to withdraw from Ecuador at the end of our five years' occupancy of the Sagrario parish. Just the same, a section of the Quito faithful, wanting us to stay on, asked the Government to intervene, the issue then being referred to the Holy See through the intermediary of the Ambassador.

On the other hand, the Archbishop of Quito made advantageous offers to us which could become the basis of a new contract, limiting matters on our side to the religious side of the new basilica; we were sensitive to the requests of our confrères and asked for further explanations about the proposals being put to us. In his reply the Archbishop of Quito limited to virtually nothing the advantageous proposals he had led us to expect. Since, therefore, all initiatives appeared purposeless, we sent letters to our confrères recalling them, and, at the same time, notifying the Holy See about it through Cardinal Monaco, our Protector. His Eminence on expressing his disappointment that we recalled our members without getting prior permission to do so from the Holy See, I accordingly sent Fr. Piperon, my first assistant, to Rome and he, counselled by the Cardinal, countermanded by telegram the recalling of our Quito confrères, sending to Your Eminence on June 10 last a memorandum explaining the situation and circumstances, making possible a decision based on the facts of the case. It is this decision that, together with my assistants, I presume to be favoured with by Your Eminence and, given our inability to continue working in Quito, I cannot hold back from you our wish to bring it to an end. There are other factors which have a pertinent bearing on this.

1. The Archbishop of Quito, without advising our confrères, withdrew them from all involvement in the work on the basilica, proceeding to dedicate the Virgin Chapel under a different title to that which had been agreed with us, as is proved by the enclosed letter from the Quito Superior.
2. A recent request addressed to the Holy See, and which was sent to us, does not adequately reflect the wishes of the Quito people. This is not at all supported by the ecclesiastical authorities and, accordingly, it proves that we are not wanted or, at best, not very enthusiastically.
3. In the light of what has been put forward, our confrères find themselves in a situation where they are more and more compromised and, consequently, they want to leave.
4. Besides, the need of staff to maintain more important undertakings than that (*in Quito*) brings home the advantage every day of departure (*from Quito*).

Please accept, Your Excellency, my deepest respect as I have the honour to be Your Eminence's very humble...

*The letter, document, so ends.*

**Article 2065**

*To Bishop Henri Verjus in Marseilles.*

L 18920902

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Issoudun, September 2, 1892

My Dear Lord,

I am delighted to gather that your health is improving every day. Do not do anything rash. Otherwise, I have given dear Canon Caseneuve full authority over you as regards your health. Abide by what he says! You will return here when you are allowed to do so. We are praying fervently for you.

Yesterday a tragic accident occurred in Chezal-Benoît: one of our young French scholastics was drowned in a pond while bathing. I am shattered. Everything is happening at once.

Present my good wishes and appreciation to the Canon, Mademoiselle Marie and all the members of that esteemed family.

Wholly yours in C.J.

J. Chevalier, MSC.

The Chapter is called for February 2. You will be a participant.

J.C.

**Article 2066**

*To Father Victor Jouët, MSC, Rome.*

L 18920902A

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Issoudun, September 2, 1892

Dear Father,

I have received your letter and the views of Mr. Scalsi. I am taken aback. If we can no longer do anything, or say anything to Rome, for the good of our Society, without stirring up discontentment, what's going to become of us? The Lord well knows the good motivation of our intentions, and our wish to be favoured by the Sacred Congregation by doing everything it asks and suggests. And then I am under pressure, but I shall so remain as long as the Sacred Heart wishes. Since the present administration hasn't the confidence of Rome, it is to be hoped that what the next Chapter chooses will achieve something better than the preceding one. I am amazed that our honoured Protector can say that he doesn't know Fr. Klotz; if he read the spurious acts of the last Chapter, he might have been anything but impressed by him; in any event the official approval of the Bishop of Sinope and Bishop Verjus (*against Klotz remaining in the Society*) speaks for itself against him.

I sent Fr. Klotz to Vichy to replace the absent Fr. Guyot. He is still in doubt about our disapproval. Before he left I did not hide from him his unbecoming behaviour, making clear to him everything I knew about his scheming, from the Chapter right

up to the present, and with proof to hand. He was shattered, going down, thereupon, on his knees and asking to be pardoned, appealing to me not to ask Rome to send him away, promising absolute obedience in future. He then put in writing his regret, expressing his sorrow, conveying his promise to mend his ways.

On receipt of Mr. Scalsi's observations, and given the hesitancy of the Sacred Congregation about approving Fr. Klotz's dismissal, I sent Scalsi Fr. Klotz's document begging to be forgiven, with the request to present it to Cardinal Monaco, stating that if the Sacred Congregation of Bishops and Regulars wished to show favour to the culpable repentant, we would wholeheartedly concur, and if the imposition of a penalty was thought to be appropriate in the case of Fr. Klotz, he would be quite willing to accept it. I await the reply. If one wants authority to be respected, there has to be an example set. Have a word with Monsignor Vernis (*name unclear*) about this; he will have plenty to say to you.

So much for the time being. We shall be speaking again about all of this.  
Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2067**

*To Father Henri Peeters, MSC, Tilburg.*

L 18920908

Issoudun, September 8, 1892

*Maillard's hand-writing, Chevalier's signature.*

Dear Father,

With full approval I give you permission to preach the retreat at Antwerp which you have been asked to give, and in this instance I am giving you a decision which was taken in Council.

Fr. Reyn, having informed us that he often received preaching requests, and being disappointed when he was not able to accept, we, for our part, thought of appointing you to the Antwerp house. Nobody better than yourself could meet such-like requests, as you can speak so well the two Belgian languages: French and Flemish. We are convinced that you will have a most salutary impact preaching the word of God. Otherwise, if this ministry does not fully engage you, you can meet whatever services the house requires of you and in this way your enthusiasm will not be inactive.

With my best wishes in sanctissimo Corde Jesu.

J. Chevalier, MSC.

PS: On Fr. Lanctin's return you will arrange to leave as soon as possible.  
J.C.

18920910X

Council Meeting, September 10, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants.

New developments with regard to Quito.

1. It was accepted that new initiatives should be undertaken to bring the Quito situation to an end and bring about an imminent arrival (*return to France*) of the confrères. Another document which they have forwarded has additional reasons justifying their recall.

Acceptance to perpetual vows of Brothers Laliaux, Rascher, Von Hasselt, Dicks, Di Luzio, Ruggieri, Nieuwenhuis, Wemmers, Niesten, Crowley, Allera, Offermans, Lacan, Heines, Lotter, Pauly.

2. Following a discussion, the following scholastics were accepted for final vows, their temporary vows expiring in October.

1. Charles Laliaux of the Sacred Heart
2. Mathias Rascher
3. Godefroy von Hasselt
4. Jean Dicks, Chezal-Benoît
5. Moyses di Luzio and
6. Egidius Ruggieri, Rome
7. Jan Nieuwenhuis and
8. Joseph Wemmers, Tilburg.
9. Jan Niesten
10. John Crowley
11. Claudius Allera
12. Karel Offermans
13. Benjamin Lacan and

14. Henry Heines, Antwerp
15. Theodore Lotter, Salzburg
16. Theodore Pauly, Canet-de-Mar.

Postponement of profession for Brothers Kuntz, Hannigan, Lynch, Lindeboom.

Brother Kuntz in Rome, having compromised himself in secret correspondence with certain individuals in the Antwerp house, has been held back at the instigation of his Superiors; his confrères Hannigan and Lynch, who knew about this correspondence without revealing it, also became implicated and were likewise put back (*for final vows*). An indult which the Procurator judges to be needed, will be required to make this postponement legally proper. Brother Lindeboom, Antwerp, who didn't exhibit a good attitude during Fr. Piperon's visitation, was also held back for profession until he provided a satisfactory explanation.

Personnel appointments for Antwerp, Tilburg, Barcelona.

3. The following have been appointed teachers at the Antwerp Petite Oeuvre: Brothers Smits, De Jong, Christian Janssen, Knapen, Schmitz and Lebeau; at the Tilburg Petite Oeuvre: Nollen, van Dinter, Niesten, de Rijck, Wemmers, Nijsters, Glastonbury: Crowley; Barcelona: Brother Gutmann, with the already-appointed Reichert. Brother Assunto Constantini, presently in Barcelona, will return to the scholasticate.

4. Fr. Jouët has been given permission to take over a room as an office above the Petite Oeuvre's chapel (*Rome*).

Decision about Ceresi.

5. The scholastic Ceresi, who comes from a family of very modest circumstances, has asked to be ordained to the priesthood so that he can financially help his family through mass stipends made available to him. As he is thought to be overly attached to his family, he does not for this reason appear very suited to, or accepting of, the sacrifices called for in the religious life. It was thought that it would be best to open the door for him to leave the Congregation when he has gained his doctorate, following which he would easily find a bishop to accept and ordain him.

*Ceresi was still very much an MSC, and a greatly distinguished one, at the end of his lengthy life!*

Issues involving Fathers Reyn and Guyot.

6. The Bishop of Sinope will be consulted about:

1. Fr. Reyn's status, in order to find out if he can be re-elected Superior at Antwerp without an indult when his three-year term ends next October, and despite his lack of the requisite age, and also, if replaced, whether the newcomer is entitled to be present at the Chapter.

2. As regards Fr. Guyot, one needs to ascertain if he should be looked upon as a Superior because he is in charge of an undertaking under the Society's auspices.

7. It was decided that a dispensation be sought for the novices Guillaume Neuzers and Aemilius van Rompaey who had to break off their novitiate because of military service.

Ch, Piperon, MisduSC  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

#### Article 2068

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

L 18920911

Issoudun, September 11, 1892

My Lord,

I have the honour to put before you two issues about which I would like to have your advice, and which concern membership at the forthcoming Chapter. According to our Constitutions, numbers 107 and 145, in the Congregation's present circumstances, the assistants, the Procurator General, the general ministers, the Secretary General and local Superiors are called upon to be present, but it is with regard to the two last groups (*the Secretary General and local Superiors*) that two issues of concern have been raised.

1. Fr. Reyn, who was appointed Superior at Antwerp for three years before the law was introduced requiring one to be aged 35 for this role, finishes his three-yearly term next November and he will still be only 32 years of age. Could he be appointed for another three-yearly term without recourse to the Holy See, since he already has the Superior's office? If one appoints someone as his replacement is it he, Fr. Reyn, who is presently due to be called to the Chapter or his successor who will be there? In the event that someone with the capabilities to replace him cannot be found, and an indult is needed for him to remain there, should such an indult be sought or would it be better to have him replaced now by a less able individual? At the 1891 Chapter he was part of the opposition party.

2. We have at Vichy, with the Bishop's approval, a house, a hotel, looked after by a lawyer, which has a chapel quite well frequented during the spa season, served by Fr. Guyot, a former assistant, who resides in the hotel, where he is often on his own. Should he be looked upon as a Superior because he is in charge of an undertaking under the aegis of the Society and should he, consequently, be called to the Chapter? I don't think so, myself, because Vichy is not formally a religious house and he doesn't have the title of Superior. Moreover, he has been one of the opposition (*to Chevalier*) leaders.



In expectation of an answer to these issues, I respectfully have the honour to be Your Lordship's most humble and obedient servant.

J. Chevalier, MSC.

*The hand-writing of the above is Maillard's, the signature Chevalier's.*

NB: If you cannot, yourself, resolve these issues, would you be kind enough to forward them to Rome in order to avoid anything irregular at the next Chapter.

September 16.

Reply:

1. It is the Superior in office who is obliged by the regulations.
2. The Vichy house being a guest house, its guardian, who is there by himself, is not, in the accepted sense of the word, a religious Superior.

18920917X

Council Meeting, September 17, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants.

Brother Jos Moorees accepted for final profession. Brother Lindeboom held over for final profession until October 17.

1. On the recommendation of Bishop Navarre, Brother Joseph Moorees, aged 30 and in temporary vows for 6 years, was accepted for final profession. Brother Lindeboom, having written a satisfactory letter of acceptance and, as well, having accepted an indefinite period of postponement with the utmost good will, the decision was taken to admit him to perpetual vows on October 17.

A fresh request for Fr. Klotz to be sent away.

2. Following new revelations made against Fr. Klotz during the scholastics' retreat, the decision was taken to write once more to the Sacred Congregation requesting his dismissal. Fr. Piperon was asked to write a letter which will be forwarded to the Cardinal Protector.

A fresh decision about amalgamating the Federation's Bulletin with the Annals.

3. Fr. Delaporte, having made approaches about publishing the Federation's Bulletin in our Annals, consideration was given to this proposal. Since this initiative was not considered as yet fully established, such an undertaking just now could become a fresh burden for the Society, since it is over-stretched already and, besides, this does not in fact quite mesh with the nature of our Annals due to its polemical and political articles, so much so that the coming together of the Bulletin and our Annals would give rise to continuous tension for Fr. (*Delaporte*) when the articles were being submitted to the censor, and might need some drastic pruning or changes and, consequently, the view was taken that the two publications should remain separate as before.

Fr. Chopin appointed to Paris, together with Brothers Vitalis and Bonaventure.

5. Fr. Chopin is appointed definitively to the Paris house, to which also the lay brothers Bonaventure and Vitalis will be assigned as cook and assistant cook.

Penance decreed for Alain de Boismenu.

Brother Alain de Boismenu, having provided explanations for being at fault in using invisible ink in correspondence with a Rome student, and now begging forgiveness for this lapse, the decision was taken to warn him, and as penance he will pray each day the Rosary twice in addition to what is laid down in the Rule and, therefore, he will pray the full Rosary each day for a whole month.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

#### **Article 2069**

D 18920917

*Request to the Sacred Congregation of Bishops and Regulars.*

Publication of request forwarded to the Sacred Congregation following the investigation referred to in dossier 3.

To be kept.

Issoudun, September 17, 1892

Your Eminence,

On the 9th of August last we were pleased to submit to Your Eminence an appeal endorsed by the Bishop of Sinope, the Vicar Capitular of Bourges, and Bishop Verjus of our Congregation, the coadjutor of Bishop Navarre, Vicar Apostolic of New Guinea. This appeal had as its objective the release from perpetual vows of Fr. François-Xavier Klotz, head of our scholasticate at Chezal-Benoît, Bourges Diocese. This young man, who was the moving spirit of the opposition at the last

Chapter, and has created so many problems for us, has outrageously abused our confidence in him. We thought he had brought himself to a better frame of mind, but not so! Nothing is changed; having assured us in writing that he would act submissively and no longer rail against the authority of his Superiors, he started once more being destructive during the past year, and about which we have quite positive proof.

Having seen himself exposed, the unfortunate man wrote a letter of regret to us in which he acknowledged his wrong-doing. This letter was forwarded to you, distinguished Protector, by the intermediary of Mr. Charles Scalsi, apostolic forwarding agent. Since this took place we have received other reports which make clear to us this unfortunate religious' treachery, making us more than ever wish that he should take his departure from the Society. May we be permitted, Your Excellency, to make known to you some of these facts. What follows is drawn from documents written by members of the Chezal-Benoît community.

1. He says that "...with money one can get anything from Rome" (Document 30). An outrageous calumny no less hurtful to the very esteemed Congregation as for Fr. General. He gave it to be understood by a large number of our young confrères that the Rev. Fr. General had bought for money the decree which confirmed him in authority.
2. He claims himself to be a victim of jealousy and vendetta focused on him by his major Superiors (Document 25). "Salzburg was his Pathmos, and Vichy would become the second stage for him in his journey into exile." He was always saying: "Patience, patience, with a mysterious air about him" (Document 3). Then he was appointed bursar in Salzburg when he had himself put it in writing that he didn't want to be Superior any longer; he was, then, sent to Vichy as a replacement for the absent chaplain and to improve his health; his letter of acceptance did not include any other motivation.
3. Number 3 in the same document again re-affirms what follows. "Fr. Klotz has again spoken at times to me of the underhand role played by his Superiors as regards the validation of his vows, presenting themselves as tragic figures, tears in their eyes, as they begged to be pardoned, etc., etc." He adds: "When the Superiors classified themselves like this before us, what respect do you think we can have for them?" He spoke in this manner to a young religious about the Superior General and one of his assistants, who projected themselves, in fact, not arrogantly but with simplicity such as fathers would amongst their children. The statement (*by Klotz*) is lying and calumnious.
4. Before these facts, and quite a number of others which cannot be mentioned here to avoid boring Your Eminence, there has come about much criticism among the scholastics who criticize openly their Superiors, challenging their recommendations, breaking the rules without constraint. The author of Document 3 declares: "And, consequently, there has arisen among us a lively sense of impatience before the yoke of iron being laid upon us by Fr. Piperon, and a sadness and growing regard for the unfortunate victim (*Klotz*) who was not afraid to submit himself before every kind of snub." (The 'yoke of iron' was the Rule insisted on by the Superior; the snubs were the recommendations given to the religious.) The document's author goes on: "For myself I was so counteracted and circumscribed that, in my view, all the Superiors were in error, seriously so, and it was my bounden duty to redress this and change the views of others by putting in their place the great and to redress the wronged Fr. Klotz." These pernicious attitudes were to be shared by a great number during holiday-time in the scholasticate. Fr. Klotz, despite being forbidden to do so by his Superior, very often took the young men bathing in a small lake near the house. He made use of walks, more often than the swimming, to hide his real motivation from the Superior. The scholastics were aware of the situation. Here is what one of them wrote about this matter. "We went to the lake two, three, four times a week with Fr. Klotz's permission, he telling us that he would explain matters to you if ever our disobedience was discovered"!!! (Document 20). Unfortunately, the secret was kept right to the end. But a terrible blow became the consequence of all these misdemeanours. On the 31st of last month a young religious was drowned in a few seconds and couldn't be given absolution because he was engulfed. This terrifying calamity opened the eyes of our young religious. They began to understand their misdemeanours and identify their director's intrigues. The retreat which followed completed what had begun with the death.
5. Next, Fr. Klotz tried to capture votes for himself in the forthcoming elections, overstepping the mark in particular with Bishop Verjus of Lymire, the Vicar Apostolic of New Guinea. Bishop Verjus, who is shortly leaving for our Rome procure, 32 Via della Sapienza, can, if Your Eminence so wishes, confirm viva voce to you what we present above. He, Fr. Klotz, having spoken in calumny against Fr. General and his administration to the pious and zealous apostle of New Guinea, and finding him incredulous before his disgraceful accusations, as well as out of sympathy with his aims, he (*Klotz*) added: "My Lord, we have the majority on our side, the expertise, the better-off houses, the more distinguished religious, and if you do not come over to our side, we shall enclose you in a sack", which is to say we shall be opposed to your undertakings and give you no missionaries.

All these occurrences, and a great number of others, have become a great scandal for our young religious. May it please the Heart of Jesus that a certain number among them have not already lost their spirit, ideals, and the spirit of their vocation, if not their very vocation itself! Your most distinguished Eminence can verify the truth of these enumerated facts, if he thinks it worthwhile, by way of contact with Auguste Marchal, Bishop of Sinope, who has been appointed by the Sacred Congregation as Apostolic Delegate for the purpose of undertaking a canonical investigation of our religious. This will confirm, we are not in doubt, what we have presented, sadly, above, with the greatest regret, and all of which makes us greatly wish to have Fr. Klotz expelled from our Society.

Prostrate at the feet of Your Eminence, we have the honour to be your most humble and respectful sons in C.J.

J.F. Morisseau, MSC. J. Chevalier, MSC. Ch. Piperon, MisduSC. F.X. Maillard, MSC.

**Article 2070**

D 18920917A

*Appeal to the Sacred Congregation of Bishops and Regulars.**This document is substantially the same as the previous one, 2069, and need not be reproduced.***Article 2071**

L 18920918

*To Bishop Henri Stanislas Verjus, MSC, Marseilles.*

Issoudun, September 18, 1892

My Dear Lord,

I have had a letter from Bishop Navarre which I hurriedly send on to you. He has little new to tell you. Fr. Piperon has come across further revelations about Fr. Klotz; it's diabolical! What terrible harm has been done to our unfortunate younger members by this disaffected individual! Proven, aware, that he has been rumbled, he wrote a letter to me in which, generally speaking, he admits all his wrong-doing. I sent it on to the Sacred Congregation. I don't think that it will be greatly to his advantage.

I would like you, as soon as you arrive in Rome, to go and see Cardinal Monaco, our Protector, and tell him all you know, so that we can rid ourselves of this pathetic subject.

Yes, I freely approve of Brother Allera being with you henceforth; I hope the Council will place no opposition to it.

Present my good wishes to the dear Caseneuve family, and my best wishes to yourself in C.J.

J. Chevalier, MSC.

**Article 2072**

L 18920919

*To Father Charles Piperon, MSC, Chezal-Benoît.*

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Vichy, September 19, 1892

Dear Fr. Piperon,

All you have shared with me in confidence has greatly worried me. The enemy has sowed more than thistle weed in the father of the family's field, trying with diabolical mischief to pull out the good seed itself. Let us be thankful to the Sacred Heart for our discovery of the problem; however serious it may be; it still remains remediable through the impact of grace. But it is necessary for us to get to grips with it in its total complexity. That's why I have put it to you as a necessary requirement to ask all the scholastics and young priests to put in writing all they know and name the culprits. The issue is particularly serious, and affects the very future of our Society. There is, in consequence, for all of them a bounden duty in conscience of the most serious kind to declare, and put in writing, what they know. I count on their devotedness, of which I am aware, and their fidelity to their vocation, as well as their warm attachment to their Congregation as a mother to them, in carrying out immediately what I ask of them. For quite some time now there has been something of a reprehensible outlook rampant in Chezal-Benoît and it would be desirable to know the precise cause of it.

With my best wishes in C.J.

J. Chevalier, MSC.

**Article 2073**

18920919A

*To Father Victor Jouët, MSC, Rome.*

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Vichy, September 19, 1892

Dear Father,

I have arrived at Villa des Lilas, Vichy, where I shall be staying until the 30th of this month. Fr. Klotz is here in Vichy, always very anxious about what's going to happen to him. He asked me if we have made any decision about him. I replied that the issue was very serious and nothing had yet been decided. He should remain in Vichy waiting for the result. This young man does nothing at all here, hanging about wasting his time. I beseech the Sacred Heart that the Sacred Congregation be moved to release him from his vows as soon as possible. I received your letter and the translation of Mr. Scalsi's letter. Thanks. Send on the estimate for the expenses involved in the room you want to build.

You are giving thought to sending Fr. Giovanelli to us on October 2. As soon as Bishop Verjus arrives in Rome take him to see Cardinals Monaco and Verga so that he can tell them all he knows about Fr. Klotz.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Bishop Marchal replied to the queries I put to him:

1. The calling of the Chapter does not give the right to the Chapter, but the title of Superior in charge still holds when the Chapter takes place.
2. An indult is required to elect once more a Superior who has finished three years in office who is not aged 35; in this respect he (*the Bishop*) advised us not to look for it (*the indult*) in the case of Fr. Reyn and, therefore, have him replaced by someone who has the requisite age.
3. He (*the Bishop*) also says that Fr. Guyot, on his own at Vichy, cannot be considered a Superior, and has no right to attend the Chapter.

**Article 2074**

To Father Jean Vaudon, MSC, at the Sacred Heart.

L 18920924

September 24, 1892

Dear Fr. Vaudon,

I most gratefully thank you for the sad communication you present to me about the person of P. (*sic*). I shall make use of what you tell me, and if everybody made me aware of the facts as opportunely as you have done we would be spared a lot of problems. I hope the Chapter will do well in appointing a good administration, restoring confidence and harmony. I pray every day for this; you for your part do the same, my friend, since you must be aware how deeply saddened I am by all that has gone on.

If in place of sharing thoughts about others, and even about the inadequacies of the administration, one simply opened one's heart to me and let me become aware of the true state of affairs, all that we now deplore might not have happened. In place of this holding back from having confidence in one's Superior, one committed oneself never to betray the secret shared. Being left in ignorance about a lot of issues, I could neither foresee or prevent the problems. Nonetheless the Constitutions are explicit since they impose on each one the obligation of drawing the Superior's attention to anything going on which is against the Rule, orderliness, and the Society's well-being. This capital injunction in the Constitutions has been for all practical purposes overlooked. Accordingly, we are experiencing the consequences of all this at the present time: a stirring of independence at first gives way, subsequently, to insubordination among many, and a lot of damage ensues.

Nevertheless, one must not lose hope; peace and calm will come back little by little. The spirit of faith and charity (*good-will*) which, unfortunately, has been pushed aside by quite a large number, will eventually return. There are so many good features in our Society; the storm is only a passing one. It is a matter of setting ourselves to work seriously and we shall achieve wonders. You are mistaken, Fr., if you encounter some good vocation prospects and don't direct them towards our Congregation. Despite the wretchedness inherent to our frail humanity, there is still so much good about it.

Since our confrères speak more easily to you than to me about what they know about such and such an individual, or even about myself, I would ask you to do what you can for the unfortunate Fr. X. I shall be intent on bringing about the reforms which facilitate the onset of the desired good.

It is true that the Silver Jubilee of the Petite Oeuvre falls this year. There is time to think about it. I shall ask Fr. Maillard for the documents and send them on to you. (*There is no special mention, however, of the Petite Oeuvre in the 1892 Annals.*)

I am well enough aware of your piety and attachment to the Society not to allow entry into my thoughts of the slightest suspicion of ambition on your part. *Quid hoc ad aeternitatem?* (*What's a trifle like in relation to eternity?*)

At the last Council meeting the assistants unanimously rejected a request to amalgamate the Bulletin of the Federation in our Annals (*September 17 meeting*), not wishing our Annals to become its mouthpiece. In consequence, that is to say in November, Fr. Delaporte will take over as before the Federation's magazine (*he had a leading role in its foundation, 1890*). The good man is very upset and, as it happens, wrongly accuses me of being responsible for this decision. Fr. Morisseau will have spoken to him about this.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2075**

To Bishop Henri Stanislas Verjus, Marseilles.

L 18920927

Vichy, September 27, 1892

My Dear Lord,

I am delighted by all you have to tell me about Antwerp. The Lord be praised! If only these worthy confrères returned for good to the right way, making me feel as happy with them as I was pained before. Many thanks for your satisfactory intervention. The Sacred Heart has already rewarded you since I have just now received a letter from Baroness de Brienne informing me that she is giving a further 20,000 francs (*about 66,580 euros*) to your mission, which I have asked her for. You must not complain, then. All the registered letters which arrive for you, the offerings made available for you and what you collect yourself, will come to a considerable sum.

Fr. Jouët wants you to be with him without fail on October 4; do not miss out on being there. I am sorry that I cannot be at Antwerp on Thursday. I shall be there, however, in spirit and good-will Oremus pro invicem (*let us pray for each other*).

With my best wishes in C.J.

J. Chevalier, MSC.

**Article 2077**

*To Father Victor Jouët, MSC, Rome.*

L 18920928

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Vichy, September 28, 1892

Dear Fr. Jouët,

Fr. Piperon has sent me his report, together with supporting evidence. It is shatteringly against the pathetic Fr. Klotz. The observations of Fr. Mathieu make clear to us the diabolical attitude of the Antwerp, Tilburg, Salzburg, priests before, during and after the Chapter. Read all this carefully, make a copy if you wish, and you will scarcely be edified by the behaviour of these unhappy young men who have come close to jeopardizing our dear Society, which has cost us dearly, to the point of being two fingers away from its being irreparably destroyed. Read also the other documents as well as the report enclosed in the letter to Cardinal Monaco, and all this will give you some idea of the harm done to us by Fr. Klotz. His expulsion is an urgent matter. Pass this letter on to the Cardinal Protector as soon as he returns and you may give it to Bishop Verjus when he arrives on October 2.

The Sacred Heart and Our Lady have had pity on us and we have been enlightened. The Sacred Congregation will see for itself where the problems lay, and I hope it will take our part. All the intrigues have been brought out into the open. Fr. Piperon only forwarded some of the documentation. He had put together 28 or 30 pieces in all. Any of these are at the disposal of the Sacred Congregation if it wishes to have them. Please, my friend, join with us and let us be united about restoring its original spirit and thrust to our dear little Society. The chains of the plot are broken and it will, I hope, become impossible for the opposition to mend them once the ring-leader is expelled.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18921002X

Council Meeting, October 2, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, assistants.

Brother Wemmers appointed to the Issoudun office.

1. Brother Wemmers, Tilburg, is appointed to the Issoudun office. Brother Dormann is named as his replacement, and Brother Vullings will stay on to fill the gap created by the departure of Brother P. Peeters.

2. Fr. Linckens is confirmed as Director of the Antwerp Petite Oeuvre.

3. Neyens and Rascher, language teachers.

Brothers Neyens and Rascher have been appointed language teachers at Chezal-Benoît.

Scholastics in mufti.

4. The scholastics who have come to Issoudun for their philosophical and theological studies will wear mufti to hide their status as clerical students. Only the priests and some of those in major orders will wear soutanes.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Maillard, MSC, Secret.

**Article 2078**

*To Father Victor Jouët, MSC, Rome.*

18921002

Issoudun, October 2, 1892

Dear Fr. Jouët,

I have had a frightfully upsetting blow. I feel I must share it with you straightaway. It has become known to me that you told Bishop Verjus that it was I who ordered the Chapter to be disbanded, whereas its opponents hold you unfairly responsible for it. The Bishop did not keep your confidence to himself, sharing it with others, and today it has come back to me.

You think, then, my friend that I am not hated enough as it is by our opponents, and that they should have yet more to hold against me. Why did you have to put me at the head of all this with Bishop Verjus? I came to your defence energetically against those blaming you and I said that Rome, taking into consideration the way things were going at the Chapter, considered that it was its duty to dissolve the Chapter – that's the truth!

Be careful; all our words are recalled and passed on in a twisted fashion. Do not be sure about anybody's discretion. I am so close to you and I identify myself so much with you that I would rather die than be unfair to you, and let it be the same for your part! Unity brings about strength. I always hope that you will not leave our dear little Society, whose development has cost both of us so much endeavour and heartbreaks! If anything happened otherwise with you I would never be without regret. If you are as associated (*close*) to me as I am to you, you will write very shortly to me stating that you are giving up on your proposal to ask for a validation which you think you need.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2079**

*To Bishop Henri Stanislas Verjus, MSC, Rome.*

L 18921002A

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Issoudun, October 2, 1892

My Lord,

In your last letter you mentioned your wish to take Fr. Védère to your mission. You are well aware that Fr. Védère's presence is needed in Rome for the time being at least. You also mention Fr. Roussel who is in charge of the Petite Oeuvre's younger section. We have nobody, in fact, to replace him at the present time. As soon as it becomes possible to make him available to you, we shall do so with pleasure.

The same holds for Fr. Megrét who has been appointed Director of the Externat (*the Issoudun day school*). You are well aware that all our undertakings are under strain because of a lack of staff. If our men return from Quito we shall, perhaps, be a little less under (*personnel*) pressure. Nobody more than myself loves the missions. I am strongly motivated to come to their help since I well know the great good which can be accomplished there. If I could let you have 20 missionaries I would give them to you straightaway. You are not the only one looking for men: Bishop Couppé is incessantly looking for some, and Fr. Bontemps also. What can be done in the extremely straitened circumstances in which we find ourselves? You ask for Fr. Helfer and I shall freely let you have him if he wants to go with you when you return to New Guinea. The Council members would appear to look with disfavour on any departure of scholastics because of their studies and formation. As for lay brothers, these would not be a problem. I could let you have Fr. Karseleers in Antwerp who wants to go on the missions.

You might, perhaps, also take Fr. Reyn, Superior at Antwerp, with you. Here is the reason: his term of office as Antwerp Superior ends, I believe, on All Saints' Day. Since, according to our Constitutions, one can only be Superior for three years before being re-elected and one must be aged 35. As it happens Fr. Reyn is only 32 and the Sacred Congregation has become annoyed by our requests for indulgences, while the Bishop of Sinope who, as Apostolic Delegate, will preside over our Chapter, is not at all convinced that we should ask for an indulgence on behalf of Fr. Reyn, all the more so when he was one of the most combative opponents at the last Chapter. Just the same, he would appear to have a somewhat better disposition at the present time. Despite this being so, Bishop Auguste Marchal does not look kindly on his being left on as Superior. Fr. Reyn, who is self-conscious of the difficulties arising from his age, and feels that the Sacred Congregation of Bishops and Regulars does not want to grant him an indulgence because of his insensitive and combative opposition at the Chapter, would, as a result, like to consider going on the missions if he was not to stay on as Superior at Antwerp. He would like to know as soon as possible because, as he says, he would have to look for the money to pay his way if he is going on the missions. Be good enough, then, to present, officially, this matter to His Eminence Cardinal Monaco our Protector, and you will let me have his reply. Do not mention any of this to Fr. Reyn.

Remember me to all our Rome confrères and, especially, to Fr. Jouët.

Cheerio, esteemed Father, and please accept my best wishes in C.J.

J. Chevalier, MSC.

Let me have up-to-date news about your health as well as your negotiations in Rome. When will you be returning to France? It would be worthwhile knowing this in the interests of our missions, so that you could pay visits to minor and major seminaries to encourage vocations.

**Article 2080**

*To Bishop Henri Stanislas Verjus, MSC, Rome.*

L 18921007

Issoudun, October 7, 1892

My Lord,

We have an administrative problem, for the resolution of which we would like to have had the Cardinal Protector's advice. Would you be so kind as to take it on yourself to place before His Eminence the problem which is of concern to us and, thereafter, send on the reply. According to number 142 of our Constitutions, local Superiors may only carry out their office over three consecutive years, following which they can be re-elected, but for one more term only (*another three years*). Number 124 requires that, for all ministries, Superiors, even local ones, should be 35 years old. Since Fr. Reyn, Superior at Antwerp, finishes his term of office next November and isn't 35 years old yet, being born on March 8, 1860, it so happens that he was already Superior when the clause, 35 years, was put into the Constitutions by the Sacred Congregation and,

consequently, it was only as a result of an indult requested at that time that he remained in office until the present time. We cannot re-elect him without petitioning for another indult, given his age. On the other hand, we fear we shall be stirring up dis-satisfaction among our confrères if we appoint somebody as his successor. Here we are finding ourselves on the eve of a new Chapter, and many will not be slow to say that it was by way of keeping him away from the new Chapter that he wasn't re-elected. This would, perhaps, become for some a fresh reason for being in opposition since, it will not be lost on you, Your Lordship, Fr. Reyn has been, and possibly still is, one of the main opponents. The Bishop of Sinope is of the opinion that someone else should be appointed in his place who has the requisite canonical age. We shall act as our illustrious Protector decides.

Be good enough to convey verbally to the Cardinal Protector all these facts since you know how things are. I would like you to send on to me as soon as you can His Eminence's reply.

While you are meeting the Cardinal I would like you to convey to him my deepest regards and most appreciative acknowledgement.

Please accept for yourself, My Lord, my best wishes for a successful visit to the Holy Father, together with my warmest regards in C.J.

J. Chevalier, MSC.

**Article 2081**

L 18921009

*To Bishop Henri Stanislas Verjus, MSC, Rome.*

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Issoudun, October 9, 1892

Your Lordship,

Let me assure you that you have no need to worry; I said nothing to Fr. Jouët, absolutely nothing to which in the least way you could take exception. I am aware of your good-will, your commitment and devotedness, as well as your sincere and deep regard for me. It is the same on my part for you, of which I have given proof and will always continue to do so.

I would like to make available for your mission not just 5 or 6 priests but 20, if that were possible. I have spoken to you of Fr. Helfer, Fr. Karseleers, perhaps Fr. Reyn, as those you might take with you. And if we could replace Fathers Védère, Roussel and Jullien, also Fr. Mégret whom you ordained to the priesthood when you came to Issoudun, I would freely let you have them, also Fr. Meyer if he wanted to make himself available to you. I love the missions greatly, yours in particular, such that I wouldn't stand in the way of any sacrifice in order to have them flourishing. I am altogether on your side. When you come to Issoudun we shall discuss all this. As you will not be returning to the missions before our Chapter you can attend it, and it's right that you should do so. I hope that between now and then we shall have new prospects available to you, particularly so if Rome agrees that we should leave Ecuador. Try to hurry up the expulsion of Fr. Klotz; this individual has caused us too many problems.

Cheerio, your dear Lordship.

Wholly yours in C.J.

J. Chevalier, MSC.

NB:

1. It would be very desirable in the interests of our missions if you were to pay a visit to major seminaries such as Nantes, Rodez, Mende, Aurillac, Clermont-Ferrand, etc. seeking recruits. And, assuredly, you would get some.

2. The Bishop of Sinope, Apostolic Delegate at our Chapter, would wish for nothing better than to go and visit our Northern houses, especially if Rome so wished it, but his health is quite poorly and I very much doubt if he would be able to go. For my part, far from being against it, I would greatly wish it to be so because he would then quickly be convinced of the bad attitude in these houses, their independent spirit, rebelliousness, disobedience. How is it possible to come across young men educated by us from the age of 12 or 14, and God alone knows how much it cost in sacrifices, and there they are in houses founded by us and belonging to us, where we have appointed them in the Society's name, and they talk about cutting off the noose, making themselves independent, bringing about a rupture if we don't do as they say and meet their demands. But this is quite frightful and outrageous; it is Satan's alluring cry, *ascendat superius ("go, come, up, higher", Luke 14, 10)*. All those young men there are responsible for all our problems, and far from being disciplined, it would be better, rather, to have them expelled from the Society like Fr. Klotz. They are, effectively, ambitious and rebellious types who have placed our dear Society within a hair's breadth of being disbanded. It is for them to obey without reservations, in good faith. If they do not want it like this, let them leave the Congregation, return to the world, and we shall be at peace. What Fr. Klotz did with, and to, the young priests and scholastics at Chezal-Benoît merely echoes the pretensions of Antwerp, Tilburg and Salzburg. What we should aim at in the interests of our dear Society is to appoint French priests in charge of those houses, hotbeds of opposition as they are at the moment, until such time as we can make these countries into provinces. This was the advice given to me in Rome on my last visit. Read my letter to Fr. Jouët and you will gather for yourself what he has to say to you. This letter is for yourself alone and Fr. Jouët.

Cheerio, your dear Lordship, and you may be assured more than ever of my support and sincere regard. Remain hopeful: the Sacred Heart will not abandon us and Our Lady will watch over us.

The Bishop of Sinope intends, before the Chapter, to consult all the Superiors who will be there, bringing, as they will, all the expectations from their respective houses, which is the equivalent of a house survey, producing, indeed, the same effect since the Bishop's health does not make it possible for him to act otherwise.

Wholly yours in C.J.

J. Chevalier, MSC.

I am pleased that you were so well received by the Cardinal Prefect of Propaganda and for his generosity. On my behalf convey my thanks to Fr. Jouët for his nice letter.

**Article 2082**

*To Bishop Henri Stanislas Verjus, MSC, Rome.*

L 18921013

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Issoudun, October 13, 1892

My Dear Lord,

I am not delaying even by one minute the news that Baroness de Brienne is contributing a further 20,000 francs (*about 66,580 euros, making a total of 199,760 euros or so*). What she gives you makes a total of 60,000 francs. How good is the Sacred Heart! He so favours you and our mission! Courage; be confident. The enemy will be overcome.

We shall do our utmost to make good missionaries available to you and you can bring them with you. We shall arrange all this when you are in Issoudun. I sent a nice letter to Madame de Brienne. I shall pass on to you (*later*) her letter.

Cheerio, Your Lordship.

Wholly yours in C.J.

J. Chevalier, MSC.

18921015X

Council Meeting, October 15, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

Fr. Benedetti appointed to the scholasticate; Fr. Donzé to Randwick.

1. Fr. Benedetti, not being able to return to Barcelona, nor to Rome where his presence is not wanted, will work in the scholasticate.

At Fr. Tréand's request, and to meet the wishes of Sydney's Cardinal Archbishop (*Moran*), Fr. Donzé is appointed to the Randwick 'cure' (*MSC office*). He will leave with Fr. Merg, accompanied also by Brother Wilhelm, appointed likewise to Sydney.

Brother Ignatius accepted for renewal of vows.

2. On Fr. Lanctin's recommendation, Superior at Tilburg, the lay brother Ignatius Stevens was accepted for renewal of vows, being pious and dependable, although, otherwise, of mediocre intellectual ability.

Brothers Willibrord and Antoine also admitted to renewal of vows.

On Fr. Meyer's recommendation as director of the Salzburg novitiate, the Brothers Willibrord Fuchs, born July 1, 1875 at Traunfela (*Bavaria*), and Antoine Unterholzer, born April 20, 1872 at Untergladen, Styrie, Austria, were accepted for three-yearly profession as lay brothers, their novitiate having ended on December 25, 1891. The first is a tailor by profession and has a certificate of exemption from military service. The second is very competent at carpentry and building; his short height would certainly exempt him from military service.

The scholastics Genaro and Assunto accepted, one to the subdiaconate the other to the diaconate.

At the request of Fr. Casas the scholastic Genaro Lacoste was admitted to the subdiaconate and Assunto Constantini to the diaconate, their knowledge being considered satisfactory by the examiner, the Superior of the Barcelona seminary.

Approval for the building of a wall on the Canet-de-Mar property.

3. Fr. Carrière, having pointed out that an enclosure wall is needed at the Canet property to keep out the heavy flooding which is a threat to it, now proposes to make available the sum of 5,000 francs left over from the closure of the house. The Council agreed that this expense should be approved of and authorized Fr. Casas to go ahead with the project.

Decisions about the Sydney Procure.

4. As regards Sydney, the following decisions were made:

A. Fr. Tréand, having presented a proposal to build on parish land, or on the land which is part of the Randwick property, two provisional buildings for the Petite Oeuvre, novitiate, etc., the Council, having in mind on the one hand the meagre space, 30 metres by 80, and on the other hand the lack of silence and remoteness which are a prerequisite for the above-mentioned works, with the activities and all sorts of comings and goings involved in parochial work. Moreover, aware that a spacious plot of ground had been acquired in the Congregation's name at Kensington to set up our work there, the Council is persuaded that it wouldn't be wise to start building on someone else's land when it can be done on our own



property and, besides, the local provisos do not present comparable advantages which would compensate for the expenses to be incurred (*at Randwick*). Accordingly, there is no need to meet Fr. Tréand's wishes.

B. It (*the Council*) cannot approve any building plans other than starting work on a residential building at the Kensington property which will become the centre for our activities as they begin to be realized. It is towards this end that all our efforts and all the resources of our Sydney confrères should be directed. Nevertheless, the Council does not disengage from its previous decisions, February 4, 1891, March 30, 1892, about sharing out what is left over in the Sydney revenues, but this decision is only applicable to the revenue of the Randwick procure, made over to us by the Cardinal Archbishop specifically in favour of our missions. It does not, then, apply, as had previously been said, to income which comes from elsewhere, for example from the Annals, the Our Lady of the Sacred Heart Association, etc.

C. The projected undertaking cannot be carried out until the debt incurred in purchasing the ground is itself met, and there are laid aside sufficient financial resources to begin work.

D. Fr. Merg is reappointed Procurator of the Society's missions in Oceania. In carrying out his office he is under the jurisdiction of the Superior General and his Council, but in his contacts with the Apostolic Vicars he will always be fully respectful, carefully avoiding problems. If something does crop up, however, he will refer the matter to Father General.

E. As regards the direction of the Our Lady of the Sacred Heart Archconfraternity, and the Australian Annals, the Council, short of a decision to the contrary, maintains the status quo which has existed from the beginning as regards these undertakings, taken together or in detail, revoking any decision to the contrary in this area (*sic*). The Annals can be accompanied by a double signature, the Superior's as local director of the Association and that of the Annals' editor, both having competence, one for acceptance in the Association, the other having responsibility for the production and promotion of the Annals.

F. The Procurator will have no role to play in the ministry and parish undertakings, except at the invitation of those in charge, and, according to the circumstances, he will be willing to help pastorally, in keeping, however, with his own responsibilities.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2083**

*To Father Victor Jouët, MSC, Rome.*

L 18921019

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Issoudun, October 19, 1892

Dear Fr. Jouët,

I got your welcomed letter, the enclosed indults and the formula which has to be signed. We shall follow your direction as regards the Memorare to St. Joseph and the new invocation.

I beg you to hurry up with:

1. The definitive dismissal of Fr. Klotz; this is an absolute requirement. The Bishop of Sinope insists on it. An example needs to be made of someone, since, without it, he claims, the Chapter will not succeed, each one feeling he has the right to connive against authority and set going a bad attitude.
2. As regards Fr. Reyn, it becomes pertinent to find out if it is in order for him to remain Superior and, accordingly, petition for an indult. There should be an official request made to Cardinal Monaco about this and we shall act in keeping with his answer. It's Bishop Verjus who has taken on responsibility for this interview. Try and get him to hurry up with this matter.
3. As far as Quito is concerned, are we staying there or are we not? It is imperative that we get an answer.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2084**

*To Bishop Henri Stanislas Verjus, MSC, Rome.*

L 18921023

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Issoudun, October 23, 1892

My Dear Lord,

The Lord has allowed the terrible storm raised up against me since the unfortunate 1891 Chapter to continue without a let-up, and I accept it as something I have deserved because of my faults and failings, hoping that the divine Heart of Jesus will gain some advantage from it.

I only ask for one thing alone, to be myself the only victim, and that our dear Society will not itself suffer from the inadequacies with which I am charged. I acted in good faith as regards those irregularities which arose; our being expelled (*from France*) led to the expatriation of the Assistants and our confrères, leaving myself alone to cope with countless problems and a surfeit of work which weighed me down, and as well I had to cope with the problems and needs of our scattered houses and our missions, thereby taking to myself all responsibility and, accordingly, I could well be excused before God. What is most painful of all for me to bear is becoming conscious of the displeasure affecting the attitude towards us of our venerable and well thought of (*Cardinal*) Protector. I would have thought that following my memorandum and the explanations offered by the Archbishop of Bourges to the Sacred Congregation, I could expect a favourable assessment. God did not wish it so and I resign myself to his will. Enlightenment will, I hope, come later. If it were such that I was an obstacle, standing in the way, in order to save our dear Society I would be quite willing to stand aside, and the forthcoming Chapter would appoint a new Superior General, leaving me to regret my errors over whatever years remain to me and prepare for death. Having no longer the confidence and support of our devoted Protector and the Sacred Congregation, it is the wisest path that I can choose.

Pray for me, my dear Lord; please accept my best wishes in C.J.

J. Chevalier, MSC.

NB: Your description of the audience you had with the Holy Father made me very happy and, likewise, the welcome you had from the Cardinal Prefect of Propaganda. I ask myself if I should not go to Rome and hand my resignation to Cardinal Monaco.

**Article 2085**

L 18921027

*To Bishop Auguste Marchal, Capitular Bishop of Bourges.*

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Issoudun, October 27, 1892

My Lord,

Not alone am I not opposed to the investigation referred to in the Rome rescript, but I, together with my Assistants also, would very much favour it, so that Your Lordship could become well aware about the mood and attitude of people and the measures which need to be taken in order to restore confidence as well as the peace and unity so much sought after. The worthy Fr. Ramot, however pious he may be, remains narrow-minded, tenacious in his ideas which he puts before Rome's decisions, his judgment being more than doubtfully suspect, his behaviour at the last Chapter quite deplorable. He had been Superior of our Watertown house (*USA*). Following the break-up of the Chapter, as decreed by Rome, he made his disappointment very obvious, refusing to go back to America and take charge of his house. He was appointed Superior in Sydney and as he didn't wish to go there we were faced with a very embarrassing situation. He stated publicly that on no account did he want to be appointed Superior since his conscience did not allow him to accept anyone wishing to enter our Society as long as a new Chapter consisting of the same participants was being called. We were forced to send the Glastonbury (*England*) Superior to Sydney and appoint Fr. Ramot to Glastonbury as vice-Superior. He wrote several letters to us stating that he was in a false position and that matters should be rectified. As a gesture of good-will, and in order to make clear to him that we were not biased, we appointed him, with the forthcoming Chapter due, Superior at Glastonbury, thereby facilitating his presence there. And here's the man who is complaining!

He insists, Your Lordship, that you should interview several members of the previous Chapter who will not be present at the next one. There's nothing wrong with this; I quite approve of it. The individuals to whom this applies are but two. Fr. Guyot who has resigned as Assistant and doesn't want in any circumstances, so he says, to be involved in administration. The other is Fr. Delaporte who has been Superior in Paris for 6 years and has to be replaced in keeping with the Constitutions. We did so already before calling the Chapter.

As for Fr. Ramot's concern, expressed in language which is anything but respectful, to have those members of the previous Chapter removed from the new one, he proceeds to mention Fr. Reyn, the Antwerp Superior, whose term of office ends at the beginning of next month. We cannot without an indult reappoint him because he is not 35 years old. And Rome is embarrassed by the number of indults we have been requesting, stating, summarily, that it does not wish to grant any more since, so it declares, a Society which is not moving forward except through a blaze of indults does not inspire confidence. Your Lordship is also of this view, having asked us to consult Rome officially as regards this matter. Bishop Verjus has just done so, and His Eminence Cardinal Monaco, our Protector, replied sharply that he no longer wanted anything to do with a Society continually requesting indults.

What is to be done? Bishop Verjus came away from the interview very upset. We have no other option, then, than to replace Fr. Reyn with someone else and not be too worried about what's going to be said by those who are unhappy about it.

As for Fr. Klotz, you are aware of his behaviour at the last Chapter and at Chezal-Benoît, and he has given his resignation in writing to the Tilburg Superior. We have replaced him with Fr. Lanctin who shares his views and will take his place at the Chapter. What, then, is there to complain about? These opponents believe that only themselves are enlightened and that the rest of the Superiors are not intelligent enough to look after the best interests of the Society!

I have the honour to be Your Lordship's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

18921102X

Council Meeting, November 2, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

The Scholastics, Brothers Hannigan, Kuntz and Lynch, accepted for perpetual profession.

1. Given the favourable approval of Fr. Jouët, the Council, having satisfied itself about the dispositions of Edmund Hannigan, Emile Kuntz and Christopher Lynch, they being held over because of secret correspondence unknown to their Superiors, it was agreed that there was no longer any need to postpone things and, accordingly, they were accepted for final vows, Fr. Védère being asked to receive these vows in Fr. Jouët's absence.
2. It was decided:
  - a. that the Council members with the local Superior at the Tilburg house should be Fathers Offermans and Kicken, the only priests in the house with the Superior;
  - b. the Council of the local Superior in Paris should be Fathers Delaporte and Deidier.

Approval and support for Fr. Ramot.

3. Fr. Ramot, having proposed to make improvements to the Glastonbury Annals of Our Lady of the Sacred Heart for propaganda purposes, has been granted full approval to do so, but at the same time he is advised to ask for fees from his students in order to avoid the imposition of an excessive financial burden either for the house, the scholasticate or the novitiate when the students are accepted.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

#### Article 2086

L 18921104

*To Bishop Auguste Marchal, Capitular Bishop of Bourges.*

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Issoudun, November 4, 1892

My Lord,

1. For a number of months now I am continually under the onslaught of fresh, recurring, disappointments. Yesterday a young confrère who is Bishop Verjus' secretary, wrote to say that His Lordship is once more gravely ill following a chest infection complicated by meningitis. And it only adds to the bad news that it was on his way back to France that the Bishop was laid low by the illness at Oleggio (*Italy*). The parish priest took him into his house and there he hung between life and death. Fr. Jouët, contacted by telegram, went there. He is very worried. Be good enough, My Lord, to pray for him.
2. This morning brought me a letter from Mr. (*Fr.*) Scalsi, our representative, which could not be more unsettling about Fr. Klotz. You are aware, My Lord, of the request for his release from vows, and the serious reasons supporting this since you endorsed it. I am forwarding this latest letter to you which I cannot make sense of myself in any way, and places me in acute embarrassment. What is it trying to say? What must we do? You, perhaps, will understand its thrust (*significance*) better than ourselves. Is there not good reason to contact the Sacred Congregation about the meaning of this rescript and ask whether it is in the affirmative or negative he is released from perpetual vows because of his behaviour? Only you, My Lord, can act in this respect, since you can see for yourself how the Sacred Congregation of Bishops and Regulars has sided against me. I am depressed by all that is going on, as if hell was loosed against us. Anything incorrect which took place happened in good faith. Your distinguished brother acknowledged that himself. Obviously, it is the opposing group who, with all its complaints, is responsible for this fearsome storm. Fr. Lanctin's letter, which you were kind enough to share with me, is further proof of this. Your reply is perfectly in order, but will there be the wisdom to follow your advice?

I have the honour to be, respectfully, your Lordship's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

*Lanctin's letter. The Bishop's reply.*

Tilburg, November 1, 1892

My Lord,

It is in regard to our dear Congregation, of which you are the intercessor and father, that I take the liberty to write what follows to you.

I shall not involve myself in the details of the discussions which have cropped up among us these latter years. Besides being against my wishes and engaging me at too great a length, Your Lordship will certainly be well informed about it. But I do believe that it is an issue of conscience to anticipate matters so that these divisions do not develop as time goes on with the result that our Society is likely to collapse almost certainly if the situation is not immediately remedied. Many good candidates will be discouraged, undertakings are likely to be put at risk, vocations will become uncertain and lost... then the role of authority, little by little, becomes jeopardized and mutual support, confidence, is set at risk, etc., etc. But what remedy can be applied to such a calamity? What virtually all are looking for is a general inquiry before the Chapter.

Very likely if all the members, or at the very least all the Superiors and directors of undertakings, were consulted and could speak freely, light would be thrown on things and the truth would out. One would be faced with what is good and wholesome in order to hold on to it, and what is wrong would be made to disappear. Having seen and heard everything relevant, a serious-minded, impartial judge, keen to bring about good, could make a decision based on knowledge of the situation. At this moment, my Lord, all are looking to you and awaiting a result from you. Your wise involvement would quickly, so we hope, lead to a prompt and complete resolution of the impasse we are in.

We all love our Congregation. All of us are persuaded that it not only can survive but go on to do much greater good for the Church. That's why we are all suffering before the trials being experienced and would like matters to be brought to a successful resolution at this moment; all over the Society prayers are being offered for this intention.

I cannot end this letter, My Lord, without thanking you for your many kindnesses to me on different occasions. I also want to assure you that I felt for you very much on your bereavement (*the Archbishop's demise*) and I pray for your own good health and all your other intentions.

Please accept my respectful good wishes as I have the honour to be Your Lordship's most humble and obedient servant in C.J.

Arth. Lanctin, MSC, Sup.

*The Bishop's reply.*

*Undated, likely early November 1892*

I am quite willing to accept, from all the religious of the Congregation who would like to contact me, their concerns on the occasion of the forthcoming Chapter. You are right in thinking that I am very committed to your Society. I like it very much and I shall do all I can to help it overcome its present problems. Pray and pray again that this so much sought after aim will come about. We would wish that besides prayer, everyone, no less necessary, self-embodied an appropriate extremely cautious reserve, I would even say total silence as regards individuals and their activities in the recent past. If it's like that, you will be able to see peace restored and flourishing within a unity which you think has disappeared, but which is perhaps only overshadowed at the moment.

*So the letter ends.*

**Article 2087**

L 18921105

*To Father Victor Jouët, MSC, Marseilles.*

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Issoudun, November 5, 1892

Dear Fr. Jouët,

Thank you for your letter and the information you have for me. I am shattered by Bishop Verjus' illness. What a trial! We can only pray.

I had a letter from Mr. Scalsi, a copy of which I am forwarding to you. It refers to Fr. Klotz and I don't understand what's going on. Following our intervention, and the Bishop of Sinope's approval and support, the documents were forwarded; the whole issue baffles me. Are we being given, in this rescript, the right to expel Fr. Klotz? Is he released from his vows? To whom, or about what, does "Auditis audiendis refer"? I am told to conform in accordance with the Constitutions as regards the present (*Klotz*) issue. Our Constitutions state that "the expulsion of professed should take place according to the canonical regulations". What are the canonical regulations other than those we followed in bringing to Rome's attention the problems of this individual and petitioning for his dismissal, together with release from his vows?

I am depressed when I note that everybody is leaving us in the lurch; we have, nevertheless, the wish to do what is best and satisfy whoever is in the right. The war being waged against us by the discontented, and the unfavourable attitude of the Sacred Congregation towards me, shatters me. If I have to hand in my resignation I am quite prepared to do so since my position is no longer tenable. Bishop Verjus' letter informing me about his meeting with Cardinal Monaco indescribably shattered me. The Cardinal would appear to have said to him that you, yourself, asked to leave the Society... Can it be true that you also want to forsake me?

Be good enough to give me, if you can, information about the significance of the Klotz rescript, and if it's not possible at the moment see about it on your return to Rome.

It is in the heart of Jesus, my friend, that I stay wholly yours.

J. Chevalier, MSC.

Kindly remember us to the Canon and the Caseneuve family, and also to your sister. Cardinal Rampolla is leaving it to the Chapter for a decision about Quito.

**Article 2088**

T 18921106

To Father Victor Jouët, MSC, Marseilles.

November 6, 1892

TELEGRAM, FR. JOUËT, 18 RUE THIERS, MARSEILLES.

TELEGRAM RECEIVED ABOUT THE BISHOP BEING GRAVELY ILL.

LITTLE HOPE OF HIS GETTING BETTER. WHAT A BLOW – WE CAN ONLY PRAY!

CHEVALIER.

18921107X

Council Meeting, November 7, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants; Fr. Batard, Bursar General.

Request for a dispensation on behalf of Fr. Reyn.

1. Fr. Reyn, Antwerp Superior, having completed his three years in office as Superior, and unable to be re-elected because he has to wait two years and four months before he becomes 35 years of age, and given that a successor has been unavailingly sought because there is no adequate replacement, it has been decided, accordingly, through the intermediary of Mr. Scalsi, to request an indult which will be endorsed by the Bishop of Sinope, apostolic delegate (*to the Chapter*).

Definitive expulsion of Fr. Klotz.

2. The Congregation of Bishops and Regulars, having judged it inconvenient to take a decision about Fr. Klotz, and having made it known that it was for the Superior General and his Council to decide on his expulsion in accordance with the Constitutions, leaving aside the request for release from vows, the Council accordingly takes the decision declaring that Fr. Klotz is expelled from the Society, and this will be communicated to him straightaway, while release from his vows will at the same time be requested from the Holy See. He will be informed that he should prepare to leave the Vichy residence and go and find a place for himself. In this last respect, an appropriate amount of money will be made available to him.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2089**

L 18921109

To Father Jos. Durin, Fernand, West-de-Pere, USA.

Issoudun, November 9, 1892

Dear Fr. Durin,

I was pleased to receive your letter and the St. Joseph snapshot. It has been a long time since I had news of you. I am pleased that success attends your zealous work. May the Sacred Heart of Jesus always bless your undertakings and keep you in good health. The Congregation at the present time is unable to take on your parish. Personnel are unavailable. Our Oceania missions require a large number and we haven't enough. The Holy Father would like Bishop Verjus to take 30 missionaries back with him! Where are they to be found? Bishop Couppé is also looking for some and Fr. Bontemps, but we have nobody available for them. It's all the more regrettable because the natives are blessed with the grace of conversion, coming in large numbers to request missionaries (*to come among them*) and showing themselves to be very well disposed. If we had a sufficient number of personnel it would be an issue of conscience for us to point them towards Oceania because we are officially appointed by the Holy See to take charge of these vicariates.

We must have a Chapter on February 2 to appoint Assistants and our Society's Procurator in Rome. Pray that all will be in keeping with the Sacred Heart's wishes. Each day we say the Veni Creator and the litany of the Virgin in the evening. Bishop Verjus, who came to Europe in the interests of his mission, is very ill in Italy at the present moment. He has a chest infection and meningitis. The doctors say there's no hope for him. Let us pray!

Cheerio, Father. I warmly embrace you.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2090**

L 18921113

To Bishop Auguste Marchal, Vicar Capitular, Bourges.

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Issoudun, November 13, 1892

My Lord,

I am pleased to forward two letters to you which Fr. Klotz wrote to me, together with his appeal to the Holy Father. What are we to do now faced with these requests and his regret? If you think, My Lord, that these dispositions should be met positively, with his request officially supported by you, we shall place no obstacle in his way, but I do believe that it would be proper to ask the Holy Father to impose a twofold penance on him:

1. make a confession of his misdemeanours before those he scandalized in trying to lead them into rebellion;
2. that he be deprived of active and passive voice in subsequent Chapters, at least over a ten-year period, and, in addition, he become ineligible for any Superior's office over the same period of time. Perhaps this merciful and positive approach will, in the present circumstances, make a better and more positive impact on confrères than simply dismissing him. You will yourself be the judge of this.

You had the news in my telegram of Bishop Verjus' death. My God, what a loss to our missions! What a terrible blow! The ways of God are impenetrable... May his sovereign will be done; it is only for us to say "fiat" (*let it be so done*).

Please accept, My Lord, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2091**

L 18921113A

*To Father Victor Jouët, MSC, Oleggio.*

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Issoudun, November 13, 1892

Dear Fr. Jouët,

The death of our dear, esteemed, Lordship, was like a thunder-clap; we had been hoping against hope. My God, what a tragedy, what a loss to our missions. The ways of God are impenetrable. How I regret that I cannot be present for the funeral! I am here by myself in Issoudun. Fr. Maillard is gone on retreat to Chezal-Benoît; Fr. Morisseau left on Saturday to preach a retreat for a parish priest of Blésois. What an unfortunate coincidence! Please excuse me. I am so disappointed. I agonize over this. Convey to Madame Verjus all the regret which overwhelms me in her sorrowing loss.

Are you bringing the body of our venerable brother to Issoudun, or having him buried there in Oleggio? What are your thoughts on this? Thank on my behalf the Archpriest of Oleggio for all the care he bestowed on our dearly loved confrère, I shall ever be mindful of it. Thank also the Bishop of Novara and convey to him my humble respects. Yes, my thanks to yourself also, my friend, for all your commitment and to those good little brothers, Claudius and Helfer. I sent a telegram about the death to Randwick requesting Bishop Navarre be informed, as well as Fr. Bontemps. I sent a telegram to Watertown and our other houses.

J. Chevalier, MSC.

Collect all Bishop Verjus' papers, his notes, diary, writings about the natives, their dialects, and have them brought here.

J.C.

What should be offered to the parish priest of Oleggio in appreciation and acknowledgment of his services?

**Article 2092**

L 18921116

*To Bishop August Marchal, Vicar Capitular, Bourges.*

Issoudun, November 16, 1892

My Lord,

I thank you most sincerely for all the support you have shown us in the difficult times we are passing through. I sent a telegram to Fr. Jouët to bring the body of our dearly regretted confrère to Issoudun. He replied that his mother was opposed to it, wishing to keep her son's body while she lived and, afterwards, we could bring it back. I insisted with entreaties, but it was the same answer...

Bishop Navarre wrote a letter to me which arrived this morning, asking me to send back Bishop Verjus to him as soon as possible because his absence left a great gap in the natives' lives. Poor Bishop Navarre! The news of his dear coadjutor's death will be a terrible blow for him. Who is going to replace him? Yet it is something absolutely necessary. I can only see Fr. Jouët as the one to save this mission from shipwreck. What do you think My Lord.? Would it be your view also? Do you think that Fr. Jouët would be willing to accept? Your involvement, I firmly believe, would be a requirement if you share this view.

I sent Fr. Klotz's letter to the Holy Father without any seal. Your observations are very relevant.

Please accept, Your Lordship, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2093**

L 18921121

*To the Director of Pontifical Missionary Work, Lyons.*

Issoudun, November 21, 1892

Dear Director,

You have already become aware of the sad loss of our very worthy Bishop Verjus, the tireless apostle of New Guinea. What a calamitous loss for our missions! The Bishop had planned to leave in May and bring with him quite a number of missionaries. The good Lord decided otherwise. Nevertheless we are taking measures to send some priests and brothers to try and replace immediately the excellent labourer who has left us. It will be the first of December next when these new missionaries leave from Marseilles. While he was in Paris Bishop Verjus had the opportunity to meet some of the Propagation of the Faith staff who more or less promised to pay the expenses of the trip for those who were accompanying him. Accordingly, we would like to think, since the Bishop is dead and the mission more than ever needs support and personnel, that the money will be made available for the missionaries leaving for the New Guinea mission. It is close to 2,000 francs (*about 6,650 euros*) for each one. I am not yet sure of the exact number, but I think it will be seven.

Hoping that this humble appeal will be given consideration, I thank you in anticipation, Mr. Director, asking you to accept my deepest regards and appreciation in C.J.

F.X. Maillard, MSC.

On behalf of Fr. Chevalier,  
MSC Superior General.

18921123X

Council Meeting, November 23, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants, Fr. Batard, General Bursar.

-Benoît local Council.

1. The decision already taken was confirmed; the Chezal-Benoît local Council will comprise the Superior and Fathers Batard, Carrière and Comte.

The lay brother novices, Bonifacius, Herman, Ferdinand and Christian accepted for profession.

2. On the recommendation of Fr. Van Grinsven, Novice Master at Antwerp, the following lay brother novices were accepted for profession:

- A. Bonifacius van Reuzel, born Tilburg, (*Holland*) June 24, 1871, accepted in the novitiate, October 4, 1891.
- B. Herman Anton Gallont, born Duren, (*Germany*) October 8, 1870, accepted in the novitiate, October 4, 1891.
- C. Ferdinand van der Linden, born Huldenberg, Belgium, June 24, 1871, accepted in the novitiate, October 4, 1891.
- D. Christian J.B. Schellekens, born Goirle, Holland, December 8, 1860 accepted in the novitiate, October 4, 1891.

Brothers Robertus, Marcus, Fridolin, Philibert, Amandus, Victor accepted as lay brother postulants.

- A. Robert Werner Buller, born Burlage (*Laër-Holthausen*), Münster, April 23, 1865.
- B. Marcus Jos. Schultheis, born Erbach, Germany, November 30, 1869.
- C. Fridolin Dehm, born Höchst, Germany, March 5, 1870.
- D. Philibert Henri de Roestenberg, born Tilburg, Holland, May 6, 1875.
- E. Amandus Guillaume Germ, born Tilburg, Holland, November 8, 1874.
- F. Victor Joseph Beekers, born Lille Saint-Pierre, Belgium, April 22, 1871.

Departure of 3 priests and two brothers for the missions.

3. The decision, previously ratified, was taken to send Fathers Roussel, Helfer and Karsseleers on the missions, accompanied by two lay brothers made available by the Salzburg house. Nevertheless, hesitations were expressed about Fr. Roussel because of his history in Quito and Guayaquil and brought up in two letters which were read at the meeting.

4. At Fr. Maillard's request, Fr. General wound up the Vichy enterprise, paying what was owed, agreeing to make available 27,000 francs, taken from the contributions made towards the new buildings at the Sacred Heart.

Three-yearly report on the Congregation.

5. The Secretary read the requirement to make available (*information about*) the Congregation's circumstances every three years to the Sacred Congregation of Bishops and Regulars.

Most Distinguished Lord, Prefect of the Congregation of Bishops and Regulars, I have the honour to place at Your Eminence's feet the triennial report set down in our Constitutions as regards discipline, personnel, finances and property, and the novitiates.

I. Discipline.

We are unable to provide details which are as satisfactory as those of our last three-yearly report, March 25, 1869. Nevertheless, we are grateful to the Sacred Heart for his protection during the maelstroms which have latterly affected our Society. If administrative problems unwisely divulged, as well as the problems arising from too great and varied a multiplicity of undertakings, have diminished in a certain number of individuals respect for, and confidence in, authority, one must be thankful to God, nonetheless, that the damaging impact has not been greater.

Religious discipline has been maintained quite satisfactorily in our houses having regard to the circumstances. We can vouch for this from the reports of local Superiors, and from the canonical visits made to these houses; those representing higher authority have been everywhere received with respect and submissiveness. Accordingly, obedience and the other religious virtues continue to be esteemed among us. Despite a certain number of failures, the majority remain steadfast in their vocation. All, except for one, have emphatically accepted the June 13 rescript validating the irregularities which had come

about, and demanding renewal of all professions between 1883 and 1891. There is, then, reason to hope that discipline, for some time jeopardized in a number of houses, will effectively be renewed and flourish as before.

## II. Personnel and Undertakings.

The personnel comprises 82 priests, 120 scholastics, 8 lay brothers, spread in 18 houses, establishments or missions.

1. Issoudun is the mother house and cradle of the Society, home also to the scholasticate at the present time. There is a little school for the town's youngsters; there also one finds the Association's centre, and the office of the French Annals of Our Lady of the Sacred Heart. As regards personnel, there are 9 priests, 66 scholastics, 10 lay brothers. The Basilica of the Sacred Heart continued to be sealed off. The parish of Issoudun is the responsibility of the Society, looked after by 6 priests and 2 lay brothers.
2. -Benôit. This is an ancient college forming part of the Archbishop of Bourges' domain and rented to the Society by Archbishop Marchal of happy memory. Our main novitiate is there, as well as an apostolic school or Petite Oeuvre with 115 students. There are 10 priests, 6 scholastics and 4 lay brothers on the staff.
3. Paris. The house has a public church which is well patronized. It is the centre of the Our Lady of the Sacred Heart Association. There are 5 priests, 1 scholastic and 2 lay brothers.
4. Vichy. Moulins diocese. There is a priest who looks after the public chapel which, during the spa season, is very popular. One priest and one lay brother.
5. Rome. Residence, office for dealings with the Holy See; scholasticate; public church. The church is well patronized, being the centre of the Our Lady of the Sacred Heart Archconfraternity, the perpetual cult of the Sacred Heart and St. Joseph. The scholastics follow the courses at the Apollinaire University. There is also a small Petite Oeuvre. The Association's office, the Italian Annals office. There are 2 priests, 15 scholastics, 1 lay brother.
6. Antwerp. Malines diocese, Belgium. House and seminary for the foreign missions; apostolic school for the lower Latin classes. Novitiate for lay brothers. The Association's centre for the French, German and Flemish Annals of Our Lady of the Sacred Heart. There are 5 priests, 8 scholastics, 20 lay brothers.
7. Tilburg. Bois-le-Duc diocese, Holland. Apostolic school for the younger years. Centre of the Association and of the Dutch Our Lady of the Sacred Heart Annals. 3 priests, 7 scholastics, 10 lay brothers.
8. Salzburg. Apostolic school for the younger years. Lay brothers' novitiate; centre for the German Annals of Our Lady of the Sacred Heart. Centre of the Association. The lay brothers look after two farms which could not be rented out. There are 4 priests, 4 scholastics and 12 lay brothers.
9. Glastonbury. Clifton diocese, England. House, college, apostolic school. Care of two parishes, missions. Public church. Centre of the Association and of the French Annals of Our Lady of the Sacred Heart. 4 priests, 4 scholastics, 4 lay brothers.
10. Watertown, New York. Diocese of Ogdensburg, USA. Charge of a small parish. College and Petite Oeuvre. Small novitiate. Centre of the Association and of the English Annals of Our Lady of the Sacred Heart. 4 priests, 7 scholastics, 2 lay brothers.
11. Barcelona. Spain. Residence, public church. Small Petite Oeuvre. Centre of the Spanish Annals of Our Lady of the Sacred Heart. 2 priests, 2 scholastics.
12. Canet-de-Mar. Gerona diocese, Spain. College handed over to the Society in 1890 and relinquished at the present time due to shortage of personnel. The house is rented to the Marist Brothers for three years.
13. Quito. Ecuador. The administration of the cathedral parish, Sagrario. Centre of the Our Lady of the Sacred Heart Association. 3 priests, one lay brother.
14. Sydney. Australia. House and mission procure for Oceania missions. Care of two parishes: Randwick and Botany Bay. Centre of the Association and the Australian Annals of Our Lady of the Sacred Heart. 5 priests and 2 lay brothers.
15. The New Guinea Mission. 1 Vicar Apostolic living on Yule Island. Several mission stations in the care of priests and lay brothers. House, parish, different undertakings on Thursday Island, 8 priests, 1 scholastic, 9 lay brothers.
16. New Pomerania (later New Britain) Mission. 1 Vicar Apostolic in residence at Kininungan; another residence at Volavolo. 4 priests, 9 lay brothers.
17. Mission to the Gilbert and Marshall Islands. House at Nonouti and some mission stations, 3 priests, 2 lay brothers.

## III. Administration.

The Society is led by its Founder and Superior General, elected to office for 12 years at the 1869 Chapter. As there was no Chapter to re-elect him at the end of twelve years, he was confirmed in office for a further three years by the Holy See,



following which he was again confirmed in office for 3 years by the Holy See in 1889, after which he was confirmed in office for 12 years by the validation formula (*rescript*) of June 13, 1891.

The General Council, normally comprising 4 Assistants, a secretary and General Bursar, finds itself not quite adequate following the above-mentioned rescript, according to which the Assistants were required to live with the Superior General, such-wise that Fr. Jouët could not accommodate this role (*Assistant*) with that of Procurator General since this required Roman residence. The duties of Secretary General were carried out by one of the Assistants, the Council then made up of 3 Assistants and the General Bursar. Of these three Assistants, two, Fathers Piperon and Morisseau, were elected at the 1879 Chapter, confirmed in office by the many times cited June 13, 1891, rescript. The 3rd Assistant, Fr. Maillard, was a Council replacement for Fr. Guyot who was dismissed when the 1891 Chapter broke up with the Holy See's approval on February 20 that year, and he was then confirmed in office, together with the other Assistants by the validation rescript.

The Constitutions, number 134, require the Superior General to have the assistance of 4 Assistants to look after spiritual and temporal issues, studies, the missions, but since he has not sufficient people available for such roles he is forced to select a General Bursar from outside his Assistants. The individual responsible for the missions is one of the Assistants.

Requirements as regards local Superiors and others in responsibility. An article placed in the Constitutions lays it down that they be aged 35. In consideration that this new regulation did not have a retroactive effect, we left in office Superiors appointed previously who did not have the requisite age of 35, three in all: those at Antwerp, Salzburg and Quito. As regards new appointments, we made it a requirement to act in keeping with the Constitutions, but since we are short on priests aged 35 and over, and since among them there a number who have not the qualities to be in charge of a house, we accordingly found ourselves in a predicament and were obliged to ask for a dispensation on behalf of two Superiors, Watertown and Antwerp, and also in the case of two Novice Masters at Watertown and Salzburg. Moreover, not having local Superiors available for our missions in Oceania, we had no alternative other than to petition the Holy See for a dispensation to make the Vicars Apostolic in New Guinea and New Pomerania (*latterly New Britain*) the local Superiors also.

#### IV. The Society's Property.

These assets comprise land and buildings, money to hand and income from different resources: contributions, salaries, etc.

##### 1. Properties with approximate financial assessment.

	<i>Francs</i>
Issoudun, Sacred Heart and accompanying property	600,000
Other property	120,000
-Bénoît: a wing of buildings	50,000
Paris, rue de Calais	300,000
Saint-Priest, house and property	50,000
Vichy, church and guest house	300,000
Rome, church and house	500,000
Tilburg, house and properties	300,000
Antwerp, house and properties	550,000
Canet-de-Mar, house and effects	70,000
Glastonbury, house and effects	140,000
Barcelona, house and church	200,000
Salzburg, house and effects	250,000
Watertown, house and effects	200,000
Sydney, ground recently purchased	<u>125,000</u>
	Total 3,755,000

As for land purchased in the missions on behalf of the Society, it cannot be financially assessed.

Financial assets	<u>200,000</u>
	Total 3,955,000

The total value of the Society's assets comes to three million, nine hundred and fifty-five thousand francs. This amount is more than the real assets of the Society since it is necessary to deduct from it the debts being incurred, which are as follows:

##### Debts accruing as regards:

Sacred Heart ( <i>Issoudun</i> )	75,000
Vichy	65,000
Paris	125,000
Antwerp	300,000
Tilburg	40,000
Salzburg	100,000
Glastonbury	20,000
Canet-de-Mar	45,000
Sydney	<u>60,000</u>

Total 830,000

These debts in total come to 830 thousand francs.

If one deducts this figure from the assets, the real financial worth of the Congregation comes to 3,125,000 francs.

3,955,000  
3,125,000 francs

3. Revenues accruing to the Society from other sources:

Bursary and Sacred Heart house ( <i>Issoudun</i> )	150,000
Paris	15,000
Vichy	8,000
Saint-Priest	1,500
Rome	20,000
Antwerp	150,000
Tilburg	100,000
Barcelona	20,000
Canet-de-Mar	3,000
Glastonbury	15,000
Salzburg	60,000
Watertown	20,000
Sydney	45,000
Quito	<u>10,000</u>

The revenue comes to a total of 617,500

Each particular house, under the jurisdiction of the Superior General, disposes of its income first and foremost for its own upkeep and thereafter to the support and promotion of the undertakings here mentioned: Petite Oeuvres, novitiates, scholasticates, devotion to the Sacred Heart, Our Lady of the Sacred Heart, St. Joseph. The mother house, in addition, must take care of the general expenses incurred in governing the Society. Each house undertakes to manage its resources in such a way that each year it arrives at a surplus which allows it in time to cancel out the debt with which it is burdened.

The revenues to meet our Oceania missions comprise the contribution from the Propagation of the faith 80,000 francs, the offerings from the faithful to the different houses of the Society, that is to say 25,000 francs, the left-over intake at the procure, Randwick, Sydney, which is not large.

V. Novitiates.

The Society's main novitiate, moved to Holland during the November 1880 expulsion, has been latterly, with the Holy See's approval, transferred to Chezal-Benoît. At the present time there are 33 novices, among whom there is one priest, 26 destined for the priesthood and 6 for the lay brotherhood. It is, since 1880, in the charge of a Novice Master of long and varied experience, highly regarded for his competence and good standing. His Assistant, who is much younger, is likewise highly regarded for his competence and personal qualities.

The Society also has a novitiate at Watertown (*USA*), but it doesn't have any great number of novices, at most five or six, which means that they are obliged to join the rest of the community for several activities. Then there are also two other novitiates, for lay brothers, one at Antwerp the other at Salzburg, both in the charge of competent men, the first-named having 21 novices, the second 3 only.

The foregoing, Your Excellency, is the full listing of personnel and other matters which I have conscientiously put together and which I place before Your Eminence.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2093A**

C 18921127

*Circular to the Society's members.*

*Undated; likely late November, 1892*

My Dear Fathers and Brothers,

I believe it my duty to share with you the translation of some recent regulations from the Sacred Congregation of Bishops and Regulars published in Italian and dealing in particular with orders in solemn vows, but this, however, following the Cardinal Prefect's declaration, equally involves Congregations in simple vows where perpetual vows should be identified with the solemn vows of the major orders and the commitment of the subdiaconate. The decrees make reference to certain aspects of Italian law dealing with one year's military service and which is not applicable to France. Nevertheless, we have, besides the normal three-year military service, that of one year, when one has taken the licentiate degree in a state university. While

reading these regulations, the Superior and the young conscripts under their care will take stock of their respective needs and try to carry them out faithfully, thereby helping to make sure of many vocations which would have been hazardous given the dangers inherent to military service.

Please be assured, dear Fathers and Brothers, of my sincere and devoted good wishes in S.C.J.

J. Chevalier, Superior General.

NB: The present circular and accompanying decree are to be read in all our houses.

PRESCRIPTIONS  
from the  
SACRED CONGREGATION WITH RESPECT TO  
RELIGIOUS DISCIPLINE (N.177.479)

The Sacred Congregation, responsible for religious discipline, ever attentive to what benefits religious bodies, cannot but concern itself with young candidates who are its most promising hope. It is for this reason that, with the Pope's approval, it confirms the Apostolic Constitutions hitherto published and setting out regulations meeting normal circumstances, but now it provides for Superior Generals, with regard to their subjects undergoing military service, the following specific prescriptions:

1. For those in the first category who have no guarantee of being admitted, both solemn profession and acceptance in sacred orders must be postponed until they have finished military service, by a year or more if deemed necessary.
2. It is worthwhile to be in favour of one year's abeyance in keeping with the resources available to each order, helping your religious in need to meet in part, or fully, the expenses arising from Government tax, or other expenses necessitated by military service. Nevertheless, it goes without saying that these contributions are not to be made available except to those young religious of hopeful expectations, both docile and obedient.
3. It is appropriate that, before they begin the minimum service or anything longer they follow a course of spiritual exercises over ten days at least and do part of their theological studies, preceded by the normal course in other studies, so that they will be all the more confident in their religious convictions and more attached to their institute.
4. In order that these young religious more assuredly keep their vocation, and witness to it by becoming behaviour, besides religiously helpful advice, recourse to the sacraments inasmuch as it is possible, reading edifying books, they are obliged to contact church authorities appointed by the bishops in the area to look after their spiritual well-being, and the latter will do their utmost to provide these conscripts with directions which, in the circumstances, will be worthwhile for them. To facilitate this endeavour, Superior Generals will advise their Provincials to bring their subjects to the notice of the said bishops who for their part will notify the Provincials of the priests' names to which the young conscripts should address themselves.

Likewise with each change of address the young religious need to inform the Provincial and make known to him insofar as this is possible how things are with them. If, during their time as conscripts, they are granted some weeks' holiday, they should take the opportunity to go on retreat for at least three days. It is hardly necessary to say that in the towns and cities where their orders have houses the Provincials will appoint one of the community to take on the spiritual care of their conscripts, but there always remains a firm obligation to make known to the local bishops the names of the young religious who are on military service in their dioceses.

5. Those who, after military service lasting for a year or more, still continue in their vocation, as indicated by their good behaviour, shall once more be accepted by their orders, and straightaway they will go on retreat. They cannot be accepted for solemn profession or sacred orders without a period of probation lasting not less than a year so that they have the opportunity to provide proof of stability in their vocation, take up again their studies, while staying during this time in a house of professed members, or another house of strict observance, under the care of a mature religious of moral probity who will have been appointed to make sure the requisite moral standards be upheld.

Greater concern is called for in relation to those who, instead of the minimum, have completed the military service of longer duration. Testimonial letters from the diocesan bishops of the areas in which they have been stationed, for at least three months, will be needed for everyone. The prescriptions of Canon Law remain in force for those who fall short or incur penalties; in each instance papal dispensation is called for.

6. The same precautionary measures as set out in number 4 will be undertaken in relation to those who, following religious profession and holy orders, will be called up once more for military service of long-lasting duration.

7. Finally, if exceptional circumstances arise which are unforeseen, Superior Generals should have recourse to the Sacred Congregation for similar advice and appeals (*requests*).

Rome, November 27, 1892

J. Cardinal Verga, Prefect.  
Jos. M. Archbishop Ces. de Pont. Sec.

18921128X

Council Meeting, November 28,  
December 5, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

Contribution of 300 francs for the parish priest of Oleggio.

1. The parish priest of Oleggio, Don Giovanni Renzi, having provided generous, but costly, hospitality for the regretted Bishop Verjus during his illness of 18 days prior to death, it was agreed that he should be offered the sum of 300 francs as a mass offering for the dead Bishop.

Acceptance to subdiaconate of Brothers Pierre Martin, Daniel Lehane, Eéphirin Peloquin, Frédéric Bormann.

2. At the request and good commendation of Fr. Derichemont, and following satisfactory results in their examinations, Brothers Martin, Lehane, Peloquin and Bormann were accepted for the subdiaconate.

Brother Bently accepted for minor orders.

Oswald Bently was likewise accepted for minor orders, although his examination results were not as satisfying at those of his confrères.

Philippe Erven accepted for renewal of vows.

3. At the request and commendation of Fr. Ramot, Superior, Philippe Erven was accepted for renewal of vows.

Decisions about the appointments of 3 priests and 2 brothers going on the missions.

4. It was agreed that from the three priests about to depart for the missions, two, Fathers Roussel and Karsseleers, would go to Papua, Yule Island, and the third, Fr. Helfer, would be asked to go to New Pomerania (*New Britain*) if he so wishes. As the two lay brothers are, likewise, German, they are being made available to Bishop Couppé, Vicar Apostolic of New Pomerania.

Information about the Rome Archconfraternities.

5. Fr. Jouët being present, he was asked to provide the meeting with information about the Rome Archconfraternity of Our Lady of the Sacred Heart, perpetual devotion to the Sacred Heart, devotion to St. Joseph, the Purgatory Association.

1. While the Missionaries of the Sacred Heart are rightly responsible for the Confraternity of the Lady of the Sacred Heart, affiliated to the Rome Archconfraternity of that name, they cannot make available a local confraternity, needing, therefore, a local confraternity properly attached to them in order to keep registers and make available the Association's indulgences. Likewise, they are not free to set down conditions for admission, as, for example, setting the obligation of the daily Our Lady of the Sacred Heart invocation.

2. Likewise, the Confraternity of Perpetual Worship of the Sacred Heart, wherever set up, needs to be affiliated to the Rome Archconfraternity of that name in order to provide indulgences. One cannot have inscriptions and distribute tickets of affiliation to Issoudun without a confraternity being properly affiliated. The directors of local confraternities haven't the right to set out obligatory conditions of admission for the Associates.

3. The title St. Joseph, friend of the Sacred Heart, having been rejected by the Holy Office, the Archconfraternity of this name accordingly finds itself suppressed, but since the title St. Joseph, model and patron of the friends of the Sacred Heart, has replaced the suppressed title, an Archconfraternity of this name will, likewise, be substituted for that which has been suppressed.

4. The Association of the little trip to Purgatory being neither a confraternity nor archconfraternity, and having no particular indulgences, has no other purpose than to pray, celebrate masses, make offerings, gain indulgences, for the souls in Purgatory, without making any financial gain from leaflets or entrance tickets.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2094**

*To Fr. Victor Jouët, MSC, Rome.*

K 18921130A

*Undated, late November 1892*

Dear Fr. Jouët,

Here's a letter I have had from Quito. I would ask you as a matter of urgency to get Cardinal Rampolla to bring this issue to an end as soon as possible by saying yes or no! This long drawn out saga is very damaging. Fr. Bouvier, for conscientious reasons, has asked to come back. Fr. Barral is about to come for the Chapter and this only leaves Fr. Perriot. Fr. Gressin, lacking in judgment, is more of an annoyance than useful, Fr. Barral tells me. Hurry up with an answer; it's now an urgent issue.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2095**

L 18921130B

*To the Cardinal Prefect of the Propagation of Faith, Rome.*

+ Issoudun, November 30, 1892

Most Eminent Cardinal,

1. It was not without being greatly moved that we came to know of the paternal and kind meeting you had with Bishop Verjus of our Congregation, coadjutor to Bishop Navarre, Vicar Apostolic of New Guinea, as well as the keen interest Your Eminence has shown in these far-away missions in our charge. We were no less touched by your regret on the occasion of Bishop Verjus' premature death, on whom we had built so much hope. Humanly speaking, his loss is incalculable. What comforts us is our having in heaven one more protector, and God always knows how to bring good out of evil. The death of this dear Apostolic Vicar, so highly regarded and loved by us all, makes us appreciate your regard for our missions. Several have already asked me to let them go to New Guinea; next Saturday five will be embarking at Marseilles for these distant lands and within a few more months others will follow.

2. For quite some time, Fr. Genocchi, from our little Society, presently Vicar General to Bishop Bonetti, Apostolic Delegate in Constantinople, has expressed a keen interest in the New Guinea missions. It is pointless to start praising this man to Your Eminence when his ability and talents are already well known at Propaganda. On hearing the news of Bishop Verjus' unexpected death, for whom he had great regard, he wrote to me some days ago asking me if he could go and work for the conversion of the natives in Oceania. Being required, as he says, to make a report to the Holy See about the mission assigned to him, he now takes occasion to ask the Holy Father for permission to go to New Guinea because, he says, Bishop Bonetti doesn't need his presence and help in Constantinople any longer. I make bold, then, Your Excellency, given your interest in the missions, to ask the Pope to grant the permission requested by our confrère.

3. Your Eminence is as aware as myself that for quite some time the vitality of Bishop Navarre, Vicar Apostolic of New Guinea, has been sapped by exhaustion, sickness and deprivations. Despite his intrepid zeal, heroic commitment, he is forced to keep to his bed most of the time. At the present time with the mission expanding and looking very hopeful, a new coadjutor with the right of succession becomes an absolute requirement for him. If I may be permitted to express a wish, I would suggest Fr. Jouët for Your Eminence's consideration and you will be aware of his zeal, integrity, commitment in the face of challenge, since he is at present our Society's Procurator in Rome, very well liked and highly regarded by Bishop Navarre. He will, without doubt, follow the footsteps of Bishop Verjus and provide fresh impetus to the work in New Guinea.

I leave this thought with you, Your Eminence, as I kneel before you asking to be favoured with your blessing and to accept my deep respect and regards as I have the honour to be your most humble and obedient son in C.J.

J. Chevalier, MSC, Sup.

**Article 2096**

L 18921206

*To Cardinal Giovanni Simeoni, Prefect of Propaganda.*

+ Issoudun, December 6, 1892

Your Eminence,

Your kind letter with which I was honoured, crossed with my own. Fr. Genocchi's wish to go on the missions has been encouraged by us for quite some time. We accordingly wholeheartedly support it. Although I expressed the wish in my last letter that he be sent to New Guinea, if, nevertheless, Your Eminence would prefer, given his experience in different areas and his deep knowledge of Oriental languages, that he remain in Rome as Procurator General of our Society, and thereby be more useful to Propaganda and the Holy See, we would be quite happy about it. Fr. Jouët, if he decides to go to New Guinea, would take other missionaries with him and, thereby, replace Fr. Genocchi. Your Eminence will decide what's best

I go on my knees before Your Eminence with deepest respect, while most gratefully acknowledging the concern you show for our little Society, asking you to bless me and all our undertakings.

J. Chevalier, MSC, Sup.

18921212X

Council Meeting, December 12, 1892

In attendance: Fr. General, Fathers Piperon, Morisseau, Maillard, Assistants.

Proposal for amalgamation from Fr. Arbelbide, Superior of the Hasparren Missionaries of the Sacred Heart.

1. In the first place, consideration was given to a proposal from Fr. Arbelbide, Superior of the Congregation of the Missionaries of the Sacred Heart, Hasparren, Bayonne Diocese, a Congregation in simple vows under the authority of the local (*Bayonne*) Ordinary. He explained that his Congregation was made up of 21 priests, 12 novices, 10 lay brothers and 25 college students; and owns three houses with residential colleges, in one of which, Mauléon, there is an apostolic school and novitiate. There is legal ownership of all these properties and they are not mortgaged. From their present revenues and the contributions made by a number of well-wishers, he is, accommodatingly, able to provide for the different communities and even without the benefactors he is quite assured about the future financial prospects of his Society. Nevertheless, he finds it

impossible to come by the resources to ensure that development which he wants for his Society. So motivated, and also having the wish to assure as well as possible his little Congregation's future and make it independent of the unsupportive bishop who was opposed to it, he thought about complete amalgamation with a Congregation approved by Rome. Since he and his confrères are called Missionaries of the Sacred Heart he would prefer to unite with a Congregation which carries this very same title, such as the Issoudun Missionaries of the Sacred Heart. He, accordingly, offers these three houses and their personnel to the MSCs on condition that their professed are not obliged to make another novitiate. For the rest, he accepts that his novices and his students should be accepted in the Missionaries of the Sacred Heart corresponding houses. But his houses must stay diocesan after a certain fashion and make at least ten priests available for pastoral work among the Basques. As for himself, personally, he would like to continue as Superior to guarantee a successful fusion, and bring to fruition his foundation scheme in the Argentine Republic for the evangelization of Basques who are very numerous in this country.

The Council acknowledged that the proposed amalgamation could be very advantageous for our Society, strengthening its French qualities and providing it with the opportunity to recruit in a country markedly Christian and where vocations are flourishing. But everyone is aware that on the eve of a General Chapter an issue of such importance cannot be put forward for consideration and approval, nor, of course, to the awareness and approval of the Apostolic Delegate, the Bishop of Sinope. It was decided to wait for the decision of the Chapter about this, which, if favourable, would then be referred to the Holy See in order to ascertain the manner in which this coming together would come about. Fr. Arbelbide will take it upon himself to get permission from his local Ordinary, the Bishop of Bayonne.

Consideration of an appeal from Fr. Klotz to be reinstated.

2. Consideration then followed of a request from Fr. Klotz, made first to the Prefect of the Congregation of Bishops and Regulars and now forwarded to the Superior General by the Bishop of Sinope, whose view, as well as that of the Council, was being sought. This request was presented in very humble terms, so much so that one could not doubt the sincerity of the wayward one's regret and, in consequence, the Council decided that Fr. Klotz should stay in the Congregation on condition that he accepts the punishment which he himself put forward and accepted in advance: having neither active or passive voice (*votes*) at the Chapter, being ineligible for Superior's office and, besides, a retraction before the members of the forthcoming Chapter in whatever form is considered most opportune.

3. The rescript authorizing the Superior General to confirm Fr. Reyn in office as Antwerp Superior was then read to the meeting.

Brother Gerardus given permission to stay at home for a further three months.

4. Brother Gerardus, in Tilburg, whose temporary vows expired on Christmas Day, but who had gone to stay with his family for health reasons and not yet being sufficiently improved, now asks to prolong his time at home. He was granted a further three months.

Contribution to Mr. Benedetti.

Fr. Benedetti's father, finding himself greatly in need, was allotted an annual sum of 400 (*francs*) to be taken from the mass offerings of his son.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Secret.

J. Chevalier, MSC.  
F.X. Maillard, MSC.

**Article 2097**

*To Bishop Auguste Marchal, Vicar Capitular of Bourges.*

L 19821212

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Issoudun, December 12, 1892

My Lord,

At the request of the Sacred Congregation of Bishops and Regulars, I held a Council meeting in order to get its views on the Fr. Klotz case.

Having taken into consideration the expressions of regret which were a feature of his recent letters, particularly so that written to Cardinal Verga, we are given to believe in the sincerity of his views and, accordingly, agree to keep him in the Congregation, but on condition that he should have imposed on him the punishments he himself proposes: his being deprived of passive and active voice at Chapters in the future, together with ineligibility for the office of Superior also for the rest of his life. In addition, he must ask pardon and retract all he has said or done against authority from the members of the new Chapter fixed for February 2 next, and according to the manner judged most opportune.

With deep respect, I have the honour to be Your Lordship's most humble and obedient servant in C.J.

Signed: J. Chevalier, MSC.

*The above letter is in Fr. Maillard's handwriting.*

Bourges, December 16, 1892

Your Eminence,

To meet the requirements of your telegram, dated November 30, 1892, I asked the Superior General of the Missionaries of the Sacred Heart, Issoudun, Archdiocese of Bourges, to bring together his Council in order to examine the petition from Fr. Klotz, who had been expelled from the Congregation, which had been sent to you in order to obtain his reinstatement and be in receipt of your verdict.

Fr. General and his Council, satisfied by the sincerity of the regrets expressed by Fr. Klotz as to his behaviour, are willing to grant him the pardon he seeks and accept him once more as a member of the Society provided, however, that he be deprived of all active and passive voting for the rest of his life and that, likewise, he can never be made Superior during his lifetime.

This is in consideration of the avowal made by the appellant to Your Grace as being absolutely frank, without the slightest attempt at justification, and that in advance he accepts all the penalties considered appropriate and which he himself sets down. But, on the other hand, in consideration of the fact that the behaviour which led to his expulsion was a relapse and that, accordingly, it is right and proper to accompany the pardon with some reservations, a punishment will be imposed upon him in keeping with the gravity of the circumstance.

Given the considered views of Fr. General and his Council, I myself am of the view that there is a case to be made for granting pardon to Fr. Klotz, and in consequence for his acceptance once more in the Congregation of the Missionaries of the Sacred Heart, in keeping with the conditions laid down in the verdict of the Superior General and his Council as presented in the enclosed.

Accordingly, I would ask Your Eminence to be indulgent on the petitioner's behalf and obtain for him a favourable reply from the Sacred Congregation of Bishops and Regulars.

Please accept, Your Eminence, my deep respect, as I have the honour to be your most humble and obedient servant.

Signed: Aug. Bishop of Sinope,  
Vicar Capitular.

**Article 2098**

L 18921222

*To Fr. Jean Vaudon, MSC, Marseilles.*

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Issoudun, December 22, 1892

Dear Father,

I am grateful to you for sharing your news with me: a problem of which one is aware is half dealt with. Go to Vichy before you come back to Issoudun. A half season there will be good for you since the doctor is in favour of it. Do not delay in going there, your presence among us is so valuable and helpful. Mention the Hasparren priests' proposal to Fr. Guyot and let me know what he thinks. If it depended on myself, it would be very quickly arranged. I am about to write to the Superior and boost his hopes. I would like you to convey my warmest good wishes to Fr. Caseneuve and all his worthy family.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2099**

L 18921223

*To Bishop Auguste Marchal, Vicar Capitular of Bourges.*

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Issoudun, December 23, 1892

My Lord,

I am grateful to Your Lordship for being so helpful. On Monday our Deacon will arrive in Bourges at 3pm for the examination.

Cardinal Ledochowski, Prefect of Propaganda, has written asking me to forward to him, without delay, a name from among the confrères as a replacement for Bishop Verjus as Bishop Navarre's coadjutor. His Eminence tells me that Fr. Jouët, about whom I had spoken to him, is not a suitable candidate because of his age, 52, and health, adding that he would be more useful in Rome where he is highly regarded. The Cardinal obviously is unaware of the opposition which has been stirred up against our good Procurator. It seems that he doesn't want Fr. Genocchi, about whom I have spoken to you, either.

I am very much at a loss in presenting a candidate to him. In the missions I can see nobody of the right calibre. Since Bishop Navarre is due to come to the Chapter, I shall wait and discuss the issue with him; is that your advice also?

Here's a problem which has arisen: the Sacred Congregation gives the Chapter the right to name a commission comprising four MSCs under the presidency of the Superior General to prepare the directory. Should this commission be made up of members of the Chapter, something which is more preferable in my view, or from outside? What do you think? Must Rome be consulted? The text doesn't specify anything.

I have the honour to be, most respectfully, Your Lordship's most humble and obedient son in C.J.  
J. Chevalier, MSC.

**Article 2100***To Fr. Victor Jouët, MSC, Rome.*

L 18921228

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Issoudun, December 28, 1892

Dear Fr. Jouët,

I thank you for your New Year good wishes and from all those in your house. I send you my own and I hope they will be realized!

Yes, we wait on Bishop Navarre to rectify matters. You can depend on me to keep the secret which you want to be kept so.

One needs to write to dear Fr. Ceresi and find out if he is prepared to leave Rome and his family, and then we can make a decision about him depending on his answer. If he is prepared to make himself obediently available, one would be willing to make available to him straightaway 400 francs (*about 1,330 euros*) a year for his family.

Cheerio, Father. Have a good trip.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2102***To The Propagation of the Faith, Paris.*

L 18921228A

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Issoudun, December 28, 1892

Dear Sir,

In reply to your appreciated letter, I forward you the enclosed receipt agreed by the Superior General relative to what you so kindly forwarded (*a financial contribution*). In appreciation of the lively interest you take in the missions under our charge, we are not wanting in praying greatly for your intentions and that of the most wonderful work performed by the Propagation of Faith.

Please accept, Sir, our grateful thanks in C.J.

On behalf of Fr. Chevalier,  
G. Marie, MSC.

**Article 2102**

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D 18921230  
*Likely date: end December 1892*

Amalgamation of the Missionaries of the Sacred Heart  
with the Hasparren Missionaries.

I. Reasons for this coming together.

The Issoudun Council is very much in favour of this union, and is ready to do its utmost to bring it about for the following reasons:

1. They (*the Institutes*) have the same name.
2. They have the same aims.
3. There are already very worthwhile assets to hand: 21 priests, 10 scholastics, 10 lay brothers, 25 students in secondary education, 3 houses without debts.
4. The part of the country where they are (*the Basque region*) is rich in vocations and bordering on the most fervent part of Spain.
5. This grouping would give rise to a great deal of good for our Society since union makes for force and, besides, it would strengthen the French element among us.

II. How this union might take shape.

1. One needs the approval of the Bishops whose missionaries they are (*canonically*).
2. One must come to an understanding with Rome about the procedures to be undertaken as regards a novitiate so that the priests anxious for this union, already living in community and with private vows, can proceed to make canonical vows, thereby becoming members of our Society. One of us could go there to introduce them to our religious way of life and receive their vows.
3. The young students could come to Chezal-Benoît for their novitiate year and go from there to the scholasticate. Then, on being ordained priests, they would return, inasmuch as it would be necessary, to the Bayonne Diocese where the house would be considered diocesan, and the staff, which could not be less than ten, would be made available to the Bishop.
4. The present Superior would remain at Hasparren and look after what is in his charge.
5. The properties in his name would belong to the Society, just like all those we have.
6. As soon as it becomes possible, a novitiate and scholasticate will be set up in this diocese.



*The above document abruptly so ends.*

**Article 2103**

*To the Sacred Congregation of Bishops and Regulars.*

D 18921231

Issoudun

*No date, likely end of 1892*

Your Excellency,

I have the honour to place at Your Eminence's feet the triennial report, as prescribed by our Constitutions, on the disciplinary, personnel, economic, state of our Society and its novitiates.

I. DISCIPLINE.

We are not in a position to provide under this heading as complete and satisfactory a report as that of our last three-year report on March 25, 1889. Nevertheless, we must be grateful to the Sacred Heart of Jesus for His protection while our Society has been assailed by storms. If administrative problems unwisely brought into the open, as well as the burdens arising from much too great a multiplicity of work, have diminished in certain members respect for, and confidence in, authority, nonetheless the Lord be praised that the problems are not worse.

Religious discipline has been maintained in quite a satisfactory manner within our houses, given the circumstances. We can vouch for this from the reports of local Superiors and from canonical visitations made to these houses. The representatives of higher authority have everywhere been received with respect and acceptance during these visits. Accordingly, obedience and the other religious virtues continue to be held in honour among us. Despite certain failures, the vast majority remain faithful to their vocation. All, apart from one alone, have impressively accepted the June 13 rescript validating the irregularities which had arisen and prescribing the renewal of professions made from 1883 to 1891. One has reason to hope, then, that discipline, momentarily affected in some houses, will in fact be restored and flourish as before.

II. PERSONNEL AND FOUNDATIONS.

The personnel number 82 priests, 120 scholastics, 80 lay brothers, spread about 18 houses and the missions, as follows:

1. Issoudun. Mother house; cradle of the Society, home, presently, to the scholasticate. There is also a small school for the town's children, and the Association's centre for the French Annals of Our Lady of the Sacred Heart. There are in all 9 priests, 66 scholastics, 190 lay brothers. The basilica had its doors sealed in the dastardly year of the expulsions, 1880, and has not been opened since. The town's parish is the responsibility of the Society; there are 6 priests and 2 lay brothers.
2. Benoît. A former school, part of the Bourges diocesan patrimony, rented to the Society by Archbishop Marchal of blessed memory. The Congregation's principal novitiate is there, as well as an apostolic school or Petite Oeuvre with 115 students. There are ten priests, 6 scholastics and 4 lay brothers.
3. Paris. A residential house with a well-patronized church. Centre of Our Lady of the Sacred Heart Association. There are 5 priests, 1 scholastic, 2 lay brothers.
4. Vichy. Moulins Diocese. A priest resides there and there's a public chapel greatly frequented during the spa season.
5. Rome. Residence, via della Sapienza 32; also General Procurator's address. There is a public church, well attended, and it is the centre of the Our Lady of the Sacred Heart Archconfraternity, likewise of public worship of the Sacred Heart and St. Joseph. It is also a scholasticate and the students take their courses at the Apollinare University. There is also a little Petite Oeuvre and the Association's office. It is the centre for the Italian Annals of Our Lady of the Sacred Heart. There are 2 priests, 15 scholastics and 1 lay brother.
6. Antwerp. Malines Diocese, Belgium. House, foreign missions' seminary. Petite Oeuvre for classes up to third year. Lay brothers' novitiate. Centre of the Association and for the French, German and Flemish Annals of Our Lady of the Sacred Heart. There are 5 priests, 8 scholastics and 20 lay brothers.
7. Tilburg. Diocese of Bois-le-Duc (*Holland*). House, Petite Oeuvre for the lowest years. Centre of the Our Lady of the Sacred Heart Association, the Dutch Annals. There are 3 priests, 7 scholastics and 10 lay brothers.
8. Salzburg. House. Petite Oeuvre for the lower years. Lay brothers' novitiate; Association's centre as well as the German Annals of Our Lady of the Sacred Heart. Some of the lay brothers work on two farms which could not be rented out. There are 4 priests, four scholastics, 12 lay brothers
9. Glastonbury. Clifton Diocese (*England*). House, college, Petite Oeuvre. Two parishes or missions being looked after. Public church. Centre of the Association and of the English Annals of Our Lady of the Sacred Heart. 4 priests, 4 scholastics, 4 lay brothers.

10. Watertown. New York. Diocese of Ogdensburg (*USA*). Responsibility for a small parish, college, Petite Oeuvre. A small novitiate. Centre of the Association and of the Annals of Our Lady of the Sacred Heart. 4 priests, 7 scholastics, 2 lay brothers.
11. Barcelona. Spain. House, public church. Petite Oeuvre for the first years. The Association's Centre and that of the Spanish Annals of Our Lady of the Sacred Heart. 2 priests, 2 scholastics, 2 lay brothers.
12. Canet-de-Mar. Gerona Diocese. College made over to the Society in 1890 and at the present time empty due to the lack of personnel needed to take charge of it. The house is presently rented to the Marist Brothers for three years.
13. Quito. (*Ecuador, South America*). House; for administration of the cathedral parish of Sagrario. Centre of the Our Lady of the Sacred Heart Association. 3 priests, one lay brother.
14. Sydney. (*Australia.*) House; mission procure for the Oceania missions. Administration of two parishes, Randwick, Botany Bay. Centre of the Association and the Our Lady of the Sacred Heart Annals. 5 priests, 2 lay brothers.
15. New Guinea Missions. 1 Vicar Apostolic residing at Yule Island. Several mission stations looked after by priests and lay brothers. House, parish, variety of work on Thursday Island. 8 priests, 1 scholastic, 12 lay brothers.
16. New Pomerania (*latterly New Britain*) Mission. 1 Vicar Apostolic in residence at Kininigunan. Another residence at Volavolo. 4 priests, 9 lay brothers.
17. The Gilbert and Marshall Islands Mission. House at Nonouti; some other stations. 3 priests, 2 lay brothers.

### III. GOVERNMENT AND ADMINISTRATION.

The Society is led by its Founder and Superior General elected for 12 years at the 1869 Chapter. Since there was no Chapter which could re-elect him when he had completed 12 years in office, he was confirmed for three years by the Holy See and then, following an intervening period, he was again confirmed in office for three more years in 1889, which, following revalidation, became confirmed for 12 years by the validating rescript of June 13, 1891.

The General Council, normally consisting of 4 Assistants, a Secretary and General Bursar, finds itself incomplete following from the rescript referred to and according to which the Assistants are required to live with the Superior General, and in consequence of which Fr. Jouët could not fulfil this role and that of Procurator General which requires his presence in Rome. The role of Secretary General was taken by one of the Assistants, the Council consisting only of three Assistants and the General Bursar.

Two of the three Assistants, Fathers Piperon and Morisseau, were elected at the 1879 Chapter and confirmed by the June 13, 1891, rescript already mentioned more than once. The third Assistant, Fr. Maillard, was a Council replacement for Fr. Guyot, dismissed following the dissolved 1891 Chapter with the Holy See's approval, dated February 20 of that year, Fr. Maillard confirmed as Assistant by the rescript of validation.

Number 134 of the Constitutions advise the Superior General to draw on four Assistants to look after the spiritual and temporal affairs of the Society, education, missions, but as there isn't sufficient personnel to fulfil these posts, he was forced to appoint a General Bursar outside of the Assistants. One of the Assistants has responsibility for the missions.

As regards local Superiors and other people in authority, a number in the Constitutions requires that they be aged 35. Taking into consideration this new regulation as not having a retroactive effect, we left in charge those Superiors already in office who were not of the requisite age, three in number, those of Antwerp, Salzburg and Quito. In order to meet the new requirements we made it our duty to abide by the new demands of the Constitutions, but since it happens that we are very wanting in priest members who are 35 years old, and since not all of them have the ability to look after a house, we found ourselves greatly at a loss, having no other option than to request dispensations on the grounds of age for two Superiors, those of Watertown and Antwerp, and also for two Novice Masters, those of Watertown and Salzburg. In addition, not having local Superiors for our Oceania missions, we were forced to look for a dispensation from the Holy See to appoint the Vicar Apostolic of New Guinea and New Pomerania (*New Britain*) Superiors also.

### IV. THE SOCIETY'S ASSETS.

The assets comprise ground, buildings, assets in banks, revenues from different sources: contributions, bursaries, etc.

Properties, their approximate value:	<u>Francs</u>
Issoudun: Sacred Heart house and what goes with it	600,000
Other effects	120,000
-Benoît: a wing of the building built at the Society's expense	50,000
Paris: rue de Calais, 21	300,000
Saint-Priest: a house and its effects	350,000
Vichy: a church and large guest house	300,000

Rome: church and house, Piazza Navona	500,000
Antwerp: house and property	550,000
Tilburg: house and property	300,000
Canet-de-Mar: house and property	70,000
Glastonbury, England:	140,000
Barcelona: house and church	200,000
Salzburg: house and large property consisting of two farms	250,000
Watertown	200,000
Sydney: ground recently bought to build on for residential purposes	125,000

Missions: the value of the properties bought on behalf of the Order is not ascertainable.

2. Bank Assets 200,000

The total assets of the Society come then to 3,955,000  
Three million nine hundred and 55 thousand francs.

This sum exceeds the real financial situation of the Congregation since it is necessary to deduct from it the money owed which is spread about in the following manner:

At the Sacred Heart, Issoudun, the debt is	75,000
At Vichy	65,000
At Paris	125,000
At Antwerp	300,000
At Tilburg	40,000
At Salzburg	100,000
At Glastonbury	20,000
At Canet	45,000
At Sydney	<u>60,000</u>

830,000

The total debt is eight hundred and thirty thousand francs.

If one deducts this amount from the Society's assets,  
the real financial assets come to

3,125,000

3. Revenues accruing to the Society from various sources:

From the Bursar's office and Issoudun Sacred Heart house	150,000
From the Paris house	15,000
From Vichy	8,000
St Priest	1,500
Rome	20,000
Antwerp	150,000
Tilburg	100,000
Barcelona	20,000
Canet	3,000
Glastonbury	15,000
Salzburg	60,000
Watertown	20,000
Sydney	45,000
Quito	10,000

The revenues accruing from the different houses

come, then, to

617,500

Six hundred and seventeen thousand francs.

Each individual house, under the Superior General's authority, will dispose of its revenues as follows: first of all for its upkeep, then for the support and expansion of the following undertakings: the Petite Oeuvres, novitiates, scholasticates; devotion to the Sacred Heart, Our Lady and St. Joseph. The mother house must, besides, meet the general expense entailed in running the Society.

Each house in debt must so manage its intake that each year there is a surplus which in time will make it possible to pay the debt.

The revenue accruing to our Oceania missions comes from what is made available by the Propagation of Faith, that is to say 30,000 francs, together with contributions from the faithful received by the different house of the Society, totalling 25,000 francs and what is left over and above from the financial intake at the Sydney procure which is not very large anyway.

#### V. THE NOVITIATES

The main novitiate of the Society, moved to Holland during the November expulsions (*from France*), 1886, has latterly, with the Holy See's approval, been moved to Chezal-Benoît. It presently comprises 33 novices, among whom there's 1 priest, 23 novices going forward to the priesthood and 6 lay brother novices. It is since 1880 in the charge of a Novice Master of great, prolonged, experience, highly commendable for his qualities! His Assistant (*socius*), much younger, is likewise well known and highly regarded for his competence and qualities.

The Society has another novitiate in Watertown, but it has only a small number of novices, at most 5 or 6, and as a result they have to join the rest of the community for a number of exercises.

And, then, there are two other novitiates for lay brothers, one at Antwerp the other at Salzburg, both in the charge of competent men, that of Antwerp having 21 novices, whereas Salzburg has only 3.

The foregoing, Your Excellency, comprises the full reality of the situation as I have conscientiously put it together and which I place before Your Eminence accompanied by my deep regards and most absolute commitment in C.J.

J. Chevalier, MSC.

1893

18930103X

Council Meeting, January 3, 1892

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

The Ceresi Contribution.

1. The decision already taken about Brother Ceresi in Rome was confirmed. Having successfully passed his doctorate examination, an annual contribution of 400 francs (that is to say 100 francs every three months) will be made over to his parents who find themselves in extremely parlous circumstances, while he himself will be put forward for holy orders if he is sincerely prepared to go wherever obedience takes him. It is proposed to write and ascertain his intentions.

Fr. Meynier brought back to Issoudun.

2. Likewise the decision was confirmed to recall Fr. Meynier to Issoudun in order to follow the theology course, while at the same time carrying out some role or providing some services.

Brother Alexis accepted for renewal of vows.

3. At the request of Fr. Maillard, the lay brother Alexis, having proved satisfactory during the past three years, is accepted for renewal of temporary vows.

4. The lay brother Claude, who interrupted his novitiate to go and look after Fr. Guyot in Vichy, will return and be replaced by another brother at the Sacred Heart and at Vichy.

Decision about Fr. Kütter.

5. The expulsion of Fr. Kütter. Not having been regularized since 1888 and given that he is asking what his position is as regards his religious vows, he is requested to petition himself the dispensation he is looking for, but if he sincerely regrets his mistake in leaving the mission without any permission to do so, and would like to return to the Society, he would need to undergo a disciplinary régime similar to that of the novitiate.

Ch. Piperon, MisduSC.

F.X. Maillard, MSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC, Secret.

**Article 2104**

*To Father Jean Vaudon, MSC, Vichy.*

L 18930109

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Issoudun, January 9, 1893

Dear Fr. Vaudon,

1. I have written, as agreed, to the Hasparren Superior, but I haven't yet had a reply from him... I fear that the Bishop isn't partial to the proposal.

2. Fr. Guyot could advantageously look after any Third Order and associate priests if he wanted to do so. I put this request to him, but I have had no reply. I do not wish to impose anything like this on him. But I think he would be doing so be performing a great service to our Society.

3. I also think that you would be attempting something worthwhile if you were to get him to write Bishop Verjus' life (*Vaudon is the editor of the Annals*). There is no lack of documentation. I shall make available to you all those I have in my possession.

4. I think that it would be advantageous to initiate a subscription for the Pope on the occasion of his Jubilee in our February Annals. The priests of the Tours Holy Face are doing so; I am forwarding to you, with the religious weeklies, their January number which mentions this subscription.

5. I approve wholeheartedly of the retreats to which you refer, but they must not clash with our annual retreat or the September 8 feast when we shall be having a marvellous Dutch and Belgian pilgrimage. On your return we can arrange the dates. When do you intend to return from Vichy?

6. The death of the Bishop of Moulins is a great loss for the diocese and for us, also, as he was very close to us.

*Pierre de Dreux-Brize, 1811-1893, Bishop of Moulins for 43 years, 1850-1893.*

7. I am forwarding a circular from Mr. Garnier who requests, together with the Catholic members of parliament, a novena of prayers. You can mention this in the forthcoming Annals.

Cheerio, Father. My good wishes to all.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2105**

To Father Jean Vaudon, MSC, Vichy.

L 18930110

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Issoudun, January 10, 1893

Dear Father,

1. I am sorry that you are not getting any better. We shall pray for you.
2. I have no letters from the missions. I am sorry about this.
3. I shall be seeing Fr. Piperon tomorrow and insist on getting the Petite Oeuvre contribution (*to the Annals*).
4. Yesterday's Universe carried the speech of Ecuador's President on the occasion of the blessing of the Church of the Sacred Heart's foundation stone. The Reign of the Sacred Heart (*publication*), which I have just received, refers to it. I shall send you this copy. I think it would be desirable if this speech, which is quite beautiful, was also published in our Annals.
5. Yes, indeed, the Chapter is getting near. Let us pray for its success. If you have some observations to make about it, and some expectations of your own, be good enough to forward them to the Bishop of Sinope.

Cheerio, Father; recover soon.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2106**

To Father Jean Vaudon, MSC, Vichy.

L 18930113

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Issoudun, January 13, 1893

Dear Father,

I hope the new administration will be satisfactory for you as regards the Annals. I am sorry that you are in continuous pain. I am earnestly praying for you. Look after the subscription list on behalf of the Holy Father; I think that it is difficult and we might get very little from it. I am forwarding what you were looking for. I have had no news from Hasparren. Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18930123X

Council Meeting, January 13, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard; Batard, General Bursar.

Postponement of Chapter.

1. Fr. General notified the meeting of the need to postpone the date of the Chapter, which had been fixed for February 2, because of the Bishop of Sinope's illness and he was due to preside over it. He will need to be consulted about fixing a later date.

Brothers Bonaventure, Martinus and Andreas accepted for renewal of vows.

2. At the request, and following a favourable report, from their respective Superiors, Brothers Bonaventure Steyaert from the Paris house, Martinus van der Zanden from the Barcelona house and Andreas Reichmeyer from the New Pomerania (*New Britain*) mission were accepted.

The scholastic Valdambri and the lay brothers François, Joseph, Charles, accepted for first vows.

3. At the request and approval of the respective Novice Masters the following were accepted for first vows:
  1. The scholastic Joseph Valdambri, Rome-born.
  2. The lay brother François Millioz, born at Albens (*Chambéry*), January 9, 1876.
  3. The lay brother Joseph Moreux, born Bué (*Bourges*), June 22, 1867.
  4. The lay brother Charles Antoine, born Sainte-Vrois-aux-Mines (*Strasbourg*), September 3, 1868.  
All from the Chezal-Benoît novitiate.
  5. The lay brother Wendelin Eichinger, born October 6, 1875 at Aufham, Bavaria, a novice from March 19 1892.

The lay brother Pierre accepted for renewal of vows.

4. Pierre Warislohner, from the Salzburg house, born Balring, Bavaria, June 27, 1872, who took first vows March 28, 1890, is accepted for three-yearly renewal of vows.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Secret.

**Article 2107**

L 18930124

*To Fr. Victor Jouët, presently in Marseilles.*

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Issoudun, January 24, 1893

Dear Fr. Jouët,

Thank you for your kind letter. Yes, we must pray. The Bishop of Sinope is laid low in Bourges with bronchitis and has asked me to hold over the Chapter for fifteen days. If Bishop Navarre arrives on the 29th he could stay and rest in Marseille for 8 to 10 days if he so wishes. Welcome him for me *ex intimo corde*. Be good enough to convey my respects to the dear Caseneuve family, always so good to us. We have received Fr. Védère's letter and the accounts. The new General Administration, on being appointed, will need to concern itself with this matter which is quite serious.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18930201X

Council Meeting, February 1-5, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants; Fr. Batard, Bursar General.

Perusal of accounts and budgets from Rome, Chezal-Benoît, Barcelona, Glastonbury, Tilburg, Paris, Vichy.

1. Fr. Batard presented to the Council the budgets from Rome, Chezal-Benoît, Barcelona, Glastonbury, Tilburg, Paris, Vichy, all examined article by article.

- a. The Rome accounts leave a great deal to be desired and the finances are in a wretched state.
- b. The budgets and accounts from Chezal-Benoît, Barcelona, Glastonbury, Tilburg, Paris, are in good order.
- c. The Vichy budget appears to be excessive, even taking into account the foreseen expenses.

2. Given favourable reports from Fr. Piperon, the postulants Emile Oulman and Jacobus Cantoni were admitted to the novitiate.

3. At the request and recommendation of Bishop Couppé, Superior of New Pomerania (*New Britain*), the following lay brothers were accepted for renewal of vows:

Thomas Geboers Henri, Celestine Kaiser Martin, Jacques Kieft Nicolas, Jacobus Winkler.

4. The decision was taken to print a little booklet with all our devotional prayers.

Ch. Piperon, MisduSC.

F.X. Maillard, MSC.

J. Chevalier, Sup, MSC.

J.F. Morisseau, MSC.

**Article 2108**

L 18930204

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

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Issoudun, February 4, 1893

My Lord,

I thank Your Lordship for the 'exequatur' you have forwarded to me in relation to Fr. Klotz. We shall follow your directions.

*Exequatur – legal term in Church Law referring to a juridical executive act validating something which has to be carried out and entails legal consequences.*

I am devastated that you are not any better, and it's not about the Chapter's postponement but rather the state of your health, and your friends are very concerned about this. I had a letter this morning from Fr. Jouët in Marseille telling me that Bishop Navarre is not well and confined to bed. He hasn't been able to say mass since he arrived. His chest is affected; he is feverish and has no appetite. The doctor doesn't think he can travel for at least 15 days and only then on condition that the weather is good. I fear the same outcome as with Bishop Verjus. You can see for yourself, Bishop, how devastated we are! I am under the cosh.

An idea occurs to me and allow me to share it with you. All my confrères keenly look forward to the Chapter in order to bring the existing problems and issues to an end. Could we not, on the Thursday after Ash Wednesday, the 16th of this month, or on the first days of the same week, Quinquagesima Sunday or on Monday or Tuesday, go to Bourges around 1pm and have the Chapter in your room? We would do our three days' retreat at Issoudun beforehand. Following a meeting lasting 2 or 3 hours, all the election votes would have been cast and each one would move away after placing his vote in your hands, that is if he did vote. If this proposal seems quite feasible to you, as I think it will, kindly let me know and fix the date on which we would go to Archbishop's house, following which I would contact the Chapter members from Europe to come to Issoudun for the retreat. Fr. Hartzer, because of being snowed in, and Fr. Ramot, preaching a retreat away from Glastonbury, would not have got the telegrams requesting their presence. This is the explanation for their presence in Issoudun.

Please accept My Lord, my respectful good wishes as I have the honour to be Your Lordship's most humble and obedient son in C.J.

J. Chevalier, MSC.

If Bishop Navarre is not able to attend we shall be 13 at the Chapter.

On reflection, we could if you think it appropriate, begin the Chapter next Saturday.

J.C.

**Article 2109**

*To Fr. Victor Jouët, MSC, presently in Marseilles.*

L 18930206

Issoudun, February 6, 1893

Dear Fr. Jouët,

We are going on retreat Tuesday morning in preparation for the Chapter which will take place in Bourges on Friday. (*It would be Saturday rather than Friday.*) The Bishop of Sinope is too ill to travel to Issoudun. It's he himself who suggested this to us as he fears his illness will last a long time and eventually carry him off.

You will have votes in your favour as Assistant (*General*). If you are nominated, and it is what I would want myself, would you accept? Please let me have your views when you have thought about it before the Lord and let me know as soon as possible. Brother Claudius has been told to go immediately to Marseilles (*the scholastic Claudius Allera*). I am so depressed about Bishop Navarre's illness. Let us hope and pray for his recovery.

Convey my good wishes to the Villeneuve family. (*It should, obviously, have been Caseneuve family!*)

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18930207X

*The account of the preparatory meeting presided over by the Superior General.*

General Chapter 1893

On the seventh of February 1893 the General Chapter, called by circular letter on August 12, 1892, to take place on February 2 of this year, 1893, began at the Congregation's mother house in order to make arrangements for the session due to take place under the supervision of the Bishop of Sinope, the Apostolic Delegate, and also for the three-day retreat preceding it. Those present were the Superior General, presiding in the Apostolic Delegate's absence through illness, Father Piperon, Assistant and Superior of Chezal-Benoît; Fr. Morisseau, Assistant and Secretary General; Fr. Batard, General Bursar; Fr. Miniot, Superior of the Paris house; Fr. Ramot, Superior, Glastonbury; Fr. Casas, Superior, Barcelona; Lanctin, Superior, Tilburg; Reyn, Superior, Antwerp; Hartzler, Superior, Salzburg; Dericheumont, Superior, Watertown; and Barral, Superior, Quito. Those absent were Bishop Navarre, Superior, Thursday Island, forced through illness to stay in Marseilles; Bishop Couppé, Superior in New Pomerania (*New Britain*), unable to come because of his mission duties; Fr. Jouët, Procurator General dispensed by Rome from attending; Fr. Bontemps, Superior of the Gilbert Islands who didn't receive in time the letter calling the meeting; and, finally, Fr. Tréand, Superior in Sydney, unable to come because of the demands of Randwick parish and the plea of Cardinal Moran.

Following the distribution of the Chapter agenda, the rescript of July 12, 1892, from the Congregation of Bishops and Regulars was read, authorizing the Chapter on condition that it be presided over by the Bishop of Sinope as Apostolic Delegate. Fr. General made known to the meeting that the Bishop, laid up for quite some time but hoping for improvement, had requested a delay of two or three weeks so that he could preside over the Chapter. However, when there was no likelihood of improvement in the very near future, as well as being aware that most of the participants had already arrived, and that the Chapter meeting was urgent, he wrote a letter (read at the meeting) in which he stated that he was quite unable to make the journey to Issoudun. Fr. General, thereupon, put forward the idea to him of having the Chapter in Bourges under his chairmanship following the preparatory retreat in Issoudun. His Lordship in a further letter, likewise read out, accepted all the more readily this proposal in that he had the same thought himself, offering to place himself at the disposal of anyone who would like to meet him during the retreat and before the Chapter met. This offer was appreciatively accepted, and the decision was taken that on any of the three days the retreat lasted one or two Chapter members could go and see the Bishop in Bourges. On the morning of the Chapter meetings, as well as in the afternoon, he would be available to meet those who couldn't see him in the afternoons of the retreat.

His Lordship agreed to have a letter read each day during the retreat to replace the talks he would have given had he been present. The first letter came at the beginning of the Retreat and was read out. It conveyed his regret that he could not preside over the exercises and he conveyed his best paternal wishes for the Society and its members. The issue was raised as to whether or not the election of a Superior General should be proceeded with, and to elect before the retreat began two secretaries, three scrutinizers of votes, and four assessors. Some thought that this election would be invalid or could be challenged due to the absence of the Apostolic Delegate. But since the Bishop approved, and gave assurances of ratification, it was virtually unanimously decided to go ahead immediately with the election in order to shorten the duration of the Chapter session. Two secretaries were first elected and the three youngest participants would be the scrutinizers. Fr.



Morisseau was elected, having received the majority of votes, 10, and Fr. Ramot with a relative majority, 5. There followed the election of the three main scrutineers, Fathers Lanctin and Barral being chosen with a relative majority of six votes and Fr. Derichemont with five votes. There followed the choice of four judges. Those elected with an absolute majority were Fathers Miniot with 10 votes and Maillard with 9. There followed balloting involving Fathers Piperon, Reyn and Hartzler who each received 7 votes and this led to a second ballot with Fr. Reyn getting 10 votes and Fr. Piperon 6, both then elected and becoming two of the 4 judges.

Following the elections the Superior General explained what led to Fr. Klotz's omission from the list of those eligible for election. He made it known that he was seriously at fault by not deferring respectfully to authority and in respect to the confidence shown in him when placed in charge of the scholasticate, and that for these reasons the Council had been forced to expel him. He, feeling repentant, had written first to the Pope and General and then to the Cardinal Prefect of Bishops and Regulars begging most insistently for pardon and requesting that he remain in the Society, accepting in anticipation all penalties which would be imposed on him, including the loss of active and passive voice at the Chapter and ineligibility to be Superior for the rest of his life. Fr. General, by way of witnessing to Fr. Klotz's being at fault and repentant, wanted his letter to Cardinal Verga read to the meeting. Some members, however, felt that it was not quite proper to make public such an intimate letter, some of its avowals resembling a kind of confession. Fr. General in reply stated that Fr. Klotz himself had requested that his shortcomings and regret should be made public in order to repair the scandal he had created. The letter was then read to the meeting at the end of which the General stated that the Council, impressed by the sincerity and regret so obviously and implicitly expressed, pardoned him, while insisting on the punishment he himself brought up and accepted in advance. The Bishop Delegate had ratified the Council's decision and the Sacred Congregation of Bishops and Regulars had given him the authority to make available to the Superior General, as and when appropriate, the right to accommodate once more Fr. Klotz in the Society. The Bishop made available the 'exequatur' of the Sacred Congregation's rescript on condition that Fr. Klotz's disposition was what it should desirably be at the present time, and for the purpose of his being fully integrated one does not require more than an explicit assurance that he intends to persevere with these sentiments of regret and continue accepting the punishment he himself proposed.

Finally, Fr. General made known the wishes of the Apostolic Delegate that the views of the Chapter delegates be forwarded in writing to him for his consideration before the Chapter meetings. Some members replied that the views should be expressed at the Chapter meetings and should remain specific to each individual. The General replied that the Bishop would share them with the Chapter before sending them to Rome, accompanied by his own observations.

The meeting ended by setting out the retreat timetable which began straightaway.

Given at Issoudun, February 7, 1893.

Signed: J. Chevalier, Superior General.  
C. Ramot. J.F. Morisseau.  
Th. Reyn. F. Derichemont.  
Arthur Lanctin. F.X. Maillard.  
Ch. Piperon. A. Batard.  
Vincente Casas. L. Hartzler. F. Miniot.

**Article 2110**

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

L 18930207

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Issoudun, February 7, 1893

My Lord,

I am very grateful to you for the letter you were kind enough to send us for the Chapter Fathers and which I read out. Everybody seemed pleased. I made known the freedom which was theirs to write to you or go and see you. Many will avail of this (between ourselves they are not the best disposed)(!). They want to discuss as a group the issues which are being brought up. I am not in favour of this, insisting rather on strict confidentiality, telling them that they should put things in writing for Your Lordship and that at the Chapter you will give a lecture and then send the proposals to Rome, together with your report. No more was said.

As for Fr. Klotz, I put a summary of his recent history before all the priests present, referring to his expulsion, recourse to Rome, the Sacred Congregation's reply and the conditions imposed for his return. I suggested that I should read out the appeal he sent to Cardinal Verga, in which he acknowledged all misdemeanours and accepted that he was at fault. His friends were not in favour, stating that it would be a betrayal of confidence. I held firm and replied that since the scandal was public, it was only right that the retraction be made public also and that, for the rest, it was also Your Lordship's wish. Nobody said anything.

There you have, Bishop, a résumé of this meeting, and then before going on retreat we elected two secretaries, three scrutineers and four judges by secret ballot. Fathers Morisseau and Ramot are the secretaries, Fathers Barral, Lanctin and Derichemont the scrutineers, Fathers Reyn, Piperon, Maillard, Miniot the four judges. These appointments will be submitted to Your Lordship at the beginning of the Chapter for ratification.

I have the honour to be with deep respect Your Lordship's most humble and obedient son in C.J.

J. Chevalier, MSC.

18930207X

A M S C J G  
CHAPTER PROCEDURE

These procedures have been initiated to lay down the definitive text of the Constitutions and to present a Directory replacing the former old and new Rules presented to the Congregation.

*It would appear, however, that the text is identical to that drawn up for the ill-fated 1891 Chapter and chronologically belongs there, being added to for the 1893 Chapter; see the original French text, p2189, with N. Bovy's querulous dismissive observation: "This document has, so it seems to me, no place here."*

This procedural document comprises: 1, what was preparatory; 2, the sequence of the sessions; 3, the results of the Chapter.

I. The preparatory stage and meeting.

1. The Chapter opened with a Eucharistic celebration attended by all the delegates and followed by the Veni Creator and the prayer to the Holy Spirit.

2. After the Eucharistic celebration everybody proceeded to the conference hall and the president (*sic*) addressed the gathering appropriately for the occasion.

3. There followed the election of two secretaries, three scrutineers and four judges, these last, together with the president, responsible for making known anything out of order.

4. The indult was read about the prolongation of the General's powers and also other documents relevant to the Chapter's purpose.

5. The Chapter discussed and drew up its procedures.

6. It then proceeded to elect three commissions and particular bodies responsible beforehand for putting forward issues for submission to the assembly's deliberations, the first being that which involved the cult of the Sacred Heart, religious discipline, the missions; the second dealt with the government of the Society; the third dealt with everything as regards studies, different ministries and undertakings. These groupings consisted of four who will be elected in the case of each group by secret ballot. Since the Chapter members number only 12, when the first two groups are formed, the four remaining members will make up the third group. The president, not being attached to any particular group, may take his place in any group as he thinks fit.

7. The sessions begin at 9am and are not to last beyond 11.45am; those of the whole group together begin at 3pm and last until 5.30pm.

8. At the first meeting each group will elect its leader and secretary. The oldest by profession will preside and if there is a tie it's he who will be elected.

9. Any proposal not included in (*outside of*) the approved programme and which it is thought should be submitted to the Chapter, will be put in writing and submitted to one of the presidents of the different groups who, with the other presidents, will make up a fourth grouping, with responsibility for giving consideration to proposals of this kind before submitting them to the assessment group, following which it will be put before the Chapter if it is in order.

10. The particular groups will, in their work, follow the order all agreed on.

11. As regards this work, as well as all the Chapter deliberations, everyone will have in mind that he is bound to the strictest secrecy in relation to all those who are not part of the Chapter.

II. The Sequence of Events.

1. Each meeting, whether of the groups or full assembly, begins with the Veni Creator Spiritus and ends with the Sub Tuum and its customary invocations.

2. After the Veni Sancte Spiritus, the meeting will open with an oral account of the previous meeting and each one is free to pass comment...

3. There follows, then, a discussion about the issues set aside for the day, but in these general meetings nobody will speak without the president's permission, who may refuse permission if he thinks it appropriate.

4. When a subject matter which is part of the day's schedule does not seem adequately dealt with, if so requested by three members it will be sent back to the commission for further debate in Chapter.

5. All decisions are arrived at by majority voting; when deadlock ensues, that of the president (*chairman*) will prevail.
6. In those issues considered to be more important, a second vote may be taken if three members call for it.
7. If someone isn't present when the vote is taken, his absence will not invalidate it.
8. One can count the votes standing up or sitting down when the majority in favour is quite clearly indicated; nevertheless every one has always the right to ask for a secret ballot if he thinks it appropriate.
9. In debate, the Chapter members will engage themselves to remain calm, without bias, or being too argumentative, avoiding anything which would not be in keeping with religious decorum, as well as the respect and kindness we mutually owe to each other.
10. At the end of each general meeting, the time of the next session will be announced, also the subject and order of the issues to be dealt with.

### III. Conclusion

1. At the end of the Chapter the members will proceed to the oratory for the Te Deum thanksgiving intoned by the President and followed by the verse and corresponding prayer, together with Benediction.
2. The Secretaries will note all the decisions reached and they will then be submitted for the Holy See's approval.

#### Article 2111

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

L 18930210

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Issoudun, February 10, 1893

My Lord,

Fr. Jouët informed me in his latest letter that he wouldn't be undertaking any engagement, in order to leave the Chapter members their freedom in voting. He will consider matters afterwards. Several will be voting for him as Assistant. If he doesn't have the requisite majority, as is likely to be the case, the Chapter will be very hard put to find a man with the requisite qualities for such an important post. Many have said to me that they would be happy to vote for him as Procurator, but on condition that he was not Superior. I share this view myself. Might you not say yourself when the vote is being taken that Fr. Jouët has all the requisite qualities and, moreover, in Rome itself he enjoys the Pope's respect and confidence, likewise with the Cardinal, and that you would wholeheartedly commend him as Procurator on condition that he is no longer Superior of the Rome house, following which many votes would be in his favour and we would keep him in the Society.

This, Bishop, is what wisdom counsels you to say. You will add that you do not wish to influence the voting and leave to each one his full freedom.

Your devoted son, so very much indebted to you in C.J.

J. Chevalier, MSC.

An issue to be resolved as regards the elections: has it to be an absolute or relative majority?

Just now your telegram reached me. I greatly regret that your health prevents you from coming. In the same mail I had Bishop Navarre's reply to the questions I put to him, especially about Fr. Tréand, Superior in Sydney. It only confirms for me what I already knew, that Cardinal Moran was resolutely opposed to a change involving Fr. Tréand. The Cardinal stated that if the Chapter made a serious faux-pas like this, he would relieve us of the important Randwick parish where we are based in Sydney and which is indispensable for our mission's upkeep. Besides, Fr. Tréand has written to us stating that in no way whatsoever does he want to be involved in administration and would prefer a hundred times over to be a Carthusian than Procurator in Rome. Accordingly it must be made known to the Chapter before voting takes place what Fr. Tréand's views are and also the Cardinal's opposition.

Tomorrow at 9.30am we shall be at Archbishop's house. Please accept, My Lord, my respectful good wishes in C.J.

J. Chevalier, MSC.

I have set out a Chapter schedule, a summary of which I am forwarding to you, not having the time to make a copy of it. May I be excused, Your Lordship, since I haven't the time left to take my letter to the mailing station so that you could have it this evening; it is 11.30pm.

J.C.

18930211X

General Chapter 1893

Report of the Chapter sessions held at Bourges under the presidency of His Lordship, Bishop Marchal of Sinope, Apostolic Delegate.

On February 11, 1893, the General Chapter of the Missionaries of the Sacred Heart, called by a circular dated August 12, 1892, began at Archbishop's house in Bourges under the presidency of Bishop Marchal, Apostolic Delegate.

Those present were all those priests named as being present at the preliminary meeting held at Issoudun on February 7. Those not present are the same as those mentioned in the earlier statement.

The meeting began with a recitation of the *Veni Creator*. The rescript was read authorizing the Superior General to call a General Chapter under the presidency of the Bishop of Sinope.

His Lordship spoke first of all about the purpose of the Chapter; the election of four MSCs to form the Administration under the presidency of the Superior General; the resolution of the Quito impasse; and the proposals put forward by the Chapter participants. There followed the naming of those at the Chapter by right, having been officially called to it. Attention was focused on the reasons given for exemption by those not there and these were found acceptable. There followed the naming of those present and confirmation by the Bishop delegate of the two secretaries elected, the three scrutineers and the four judges, as arrived at during the preliminary (*Issoudun*) meeting.

The Bishop spoke briefly about an election such as this always having the utmost importance, but at the present time it has a special significance because of the existing crisis which, instead of diminishing, would appear to be developing momentum. It is necessary to find a way out. And since in a storm every effort has to be made to get the boat into port, so all who are responsible for the Congregation must do everything they can to bring about peace and calm things down. If the voting is to bring about this outcome, it requires that they proceed from a great spirit of faith and, specifically, to enhance the glory of God. It requires that one be prepared to place aside his views and personal inclinations, seeking only what the Lord wants. Making these principles relevant to the election of the Assistants, his Lordship demonstrated that they are chosen to assist and support the Superior General in whatever he does. What can one say about a man who receives a weapon to go and protect someone and turns it on him whom he is supposed to support? So would it turn out in the case of those Assistants if they believed it to be their role to counteract the Superior General. But what can one say about this other than that they are indeed supportive in the sense that their role is to aid the Superior General within the guidelines traced by the Constitutions. It is precisely such that the Superior General looks for. If there were to be something taking from, or indeed an imbalance in, the proper working of the Administration, the Assistants should meet their obligations in all charity and with due respect, as the Constitutions themselves require. Accordingly, religious who are capable of making the requisite observations are required. These three principles, then, should determine the election of the four Assistants. The Bishop concluded by expressing the wish that the Lord would inspire everything being undertaken. At his request and example all went on their knees for a few moments to focus prayerfully on the elections about to take place. All were of the view that in order to be elected Assistant one should have an absolute majority of votes and that, moreover, the First Assistant should be elected separately.

The secret voting followed with these results:

Fr. Delaporte received 9 votes;

Fr. Morisseau 8;

Fr. Ramot 8;

Fr. Lanctin 8.

The election was acknowledged as complete and valid.

There followed the vote for the First Assistant. In the first ballot Fr. Ramot received 5 votes; Fr. Morisseau 4; Fr. Delaporte 3. One vote was blank. After the second casting of votes Fr. Ramot was elected First Assistant with 8 votes.

Before proceeding to the election of the Procurator General, the Bishop spoke about the particular circumstances associated with anyone fulfilling this role. He would be required to live in Rome to mediate and be intermediary between the Society and Rome (*meaning the Vatican*). He would be required to enter into direct contact with the Cardinals and even sometimes with the Pope. He needed, therefore, to be someone of varied qualities: of agreeable presence, the requisite age, well educated. A young man would not be suited to this position. It needed a man who could do honour to the Society and create good-will. Whoever is appointed should take it upon himself to be worthy of such a show of confidence. Fr. Jouët has rendered quite considerable service. His Lordship has seen him from close quarters working in Rome and can testify to the high regard he enjoys among the highest dignitaries. He is happy to pay this tribute to him. It would be regrettable if one were deprived of his contribution. One must acknowledge that there are problems in reconciling the roles of Procurator and Superior. This is a real problem since the Procurator must be continually concerned about advancing the Society's affairs and, therefore, he should not (ideally) be Superior. This conclusion was unanimously accepted.

Voting now followed for the election of the Procurator General. Fr. Guyot was elected by majority, 8 votes; Fr. Jouët received 4; Fr. Vandel 1.

There followed the appointing of a commission to oversee the publication of a directory under the presidency of the Superior General. The Bishop thought that it would be best to pick religious who had been in the Congregation for a certain length of time and who were familiar with the different needs of the various houses. This role is not irreconcilable with the duties of the Assistants or those living in Issoudun or Chezal-Benoît. If one chose people living in distant houses, this could lead to problems and inconvenience. His Lordship's view was that four members should be involved with the issue and bring their

completed work to the group. The four were then elected by ballot: Fr. Ramot got 11 votes, Fr. Morisseau 10, Fr. Delaporte 9, Fr. Lanctin 9. These four were elected.

The Bishop asked if anyone had anything to say about the elections. No remarks were made. Attention was drawn to the fact that all four Assistants would be required to live in Issoudun (as does the Superior General).

Next there followed a debate about Quito, with Cardinal Rampolla's rescript read, leaving the decision to the Chapter. The Bishop presented a resumé of the situation. On the one hand the situation is very problematic. One must not send to a country very distant from the mother house young men not fully trained. It is equally true, on the other hand, that there are important reasons for accepting this foundation, such as promoting devotion to the Sacred Heart and the strong Catholic momentum which, according to Garcia Moreno, is beginning to characterize this country. But in practice this undertaking is impossible for the Missionaries of the Sacred Heart who do not have sufficient personnel for their other houses. Voting then followed about these two issues: disengagement or remaining on. Disengagement was unanimously voted for with one ballot paper blank. The Bishop observed that certain expectations touched on very delicate issues for certain members of the Chapter. He thought that it was the more prudent course to read them himself and make use of them when making his report to Rome.

When the prescribed schedule had been completed, His Lordship finished with a fresh appeal. All want peace and harmony. One must hope that this will be the outcome of this Chapter. Those elected to office should begin their new roles with an appreciable detachment from their own views. One must assert and support what one considers to be for the good of the Society, but one must not be too taken aback when one notes that his viewpoint is not shared.

The more close one is to the head the greater the need for perfect obedience which comprises submissiveness of will and respect for authority, owed indeed to the present Superior General under a twofold title, that of Founder and Superior. For the peace and well-being of the whole body one must act by way of example as much as by carrying out one's duties. In a recently-founded Congregation it easily so happens that obedience does not follow, as a matter of course, as it should, since it is always difficult to subdue nature entirely. The Missionaries of the Sacred Heart should follow Our Lord's example. Their Congregation should be characterized particularly by graciousness and humility: "Learn from me for I am meek and humble of heart." Graciousness before Superiors and confrères, humility in never seeking to domineer. The lack of submissiveness in his, the Bishop's, view was one of the great weaknesses of the Congregation. This must come to an end so that there be conformity in every respect with the Constitutions, and if there's perseverance in this way the sought-after aim will be arrived at.

Before ending the Chapter his Lordship asked for prayers to Our Lady of the Sacred Heart to intercede with her divine Son to bless all that had been done in their honour, since the aim of the Missionaries of the Sacred Heart is to make Our Lord and His holy Mother loved. His (*the Bishop's*) own emotions were greatly affected by becoming involved in such an intimate way with all the concerns of the Society. The reason for this was the death of his regretted brother who would have made a greater contribution. But what the Lord has done is well done. There is reason to hope that He will be kind enough to bless the work of his servant who will be delighted if from this meeting peace comes to the Congregation as a happy outcome for everything which has been done in order to bring it about.

The Superior General, in the Chapter's name, in moving words, expressed the gratitude owed to the Bishop as Apostolic Delegate, going on to declare that there could not have been a better choice to preside over the Chapter in the prevailing circumstances.

The Bishop replied most graciously that one could have chosen someone better, but one could not have chosen someone who better liked the Missionaries of the Sacred Heart, having also particular insights for the accomplishment of his task through his very close contact with the Society; besides, the heart has its reasons which the spirit cannot quite come across. He will always be available to do everything requested of him for the good of the Congregation.

From the meeting, at Archbishop's house, Bourges, February 11, 1893

C. Ramot, MSC.  
Ch. Piperon, MisduSC.  
A. Batard, MSC.

J.F. Morisseau, MSC.  
F.X. Maillard, MSC.  
Vincente Casas, MisduSC.

+ Aug. Bishop of Sinope.  
J. Chevalier, Sup.Gen, MisSC.  
Arth. Lanctin, MSC.  
F. Miniot.

Th. Reyn, MSC.

F. Barral, MSC.

L. Hartzler, MSC.  
F. Derichemont, MSC.

#### Article 2112

*To the new General Council Assistants.*

D 18930211

Introductory talk by Fr. Chevalier at a Council meeting attended by the new Assistants elected at the February 11, 1893, Chapter.

Gentlemen (*sic!*),

The Chapter has elected its Administration. It is my wish that it is for the Society's best welfare. You may be assured that the obstacles will not come from my side.

At the beginning of this new phase, you will allow me to express myself quite frankly to you so that you come to know, one way or the other, on what footing we are placed. The proposals drawn up at the Chapter must be read in public and without debate. This was the first request of the Apostolic Delegate. The Bishop of Sinope didn't think, by way of being tactful, that they should be made public; I, myself, regret this because we would have come to know the intimate thoughts of those who had spoken. What His Lordship did not presume to say, or have said, before the Chapter members, out of concern about creating embarrassment for me, became something obligatory for him in letting me know that the Council could not consider what Rome had reserved to itself for scrutiny.

I see it as my duty at the beginning of our meetings to clarify the issue and meet the preoccupations which some of you are likely to have.

I. One of the newly-elected Assistants (*C. Ramot*) has voiced the opinion that being a parish priest in a parish of 13,500 people I could not adequately engage myself with the leadership of the Society and that, in consequence, a Vicar General should be appointed to replace me as leader of the Congregation. He could not more clearly indicate that I am under constraint and by the same token affected in my ability to govern. In justification of his view, he sourly blames my Administration, depicting me as a wayward spirit, taking things too far, mishandling finances, lacking in fervour and a religious spirit. In support of which last contention he offers as evidence the rules I have drawn up and my published writings. This accusation, which is likely to be forwarded to Rome, could not be more damning.

1. First of all, it is necessary for you to know that I have founded no house, no serious undertaking, without the approval of the majority in Council. I defy anyone to prove the contrary. The confrère who complains against me is himself the very one who, in 1890, wanted at any cost to set up a new house in the USA, and even went to live there. Considering that such a foundation was premature, we broke off negotiations through lack of personnel.

2. The complaint that we exhausted or badly administered the finances is also wholly gratuitous. Who found the money for the following foundations, Issoudun, Rome, England, Spain, Paris, Tilburg, Chezal-Benoît, Vichy, without mentioning the contributions made to Salzburg, Watertown? Who knew how to come by resources for our various Associations, the upkeep of these houses, our undertakings, maintenance of personnel? It certainly wasn't he, or those, who are faulting me! My 40 years of sacrifice, suffering, commitment, are made use of and, in recompense, a stone is launched at me.

3. I now come to a yet more serious accusation. I have, it is said, no piety at all or, indeed, religious spirit, and he (*sic*) offers as proof of this the books I have written. I appeal to those who have read the Sacred Heart, Our Lady of the Sacred Heart, the School of the Sacred Heart and my book Meditations. Could a man with any sense have recourse to such-like contentions? If one makes piety and a religious sense consist of denigrating Superiors, mischievously interpreting their actions, belittling their authority and lowering it in the estimation of the subjects, no, a thousand times no, I am not a true religious. Let not my accuser cry out in surprise! It's the way he has acted for many years. The Assistants appointed him Superior in Sydney. Having accepted, he nonchalantly refused to take up his appointment on the advice of a brother who hadn't his facts right. And now here he is trying to lead his Superior into the fog. If there's one thing which above all else surprises, it has to be his presuming to accept being counsellor and First Assistant to him he so deeply despises, and whom he represents as unworthy and unacceptable before the Congregation of Bishops and Regulars.

II. There is also someone else whose aspirations greatly mirror those of the former. While not being aggressive he is no less hurtful. Only 15 days ago he made representations of respect, attachment, even warmth and appreciation, and yet in his deposition tendered to the Apostolic Delegate, I am assessed bitterly, unfairly, acrimoniously, if not to say contemptuously. Who is it that treats me like this? He is a youngster whom I brought up, nourished, provided for, not excluding his family which to this day remains a recipient of my generosity. Yet he is the one who wrote to me three years ago when I wanted to put him in charge of the Chezal-Benoît Petite Oeuvre: "I cannot accept this appointment where I would only find myself on the fourth rung of the ladder. In any case the request does not meet with my approval and I don't want to accept it. I request, then, release from my vows as I don't want to stay any longer in the Congregation." And if he is still with us, it is due to my own generous accepting intervention, since if I had listened to and gone along with the Archbishop of Bourges and the Council members he would long since have been sent away from the Society. And yet he is the one who makes himself the standard-bearer of the disaffected and had the audacity to relate me to the Sacred Congregation's tribunal. This is the cast of mind, well known to his confrères, which no doubt has earned for him his title of Assistant.

As for the other two, who have been made more temperate by age and experience as regards their expectations, everybody in the Society is aware of their hostile, opposing, outlook. Impartial confrères do not hesitate to say that I am being given such-like counsellors in order to paralyze my initiatives and make it impossible for me to take effective action. One is drawn to think that the elections had already taken place before the Chapter and no consideration whatsoever could change them.

However that may be, I find no sense of bitterness in my heart; I forgive and forget what has gone on in the past. I am willing to make myself available for whatever can contribute towards the well-being of our dear Society which I love more than myself. And I very much hope that feelings and antipathies will be kept out of our discussions. Going forward together, hand in hand, we shall make it obvious to those who are watching us that we do not want before all else anything other than the consolidation and growth of our undertakings. We shall do our utmost to maintain and make flourish the religious spirit in our Congregation, applying ourselves to restore the levels of discipline and obedience which have been unfortunately weakened over a number of years.

I do not wish to conclude, Gentlemen, without letting you know that absolute secrecy should be kept about all our deliberations, and no Assistant has any right to make known outside the decisions taken. It is for the Superior alone, in keeping with the Constitutions, to make them known when he deems it opportune. We need to work by word and example to regain the respect and confidence which seem to be wanting in quite a number. Respect for authority and absolute obedience are the foundation stones of any Society. And if occasionally the Superior General, with regard to issues on which he remains the final arbiter, believes before God that he has to take action contrary to the majority view, our duty must be to support him and defend him if necessary. If we work along these lines we may be assured of the blessings of the Heart of Jesus and the protection of Our Lady of the Sacred Heart.

*Further clarification with reference to Chevalier's address above at the first meeting of the new Council elected at the Chapter.*

1. *According to the register of the Council Acts the Council met on February 20, 21, 22, Chevalier, Ramot, Morisseau, Delaporte, Lanctin. In the report of the meeting, no reference is made to Fr. Chevalier's introduction presented above. The first decision noted is that of "Fr. Morisseau confirmed in office as Secretary of the Society and the Council."*

2. *From a letter written by Fr. Chevalier to Bishop Marchal, dated February 19, one can draw the conclusion that he had changed his mind and did not read out the condemnatory talk presented above. See below, Article 2119, L 18930219.*

**Article 2113**

L 18930212

*To Father Albert Delaporte, MSC, Paris.*

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Issoudun, February 12, 1892

Dear Father,

I am officially notifying you that at the Chapter meeting which took place yesterday, with the Bishop of Sinope presiding, you were elected Assistant together with Fathers Ramot, Morisseau and Lanctin; Fr. Ramot chosen as First Assistant and Fr. Guyot appointed Procurator General in Rome.

As was decided at the Chapter, and in conformity with the validation rescript and our Constitutions, that the Assistants must reside in Issoudun, you will make your arrangements as soon as possible to come and live at the Sacred Heart house.

We need to speak among ourselves, and with Fr. Guyot before he goes to Rome, about certain courses of action. Likewise we need to engage ourselves *quam primum (as soon as possible)* with drawing up the directory. The four Assistants have been appointed members of that commission and are responsible for its publication under your presidency.

My best wishes in SSmo Corde Jesu.

J. Chevalier, MSC.

*The above letter was written by Secretary Morisseau and signed by Chevalier.*

**Article 2114**

L 18930214

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

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Issoudun, February 14, 1893

My Lord,

You have been very kind and I shall be in Bourges at 9.30 on Thursday morning. I am very happy to have your views on the Sacred Congregation's rescript. I shall do my utmost to provide leadership with the new Council, and if I experience serious problems I shall make it my duty to refer them to you and follow your advice. Might it not be helpful, needs be, if my letter to Fr. Klotz had Your Lordship's seal? I think so in order to relieve the opponents of all doubt.

I have written to Fr. Delaporte and to Fr. Guyot, whose letters I am forwarding to you. Fr. Guyot is ill as you can see for yourself, My Lord. His health would not stand up to the responsibility given to him. Beaten up with rheumatism as he is, he would be of no real service to us, not likely to be of any use other than writing his memoirs in order to knock down (*scapegoat*) our undertakings and faithfully echo the voices of our opponents. There but for the grace of God!

I am about to write, My Lord, to the Mayor of Issoudun, as Your Lordship so kindly intimated to me. I shall pass on to you his reply.

And there is that issue of the masses which have to be celebrated every day in perpetuity for the hospital benefactors following an arrangement between Pius IX and Cardinal du Pont, then Archbishop of Bourges. Can the archdiocese ask to be released from this? According to what's in the archives, and the relevant documents, 3 or 4 each day are set up in perpetuity, but Rome has reduced them to one each day. This decision, dated 1855, should be in the archdiocesan archives. Do you not think, My Lord, that a letter from the Vicar Capitular (*Dean*) to the Issoudun Mayor in the sense you have suggested to me might not have more of an impact than I would have?

I take occasion, My Lord, to send to you for your seal a letter I am forwarding to Cardinal Rampolla informing him of the Chapter's decision on Quito which he himself had passed on to it.

I have the honour to be Your Lordship's most respectful, humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 2115**

*To Father Victor Jouët, MSC, Rome.*

L 18930214A

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Confidential

Issoudun, February 14, 1893

Dear Fr. Jouët,

The Bishop of Sinope, who is so fatherly drawn to us, has sent on to me part of his report on Saturday's Chapter. The observations he makes about the opposition's intrigues in order to arrive at the sought-after results in favour of the new Assistants and Procurator General, with the supportive arguments, are such as to make an impact on the Sacred Congregation and, perhaps, invite it to annul the elections. It brings out the ringleaders' anticipatory readiness beforehand and the efforts made to win over to their cause the young priests in the houses outside France in order to come by a majority. I don't know what the outcome of all this will lead to: whether for better or worse as regards our little Society. I really don't know, but I am not without concern. Do not move away from Rome; remain there until you get your orders. We asked the Sacred Congregation beforehand whether or not the forthcoming elections should be submitted for Rome's approval like that of the Superior General, because the Constitutions say nothing at all about the Assistants. The reply was in the "negative". In my opinion this is ambiguous; the newly-appointed (*Assistants*) naturally said "No". I presented the matter to the Bishop of Sinope. He, like myself, thought that it wasn't at all clear and will get in touch again with the Sacred Congregation; in the meantime while awaiting its reply the former administration will continue to function. You can see for yourself that there's no need to push matters. Let us keep on praying.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2116**

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

L 18930215

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Issoudun, February 15, 1893

My Lord,

Your report, so it seems to me, is very exact and well presented!

Before all else I seek the good of our Congregation and I am prepared to make any sacrifices to bring this about, handing in my resignation if it would be considered helpful. If I were to know in detail the complaints brought against me about my administration, identified as authoritarian and questionable in its financial arrangements, I would easily find an excuse in relation to the first gripe in the circumstances arising from the 1880 expulsions when all the Assistants were scattered, leaving me on my own to deal with all the problems. As for financial matters, I believe I looked after things with all the requisite prudence and economies. Each year I made a report to the Assistants at our general meeting. At the present moment, despite the 600,000 or more francs (*about 2,017,780 euros*) which I have made available for our different houses in France and beyond, and without counting the considerable amount of money which I laid out for the building of the Sacred Heart house in Issoudun and the basilica, I leave in property to the Congregation what can be valued for 1,200,000 francs at least (*about 4,035,620 euros*), without taking into consideration 150,000 due to us and money in trust... I am not quite sure if those who so cavalierly criticize my administration, and which has never failed to concern itself with the demanding upkeep of a personnel of no less than 200, could have done better in the wretched situation in which I found myself following our expulsion. You suggest, My Lord, in order to bring about peace in our dear Society, to request Rome to expel from the Society the principal leaders of this sad campaign, who are, you say, Fathers Guyot, Delaporte, Reyn, Lanctin, Léopold Hartzler and Ramot, since you have to hand certain proof of their blameworthy intrigues. Freed from those fermenting trouble and disunity, you go on to say that the Congregation, with the appreciable characteristics which remain, would take on a new lease of life. You have, My Lord, put your finger on the problem. But does not the remedy appear to you to be somewhat too severe? We shall discuss this at our next meeting.

I shall shortly be honoured to meet you and offer Your Lordship my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2117**

*To Father François-Xavier Klotz, MSC, Chezal-Benoît.*

L 18930216



*This refers to a letter from the Bishop of Sinope to Fr. Chevalier and his reply, one copy in Chevalier's writing the other by a different hand.*

Copy of my letter (*this to the Bishop*) to Fr. Klotz notifying him that he has not been granted the 'exequator'.

Issoudun, February 16, 1893

Dear Father,

I am sorry that I have to tell you that the Bishop of Sinope, as Apostolic Delegate, to whom your request was conveyed, has refused permission to grant you an 'exequator' (*permission to stay in the Society*). Accordingly, you are definitively sent out of the Congregation. You will be good enough to leave Vichy by next Monday. You cannot remain any longer at Villa des Lilas because you are not one of us any more.

With all good wishes, etc.

NB: You will recall that I sent 200 francs (*about 670 euros*) to meet the expenses of your journey.

J.C.

*The following is the Bishop's letter to Chevalier.*

Bourges, February 16, 1893

Dear Father,

Fr. Klotz's two letters, that of February 7 and, later, another, which I received on the 11th, both with reference to his present state of mind, the reasons for his expulsion, have in no way satisfied me and do not, in consequence, give you, without going against my conscience, any authorization to have him back once more in your Congregation. What I gathered on the occasion of the Chapter, and since then, only confirms me in my assessment.

I am sorry, then, that I have to refuse the 'exequator' which requires a rescript from the Sacred Congregation for its execution, and the granting of which is left to my considered view.

Signed: + Aug. Bishop of Sinope.

**Article 2118**

L 18930217

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

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Issoudun, February 17, 1893

My Lord,

Fathers Delaporte and Lanctin have come to Issoudun. At the first meeting which we shall have I intend to read to the Assistants what is contained in the enclosed sheet.

*See article 18930211 above. A projected talk by Chevalier to the Assistants, never actually given.*

If you think it opportune, be kind enough to correct it, take out, add. It occurs to me that this statement is necessary from several points of view. If you are in agreement with it, do me the favour of returning it by courier or through Fr. Piperon if he is coming to Issoudun tomorrow.

Together with my thanks, please My Lord, accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2119**

L 18930219

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

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Issoudun, February 19, 1893

My Lord,

1. I am very grateful for your advice; I am staying quiet. I shall say nothing.
2. I am forwarding a letter to you which I had from Fr. Klotz in reply to that which made known to him his dismissal from the Society.
3. I am also enclosing a letter from Fr. Védère in Rome who is shattered by the new appointments, with which I enclose a letter from a professor in our scholasticate, Fr. Benedetti. You will see for yourself.
4. I have interviewed several of the scholastics who wrote to you in favour of Ft. Klotz. They all have one thing in common, stating that it was they themselves who took the initiative in this matter, something which seems quite impossible as I see it. Only one, Brother Villoud, candidly said to me that he had written under the promptings of Frs. Ramot, Vandel and Lanctin. He is not likely to be the only one.

*Villoud, later a priest for almost three years, was ordained October 6, 1895. On June 13, 1898, he would be laicized. He died six years later in his native Chambéry.*

5. If you approve, Bishop, I have it in mind to write a letter to you which you will forward to the Sacred Congregation of Bishops and Regulars to make it known that I cannot in conscience accept Fathers Ramot and Lanctin as Assistants and stating the reasons, which you are aware of, and proposing to replace them with those who had, otherwise, the most votes: Fathers Piperon and Maillard. Fr. Guyot is still laid-up, suffering from articular rheumatism at the age of 63, walking with great difficulty. I would have it in mind to replace him with the man who received the next highest number of votes, namely Fr. Jouët. Fr. Guyot does not know Italian, which is absolutely necessary, but at his age it is impossible for him to learn it. What is your view?

Please accept, Your Lordship, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2120**

*To the Issoudun Scholastics.*

D 18930219A

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February 19, 1893

Observations shared last Sunday with the Scholastics.

*Later to be forwarded to the Bishop.*

1. The Klotz issue: his expulsion.
2. Conference on discipline; the need for it if one is to be a good religious. No need to be preoccupied with administration matters. No need to criticize the decisions of Superiors or blame the authorities. Avoid a critical outlook which can damage the religious spirit. Criticize those who took it upon themselves to write to the Apostolic Delegate in favour of Fr. Klotz. This issue in no way concerned them; in place of helping Fr Klotz's case, it became a hindrance and nuisance. The promoters of this campaign were seriously at fault.
3. The scholasticate will be under my immediate surveillance; I shall come and visit often to make myself aware of what is going on there.
4. Nothing must go on at the scholasticate outside the special regulations, or the common rules, which apply to the scholasticate.
5. Nothing, therefore, which is outside the rules, such as holidays, special walks, Deo Gratias (*permission to talk*) in the refectory and whatever else, cannot be granted by anyone without my permission.
6. Under no pretext whatsoever should scholastics go into the priests' house; they must not go into the rooms, and none of the priests has the authority to ask them to his room without my permission.
7. Direction of conscience in intimate matters pertains to the confessor and the confessional.
8. The direction which, according to the rules, must take place every month, will only take place with myself or the priests I shall, in keeping with the rules, nominate.
9. The Sunday walk will be brought forward to Monday so as not to interfere with Sunday's specific time-table or our enclosure (*religious privacy, activities*).
10. It is forbidden to take recreation in the park reserved for the public and pilgrims because of the likely presence of women and young girls.
11. When on walks and recreation there must be groups of at least three and never two together, as our regulations forbid.
12. Correspondence with other members of the Congregation must be in French and not in a foreign language.
13. I have more recommendations to make at another time since I don't want to detain you any longer today.

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I read through from number 3 to 14 without any comment. Here below are the other observations which I proposed to make because of the abuses which I referred to above.

1. Until such time as the directory is completed and returned from Rome, it is the former rules which will be in operation and they must be very faithfully kept.

2. In no way whatsoever are theatrical presentations appropriate for religious; nor light-hearted songs which encourage clowning about; I formally forbid anything like this.
3. I insist on putting aside musical studies, which a number are abusing, and that more serious attention be paid to the Church's plain-chant which has been greatly neglected.

*Two other jottings on these issues were written by Chevalier with reference to the Scholasticate of the Sacred Heart. One with 19 headings was unfinished; the other remains an outline.*

**Article 2121**

*To the MSC Scholastics, Issoudun.*

D 18930219B

February 19, 1893

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The Sacred Heart Scholasticate

1. It is under the immediate jurisdiction of the Superior General.
2. The Director must not do anything outside the special regulations which apply to the scholastics or the common regulations which, like all religious, they must observe.
3. Nothing outside these rules, such as holidays, special walks, Deo Gratias in the refectory and anything else can be allowed without my approval.
4. In principle the scholastics must not go into the Fathers' community house, nor into their rooms, or into those of their teachers. None of our priests has the right to call them (*the scholastics*) to his room. Only the Assistants to the General in a particular instance can have contact with them, and the less time spent with them the better so that they are not distracted from their studies.
5. The scholastics cannot leave their study-hall or speak to a lecturer in his room without the Director's permission.
6. They will be subject to the local Superior like all the other religious in the house as regards religious discipline and the religious life.
7. The Bursar appointed to the Sacred Heart will at the same time be the Scholasticate Bursar, but in dependence on the General Bursar.
8. Direction of conscience as regards intimate personal issues should involve the confessor, the confessional and the spiritual director of the house. As for conscience accountability each month concerning issues laid down by the rule, the scholastics will do so, either to myself, if I think it's appropriate, or to the priests designated by me, as is stated in the rule.
9. The Director of the scholasticate will have a room set aside where he can meet with, at stated times, those of his young religious who would like to speak to him or to whom he would wish to give advice.
10. The Director, if possible, and one of the professors whom he will choose, will sleep in the scholastics' dormitories.
11. There must be no going for walks (*recreational*) on Sundays and feast days, market days and public holidays. The Sunday walk is to be transferred to Monday unless the Director thinks that recreation can be had on Sunday in the grounds of the scholasticate or in our enclosure.
12. The scholastics must never go walking in the park reserved for visitors because they are likely to meet there (*see immediately above, but crossed out here – "women and young girls"*).
13. The Director and lecturers should always accompany them and mix in with them.
14. They will not go to the dormitory without permission and never to the kitchen or the refectory if it isn't to carry out something asked of them.
15. They will eat nothing between meals without the Superior's special permission.
16. The reading of daily, weekly, papers, magazines, with the exception of the Annals, publications from the Propagation of the Faith, the Holy Child, the Catholic Missions, is forbidden, together with books which have no bearing on their studies.
17. They (*the scholastics*) will not be preoccupied with politics or the daily news or be taken up with poetry or music, making instead a special study of plain-chant.
18. Theatrical representations are forbidden and also skittish light-hearted songs of a clowning-about nature.
19. Correspondence with the Congregation's members and the Petite Oeuvre youngsters has to be in French and this is absolutely imperative.

20.

*The document ends abruptly here – the number 20 written, but no text.*

**Article 2122**

*To the MSC Scholastics, Issoudun.  
Fr. Maillard's hand-writing.*

D 18930219C

February 19, 1893

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J M J

Recommendations to the Scholastics

1. It (*the scholasticate*) is under the Superior General's immediate dependence.
2. The Director must undertake nothing in the scholasticate outside of its regulations or, indeed, outside the common rules which have to be kept by him and by the scholastics as in the case of all religious.
3. Nothing outside of these regulations, holidays, special walks, Deo Gratias in the refectory, etc., can be permitted without the specific approval of Fr. General.
4. Generally speaking the scholastics should not go into the quarters of the community priests, being there either because of a request made of them or needing to speak with the Bursar, meeting him at a time fixed by him in advance.
5. As for the Director, he will have a room in the scholastics' residence where he will receive at a fixed time scholastics who wish to talk to him and to whom he would want to give advice.
6. Among the priests, only the Assistants (*to the Superior*) can call scholastics to their rooms, and then only in a special case of necessity and only for the shortest possible time, so as not to detract the young men from their studies.
7. The scholastics cannot leave their study hall to go and speak to any priest without getting their Director's permission.
8. As for explanations to be sought from their lecturers concerning their studies, they will do so immediately after each lecture, in the study hall if it is free or in a designated room.
9. The direction in those areas which are intimate to the individual will take place either with the confessor or the spiritual director of the house. The monthly examination of conscience laid down by the rules will take place either with Fr. General or with one of the priests specifically chosen by him for this purpose, as the rule lays down: I appoint Fathers Ramot and Vandel to this charge.
10. The scholastics will not go to the dormitory without either general or specific permission. They will not go either to the kitchen or refectory except to carry out the duties confided to them.
11. They are not to eat anything between meals. Those who for health reasons need to eat something should not do so without the Superior General's permission, and this should be renewed each month, and straightaway be made known to the Bursar.
12. The Bursar at the Sacred Heart is also the Scholasticate Bursar; he comes under the immediate authority of the Bursar General.
- 12.(again)There will be no walks on Sundays or feast days nor on market days or public holidays when the walk is moved forward to Monday.
13. Recreations are always to be taken in the courtyard or cloisters, never in the town park which is exclusively made over to pilgrims.
14. The assistant priests on the staff may, if they so wish, take their recreation with the scholastics.
15. The reading of papers and periodical magazines is forbidden in the scholasticate. Nevertheless, one may read in the refectory, preferably at breakfast, the Annals of Our Lady of the Sacred Heart, Catholic Missions and some other magazines which Fr. General will specify at the request of the Director.
16. In the best interests of their spiritual training and studies, the scholastics will avoid any interest in politics and current affairs. For the same reason they are forbidden to become involved in poetry without special permission from the General.
17. They will have classes in plain-chant every week, but will not play music except insofar as this is necessary to prepare for the masses (*Eucharists*) and our most important feasts.

18. Theatrical presentations are likewise forbidden, also songs, choruses, etc. which encourage playing the clown, since all of this is detrimental to religious well-being and appropriateness.

19. Correspondence with members of the Congregation and the Petite Oeuvre youngsters will always be in French.

**Article 2123**

D 18930219d  
February 19, 1893

*As Article 2122 above, except for the addition of number 20, as follows:*

20. While awaiting the definitive edition of the new directory, the previous common and particular regulations continue to have force.

18930220X

Council Meetings: 20,21,22 February 1893

In attendance: Fr. General; Fathers Ramot, Delaporte, Morisseau, Lanctin, Assistants.

Fr. Morisseau, Secretary General.

1. Fr. Morisseau was confirmed in office as the Council's Secretary.
2. The decision was taken that attention should be paid to the different houses which have been deprived of personnel as a result of the Chapter elections.

The Sacred Heart. This involves the residential house and the scholasticate. The Superior, Fr. Maillard, acting on behalf of Fr. General, who, according to the former rules, was the local Superior, and now, having to be away for a certain amount of time, his role falls provisionally to Fr. Ramot, First Assistant.

The attribution in the former rules of local authority at the Sacred Heart to the Fr. General has become obsolete since it is contrary to article 122 of the newly-approved Constitutions.

Fr. Ramot Superior at the Sacred Heart. Since Fr. (*Maillard*) is unable to live at the Sacred Heart house at the present time, and cannot fulfil the office of local Superior, it was decided that Fr. Ramot would take over as local Superior with all the rights of a local Superior.

Fr. Vandel, Director of the Scholasticate.

2. Fr. Vandel will continue to be Director of the scholasticate in dependence on the local Superior and in keeping with the customs and regulations in vogue, but making allowances for the intervention of Fr. General in special circumstances.
3. The Assistants, in order to fulfil their roles, must have the freedom to deal with the institute's varied personnel. They may, therefore, meet those scholastics who want to share concerns with them in confidence, but they, the scholastics, will not go to see them without informing the Director.
4. As for personnel in the Rome house, it is proposed that Fathers Genocchi, Meynier and Benedetti be made available to whomsoever is appointed Superior.

Fr. Deidier, Superior at Glastonbury.

5. Fr. Deidier is appointed to replace Fr. Ramot as Superior at Glastonbury.
6. Fr. Barral on his return from Quito is made available to the Barcelona house where the personnel is quite obviously insufficient.

Closure of the Salzburg house.

7. Arising from its being impossible to find a suitable Superior for the Salzburg house and likewise a competent Novice Master for the Antwerp novitiate, replacing Fr. van Grinsven who is leaving the Society, and having also in mind that the Salzburg house is in abnormal circumstances with its two large farms to be looked after and absorbing a large number of brothers on its own, without mentioning the many domestic staff, men and women with whom the priests and brothers are obliged to be in frequent contact, a hazard in itself, Fr. General suggests that the house be closed. The Council, on mature reflection, unanimously accepted this proposal, stipulating that a request be made as soon as possible to the Holy See seeking permission to leave the Salzburg house and sell it with its accompanying properties.

F. Roger, Superior at Tilburg.

8. On the supposition that Salzburg is abandoned, Fr. Hartzler will be Superior in Tilburg and Fr. Meyer will go to the Antwerp novitiate. However, as the Tilburg house urgently needs someone to replace Fr. Lanctin, Fr. Roger is provisionally appointed Superior until Fr. Hartzler becomes available.

Brothers Cochard and Sergent accepted for minor orders.

9. The Council, following the good recommendations in support of Brothers Louis Cochard and Remy Sergent, wholeheartedly supports their being put forward for minor orders.

Two Spanish postulants.

Fr. Casas, having presented two postulants who would appear to offer serious vocation prospects, is given permission to accept them on condition that they bring with them money for the return journey if it is thought best not to accept them.

Approval of workhouse, stable, at Tilburg.

10. A letter was read from Fr. Offermans, Bursar at Tilburg, requesting, in the name of the house Council, permission to build on the eastern side of the property a number of buildings for workshops and a stable, etc. The Council, having considered the plan and the expenses, coming to a sum of 5,145 florins or 10,290 francs, and, besides, given the opinion of Fr. Lanctin, former Superior at Tilburg, that such a building would be very useful, indeed needed, and that such an expense is not beyond the community's resources, decided unanimously to approve this construction in keeping with the above-mentioned plans and expenses.

Brother Willibrord accepted for renewal of vows.

11. Brother Willibrord, having asked to have his vows renewed, due to expire March 5, there was some hesitancy about granting this request because of the state of his health. But as this health condition, according to the doctor, was due to overwork at Canet as cook, it was thought that it wouldn't be quite just to send him away because of illness he has suffered in the service of the Society. Besides, he is improving and one can hope that he can get back to work. Accordingly, he is accepted for renewal of his three-yearly vows.

A French postulant.

12. The priest Fr. Flament was admitted to postulancy; he had earlier taken the Franciscan habit. The Novice Master is looking for all the requisite information and, if necessary, the indult admitting him to the novitiate.

Fr. Guyot's journey to Rome approved of.

13. As regards the Rome house, Fr. Guyot suggests that he should go and take over his role as Procurator, as well as informing himself about the requirements of the house, dealing with matters in the first place with Fr. Védère's help who is required to stay there for some more months before going on the missions. He (*Guyot*) will see for himself on the spot what personnel he will need to come to his aid in fulfilling his role as Procurator, and looking after the house and scholasticate. His proposal was accepted and it was decided that he would leave as soon as possible taking Fr. Benedetti with him.

Brother Muldoon made available for Glastonbury; Brother Ceresi will replace Fr. Benedetti.

Fr. Suchet goes to the Paris house.

14. It was decided that Fr. Suchet, released from teaching because of his health, should be appointed to the Paris house. Fr. Delaporte agrees to replace him in the meantime by taking his classes. The same Fr. Delaporte is asked to continue as before with the direction of the Sacred Heart Review.

The requests of the Chapter delegates.

15. Fr. General, having made known the wishes of the Chapter members as passed on to him by the Bishop of Sinope, the Council thereupon presented them as follows:

1. The Assistants will live at Issoudun with the Superior General.
2. Less undertakings.
3. The youngsters at the Chezal-Benoît Petite Oeuvre sent back to the houses from which they came.
4. A study plan (Fr. Delaporte).
5. The question of a Vicar General for the Congregation.
6. An examination for the young priests.
7. Changes involving the buildings under construction at the Sacred Heart.
8. A titled Superior of the mother house.
9. The appointment of Ministers General.
10. The right of the Assistants to receive their letters unopened.

J.F. Morisseau, MSC, Secret.

A. Delaporte

J. Chevalier, MSC.  
Arthur Lanctin, MSC.  
C. Ramot, MSC.

+ Issoudun, February 21, 1893

My Lord,

Last Sunday I went to the scholasticate and called the community together to order to let them know about Fr. Klotz's expulsion, the news of which shattered them, since they were all hoping that it would be otherwise. The discontent was so palpable that everything I wanted to say, beginning with number 3 (*see above article 18930219*) and from there right to the end, was given the worst possible interpretation and reception. All were up in arms, including the new Assistants. The ring-leaders instead of lying low went to look for the Assistants and counsellors who share their views, with most of the night given over to meetings. Next day most of the scholastics, apart from twelve or fifteen, were intent on writing to Rome requesting release from their vows. The Assistants, with the exception of Fr. Morisseau, came and had it out with me, telling me that I had made their position impossible, as well as the direction of the scholasticate.

Having explained my position, which was conveyed to the students, it appeared that things had calmed down somewhat at this stage. But this morning Fr. Ramot, who is their spokesperson, informed me that I had deeply hurt them in letting them know that the letters they had written to Your Lordship about Fr. Klotz were rebellious against authority and they hadn't done the right thing when they got involved in this issue. And the First Assistant went on to say that if I didn't come and explain my words, he would not be responsible for the calamitous situation they could bring about. I went, therefore, to see the scholastics this evening. Something else: this morning at the Council meeting, the 4 Assistants complained that I was opening their mail, and they had the right to have them unopened surely, something in keeping with the spirit of the Constitutions, and that I was placing them in inferior circumstances to local Superiors who received their correspondence closed. He (*Ramot*) went much further, however, asserting (the others in agreement) that having been nominated by the Council as local Superior of the Sacred Heart, he had the right to have the mail directly given to him without its passing through (*sic*) my hands, all the letters, that is, which were being sent to those who lived at the Sacred Heart. I replied that while the wish was expressed at the Chapter that the Assistants should get their letters unopened, I was within my rights opening them as long as Rome had not given its decision. They maintained the contrary view, stating that their wishes were not brought before the Chapter or approved by it and, consequently, they were entitled to hold the opposite view. In addition, they brought forward for discussion the following issue: "We do not have Superiors available who have the ability to be placed in charge of many of our houses replacing such as the Assistants who have moved, and, in consequence, we need to send a request to the Sacred Congregation for an indult permitting us to appoint as Superiors capable men who do not have the requisite age as laid down in the Constitutions. They suggested that Fr. Lanctin should take this request to Rome since the new Procurator General was ill... I replied that I would not sign this request because it was against the Constitutions, and I knew that the Sacred Congregation would not favour it. At that there was uproar; administration was quite impossible, etc.

As things are, My Lord, I would make a request of Your Lordship: could you put half a day aside to come and spend a few hours with us, let's say Thursday, since I firmly believe that Your Lordship's presence would be very helpful and alleviate a lot of our problems? The Assistants, as far as I can see, want to gain the advantage in every possible way, only wishing to have in charge people who side with them. Fr. Ramot, meeting the wishes of the scholastics and their young lecturers, has had distributed among them a whole collection of songs, of which I am sending you a copy, and you will judge for yourself if I should leave them free to get their mail without any supervision.

The advice and recommendations I offered on Sunday were drawn up by Fr. Piperon who was at Issoudun. Give me your blessing, My Lord, since I greatly need it, and accept my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2125**

L 18930223

*To Fr. Clement Joseph Offermans, MSC, Tilburg.*

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Issoudun, February 23, 1893

Dear Father,

Fr. Roger who is arriving shortly is appointed to carry out the role of Superior for the time-being. We hope to replace him shortly with someone who is more knowledgeable (*au courant*) about Holland. This good man is only going there under obedience (*reluctantly*). See that he is warmly welcomed and do everything you can to help him carry out his responsibilities.

Please accept, Fr. Offermans, my good wishes in SSo Corde Jesu.

J.F. Morisseau, MSC, Secretary General

J.C. Chevalier, MSC.

**Article 2126**

L 18930228

*To Bishop Auguste Marchal, Vicar Capitular of Bourges.*

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Issoudun, February 28, 1893

My Lord,

May I provide Your Lordship with some information about the situation? Our young men, always pandered to by those who opposed the Chapter, would nevertheless appear to be more relaxed at the moment, but discipline as always leaves something to be desired. In order to bring some order to the scholasticate, here is a counselling project which, if you approve, I am about

to put before them. The Assistants have only one purpose in mind, that of sabotaging my intervention and overseeing matters themselves. They would like, as far as I can see, to empty the Rome house and place there those individuals committed to their outlook.

Guyot (*sic*) has arrived to spend some days in Issoudun. At one of our meetings he spoke of his age, his infirmity, his need to have personnel with him whom he can trust, and particularly, an 'alter ego' who would take his place in dealings with the Roman Congregations. I replied that at his age, 66, and with the rheumatism which most of the time prevented him from walking, his poor state of health, his ignorance of the language and Roman procedures, he must be fully aware of the fact, and the Chapter members also, that the office of Procurator was beyond his resources, and this explains why I sent a telegram to you, I said, to find out if you would accept him, since I was convinced you would not. He replied that given the virtually unanimous wish of the Chapter (*delegates*) he could not but accept, the thought occurring to him that there would be one or two people to help him out with his duties. You are the only one, and it is with you alone, I replied, that the Congregations will discuss and deal with the affairs of the Institute, and if you cannot do it (on your own) your resignation is called for.

Following on that, the Assistants wanted to put forward a request to the Sacred Congregation for an indult to elect as Superior of our young men (in Rome) somebody under the age of 35. My categorical refusal disconcerted them. They then proposed that Fr. Guyot be appointed Superior of the Rome house, as well as Procurator. I replied that the Chapter, before electing the Procurator, had unanimously decided that the two offices should be kept separate, and they cannot presently be shared/held by one individual without the consent of Rome. These gentlemen think that Fr. Guyot has the right, with the approval of the Council, to pick those personnel for the Rome house whom he would like to be in charge of the scholasticate and the Petite Oeuvre. I replied that, by virtue of the Constitutions, this right belonged to me as it did for the Society's other houses and I would use it according to my conscience for the general good. This is the way things are at the moment.

Fr. Guyot, still in pain and believing himself to be suffering from a serious illness, has returned to Vichy, wishing to spend some days or some weeks in the Forez hills to restore his health before taking off for Rome. And during this time what is going to happen at the Procure? Here's a letter from Fr. Jouët which brings up a serious issue as regards Fr. Guyot (*Jouët's letter is not available*): is it wise to become involved with the Sacred Congregation? If the issue is as serious as I think it is, one must again more have recourse to validations, and this is something which once more makes Rome ill-disposed to us. Nobody has given this any thought; there is good faith, but would it not be best to leave things to rest?

I actually believe, my Lord, that if you wrote an official letter to Cardinal Monaco, our Protector, in order to forestall, circumvent, the Chapter's decisions, it would be very desirable and His Eminence would take notice. This is his address: His Eminence Cardinal Monaco La Valletta, Apostolic Chancellery Palace, Rome, Italy.

Without reference to what Fr. Jouët says, I believe that Your Lordship should bring it to the attention of the Cardinal Protector that Fr. Guyot has not lived in community for many years, is 66 years of age, in very poor health, his rheumatism preventing him from being able to walk, knowing neither the Italian language or anything to do with Roman procedures, and, consequently, he cannot advantageously carry out the important role of a Rome Procurator and, consequently, the Sacred Congregation of Bishops and Regulars could not accept him. I greatly fear as the worst outcome that Rome, put off by the carping attitude which prevails and the troubles we have stirred up in its dealings with us, could very well declare the break-up of our Society. In order to avoid such a disastrous occurrence, which I cannot entertain the thought of without quaking, I am quite prepared to resign if that becomes necessary. Please, My Lord, use all your influence as delegate and Vicar Capitular to ward off this thunder-clap which presently threatens us and make their Eminences the Cardinals well disposed towards our dear Congregation which has already well served the Church and can, moreover, with the worthwhile qualities which characterize it, render it still greater service in the future. If you think your presence in Rome would be needed in order to repel the storm, I count on your commitment to us to intervene there on our behalf, and it goes without saying that we shall meet all the expenses.

I have the honour to be, most respectfully, Your Lordship's most humble and obedient son in C.J.

J. Chevalier, MSC.

Fr. Maillard will go to Bourges to see Your Lordship tomorrow.

**Article 2127**

*To Father Jean Vaudon, MSC, Director of the Annals.*

L 18930301

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Issoudun, March 1, 1893

Dear Fr. Vaudon,

Thank you for your kind letter and the confidences you share with me when letting me know your intimate thoughts. I am replying to you likewise, but in the utmost secrecy.

1. The confidence you shared with me about Fr. Maillard is in fact devoid of all foundation. Do not believe everything which is said to you. Fr. Maillard asked to go on the missions with Bishop Navarre and I gave him that promise. The Council thought it would be more purposeful to appoint him General Bursar and make him responsible for the missions. The good confrère is drawn to do so out of wholehearted obedience. He asked me if he could stay in the presbytery and I asked him to look after the office while you were away, since when you are not there there's so much disorder as you well know, and that's how it is.



2. Those who have been telling you that I don't know what to do with you are totally insensitive and stirring up bad feelings. Good God, who will rid us of these people? Nobody in the Society more than myself likes you and appreciates you and in proof of this I put you forward as Procurator General in Rome, while hoping at the same time that you could continue as director of the Annals, something you do so well and successfully. Not able to bring this about, I thought of you in connection with another confidential posting. Fr. Guyot came to Issoudun last week to find out what personnel would be made available to him. Since the Chapter unanimously decided that the Procurator General would not be Superior of the Rome house at the same time, I proposed you for that important post, but Fr. Guyot and several other Council members protested, Fr. Morisseau being the only one who supported me. The others maintained that Fr. Guyot could himself carry out the two offices, having the whole house under his immediate authority, and that your presence in Rome would be an obstacle in so doing. I strongly disagreed with this and refused to accept their proposal. It was easy to see that strings were being pulled; that's how it is. If you were called to Rome you would be indebted for this to Fr. Guyot on the occasion of his canonical visit. Such are the friends who flatter you; they are afraid that you would stymie their plans and become too influential in Rome. I shall hold fast to my view and since you have my full support, as I think I have yours, I hope that you will be in Rome very soon either as Superior or Procurator General, because I cannot believe that Fr. Guyot at 66 years of age, shattered in health, having difficulty in walking, especially going up stairs, having no knowledge of Italian and of Roman customs, with his abrupt manner and partisan spirit, can remain there very long. He has asked to go and spend a fortnight in the Forez mountains to restore his health before going to Rome and, in the meantime, the Procure and Rome house are empty. Fr. Jouët, who is laid up with a chest infection has, at his own request, been moved to a hospital in the care of the Presentation Sisters. Quite obviously the elections took place before the Chapter as you thought they would. Be patient, my friend, and let's hope and pray that good will come from bad. You can see for yourself that I really must have great confidence in you when I reveal all this to you and which you will closely keep to yourself, and to which I strictly oblige you. I depend, then, on you more than ever and we shall always go forward together, hand in hand, heart to heart. Isn't this right?

3. Yes, like yourself, I understand the need to group together our brighter young religious and have them directed towards the kind of work which fits in with their tastes and aptitudes. We shall be moving that way, my friend, before very long, since the need is being felt. You will help me! Fr. Suchet, chronically ill, cannot stay any longer in the scholasticate; he is bored with the place and his students are bored with him, and on a number of occasions he has said to me that he needs to be cared for and to rest and will not be able to stay on there after Easter. I, accordingly, acquiesced with his wishes and decided to appoint him provisionally to Paris.

4. As for the young curate you write about, I shall be greatly pleased if he comes to the Society if that is what he wants; he would be a very worthwhile acquisition who would serve to strengthen the French element, which is badly needed. Given his intelligence and talents he would be a valuable asset in his speciality. Give him every encouragement and I don't think he will have anything to be sorry about.

5. If my plans for Rome can come about in spite of my concerns, I am thinking of putting you in charge of our scholasticate in order to get rid of the bad spirit and atmosphere which has been further added to by the recent elections. What do you think yourself? Cheerio, my friend.

Wholly yours more than ever in C.J.

J. Chevalier, MSC.

I haven't time to read this back.

18930301X

Council Meeting, March 4, 1893

In attendance: Fr. General; Fathers Delaporte, Ramot, Morisseau, Lanctin.

Fr. Giovanelli replacing Fr. Benedetti.

1. Since Fr. Benedetti's presence in Rome is currently inopportune, his replacement by Fr. Giovanelli was approved and he will accompany Fr. Guyot to Rome.

The Sacred Heart Review made Fr. Deidier's responsibility.

2. The Sacred Heart Review which had been offered to Fr. Deidier has been accepted by him.

Fr. Chétail's letter about the appointment of Fr. Deidier as Superior.

3. A letter from Fr. Chétail was read in which he deeply regretted Fr. Deidier's appointment as Superior at Glastonbury. It was agreed that the Secretary should write in the Superior's name to the latter (*Deidier*) asking him to abide strictly by the rules as local Superior and, in particular, not to make any significant change in the administration without reference to higher authority.

The postulant Oyant.

4. Joseph Oyant's acceptance as a lay brother postulant was agreed on, even if he cannot bring the 'trousseau'.

Fr. Pierre to continue as Fr. Casas' assistant.

5. Fr. François Barral, who has gone to Barcelona and who is older by profession than Fr. Pierre Perriot, Fr. Casas wants to know if he should be replaced in his role of supervisor. The view was taken that Fr. Pierre, in view of his advanced age, should hold on to his responsibility.

6. At his request and with his Superior's support, Brother Martinus van de Sande was accepted for renewal of three-yearly vows at the Barcelona house, having finished his first three years last December.

The lay brothers Antoine Pittinger, Roc Bing-Hüber, Mathias Polerer, Albert Pollak, Sebastien Fischer, accepted for first vows.

7. At Fr. Meyer's request, Novice Master of Salzburg, the following postulants were accepted as lay brother novices in the novitiate:

- a. Antoine Pitlinger, Brother Alexandre, from the Salzburg diocese, born September 26, 1876.
- b. Roch Birghüber, Brother Rochus, born Reichenhall, Bavaria, June 14, 1872, tailor by profession.
- c. Mathias Polerer, Brother Matheas, born in the diocese of Munich, November 17, 1870, shoemaker by profession.
- d. Albert Pollack, Brother Albertus, born Carinthie, Austria, September 20, 1854, cook by profession.
- e. Sebastien Fischer, Brother Sebastianus, gardener, born Bavaria, June 9, 1877.

All are exempt, or could easily be made so, from military service.

Brother van der Aa accepted for the priesthood.

8. Fr. Lanctin proposed that Brother van der Aa, a deacon of mature years, be accepted for the priesthood.

A. Delaporte.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
C. Ramot, MSC.  
Arth. Lanctin, MSC.

**Article 2128**

*To Bishop Auguste Marchal, Vicar Capitular of Bourges.*

L 18930307

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J M J

Issoudun, March 7, 1893

My Lord,

Enclosed find a letter from Fr. Klotz which the Rev. Fr. (*Chevalier*) has asked me to forward to you and about which you will be kind enough to let him have your views. The regulation which Your Lordship is aware of was communicated to the scholastics who accepted it grudgingly. The wrong kind of attitude has become part of these young men, who were so affected by the unhelpful kind of influence to which they were exposed either at Antwerp or Chezal-Benoît. We had to put up with this until some trouble-makers were shown the door, and a serious individual of the requisite religious spirit was put in charge of the remainder, that is to say someone with a spirit of respect and submissiveness towards the Superior General, who remains, whatever one says about him, the legitimate authority in the Congregation. It is difficult to act and introduce reforms until Rome delivers its judgment on the last Chapter.

Please accept, My Lord, my respectful good wishes as I have the honour to be Your Lordship's most humble and obedient servant.

F.X. Maillard, MSC.

**Article 2129**

*To Father Victor Jouët, MSC, Rome.*

L 18930309

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Issoudun, March 9, 1893

Dear Fr. Jouët,

1. I wrote to Mr. Scalsi as you suggested and with the understanding agreed on.

2. Fr. Klotz continues to argue against his expulsion and wants to appeal to the Sacred Congregation of Bishops and Regulars. The Bishop of Sinope says that he should be left to his own resources and that we shouldn't be answerable to him. It is unimaginable that the Sacred Congregation should give way to his demands.

3. The Bishop of Sinope, concerned that our opponents might stir things up in Rome and create problems for us, would be quite prepared to go to Rome in order to support us and provide all the necessary information and explanations. But he would prefer if either Cardinal Verga or our Cardinal Protector asked him to come, or expressed the wish, and he would take himself there. Could you not make this invitation a possibility if it would help?

Cheerio, Father; let me have your news. Fr. Guyot is still laid up. Fr. Genocchi has arrived in Issoudun; he wants to go to the missions.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2130***To Fr. Jean Vaudon, MSC, on a trip.*

L 18930312

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Issoudun, March 12, 1893

Dear Father,

I am forwarding a long letter from Fr. Hubert. You will see for yourself that part of it which you can insert in the Annals. Fr. Genocchi is here with us since Thursday. What a remarkable man! He dreams only of the missions, hoping to leave from Marseilles on the 1st or 2nd of April, taking some confrères with him to New Guinea. I am sure he will have left before you arrive.

*Fr. Hubert: Bourges-born, he left for the Oceania missions on November 3, 1890.*

Who do you think should be the priests in the Rome house? Fr. Guyot is continually laid up and there's nobody in Rome other than Fr. Védère.

Cheerio, my friend. I greatly look forward to meeting your devout fellow traveller.

Wholly yours in C.J.

J. Chevalier, MSC.

18930316X

Council Meeting, March 16, 1893

In attendance: Fr. General; Fathers Ramot, Delaporte, Morisseau, Lanctin.

Fr. Kicken, Director of the Tilburg Petite Oeuvre.

1. At Fr. Offerman's request, Fr. Kicken remains in charge of the Tilburg Petite Oeuvre.

Fr. Genocchi appointed to New Guinea.

2. Fr. Genocchi is appointed to the New Guinea mission and he will be leaving shortly, taking with him those scholastics who, having finished their theological studies, want to go on the missions.

Fr. Delaporte in charge of the studies' commission.

3. Fr. Delaporte is appointed director of a study commission responsible for selecting those authors whom it would be worthwhile to put in the hands of the philosophers and theologians in the scholasticate.

J.F. Morisseau, MSC, Secret.

**Article 2131***To Father Victor Jouët, MSC, Rome.*

L 18930316

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Issoudun, March 16, 1893

Dear Fr. Jouët,

The Council met this morning. The Assistants decided that it was urgent that one of them should go to Rome as Visitor in order to look over the house and put matters in order such as the accounts, etc. Fr. Guyot is unable to go there, being riddled with rheumatism. I did not in any way want to oppose their decision since I did not wish to let the secret out. (*The March 10 rescript of the Sacred Congregation of Bishops and Regulars requesting the Bishop of Sinope, as Apostolic Delegate, to carry out an investigation into the legitimacy of the elections of the recent Chapter and suspending for the time being those elected as Assistants.*) This is a journey and expense which has no purpose, but just the same I shall let them get on with it. They have chosen Fr. Ramot as the one to go and want him to leave straight away. I prevented him from travelling until this evening so that you would get my letter beforehand and act accordingly. He will arrive on Saturday evening at 11pm. If I receive the decree in the meantime I shall send him a telegram requesting him to return. This journey is contrary to my wishes in the present circumstances but, nevertheless, I thought that in order to avoid stirring things up it would be best for me not to go against it, even if I knew nothing might come from it.

Let me have your eagerly awaited news.

Cheerio, my friend.

Wholly yours ex intimo corde in C.J.

J. Chevalier, MSC.

I wrote to Fr. Védère letting him know about Fr. Ramot's arrival as Visitor. I mentioned nothing else to him.

**Article 2132***To Fr. Victor Jouët, MSC, Rome.*

L 18930318

Issoudun, March 18, 1893

Dear Fr. Jouët,

The Bishop of Sinope couldn't come to Issoudun so I went to see him yesterday and he handed me the decree (*from the Sacred Congregation of Bishops and Regulars*), signed by Cardinal Verga.

1. The Sacred Congregation is anxious to know if there were plots and intrigue involved in the election and directed against the Superior General and Founder. One thing is certain: this is an investigation of the Chapter members. Will they be open and honest?
2. Do those elected embody the requisite qualities? The contrary is easily proved.
3. Is the opposition to the Superior General well-founded or not? In the meantime the Sacred Congregation has taken the decision that the previous Assistants and Procurator General should remain in their posts until the Holy See decides otherwise. Fr. Ramot hadn't yet left for Rome when I received the news about the decree's arrival. How is it going to be taken? I shall let you know. You are, therefore, restored to your post as Procurator.

Please take care of yourself and do not wear yourself out.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*The rescript, in Latin, sent by the Sacred Congregation to the Bishop of Sinope concerning the Chapter of February 11, 1893:*

Illme ac Rme Domine uti frater : Ex relationibus Amplitudinis Tuae die 20 et 22 nuper elapsi mensis februarii circa istud Institutum Missionariorum S. Cordis Jesu cum domo principe in Issoudun, non satis eruitur utrum recentes electiones Assistantium et Procuratoris generalis tamquam legitimae haberi debent vel non. Quare non dedignetur A.T. S. Congregationem docere de legitimitate dictarum electionum, vel si eadem electiones habendae sint tanquam effectus tricarum et factionum contra auctoritatem Fondatoris et Superioris Generalis. Insuper referre utrum in nuper electis omnia necessaria requisita concurrant pro recto munerum ad quae electi fuerunt adimplemento ; ac tandem oppositio contra P. Superiorem Generalem et Fondatorem sit rationabilis necne, vel promota a spiritu ambitionis et subversionis actualis rerum status.

Interim vera jussu hujus S. Congregationis prohibeat A.T. super electis ne respectiva munia exerceant, donec aliter a S. Sede provisum fuerit facta eodem tempore potestate iis qui ante Capitulum eadem munia obibant, iisdem muneribus ad nutum S. Sedis pro nunc fungendi.

Haec erant a me Amplitudini Tuae significanda. Cui fausta omnia ae felicia adprecor a Domino.

Amplitudinis Tuae  
Romae, 10 martii 1893  
Uti frater

Signed: J. Verga, Cardinal Prefect

**Article 2123**

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

L 18930319

Issoudun, March 19, 1893

My Lord,

In keeping with the decree from Rome, Your Lordship's procedure is all mapped out. It involves:

1. Setting up an enquiry as to whether or not the elections were proper or the outcome of intrigues and trickery against the previous administration. If openness characterizes the statements of the four Assistants who are at Issoudun, it should be easy, My Lord, to find out as you can put it to them that they are obliged sub gravi (*by oath*) to tell the truth.
2. As regards the competence of those elected to meet their requirements, it should be easy for you to point out in a new memorandum that they do not have it.
3. You will not either be at a loss to point out that their opposition to the Superior (*Chevalier*) and his former administration is rooted in an independence of spirit, pursuit of leisure and a nationalist outlook which is too exclusive, something I rightly challenge, together with their wish to be emancipated, their being inclined to continuous indiscipline, leading to the setting up of the novitiate over the mother house, as well as the scholasticate and three classes of our Petite Oeuvres which they wanted to hold on to at any cost etc., etc.

My humble view, Bishop, is that before they are informed that they no longer have any status, they should be made to take an oath, one after the other, forbidding them to make contact with each other and compelling them to say to you whether, yes or no, before the Chapter they had come to an understanding among themselves about the election of the Assistants and the Procurator General. Their approach to things, despite your wise advice, quite obviously indicates that they had been in collusion among themselves.

Then, once this primary issue is made clear, you will make them aware of their departure from grace (*integrity*) and the decisions of the Sacred Congregation. You will in the name of holy obedience enjoin on them sub gravi to say nothing whatsoever to the scholastics or the young priests and be quietly submissive to the Holy See, prepared to go without complaint wherever they are asked to go, holding themselves back from stirring up a critical attitude, defending before and against everyone this new kind of authority and maintaining it in all its administrative activities. It might not, perhaps, be unhelpful to demand this promise by them in writing. Meanwhile, what is to be done with these worthy (*awkward*) priests? Where can they be posted? How can they be made to accept this Roman decision calmly and with a spirit of faith? Should they be kept in Issoudun? What are they going to do?

As for Fr. Vandel, while waiting for him to be charged, Your Lordship could on Tuesday next make a point of seeing him, taking him into your confidence, showing trust and kindness. Then you might put him under an obligation, if needs be, in the name of obedience, to say nothing to the scholastics which could predispose them against authority, but rather to commit himself to the inculcation of submissiveness, to the fostering of a good spirit and wholesome outlook, and the pursuit in love of their holy vocation, etc.

We are expecting Your Lordship on Tuesday at 11.48am.  
Please accept my deepest regards in C.J.

J. Chevalier, MSC.

18930322X

Meeting of the new Counsellors and members  
of the recent Chapter at Issoudun under the  
presidency of the Bishop of Sinope,  
Apostolic Delegate.

March 23, 1893

In attendance: Fr. General; Fathers Ramot, Delaporte, Morisseau, Lanctin, Maillard.

The suspension of the Chapter appointments.

The Bishop brought to the attention of the meeting a rescript from the Sacred Congregation of Bishops and Regulars according to which the said Congregation, having doubts about the legitimacy of the recent Chapter's elections, asked him to investigate the matter and forbid the newly-elected from exercising their roles as Assistants, including the Procurator, until a new decision was reached, and those who exercised these functions before the Chapter would provisionally take over in the meantime. Accordingly, His Lordship suspends the newly-elected from functioning and ratifies those formerly in charge. In addition he strictly enjoins in virtue of holy obedience on each and everyone to maintain the utmost secrecy on this issue until the Sacred Congregation has resolved the issue.

**Article 2134**

*To Fr. Jean Vaudon, MSC, Nantes.*

L 18930323

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Issoudun, March 23, 1893

Dear Fr. Vaudon,

I am so sorry to hear that you have rheumatism. Take care of yourself and don't be imprudent. We continually pray for the success of your mission. Most wholeheartedly I give you permission to attend August Laroche's ordination. We shall be delighted to have you here with your travelling companion. The youngster at the Petite Oeuvre would appear to be a good candidate; we shall forward the questionnaire on your return and we can receive him in October.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2135**

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

L 18930326

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Issoudun, March 26, 1893

My Lord,

Fr. Ramot would put anybody to the torture in his pursuit of irregularities and intent on destroying established authority. He is a man with a sick mind who has already caused us a lot of problems, and likely to do so again in the future. For the rest, Your Lordship is well informed.

I have been going through our archives and I read that the General Chapter held at Issoudun, September 19 to September 30, 1879, unanimously elected as Assistants Fathers Guyot, Piperon, Morisseau and Jouët. According to our Constitutions, the Assistants stayed in office until the next Chapter met which had the right to replace them or keep them in Office. After 1879

there was no Chapter meeting because of our being expelled (*from France*); consequently they were legitimately elected up to 1891.

The new Chapter called at this time was dissolved by Rome because of the problems you are aware of and the Sacred Congregation in its dissolution decree formally stated that the direction of the Institution should continue being carried out by the preceding administration: *Quoadusqu Sacra Congregatio aliter decreverit, res Societatis ut antea esse peragenda.* (*Until the Sacred Congregation decides otherwise, the Society's affairs will continue as before.*) What more of a proof is needed that the former Assistants had been maintained in office by decree and that all their actions are valid? In 1891 my powers as Superior General expired and Rome renewed them for 12 years and, with the same phrase as above, the Sacred Congregation of Bishops and Regulars confirmed the former Assistants in their role with the exception of Fr. Guyot who was dismissed and replaced by Fr. Maillard following a rescript.

What problems we are creating for you, My Lord! But how lucky we are to have you! The divine Heart of Jesus will compensate you for all the pain and frustration we are causing you. Through your endeavours may the truth come to the fore, spirits become calmed and unity restored to us. If there's an honest and open response to your questionnaire, you will quickly become aware of the machinations and irresponsibility of the ring-leaders. But will they dare to make an avowal of their culpability? Here there's always apparent peace and calm.

I have the honour to be Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

NB: In addition to the above, My Lord, I find the following significantly pertinent words in the validation rescript dated June 13, 1891: "Insuper Eadem S. Congratiō facultatem pariter tribuit eidem Emo Protectori actuales Assistentes confirmandi usque ad proximum Capitulum generale. ea tamen lege ut una cum Superiore Generali habitationem habeat." *"The said Sacred Congregation gives the same power to the Cardinal Protector to confirm the General Assistants until the next Chapter and in keeping with the regulations they will live in the same house as the Superior General."* Cardinal Monaco so decreed on June 15, 1891. Fr. Ramot cannot be unaware of this decree as he had it in his hand.

J.C.

**Article 2136**

*To Bishop Auguste Marchal, Apostolic Delegate.*

D 18930326A

*Undated; likely March 26, 1893*

Questionnaire project with reference to the 1893 General Chapter.

Rome, having taken note of the results arising from the work of the last Chapter, over which I presided as Apostolic Delegate, has begun to have doubts about the validity of the elections. Taking note of the fact that virtually all the votes were given to the principal opponents of the Chapter meeting in 1891, with a unity which was not to be shaken, one is led to believe that there was a previous intent and agreement. I present myself, then, in the name of holy obedience and sub gravi to let me have the whole truth. You will need to do so if you are not to incur canonical punishment.

1. Have you been asked by some members of the Chapter to give your vote to such and such a one rather than to someone else?
2. Have you been asked by religious (*for your vote*) who were not part of the Chapter?
3. Do you know if there was an earlier understanding among Chapter members or a certain group of them before the elections?
4. What reasons were presented to you by those soliciting your votes for some rather than others?
5. Did you yourself appeal to your confrères to vote for some rather than others and what reasons did you put forward?
6. Do you know if there was, following on the calling of the Chapter, or during the days before it took place, an exchange of letters or arranged meetings between certain religious about putting forward names, either as a critique of the Superior General and his administration, or with a view to a prior arrangement before the forthcoming elections?
7. It is expressly forbidden sub gravi to speak to anyone about the purpose of this enquiry or about the enquiry itself.

There is a serious obligation not to blame in any way the measures which the Sacred Congregation judged should be taken, nor the decisions of the new administration.

**Article 2137**

*To Bishop Auguste Marchal, Apostolic Delegate.*

L 18930328

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Issoudun, March 28, 1893

My Lord,

I have just returned from Bourges where I had the honour of meeting the Archbishop (*the future Cardinal, Jean-Pierre Boyer*). He was very kind, very paternal, Fr. Piperon was with me. His Grace thereafter spoke to me about our own problems, being aware of everything. He regrets all that has become public, and is shocked by the vicious attitude of those who stirred things up. His Grace said to me: "You may count on me as a father, a friend; it is absolutely imperative that you become free of these troubles. I am going to Rome shortly, and I shall have a word with the Pope, who I know has a high regard for you, and everything will be arranged to your satisfaction. Prepare a memorandum for me which will give me exact information; you will come again to Bourges and we shall discuss this very serious issue." What must I do, Bishop? Would it not be in order if you spoke about all of this with His Grace and let him know what is to be done? Fr. Le Sachet, with a word spoken by him to me, would appear to know something and I regret that this is so. The Archbishop, when we were parting, went on to say that "several confrères of yours who are opposed to you have already written against you to me. These are in revolt and they must be dealt with if order is to be restored". I thanked him profusely for all the concern he is showing for our little Congregation. "Yes, indeed," he added. "You can depend on me." He also spoke about Fr. Guyot in terms which suggested that he did not hold him in high esteem, finding his nomination as Procurator in Rome quite deplorable.

Please accept, Bishop, my deepest good wishes in C.J.

J. Chevalier, MSC.

If you think it opportune, My Lord, to provide Archbishop Boyer with the memoranda I was pleased to give you, I shall, then, have no need to send them on again.

**Article 2138**

*To Bishop Auguste Marchal, Apostolic Delegate.*

L 18930402

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Issoudun, April 2, 1893

My Lord,

I thank Your Lordship on assuring me of the Archbishop's good will towards me. How kind you are, My Lord! How I appreciate your support!

When you come to conclude your report, if you think it opportune, I shall be honoured to meet Your Lordship to consider seriously those who might be put forward as Assistants and Procurator General, since Fr. Jouët has written to say that he wants to take a rest for sometime and be free of all responsibilities, actively and passively. Indeed Archbishop Boyer has informed me that when he was visiting Rome he had seen for himself that Fr. Jouët was too busy and did not make himself sufficiently available for the overseeing of the house. This explains the independent and critical spirit of the majority of our young men who have studied in Rome.

You will have to consider also, Bishop, if there is not reason, following the enquiry, to request the dismissal of the principal agitators: Fathers Ramot, Lanctin, Reyn and Hartzler. As regards Fr. Reyn, here's a letter which he wrote to Fr. Vandel following the death of his mother. I could not consider forwarding it to him without contacting Your Lordship since, at the end of it, it seems to me that there is an inclination towards breaking the secret which you ordered should be kept. In any event, what he confides can only intrigue Fr. Vandel and rouse his imagination. Since we receive a great number of stamps, you will allow me, Bishop, to forward some of them to you for the correspondence which we have occasioned you.

Tomorrow afternoon 8 of our young confrères and some Sisters of Our Lady of the Sacred Heart, led by Fr. Genocchi, are leaving from Marseilles for New Guinea. Among them are a priest, two deacons, a sub-deacon, one in minor orders, two lay brothers. Over the past 3 months three priests and three lay brothers have been sent to the missions. Bishop Navarre will take more with him. Your Lordship, in addition to the work involved preparing for the elections prior to the Chapter, this is what Fr. Vaudon wrote to me on March 3 from Montargis: "I have to tell you that before the Chapter, the majority of the delegates asked me if I would accept the position of Procurator General. I replied in the negative. It was then they turned to Fr. Guyot. I am absolutely sure of this."

Please accept my deepest regards in C.J.

J. Chevalier, MSC.

18930403X

Council Meeting, April 3, 10, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

Fr. Genocchi named as Superior in New Guinea.

1. Fr. General stated that the New Guinea mission did not have a Superior since Bishop Verjus' death. It is necessary, then, to appoint a Superior and he put forward Fr. Genocchi. This was agreed on and, as he didn't have the requisite 35 years as stated in the Constitutions, a dispensation on the grounds of age will be requested from the Congregation by Bishop Navarre who will shortly be visiting Rome.

Brother Cornelius Deen admitted to perpetual vows.

2. In view of the request by Cornelius Deen, a lay brother in Tilburg, and about to end his second phase of temporary vows, more than 30 years of age, and having in mind the views of the local Council despite his quite considerable shortcomings, the decision, nevertheless, was taken to accept him for final profession when his second three-yearly phase ends.

Postulancy.

3. A student from the Rome Pie College, aged 18, with a baccalureate, has been put forward by Fr. Védère and Brother Ruggieri for postulancy during the holidays or the next reception, on condition that he has sufficient knowledge of French to follow the novitiate regulations.

Brothers Martin, Lehane, Borman and Péloquin accepted, conditionally, for the diaconate and priesthood.

4. Fr. Derichemont is putting forward for the diaconate at the end of April or the beginning of May, and then for the priesthood on Trinity Sunday, Brothers Martin, Lehan, Borman and Péloquin, all of whom passed satisfactorily the preliminary examinations they undertook. The Council, while of the view that these two ordinations were somewhat close to each other, approves on condition that the candidates have studied theology for at least two years before the priesthood in keeping with the November 4, 1892, rescript from the Sacred Congregation of Bishops and Regulars.

Accepted for Orders.

5. At the request and with the favourable recommendation of the respective Superiors, Brother Field was called to the diaconate and Brothers Kuntz, Hannigan, Lynch, Nicolo, Laurenti, di Luzio and Guglielmetti to the subdiaconate; Brother Ronci and Bonaccorsi to minor orders, and Brother Valdambri to the tonsurate, all from the Rome house, and Brother Assunto from the Barcelona house to the diaconate.

The postulants Olmos, Tatcher, Poupenny, admitted to the novitiate.

6. Given the favourable recommendation of the Novice Master the following three postulants were accepted: Manuel Olmos-Nuñez, a Spanish priest, Joseph Tatcher, also Spanish, and Joseph Poupenny from the diocese of Besançon.

7. Brother Guerrero was appointed to Barcelona as a replacement for Brother Allera, on condition that he follows the courses at the Barcelona major seminary.

8. Given the flagrant insubordination of Brother Edward Muldoon in the Glastonbury house, made known in an earlier letter from Fr. Deidier, the Superior, the Council members were unanimous in having him expelled immediately.

J. Chevalier, MSC.

F.X. Maillard, MSC.

Ch. Piperon, MSC.

**Article 2139**

L 18930402

*To Bishop Auguste Marchal, Apostolic Delegate.*

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Issoudun, April 5, 1892

My Lord,

Fr. Deidier, who replaced Fr. Ramot as Superior at Glastonbury, has written to me saying that he was aware of all the intrigue which went on before the Chapter among the opponents, and that if Your Lordship wished to consult him he would have much that is revealing to put before you since, he says, the last elections have rocked the Society, reversing disadvantageously the past, and leading to the destruction of obedience and the religious spirit. If Your Lordship would like to write to him in confidence, this is his address: Fr. Deidier, Superior, Missionaries of the Sacred Heart, Glastonbury (*Somerset*), England. He has been with us almost 20 years; fifty-six years old, he is very attached to the Society. *For a fuller consideration of Deidier, see Twohig, Late But Not Too Late, passim.*

Please accept my deepest regards and respect in C.J.

J. Chevalier, MSC.

**Article 2140**

L 18930409

*To Father Henri Peeters, MSC, Tilburg.*

Issoudun, April 9, 1893

Dear Fr. Peeters,

The news you have for me is devastating. We must fervently pray for our dear sick confrère (*Fr. Léopold Hartzler*). I await expectantly your next letter which will, I hope, let me know that your dear Superior is much better. I am pleased that you have been chosen in his place; there couldn't be a better choice. My good wishes to all and especially to dear Reyn.(?)

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2141**

L 18930410



To Fr. Victor Jouët, MSC, Rome.

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Issoudun, April 10, 1893

Dear Father,

I am worried about your health. Let me know how you are. I think that a visit to Vichy (*spa*) would do you the world of good and restore you to full health.

All the replies to the Apostolic Delegate's questionnaire are pretty insignificant, some even abusive, for example those from Frs. Hartzer and Miniot. Fr. Reyn, affected by a little bout of pox, didn't reply; will he do so? The Bishop of Sinope is scandalized by the prevailing vicious attitudes. The scholastics under the damaging impact of Fathers Vandel and Ramot are for the most part un-supportive, concentrating very much on freedom and independence. I am disgusted; indiscipline is rampant; they no longer have respect for authority. The future frightens me. How culpably responsible are the leaders of this sad campaign!

You may inform Fr. Védère that we have accepted for orders all those he put forward.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2142**

L 18930414

To Mademoiselle Jouët, Marseilles, sister of Fr. Jouët.

Issoudun, April 14, 1893

Dear Mademoiselle, appreciated benefactress,

We received your April 11 letter and the enclosed cheque for 210 francs (*about 700 euros*). This sum will be made available to the Annals and the Petite Oeuvre. We are sorry about the cancellations involving some of your associates and we shall see to it that this is remedied. From now on we shall have the Annals addressed to Madame Balmas, rue Clapiér, 7, forwarding those copies she is missing. Many thanks, dear benefactress, for the keen interest you show in our Issoudun undertakings; in return we shall continue to pray for your intentions. The state of your dear brother's health greatly concerns us at the present time. We request with insistence in our prayers to the divine Master that this highly regarded father will be with us a long time yet to our advantage.

Please accept, dear benefactress, my best good wishes in C.J.

G. Marie, MSC,  
on behalf of Fr. Chevalier,

One usually takes a religious name in the Sacred Heart Third Order.

*The letter ends with this sentence.*

**Article 2143**

L 18930415

To Cardinal Mariano Rampolla, Secretary of State.

Issoudun, April 15, 1893

Most Distinguished Cardinal,

I have the honour to send Your Excellency a memorandum about our situation in Quito with the request to provide us with an answer which we shall accept as coming from God. You were good enough in your reply to leave this issue with our General Chapter which took place at Bourges on the 11th of February under the presidency of the Apostolic Delegate. The Chapter decided unanimously, apart from one vote, to leave Ecuador. I forwarded the decision to Your Eminence and the Archbishop of Quito and to our confrères. The people (*of Quito*) who like and appreciate us were aghast and protested to the government. The President of the Republic sent the enclosed telegram, but I could only reply in keeping with the Chapter's decision. Archbishop Ordonez and the Cathedral Chapter, to whom the Sagrario church which we look after belongs, and the city's clergy, made no effort to keep us.

The Archbishop, aware that we had no stability in Quito, since we are at the mercy of the Church authorities who can bid us farewell at any moment, but sensitive to the numerous requests made to him by the people and by the upper class, offered us most advantageous proposals in order to entice us to remain. His Grace was prepared to offer us in perpetuity the Sagrario church and presbytery, taking away from the Canons their rights over this Cathedral and promising in perpetuity a very substantial annual rent. Before ending the letter I wrote to the Archbishop asking him if he might not commit in this way his successors and the Chapter. His Grace, on reflection, replied that he could only speak for himself. Noting then that the promises were empty and that we were in the same predicament as before, I wrote to His Grace informing him that we were leaving Ecuador. It was after that that requests were made to the Holy See which recommended us to delay our departure, which is what we did. Conscious that there could be no resolution of the issue on the Archbishop's side, I reported the matter to Your Eminence, and the decision would be communicated to the Chapter. I do not envisage any likelihood of satisfying the Quito government or the people, given the Archbishop's silence. If, accordingly, the Holy See considers that it should not

directly intervene in order to guarantee us a stable situation, we are simply compelled to withdraw and we do so all the more readily when our Oceania missions require more people than we have to give them.

I have the honour to be Your Eminence's most humble and obedient son in C.J.

J. Chevalier,  
Sup. g., MisSC.

**Article 2144**

*To Father Jean-Pierre Védère, MSC, Rome.*

L 18930416

Issoudun, April 16, 1893

Dear Father,

Thank you for your feast day good wishes, also those of the kind scholastics, brothers, youngsters of the Petite Oeuvre, all of whom, and yourself, are greatly in my prayers.

I think that if Fr. Jouët spent some time at the Vichy spa it would greatly help him in his illness. I have advised him to this effect already and you for your part should do the same.

Please send with Bishop Navarre the boxes containing all the documents dealing with Fr. Vandel's life.

I have just received a telegram informing me of dear Fr. Grom's death in Watertown. Pray for him. Each priest will say 3 masses for the repose of his soul.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I am pleased to hear that all goes well. Many thanks.

18930417X

Council Meetings, April 17, 27, 1893

*Names of those in attendance not given.*

Brother Fidelis accepted for renewal of vows.

1. At the request of Brother Fidelis, porter at Chezal-Benoît, and with a favourable report from Fr. Piperon, acceptance is agreed for renewal of his three-yearly vows on June 13.

Fr. Blanchet accepted for final profession.

2. At Fr. Blanchet's request, curate at Saint Cyr, and with the favourable support of Fr. General, he is accepted for final profession when his temporary vows expire on May 15, 1893.

Brother Bruno dismissed from the Congregation.

3. Brother Bruno at Glastonbury doesn't want to remain a lay brother any longer and the Council has decided that he should leave, his release from vows coinciding with his departure.

The dismissal of Brother Muldoon further endorsed.

4. A letter from Brother Muldoon, sent away from Glastonbury due to insubordination, asked forgiveness and the favour of a return to the Congregation. The Council remained unanimous about the decision that he should leave.

Brother Power appointed English teacher.

5. Brother Power has been appointed English teacher for the Chezal-Benoît students who are preparing for the baccalaureate.

The Léonor debt.

6. Madame Léonor, having reduced by 1,800 francs what was owed to her for the Canet house, has agreed to be paid in five annuities of 5,000 francs, beginning this present year.

The purchase of ground adjacent to the Barcelona house approved.

7. Fr. Casas, having put together 18,000 francs, 4,000 of this provided by the mother house, Issoudun, in order to pay Madame Léonor, and now only needing to pay 5,000 francs on an understanding with this lady, proposes to buy ground adjacent to the Barcelona house which is considered a necessity. The Council approved.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.  
F.X. Maillard, MSC.

**Article 2145***To Mademoiselle Jouët, Marseilles, Fr. Jouët's sister.*

L 18930426

Issoudun, April 26, 1893

Dear Mademoiselle, cherished supporter,

Many thanks for your kind letter of April 24, which brings us reassuring news about Fr. Jouët. We are so pleased to hear that Father (*Jouët*) is very much better despite a little relapse. Yes, indeed, Mademoiselle, we shall strongly encourage him not to extend himself too much and, since he is so well regarded in Rome, the priests will see to it that the highly-regarded Superior takes a good rest and be quite relaxed.

We have taken good note of the information provided as regards the subscriptions. Everything will be properly looked after. We shall continue to pray for your intentions and for your well-loved brother.

On behalf of Fr. Chevalier,  
G. Marie, MSC.

**Article 2146***To Father Victor Jouët, MSC, Rome.*

L 18930427

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Issoudun, April 27, 1893

Dear Fr. Jouët,

I received your Naples letter and your telegram from Rome, thanks a thousand.

1. The Quito business is once more left aside. Here's the reason: Fr. Grom in Watertown has died from pneumonia; Fr. Van Grinsven, in charge of lay brothers at Antwerp, has left the Society; Fathers Bouvieret and Delmas, both teaching in Chezal-Benoît, are quite seriously ill; Fr. Bontemps is looking for personnel in his missions and we have nobody to fill these places. Faced with this situation our Society's Council, to which I made available the President of the Republic of Ecuador's telegram, the urgent letter from Mr. Larrea and Bishop Segna's advice (*both these latter individuals' names uncertain*), could not in conscience allow our confrères to remain in Quito, refusing straightforwardly to send a telegram to our priests asking them to postpone their departure. I gave way in the face of their decision. I conveyed this decision to Mr. Larrea and no doubt he will discuss it with you. Ask him to inform his government. I wrote for my part to the President of Ecuador informing him of the decision and thanking him for his good will towards us. Later, if something becomes possible, we shall see.

2. The Archbishop of Bourges is quite ill with a chest infection. We sent a telegram to Bourges saying that we were praying to Our Lady of the Sacred Heart for His Grace. Pray, have him prayed for, as it would be truly a tragedy if he were to pass away. The Bishop of Sinope is also laid up.

*The letter abruptly ends here, without a signature.*

**Article 2147***To the Ecuador Ambassador, Rome.*

L 18930427A

Issoudun, April 27, 1893

Dear Ambassador,

I would have liked, in keeping with your wishes and those of Bishop Segna, to find myself sending a telegram at this moment to my Quito confrères asking them to hold over their departure, if new problems had not arisen. One of our priests, the parish priest in Watertown, USA, has just died and he will need to be replaced; and another, in charge of one of our novitiates, is forced for serious reasons to leave the Society; several are quite seriously ill and we haven't enough personnel to replace them. Besides, the two priests who are at present at Sagrario are not enough for such an important parish and we have nobody available at the present time. Given that there are only the two of them, they are in danger of risking their health and the religious responsibilities they have to meet, as well as the honour of the Society. These reasons, and others besides, Mr. Ambassador, prevent our Congregation's Council from going back on its virtually unanimous decision at the General Chapter to leave Quito; we greatly regret this, myself in particular, taking into consideration our time there which has already entailed so much sacrifice for us. If, later on, when prospects have improved, we can have, with ecclesiastical approval and the support of your staunchly Catholic government, another Quito foundation, we shall do so with pleasure. We are very grateful to the President of the Ecuador Republic for his very considerate intervention and the regard he has for us. But again, I repeat, it is at present quite impossible for us to meet his wishes and that of the public which was always sympathetic to us. It is with regret that we are forced to disengage.

I have the honour to be, Mr. Ambassador, with deep respect, and appreciative regards, Your Excellency's most humble and obedient servant in C.J.

J. Chevalier,  
Sup.Gen., MSC.

**Article 2148**

L 18930428

*To the President of the Republic of Ecuador.*

Issoudun, April 28, 1893

Mr. President,

I thank Your Excellency for the telegram you were kind enough to send me requesting me in the peoples' name to leave my confrères in Quito for the time being by suspending their recall. The resolution of this issue has been placed in the hands of His Eminence Cardinal Rampolla. His Holiness' Secretary of State, having considered the dossier, left the decision on the matter to our General Chapter which took place on the 11th of February last. The Chapter, however, apart from one dissenting voice, favoured departure from Ecuador. I cannot, therefore, Mr. President, to my great regret, return to this issue which was influenced by serious reasons (*for departing*). It is not without great regret that we leave a country where we have received so much regard and considerateness. We shall never forget Your Excellency's kindness, nor that of your government. If in better circumstances it becomes possible for us to return we shall do so with pleasure.

Please accept, Mr. President, my lively appreciation, and deepest regards, as I have the honour to be Your Excellency's most humble and obedient servant in C.J.

J. Chevalier,  
Superior General, MSC.

**Article 2149**

L 18930428A

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, April 28, 1893

Dear Father,

I have had a letter from Bourges that Archbishop Boyer is very ill and has received the last sacraments. I triduum of prayer has been called for throughout the diocese. A miracle is needed; let us hope our request will be granted.

Here is a copy of the letter I sent to the President of the Ecuador Republic. *As above, article 2148.*

*Chevalier ends his letter:*

NB: It is only the Holy See which can change a Chapter's decision. If His Holiness, having fully considered the issue, sent, through his secretary, a telegram to me: "the Holy Father wishes, despite the Chapter's decision, that you remain in Quito." my Sagrario confrères would get an order straight away to put off their departure. The Pope's voice is for us the voice of God.  
J.C.

Dear Fr. Jouët,

If I received a telegram of this nature, everybody would be obliged to go along with it.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2150**

L 18930430

*To Bishop Auguste Marchal, Vicar Capitular, Bourges.*

Issoudun, April 30, 1893

My Lord,

We are devastated to hear that you are still suffering. Please take care of yourself as your health is a matter of great concern to all your friends; we must pray once more to Our Lady of the Sacred Heart.

The way for proceeding suggested by Cardinal Monaco to you is not in fact practical in the present circumstances. How is one to know if the Chapter members exchanged letters beforehand and if there wasn't agreement reached among them, such as everything leads us to believe?

I. Now that you have, My Lord, the greater part of the information needed, it seems to me that the following must be stated in your report:

1. The result of your investigation indicates, if not peremptorily at least sufficiently, that the principal opponents of the 1891 Chapter, who wanted to change everything, acted in every way to bring over to their viewpoint the new members of the Chapter.
2. And there was, most likely, between them, a pre-arranged plan of campaign.
3. The election choices at the last Chapter meeting were already decided in advance as proved by the unanimity.

4. All this is the result of the trickery and vengeance involved with the 1891 Chapter break up, against which they have never stopped protesting.

5. The choice of the new Assistants and Procurator General is to be deplored!

II. It should be easy for Your Lordship to prove this latter (5) assertion because the Sacred Congregation of Bishops and Regulars contacted you about the personal qualities of the newly-elected, providing on each of them the assessment you are in a position to be aware of.

1. Fr. Ramot, first Assistant, a slippery individual, lacking in judgment and obedience, unable to look after a house with respect to religious discipline and economizing. Following the break up of the first Chapter (1891) he refused to return, at the kind invitation of his Superiors, to Watertown, USA, to take charge of the community, as he did likewise with regard to Sydney as Superior of the house there, deluding himself that his place was in Issoudun, or roundabout, in order to keep an eye on the current administration, thereby following the advice of his main supporters. His diaries seething with hatred and calumnies against his Superior General would, likewise, be very useful to you.

2. Fr. Delaporte. You are aware of his background, his personality, his lack of judgment, his ill-fitting behaviour, craven ambition, and the unbecoming stance he takes with respect to Your Lordship.

3. Fr. Lanctin, whom you are aware of in depth from his past and present behaviour.

4. As for Fr. Morisseau, he is a weak, indecisive, character, without any great ability, not very open, usually aligning himself with the majority.

5. Fr. Guyot, appointed Procurator General in Rome, is the worst possible choice one can make in the circumstances. Before the 1891 meeting he was, together with Fr. Delaporte, the standard-bearer of the opposition. If our young priests have rebelled against the measures taken by the Sacred Congregation, have continued in their insubordinate and undisciplined spirit to oppose authority, it's all due to their disastrous influence. How could the Chapter members think of making Fr. Guyot Procurator General when they were aware of his age (66 years), his ignorance of the language (*Italian*) and Roman ways, well aware also that he was laid up, only able to walk with the aid of a stick, greatly affected by articular rheumatism, his health exhausted from his illnesses, to the point that he hasn't left his bed for the past two months. Obviously his choice was deliberate on the part of a flagrantly opposing group who wanted at all costs to get rid of Fr. Jouët, and have a man dealing with the Congregation who would do the bidding of the disaffected.

III. Conclusion of the report.

On the supposition that the Sacred Congregation does not find sufficient reason in the accord of the Chapter members or in the presentations of the intrigues to validate the elections, the picture you will build up with reference to Fathers Ramot, Delaporte, Lanctin and Guyot will undoubtedly entail that they cannot remain in their respective postings and would need to be replaced by the previous administration, that is to say, by Fathers Piperon, Maillard and Morisseau. You might, I suggest, in the lack of anyone else, put forward either Fr. Vaudon or Fr. Roger as 4th Assistant, the latter presently acting as Superior at Tilburg in place of Fr. Lanctin, with Fr. Jouët put forward simply as Procurator General. We would then put forward Fr. Carrière as Superior of the Rome house, he presently being the director of the Chezal-Benoît Petite Oeuvre.

IV. In order to maintain discipline and compel people to re-establish order, you might ask the Sacred Congregation to forbid religious to criticize in word or writing the actions (*decisions*) of the administration, or bad-mouth their major Superiors, weaken their authority, this under pain of excommunication *ipso facto* reserved to the Superior General and with exclusion from the Society after a second or third defaulting. We can only see this forceful way as likely to remedy the problem, and, thereby, restore our dear Congregation to its pristine early spirit. Only then, given the previous qualities which characterize it, can it without shackles carry out that good to which it is called in the Church.

I have the honour to be most respectfully Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2151**

To Cardinal Isidoro Verga, Prefect of the Sacred Congregation of Bishops and Regulars.

L 18930430A

Undated. Likely end of April 1893.

A copy of the Bishop of Sinope's statement together with some slight modifications left to the discretion of His Lordship.

Your Eminence,

I have the honour to send you the results of the investigation which the Sacred Congregation of Bishops and Regulars asked me to undertake in relation to the election process at the General Chapter of the Issoudun Missionaries of the Sacred Heart meeting on February 11 this year at Issoudun. I personally met those Chapter members who live in Issoudun and Chezal-Benoît, and in order to avoid any inconvenience for those who live in other countries I sent them a questionnaire to which

each one should reply in keeping with the specific requests. I also thought it worthwhile to seek the advice of Fr. Deidier, presently Superior of the Glastonbury house in England, because, while not involved in the elections, he was in a position to be well informed. I add his statement to that of the others.

The Sacred Congregation being anxious to know what I think of the issue, I believe it my duty to say that in my eyes there was a prior agreement to get rid of the previous administration, replacing it by that which, it had already been agreed on, should take over at the 1891 Chapter. The leading activists, Fathers Delaporte, Ramot, Reyn, Hartzler and Lanctin, drew the others, that's to say Fathers Morisseau, Casas, Barral, Miniot, Derichemont, to their side by playing down beyond all reason and fairness the merits of the former Assistants, and aiming the most severe and harsh criticisms at the Superior General, representing him as an old man who was a spent force and quite authoritarian, who should be given advisers capable of keeping him in check and, besides, the election choices made at the last Chapter are a way of hitting back at the Sacred Congregation for its dissolution of the 1891 Chapter. These latter decisions were attributed to the pernicious influence of Fr. Jouët, against whom there has been no letting up of protests. All of the foregoing follows from the statements of Fathers Delaporte, Hartzler, Reyn, Ramot and Fr. Deidier's letter, as well as from different verbal declarations made to me. What, in particular, Fr. Deidier's letter makes clear, particularly in relation to the ambitious presumptions of Fr. Delaporte, can be easily gathered from a part of the same Fr. Delaporte's statement letter. It is not irrelevant to point out that all Superiors were not present at the last Chapter. Bishops Navarre and Couppe were not there, nor were the Gilbert Islands Superior, the Sydney Superior or Fr. Jouët. It is, therefore, quite erroneous to say that the opposition represented the whole Congregation, or represented the unanimity of its leaders, as if the Superior General, the former Assistants, those unable to be there such as the Bishops, did not in their eyes have any significance.

As for the moral qualities which should characterize the elected in order to fulfil appropriately their office, I have no hesitation in saying that they are wholly lacking in them. I experienced them as over-ambitious, full of themselves, obstinate in their view-points, unaccepting of challenge and obstinately convinced that they, and no-one else, are in the right. I didn't notice the slightest hesitation attending their judgments, and not one of them sought a viewpoint or expressed any concern about the approach to be made in the difficult situations in which they found themselves.

Otherwise, those views expressed by them at the last Chapter, and which were included in my report, together with the statements accompanying this letter, are sufficient proof of that attitude which I have indicated as being characteristic of them. Fr. Delaporte, in particular, is already well known from his past, always stirring things up and indiscreet by nature, keen on occupying himself with work outside the community. That's why, as he freely admits himself, living in Paris is greatly to his liking and he does not see the Superior General's role as more than one of having better opportunities for frequent travel.

Fr. Ramot is a narrow-minded individual who, outwardly pious, gives himself over in stubborn obstinacy to the most injurious and unjust value-judgments such as those he formed about the Superior General. Fr. Lanctin, a soured, restless character, who at the present only cares about the religious life because his appointment as Assistant has made it possible for him to live near his parents. Fr. Morisseau has no mind of his own, inclining always in whatever direction the wind is blowing.

There remains the issue of tracing the cause of the animosity directed towards Rev. Fr. (*Chevalier*). He is criticized for being authoritarian, wanting to do everything himself... without taking the Rule into consideration, of specifically conducting the financial affairs of the Congregation without any supervision, or checks, etc. Circumstances may provide some semblance of truth as regards these accusations, but they give no justification for the charge.

From the beginning and as far as 1880 the Congregation as such had not greatly developed and, as it was largely in the control of its Superior, he maintained that overall authority which followed naturally from his role as Founder. After the expulsions (*of religious from France*) he had to look after things on his own, or equivalently so, because all his religious, especially the more important ones, were taken from him. Simultaneously, the Congregation underwent development as extraordinary as unforeseen. The material needs of many costly foundations had to be met, as well as their spiritual care and support. These foundations were always undertaken with the approval of the Assistants, even though they were dispersed. The Superior General, always on his own, and relying on his own convictions, necessarily had to make decisions on his own responsibility. But is it right to blame him, or can it be proved from the facts that the Congregation's affairs are in disarray and its finances diminished? Most pertinently I am aware that the contrary is the case. Never, perhaps, has an Institute been in such a healthy condition from the financial point of view and all due to the good financial performance of the Superior General, the resources he made available on his own initiative through the development of his undertakings and their maintenance.

Since 1891, and already before that, a Council was made available to him, and it functioned normally and regularly. The Superior General accounted quite properly for his financial transactions; the use of funds was supervised each month by the General Bursar, as the books make clear; the (*financial*) safe has three keys and holds all the currency, everything perfectly organized... (*The direction*) of the Congregation is not undertaken without the advice and contribution of the Assistants.

One may draw the conclusion that if in those houses and undertakings which are nearby he intervenes too much, he, on the other hand, leaves to their own devices those houses which are at a distance. But this conclusion is without foundation. Not being able to go himself on visitation to the most distant houses, the Superior General has twice sent visitors, to Watertown, USA, to Quito, Ecuador, Fr. Jouët; Fr. Tréand to Sydney. He on different occasions had delegate visitors in Salzburg, Tilburg, Antwerp, Glastonbury, Barcelona, Rome, all of which is verified in the registers. He himself on several occasions visited all the different European houses. And it was as a result of these different visits that he noted serious abuses which

needed to be put right. It is the pursuit of these different reforms, especially as regards the northern European houses, which is in large part responsible for the discontent in those opposed to him. He is blamed for not taking the Rules into consideration which is quite a surprising accusation on the lips of those who have been the ones protesting most vehemently when the Superior General, wishing to reinforce discipline, added to the early Rule or directory prescriptions some severity. From what I can gather this complaint could justly be turned against those who brought up the accusation, taking as they do unexpected liberties in relation to the Rule. One is drawn to hold their sincerity as suspect, their knowledge of the religious life, their very faith, etc. I cannot but be taken aback and pained by such-like allegations and I do not wish to embarrass the Superior General by setting out to refute them. In summary, the circumstances explain and justify what has been done by way of the exercise of authority in Fr. General's administration, and over a number of years all has proceeded with as much regularity as possible. If there remain some measures to be undertaken in order to complete the Society's organization, the opportunities will arise as time goes by.

My conclusions, then, are the following:

1. The recent elections were the outcome of plotting.
2. Those elected are not blessed with the requisite qualities for fitting exercise of office.
3. The accusations levelled against the Superior General are both unjust and exaggerated. The critical spirit and the tendency to denigrate which characterize the main ring-leaders is likely to have serious consequences for the Institute if the Sacred Congregation does not see to its disappearance by undertaking strict measures to deal with it. The following are the names of those who have caused most problems in the Society: Fathers Delaporte, Ramot, Lanctin, Reyn, Hartzler, Meyer, Vandel, the Director of the scholasticate, and Guyot.

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My Lord,

What strong measures should one suggest to the Sacred Congregation? The dismissal as such of all the above-named? Would not this lead to an aggravation of the issue rather than to its diminishment? The young and old, who only know them for their qualities and not for their drawbacks, would not understand these expulsions and would be aghast about it. The promoters, women and men, especially in the northern countries (Belgium, Holland) and the ecclesiastics among their friends would be drawn to lay blame (*on us*) for these harsh measures.

Again might not these expelled priests try to come together as a new community and try to win over most of our young confrères, the scholastics, etc.? Would not the same purpose be achieved if Rome were to excommunicate ipso facto, as a right of the Superior General, whosoever, in word or writing, gave himself over to criticism and condemnation of his major Superiors and the decisions of the administration, as I said in my previous letter (*Article 2050, L 18930430*)? If this measure is not acceptable to the Sacred Congregation could it not be laid down by it that any religious unwilling to accept the decision which it is about to take, would by that very fact be deemed expelled from the Society with release from vows, even perpetual?

Again, a third possibility would be that of permitting the Superior General and his Council, over a period of time, the right to send away from the Congregation anyone, even in final vows, who allows himself to stir up trouble, act in an insubordinate manner, be critically hostile, etc. All this latter procedure would be under the supervision of the Apostolic Delegate. I think, myself, My Lord, that by these latter means one would succeed without too much scandal and uproar in remedying a situation which is destroying us.

I have the honour to be respectfully Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

I continue to remain gripped by the influenza and it's not going away. Fr. Maillard is also laid up with it and staying in bed.

**Article 2152**

*To Father Victor Jouët, MSC, Rome.*

L 18930501

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Issoudun, May 1, 1893

Dear Fr. Jouët,

Mr. Larrea, following his meeting with Bishop Segna, requested me to let his government know by telegram that our Quito confrères should postpone their departure. I sent a telegram to you tasking you to tell him not to send the telegram because of newly-arisen problems and that an explanatory letter would follow. Now you inform me today in your telegram that he has contacted his government without waiting for your letter. You did not, then, make him aware of my telegram asking him to wait (*for my letter*)? I am now in a compromising situation as regards the Council members. I see only one way to extricate myself and that is to receive a telegram from Bishop Segna with this message: The Pope wishes, despite the Chapter's decision, your confrères in Quito to postpone their departure. And the telegram has to be signed by Bishop Segna, because Mr. Larrea's signature or your own would carry no weight with the Assistants. Your own name must not appear in any way whatsoever! You know why! Here you are still thought to be in Naples. It is my view that you can easily get this telegram from Bishop Segna and everything will be in order. Do not mention my letter to Mr. Larrea to whom you make reference. I

would be blamed by the Council. I repeat the contents of the telegram: The Pope wishes, despite the Chapter's decision, that your priests postpone their departure from Quito. Segna, Secretary.

The Archbishop of Bourges continues to be seriously laid up. The Bishop of Sinope has another bout of bronchitis. As for myself, I am stricken by the influenza which is severely affecting Issoudun. I am feverish, have a headache, am weak of limb, have no appetite and I cough a lot. I was unable to say mass this morning. I am keeping to my bed and room. I hope that it will not be too serious. Pray for me. What's happening with Bishop Navarre? I don't hear anything about him.

Cheerio, Father. Send on the telegram as set out above; it is quite urgent.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2153**

L 18930504

*To His Lordship Auguste Marchal, Bishop of Sinope-Bourges.*

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Issoudun, May 4, 1893

My Lord,

I thank you very appreciatively for the concern you so kindly show for my health. The bout of influenza hit me like a thunder-bolt on Sunday night, Monday morning, when I began to ache all over, had a terrible headache, vomited, and had a persistent cough. Today I feel better. The fever, headache, sore throat, have gone, leaving me with a heavy cold which I must look after. And there's our first communion day on Sunday; you can see how the time is well chosen to be laid up!

I read with great interest the proposals arising from your report (*see above, Article 2151*). I have a number of observations of some significance to put before you and I would, accordingly, ask you not to put pen to paper until you have received my next letter.

Please accept my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2154**

L 18930511

*To Father Jean Vaudon, MSC, Annals' Director.*

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Issoudun, May 11, 1893

My Dear Father,

You do well to study our Constitutions and immerse yourself in their authentic spirit. You will find there the secret of our thrust, the principles underlying our splendid mission, the powerful means to bring this about and all the constituent elements of social regeneration. It has to be so because the Heart of Jesus is the foyer of love and the centre of all great Catholic undertakings, as well as being the remedy for all our problems. No Congregation possesses like ours all the assets and qualities which meet in such a complete fashion all the needs of the present and future. Indeed if we only knew how to make use of them!

I wholly approve of your programme since it has its source in our Constitutions and the providential purpose assigned to us by the Holy See. You must, in the event, be kind enough to refer these issues to the Archbishop of Bourges. His Grace, who supports these undertakings, will approve, of this I have no doubt. I have already advised him about our September 8 feast and the emphasis we are laying on it because of the Eucharistic Congress in Jerusalem. You will find that the ground has already been prepared.

Please accept my most sincere good wishes in C.J.

J. Chevalier, MSC.

18930515X

Council Meeting, May 15, 12, June 3, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard.

Fathers Burnet and Chopin appointed to Paris.

1. The above have been appointed to the Paris house replacing Fathers Delaporte and Deidier.

The novices Brooks and Buckley asked to leave.

2. Brooks, due to persistent and excessive scrupulosity, and Buckley, lacking the requisite qualities, have been sent away from the novitiate.

A proposal to buy the de Cléry property as a country house.

3. Fr. General suggested that the de Cléry property should be bought as a country house, being near to Issoudun and presently for sale and for which, if necessary, we are prepared to pay up to 25,000 francs. The Councils were in agreement that a house in the country would be very useful to the scholasticate, endorsing the proposal.



Request for a long-term lease at Canet-de-Mar.

4. The Marist Brothers, landlords of Canet, wishing to bring about some changes in the house, are asking us to arrange a long-term lease but, since our Constitutions do not allow us to lease for more than three years, the Council's decision is that we cannot accept this request.

Called to Orders.

- a. John Field to the priesthood.
- b. Brothers Kuntz, di Luzio and Nicolo to the diaconate.
- c. Brothers Kuntz, Hannigan, Nicolo, Laurenti, di Luzio, to the sub-diaconate.
- d. Brothers Ronci and Bonaccorsi to minor orders.
- e. Brother Valdambri to the tonsurate.

At the request of Fathers Jouët and Védère the following were called to ordination:

- a. Brother Field to the priesthood.
- b. Brothers Kuntz, di Luzio and Nicolo to the diaconate, ordained sub-deacons with Field on the Saturday before Pentecost.
- c. Brothers Ronci and Bonaccorsi called to minor orders.
- d. Valdambri to the tonsurate.

Approval of ground purchase at Tilburg.

6. A letter from Fr. Roger, dated May 29, was read explaining that a piece of ground separated by a narrow fence from the Tilburg house enclosure, and on which houses could be built, disadvantageously overlooking the cloister and garden, is up for sale. The Council was of the view that it would be right to approve of such a purchase and agreed that it was an urgent issue to buy this plot of land in order to avoid any ongoing inconvenience, there being the likelihood of a sale which would not exceed 2,500 florins (*4 to 5,000 francs*), without burdening greatly the house which is beginning to pay its way.

Regulation about writing (*letters*) in French by those who know the language.

7. The Council, aware that certain members wrote in a foreign language, decided that Superiors who didn't know the foreign language should see to it that those who knew French should write in that language to other members of the Society.

F.X. Maillard, MSC.  
Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
J.C. Morisseau, MSC, Secret.

**Article 2155**

L 18930515

*To His Lordship Auguste Marchal, Bishop of Sinope, Bourges.*

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Issoudun, May 15, 1893

My Lord,

Please take care of yourself and take all the necessary precautions. The Conclusion you draw in your report is excellent. The Sacred Congregation will take those measures which it will deem most effective from those you have suggested. Let us hope that as a result of your pertinent intervention, the divine Heart of Jesus will be kind to us. I am awaiting Bishop Theuret who is coming for dinner and will sleep at the presbytery before he makes his way to give confirmation there tomorrow. (*Charles François Theuret, Bishop of the Monaco Principality.*)

I am getting a little better, also Fr. Maillard, we were able to say mass yesterday and today, thank God.

You will enclose the latter part of your report. I have the honour to be Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2156**

L 18930518

*To Father Victor Jouët, Rome.*

Issoudun, May 18, 1893

Dear Fr. Jouët,

1. I am getting better and beginning to take on my normal work. Following the letter from His Eminence Cardinal Rampollo asking me to postpone the departure of our confrères from Quito until fresh arrangements were made with the new Archbishop's administration, I sent a telegram straightaway to Fr. Jean-Baptiste Perriot asking him to postpone his departure.

2. I think that at last Bishop Navarre is about to leave for Rome, and he will deal with Propaganda. I expect Fr. Bontemps in the early part of June.

3. I am returning Fr. Tréand's letter to Fr. Guyot to you, and you can use it when you speak to Cardinal Moran, who is presently in Rome.

4. I am delighted that your work 'A little trip to Purgatory' (*Petite Tour du Purgatorie*) has been so successful, surpassing your expectations.

5. I cannot ascertain what amount of money you would annually need for your personal needs. Let me know how much and I shall speak with Fr. Piperon about what sum could be available for you and the matter can then be arranged.
6. Fr. Védère is looking for the approval of ordinations on Trinity Sunday and said you were going to write to me about it. You do not mention anything in your letter, however. What do you think?
7. I am very sorry to hear of Bishop Sepiacchi's death. We shall pray for him.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2157**

*To Fr. Théophile Reyn, MSC, Antwerp.*

L 18930524

Issoudun, May 24, 1893

Dear Fr. Reyn,

1. To be Master of Novices, one must be 35 years of age. You cannot be other than Fr. Van Grinsven's Socius who remains as of right Novice Master as long as his position hasn't been regularized in Rome (*his departure from the Society*). While he waits he may accept for the novitiate and for vows those whom you present to him, providing for each one the necessary information and forwarding to us the requests of the newly professed. You give the impression, my friend, that you are amazed that all our correspondence is in French and yet there is nothing more reasonable or in character with our Constitutions. Since our foundation this has always been the custom in our Society and I am amazed that you haven't taken notice of this until now. I say, then, that nothing is more reasonable. Up to now we have had only one province, the French Province; we must, therefore, since we all know French, correspond with each other in the language of that Province, French; this is elementary. I go on to say, secondly, that nothing is more in conformity with our Constitutions. It is stated in number 72 that the Superior must read all the letters coming in and going out of the house. Now all the Superiors don't know German, Dutch, English, Italian, Spanish, but they all do know French. Moreover, the Constitutions make it their duty to hand on or not to hand on letters as they see fit, and can they meet this obligation if they do not know the language in which the letters have been written? Moreover, it may happen that it becomes necessary to submit to the Superior General certain letters of a particular nature, and how can the latter, who only knows French, deal, otherwise, with such a letter?
2. You state, Father, that my successor might be German Dutch, Italian, English, Spanish. So be it! And what will the French say if he lays it down that his correspondence should be in his native tongue? The Superior General who will succeed me will know French, and if at this moment we have only one province, and that is French, he must insist that letters be written in French for the reason I have set out above.
3. When our Society becomes divided into provinces, each province, according to the Constitutions, will have its own autonomy and will correspond in the language spoken by the Provincial and the local Superiors.
4. There's a sentence in your letter, my friend, which worries me greatly since it goes to show that the religious spirit and obedience has very much left you. How can this issue (*the subject of the letter*), which is quite a reasonable one and very much in keeping with our Constitutions, be a threat to the peace which should reign among us? It has to be said that if one advantageously has a religious spirit, as well as respect for the Constitutions and authority, instead of complaining one should be greatly pleased to note that religious discipline was flourishing once more among us, since, take note of this Fr. Reyn, it is only with this that there can be a future for our Society and its development, with the blessing of the Sacred Heart.

*The letter moves from No. 4 to 6.*

6. As for the number of youngsters in our Petite Oeuvres, Rome wants us to keep it fewer for the time being and that's acceptable to us; we must not query it. Select them carefully with respect to piety, intelligence, health, a good and pleasing attitude and they will persevere. There's nothing to stop you replacing those who fall short with others.
7. Yes, I give my permission to the brother who has left his parents the interest on a sum of money.
8. Brother Fusshöller cannot continue any longer with his studies because of his eye-sight; he will be going on the missions. You were right to put him with the lay brothers. Fr. Morisseau forgot to mention this to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Innsbruck-born, October 16, 1870, Brother Fusshöller died there on March 30, 1948.*

**Article 2158**

*To Father François Barral, MSC, Jesi Petite Oeuvre, Rome.*

L 18930531

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Undated, possibly  
May 31, 1893

Dear Fr. Barral,

The President of the Ecuador Republic and the populace of Quito on hearing the news of the imminent departure of our confrères contacted the Pope requesting that we should stay on. The Holy Father sent a telegram to the President through Mr. Larrea asking us to postpone our departure. Likewise, Cardinal Rampollo himself wrote to me saying that the Holy Father wanted me to send a telegram to our confrères in Quito asking them to remain there until a new arrangement was made, because a coadjutor (*bishop*) had been appointed who was likely to meet all our wishes by acting in concert with the President who was greatly attached to us. This is what I have arranged. Fr. Jean-Baptiste Perriot wrote to me saying that the people received the news most enthusiastically and the President had it posted everywhere in the city. What are we to do? Fathers Perriot and Gressin are too few and this provisional arrangement could last a long time.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Perriot asked me to tell you that the Garcia Moreno family continues to await a nice letter from you.

**Article 2159**

*To Bishop André Navarre, MSC in Marseilles.*

L 18930601

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Issoudun, June 1, 1893

My Lord,

Since the 1891 Chapter, which was nothing less than a concerted intrigue against lawfully constituted authority, when five or six insubordinate individuals wanted at any price to get rid of people, I have not discussed our problems with you. Since you are going to Rome, and will have the opportunity of seeing Cardinal Verga, Prefect of the Congregation of Bishops and Regulars, and Cardinal Monaco, our Protector, it is appropriate that I confidentially bring you up to date on these issues.

The opponents at the first Chapter (1891) were Fathers Guyot, Delaporte, Ramot, Reyn, Hartzer, Klotz and they were very unhappy when Rome brought this Chapter to an end because it had become a rebellion and a scandal. The Sacred Congregation, having come to know of the decisions taken by the opponents, considered that it was its duty in our Society's interests to break up the assembly and appoint Fathers Piperon, Morisseau and Maillard Assistants with Fr. Jouët as Procurator General. This forthright initiative, which set back all their plans, was erroneously identified by them with the Superior General and Fr. Jouët, *inde irae (hence their fury)*. They sent memorandum after memorandum to Rome in protest and by way of putting us down, calling urgently for a new Chapter made up of the same delegates.

The Holy See, annoyed with incessant requests arrogantly calling for the break up of our Institute, that is to say cutting off the houses of England, Belgium, Holland and Austria (*from France*), disregarding appreciativeness and justice, asked His Grace, Archbishop Marchal of Bourges, what might be the best way to bring about unity and calm among us. His Grace interviewed the disaffected, all of whom replied that a Chapter was needed. The Holy See refused to meet their wishes. They returned to their demand, and again Rome consulted the Archbishop who asked me to come and see him and tell him what I thought. I replied that I wasn't opposed to the idea of a new Chapter consisting of all the Superiors in charge, but it would have to be presided over by the Apostolic Delegate, and should not deal with anything other than the election of the Assistants and the Procurator General. The Holy See approved that the Chapter should take place on February 11 last, naming Bishop Marchal as Apostolic Delegate. His Grace, following his death, was replaced by his brother, the Bishop of Sinope.

In the hope of pacifying Fr. Klotz we put him in charge of the scholasticate which we had by now set up in Chezal-Benoît at Rome's suggestion. The ill-fated Fr. Klotz was like a wolf in the sheep-pen, bringing to the notice of his young charges, sixty of them, our current problems, sharing with them the views of our opponents, encouraging disobedience towards their Superiors, lessening in them the religious spirit, making them rebellious. While all this was going on, Bishop Verjus came to Issoudun and also spent some days in Chezal-Benoît where Fr. Klotz tried to influence our dear coadjutor bishop and win him over to his cause, unveiling to him as well all the plans and schemes of the opposition, bad-mouthing as much as possible the administration, having no hesitation in the face of any calumny. Bishop Verjus, outraged by such-like behaviour, made answer in the way he merited. Fr. Klotz, seeing that he was thwarted, said to him: "My Lord you do not wish to come over to our side. Very well! You will be sorry for this. We will give you no missionaries and we shall put you into a sack" (*sidelining him*). The Bishop, already quite exhausted, experienced a mortal blow with these threats. He came as quickly as he could to Issoudun where in tears he told me what happened. Fr. Piperon carried out an investigation among our young scholastics and heard the most disturbing news about Fr. Klotz.

The Archbishop, on coming to know this, stated that it was an obligation on our part to expel Fr. Klotz from the Society and request release of his vows from Rome, making a case in support. And that's what happened. Our opponents, angered by this initiative, strongly took his side. This was their state of mind when they came to the Chapter which took place at the Archbishop's house in Bourges under the presidency of Bishop Marchal.

During those six weeks or two months which preceded the Chapter, our opponents intrigued together and decided in advance who the new Assistants and General Procurator would be. They, then, did everything in their power to bring over to their side

all the young Superiors of the houses abroad (*those outside France*). They achieved their aim and at the Chapter Fathers Ramot, Delaporte, Lanctin and Morisseau were appointed Assistants, and Fr. Guyot, aged 66, laid up, unable to walk, knowing neither Italian or Roman customs, was appointed Procurator General.

The Apostolic Delegate, suspecting intrigue and enmity in these regrettable choices, reported to the Holy See, and the Sacred Congregation of Bishops and Regulars proceeded to declare the elections null and void, restoring in the meantime the former administration and requesting the Bishop of Sinope to carry out an investigation, which has now ended. It proves that there was a prior arrangement, and the Delegate in his report concluded that the elections were invalid and the former administration should continue in the meantime. He named those principally involved in these intrigues, asking the Sacred Congregation to expel those who would not accept the new decisions which he deemed he should take and, as well, forbid in the future, under pain of excommunication or interdict, all insubordination, all criticism of the general administration of our Society. He thinks that this is the best way to bring together, and back, the Society's wayward spirits and thereby restore peace and unity among us. His Lordship asked me to relate all this to you confidentially so that you can proceed along these lines in your dealings with the Sacred Congregation and our Cardinal Protector. He would also like you to discuss the issues with Fr. Jouët, who is aware of all this, and come to an understanding with him.

Obviously the devil, foreseeing all the good our Congregation can do in the Church, given its attachment to the Holy See, lets himself loose against it in stirring up this storm. I hope that the divine Heart of Jesus and Our Lady will not forsake us and good will come from evil. There are particularly noteworthy features characterising us, committed and intelligent scholastics, most of whom only dream of going on the missions, 60 to 80 lay brothers, thirty in the novitiate destined for the priesthood, 25 lay brother novices, between 150 and 200 students in the *Petite Oeuvres*; the Sisters of Our Lady of the Sacred Heart animated by a lively spirit, and growing more and more; the Our Lady of the Sacred Heart Association numbering 18 million and 5,000 associates throughout the world. Our finances are healthy; all of this constitutes a workforce which, well organized, can lead to marvellous results. Now we have our missions among the natives of the South Seas and which presently offer much to hope for, something you are more familiar with than anyone else. Our American houses and those in European countries are destined for a very favourable future. Let us not be surprised if the enemy of what is good and wholesome has sown bad seed in the father of the family's field.

Be good enough to keep me informed about what is happening in Rome insofar as it concerns us, and if my presence is needed there, also that of the Apostolic Delegate who is so favourable to us; you will be kind enough to let me know. The report of the Bishop of Sinope should have been in Cardinal Verga's hands for the past 8 days. You are authorized to intervene promptly in this serious issue.

Cheerio, my dear Lordship. Assuring you of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2160**

*To Father Bardel, Vicar General of Bourges.*

L 18930604

Issoudun, June 4, 1893

Dear Vicar General,

Next Tuesday we shall have our confirmations; we pray, and shall have the children pray, for the Archbishop's speedy restoration to health.

We have already begun to organize our September 8 feast and I would ask you to present to His Grace the accompanying programme, submitting to me as soon as possible, if approved, all the changes which His Grace deems it necessary to make. Everything indicates a magnificent turn out and a large gathering of the faithful. Those of the Jerusalem Congress have presented us with a cross in olive-wood as a memento of their wonderful gathering; large numbers of them are coming to Issoudun. This cross was a prominent part of all their meetings and was carried in triumph through all the streets of the Holy City. I profit from this occasion, Vicar General, to draw Church authorities' attention to the Issoudun hospices served for 20 years by the Sisters of St. Vincent de Paul. Since last March, as you are aware, the civil administration has got rid of the chaplaincy and closed the church which served the Congregation. The Sisters are forced to walk two miles for mass in the parish church every morning. Despite the protests of their Superiors in Paris, the civil administrators remain ill-disposed. To smooth over the problems and keep the Sisters I offered to send a priest there each morning for mass, but my proposal was not accepted. The Sisters' Superior General, very concerned that this state of affairs should not continue any longer, has stated that she will take away the Sisters if her protestations and requests are not met. The administration does not seem in any way willing to act. I no longer see any solution other than the Archbishop's intervention.

Six months ago I made known to the ecclesiastical authorities and the Prefect of the Indre that the revenues of our hospice consisted of contributions from benefactors, with the condition that each day mass be offered for their intentions. According to the archival documents and the commemorative plaques three masses must be offered each day in perpetuity.

When the burse was set up again in 1854 or 1855, I being a curate in Issoudun at the time, it was agreed between Cardinal du Pont, then Archbishop of Bourges, and the hospital administration, that the masses be limited to one each day, with a stipend of 1,200 francs yearly (*about 4,720 euros*) for the Chaplain.

The present-day administrators are doing something deeply unjust when they try to get rid of the mass obligation and the Chaplain. I have protested to these people, and to the Prefect, by stating the facts (*as above*). I have heard nothing further. His Grace, in his wisdom, will see what can be done. If His Grace thinks it opportune to intervene, a letter from him to the Superior General of the Vincentians asking him to hold over the departure of the Sisters would seem to me to be urgent.

The Bishop of Sinope has passed on to Archbishop Boyer the report on our last Chapter at Bourges so that His Grace might be brought up to date about our situation. Bishop Marchal asked me for this report as he needed it; as it is presently with the Archbishop, I would be favoured if you would have it returned to the Bishop of Sinope.

Please accept, Vicar General, my respectful appreciation as I have the honour to be your humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2161**

*To Father Jean Vaudon, MSC, on a promotion trip.*

L 18930609

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Issoudun, June 9, 1893  
Feast of the Sacred Heart

Dear Fr. Vaudon,

I am sorry about your hoarse throat. By taking care I hope it will soon go away. Nevertheless, if after your commitment at Nancy it still persists you might think about giving up your Marseilles retreats. We shall pray for you.

I sent the Archbishop of Bourges the programme for our September 8 feast for his approval and he has accepted it. His Grace does not favour any meetings in his diocese (without his approval). Fr. Delaporte is very upset about this as he had already prepared a programme. We have no option but to obey. His Grace approves of the festivities for September 8, including the preparatory triduum and the solemn inauguration of the Jerusalem cross. By writing a good article for the Annals for the celebration, you will in this way provide a powerful thrust to the pilgrimage.

Fr. Béguinot, parish priest at Notre Dame, Bourges, has been appointed Vicar General and he is a good choice.

I congratulate you on your apostolate.

Cheerio my friend.  
My best wishes in C.J.

J. Chevalier, MSC.

18930612X

Council Meeting, June 12, 19, 1893

In attendance: Fr. General, Fathers Piperon, Morisseau, Maillard.

The setting up of the Souls in Purgatory Association as a Confraternity, and the appointment of Fr. Jouët as its Director and Rector of the Sacred Heart Church near Castel San Angelo.

1. Fr. General shared two items of information with the Council which came from the Rome Vicariate. One is the copy of a decree from the Cardinal Vicar setting up as a confraternity the Souls in Purgatory Association, and the other is a copy of Fr. Jouët's appointment as Director of the confraternity, as well as the rectorship of the Sacred Heart Church near Castel San Angelo where the Association is set up. Fr. General then went on to say that Fr. Jouët did not want to be associated with the administration of the Congregation any longer, asking to be confirmed, with the Holy See's approval, to the undertaking at the Sacred Heart and, accordingly, the Council, neither able or wishing to act against his wishes, gave its approval on the express condition that he himself takes responsibility for his work, its risks and perils. The Society believes, having so much work as its responsibility, that it should not take on new work in the present circumstances and, therefore, while in praise and support of the praiseworthy Purgatory apostolate, it disengages from any involvement and responsibility for this work.

A contribution of 200 francs a month to Fr. Jouët. Since Fr. Jouët has requested a contribution in recognition of his services it was agreed that he should be given 200 francs a month.

2. Given the absence of a Procurator General in Rome it was decided that Fr. Védère should provisionally be considered as replacing Fr. Jouët, dealing with current affairs de mandato Superioris Generalis (*with the authority of the Superior General*). As for issues which are exceptional and out of the ordinary, he will only act with special approval.

Acceptance of Brother Bachmayer to temporary profession and Brothers Lanz, Fischer and Wenz to the novitiate.

3. With Fr. Meyer's approval, Novice Master at Salzburg, the lay brother Bachmayer was accepted for first vows and the postulants Josef Lanz, born Neukirch, Wurtemberg, 1876, aged 17; Georges Fischer, born 1875, aged 17, and Johan Wenz, born April 3, 1877 at Lumman, Wurtemberg.

4. The youth Savin, a former Petite Oeuvre student, who left a year ago to continue his studies at the Guérande seminary, has been accepted for the novitiate at his own request and with satisfactory reports.

Brothers Kuntz, Nicolo and di Luzio called to the priesthood.

5. On the recommendation of Fr. Védère, Brothers Kuntz, Nicolo and di Luzio were accepted for the priesthood.

Ch. Piperon, MisduSC.  
F.X. Maillard, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2162**

L 18930613

*To Fr. Henri Chétail, MSC, Paris.*

+

Issoudun, June 13, 1893

Dear Fr. Chétail,

Your letter asking to go on the missions does not greatly surprise me since I have always been conscious of your spirit of commitment and sacrifice. Yes, how blessed you are that the Lord has lit in your heart the sacred fire which consumes itself for the salvation of souls! What more lovely vocation surpasses that of the missions! It is the assurance of heaven, with the crown of the apostolate and martyrdom, at least in voto.

I am too attached to the poor pagans in our care not to give my assent to your request. Yes, indeed, with all my heart, dear friend, I give my approval and I put you on the list of those who are shortly to leave. Since you speak English, I think it likely that you will be going to New Guinea. (*He would remain in Australia, see immediately below.*) You will leave with Bishop Navarre who is in Rome at present.

*In the event Chétail didn't travel with Navarre when he left on December 3, 1893, but rather on August 3, 1894, arriving in Sydney a little over a month later, September 6.*

I am pleased to give you permission to spend some days with your family before you leave on the steam boat. You may advise Fr. Deidier if you think it opportune.

Cheerio, Fr. Chétail, I wholeheartedly bless you; wholly yours in C.J.

J. Chevalier, MSC

*Henri Chétail was born at Mars on July 17, 1859, and ordained at Bourges on March 29, 1884. He taught from 1881 to 1887 at the Issoudun MSC college, not the Petite Oeuvre, and then at Glastonbury for a further seven years until 1894. Fr. Tréand, on his arrival in Australia, gave him responsibility for Botany Bay parish and then appointed him Director of Scholastics in Kensington. He died, some months short of a ten-year Australian ministry, at Campbelltown, on March 15, 1904, with a reputation for sanctity. For Chétail and Glastonbury see Twohig, Late But Not Too Late, passim.*

**Article 2163**

L 18930613A

*To Bishop André Navarre, MSC, Rome.*

Issoudun, June 13, 1893

*Chevalier's reply, below, to Navarre's letter from Port Léon of March 1, 1896. This entry has either been mis-filed or wrongly dated in a previous translation.*

My Dear Superior,

I decided that I wouldn't write to you about our difficulties with Fr. Genocchi until I had a reply to my letter of January 2 last. But while sorting out in my correspondence letters which were no longer needed, I discovered that Fr. Genocchi had accepted 12 subjects from my mission for perpetual vows, and these vows could be very well null and void for lack of legal authorization. You wrote to me through Fr. Maillard on June 7, 1893, in the following manner: "I ask you, then, on behalf of the Very Rev. Father (*General*), to obtain as soon as possible from the Sacred Congregation of Bishops and Regulars, the necessary indulg for Fr. Genocchi's appointment as Superior of religious in New Guinea. He lacks by almost two years the age (*35 years*) considered requisite in our Constitutions to be appointed local Superior, being born July 30, 1860. On June 13, six days after Fr. Maillard's letter on your behalf, I was by now in Rome.

*Chevalier writes:*

Take up Fr. Genocchi's case as one who served Propaganda (*the Congregation of this name*) well; try and eliminate all the prejudices directed against him, seemingly, and do something about making him your coadjutor. As he is only 33 years old, and needs to be 35 before he can be a religious Superior, and since he is the only one who can be Superior, get an indulg from the Sacred Congregation of Bishops and Regulars. Deal with this through Bishop Scalsi, apostolic administrator, who is our Roman agent.

*The immediate foregoing is Chevalier's reply to Bishop Navarre's letter.*

**Article 2164**

L 18930617

*To Bishop André Navarre, MSC, Rome.*

*An extract from Fr. Chevalier's letter to the Bishop arising from the latter's letter from Port Léon, March 1, 1896. As with the above article 2163, this entry is either mis-filed or wrongly dated.*

Dated June 17, you (*Chevalier*) wrote to me:

You may as Vicar Apostolic of New Guinea appoint Fr. Genocchi Superior of your priests, but if he is at one and the same time to be local religious Superior, receiving vows etc., he needs an indult from the Congregation of Bishops and Regulars, something I think which can be easily obtained. I requested it for Bishop Verjus who wasn't 35 years of age. You being local Superior of Thursday Island cannot be so of Port Léon at the same time.

After all that, if you are encountering difficulties with the appointment of a coadjutor, perhaps you might put forward Fr. Hartzler's name if you are sure of him (*his reliability*).

**Article 2165**

L 18930617A

*To Bishop Auguste Marchal, Apostolic Delegate.*

Issoudun, June 17, 1893

My Lord,

I have the honour to present Your Lordship with the enclosed letter which I shall be pleased to have returned to me.

You will see for yourself, My Lord, the machinations of Fathers Delaporte, Ramot and Lanctin (I haven't come across others) in writing to the Sacred Congregation of Bishops and Regulars. Isn't it unbecoming and outrageous to denounce the books on the Sacred Heart and Our Lady to Rome and try to get them condemned? And to think that such are the disciples who burden themselves with so much hatred and fury against a parent who never stopped showering blessings on them! I am quite shattered! These pathetic priests do not stop short either in the face of injustice or calumny, wanting to win at any cost! May the Sacred Heart have pity on us and come to our aid!

Please accept, My Lord, my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2166**

L 18930618

*To Father François Barral, MSC, Barcelona.*

Issoudun, June 18, 1893

Dear Fr. Barral,

I am well aware of your devotedness and willingness; I know that I can count on you. I wrote to Fr. Jean-Baptiste Perriot requesting him to keep me informed about issues so that we know exactly what is required of us and I await his reply before taking any firm decision. I asked him to look after matters and do the best he can; when I have his reply, I shall write to you. I made every possible submission to Cardinal Rampolla in order to point out that we could not stay in Quito. He fell ill and the matter was put in the hands of the Congregation for special ecclesiastical affairs, whose secretary, Bishop Segna, replied stating that, all things considered, the Holy Father wanted us to stay in Quito until the new régime took over, when it was to be hoped that the new Archbishop and government would fully meet our expectations. Bishop Gonzales wrote to Fr. Perriot stating that he was very happy with the Holy Father's decision and that we could count on his support. When are matters going to be sorted out? Time will tell, and because of this we must not push matters too precipitately. I am sending you on Fr. Perriot's letter, letting me know what you think about it when returning it to me.

Cheerio, Father.

My good wishes to all.

J. Chevalier, MSC.

**Article 2167**

L 18930621

*To the Superior of the St. Louis Hospital, Jerusalem.*

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J M J

Issoudun, June 21, 1893

Dear Mother,

We regret the damage incurred and the twofold effect it has had on the cross, but there's nothing to worry about. If you are unable to sell the cross which you have, send it on to us with someone from the next pilgrimage. We shall make it our duty to pay the expenses you have had to meet, as well as the interest on the money sent to us by you this year. We shall be very pleased if the cross, before being sent on to us, is taken to the principal sanctuaries and sacred places of the Holy City if this hasn't already happened.

Fr. Genocchi left on the 3rd of April last for our New Guinea missions, Oceania. Please pray for him so that his apostolate be a fruitful one, and that our good Lord will preserve him from those deadly fevers. Be also good enough not to forget us in your prayers and, together with our gratitude, please accept our deepest good wishes in C.J.

On behalf of Fr. Chevalier,  
F.X. Maillard, MSC, Secretary.

**Article 2168**

L 18930622

*To Bishop Auguste Marchal, Apostolic Delegate.*

Issoudun, June 22, 1893

My Lord,

I am quite willing to go to Rome. I wrote to Fr. Jouët and Bishop Navarre asking them to so advise the Sacred Congregation of Bishops and Regulars and let me know by telegram if I should leave. Bishop Navarre has again met the Cardinal Prefect of Propaganda, who agreed to postpone the appointment of a coadjutor. I shall forward Bishop Navarre's letter to you. I suggested that he put forward Fr. Bontemps' name, the pro-vicar apostolic of the Gilbert Islands, as coadjutor if this archipelago lost in the ocean is to be taken from us, and which would do us a favour. Fr. Bontemps is arriving in Marseilles at the beginning of July and I shall travel with him to Rome to deal, as well, with mission issues. I fear that the Archbishop of Bourges may become annoyed with us, which would add one more worry on the top of others. Fr. Delaporte's schedule, which was no more than a simple plan for the September 8 feast, greatly displeased His Grace, so I am told by Fr. Bardel, because he thinks that it is being introduced to the public without consulting him, and this is absolutely untrue. I sorted out the matter and it's no longer an issue. I wrote to His Grace asking his permission to buy this little house in the country as you suggested I should. His Grace replied through Fr. Bardel stating that as he didn't know our financial situation, he could not give us advice. I again wrote to him (*Bardel*) stating that our finances were in a healthy state, and if His Grace wanted to know the financial state of our Society, which I had forwarded to Rome at the beginning of this year, I was quite willing to make it known to him. At the same time I requested him to ask His Grace, since he could not himself preside at our September 8 feast, celebrated annually for 24 years now, if he could give me permission to invite some bishops in the surrounding area who appreciate our work. My letter has had no reply for 15 days now. Clearly we are not in favour with Archbishop Boyer. Is it because of our opponents? It wouldn't surprise me. Would you be kind enough to ask Fr. Auvrelle, who corrects the proofs for our Annals, to present His Grace with the programme for the feast, which is to be found in the next issue. We shall do nothing if His Grace so wishes. Respect for authority is sacred in my case.

I have the honour to be Your Lordship's most humble servant and son in C.J.

J. Chevalier, MSC.

**Article 2169**

L 18930624

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 23, 1893

Dear Fr. Jouët,

Despite our meagre resources at the present time when we are doing construction work, I am forwarding you, for the 5 months you have set out, from February to the beginning of July, 1,000 francs (*about 3,361 euros*), which I cannot easily afford but, nevertheless, I commit myself to meet your wishes. Every 5 months I shall continue, as long as I can do so, to send you 600 francs (*about 2,010 euros*). Pray for me as I badly need support.

I would not want to go to Rome, where my presence would nevertheless be desirable, without the approval of the Sacred Congregation. I asked Bishop Navarre to deal with this issue. The Bishop of Sinope is himself also willing to make the journey, but he would need to be invited by Cardinal Verga. I think his presence there would be very helpful to us.

As for a coadjutor in New Guinea, I suggested Fr. Bontemps to Bishop Navarre; he (*Bontemps*) is shortly due to arrive in France. If His Eminence the Cardinal Prefect of Propaganda were willing to accept this nomination and, at the same time, relieve us of the Gilbert Islands, contact with which is so difficult, he would be rendering us a signal service since it is impossible for quite some time to provide even a basic contribution in personnel for these three missions. You should discuss with Bishop Navarre such an arrangement as one to be agreed on with Propaganda.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2170**

L 18930627

*To Father Pierre Marie Tréand, MSC, Sydney.*

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J M J

Issoudun, June 27, 1893

My Dear Father,

Rev. Fr. Superior (*General*) has asked me to reply to your letter of May 15 last. I am very pleased to do so since you are well aware, Father, how much pleasure it gives me to do so. Unfortunately, your letter treats issues about which I can scarcely keep my 'sang froid', and I am aware that my reply will be somewhat sharp and lively, but just the same, believe me Father, that it will not in any way lessen the regard I have for you and of which you are aware.



You refer then to colleges, novitiates, apostolic schools, etc. For all the foregoing, personnel are required, and such as have an aptitude for the work on which they are to engage, since otherwise they are in danger of experiencing a complete fiasco, or that kind of work which just limps along and of which we have far too much experience. The people available for the undertakings you dream about are not there. You do not indeed have anybody available for your own work at the moment when you are over-burdened, and if you look for someone to help there is nobody available. Fr. Meyer is absolutely needed in Salzburg since he is Novice Master and there is nobody at all to replace him.

Consequently, Fr., it seems to me that a few moments' reflection is enough to convince that we cannot at the moment begin any new undertakings. Since you were present at the 1891 Chapter, you will not be unaware of our Society's malaise. What is the explanation for it? The reason for it is the large number of undertakings for which we do not have sufficient personnel. This is the explanation for the need to over-burden people, to involve them when they are too immature, and giving them appointments which are not in keeping with their qualities and aptitudes. All this explains the discontent, the complaints, etc., etc., and you are yourself aware where such a state of affairs has led us. Our absence of personnel is so mounting that we are forced to make appointments such as those you disapprove of so forcefully at the end of your letter. Yet, despite all this, you give thought to new work to be undertaken by the colleges! Quite simply, I have to tell you that I cannot make sense of what you are saying! As for lay brothers, it is, perhaps, a little less of a problem to send you some, and the Very Rev. Fr. (*General*) will himself deal with this matter, but even here it's not that easy to find well-trained people who have sufficient solidity in the religious spirit to continue fervently in dependable regularity.

There it is, Fr., and presented to you without any hard feelings; I renew my sincere regards and my deepest respect in C.J.

F.X. Maillard, MSC.

PS: We continue to wait for Fr. Bontemps. Bishop Navarre, who has stayed, exhausted, in Marseilles for more than 4 months, is a little better, presently in Rome since the 8th of the current month.

*Chevalier himself adds a brief letter:*

Dear Fr. Tréand,

Fr. Deidier, given the favourable report by Fr. Delaporte (*in Paris*), has been unanimously appointed Superior of Glastonbury by the new Assistants at the first meeting of the Council. The Chapter delegates who chose Superiors of houses to be Assistants, didn't give any thought to the difficulties of replacing them since they must be aged 35 and in perpetual vows. Make the responsibility go higher. Cheerio, Father; oremus pro invicem.

Wholly yours; good wishes to all in C.J.

J. Chevalier, MSC.

**Article 2171**

*To Father Jean Vaudon on a promotion trip.*

L 18930627A

Issoudun, June 27, 1893

Dear Father,

I am delighted to hear that your retreat in Nancy was a success. I hope it will be the same in Besançon. Look after your throat and take care of it. Fr. Claude (*Hériault, curate at St. Cyr*) is pleased about his letter's successful impact. Today he is 'over the moon'. For the feast of the 68 regiment of infantry's flag, due to take place in the church tomorrow, he has decorated in great splendour the Saint Cyr college, with praise showered on him from all sides, and he is depending on you for a patriotic speech. He is deceiving himself. The cross from the Jerusalem Congress has arrived and it will make a marvellous impact.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

My regards to Madame Legardeau.

**Article 2172**

*To Fr. François Barral, MSC, Spain.*

L 18930630

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Issoudun, June 30, 1893

Dear Fr. Barral,

I sent you through the intermediary of Fr. Casas two weeks ago a letter from Fr. Jean-Baptiste Perriot submitting certain proposals to me. I asked you to return the letter to me letting me know what you think. I have had no reply. What is the explanation for this oversight?

I have heard just now of Archbishop Ordonez's death and the good will of Archbishop Gonzales for us. It was Bishop Segna, the secretary for special church affairs, who gave me this news.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2173**

L 18930703

*To Fr. Huot, parish priest of Saint Pierre, Orléans.*

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J M J

Issoudun, July 3, 1893

Dear Father,

I am pleased to bring you a good recommendation in favour of Mr. François Rondet who is deserving of it in every way. During the two years he has spent with us we have only words of praise for his good behaviour, his character, honesty, prudence, etc. As for his son, René, we know him less well, having only seen him twice and but 2 or 3 days each time, but insofar as we can judge he seemed to be quite acceptable, of pleasant character, tidy, and attentive; in a word he seems to have his father's qualities.

If you would like to have more complete information or know the family background, you might write to the parish priest of Mehun since we knew nothing about this esteemed family before the father came to us.

Please accept my very best wishes in C.J.

On behalf of Fr. General,  
F.X. Maillard, MSC.

**Article 2174**

L 18930705

*To Father Célestin Ramot, MSC, Superior at the Sacred Heart.*

Issoudun, July 5, 1893

Dear Fr. Ramot,

The present state of our Society should not, so it seems to me, create those concerns which you have made known to me this morning. Let us be responsive to the Holy See; whether it decides for or against us is not greatly important. As the mouthpiece of God we have to accept one way or the other what it decides.

*Nine illegible lines follow here.*

And let us be careful about supporting anything being stirred up. On the contrary, our role is to calm people and impart a love of the Congregation to them, requesting fidelity on their part to it, being ready to devote oneself to the point of death for her as the mother of us all.

Please let not the Fathers of the Sacred Heart speak any longer to our young members about our problems, since the Sacred Congregation of Bishops and Regulars is working towards their elimination. Since several of our young confrères do not have to renew their vows until October 4, it is quite pointless to bring up this issue at the moment. In the first part of August I shall be seeing those concerned and speak to them; you need take no responsibility for this on yourself. I am about to go away for some days and I depend on your good will and support, since I am well assured that you will carry out the instructions I give you. Pray, pray greatly; the Sacred Heart and Our Lady will do the rest.

Cheerio, Father; be assured of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2175**

L 18930707

*To Bishop André Navarre, MSC, Rome.*

*Undated, likely July 7, 1893*

Have you received from Mr. Scalsi the indult from the Sacred Congregation of Bishops and Regulars appointing Fr. Genocchi Superior of New Guinea? It is absolutely necessary if he is to exercise valid authority when needed and receive his confrères' vows, and which is independent of the powers which you could give him over your clergy...

As it happens, Father, in looking up my diary dealing with issues assigned to my stay in Rome, I find all the privileges...

**Article 2176**

L 18930707A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, July 7, 1893

Dear Fr. Jouët,

Archbishop Ordonez's death has removed a lot of the problems arising from the Quito issue. Since the Holy See wants us to stay in Quito for the time being, I believe that I cannot in conscience delay any longer in coming to the help of our two confrères who have the large parish of Sagrario as their responsibility. Their health will not hold out and we are faced with the likelihood of their becoming laid up, if not dying, from such a workload. I tried to gauge Fr. François Barral's feelings and he is quite prepared to go back to Ecuador. As he is aware of what is going on there, I think his presence would be needed there in order to enter negotiations with the new Archbishop, and with the government, so that we can be assured of a serious offer, stabilized and independent, such as was made over to us by the former Archbishop. It is absolutely imperative that we know as soon as possible what we are being held to in this quite serious issue.

Accordingly, be good enough to go and see Bishop Segna, the Secretary for Extraordinary Church Affairs, asking him to send me a letter with that understanding of which Fr. Barral speaks. This document is needed if we are to remain in Quito and for Archbishop Gonzales himself to become aware of what basis it is on which we must discuss the issue with him. As soon as the issue is set up and sanctioned by the Holy See I shall send on the necessary support. Since it is thought that my trip to Rome is pointless at the present time I give over the idea. We shall later look at it again. I still have the 20,000 francs (*about 67,260 euros*) to be presented to the Pope on the occasion of his jubilee, and which I can forward in the post at an opportune time.

Cheerio, Father; all good wishes in C.J.

J. Chevalier, MSC.

**Article 2177**

*To Bishop Auguste Marchal, Apostolic Delegate.*

L 18930707B

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Issoudun, July 7, 1893

My Lord,

I was due to leave for Rome today, with the Archbishop of Bourges' approval, when the enclosed letter from Bishop Navarre persuaded me against travelling since at the present moment it would be pointless because, as he says, the issues are being continuously drawn out.

What's important at the present time is the lifting of the promise not to divulge, which Your Lordship imposed on the members of the Chapter, and the promulgation of the decree maintaining the former Assistants in office until the Sacred Congregation of Bishops and Regulars decided otherwise. You will be kind enough in your circular letter to remind us all of the need to accept without recrimination and wholeheartedly this decision by the Holy See which is owed our most absolute obedience.

Then you will challenge all of us to have a spirit of charity, unity and agreement, beginning in the first instance with prayer and then, based on Rome's wisdom, being given to dealing with issues weightily and with balance. You might also, perhaps, ask that the Sacred Congregation not be beseeched by new petitions, as so many did after the last Chapter, since this way of acting makes it (*the Congregation*) seriously ill-disposed to us.

You will judge for yourself, My Lord, what reasons you can put forward in explanation for the late promulgation of the decree issued on March 10. You might, perhaps, say that while hoping for a prompt solution, you thought that it might be best to have it held over and, having in mind as well that the Sacred Congregation at the present moment does not want to do anything too precipitately. Consequently, you are disposed to have the decision held back so that everyone knows what is entailed and obeys without reservation the administration set up by the supreme authority. Concerned that you may not have the decree, I am forwarding a copy to you.

I have the honour to be, most respectfully, Your Lordship's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

18930710X

Council Meeting, July 10, 12, 14, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Maillard, Assistants.

Acceptance of 2 postulants.

1. Following the favourable recommendation, Fr. Pacaud, a curate at Mouzillon, Nantes Diocese, has been accepted as a postulant, and as well a young man from Saint Hilaire in the same diocese put forward and recommended by his parish priest.

Brother Marie accepted for final vows.

2. At the request of, and with the favourable support of, the counsellors who know him particularly well, Brother Marie was accepted for perpetual profession at the end of temporary vows.

Brother Régis Rasele.

3. He left the Society and is presently doing his military service which is now coming to an end. He wants to return to the Society. It was agreed to re-admit him if there are favourable reports about his time in the regiment.

Admission to first profession of the lay brothers Servatius, Emile and Pius.

4. Given the Novice Master's report and Fr. Reyn's comments as Superior of the Antwerp house, the following lay brother novices have been accepted for first profession.

- a. Brother Servatius, Herman Egbers, born in Teglingen (*Germany*), January 29, 1861, admitted to the novitiate February 14, 1892.
- b. Brother Emile, Herman Josche, born Symanowitz (*Germany*), May 21, 1874, admitted to the novitiate February 14, 1892.
- c. Brother Pius, Bernard Smulders, born Strijp, Holland, April 21, 1873, admitted to the novitiate February 14, 1892.

Brothers Franciscus, Paulus, Basilius, Albertus, Lambertus, Arnoldus, Bernardinus, accepted for first vows.

- a. Brother Franciscus, August Muller, born Johannesberg (*Germany*), September 14, 1862, admitted to the novitiate, February 14, 1892.
- b. Brother Paulus, Joseph Wieners, born Borghals, Germany, May 6, 1869, admitted to the novitiate February 14, 1892.
- c. Brother Basilius, Joseph Maas, born Lierop, Holland, September 6, 1860, admitted to the novitiate February 14, 1892.
- d. Brother Albertus, Adrianus van Heemsbergen, born Bergen op Zoom, Holland, July 24, 1851.
- e. Brother Lambertus, Charles Zimmer, born Schönstein, Germany, December 8, 1866, admitted to the novitiate February 14, 1892.
- f. Brother Arnold, Cornelius Zwarthoed, born Volendam, Holland, March 25, 1869.
- g. Brother Bernardinus, Jan van Heugten, born Lierop, Holland, April 8, 1859.

Brothers Hilarius and Benedictus not accepted.

Brothers Hilarius and Benedictus were sent away because of their lack of ability and their health.

Brother Ambrosius sent away.

5. Fr. Reyn was given permission to send Brother Ambrosius away (*he had been professed two years*) because of his unbecoming conduct.

Promulgation of the March 10 rescript re-accepting the former Assistants.

6. The Superior General made it known that he has received a circular letter from the Bishop of Sinope as promulgation of the March 10 rescript, placing in charge the former Assistants while awaiting the Sacred Congregation's verdict on the legitimacy of elections at the last Chapter. On reading the rescript it was decided that it should be sent to all members, accompanied by a brief circular inviting all the Congregation's members to make a solemn novena to Our Lady of the Sacred Heart for the present needs of the Congregation.

Ch. Piperon, MisduSC.  
F.X. Maillard

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2178**  
*To All MSC Superiors.*

C 18930714

Issoudun, July 14, 1893

My Dear Father,

I have received the accompanying circular from the Bishop of Sinope, Apostolic Delegate to the last Chapter. His Lordship has sent me this circular from Saint Die which is on his travel route, asking me to send it on to you and requesting that you acknowledge it in writing to the Saint Célestin minor seminary at Bourges. You will present this to your community together with the rescript accompanying it.

In order to expedite the resolution of the serious issues to which the Bishop refers, the Council considers it opportune, and in accordance with the Sacred Heart of Jesus, to prescribe a solemn novena of prayer in our communities to coincide with the reception of the present letter. The Council hopes that Our Lady of the Sacred Heart, patron of desperate circumstances, will deign to look with mercy on our humble Society, devoted to honouring her under this new title. Accordingly, over nine consecutive days, in the evening, or another time which will be more convenient, there will be, with the Bishop's permission, Benediction of the Blessed Sacrament preceded by a special novena exercise, beginning with a recital of a decade of the rosary and the reading of the prayer appointed for each of the nine days in the little brochure titled: Novena of Remember Our Lady, after which the litany of Our Lady of the Sacred Heart will be recited: at the Benediction of the Blessed Sacrament, the customary liturgical prayers will be sung, ending with the triple invocation: Domina nostra a Sacratissimo Corde Jesu, ora pro nobis.

If it is impossible to have Benediction of the Blessed Sacrament, it will be sufficient to open the Tabernacle door, something which can be done without getting permission of the local bishop, and the liturgical prayers will be said before the exposed Blessed Sacrament, without there being Benediction.

During the novena all priests will offer a mass for the needs of the Congregation; those who are not priests will go to communion. Confrères are invited to offer the divine Heart other prayers and sentiments of reparation in order to reach a solution in keeping with the best interests of the Society.

Please accept, Father, this fresh assurance of my best wishes in C.J.

J. Chevalier, MSC.

*The Bishop of Sinope's letter.*

Saint Die, Vosges, July 12, 1893

Dear Fathers,

Following the report which as Apostolic Delegate I had to make about the elections arising from the last Chapter of your Institute, the Sacred Congregation of Bishops and Regulars sent me on March 10, 1893, a rescript requesting me to carry out an enquiry on the legitimacy of those elections, restoring the previous Assistants to their posts until it is decided otherwise. I do not have to request you to accept without complaint and wholeheartedly this decision coming from the Holy See itself. I do not wish, emphasizing this, to offend you by insisting on this since it would presuppose among you a lack of what is an essential and characteristic feature of all religious vocations: an obedient spirit.

However, in order to avoid the problems which are always possible in circumstances such as those in which you find yourselves, I have imposed secrecy on those among you whom I have interviewed. The investigation concluded, all the documents pertinent to it brought together and sent off, I was persuaded that a prompt decision would bring to an end the present provisional situation. I gathered from a most reliable source that the decision could be held over for quite some time yet and that's what made me decide on giving you information about the content of the March 10 decree.

Having been, in virtue of the mission confided to me by the Holy See, intimately involved with quite a large number of your members, I became aware of the reasons which led to the present problems. My conviction is that these problems will disappear quite speedily if each one forsakes his position in favour of the Congregation's general interest.

There are great resources for good in the Institute, something of which you are aware yourselves. So that these assets (*talents*) come to fruition, there needs to be much self-denial, and a spirit of sacrifice which accepts a setting-aside of prejudices and outlook in favour of a perfect union of hearts within a thrust towards an obedience which identifies, first of all, the Superior as not just a man with his qualities and failings, but someone in whom authority is invested.

You will make easy the role of the supreme tribunal to which your concerns are deferred if you wish to go along with it in presenting the uplifting picture of that paternal unity shown in being submissive to the authority which leads you. It is quite possible that this way of acting will be more likely and helpful in bringing about a favourable resolution to an issue which has been the regrettable occasion for lengthy and numerous memoranda which some individuals have sent to the Congregation, and of which the immediate effect would be to make it ill-disposed to you.

This call I make for peace and harmony is that of a friend concernedly appealing to you, being, as you are aware, as sincere as he is fair-minded. I place this communication under the material protection of Our Lady of the Sacred Heart, as I ask you to accept me as your very devoted and warmly motivated servant.

+ Aug. Bishop of Sinope.

**Article 2179**

*Contract between Fr. Chevalier and Mr. J. Daniel, Editor.*

D 18930717

July 17, 1893

As between Fr. Chevalier, Superior General of the Missionaries of the Sacred Heart, Archpriest, parish priest of Issoudun, acting in his own person as well as in the name of the Missionaries of the Sacred Heart and his successors, and Mr. J. Daniel, editor, and his successors, with an address of 76 rue Bonaparte, Paris, with agreement reached on what follows:

Article I

Rev. Fr. Chevalier grants for the time being to Mr. J. Daniel the exclusive right to edit, make, sell or exploit without limitation the six statues of whatever shape or size of which he has proprietorial rights:

1. The original statue of Our Lady of the Sacred Heart, venerated in the Issoudun Basilica.
2. The modern form of the Our Lady of the Sacred Heart statue venerated in Rome at the Our Lady of the Sacred Heart Church.
3. The St. Joseph statue, model and patron of the friends of the Sacred Heart, venerated at the Issoudun Basilica.
4. The statue of the Sacred Heart as shown in the accompanying snapshot and approved for our church in Rome.
5. An Ecce Homo of the Sacred Heart.
6. A Mater Dolorosa of the Sacred Heart.

All these statues are approved.

All these copies of six statues will carry the stamped seal: property of the Missionaries of the Sacred Heart, Issoudun, editor J. Daniel, rue Bonaparte, 76, Paris.

## Article II

The agreement is drawn up to last nine consecutive years, beginning July 1 next, 1885. It will, nevertheless, be negotiable, without indemnity, according to the wishes of the two parties at the end of the first six years, and also a year after the re-opening of the Issoudun Basilica, notice being given, however, six months in advance, except for the Basilica's re-opening. If the agreement ends, all the statues in the shop must be sold or got rid of, before any new ones are made, and they will only be made insofar as they are requested.

## Article III

If the agreement is disengaged from by one of the two parties, Fr. Chevalier must buy from Mr. Daniel:

1. The existing works and those agreed on by the two parties and the value of which has been set by experts.
2. The statues in the shop as valued by Mr. Daniel, but with a 30% discount.
3. If it is the sculptor who wants to disengage, the casts belong by right to the Missionaries of the Sacred Heart who will pay half the price agreed on by the experts; in the contrary case the Missionaries will take possession at the price determined by the experts. At the end of an agreement for nine years, all the casts will be destroyed, unless the agreement has been prolonged by both parties. Fr. Chevalier will take the casts at the price fixed by the experts and the statues in the shop at the stated prices with a 30% reduction. It is to be understood that there will be only one cast of each model size as agreed between the two contracting parties.

## Article IV

Mr. Daniel commits himself to pay Fr. Chevalier each year, six monthly, irrespective of the number sold, a contribution of 1,700 francs (*about 5,380 euros*), with respect to the six different types of statues. The first payment will be due on January 1, 1886, the second on July 1, 1886, the third on January 1, 1887, and such-wise until the final payment in July 1895, save for the disengagement according to the procedures given above, or when Mr. Daniel would pay what was agreed on during the following month.

As regards the re-opening of the Basilica, Mr. Daniel will in the year following the opening offer a special reduction of 10% on the amount which exceeds the average price of what was sold in the first three years (this with regard to the six statues).

## Article V

Mr. Daniel undertakes to make a 15% discount in favour of Fr. Chevalier, and the Missionaries of the Sacred Heart, on every one of the six statues sold, with the exception of those sold to Missionaries of the Sacred Heart living abroad, for whom special concessions will apply (beginning July 1, 1894, with a 25% reduction) - *so wrote Chevalier in the margin of the contract.*

## Article VI

Mr. Daniel commits himself to provide Fr. Chevalier each year, beginning July 1 next, without charge, a statue of each model in Roman cardboard, half-coated, a metre in height. According to the wish expressed by Fr. Chevalier, these statues can be requested in one or other of the examples mentioned or in others created by Mr. Daniel, in keeping with the request made some months beforehand.

## Article VII

Mr. Daniel commits himself to take 15% off each of the statues produced in his premises and whatever the size or material involved, in favour of Sacred Heart priests living in France or those living abroad as long as the request comes from them.

## Article VIII

Fr. Chevalier will make it known that Mr. Daniel is the sole maker of the statues and will promote his business and its many products with vast numbers of Annals' readers. It will be found in one of the opening pages in every number of the French Annals of Our Lady of the Sacred Heart, published at Issoudun, as long as the present agreement holds, beginning with the first of July next. Mr. Daniel can himself write the text of his script for the Annals' editor who, in agreement with him, has the freedom to change the text. Any presentation (by Daniel) cannot go beyond half a page of the present format. As regards editions of the Annals in other languages, there needs to be a special arrangement between each house outside France and Mr. Daniel. The reduction, allowance, made will not be lower than 15%.

## Article IX

Mr. Daniel commits himself to carry out the following at his own expense:

1. As regards the earlier model of the Our Lady of the Sacred Heart, the following modification: raising up a little the Child towards the clouds, and placing him a little to the left, and set apart from the Blessed Virgin.
2. The plaster models of the Sacred Heart statue as in the accompanying photograph, as well as the Ecce Homo of the Sacred Heart, and the Mater Dolorosa of the Sacred Heart, as in the examples. The copies made will be submitted for approval to Fr. Chevalier, and Mr. Daniel will make the changes requested before commencing work.

## Article X

Six months before the disengagement, or expiry of the present contract, the two parties will make an inventory of the casts and models in the studio. A copy of this inventory will be forwarded to Fr. Chevalier, or to those who are entitled to it.

## Article XI

It is expressly laid down that where unwillingly the Society of the Missionaries of the Sacred Heart is put out of existence or expelled from France, and publication of the Annals forbidden, and also where it would arise that the statues themselves would be changed in format by the authority of the Holy See, Mr. Daniel will have no right to any compensation, but he will be entitled to sell the merchandise made and depicted in an inventory drawn up following these changes.

Where a fire or some other action destroys the models and casts of the statues, Mr. Daniel will be obliged to renew them at his expense within six months.

## Article XII

Fr. Chevalier gives full authority to Mr. Daniel to prosecute, at whatever risks and perils, everyone given to forgery and counterfeiting who he will become aware of, or is made known to him by the Missionaries of the Sacred Heart. To this end, Fr. Chevalier, by a separate act, subrogates Mr. Daniel as regards rights and procedures.

Mr. Daniel attests that the casts and models of Our Lady of the Sacred Heart are available in the following dimensions: 0.05-0.07-, 0.10-0.15, 0.30-0.40-0.50-0.70, 0.90-1m.20-1m.30-1m.40-1m.50-1m.70-1m.90; St. Joseph: 0.07-0.10-0.15-0.20-0.30-0.40-0.50-1m.00-1m.50-1m.90.

A double copy made in Paris,... June, 1885.

Approved signature below.

Signed: J. Daniel

This agreement has been renewed for a duration of six or nine years as agreed above, beginning from July the first, eighteen hundred and ninety-four.

As of July 17, 1893.

Signed: J. Daniel

Seen and approved.

Signed J. Chevalier, MSC.

**Article 2180**

*To Father Albert Delaporte, MSC, Issoudun.*

L 18930719

Issoudun, July 19, 1893

Dear Fr. Delaporte,

Thank you for your July 18 letter and the thoughts which underpin it. The peace and unity so sought and desired are easy to come by if each one, as the Apostolic Delegate wisely remarks, accepts without recrimination the Sacred Congregation of Bishops and Regulars' rescript and awaits patiently and prayerfully Rome's final decisions.

The good name of the suspended Assistants is in no way compromised, no less so the reputation of the elective body. Both groups have sent their letters or memoranda to the Apostolic Delegate; everything is in Rome; what more is needed? Let us leave the Holy See to examine at its leisure this whole matter, awaiting patiently its reply, assuredly confident in its wisdom, clarification, and impartiality, its reply becoming for us all the expression of God's will. If we are true and proper religious we shall accept in total submission, which is the only solution we want, and not to be had elsewhere. And if, which is something I cannot believe will happen, some refuse to accept the findings, they would be placing themselves in revolt against supreme authority, making themselves unworthy of being Missionaries of the Sacred Heart.

For my part, and I am persuaded that all my dear confrères are of the same outlook, I subscribe in advance to all the Sacred Congregation decides. If it thinks that the Assistants appointed by the Chapter should continue in office, I shall thank God for that; if its judgment favours the contrary, it will find my accepting to the point of sacrifice and immolation.

You state, Fr., that I only want people who say Amen to everything I want, if not indeed to all my whims. Without bringing up here what that phrase could well mean, I defy you to prove it. While I have had Assistants working with me, and even before that, I have never undertaken anything serious without consulting them. I have always given way before the majority decision. You may ask any of them; provide one fact, just one alone, which is (*was*) significant. You add that I am plagued by the thought that my dismissal is being sought. This is totally wrong; I have never wanted at any cost to run the Society, and this is so factually true that I have offered to resign on several occasions. I would indeed, be very happy, before I die, to find myself with a wise and prudent successor, both pious and zealous, who would make all of us good religious, and contribute to the growth of our Society. There you have what I most sincerely want.

You moreover state that my excessive authoritarianism disheartens and discourages everybody. I have never sought or wished for anything other than the faithful accomplishment of our Constitutions and rules, and if I have tried to bring along those who were sluggish about this I do not think that I can be blamed for this before God. "You are headstrong," you write, "in taking too much on yourself in order to get results." I feel bound to say to you that I have never taken anything on without the approval of the Council. Would you be good enough to let me know what's too much, and I am quite prepared to forsake anything which is not for the well-being of the Congregation. One will never come across in me anything like systematic opposition, I can assure you. I only ask to have things clarified.

Since you seem to be conversant with everything the confrères are looking for, either reforms needed, or satisfying legitimate aspirations, or what steps to take in order to govern wisely, tactfully, prudently, in association with the Assistants, let me know quite frankly and I promise you I shall do so. I have been accused of many failures in administration, and always I have asked that they be pointed out to me; nothing has ever been said.

What I have noticed among quite a number in recent years is a spirit of unbridled criticism, even in the presence of younger men, directed at major Superiors when their actions are not in keeping with their ideas. This has been in many instances nothing less than scandalous opposition either to expressed wishes or orders given. The reason for this unhappy state of affairs, which we deplore, is to be found in a lack of religious spirit and the pursuit of one's own wishes, not elsewhere. The answer is to be sought in principled obedience and respect for authority. I am not asking for "heroic denial", but rather quite simply what our Constitutions ask of us all. You would appear, Father, to make me responsible for the break-up of the 1891 Chapter, as well as the results of the last one. This is deeply untrue, as I have often said to you, and repeat as something which cannot be gainsaid. Rome considered the Acts; I accepted, as I shall always accept, its decisions whatever my own personal views. What is the point of poisoning the issue once again? If, like your confrères, you seek the true good of the Society, and I do not doubt it, set out a memorandum under the eyes of God in which you will present all the needed reforms, whatever you deem to be helpful in restoring confidence, peace, unity, and we shall examine them together without prejudice, and once we have agreed on matters, and I depart from it, you will be in the right apportioning blame to me and denouncing me to any interested party. Let us at least try this out. I can assure you that you will have no resistance on my side. Nobody more than myself wishes that our Congregation prospers; I have spent 39 years of my life working for it; I have given myself over to the setting up of undertakings under the grace of God and the protection of the Sacred Heart. And it is at the moment when we could accomplish so much good in the Church that I find myself showered in bitterness by those very people whom I brought into the religious life and who, after God, owe everything to me. The life I have had to endure over a number of years has exhausted my forces; I feel that I cannot stand up to it any longer. If there is not the desire to acknowledge my contribution, let there at least be pity on my age so that I can go on to die in peace. I am not vindictive against anyone; I pardon wholeheartedly because everything which is going on is just chastisement for my sins. I ask the Lord to be merciful to me.

Assuring you, Father, of my good wishes in C.J.

J. Chevalier, MSC.

18930721X

Council Meeting, July 21, August 2, 1893

In attendance: Fr. General; Fathers Píperon, Morisseau, Maillard, Assistants.

The lay brothers Van Cam and Jan Vereijken accepted for renewal of vows.

1. At their request, and with the recommendation of their respective Superiors, the lay brothers Constant Van Cam on Thursday Island and Jan Vereijken in New Guinea were accepted for renewal of vows.

Assunto accepted for the priesthood.

2. At the request of Fr. Casas, Superior in Barcelona, and with his recommendation, Brother Assunto was accepted for the priesthood.

Brother Régis Rasele re-admitted.

4. The Saint Etienne military chaplain having provided a favourable report on Brother Régis Rasele, it was agreed that he should be re-admitted on completion of his military service.

Ch. Píperon, MisduSC.

J.F. Morisseau, MSC, Secret.

J. Chevalier

**Article 2181**

*To Bishop Auguste Marchal, Apostolic Delegate.*

L 18930721

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J M J

Issoudun, July 21, 1893

My Lord,



As promised I am forwarding a copy of Fr. Delaporte's letter to the Rev. Fr. Superior (*Chevalier*). I was unable to do so yesterday as the Reverend Father (*Delaporte*) was called by Archbishop Boyer to Bourges to discuss our problems, and he took this letter with him.

The Archbishop takes the view that, despite everything, Father (*Chevalier*) should go to Rome. The opposition party (*among them Delaporte*) has recently sent memoranda to the Pope himself and, consequently, the Archbishop thinks that one should go directly to the Pope and he (*the Archbishop*) will provide a letter for His Holiness. Your Lordship, who so kindly continues to be so keenly interested in our welfare, might like to continue praying with, and for, us since we need such more and more.

Things are rapidly getting worse and we are close to complete ruin if the good Master does not come quickly to our aid. What remedy will Providence have recourse to on our behalf? I have no idea, but as I see it, with fore-shortened vision, I can only find one solution: a break-up which would allow all the discontented to take off together and leave us in peace, making it possible for those who remain to revitalize the religious spirit in themselves. In this way, at least, all those who maintain that they no longer have confidence or good will are sent away, which effectively comes to this: cutting off the gangrenous part of the body which is eating it up and will lead to death if the amputation is not soon carried out.

Very Rev. Fr. Chevalier is awaiting the Archbishop's letter and is ready to leave (*for Rome*) straightaway, perhaps next Monday. In any event, My Lord, we shall keep you informed about what is happening.

Meanwhile, allow me to ask Your Lordship's blessing as I assure you of my deepest respect, having the honour to be your son and servant in C.J.

F.X. Maillard, MSC.

My Lord, (*Bishop Marchal*)

This trip to Rome comes at great cost to me and I only undertake it through obedience. What will come of it? The latest memorandum sent to the Pope 15 days ago was sent from Antwerp, the opposition using the services of Fr. Reyn. Archbishop Boyer has received a lot of letters criticizing me. They have no faith in you, and have recourse to the Sacred Congregation as being better informed. They want a break-up in order to get hold of all the members who share their views and found another society (*which is precisely what Reyn did a little later*). This is their aim. Their latest memorandum was sent to the Archbishop of Bourges who found it well presented, and sent it on to the Pope with a letter requesting the Pope himself to look at it and give his verdict on it. It's Archbishop Boyer himself who told me this, and this is for you alone.

I went to Bourges on Thursday at the request of His Grace. I noted in astonishment that all the senior parish priests (*deans*) were aware of our problems, speaking personally to me. Then the Archbishop complained to me about my parochial administration, saying that everything was being neglected in the parish etc., etc. It's unbelievable! I came back so upset and annoyed. I do believe, Your Lordship, that your intervention in Rome is necessary in order to defend yourself and to support our cause which seems very shaky.

Please accept my good wishes and deepest regards.

J. Chevalier, MSC.

**Article 2182**

*To Fathers Albert Delaporte, MSC, Célestin Ramot, MSC, and François Morisseau, MSC, ex-Assistants General.*

L 18930724

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Issoudun, July 24, 1893

Dear Fathers Delaporte, Ramot and Morisseau,

If the remedy you put forward can bring our problems to an end and restore confidence among us, I willingly accept it and am ready to make all the sacrifices needed for the well-being of the Congregation. If one wants Rome to take this into consideration, it has to be the Archbishop of Bourges, our Bishop, who will put it forward, having heard two or three of the signatories of your letter. That's why I advised Fr. Morisseau to go and discuss the matter with His Grace tomorrow. I also think that it will be necessary to inform the Bishop, the Apostolic Delegate (*Marchal*), who is conversant with the issue. In your meeting with Archbishop Boyer care must be taken to steer clear of all blame and accusation and simply state that people feel the need for unity in the common interest, drawing a veil over all the past. Meanwhile, Fathers, your latest letter is replete with exaggerations and erroneous statements which I am in duty bound to correct to avoid any further misunderstanding.

1. You state that it is I alone who is responsible for the present problems and you offer as irrefutable proof the statements I made to the Bishop of Sinope and which gave rise to his second report which led to the whole problem. According to you, the Bishop's first report simply conveyed the Chapter's decisions. But this is a seriously mistaken statement which the documents themselves contradict. Besides the actual report, the Bishop gives his own personal observations on the activities of certain Chapter members, on prior arrangements and the quality of the newly-elected which the deplorable goings-on of the 1891 Chapter and other activities brought to mind, as well as the complaints and threats

which followed, drawing him to conclude that the elections took place in a spirit of opposition to the Superior General. Following his meetings with several members of the Chapter, the views shared with him, and letters received, he became more firm in his conviction. This explains his first report and its conclusions.

2. The Bishop was painfully taken aback by the involvement of several scholastics in the Fr. Klotz issue, and the letters he received inspired by some Chapter members, two of whom would become Assistants. He had proof of all this to hand. He put me under obligation to assign blame to them for their behaviour and state publicly that: "the scholasticate was under the immediate jurisdiction of the Superior General, and the Director should do nothing outside the special regulations which apply to scholastics, or the common observances which, like all religious, they must observe". These are the exact words I used as I kept a copy of them. And you astonish me, Fathers, when you have me saying that I stated that I was the immediate director of the scholasticate. If this falsifying of my words was voluntary, it would be unpardonable. You are not any more correct where you attribute to me the setting-up of partisan supporters which you identify as a group carrying tales. These are the ones among our young men who thought of getting together in order to become aware of and avoid their drawbacks, stimulate themselves in virtue, praying for the Society and its members, give good example, tackle the spirit of criticism, denigration and insubordination, which was rampant among them, making known to me in writing their worthy project which I could only approve of and encourage, and yet you have the audacity to blame me for this! In fact, in little colleges, major and minor seminaries, one comes across these worthy institutions, and you find it disturbing that young religious should have recourse to these measures for their own betterment and for the common good! And if some of them, witnesses to wrong undertakings, report this concernedly and confidentially to their Superior, you identify them as a group given to tale-telling. What do you make then of the Constitutions, p43, number 77, where it is stated that all our religious "...must undertake that the Superior should be informed of their mistakes and misdemeanours by whomsoever will have become aware of them, or come to know of them outside confession"? It is sad, you will have to agree, that the Assistants have so little of a religious sense in them that they can ignore on this issue the Constitutions and then go on to blame those who make it their duty. Is not this encouragement of a bad attitude and support for rebelliousness? When what happened in the dormitory or on walks was brought to my attention, I asked the supervisors to let me know what went on. Some 5 or 6 of our young disaffected sent a telegram to me complaining that as religious they had no need to be under surveillance, and that it was injurious to do so (a threat to their dignity), etc. Is this acceptable? Can you say that one should not be concerned about their training? I am aghast, and it is my duty in conscience to remedy this deplorable state of affairs as forcefully as possible. I shall do so, no doubt in a prudent manner, but with the grace of God I shall strive to do so even if I am again to stir up storms against me. How did these young men accept the statement I made to them on the orders of the delegate, that the scholasticate was under my immediate control? By revolting!!! And instead of ordering them to stay quiet and remain calm, as was your duty, some of you invited them to your rooms, helping them to draw up a memorandum which they wanted to send to Rome and having them stay with you until 11pm or midnight, contrary to the rules. I had to inform the Apostolic Delegate about all this as he had instructed me.

3. There followed the first meeting of the Council, and in what mood did you find yourselves? Discontented feelings scarcely concealed, an inclination to impose your views in an authoritarian and self-righteous manner quite perceptible in every word you uttered. One of you arrogantly assumed for himself total independence in the exercise of authority and maintained that he should directly receive all the postal correspondence for the Sacred Heart, as if the Superior General, who is always by right the local superior by virtue of the customary regulations still in force, was of no consequence and couldn't exercise any authority, even when the Apostolic Delegate made him aware of the contrary obligation. Another maintained that Rome must be immediately asked for indulgences on behalf of those young confrères not yet 35 years of age so that they can be put in charge. They will all approve of this. And when I remarked that the Sacred Congregation of Bishops and Regulars, having grown tired of our appeals in this respect, no longer wanted to accede to these requests, as it was with myself, this led to a veritable outburst. A third individual left it to be understood that Petites Oeuvres should be set up as soon as possible in houses abroad. When I replied that the Sacred Congregation was opposed to it given the present circumstances of our Society, and that I had been refused permission, there was further disappointment. A fourth individual, in an authoritarian tone of voice, put forward the proposal that the personnel in the Rome house should be changed forthwith and more suitable men made available. On noting that I asked for time to think about this, I again had to cope with disapproving remarks.

I shared with the Bishop of Sinope the outcome of this meeting, as requested by him. Did he refer to all of this in his second report? I think so, since you say so. But to go on and say that it is on this second report that the Sacred Congregation exclusively bases its rescript is quite simply wrong, very wrong indeed. But you say that a consultor at the Sacred Congregation confirmed it to you. I do not question it but, then, he did not have to hand anything other than the second report, not the first, nor those other documents which were made available to others. The problems which plague my life do not date from the present time, my dear Fathers. Going by what you say all the problems come from my side, and you are the innocent party in every respect. You see the straw in your brother's eye but not the beam in your own. Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides? I accept that I have made mistakes, but there are also many on your side. That's what Rome said to Bishop Navarre; there the truth lies; let us, then, in mutual good will (*'entente cordiale'*), and with the support of the Sacred Heart, rid ourselves of disharmony, and work together, hand in hand, for the good of our dear Society by being good religious, regular, humble, serious, submissive to all the recommendations of our Constitutions.

Please accept my best wishes in C.J.

J. Chevalier, MSC.

**Article 2183**

To His Grace Jean-Pierre Boyer, Archbishop of Bourges.

L 18930725

Issoudun, July 25, 1893

Your Grace,

I am grateful to Your Grace for having brought to my attention the complaints addressed to you from Issoudun about my administration of the parish. You will allow me, Your Grace, in the interest of the truth, to describe the situation as it is and you will judge for yourself.

Issoudun, since the great revolution (*1789*), when so many scandalous happenings involving priests, monks, nuns, went on, has always been considered one of the most notorious morally problematic towns of the Berry (*department*). When I studied at the Bourges major seminary the students didn't wish to be appointed curates there. It was nothing to be surprised about! A kind of curse, since (*18*)93, had always hung over this unfortunate town (*13,500 people*).

When, in 1830, Fr. Crozat of blessed memory was appointed parish priest, he found there neither the catechism taught or religious instruction of any kind being given. Three men and five or six hundred women, including their children, made their Easter duty. Weekly communion was unknown before the arrival of the sisters from Bourges, who established themselves there at this time, and it was with astonishment that their approach to the altar table was received. (*Even if only on Sundays! St. Pius X's 1903 decree was still very much in the future.*)

Nine or ten priests and monks married there, some to nuns as the parish registers make clear, and, remaining on in the place, we come across their descendants every day.

For a long period of time there was only one curate, then there were two, but never more, and they had also to look after one or two neighbouring parishes, as well as the town, the hospitals and homes. There were no chaplains or priests available to help them out. When, in 1872, Archbishop de la Tour d'Auvergne thought it appropriate in the interests of Issoudun to hand over to our Congregation the care of the parish, appointing me parish priest, much needed to be done. The church was virtually an empty farm house. I suggested, with the approval of the building committee and the Archbishop, that it should be reconstructed. The town council was totally opposed. I made a list of subscribers who contributed 130,000 francs (*about 416,186 euros*) and the costs came to 210,000 francs (*about 672,300 euros*). I put in 50,000 francs from my account. The Minister for religious matters, following quite a number of problematic issues, agreed to give us permission, and so it is that today, Your Grace, we have one of the largest and most beautiful churches in the diocese, only the façade and the sides needing to be seen to.

Instead of two curates I have six with myself, four of those responsible to me and the other two have each only 600 francs a year (*about 1,926 euros*) available to them from the parish. Three (*priests*) are continuously responsible for looking after the girls and the others take care of the boys.

I set up right from the beginning of my ministry a catechetical class for youngsters from seven to ten years of age and, as well, ongoing catechism for the young girls and boys. These catechism classes are well patronized. Besides, I introduced a Sunday mass for all the youngsters of the lay schools and others; the church was packed with them. We examine them in public from the pulpit. The Bishop of Sinope has come along several times to be part of these examinations and he can tell Your Grace what he thinks about it. I also organized a mass each Sunday exclusively for the men and there's preaching, as at all the other masses. This mass is quite well patronized. We also have an undertaking for the young who come together each day under the leadership of one of our confrères. I likewise set up a workshop and the women of the town come there to work once a week on behalf of the poor and on church decorations as well; there is another workshop run by the Bourges' sisters for young girls. As regards schooling, following the laicization, I set up that of the Brothers of Christian Doctrine whose numbers come to more than 200 youngsters, and the sisters look after virtually the same number, despite the uncontrolled hostility of the radical municipality; there is a hospice in charge of the Bourges' sisters for all the little youngsters, of whom there are very many. It is scarcely necessary to add, Your Grace, that these schools are free of charge and for the greater part are my responsibility. We have, besides, our Sacred Heart school for middle-class youngsters.

Despite the difficult times (*for religion*) which we are passing through, almost one hundred men made their Easter duty, without counting the soldiers, and more than 200 youngsters from first communion to 15 or 16 years of age. Easter communions for women and young girls surpassed a level of 16 to 17 per cent, coming at least to 2,000. I do not refer, Your Grace, to the Saint Vincent de Paul Society nor the Sisters of Charity who visit the poor in their homes, nor the Associates of the Blessed Sacrament, the Holy Rosary, Christian Mothers, Children of Mary, St. Blandine for domestic workers, who greatly please us.

As for civil marriages, there are scarcely any; we maybe have two or three in the year, and yet it is unusual not to have them validated in the course of the year. In the early years of my Issoudun ministry, do you know how many former invalid marriages we validated? 71. As regards civil burials, we can have at least 4 or 5 each year and if there are not so many of them, as in the case of the civil marriages, it's not the fault of the Freemasons who, for many years, have had a lodge in Issoudun called the Gauloise, greatly supported by the town council, which makes every effort to increase the number, offering to do everything free of charge, etc., etc.

You will have become aware by now, Your Grace, what state the parish was in when we took charge of it in 1872 and all the efforts we made, and are making each day, to improve it. Your Grace can draw his own conclusions having been presented with the facts, and I do not think I am mistaken about what I have put before you.

And when someone ventures to write to Your Grace that I am neglecting the parish and that the work is failing under my responsibility, where before nothing was happening, it can only mean that at the present moment all hell is being let loose on me. I would very much like to see my detractors in my place 21 years ago; we would have witnessed something marvellous! If Issoudun ever returned to what it was like, with a parish priest and two curates, it would not be long in taking on its former state, having new sun-worshippers just like it had 25 years ago. One could compare them. For the rest, Your Grace, you may draw a comparison with the other large parishes of the diocese who found themselves in the same situation as ourselves 21 years ago.

Following the harsh experience of which you are aware, Your Grace, it adds to the sensitivity I feel that Your Grace brings up a further element himself to the accusations directed at my administration. We have never, my confrères and myself, spared ourselves in our commitment in giving ourselves tirelessly and demandingly, and without financial reward, to the well-being of Issoudun. Your predecessors, Your Grace, who have seen us working over many years, could bear witness to this if they were still living. Their support, engagement and protectiveness were of great help to us in the midst of our work, our struggles and trials.

Next there arises the hospice issue. When it was decided to end the chaplaincy, I sent one of my confrères there each day to celebrate the Eucharist for the good sisters and the sick. When the closure of the chapel was brought up, I said to the administration that I would provide a priest who would not charge for his services; my offer was turned down. With reference to the angry, unjust letter which I was supposed to have sent to these gentlemen, it's pure invention. I am sorry, Your Grace, that the individual who brought up this complaint did not furnish you with a copy; it cannot be other than some woman who is sick-minded and whose head is full of malice. If Your Grace thinks it appropriate to let me have her name, I shall soon be able to inform you of the facts.

Fr. Auvrelle has written to me to say that from now on we must send the proofs of our Annals directly to Your Grace as you want to look at them yourself: this is an honour for us and a further guarantee of assurance. Our Annals come out each month in 20,000 copies and there are more than 18,000 subscribers. They are well received and appreciated if we are to go by our extensive correspondence. Each day we get at least 100 or 120 (*supportive*) letters. The devotion of Our Lady of the Sacred Heart, spread throughout the world, and whose cradle is at Issoudun, is one of the most beautiful blessings of the land, comprising today more than 18 million associates with signatures in our registers, and this figure is right as we have checked it more than once. And if we add all the other names enrolled in our centres, Rome, Spain, America, England, Belgium, Holland, Germany, Australia, Ecuador, we would, in all probability, be close to 30 millions. This year we registered more than a million appeals and 5,831 acts of thanksgiving; we sedulously preserve in our archives the letters so testifying.

Before our basilica was closed, more than one hundred thousand pilgrims visited it each year. We have had gatherings of 30,000 at a time. Over recent years the pilgrimage has begun to pick up; last year, on September 8, the feast of Our Lady of the Scared Heart, we had 8 or 10,000 people.

I permit myself to honour Your Grace by forwarding to him some pious books which I have written, to which I add a copy of the Constitutions, recently approved, and a copy of the Constitutions for the Daughters of Our Lady of the Sacred Heart. I place myself at Your Grace's feet requesting your blessing and asking you to accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2184**

*To Father Albert Delaporte, MSC, Issoudun.*

B 18930725A

Issoudun, July 25, 1893

Dear Fr. Delaporte,

Your letters which are so violently argumentative and error-prone are not those of someone who sincerely wants peace. To what purpose does one return again and again to things which are in the past, decided, and from which one has moved on? You use your pen to be abusive. In everything you write your all-too-easily perceived purpose is to lay the blame for everything on me, making me responsible for all the problems which have come about in our Society, and taking no account of our expulsions, the enforced departure of our Assistants, approved by Rome, and the unfortunate circumstances which we went through when you were not even a member of our Society.

You come back again and again to the 1891 Chapter, without even being aware what its purpose was. The Sacred Congregation's decree only authorized it for one purpose alone: that of making a choice between our former Constitutions and the new ones, the text of which I had sent to Rome. I have the rescript here before me. Was the meeting, then, not to be taken up with this specific issue? You are aware that the contrary was the case. There's the primary, fundamental error and source of all our later problems. Here one alights upon very irritating issues. In what way was Fr. Jouët treated? Like a scoundrel! He was outrageously got at from all sides. And Fr. Piperon, without regard for his virtues, qualities, the contribution he had made, was showered with insults, treated as an ignoramus, a man of no significance, lacking capability, etc., etc., and all this from confrères greatly indebted to him; one would have to say that all hell was let loose. If you have forgotten these scandalous goings on, I have well remembered them in detail, and a good number of others besides. Bishop

Couppé was completely taken aback. I was myself strongly disapproved of by competent authority for failing to suspend immediately this so-called Chapter. As for Fr. Maillard whom you would appear to despise, this is an injustice which cries to heaven, since he has more intellectual, moral and religious qualities than those confrères whom you are placing on a pinnacle, being judicious, very pious and committed, a man observant of the rule, self-sacrificing and far-seeing. If we had more religious like him we wouldn't be where we are.

I said, and I repeat it here, that Fr. Jouët has exceptional qualities as procurator, making it possible to have our Society well regarded and appreciated not alone by the Cardinals but by the Pope also who has said so to myself several times, and it is you, despite the significant services coming from him on your own behalf, who was among those most hostile to him. I advised him not to go to Rome (*immediately after the aborted Chapter*), but he went and consulted the Archbishop who said it was his duty to return (*to Rome*). You see how you recreate and shape history!

How can a serious man maintain that two quality subjects were crushed at Chezal-Benoît because of all that was going on there? This is how you rail at and play down authority when it should be your duty to support it. If you choose to ignore these serious facts which have occurred and are, unfortunately, well proven, at least keep silent. And you go on to add, with a cynicism which I don't wish to qualify, the phrase being unworthy of a religious, "the one who looks after the cows in Salzburg". How is it possible to qualify someone who is house bursar and in charge of the lay brothers' novitiate as "the one who looks after the cows"? You, yourself, elected Assistant at the last Chapter, dare to use such language! As for the other individual, expelled for exceptionally serious reasons, you excuse him although he himself acknowledged his wrong-doing, and you have the presumption to accuse the Superiors and Rome for this, examining and judging the case on its merits; this appals.

You again return to the 1893 Chapter and the postponed elections, when you attribute to me an unbecoming role, presuming to say that it was I who dictated the two reports to the Apostolic Delegate. This is an outrageous assertion in face of the Bishop of Sinope and myself. Happily the documents prove the contrary. Your warm reception at the office, and the little talk full of joy and contentment which I delivered to all the Chapter members in my room after the meal, should prove to you that the contrary is the case. But not at all, you are all as pure as angels and I alone am the culprit!!! The Lord, who knows the truth, will judge.

You assert, Father, that a letter of yours coinciding with the proposals in favour of peace and conciliation was sent to the Apostolic Delegate. This is as baffling as it bowls one over. I should like to think that the other Assistants did not share your views, since I am given to think they would be more reasonable and balanced.

The administrative proposals which you map out for me are exactly what I want to follow myself if, as I hope, the proposed solution is accepted.

Your behaviour, Father, makes me all the more pained since justice and a sense of appreciation should make it a duty for you to act otherwise. Your outrageous administration at the Mercy (*the house of the order in Paris before Delaporte and other members of his Congregation joined Chevalier's MSCs*), from which you were forced out, should, if you had any sense of shame, make you hesitate about criticizing in such violent fashion your new (*accepting*) Superior. Nothing justifies your insults and outrageous remarks continuously directed at me over the past 4 or 5 years. At the very least some form of considerateness should have made it a requirement for you to preserve at least neutrality in all our difficulties if you did not at all wish to be on my side.

When departing the Mercy and not knowing where to turn or go, I took pity on you in those unfortunate circumstances. I accepted you among us despite the contrary advice of high ecclesiastics, giving you 1,000 francs (*about 3,360 euros*) to pay your debts, and brought you to Rome at our expense, also exempting you from the novitiate, accepting you too in our Council membership despite the opposition raised by a number of my confrères – and then appointing you Superior in Paris! How have you reacted to all these overtures? By turning against me in an unrelenting fashion, trying to destroy me in every possible way, spreading an unhealthy spirit and outlook in the Society and making yourself the standard-bearer of the discontented. Before God you have a grave responsibility for all the problems confronting us at the present time.

I pray that God may lead you to a better way of thinking. I draw a veil over the past; if I made mistakes I would want to make up for them through a wise administration. I strive for peace and unity and I shall do my utmost to bring this about by following the path of our Rules and Constitutions: I only want to be helped and advised in keeping with God's spirit. Obstacles will not be put in the way by me, of this I can assure you. But please let us forget the disastrous, sad, past and be united in our efforts and good-will to do better in the future and make our little Society prosper. We can do so under the patronage of the Sacred Heart and Our Lady.

*To letter so finishes – no signature.*

**Article 2185**

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

L 18930726

Issoudun, July 26, 1893

My Lord,

Your circular letter, so good, wise and balanced, gave rise in our different houses to great excitement as if it had been waited for in respect to the sentiments which animated it. Several Superiors had written requesting the Sacred Congregation of

Bishops and Regulars to approve the elections of the last Chapter, stating that it was the only efficacious way of bringing about peace and unity.

The elected Assistants would appear to have arrived at better, second, thoughts, regretting the way in which they behaved at the first Council meeting, stating that they wanted to work with me to re-introduce the religious spirit, have the Constitutions upheld, and help me without any systematic opposition to make our dear Congregation flourish. This is all I wanted. They sense that Rome will always support authority and that it's better to abide by Rome than resist it as regards what is reasonable and acceptable. They promised me this in such sincerity that I am drawn to believe them. That's why, at their request, I put my name at the bottom of their appeal if you approve of it. If, nevertheless, My Lord, you think it appropriate to send it (*the statement*) to the Sacred Congregation, and I do believe that one can have recourse to this means of bringing about reconciliation, since they have come to regret matters, you might put forward this doubt. A religious, who left a society in which he was Superior General, and was forced to leave because of his inept administration, Fr. Delaporte, could he be Assistant in the new one he has entered? The regulations as cited by the canon lawyer, Grandclaudé, Volume II, Section III, page 431, support the opposing view and here is the relevant text: "Plura Jure canonico interdicta sunt religiosis licite transeuntibus ad alias Religiones: redduntur inhabiles ad prioratus et officia quaecumque; nec exercere possunt curam animarum, ut constat ex Clem. I<sup>o</sup> h.t. Nequeunt etiam vocem in Capitulo habere, saltem quoad electiones ut docent communiter C.C." It is not to be doubted that the Sacred Congregation will reply other than according to the meaning of the text and, consequently, I would ask you to propose in my name Fr. Piperon, who is known to you for his devotedness and qualities, in place of Fr. Delaporte. This would be a great boost for the administration. Fr. Piperon, having been with me almost from the beginning, and been my Assistant always, would be very acceptable to Rome.

As for Fr. Guyot, aged 66, his illness and ignorance of the language make it impossible for him to be Procurator in Rome and he should, therefore, be ignored when presenting your petition. Fr. Carrière, presently at Chezal-Benoît, aged 36, a doctor in theology, could be put forward; these two concessions would compensate for the presence of the other Assistants (*not really wanted by Chevalier*). Yesterday Fathers Ramot and Morisseau went to meet the Archbishop of Bourges to discuss matters with him. Archbishop Boyer informed them that he had no role to play in our internal affairs once an Apostolic Delegate had been appointed. Please, My Lord, do not consider for one moment handing in your resignation; your involvement is of the greatest value and significance to us. Our Antwerp priests in their memorandum complained that you were personally involved in our issues and your reports and verdicts could not be impartial. That's all they have to complain about; they are not compelling. Meanwhile, My Lord, if you think it worthwhile that I should go to Rome with the petitions on behalf of these gentlemen, and your supportive observations, I shall go there as soon as possible.

Please accept, My Lord, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2186**

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

L 18930727

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Issoudun, July 27, 1893

My Lord,

Following the loyal, supportive, explanations presented to Father General, and which absolutely exclude any thoughts of systematic opposition, while affirming our sincere good will to act conscientiously coram Deo (*before God*) in keeping with the requirements of the Holy See, and in fidelity to the Constitutions, as well as the duty to respect the office of Father General when carrying out the functions committed to us by the February 11, 1893, Chapter, we are at one with him as regards the views coming from our houses in different countries: the disintegration which threatens our young Congregation if the difficulties which rock it are not promptly eased. Whatever happened in the past, a debate about which can only serve to inflame matters, the only efficacious remedy would appear to be acceptance and support for the February 11, 1893, Chapter, and in particular the elections which resulted from it.

Fr. General wished us to send, respectfully, this request to you. Our signatures are a guarantee of the sincerity of our statements. We are particularly supportive of the 4th elected member of the Council, Fr. Lanctin. Fr. General will testify that our thinking is in keeping with his, our wishes his wishes.

We have, otherwise, asked the principal pastor of the diocese (*the Archbishop*) for advice, who, given the discretionary requirements of the situation, would appear to hope for and even consider indispensable a prompt and peaceful outcome.

Please accept, Bishop, our deep regard and respectful good wishes.

C. Ramot, MSC.

A. Delaporte, MduSC.

J.F. Morisseau, MSC.

J. Chevalier, Sup. gen.

who only wants whatever is the wish  
of the Apostolic Delegate and  
particularly the Sacred Congregation  
of Bishops and Regulars.

**Article 2187**

L 18930727A

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

Issoudun, July 27, 1893

Dear Father,

You will appreciate that it is impossible for me to write myself directly to the Sacred Congregation to propose a remedy in the situation and requesting that it be accepted.

1. I would be placing myself in open conflict with the Apostolic Delegate.
2. I would belittle his authority.
3. I would be humiliating him in an underhand fashion, which it would be entirely inappropriate for me to do.
4. I would have no success in Rome where I would be all the more severely judged.

If you believe that the maintenance of the Assistants appointed by the Chapter is the only way to bring about peace and unity, here in my view is what you might do: write a petitionary letter to the Bishop of Sinope along these lines, more or less.

My Lord,

From what is reaching us from the different houses, we are firmly convinced that the disunity which characterizes us would go away if the election of the last Chapter involving the Assistants was maintained and supported. Undoubtedly there are faults, serious faults, on both sides, and we all accept this, bitterly regretting it. It was thought that we were all systematically opposed to Father General, inserting ourselves in his administration in order to impose ourselves on him. We want to assure you, My Lord, that such is not the case and we want to help him and accompany him within the meaning and purpose of our Constitutions. Our thinking is certainly not that of overthrowing the established order, or changing the undertakings set up by the previous administration, which we would wish to respect by continuing to work together in mutual accord, consolidating things and, if possible, making them thrive yet more.

We believe, My Lord, that neither Your Lordship or the Sacred Congregation would have anything to regret as regards our endeavours. It's not ambition which draws us, since our role as Assistants is one of great responsibility and, uniquely, in the best interests of our dear Society.

Be kind enough, My Lord, to give our petition the seal of approval and support, as Apostolic Delegate, and no doubt the Sacred Congregation, greatly annoyed by our differences (and splits) will confirm our request which will restore peace and unity.

It is with the full approval of Fr. General that we send this request to you. If Your Lordship approves, which we do not doubt, he will supportively add his signature to it. He may even wish to take it to Rome if he considers that it might be helpful to do so.

While awaiting a favourable reply we have the honour to be...

I think this is the only way forward if we want to reach a satisfactory result.  
*This last sentence is in Chevalier's own hand.*

**Article 2188**

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

L 18930727B

Issoudun, July 27, 1893

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J M J

My Lord,

At the request of Fr. General I send you herewith some thoughts on the remedy being proposed by Fathers Ramot, Delaporte and Morisseau. These reflections, which I have put before Father General some hours ago, relate to his signature on the group letter (*immediately above, Article 2187*) which Your Lordship received this morning.

Fr. General, who is only concerned about restoration of peace and harmony and who, I understand, would be very happy to see matters settled amicably in order to avoid closure of houses and the expelling of religious, something which in particular is always painful and sad for the fatherly heart, and he has, I repeat, signed this request; before doing so he asked me to read the letter (*see above Article 2185*) which he had written to Your Lordship and then to give our view of the situation.

You will appreciate, My Lord, that being so personally involved, it was very difficult for me to state categorically that we should not pursue this course, all the more so when the proposal by Fr. Chevalier in his own letter was more or less what I myself put forward on the occasion of the last Chapter (*February 1893*). I am happy, then, to state that if the true solution to the problem is to be found there, I would wholeheartedly accept it. Both issues are part of your submission but, following more mature consideration, I would have to state:

1. (*There is no number 2*) That half-measures satisfy nobody and achieve nothing; consequently, and even if the Congregation was to accept the arrangement requested, it would achieve very little, since on the one hand it is likely that the adversarial party would not see it straightforwardly, being constricted by its own ideas, and, as well, this would not

safeguard Fr. General, given that the opposing group would always have a majority in the Council. Moreover, even on the supposition that this were to satisfy everybody and give rise to peace superficially, would such a procedure save the Society? I think not. The issue is very deep and extensive. In particular there's no longer any discipline in the scholasticate. Leaving aside some rare exceptions, these young men no longer concern themselves with their spiritual betterment. Their biggest concern, preoccupation, is to find out what is going on, and they find fraternizing with them complacently indiscreet priests who tell them all they know. Following from this criticisms become stirred up, together with fault-finding and violent recrimination. It has reached such a stage that two or three of our younger members (*students*) from other houses, on passing no more than a few minutes with the scholastics, have said that they would much rather leave the Society than come to do their studies in the scholasticate if the attitude prevalent at present remained there. And, nevertheless, the scholasticate has within it the men of the future and, truly, I cannot imagine a future for our Society when I think of religious such as these who, after some years, will be the same people involved administratively. It does not seem possible, as I see it, to come by some serious developments without a weeding-out; and those who need to be sent away are quite numerous. And what will be the result of these expulsions? Simply proposing such a procedure would stir up a storm among the majority of Assistants, since it would be on them the responsibility falls for the deplorable state of the scholasticate.

I shall offer but one example in support of the foregoing. The present director of the scholasticate (*Jules Vandiel*), in my humble opinion, and I do believe I am not at all making a harsh judgment, is deserving of expulsion as much, if not more so, than the individual who was put out of the Society a year ago (*F.X. Klotz*; *see above passim*). Yet he (*Vandiel*) is one of the most highly regarded priests of the Society by the February Assistants (*of 1893*).

All these observations, and many others which I cannot embark on without over-lengthening this letter, lead me to the deep-seated conviction that we shall not save our dear Society other than through amputation. Anything which is attempted otherwise will only serve to prolong the problems. One might think for a moment that the problem has disappeared because the wound seems to be healing, but the virus remains present in the blood and one day it will appear somewhere else. I appreciate that it will be costly to arrive at this solution, but the more delay there is the greater the problem. In a brief space of time it will become impossible to remedy the situation since through the influences (*attitudes*) enforced on members the rot will spread. Strength of character of an exceptional quality is required to face up to a violent current and very soon the number of religious who remain faithful to their calling and authority will be scarcely there at all, or equivalently so.

Such, My Lord, is my assessment of the situation. If I am favoured in coming once more to burden Your Lordship with these reflections, it is only for the reason that I perceive that the honour of God and the goal of many is at stake. Personally, I would be very pleased to find myself at a distance from all this, serving the good Lord quietly and without the thousand and one preoccupations which have so exhausted me since I became involved with administration.

*Maillard was involved in general administration from February 3, 1891, when appointed in place of the dismissed Guyot. He was not elected at the February 11, 1893, Chapter, but Bishop Marchal, Apostolic Visitor, restored him to office in March and he remained in office until the following August when Archbishop Boyer, by now Apostolic Visitor, appointed new Assistants.*

Once more accept, My Lord, my deepest regards, as I have the honour to be Your Lordship's most humble son and servant in C.J.

F.X. Maillard, MSC.

PS: Fr. Píperon, to whom I read this letter, tells me that he entirely shares my views.

*Chevalier now adds as an accompanying letter of the same date.*

My Lord,

If I signed the letter by Fathers Ramot, Delaporte and Morisseau, it was only after consulting Fr. Maillard who said to me that, given the context in which it was set out, I could well do so, Fr. Píperon being away. What this good Father (*Maillard*) writes to you today is more or less there already in your twofold report. Your conclusions, so it seems to me, are more practical than those put forward by Fr. Maillard.

In order to decide on a break-up, there should be a fresh enquiry and interrogation; there should be agreement on sharing of assets, etc. This would entail, in my opinion, the death of our missions and become a scandal with an impact on the whole of Europe, demeaning our Society. Leo XIII, who makes every effort to reunite the branches separate from this Society, as with the Trappists and others, would not be happy with this proposal (*Maillard's*). If the request of these gentlemen is sincere (*Ramot, Delaporte, Morisseau*), as I am led to believe, it seems to me that it would, perhaps, be better to try this approach. If you do not find it explicit enough you might, perhaps, write to them stating that it is not enough to promise in writing that they will take no initiative to destabilize the established order of things, leaving, that is, the novitiate and scholasticat beside the mother house, with the houses abroad continuing to send the French Petite Oeuvre the 3 upper classes, as Rome made incumbent on the Superior General, and even the Pope himself. From their reaction you will see for yourself whether or not their actions are sincerely motivated. Such precautions need to be taken. I believe that you will easily get the support of the Sacred Congregation in seeing to it that Fr. Delaporte does not become an Assistant and that Fr. Guyot is not Bursar General, for the reasons I have made known to you. Fr. Píperon would replace the first-named and Fr. Carrière the second; the latter, educated in Rome, speaks Italian perfectly and thereby we would be much more assured. This remedy, so it seems to me, is to be undertaken since, otherwise, we could be staying quite a long time yet in the regrettable state of affairs in which we find



ourselves. The consultor who passed on to the opposing faction the contents of your second report, was seriously lacking in professional secrecy and deserves to be seriously reprimanded, since he has written to them stating that the Sacred Congregation's rescript is only based on this second report. From which the conclusion is drawn that I am the one who is the cause of all this trouble in making you aware of their opposition at the first (*new*) Council meeting. This made them all the more opposed to me.

J. Chevalier (*sic*)

**Article 2189**

*To Father Albert Delaporte, MSC, Issoudun.*

L 18930728

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Issoudun, July 28, 1893

Dear Fr. Delaporte,

Since you were appointed to our Paris house, you have written many letters complaining against, and blaming, myself and my administration, particularly so after the 1891 Chapter. Your criticism was bitter and your complaints bloody-minded at times; I gave ear to everything you said in order to profit from it. Allow me then for my part as Superior to let you know all I would like to say, uniquely motivated to clarify matters and do something in your favour.

I do not challenge or overlook your intelligence, your ability to think and communicate, or your other qualities both natural and acquired. I would like to draw your attention to some other issues. I have always noted that you are lacking in memory and awareness for matters in the past which you all too quickly have forgotten. Do you not recall, Father, the circumstances in which you found yourself when I accepted you among us? No longer able to stay at Mercy where you had created havoc through your inept administration, and where you had alienated everybody, you had no option but to take yourself off without knowing where to go.

Through considerateness, something the highest ecclesiastical personages and serious-minded people reproached me for doing, I took pity on you because of your age and misfortune, holding my hand out and accepting you among us, going on to provide you with a thousand francs (*about 3,360 euros*) to cover your debts and meeting, in addition, the expenses of your trip to Rome. Since you did not want to enter the novitiate, I made you exempt and Fr. Jouët, whom you have denigrated so much, got permission from the Sacred Congregation of Bishops and Regulars for you to take your perpetual vows straightaway, having spent only three months in one of our houses. And how did you react to all those manifestations of kindness and support? By being most bitterly ungrateful, in taking violently against me, blaming with bitterness my administration in the presence of confrères, supporting the rebelliousness of young religious, making yourself the standard-bearer of their supposed grievances. I have proof of this to hand. The basic requirement of due acknowledgment would call for you to remain neutral at the very least if you do not want to take the side of authority which the disaffected were trying to set aside in every possible way. But not so, being flattered led you on a regrettable course. Wishing to be friendly and supportive, thereby gaining an unhealthy popularity, you gave ear to and further fostered the bad attitude and divisions in the Society, much more so than you think. Your very age, your personal problems and your past should have led you to map out another way of acting. In practice you are totally lacking in religious spirit. How did you run our Paris house? Without order or discipline. So much so that today everything must start from scratch there. In order to please some of your friends I had you called into our Council meetings. That was one of my biggest mistakes. Being neither prudent nor discreet, you made our decisions known to anybody who saw you on intimate terms. Then you did not hesitate to boost your vote when it was to your advantage although your name was nowhere part of our deliberations. You are an unconditioned utopian setting everything in motion and commotion, unable to finish anything, and yet you are the one who presumes to take up the rod and strike with wincing blows all who have always been committed to the Society, and for which you have done nothing whatsoever! Despite all of this you had the presumption to accept the office of Assistant when offered to you at the last Chapter, as indeed you so wrote to me quite recently, and which, indeed, Canon Law makes it a requirement to refuse as a former religious of another community. "Plura, jure canonico, interdicta sunt religiosis licite transeuntibus ad alias religiones : redduntur inhabiles ad prioratus et officia quaecumque ... Nequeunt etiam vocem in Capitulo habere, saltem quoad electiones, ut docent communiter C.C." (Grandclaude Jus. Can. T. II ; sect. III ; p. 431.)

All I have here put to you, my dear Father, does not in any way diminish my respect and regard for you.

With best wishes in C.J.

J. Chevalier, MSC.

**Article 2190**

*Document presenting a synopsis of the opposition's views.*

B 18930860

August, 1893

1. Following the January 1891 Chapter, because of serious problems and frustrating debates, the Sacred Congregation of Bishops and Regulars, having been made aware of everything that had taken place, and knowing that the Chapter called to decide as between the new and old Constitutions had finished its remit, forwarded the decree dissolving the Chapter. Several members of the Chapter, believing themselves to be insulted as to their dignity and rights, protested most vehemently against this decree. They forwarded to Rome petition after petition signed by a good number and insisting on recalling the Chapter with the same members in attendance. Rome refused, and this gave rise to more discontent, as well as strong feelings against the Superior (*Chevalier*) whom they unjustly accused of being opposed to them and, yet more strange, they went so far as to

call for a break-up (*of the Society*), not having any qualms about separating themselves from the mother's womb, she who had given them birth, nourished and brought them up.

*Chevalier also wrote, but blotted out:* this petition was put to the young priests to sign in order to win them over to their cause.

When the break-up of the Chapter was formally notified, before the members dispersed, the Superior, by way of avoiding problems all too easy to foresee, asked and enjoined the dissatisfied group to keep secret all that had gone on. They, however, went on to take no notice of this, and nothing was more urgent for them than to inform their subordinates and, as well, calling down all sorts of recrimination on those who didn't share their views. This serious error and prejudice became the explanation for the bad attitude and approach which has been characteristic of recent years.

2. The Sacred Congregation 'ad cautelam' as a precautionary measure, provided a legal overlooking (*sanatio*) in the case of certain irregularities which had arisen in good faith during the (*Society's*) expulsions, particularly as regards professions which had taken place after 1883, those involved free to accept or withdraw from the Society. The Superior went to Antwerp with his first Assistant, as time was limited, to accept the statements of those willing to remain, but found himself faced with systematic opposition. The over-looking, re-endorsement, would not be accepted, so it was stated, until it was made clear that a new Chapter would be called comprising the same members as before.

I overlook the secret contact entered into with Rome, unknown to the Superior, invoking a certain lawyer priest who encouraged their resistance, falsely telling them that the Sacred Congregation would be in their favour, and that a rescript in this sense would shortly be sent to them. I could well have told them on arrival from Rome, where I had met the Pope and the Cardinal Prefect of the Sacred Congregation, that I knew the contrary was the case, but I was not listened to. It was the same when I took myself to Tilburg and Salzburg.

3. On the advice of the Secretary of the Congregation of Bishops and Regulars, Bishop Sepiacci, and Archbishop Marchal of Bourges, it was decided that the novitiate in Tilburg should be transferred to Issoudun or its vicinity. Fr. Pipheron, First Assistant, went to Holland fully authorized to bring our young members from there. The dismissed Superior of that house (*Tilburg*), Fr. Klotz, in the presence of the Antwerp Superior and two of his staff who happened to be there, vehemently protested and every effort was made to prevent this happening.

4. The Congregation's Council, not having enough competent professorial staff to provide all the classes in our apostolic schools (*sic, not Petites Oeuvres*), took the decision to bring the three final classes from our Northern houses (*in Holland and Belgium*) to join the Chezal-Benoît students. This very wise proposal only served to stir up loud protests, giving rise to blind and deaf opposition which affected both the teachers and youngsters of these countries and echoed as far as Rome, giving rise to a bad attitude and feeling which lasted quite a long time.

5. The directors of the Chezal-Benoît college believed before the Lord that they should send away for serious reasons some youngsters who had come from the North. What complaints and discontent did not these expulsions give rise to in our Antwerp and Tilburg houses, also Salzburg! There was no hesitancy in attributing the blame harshly on those who took this initiative.

6. The Sacred Congregation, at the repeated request of the Superior General and Archbishop Marchal of Bourges, who thought that thereby the discontented might be appeased, agreed to have a new Chapter convoked under the presidency of His Grace as Apostolic Delegate. On the Archbishop's death, the function was transferred to the Bishop of Sinope. The Delegate, in keeping with the confidences of which he was the recipient, the different memoranda, as well as the impartial enquiry he made among the Chapter members, sent a report to Rome, and the Sacred Congregation taking note of it proceeded to suspend from office the Assistants and (*new*) Procurator General, provisionally reappointing the previous administration. This initiative provoked a great number of protests, of which Rome has an unhappy recollection and concerning which it could not fail to lay blame in its latest rescript appointing our distinguished Archbishop Boyer as Apostolic Visitor.

7. I am overlooking the protests and all the blame levelled on the occasion of the well-merited expulsion of Fr. Klotz and the support given to him when he appealed to Rome.

In the light of all these facts, straightforwardly presented, and quite a number of others which I leave over mentioning, I ask anyone who professes to be impartial if the title of opposition is justified or not?

J. Chevalier, MSC.

**Article 2191**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18930800A

August 1893

Report on the transfer to Chezal-Benoît of the three upper classes from apostolic schools at Issoudun, Antwerp, Tilburg, Salzburg, addressed to His Grace Archbishop Boyer of Bourges, Apostolic Visitor of the Missionaries of the Sacred Heart Congregation.

Towards the end of June 1890 Fr. Chevalier, Superior General, put a project to his Council of bringing together the three upper apostolic school classes from Tilburg, Antwerp and Salzburg to Issoudun. Archbishop Marchal, of saintly memory,

strongly favoured this proposal considering it to be necessary for the general well-being of the Congregation, proposing to make available for this purpose the former college building of Chezal-Benoît. But already Fr. General, unhappy about the attitudes being manifested in the Northern houses, had taken the decision to gather around the mother house all the formation undertakings involving student members of the Congregation, moved to do so by the recommendations of the highest authority. The following are the main reasons which prompted his decision and they would appear to be of the highest importance:

- a. that of working in a uniform manner towards the intellectual and moral formation of students destined for the Congregation. Without such a serious formation the way lies open to divisions in the future.
- b. making our youngsters accustomed as early as possible to the spirit of sacrifice by taking them away from their families and country.
- c. strengthening studies, necessarily incomplete, given the shortage of suitable teachers in the special courses for the higher classes.

By bringing together in the same place the three upper classes, one reduces the number of needed teachers by three-quarters in the four houses. Up to now we are obliged to appoint the teachers from the newly-professed, scarcely out of the novitiate, and thereby placing an obstacle in the way of their religious formation. With a foundation in Chezal-Benoît we can have the greater numbers of our young men engaged in the study of philosophy and theology.

This proposal, unanimously approved by the Assistants, was put into operation in the month of October that same year, 1890. The experience of the past three years indicates that it was a good decision. The attitude of the youngsters is excellent, liking the Congregation and being drawn to their vocation. The studies have become sharper and stronger. Of the seven students who took the baccalaureate examination, six were successful, and four of them merited distinction. It has to be said, however, that our confrères in the Northern houses, whose schools have decreased by half, cannot accept such a justifiable measure. These houses, it has to be said, have lost something of their significance and prestige. But Fr. General and his Council at the time were persuaded that the general good dictated such a decision as the most appropriate in this particular instance. Several expressed concern that the decision would discourage the supporters of our Petite Oeuvre and lessen considerably the contributions made in favour of our Northern houses' apostolic schools. The financial takings from these houses over the last three years should have eased any such fears because the takings are at least as much if not more than those of the preceding years.

At the last meeting of the Council one of the Assistants proposed that the students should not be brought this year to Chezal-Benoît, but rather come together, for example, at Antwerp, adding that this decision would be a powerful way of calming people and a token of good-will to the disaffected. This proposal was not so accepted by Fr. General and his First Assistant, being convinced that such a proposal was a measure likely to counteract what had begun with such excellent results at Chezal-Benoît.

The best way to bring about the peace and unity so badly needed is not to be had by way of successive concessions, but rather in being respectful of, and submissive to, the decisions of the Superiors, as well commended by His Holiness Leo XII. The remedy for the problems damaging our Congregation is wholly to be found therein.

*Piperon wrote the report as far as this; Chevalier now takes over.*

You have said to us, Your Grace: can we, all of us, and for good, accept without reservations this sweet obligation!? If Your Grace thinks it would help towards pacifying matters to leave the 3rd year class with those objecting, even though everything is in readiness to receive them at Chezal-Benoît, then we shall wholeheartedly go along with this. For us obedience comes before all sacrifice. This concession granted will certainly draw our Northern confrères to make claims next year to the second class, and then the rhetoric class will follow. This is what they propose. Fr. Reyn admitted it to us. And then we shall be encountering the very same problems we are facing at the moment, and which I feel I must bring to Your Grace's attention. Whatever he (*the Archbishop*) does, will be well done.

Two years ago the Secretary of the Sacred Congregation, Bishop Sepiacci, said to me that "...we are giving too much emphasis as regards development to our Petite Oeuvres and that it is absolutely imperative to hold back on this because our young men becoming excessive in number would constitute a danger for the Society. Accustomed to living in their own country they wouldn't want to leave it, creating thereby a break-up." And he went on to add that "...the Antwerp, Tilburg and Salzburg houses have already made this request, which is quite objectionable. Act in keeping with your Constitutions which lay it down for you that you take in some well-selected youngsters." I forwarded this decision to our Northern confrères who did not give it any consideration on the pretext that their resources were flourishing, whereas the Antwerp house is still 300,000 francs in debt, Tilburg more than 100,000 and Salzburg at least 200,000. I haven't stopped telling them to make the lessening of their debts a primary consideration, but my advice served no purpose. Only Your Grace can make an impact on them and make it an obligation on them to lower each class at most to ten youngsters, and this already seems too great a number to me.

Your Grace will see what he can do.

J. Chevalier, MSC.

**Article 2192**

L 18930801

*To the Cardinal Protector of the Sacred Congregation of Bishops and Regulars.**Undated; likely before August 21, 1893*

Most Eminent Lord,

The undersigned, Assistants to Fr. Chevalier, Superior General of the Congregation of the Missionaries of the Sacred Heart, Issoudun, humbly ask Your Grace to be good enough to accept favourably these observations about the problems in which their Society finds itself. It is eighteen months since these regrettable issues surfaced at the Chapter held in January of last year. Since then we have had a great deal confidentially said to us, and listened to many grievances from our appreciated confrères, as well as paying careful attention to issues having a bearing on the interests of our Congregation. We believe that in this way we have come by a detailed knowledge of the outlook and needs of the Society. Despite the real depression existing at the moment, we are all fully hopeful that the divine Heart of Jesus will truly make us profit from this trial since despite everything he does not, quite obviously, give over blessing us.

There are among us precious qualities looking towards the future, in particular at the moment when, under the General's impetus and in keeping with the advice of the Sacred Congregation, we have brought the novitiate near our mother house and presently containing thirty or so novices, and the scholasticate which holds a larger number, and there are the upper classes of our juniorate which have nearly seventy students preparing for the novitiate. All these members seem very well motivated to us and the vast majority of them are seriously vocation-loving. Do we not have here, Your Grace, the seeds of growth which promise abundant fruit? We are convinced of this and so is His Grace, the distinguished Archbishop of Bourges, who has often so expressed himself to us and who is greatly interested in our well-being.

We would also add that those of our confrères who stirred up problems at the last Chapter have little by little come round to a better, more positive, way of thinking and are now greatly anxious to see the Congregation prosper, and to which they are committed. We have express guarantees that all were prepared to accept the Sacred Congregation's rescript confirming Fr. General in office and legally overlooking irregularities which had arisen in the Institute.

What all look forward to, and we with them, is that the Superior General calls as soon as possible for a Chapter under the presidency of the Apostolic Delegate. Our confrères wish, as the Constitutions prescribe, that a General Administration be elected at the Chapter.

Your Eminence we are morally certain that in abiding by the safeguards put forward by the Archbishop of Bourges, a Chapter meeting can take place without causing problems and have a most satisfying impact, since the Superiors will more easily govern knowing that they have their subjects' confidence. Most Distinguished Lord, in presenting this humble request to you we have only one purpose, that of bringing peace and harmony to our Institute presently in turmoil, and in this way contribute towards the Church's well-being by adding to the number of apostolic evangelical workers.

Whatever form Your Eminence's decision takes, we shall respectfully accept it, as we remain Your Grace's submissive sons and most humble servants.

F.X. Maillard  
MSC, ass.General

Ch. Piperon  
ass.g. MisduSC.

J.F. Morisseau  
MSC, assist.secret.gen.

J. Chevalier  
MSC.

**Article 2193**

L 18930804

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.**Issoudun, August 4, 1893*

My Lord,

I am pleased to return to Your Lordship my letter to the Pope with the additions which you kindly suggested. I hope, My Lord, that your approval will have a successful impact on His Holiness, being one hundred times more effective than my words and any memoranda I would send to him.

Please accept, My Lord, my deepest regards as I have the honour to be Your Lordship's most humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 2194**

D 18930805

*To Pope Leo XIII.*

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J M J

*Issoudun, August 5, 1893*

Most Holy Father,

Father Jules Chevalier, Superior General of the Missionaries of the Sacred Heart, Issoudun, Bourges Archdiocese, France, humbly prostrate at the feet of Your Holiness, is pleased to set out what follows: serious problems have come to the fore in the said Society over a number of years.

Here, forthwith, is the reason for it: noting that religious discipline was falling off in our Northern houses, I felt it my duty to make serious complaints to the Superiors. They were very unhappy about this. At the same time the General Council of our Institute on the advice of our venerable Archbishop of regretted memory, Joseph Marchal, decided unanimously to bring to France, near the mother house, the upper classes of our different apostolic schools. This decision was taken for very serious reasons:

1. We were short of members capable of being teachers.
2. We felt the need to provide all our young men with the same formation and spirit (*outlook*).
3. It had become necessary to get rid of that spirit of exaggerated nationalism growing in those young men who felt they need never leave their country, something not acceptable in a missionary society whose aim it is to spread the love of the Sacred Heart as far as the ends of the earth.

This endeavour which seems so prudent, praised indeed by Cardinal Sepiacci of venerated memory, and which Your Holiness himself approved of in 1891, when I had the honour of an audience, this proposal, I repeat, displeased the Northern houses' Superiors who thought that this way of acting lessened the importance of their respective houses. And it was under the impact of this discontent they came to the Chapter which opened in January 1891. This Chapter was a stormy one and the Sacred Congregation of Bishops and Regulars, informed about what had gone on, dissolved it by decree, re-establishing the preceding administration.

Several delegates, feeling that they were victimized in the exercise of their rights, have not given up on their campaign against this decree, placing the responsibility for it with the Superior General and his Assistants, conveying from that time onward to the Sacred Congregation many bulky memoranda against their Superior General, in which are to be found calumnious accusations against him and his administration. Besides, they called for, incessantly, the convoking of a new Chapter made up of the same members (*as those at the previous one*); the Sacred Congregation refused to accept this proposal, and from this further discontent arose, blaming their Superior unjustly and unfairly for this refusal. From then on they unceasingly fomented division among the Society's members, having recourse to dastardly and calumnious defamations to draw people to be defiant, and even defiantly hostile, to their Superior General. One or other individual went so far as to lay blame with the Sacred Congregation itself.

Before such a vicious attitude which was prevailing in an institute to whose development I had consecrated almost my entire life, I thought, having waited two years, and with the hope of doing what was best, that the remedy for the problem might be found in convening a new Chapter. This was also the view of Joseph Marchal, the Archbishop of Bourges, who was aware of all our problems. His Grace, consulted by the Sacred Congregation, replied in the same sense. The Chapter was approved of, but on condition that it be presided over by the Apostolic Delegate, and only concern itself with elections, the votes of the members to be forwarded directly to the Sacred Congregation which on this occasion reserved the right to judge and peruse matters. All was done accordingly except that Archbishop Marchal, the appointed delegate, had died (just previously), being replaced by his brother, and auxiliary, Bishop Auguste Marchal, titular Bishop of Sinope and Vicar Capitular of the diocese.

The Chapter took place on the 11th of February last, and immediately the proceedings were forwarded by the Apostolic Delegate to the Sacred Congregation who added his own assessment of the Chapter and the newly-elected. On the following 10th of March a rescript of the Sacred Congregation, forwarded to the Bishop of Sinope, suspended the elections and restored the previous administration, requesting His Lordship to investigate the manner and circumstances of the election.

This new initiative by the Sacred Congregation, far from satisfying the discontented, only made them more so. They blamed me for having the second Chapter's Acts suspended just as they accused me of having collapsed the first. I don't know what purpose they have in mind, but since the promulgation of the decree they are actively engaged in bringing over to their side the youngest priests and even scholastics. They attempt, either directly or indirectly, to disengage these young men from their Superior General, attempting to sew in their minds defiance and disregard for authority. Again memoranda have been written, and sent either to the Sacred Congregation or to Your Holiness. For the rest, the investigation – carried out conscientiously and impartially by the highly regarded, clear-thinking, Bishop Marchal, Apostolic Delegate – clearly presents the outlook and attitude of the opposition.

Regrettably, Most Holy Father, I am deeply unhappy that having worked more than 38 years towards the foundation of this Society, which I love more than my life itself, that I see it in dire peril; at the very moment when our dear Institute should be producing the fruits which we would be right to expect from it, the enemy of all that is good is sewing corrupt seed in the father of the family's field.

Here is a brief summary of the personnel and undertakings of our Society: 90 priests, 105 scholastics, 92 lay brothers, 60 novices and more than 250 youngsters in our apostolic schools hoping to become Missionaries of the Sacred Heart when their time comes. We have 14 houses in established countries and 2 apostolic vicariates in mission countries where 45 of our confrères devote themselves courageously to evangelization of the natives and where already the results are most encouraging.

I founded a Society of Sisters, called Daughters of Our Lady of the Sacred Heart, who are developing in a manner which could not be foreseen. Already thirty of these admirable sisters are combining their efforts with those of our missionaries in the Oceania islands.

The Archconfraternity of Our Lady of the Sacred Heart which I began at Issoudun and which, through the good dispositions of Your Holiness, was then set up in Rome at our Piazza Navona church, went on from there to spread itself throughout the world under the impetus of our little Society.

All these undertakings would appear to be seriously compromised by the problems afflicting us and which have been stirred up in recent times by the perverse attitude of certain confrères. Consequently, I tearfully beseech Your Holiness to be good enough to provide a remedy for these afflictions. The least of your children expects a full resolution from our august paternity, and he will accept in a fully submissive way and with deepest appreciation the remedy which Your Holiness graciously proposes. It is on the advice of our distinguished and well-loved Archbishop Boyer that I have put together this little memorandum which His Grace will be responsible for presenting to Your Holiness, and I myself will go to Rome to receive the advice which Your Holiness would want to share with me.

*So the letter/document ends. No signature.*

**Article 2195**  
To Pope Leo XIII.

B 18930805A

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J M J

Issoudun, August 5, 1893

*This document is basically the same as the previous one, Article 2194, apart from some slight modifications. The PS is new:*

PS: Having maturely considered matters before the Lord and consulted our distinguished and well-liked Archbishop Boyer, I intend to leave for Rome and ask for an audience with Your Holiness.

18930806X

Council Meetings, August 6, 19, 24, 1893

In attendance: Fr. Superior General; Fathers Piperon, Morisseau, Maillard.

Brother George refused permission to go home.

1. Brother Georges van der Velden asked, because of his health, to go home, but it was thought that his health could be restored in the scholasticate just as much as with his family, and in any event he was with his family a little while ago during his military service. There is no serious reason for him to go home now and if he persists in asking he will be asked to leave altogether.

Fr. Giovanelli given permission to visit his father.

2. Fr. Giovanelli, whose father is continuously laid up, asked permission to visit him during the holidays, and it was granted.

Brother Eberleen accepted for perpetual vows.

3. Brother Eberleen, teaching in Salzburg, having requested acceptance for perpetual profession and been refused on the advice of his Superior, has now, following further explanation from Fr. Hartzler, been definitively accepted at the meeting on the 24th.

Brother Schall accepted for final profession.

4. Brother Schall, also teaching in Salzburg, at his request and following favourable reports from his Superior, has been accepted for perpetual profession.

Brother Adam and others accepted for final profession.

5. On the favourable recommendation of Bishop Navarre, present himself at the Council meeting on the 24th, Brother Adam was accepted for final profession. Brother Adam has been professed for seven years and is more than 30 years of age, as are other brothers in New Guinea who next year if not now will fulfil the same requirements of age and probation as Brother Adam.

Fr. Pourquier admitted to first vows.

6. Documentation on 19 novices, one of them, Pourquier, a priest, was considered, the latter asking to be professed next October. From 19, 14 were accepted, they are:

- a. Fr. Louis Marius Pourquier from the Marseilles Diocese, born August 12, 1865.
- b. Brother Ernest Pierre Marie Guillebault, Nantes Diocese, born June 12, 1870.
- c. Brother Angelo Massimei from Rome, born November 30, 1873.
- d. Brother Adrien Brocken, Dutch, born August 18, 1873 (*future General*).
- d. Brother Fernando Lapeña, Barcelona, Spain, born May 30, 1873.
- f. Brother Joseph Laval, born December 8, 1874.
- g. Brother Jean Louis Pierre Badaroux, born October 17, 1873.
- h. Brother Auguste Kleintitschen, Germany, born May 5, 1872.
- i. Brother Louis Pierre Gouffé, French-Swiss, born London, September 24, 1872.
- j. Brother Matthias Baumann, German, born June 18, 1874.

- k. Brother Paul Léopold Guillaume Cziezikowski, German-Polish, born March 28, 1874.
- l. John Grogan, English, born April 24, 1876.
- m. Jean-Marie Eraud, French, born November 23, 1873.
- n. Jean Louis Labre, French, born June 19, 1873.
- o. John William Maher, English, born June 5, 1876.

Brothers Rutten and Stetterer held over.

From the other five novices two were held over because of lack of positive details in their regard, these being Brothers Guillaume François Rutten and François Joseph Stetterer.

Three, Angelini, Hannigan and Kicken, sent away.

Three did not offer sufficient evidence of piety, mental aptitude, health: Augustine Anthony Angelini, Thomas Hannigan, Jean Joseph Kicken.

Brother Wittman accepted for renewal of vows.

7. At his request, and with the favourable report of his Superior, the lay brother Michel Wittman from Salzburg was accepted for renewal of his three-yearly vows.

J. Chevalier

J.F. Morisseau, MSC, Sec.

Ch. Piperon, MisduSC.

**Article 2196**

L 18930806

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

Issoudun, August 6, 1893

My Lord,

I am about to leave for Rome. It seems that the opposition members are moving heaven and earth in order to achieve their aims. Nothing is allowed to get in their way, per fas et nefas (*in idiomatic English: by hook or by crook!*). Fr. Jouët writes to me to say that the Pope has ordered a speedy resolution and that it is time for me to go there (*to Rome*) quickly. I shall be in Rome on Tuesday morning at 6 o'clock. I shall keep you informed. Bless me, Your Lordship, and pray for me. My respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2197**

L 18930811

*To Bishop Auguste Marchal, Apostolic Delegate, Bourges.*

Rome, August 11, 1893  
32 Sapienza St.

My Lord,

I am here in Rome since Tuesday. The complete dossier of our affair was in the Sacred Congregation's files; by order of the Holy Father it was taken out today and attentively examined.

Yesterday I went to see Cardinal Verga who informed me that he couldn't meet me because the Congregation was involved in looking at our problem. This was the only reply I had. I then went to the Vatican asking for an audience with the Pope. His private secretary, Monsignor Angeli, told me that he would be pleased to arrange an audience for me and would let me know the date. The opposing group from Issoudun and Antwerp has recently forwarded memorandum on memorandum to challenge the complaints made against them and insisting that the elections at the last Chapter should be upheld.

The Archbishop of Bourges, who has received quite a number of complaints from the opposition, also advised me to go to Rome immediately and meet the Pope, for whom I would provide the requisite explanations. I asked him to provide me with a recommendatory letter. "No," he said to me, "I prefer to write directly to Leo XIII to let him know of your arrival and requesting him to give you an audience, and I shall tell him to make clear to you himself the remedy needed to bring about peace."

Yesterday Monsignor Angeli told me that in the morning's mail there was a letter from the Archbishop of Bourges, but the Holy Father was as yet unable to read its contents. What is in the letter? I don't know. In my interview with Archbishop Boyer, His Grace seemed to favour the complaints of the opposition. I do hope the details with which he was provided by me have helped to clarify his mind! I shall keep you up to date. I am like St. Lawrence on the grid-iron. Pray for me.

I have the honour, My Lord, to be with deepest respect Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2198**

L 18930812

*To Father Jean Vaudon, MSC, Vichy.*

Rome, August 12, 1893

Dar Fr. Vaudon,

I received your letter in Rome, where I have been since Tuesday with Fr. Morisseau, visiting the house and offering His Holiness the good wishes of our little Society on the occasion of his jubilee. We are presenting 20,000 francs (*about 67,250 euros*) to him in the name of our Society.

I await our audience and we shall quickly take the route back to France. The heat is unbearable. Fr. Bontemps is with us accompanied by the two natives. Nothing new here. Everybody is well. Take care of yourself, Fr., I hope your course of treatment at Vichy will do you good. See another doctor if you think it might be helpful. My good wishes to Fathers Guyot and Lanctin.

Cheerio, Father. Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2199**

L 18930814

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Rome, August 14, 1893

Your Grace,

Monsignor Angeli kindly received me this morning, informing me that the Pope read with great interest Your Grace's letter and my accompanying memorandum. "His Holiness," he added, "is perfectly aware of all the problems which are affecting you, admires your Society, has a great regard for all the good it does, and has made known to the Sacred Congregation the solution which he thinks is the most appropriate. Be at ease. I shall let you know as soon as possible the date of the audience." I shall use the occasion to offer 20,000 francs to the Pope, which I collected to mark his pontifical jubilee.

From the Vatican I went to meet the Secretary of the Congregation of Bishops and Regulars, His Grace receiving me very graciously, informing me that two decrees were to be sent out at the end of this week, one to Your Grace the other to the Bishop of Sinope. I did not ask what the contents were, but in the office I gathered from a secretary that the role of Bishop Auguste Marchal had come to an end and the Holy Father had invested you with all the necessary jurisdiction to bring about order, unity and peace among us. I am delighted, Your Grace, with this resolution of the issue; it is the happiest outcome we could envisage! As soon as I have had the audience I shall leave for Issoudun, hoping to be there next Sunday.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2200**

L 18930815

*From Fr. A. Yenveux, Chaplain at the Sacred Heart, Montmartre, to Chevalier.*

Rome, August 15, 1893

Dear Father,

In respectful confidence I wish to draw on your charitable good-will in helping the advance of perpetual, universal, adoration, initiated at Montmartre, and laying claim already to 67 episcopal approvals and close to 3,000 affiliated churches. Heartened by the requests which are reaching us from all over the world, and particularly so arising from the Holy See's gracious good-will in granting all affiliated churches a plenary indulgence on the day they have adoration in common with Montmartre, and moved as well by the consideration of the evils which threaten society and call for very special remedies, we decided to look for support to all the vicariates and apostolic prefectures. Those who have already contributed tell us that they hope to gain from this coming together a most fruitful outcome in their apostolate.

In order to make more easily available the invitation sent out to the different missions of your Congregation, and aware of your zealous concern for the glory of the Sacred Heart, we are drawn to ask you if you might take it upon yourself to pass on to those in the different missions our appeal. We shall forward to you the literature intended for those in charge of these missions, with the work manual, and some comments added by you to these letters would assure their success. Bishop Livinbac (*a White Father, Bishop of Pacando since 1883*)

has taken it upon himself to write to the different missions of his Congregation and also the Superior of the seminary for foreign missions in Paris, and is prepared to forward letters for the different missions of his Society, having first sealed them. I hope you can render us, or rather the Sacred Heart, a like service. Being responsible for dispatching these letters, may I ask you to be kind enough to let me have the addresses of the different heads of your missions to whom these letters of invitation can be forwarded.

With respectful good wishes, I have the honour to be in the Sacred Hearts of Jesus and Mary.

A. Yenveux  
Chaplain at the Sacred Heart



*Chevalier in reply:*

Answer and tell him that we shall gladly undertake adoration on the first Friday of every month, during the day only, and on the 7th of September each year from 7am until 8am. Give the addresses of Bishops Navarre, Couppé and Fr. Bontemps.

**Article 2201**

L 18930816

*To His Lordship Auguste Marchal, Auxiliary Bishop of Bourges.*

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Rome August 16, 1893

My Lord,

It wasn't until this morning at 11 o'clock I met the Pope in private audience; he didn't want any of my confrères accompanying me. He was somewhat tired. He had been fore-warned of my arrival by Archbishop Boyer. His Holiness was completely up to date and informed by the Sacred Congregation about our problems as forwarded by you and, as well, he was aware of the memoranda sent by the opposition group and, no doubt, the letters from the Archbishop of Bourges.

When I entered the room His Holiness said to me: "Oh it's you Fr. Chevalier; I am aware of your problems; I know that there are trouble-makers in your Institute, individuals who are critical of authority and spread a carping attitude. Things cannot go on like this; one must be an obedient religious or no religious at all. As the Bishop of Sinope, the Apostolic Delegate, is continuously laid-up, I am appointing your ordinary, the Archbishop of Bourges, as Apostolic Visitor with plenipotentiary powers. It's he who I make responsible to oversee everything, to be firm and severe, sending away from your Society all those who do not wish to be submissive. Today more than ever authority must be respected, and especially so in religious institutes. Go to the Sacred Congregation of Bishops and Regulars where a letter will be given to you which I have written to the Archbishop of Bourges and which you will hand to him. He will discuss with you how to go about organizing matters. A letter for Auguste Marchal, Bishop of Sinope, will also be handed to you."

Leo XIII then spoke to me about France and the opposition directed against his teaching by the 'Legitimistes' and the letter he had written to the Cardinal of Bordeaux.

*The 'Legitimistes' was the name given after the 1830 Revolution to the supporters of the older line of the Bourbons, and its last descendant, the Count de Chambord, opposing the July monarchy and, then, the second empire.*

I then left, greatly comforted, but before doing so I offered him 20,000 francs from our little Society (*about 67,250 euros*). I then went to the Sacred Congregation of Bishops and Regulars where the secretary, most kind to me, gave me a letter for Bishop Boyer and another for Your Grace. I leave this evening and will bring them with me. I expect to be at Issoudun on Friday at mid-day. I am in a hurry to get away as the heat is atrocious.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2202**

L 18930819

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 19, 1893

Dear Father,

I hasten to let you know that I had a good journey.

My regards to all.  
Wholly yours in C.J.

J. Chevalier, MSC.

Do not forget to request a reply to the letter I delivered to the Pope accompanying the 20,000 francs. I handed the documents to the Archbishop of Bourges who appeared to be very flattered.

J.C.

**Article 2203**

L 18930820

*To Father Albert Delaporte, MSC, Paris.*

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Issoudun, August 20, 1893

Dear Father,

The letter you wrote to me in Rome came back to me this morning in Issoudun where I have been since Friday.

Your journey to Vichy was pointless. I handed Archbishop Boyer on Friday a letter from the Pope and a decree from the Sacred Congregation, approved of by Leo XIII, appointing our Archbishop Apostolic Visitor with plenipotentiary powers from the Holy See to bring our issues to a head as he judges à propos. The Archbishop sent me a copy of the decree, together

with the procedure he intends to follow. This outcome, so quickly carried out, will calm people as I believe everyone has confidence in Archbishop Boyer's impartiality.

I had a private audience with the Holy Father which was very uplifting. Leo XIII did not hide his displeasure, nor that of the Sacred Congregation, with regard to the numerous memoranda forwarded to Rome and the results it was hoped they would serve. "All this," he said, "proves that the religious spirit and submissiveness are weakened in your Society, a Society which I like because of the good it is called to bring about. It is necessary that these qualities return at all costs. That's why I bestow all our powers on Archbishop Boyer. All must accept without recrimination the measures he considers appropriate."

Cheerio, Fr. Delaporte. My respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2204**

L 18930821

*To Bishop Auguste Marchal, Auxiliary Bishop of Bourges.*

Issoudun, August 21, 1893

My Lord,

I am back (*from Rome*) since Friday and not very tired. Before I left Rome I sent you the details of my audience with the Pope. Leo XIII was extremely kind. He told me that all the memoranda of the opposing party were proof that they neither had a religious spirit or one of submissiveness, and they must be either straightened out or seen off.

The Pope, as I informed you My Lord, has appointed the Archbishop of Bourges as Apostolic Visitor with plenary powers, but the elections which took place at the last Chapter are void, with the former Assistants continuing in office until Archbishop Boyer assesses the situation and, if à propos, appoints new Assistants. What measures will he undertake? I don't know. He is very much influenced by the opposition group who would appear to place all their expectations in him. I do well believe that he will be hoodwinked by more than one. I left Rome on Wednesday evening, bringing the two decrees with me, sending Archbishop Boyer his, and he will let me have a copy. I am sending you the other.

I shall keep you up to date about everything and I thank you for your supportive prayers.

Archbishop Boyer asked me for information about the opposing group, and their threats. If I could have a copy of your reports and assessments or their intrigues and on the leading participants, I do well believe that some would be shown the door.

I have the honour to be most respectfully Your Lordship's most humble and obedient servant, lastingly indebted to you in C.J.

J. Chevalier, MSC.

I am so pleased that you are restored to health.

**Article 2205**

L 18930821A

*To Archbishop Jean-Pierre Boyer, Apostolic Vicar.*

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Issoudun, August 21, 1893

Your Grace,

We have reached that time of year when we need to concern ourselves with personnel in our Society, appointments, admission to novitiate and religious profession of our young men, as well as different arrangements either at Chezal-Benoît, Issoudun, which need to be addressed.

While waiting for Your Grace to make himself conversant with the situation and take whatever measures you feel are required to restore order and stability, might not the former Assistants which Rome have left, so it seems, provisionally in place, continue to engage in administration? Their contribution for the time being seems to me to be necessary.

Could you indicate, Your Grace, how I might proceed as time presses? According to our Constitutions I cannot act on my own with respect to the issues I have mentioned above.

I have the honour to be Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

**Article 2206**

L 18930825

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 25, 1893

Dear Fr. Jouët,

I thank you for the efforts you have undertaken to get a document from the Holy Father. I am sending you a copy of my appeal to Leo XIII. With it Monsignor Angeli could put together a letter for us.

Bishop Navarre is here in Issoudun; he is very well.

Cheerio, Father; nothing else is new.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2207**

*To Archbishop Jean-Pierre Boyer, Apostolic Delegate.*

L 18930831

Issoudun, August 31, 1893

Your Grace,

I am pleased to forward Your Grace the corrected proofs. I wrote to Fr. Berthe asking him if he would kindly give the retreat to our scholastics and young priests in order to reinvigorate them in the religious life. I didn't omit to tell him that it was at Your Grace's suggestion that I was contacting him, and await his reply.

Please accept, Your Grace, my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2208**

*To His Lordship Auguste Marchal, Auxiliary Bishop of Bourges.*

L 18930905

Issoudun, September 5, 1893

My Lord,

I am pleased to send Your Lordship the letter which the Archbishop of Bourges sent to the Superiors of all our houses. The decree sent to them is the same as the one you received.

The Sacred Congregation's decree fully does justice to you and indicates that you were right in every respect. You will see from the enclosed letter the new appointments, and there will be a great deal of misgivings about some of them no doubt. I shall keep you informed.

Please accept my appreciative regards and deep respect in C.J.

J. Chevalier, MSC.

I commend myself to your prayers.

**Article 2209**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18930908

Issoudun, September 9, 1893

Your Grace,

I have to tell Your Grace that our pilgrimage (*September 8*) was splendid and most edifying. Your Grace's presence would have been the climax of joy in the hearts of everyone. Your delegate, Father Auvrelle, will be able to tell you how you were remembered and prayed for. Your reply to the telegram from your priests who were there in such large numbers, and who so greatly esteem you, made everybody very happy.

Yesterday, Your Grace, I sent the decree and Your Grace's letter to all the Superiors.

Next Monday we shall have a Council meeting to organize our undertakings, since time is short. I shall let Your Grace know the outcome so that it meets with your approval. I can see, Your Grace, that with the best will in the world, it will be impossible for me, as I had hoped, to be present at the retreat. I shall make it with my confrères.

Fr. Berthe hasn't yet replied to my letter asking him to come and preach the retreat to our scholastics.

Please accept, Your Grace, this expression of my deepest respect in C.J.

J. Chevalier, MSC.

18930912X

Council Meeting, September 12,13,14, 1893

A new Council appointed by the Archbishop of Bourges, Apostolic Visitor.

On September 10, 1893, Father General announced publicly at the Sacred Heart that:

1. A decree from the Sacred Congregation of Bishops and Regulars, dated August 12, appointed Archbishop Boyer of Bourges Apostolic Visitor.
2. A circular letter from His Grace to the Congregation's communities made public this decree and Fathers Piperon, Morisseau, Reyn and Vaudon were provisionally appointed Assistants, while Fr. Carrière was appointed Procurator General of the Society and local Superior of the Rome house. Fr. Batard was appointed General Bursar and Fr. Maillard in charge of missions.

On September 12 the new Council met with Fr. General presiding. Fathers Piperon, Morisseau, Reyn and Vaudon in attendance.

The first concern of the Council was to oversee the placing of new office-holders and organize personnel in the Institute's different houses. Following a number of meetings what follows below was decided.

Fr. Piperon, Assistant and Novice Master.

Since Fr. Piperon cannot presently be replaced at the novitiate, it was agreed with the Archbishop's approval that he should stay at Chezal-Benoît as local Superior and Novice Master, with the proviso that he will come to Council meetings when he is needed.

Fr. Renaud, Assistant Novice Master.

Fr. Renaud, his present deputy, will replace Fr. Piperon when he is away, and he will replace him in his post as soon as possible following his perpetual vows.

Fr. Lanctin to be in charge of the Chezal-Benoît Petite Oeuvre.

Fr. Lanctin will replace Fr. Carrière as Director of the Petite Oeuvre. Fr. Godineux will be Bursar in place of Fr. Batard who in exercising his role as General Bursar will look after finances at the Sacred Heart helped by a bursarial aide.

Personnel at Chezal-Benoît.

Fr. Compte will continue as canonical director of the house and science teacher. The other teachers are the following:

Fr. Pourquier	Rhetoric
Fr. Suchet	Second year
Brother Laliaux	Third year
Fr. Blanchet	Fifth year
Brother de Boismenu	Fourth year
Brother Guillaume	Sixth year
Brother Michel	Seventh year
Fr. Cochet	History and Geography
Fr. Delmas	Supervision
Brother Busershausen	Discipline and German
Brother O'Reilly	English, parish assistant

Sacred Heart personnel.

Fr. Reyn	Superior
Fr. Batard	Bursar
Fr. Bizeuil	Assistant Bursar, parish assistant

Scholasticate.

Fr. Vandel	Director
Fathers Mathieu, Bernard, Giovanelli, Crowley,	professors.
Mr. Bertin,	science; baccalaureate preparation.

The external school, Issoudun.

Fathers Mégret, Pierre Perriot, Meynier; Brother Gotteland.

The Issoudun parish.

Fathers Roger and Boulot replace Fathers Bizeuil and Blanchet.

The office (*Issoudun*).

Fr. Bouvier; Brothers Bazot and Hinard.

Antwerp.

Fr. Ramot	Superior, appointed by a majority of three votes.
Fr. Linckens	Bursar
Fr. Peeters	Petite Oeuvre Director, third year teacher if that class stays in Antwerp

Teachers: The same as in the previous year except for Brother Knapen recalled to the scholasticate and replaced by von Riel. Fr. Dezpresse will continue to work in the office.

#### Tilburg.

Fr. Offermans, Superior, Director of the lay brothers' novitiate until its transfer to Antwerp.

Fr. Van der Aa, Bursar.

Fr. Kicken in charge of the Petite Oeuvre.

Teachers: The same as the previous year except for Brother Nijster who, leaving the Society, is to be replaced by Brother Brocken; Brothers Vullings and Nijsters, called to continue their studies, will be replaced by Brothers Baeten and Offermans.

If there is a third year class at Antwerp the third year at Tilburg will be transferred there.

#### Salzburg.

Fr. Hartzer is re-appointed Superior with the approval of the Archbishop and being in receipt of the indult in default of the canonical age since he is only 33 years old. Fr. Meyer remains Director of Novices unless they are moved to Tilburg. Fr. Joseph Balzer keeps his office.

The Petite Oeuvre from now on will have only one class, the preparatory, and be in the charge of Brothers Geitman and Reichert. Brothers Schall and Eberlein are called to continue their studies. Except for the sixth year, the classes will be transferred to Antwerp.

#### Barcelona.

Fr. Miniot will replace Fr. Casas, who has finished his second term of office as Superior. Fathers Casas and Barral and Brother Gierrero will continue in their respective charges: the publishing of the Annals, the direction of the Petite Oeuvre, etc.

#### Paris.

Fr. Guyot replaces Fr. Miniot as Superior, the latter appointed (*see above*) to Barcelona. Frs. Delaporte and Burnet remain.

#### The Vichy Church.

This will be looked after during the winter by the priest who replaces Fr. Guyot when he is away.

#### Glastonbury.

The personnel remain the same except for Fr. Boulot, called to Issoudun, and Brothers Burke and McCabe who are being sent there to replace the gaps in the college's professorial staff.

1. It was decided that at his request half his mass stipends, at 2 francs each, will be made over to Fr. Giovanelli to help out his family who are in straitened circumstances.

#### Students chosen to study in Rome.

2. The following brothers will be sent to study in Rome: Guis, Neyens, Nijsters, Vullings, Bach, Viegen, Braam.

Ch. Piperon, MisduSC.

J. Vaudon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau

Th. Reyn, MSC.

18930915X

Council Meeting, September 15, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon, Assistants.

#### Acceptance for Perpetual Vows.

At the request of, and accompanied by, their supportive reports, the following were accepted for perpetual profession, their temporary vows shortly expiring:

1. Fillodeau
2. Cuny
1. Sergent
2. Lebeau
3. E. Janssen
4. Meunier
5. Quoirier
6. Villoud
7. Voeckel
8. Guillaume Van der Velden
9. P.M. Courbon (*from the Issoudun scholasticate*).
10. Brothers Vullings and Nijsters at the Tilburg house.
11. Brothers Schmitz, Jansen Christian and Knapen from the Antwerp house.
12. Brother Andrew Johnson from the Watertown house.

13. Brother McCabe from the Glastonbury house.

At the same meeting.

Brother Laliaux was accepted for ordination to the priesthood; Brothers Guillaume, Michel and Bazot to the diaconate; Brothers De Boismenu and Crowley to the sub-diaconate.

Minor Orders. Those who are not yet tonsured will receive minor orders when they can present themselves for examination in a theological treatise.

Tonsurate. The candidates must be examined in one theological treatise.

Brother Sergent is called to minor orders with tonsure if he can successfully undergo the required examination; the same applies to Brother Heines.

Ch. Piperon, MisduSC.

J. Chevalier, MSC.

J. Vaudon, MissduSC.

Th. Reyn, MSC.

**Article 2210**

L 18930916

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, September 16, 1893

Your Grace,

I am pleased to send you the following reports. The Antwerp, Tilburg and Salzburg houses which, over a number of years, have been the hot-bed of opposition, still with these new nominations submitted for your Grace's approval, continue to request problem characters as Superiors. There should be in Antwerp at least, as an important house, someone who has a good attitude and outlook, aptitude for administration, a lover of discipline and knows a little Flemish. I had put forward Fr. Maillard who incorporates all these qualities, but Fr. Reyn has stated that he would not be accepted by the Northern confrères who do not like him, and instead of peace it would be continuing war. Two of the Assistants desirous of peace took his (*Reyn's*) side and this led to the requisite majority. I have no more to say; I give way and accept.

I need, Your Grace, to spend 8 days in Vichy and would request Your Grace to give me permission to do so.

My address will be Villa des Lilas.

Please accept my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2211**

L 18930918

*To Father Victor Jouët, MSC, Rome.*

Vichy, September 18, 1893

Dear Fr. Jouët,

I knew that Fr. Carrière's appointment would please you. I suggested his name to the Archbishop who very willingly agreed, as well as Fr. Piperon's name also. The appointment of Fr. Reyn is personal to the Archbishop. As far as the other vacant posts are concerned, we are in great difficulty. The Archbishop wants to look at things very closely before making appointments.

Bishop Navarre would very much like to take Fr. Jullien and Brother Guis with him, but the latter has not yet studied any theology. I am thinking of sending him to Rome with some others.

*Guis was ordained on December 21, 1895. He cannot have had much formal training in theology. He died in Sydney, September 14, 1913.*

The Holy Father has sent his blessing through Cardinal Rampolla and a wonderful message which more than 300 priests heard at Issoudun on September 8. Fr. Naudet was marvellous (*the preacher*). The crowd was huge.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2212**

L 178930919

*To Father Jean Vaudon, MSC, on ministry.*

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Vichy, September 19, 1893

Dear Fr. Vaudon,

The Archbishop of Bourges approves of all the appointments made by our Council, but before their promulgation he wants all the Assistants to gather at Bourges, together with Fr. Ramot with whom he wishes to speak at the same time. His Grace

also wants to discuss at the meeting the issues arising from our Petites Oeuvres which he considers very serious. Archbishop Boyer wanted us to meet yesterday, Monday, at Bourges, but I notified him that you were away, asking him to postpone the meeting until early next week. I suggested Thursday to him.

In any event, be ready to leave at any moment.

Cheerio, my friend.

Yours in C.J.

J. Chevalier, MSC.

**Article 2213**

L 18930927

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, September 27, 1893

Your Grace,

The two Assistants arrived this evening. Tomorrow, Thursday, at 2pm, we shall all be at Touvent, Fr. Ramot as well.

With many thanks, please accept my humble good wishes and bless me.

J. Chevalier, MSC.

NB: Nothing has changed, Your Grace, in our committee for upkeep (*church and ecclesiastical effects*). The treasury carries out its role. We have no problems up to now.

**Article 2214**

L 18930928

*To Father Albert Delaporte, MSC, Paris.*

Issoudun, September 28, 1893

Dear Father Delaporte,

I do not know how Fr. Morisseau worded his letter, but he assures me that he in no way conveyed an order from me not to put your foot in Issoudun, and I believe him because I never said such a thing to him. He is as astonished as I am that you could read into his letter a decree of expulsion from the mother house. When Fr. Morisseau gave me the first letter you wrote to him where you mentioned to him that you would be in Paris on the Saturday, and knowing otherwise that there was a need for a Sunday mass in the church, I told him to write to you and ask you to stay in Paris since the new Council had assigned you there as your residence and thereby you would avoid the expense of coming and going, since the vow of poverty makes it incumbent on us to avoid all unnecessary expense.

The vow of poverty, Father, forbids the possession of a sum of money or any money, even with the approval of the local Superior. All must be placed, then, in his hands and he is to be informed as to what use it is to be put. The Pope insists that our Constitutions be faithfully put into practice.

Please accept my good wishes in C.J.

J. Chevalier, MSC.

18930929X

Council Meeting, September 29, 1893

In attendance: the Superior General; Fathers Piperon; Morisseau, Reyn and Vaudon, Assistants.

Appointments approved by the Archbishop of Bourges.

1. The Archbishop, having ratified the appointment of Superiors chosen at the Council meetings, September 12, 13, 14, they will have to be informed straightaway.

The setting up of one particular Petite Oeuvre in the North (*the Low Countries and Germany*) with the focus on Antwerp.

2. Political necessity arising from antipathy in Germany towards France, and accentuated more and more, make it impossible to have German youngsters brought to France for their education and, consequently, it was decided that from now on there would be two complete self-sufficient Petite Oeuvres, one at Chezal-Benoît for the French and the Belgians who speak French, the other to be set up at Antwerp for the countries of Saxon language (*German, Flemish*). The youngsters from these countries will be in preparatory class either at Antwerp, Tilburg or Salzburg, but once they are able to follow normal courses they will be placed in the Antwerp house to follow their studies right through to the final rhetoric course, following which those who wish to join the Congregation will go to the French novitiate.

3. The arrangement previously made must be rigorously upheld: one must not accept in any given year more than 10 youngsters at the preparatory level in each of the above-mentioned houses.

Ch. Piperon, MissduSC.

J. Chevalier.

J. Vaudon, MissduSC.

Th. Reyn, MSC.  
J.F. Morisseau, MSC, Sec.**Article 2215***To Father Victor Jouët, MSC, Rome.*

L 18930929

Issoudun, September 29, 1893

Dear Fr. Jouët,

I didn't read your letter until this morning because I was away. Thank you. Yes, come along; I shall be here and we shall all be pleased to see you. I wrote to Fr. Miniot asking him to send on your eye lotion to you.

Cheerio.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2216***To Father François Barral, MSC, Barcelona.*

L 18930930

Issoudun, September 30, 1893

Dear Fr. Barral,

The Holy See seems to want us to stay on in Quito because the government and people want us to do so. The Archbishop of Bourges, who represents the Pope, wants me to send support to our two confrères in Sagrario straightaway and that the present state of affairs be ended as quickly as possible. Since you are conversant with this issue leave as soon as possible for Ecuador so that you can consider with your confrères what decision we are being asked to take. It will have to be, as you state in your letter, advantageous and firm so that we can give our undertakings the requisite stability and development which they deserve to have. Once you come to an agreement about a proposal and agree on a contract, submit it to me; then if we approve of it we shall have it ratified by the Holy See. The last one made with Archbishop Ordonez, and which thereafter he didn't want to keep, could serve as a blue print. I believe myself that the present Archbishop will wholeheartedly be supportive, as well as the government which has promised me its support. The ladies and gentry of Quito are prepared to come together and buy a large house for us near the presbytery. You will come across all this yourself. You must leave on the next steamship from Saint-Nazaire on the 8th or 10th of next month. You haven't much time to spare. Once things are agreed on I will give you reinforcements.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2217***To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

D 18930930A

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September 1893

Report on the Quito foundation for His Grace Archbishop Boyer of Bourges, Apostolic Visitor for the Congregation of the Missionaries of the Sacred Heart.

## State of the question

In 1892 the Superior General's Council by majority vote decided to recall the missionaries in the Quito house, Republic of Ecuador, the principal reason being that with the Congregation short of members it could not make available to this house the number of religious needed. This decision was first brought to the awareness of the Archbishop of Quito in a letter and then in conversation during His Grace's Paris visit that same year. The Archbishop on first hearing the news was very unhappy, informing Fr. General that he couldn't accept this decision. In these circumstances the news of the missionaries' departure reached Quito where it stirred up very keen displeasure among the people. Within a few days a petition had the signatures of the ladies of the upper class and it was forwarded to Fr. General, appealing to him to undo his Council's decision and leave the missionaries in Quito. The President of the Republic himself sent a telegram to his minister in Paris asking him to appeal with the same objective to Father General. Simultaneously he asked his minister in Rome to intervene diplomatically and make the Holy See intervene to prevent the departure of the missionaries. Fr. General made all these involvements known to his Council, requesting a fresh consideration of the issue, but the Council felt that it should maintain its earlier decision, the reasons given then retaining their full force. This fresh decision was forwarded to the Archbishop of Quito and at the same time our missionaries were ordered to leave the city and return to France. His Eminence Cardinal Monaco La Valetta was informed by Fr. General of these facts. We were under the impression that the agreement reached between the Archbishop of Quito and Fr. General, once rescinded, could lead to our withdrawal without the approval of the Holy See. But the Cardinal Protector (*La Valetta*) did not see it like that, insisting that we leave the decision on the matter with the Cardinal Secretary of State.

A memorandum dealing with the whole issue was forwarded to His Eminence the Cardinal in May 1892 and we waited on his decision. Sometime before the last Chapter met, a rescript from the Secretariat of State sent to Father General left to the



Chapter the final decision on this issue. Unanimously, apart from one vote, the Chapter decided that the Quito house should be closed down and Fr. General passed on the result of this vote to the Archbishop of Quito, to the President of the Republic of Ecuador and to His Eminence the Cardinal Secretary of State. Some weeks later Cardinal Rampolla wrote to Father General asking him to postpone the Chapter's decision until a new statement followed, stating that the issue should be held over for the arrival of the new Archbishop of Quito. Since then there has been total silence on the issue. Only two priests are in the house, in charge of Sagrario parish which has more than 20,000 people. The people on the one hand and the President of the Republic on the other are against the departure of the priests. At the present time the Congregation cannot send any missionary to help them, lacking available people.

Fr. General's Council is greatly concerned about the false position in which our unfortunate confrères find themselves, and would like to be able to bring them back, fearing that these young priests will become discouraged or will physically succumb under the weight of work well above their resources. The Council, then, is prompted in all humility to ask the Archbishop what needs to be done in these circumstances. The proposal of Fr. General would favour continuing with the status quo until the new Archbishop of Quito is appointed; the Assistants would like the recalling of our confrères to go ahead without delay.

J. Chevalier, MSC.

*The hand-writing of the above is not that of Chevalier.*

On my last visit to Rome, Your Grace, I saw Cardinal Rampolla and asked him what he thought about the Quito issue. He replied that the status quo should be maintained until the arrival of the new Archbishop who, because of the regard he has for us and the wish of the government and people that we remain, will make our position there more stable and advantageous.

Fr. Morisseau went there as its first Superior, but he, through inept and woeful administration, raised the hackles of the former Archbishop, Ordonez, to whom he wrote insulting letters, which were sent on to me, and led His Grace to ask us to withdraw Fr. Morisseau, which I did. The 3 confrères who remain in Quito are most keen to stay on there because of the good they are accomplishing; the former Superior, now in Barcelona, Fr. François Barral, has asked me to send him back there. I think that it's possible to give him another confrère and thereby keep this house, where we are doing a lot of good.

Nevertheless, Your Grace, I accept in advance, and open-heartedly, with closed eyes, whatever Your Grace will decide about this as well as everything else.

J. Chevalier, MSC.

**Article 2218**

*To Father Victor Jouët, MSC, Rome.*

L 18931000

*Early October 1893*

*Telegram:*

REQUEST MONSIGNOR SEGNA TO SEND A TELEGRAM SIGNED BY HIM:  
POPE WANTS TO POSTPONE DEPARTURE FROM QUITO.  
THIS WILL BRING AN END TO THE ISSUE – CHEVALIER.

18931002X

Council Meeting, October 2, 9, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon, Assistants.

The transference of the Antwerp novitiate to Tilburg and the Petites Oeuvres of Tilburg and Salzburg to Antwerp.

1. It was agreed that the transferring of the lay brothers' novitiate from Salzburg and Antwerp to Tilburg, as well as the transferring of the Petite Oeuvres from Tilburg and Salzburg to Antwerp should take place as soon as possible.

The Tilburg and Salzburg houses may keep the 6th year and the preparatory year.

2. Fr. Offermans, having stated that taking away the Petite Oeuvre would be disastrous for the house and diminish offerings, the issue was further considered and the decision was taken that the Tilburg and Salzburg houses could keep the sixth and preparatory years, which implies that for the current year there will be effectively thirty students or so, a number which should suffice to please supporters and benefactors.

The Walloon students will go to the French Petite Oeuvre.

It was also decided that Walloon students, because French is the spoken language, are entitled to go to the French Petite Oeuvre.

New Personnel.

3. Following the changes, the personnel of the named houses below has been altered:

Antwerp: Fr. Peeters becomes director of the Petite Oeuvre, and the following are appointed to the staff of the Petite Oeuvre, Brothers Niesten, van Riel, Bach, Gsell, de Jong, Nollen and Brocken. Brother Bazot becomes assistant bursar to Fr. Linckens.

Tilburg: Fr. van der Aa remains bursar, Brother Ch. Offermans takes charge of the office and Fr. Kicken takes charge of the Petite Oeuvre. Brothers Dorman and van Dinther are appointed teachers.

Salzburg: Reichert and Geitman continue on the teaching staff and supervising, with a third person added to help them.

Barcelona: Brother Fernando de la Peña will be sent there if it is not inconvenient for him to live near his family.

In addition, Brother Baeten is appointed to the Issoudun office.

Other appointments.

4. The decision is confirmed to appoint Fr. Batard bursar at the Sacred Heart and Fr. Bizeuil assistant bursar, but both will continue in the work they were doing previously. Likewise Fr. Guyot, who was appointed Superior in Paris, has been relieved of this office, this last in agreement with the Archbishop of Bourges. Fr. Miniot stays as Superior in Paris and Fr. Casas in Barcelona.

Brother Eligius replaces Brother Hinard.

5. Brother Eligius, on his return from Vichy, has been appointed to the Paris house, replacing Brother Hinard who has been appointed to the Issoudun office.

Fr. Guyot appointed to live in Paris during the winter. On the recommendation of the Archbishop of Bourges, it was decided that as it was abnormal for Fr. Guyot to live in Vichy during the winter, he would live in Paris during this time and return to Vichy in the spring, together with a priest who will be given to him as a companion.

6. Brother L.M. Cochard accepted for final profession.

Brother Louis Marie Cochard of the New Guinea mission, at his own request and with the recommendation of Fr. Genocchi, his Superior, has been accepted for final profession.

The lay brothers Lambertus, Emmanuel and Modestus accepted for temporary (*three-yearly*) profession.

At their request and with the approval of Fr. Ramot, their present Superior, and Fr. Reyn their previous one, the lay brother novices Lambertus van Wossons, Emmanuel Wicher and Modestes van Eijken have been accepted for temporary profession, but as their novitiate could be challenged on the grounds of nullity because of the seven-month absence of the Novice Master, the issue will be referred to His Grace the Apostolic Visitor.

Brother de Santis restored to his role as lay brother.

7. Brother de Santis of the New Guinea mission, who was incorrectly taken away as a lay brother and became a scholastic and now, unable to study or stay in the missions, wants to go to Sydney as a lay brother. His request was sanctioned.

The purchase of Cléry.

8. Finally, Fr. General made known that the purchase of the Cléry property, decided on previously, has been carried through, priced at 20,000 francs payable over 10 years at 4% interest. This property, situated 2 kilometres from the Sacred Heart, will be used as a country house.

Personnel made available to Bishop Navarre.

9. The following have been made available to Bishop Navarre for his mission: Fr. Jullien; the scholastic brothers Hannigan, Guis, Marie, Gust Peeters, De Rijcke, McCabe and Guillebaud; also the lay brothers Alexis, Louis, Bonaventura, Grippa, Theodore, Philippe, Dionysius and Servatius.

10. Fr. Barral is appointed Superior in Quito pending the status quo.

Ch. Piperon, MisduSC.

J. Vaudon, MisduSC.

J. Chevalier MSC.

Th. Reyn, MSC.

J.F. Morisseau, MSC, Sec.

#### Article 2219

To His Grace Jean-Pierre Boyer, Archbishop of Bourges.

L 18931003

Your Grace,

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Issoudun, October 3, 1893

1. I feel I must let you know that peace has returned to us because of your appreciated intervention. The appointments made by Your Grace and those you have approved of, have been very well received. Everyone is very well disposed and is keen to do good. All the young religious whose temporary vows end on October 8 have asked to be finally professed, except for two who want to hold it over, but whose vocation has for quite sometime been doubtful.

2. During my days in Vichy I brought it to Fr. Guyot's attention that the Council had appointed him Superior of the Paris house and that Your Grace had approved the appointment, but he replied that he couldn't accept this posting and would let you know, Your Grace, the reasons for his refusal. I tried to get him to understand that the duty of a religious was to obey, and that if each one acted like himself, administration would be impossible. Fr. Guyot is keeping very well at the moment;

his living in isolation at Vichy, outside the community, is not acceptable. He could very well carry out the role of Superior in Paris where the members of the community are few. If he persists in his refusal, as seems likely, we shall find great difficulty in replacing him (*in Paris*). Your Grace will understand his reasoning, but as for ourselves we would like him to accept the posting willingly, unhesitatingly.

I carefully read, Your Grace, the appeal by ex-Father Klotz. Having prayed and examined all the issues before the Lord, I do not think that this unfortunate priest can return to our Society. The reasons justifying his exclusion are many. The November 4, 1892, decree, to which he resorts, cannot help him. It was promulgated a long time afterwards. At our Council meeting, August 8 that same year, we unanimously approved Fr. Klotz's dismissal. We forthwith made this decision known to Rome, together with the supporting arguments. In early September the Sacred Congregation replied, stating that it was the role of the Superior General and his Council according to our Constitutions to decide on anybody's expulsion. That is what we did at our November 7 meeting and we petitioned the Holy See at the same time to release him (*Klotz*) from his vows as the Sacred Congregation had asked us to do. The decree mentioned by the appellant was in no way whatsoever referred to by the Sacred Congregation. I then made known to Fr. Klotz the decision taken to expel him from the Society, following which he wrote to the Holy Father and the Sacred Congregation of Bishops and Regulars acknowledging all his misdeeds, stating that he seriously regretted them, was greatly to blame because he had taken no notice of the warnings given to him by his Superiors and he asked His Holiness to forgive him, requesting as penance to be perpetually deprived of active and passive voting rights at Chapters and to be excluded from any responsibility for the rest of his life, etc., etc.

The Sacred Congregation forwarded his letter to the Apostolic Delegate, making him judge of his change of heart, and free, having taken advice, to insist on his expulsion or have him brought back into the Institute as he thought fit. The Bishop of Sinope, finding no evidence of sincere repentance in Fr. Klotz's letters, once more pronounced him expelled, bringing the issue to an end. I notified him of this decision. He then had recourse once more to the Holy See, arguing from the November 4, 1892, decree. Rome spent a long time without replying until Fr. Klotz wrote the letter which was returned (*by Rome*) to Your Grace with the request to take a fresh look at the situation. In his last letter Fr. Klotz goes so far as to say that he thinks he was "unjustly condemned". How can he write like this when in his appeals to the Holy Father and the Sacred Congregation he acknowledges himself to be responsible for all the charges laid against him? The Holy See had made its definitive judgment through the intermediary of the Apostolic Delegate who made known the dismissal verdict.

- a. Whatever he may say, warnings were not wanting so far as he was concerned and, indeed, he promised in writing not to cause any further opposition to the Superior General's administration and to withhold his attempts to draw his confrères into this regrettable course of action.
- b. The damaging impact of Fr. Klotz's behaviour necessitated prompt action in order to bring a scandalous episode to an end.
- c. The religious whose support he calls upon are those very ones who have supported him in his opposition to his Superior General, and who were strongly criticized in the Sacred Congregation's latest decree.
- d. There was no pressure brought to bear on the young professed who wrote against him (*Fr. Klotz*). They were simply told to write all they disadvantageously knew about him and, as for those who said they knew nothing, they were told: write, then, that you know nothing.
- e. The Assistants in charge at the time all signed the request of the Superior General to the Sacred Congregation for the expulsion of Fr. Klotz. It was endorsed by Bishop Verjus who had been called on by Klotz for his support, a suggestion he rejected with horror and a sense of outrage, as did the Bishop of Sinope, the Apostolic Delegate.
- f. In addition to all these lapses, I may add what Fr. Klotz did at the first Chapter held in 1891. I was requested by the Sacred Congregation of Bishops and Regulars to forward to it the Acts of the Chapter. I searched everywhere and was unable to find them. Fr. Klotz had surreptitiously taken hold of them and carried them off to Rome on his own initiative, without any permission or authorization on my part and against my wishes.

There's the individual, Your Grace, who requests permission to return to our Congregation. For me it would truly be disastrous, his return among us a victory for insubordination, encouragement of disobedience and indiscipline, disrespect for authority and a slighting of the Bishop of Sinope who has been part of this sad affair in all its details and has to hand all the written evidence of culpability forwarded to Rome. The decree which Fr. Klotz calls to his defence is not legally applicable to him because it didn't come out before his expulsion.

If Your Grace needs further information, I am quite willing to make it available.

I have the honour to be with deepest respect Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

The expulsion of Fr. Klotz was called for by our Constitutions Number 183, p.76, as hereby expressed: Si quis infeliciter ab hoc Societatis spiritu sic declinaverit ut de ejus emendatione desperetur, et praesertim si hunc spiritum, sua agendi ratione, ex aliorum deturbaverit animis, hic prorsus a Societate amoveatur.

**Article 2220**

L 18931008

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, October 8, 1893

Your Grace,

It's on the 18th of this month that the ordination of our young men is due to take place and they will go on retreat tomorrow evening.

I had been given to understand that the Vicar General, whom Your Grace has asked to supervise the examinations, would be in Issoudun tomorrow. I decided to write to Fr. Auvrelle and ask him if he might let me know when he would be here. His reply at this moment informs me that he has received no request from the Archbishop. I hasten to inform Your Grace so that you can be kind enough to ask him.

I have had complaints from our Salzburg, Tilburg and Antwerp houses about the decisions taken with regard to our Petite Oeuvres. We are meeting tomorrow at Chezal-Benoît where I am going to preside over the novices' taking of vows. I shall be pleased to inform Your Grace about the Council's decision. Towards the 15th of this month, Your Grace, the lease of our Sacred Heart house from Archbishop Marchal runs out and I would very much like to know if Your Grace wishes to continue with it and accept the same conditions. There are no expenses involved, no responsibilities and no difficulties, and it is security and assurance for us in the event of anything awkward occurring.

I have the honour to be Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 2221**

L 18931010

*To Father François Barral, MSC, Quito.*

Issoudun, October 10, 1893

Dear Fr. Barral,

1. The Council has appointed you Superior of the little Quito community as you have been before.
2. I would ask you that as regards all the issues which you will have to deal with, take no orders or advice from anybody in Issoudun. There cannot be two authorities in the Society.
3. Following all the indications coming from Rome it would appear that the Holy See wants us to remain in Ecuador if agreeable circumstances are provided for us. Our duty is to accommodate ourselves to Rome's wishes, withholding our own particular wishes. I depend on your wisdom and tact as regards these negotiations. You will keep me informed. Be quite open with your confrères. If arrangements are made, and if you would like to have Fr. Assunto, I shall make him available to you.

Cheerio; wholly yours in C.J.

J. Chevalier, MSC

*Assunto Constantini, born Pianastagnais, Italy, August 14, 1869, professed in Tilburg October 4, 1887, finally professed at Canet de Mar, October 4, 1889. He studied in Rome and was in charge of the office after Fr. Fromm's departure. Again in Barcelona, April 1889, he taught at Canet de Mar from July 13, 1890; after which he went on to New Britain, from where he left the Society.*

18931012X

Council Meetings, October 12, 16, 1893

In attendance: Fr. General; Frs. Piperon, Morisseau, Reyn, Vaudon, Assistants.

Brother Bogerhausen replaced by Brother Kleintitschen at Chezal-Benoît.

1. The first named, teaching German at Chezal-Benoît, is appointed to the Salzburg Petite Oeuvre and replaced at Chezal-Benoît by the newly-professed Brother Kleintitschen.

Brother Lebeau replaces Brother Baeten.

2. The appointment of Brother Baeten to the Issoudun office is rescinded and Brother Lebeau is appointed in his place.

The Salzburg lay brothers' novitiate is brought to an end.

3. The lay brothers' Salzburg novitiate has only five novices and, given the end of their novitiate next Easter and their needed availability, particularly so when the two made available to Bishop Couppe will have left on completion of their novitiate in Salzburg, the novitiate will end with their departure.

The offer of a house for a Petite Oeuvre near Tivoli turned down.

4. A letter from Fr. Carrière was read stating that a former religious house was being made available at Palumbara, near Tivoli, but the Council was of the view that shortage of personnel made it impossible to accept this offer.

Decision as regards permission to pursue studies in Italian state universities.

In the same letter (4, above) Fr. Carrière made known the possibility of studying at Sapienza state university for Brothers Guglielmetti and Ruggeri, held back aged 26 for military service. He pointed out that the drawbacks arising from this permission, already adverted to by Fr. Védère last August, are the reason why permission is not granted in the Roman seminary or other seminaries. The Procurator is asked to verify matters for himself and, if there is a genuine need, he may grant the said permission, if the advantages weigh positively against the disadvantages and only in the case of necessity, taking good care to avoid anything detrimental to vocations.

Fr. Ceresi put forward for Canon Law studies.

The same (*Carrière*) suggested that Fr. Ceresi be appointed professor and the proposal was accepted if there is a need to be met, while it was also agreed that he should study canon law.

Fathers Reyn and Vaudon should go to Antwerp to set up the Petite Oeuvres.

5. The priests in Antwerp and Tilburg, experiencing almost insurmountable difficulties in settling up Petite Oeuvres in Antwerp, and since it is difficult at a distance to sort out these problems, it was decided that Fathers Reyn and Vaudon would go there immediately to deal with the matter.

Acceptance of the novices Stettner, van der Heiden, van Hoogstraten and Rutten to first vows.

At the request and recommendation of Fr. Offermans, the following were accepted for first vows: the German Joseph Stettner and the three Dutch, Frans van der Heiden, Martin van Hoogstraten and Henri Rutten.

Ch. Piperon, MisduSC.

J. Vaudon, MisduSC.

J. Chevalier, MSC.

Th. Reyn, MSC.

J.F. Morisseau, MSC.

**Article 2222**

*To Father Victor Jouët, MSC, Rome.*

L 18931013

Issoudun, October 13, 1893

Dear Fr. Jouët,

I am sorry that you were unable to come to Issoudun. We would have been happy to see you. I hope your many preaching commitments will not affect your health; look after yourself. I pray for you and don't forget me in your own prayers. The former Fr. Klotz is requesting the Sacred Congregation of Bishops and Regulars to make it possible for him to return to the Society. Archbishop Boyer has had a letter from the Cardinal Prefect wanting to find out what he thinks and which he passed on to me. I informed him that his return would be a victory for a bad attitude, for insubordination and rebellion. Fr. Klotz bases his argument on the decree at the end of 1892, asserting that we did not adhere to the formalities therein laid down about expulsion. But in fact his dismissal was decreed before this decree was formally introduced. I don't know what the outcome will eventually be.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

Does your little chaplain still want to go on the missions? Fr. Bontemps would be happy to take him along. Bishop Navarre will be accompanied by 16 of our confrères. There's the 30 asked for by the Pope.

I would like to make 6 or 8 missionaries available to Fr. Bontemps, with 4 or 5 Sisters of Our Lady of the Sacred Heart. With this number and those there already, might he not before leaving get the Cardinal Prefect of Propaganda to set up a Vicariate with Fr. Bontemps himself Vicar Apostolic? It would be something badly needed for the mission's success, given the vast distances and problems in communication!

J.C.

**Article 2223**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931014

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Issoudun, October 14, 1893

Your Grace,

A decree of the Sacred Congregation of the Council dated May 25 last and promulgated by Your Grace, confirms a previous decree of 1874 condemning as dishonest practice the activities of bookshops or other businesses who, by way of publicity and prime opportunity, gain for themselves mass stipends and have the obligation of these masses met by impoverished priests; books and merchandise being forwarded to them rather than stipends. This practice is also condemned when the bookshops or business people do not keep the stipends and help those priests who do not have mass stipends. This is also the case when the resulting benefit is used in favour of pious undertakings. Not alone are these commercial operators condemned but, as well, those who aid them in their activities by helping to procure mass stipends for them even when they would not be getting any remuneration for so doing. Those, that is, who take responsibility for the masses allotted to them by the above-mentioned, and who negotiate and receive goods in place of monetary stipends.

The decree, having pronounced the most damaging indictment on those who resort to such practice, lays it down that in future, in order to root out the evil at source, those enjoying an ecclesiastical benefit, and other administrators of church undertakings, should forward at the end of the year mass offerings not yet fulfilled to their respective bishops who will have these mass obligations met by forwarding the respective stipends.

Here a difficulty presents itself.

Must it only be at the end of the year that mass stipends not yet met should be sent to the respective local bishop? It remains that, during the course of the year, there is the possibility of passing on to priests of one's acquaintance mass stipends which one cannot meet by oneself, and it is to be taken for granted that such stipends are not made available to priests who would make a traffic from them. It would appear that the decree according to the letter should be so understood, and on the other hand it would seem that, so understood, it would not achieve its aim since many stipends not going through the bishops' hands run the risk of passing through a third party and becoming part of the dishonest process so severely condemned.

Your Grace is requested to let us know what we must do in the future. Up to now we have passed on to priests of our acquaintance either within or outside the diocese those mass stipends which we could not ourselves fulfil, while keeping for our undertakings a portion of the mass offerings in keeping with the August 27, 1891, indult. The Sacred Congregation of the Council was requested "...ut dicta elemosyna missarum ad unam libellam (*1 franc, about 3.40 euros*) et excessus retineri possit a Congregatione". On the recommendation of the Cardinal Prefect, His Holiness "accorda facultatem juxta petita per triennium tantum... dum modo tamen retentio elemosyna non sit ultra medietatem." Is this indult in contradiction to the above-mentioned decree? We do not think so, since the authorized reduction of offerings in favour of appropriate religious undertakings is not trafficking. And from another perspective it does not mean that the reduced stipends imply disreputable trafficking so rightly forbidden. His Grace is asked to clarify matters on this issue for us if we are in error. If our indult is at odds with the decree, it becomes obsolete, and we can no longer avail of it as this is a formal decree: *revocatis quibuscumque indultis ac privilegiis usque nunc concessis quae praesentis decreti dispositionibus utrumque adversentur.*

Should we, then, in this case, ask for another indult? It would appear not so, since it is not likely that there is any going back on a decree which has been so officially and authoritatively promulgated.

If, however, the indult is not contrary to the decree, we may then continue to avail of it until it expires in three years, and it is pointless, therefore, to ask at the moment for its renewal. As for the mass stipends which we receive in greater numbers than we can cope with, we shall forward them to Your Grace if you so wish in order to have them seen to.

J. Chevalier, MSC.

*Although signed by Chevalier, the letter is not in his handwriting.*

**Article 2224**

*To Bishop Auguste Marchal, visiting Bourges.*

L 18931016

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Issoudun, October 16, 1893

My Lord,

How delighted I am to hear that you are in the Berry and in better health. The Lord be praised!

Bishop Navarre is here in Issoudun. He is ordaining some of our young men on Sunday. He would be very pleased to see Your Lordship. As he hasn't so far paid a visit to Bourges, he suggests that he should go there to see you next Thursday. If you are available, he would avoid in this way any inconvenience for you and there's time for him to have your reply. What have you to say about our problems, My Lord? The opposition party are in the ascendancy at the present moment, triumphant everywhere. Fr. Reyn is an Assistant and Superior at the Sacred Heart, Fr. Ramot at Antwerp, Fr. Offermans at Tilburg, Fr. Hartzer at Salzburg, Fr. Vandel, Director of the scholasticate, and Fr. Lanctin in charge of the Chezal-Benoît Petite Oeuvre. Fathers Piperon, Maillard and your servant (myself), particularly, are looked upon as the opponents of peace and equilibrium. The opposition, being in power, firmly insist on the return (*rehabilitation*) of Fr. Klotz, and everything leads one to believe that they are about to succeed.

Pray for us, My Lord, and particularly so for myself, whose heart is laid low with mortal anguish.

Please accept, Your Lordship, my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2225**

*To Father Victor Jouët, MSC, Rome.*

L 18931017

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Issoudun, October 17, 1893

Dear Fr. Jouët,

I would like to come to your aid in advancing the three-monthly funds to you, but it's quite impossible! Our imposing construction work, the expenses of which must be met, places embarrassing financial demands on us. I no longer know how to cope with it.

Cheerio, my friend. I wish you every success.  
Wholly yours in C.J.

J. Chevalier, MSC.

18931023X

Council Meeting, October 23, 1893

*No names given of participants, but see signatories below.*

Brother Heines and Fr. Kuntz appointed teachers at the Antwerp Petite Oeuvre.

1. Fathers Reyn and Vaudon reported on their visit to Antwerp. First of all they stated that the teaching personnel is realistically too inadequate. In order to strengthen it Fr. Kuntz was appointed, together with Brother Heines, both German and with the ability to teach the fourth and third years. As regards the other classes, and supervision, the brothers already appointed will be available: Christian Janssen, Smits, Schmitz and van Riel.

Fr. Linckens, Director.

Fr. Linckens, more so than Fr. Peeters, has the support of the other teachers and is appointed Director. Since he knows German, he will, together with (*German-speaking*) Fr. Kuntz, be able to hear the confessions of the pupils who only speak this language.

Father Peeters: Bursar; Brother Bazot: Assistant Bursar.

Fr. Peeters is appointed Bursar, with Brother Bazot assisting him.

Salzburg pupils ready for the second class will have the opportunity to study French.

2. There followed a discussion about a dozen or so Salzburg students who have completed third year and would be ready for the second year, but do not know enough French to follow the courses in that language. It was decided that they will study French sufficiently to make them reach the level of the others and then they will go into the third year, the highest ranking class at Antwerp for the time being.

Fr. Deidier relieved of the Superior's office in Glastonbury, and replaced by Fr. O'Mahony.

3. Fr. Deidier has been relieved of his duties as Glastonbury Superior. This good man has for a long time been affected by diabetes and, no doubt, influenced by a particular type of illness, he has taken to excessive drinking, causing problems for the community as has been attested to by witnesses worthy of respect for what they have to say. Anxious that this state of affairs should not become public knowledge, the Council decided that he should leave his post as soon as possible and return to his former residence in Paris. His replacement at Glastonbury will be the Irishman at present in Watertown, Fr. O'Mahony.

*For a further exposé of the immediate foregoing, see Twohig, Late But Not Too Late, passim.*

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

J. Chevalier, MSC.  
Th. Reyn, MSC.  
J.F. Morisseau, MSC.

**Article 2226**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931024

Your Grace,

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Issoudun, October 24, 1893

I am pleased to inform you that we have had to change the appointment of Superiors in Paris and Barcelona. Fr. Guyot is unable to exercise the office of Superior in Paris and Fr. Miniot will continue in charge, while Fr. Casas, already Superior in Barcelona for six years and who should be leaving office according to our Constitutions, will remain Superior because there is nobody suitable to replace him for the time being.

Following Your Grace's recommendation, it was decided that Fr. Guyot should not be left in Vichy. He will live in Paris during the winter and only return in the spring to Vichy, with a priest and brother accompanying him.

Fr. Barral, who has left for Quito, will be Superior during the status quo. Three lay brother novices in Antwerp, Lambertus (Limmer), Emmanuel (Weber) and Modestus (Van der Eijken), having finished their novitiate, are accepted for temporary vows. But since they didn't have a Novice Master so titled during the latter six months of their novitiate, one is concerned that they may be tainted with some form of irregularity and, accordingly, Your Grace is requested to grant ad cautelam (*as a precautionary measure*) a safeguarding verdict.

With deepest respect, I have the honour to be Your Grace's most humble and obedient servant.

J. Chevalier, MSC.

18931026X

Council Meeting, October 26, 1893

In attendance: Father General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Fr. Barral appointed Superior in Quito; Fr. Casas in Barcelona.

1. Fr. Vaudon, who paid a visit to the Archbishop of Bourges, made it known that His Grace confirmed Fr. Barral's appointment as Superior in Quito and Fr. Casas as the Barcelona Superior.

The Archbishop does not approve of Fr. Delaporte's signed articles in the Universe (*newspaper*).

He is not at all in favour and strongly disapproves Fr. Delaporte's signature to the articles he publishes in the Universe. Fr. Vaudon is requested to ask him (*Delaporte*) to act in conformity with His Grace's wishes. He will make this request in the way he thinks best fitted to deal with his (*Delaporte's*) susceptibilities.

Following His Grace's latest clarifications, Fr. Guyot, appointed to Paris, will return to Vichy.

As regards Fr. Guyot and his request to return to Vichy, the Archbishop, while disapproving of his presence in Vichy all by himself, didn't have in mind anything personal but rather a question of principle which can admit of exceptions. He drew attention to a particular inconvenience identified with Fr. Guyot's existence on his own there, and what might seem in the public's eyes to be the presence of someone who is in charge of a guest house and looks after the material interests of the place, making capital also from the private chapel, and this at the risk of arousing the jealousy of other Vichy business people (who would be envious of the chapel's attraction). In the event, it was decided that Fr. Guyot could return to Vichy (in the spring) and confrères would be made available to him insofar as this was feasible.

Candidates chosen to study for university degrees.

2. Fr. Vaudon then suggested that teachers and pupils should be selected in order to be put forward for university degrees. The following were named: a, Fr. Comte who has already the baccalaureate and, having a special aptitude for science, could within two years qualify for the licentiate in this subject; b, Fr. Cochet who could do likewise in history which he studied with special emphasis; c, Fr. Suchet who could easily finish his uncompleted baccalaureate; d, Fr. Pourquier and the Brothers Alan and Michel who, while continuing to teach, could prepare to take the baccalaureate.

Three-monthly examinations at the Petite Oeuvre.

It was, likewise, decided to have three-monthly examinations at the Petite Oeuvre.

Personnel for Fr. Bontemps

3. Fr. Bontemps, having requested personnel for his mission, has had Fr. Nicolò made available to him (with young Fr. Canion accompanying him, Canion ordained outside the Congregation but, having been rejected for lack of the requisite canonical formalities, has requested, nevertheless, that he remain). Also made available are R. Van de Wouwer who, having finished his theological studies, can be ordained to the priesthood before he leaves, and then there are the scholastics, Brothers Fillodeau, Lebeau and Baeten. In addition, six brothers will be made available, chosen by Fr. Reyn.

Expense procedures to make trips to family on the part of those appointed to the missions.

4. Problems having arisen about travel expenses for a lay brother's trip home before departing for the missions, it was decided that in such cases expenses should be met by the mission to which the individual was going, unless the families or benefactors wished to meet the expenses.

Fr. Giovanelli, following his father's death, appointed to Rome.

5. Fr. Giovanelli, having lost his father, and given to thinking that his personal presence was necessary in order to look after his family's affairs and provide for his two young sisters who are without support, requests permission to return to the Rome house where he will accept whatever charge is given to him, stating that if his request cannot be met he will feel obliged to leave the Congregation. Given this state of affairs, it was agreed that he should return to Rome where he will remain a member of the Congregation if he accepts whatever role will be assigned to him by Fr. Carrière.

Acceptance of a lay brother postulant.

6. A brother of the pupil Erand has been accepted as a lay brother postulant, being favoured with good recommendations.

Decision taken about Brother Postalier.

7. Brother Postalier, considering himself needed to support his family and obliged to stay in the seminary in order to be released from two years of military service, requests permission to take his seminary course at Mende in his native diocese with a view to entering the diocesan clergy. He is encouraged to finish his two years of military service in order to be free to join the Congregation.

J.F. Morisseau, MSC, Sec.

**Article 2227**

*To Bishop Auguste Marchal, visiting Bourges.*

L 18931027

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Issoudun, October 27, 1893



My Lord,

Yes, the gates are about to break open with fresh rebellion. At a Council meeting three votes were favourable to Fr. Klotz and two opposed, Fr. Piperon and myself. We must return to this issue on Monday. If you still have Fr. Klotz's letter to Cardinal Verga asking for pardon, acknowledging himself as guilty on all the charges with which he was being accused, and asking as punishment that he be excluded in perpetuity from any involvement with the Congregation, and deprived for good of active and passive voice (*voting status*) at Chapters, I shall be pleased if you can let me have this letter or a copy of it.

In his latest letter to the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars, dated September 4 last, in order to beseech His Eminence to hurry up with his rehabilitation, he had the audacity to declare: "I have asked the Sacred Congregation to review a process whereby I believed, and still believe, I was unjustly condemned." This is a cynicism which goes beyond all measure and belief.

Pray for me, Your Lordship, and our little Society which is so battered.

I assure you of my best regards and beg a blessing from Your Lordship.

J. Chevalier, MSC.

18931030X

Council Meetings  
October 30, November 7, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn and Vaudon, Assistants.

Permission granted for Brother Van Rompaey to go home to his family for health reasons.

1. Fr. Reyn made it known that the student Van Rompaey, continually laid up and unable to follow his courses, should be sent home to his family in the hope that a change of climate would benefit him. Since he is from Antwerp, it would be possible for him to visit our house now and again as the family home is nearby. Everyone agreed with this proposal.

Brother Nollen appointed to Antwerp.

2. Brother Nollen, already in Antwerp, will stay there because his services are urgently needed. This proposal was agreed.

3. Brother Verroni in Rome wants, for family reasons, to leave the Congregation, and writes to say that the Cardinal – his Bishop – has so advised him. Since he will be without vows when his three-yearly vows end on October 4, he is free to take his departure and the Council will put no obstacle in his way.

Brother Guglielmetti is about to leave for family reasons.

4. The above-named, also from Rome, asks to leave the Society and return to his family where his presence is needed because of trying circumstances. Since he is linked to the Congregation by perpetual vows he must, as from himself, ask to be released and his request will be met.

The decision was taken that Brother Hannigan, at first destined for Bishop Navarre's mission, should replace Fr. Giovanelli as professor in the scholasticate.

The decision involving Fr. Deidier.

6. He professes to be innocent with regard to the complaints brought against him and wants to justify himself. The decision is held over and it was mentioned that two Assistants should go there (*Glastonbury*) to investigate matters.

Discussion on the decree of the Congregation of the Council about mass stipends.

7. Given the decree of the Congregation prohibiting any trafficking in stipends and stating that provision be made at the beginning of the year about those mass stipends which have not yet been arranged or looked after, the Archbishop of Bourges has been consulted (*see above*) to find out if and when we must forward these left over stipends to him which we have not been able to meet, and whether or not in the meantime it is permissible for us to hand over these mass stipends to be looked after by others, as we have been doing through a concession in our favour, and accordingly we continue reducing half our mass offerings while keeping the other half for our own undertakings.

His Grace, finding himself unable to give a reply on this issue, suggested that we write to Rome, which is what we did. Fr. Carrière, having consulted competent people about this issue, replied that there is no obligation to send mass offerings to the Bishop other than at the beginning of the year which coincides with the receipt of these offerings, and the privilege of reducing the stipends is not contrary to the relevant decree and, accordingly, we can continue to do so.

The students Tournaud and Van Lierde accepted as postulants.

8. The scholastic Tournaud from the Felletin minor seminary, well commended by Fr. Vaudon and Raymond Van Lierde from Belgium, a lay brother postulant, were accepted for the novitiate. Also Régis Rasele, sent away and now re-admitted, requests to repeat his vows and it was decided that this was acceptable once he spent another month in the novitiate.

Report on Fr. Klotz's appeal.

9. Next Fr. Klotz's request for re-entry was considered at length and a report was put together for His Grace the Apostolic Visitor which is summarized in the following manner: Fr. Klotz acknowledges himself to be at fault and the appropriateness of the decision to dismiss him from the Society, but in acknowledging himself to be at fault, and very much so, he was not prepared to say that he was guilty with that degree of malice and perversity attributed to him. It was put to him that he could expect to be forgiven by way of certain penances which were being laid upon him. Hoping in this way to come by more easily the pardon he sought, he exaggerated his misdemeanours rather than diminished them. Taking advantage of these avowals both to the Pope and the Superior General, in order to emphasize his culpability, would serve to balance matters. While accepting wholeheartedly the appropriateness of his expulsion, he was drawn to say, nevertheless, that he was unfairly condemned:

1. because no proper juridical procedures were taken against him and the prescriptions of common law were not adhered to in his case whereby he would be given the time and opportunity to defend himself.

2. Besides, his expulsion was influenced by a legitimate concern for the truth, but it was indeed emotionally influenced, as evidenced by the Chezal-Benoît Superior who allowed himself to express condemnatory words against the accused with the intention of compensating for the scandal given. And again there were those high condemnatory words, and those feelings tangibly evident in the accusatory observations where the issues were so expressed that there was inevitable imbalance, especially so when he (the accused) was made responsible for Brother Charneau's death.

As for his being at fault when taking off with the Acts of the 1891 Chapter, which was all the more convenient for him given his role as Chapter Secretary, and which he took with him to Rome without the approval of Father General, he cannot gainsay anything, but it finds something of an explanation in the extreme opposition raised among so many by the dissolution of the Chapter brought about in mysterious circumstances, and in a manner lacking somewhat in loyalty and openness.

One cannot, then, blame the accused for having recourse to Rome when he saw the gates of mercy becoming closed to him, and one cannot but be impressed by the constancy of his willingness to remain in the Congregation in which he has experienced so much disappointment. The Fr. Klotz case has been looked at afresh in keeping with the advice of the Vicar Apostolic. While accepting the above statement, three members of the Council have expressed reservations about the paragraph which involves the former Procurator General.

Decision on Brother Postalé.

10. Brother Postalé, unable to decide about completing his three years of military service, it is agreed that he may enter the Mende seminary in his native diocese and he is dispensed from his vows until the date they were due to end. If on ordination to the priesthood he wishes to return to the Society, he will be accepted wholeheartedly.

J.F. Morisseau, MSC, Sec.

**Article 2228**

*To Bishop Auguste Marchal on his return to Bourges.*

L 18931103

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Issoudun, November 3, 1893

My Lord,

The new consultors do indeed accept that Fr. Klotz was rightly expelled by us from the Society. But they venture to say that his vows were not released by Rome and, in consequence, they are drawn to conclude that he continues to remain one of us. It seems to me that when the Sacred Congregation left the matter in your hands, leaving you free, having taken counsel, to keep him or send him away, he was by that very fact released from his vows when Your Lordship did not deem it proper to accept them.

Have you kept this Rome document and a copy of your letter to Fr. Klotz intimating to him his definitive expulsion? My confrères need to return again to this issue on Monday.

I beg your blessing as I extend to you my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2229**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931107

Issoudun, November 7, 1893

Your Grace,

Fr. Klotz, stating that he was unfairly condemned, does not say that he wasn't at fault in any way and that he is wholly innocent. The decree expelling him is, then, well founded and he acknowledges the justice of it, but despite that he does not accept the blame being laid on him. He does not accept it despite his premeditated qualities, perverse attitude and the conspiratorial qualities with which he is identified. In stating that he is at fault, and gravely so, he has in mind certain activities and writes at variance with respect for authority, but he has also in mind interior attitudes, wayward thinking and wishes which cannot be outwardly assessed: he may then say that he was guilty without, for all that, accepting that he was responsible or accountable for all the misdemeanours attributed to him. For the rest, in what circumstances does he make this

avowal? It's when he is overwhelmed by the weight, or more specifically the number, of these accusations which he hasn't time to consider. At such moments, he is drawn towards recourse to mercy. He is offered hope of being excused. The penitence he might undertake is even suggested to him. The poor accused, accordingly, does not dream of justifying himself and thinks of nothing else other than inclining his judges to his way of thinking. Accordingly, as he asserts, he is no longer looking for excuses and much prefers to declare that he was at fault, more at fault than was really the case, in order to have mercy shown to him. It would appear that there is something quite obnoxious in profiting from such avowals in order to emphasize his culpability. Accordingly, having declared himself culpable and accepting the justice of the sentence meted out to him, Fr. Klotz, for all that, can go on to say that he was unfairly condemned:

1. because he was not heard and sentenced legally, in keeping with the requirements of common law, which requires that the accused be given time and the means to defend himself. It is true that on the day of November 7, 1892, the Council members were as yet unaware of the decree on the 4th of the same month. He (*Klotz*) had received verbal confirmation of certain complaints made against him. This would not be sufficient to meet the numerous charges made against him, to establish their validity, meaning and significance.

2. On the other hand, an investigation had been requested by Fr. General, and the Superior of the Chezal-Benoît house read out a letter (*from Chevalier*) instigating this investigation. However, before it began, Fr. Piperon, becoming emotional and, understandably, quite moved, and believing that in this way he could lessen the scandal being given to our young religious, delivered himself of some remarks about Fr. Klotz calculated to lessen his reputation in the estimation of those being called upon to state their case against him. This could, perhaps, have prejudiced their case against him. The accusatory remarks were made under the impact and thrust of this same high feeling.

If one wishes to go further back and condemn Fr. Klotz for his improper behaviour when taking away with him to Rome the Chapter deliberations of 1891 without any approval on the part of Fr. General, nobody would excuse him in this matter, but it is necessary to keep in mind the circumstances and the highly-charged atmosphere which prevailed at that moment, and which was set in motion by the suspension of the Chapter. If Fr. Klotz was culpably responsible, was he any more so than the individual who went and denounced his confrères in Bourges and Rome, condemning them without its being possible for them to say a word in their own defence?

When Fr. Klotz saw for himself that his expectations were in vain and that it was no longer likely that he could count on the mercy of his judges, he decided to have recourse to justice by appealing to Rome. Who in the circumstances could fault him for so doing? Who indeed, on the contrary, could not be moved by the single-minded perseverance of this young priest who, with his talents, could achieve a prominent position in the diocesan clergy and yet was adamant about staying in the Congregation in which he had experienced so much disappointment, because he wanted to remain faithful to his vocation?

The Bishop of Sinope, charged with carrying out the merciful rescript of the Holy See, found in Fr. Klotz's first letter unequivocal evidence of one truly regretful, but in a second letter the evidence was so equivocal that he could not see his way to accept him back.

It occurs to us, then, that the Council's views can be summed up in the following way: Fr. Klotz was judged while under the impact of an emotional feeling rightly legitimate but, nevertheless, an emotional feeling... And it does not appear that the issue was dealt with in a juridical manner. We request Your Grace, then, if we can, must, reach a conclusion purely and simply in favour of mercy, or whether we must set up once more a process in keeping with the norms set out in the decree of November 8, 1892?

J.F. Morisseau, MSC, Sec.  
Th. Reyn, MSC.  
Ch. Piperon, MisduSC.  
with reservations concerning the paragraph  
relative to the 1891 Council.

J. Chevalier, MSC.  
with reservations concerning the paragraph  
relative to the 1891 Chapter.  
J. Vaudon, MisduSC.  
With reservations relative to the 1891  
Chapter. Propter ignorantiam rei.

*The above letter was written by Morisseau and signed by the others.*

#### **Article 2230**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931112

Issoudun, November 12, 1893

Your Grace,

Fr. Guyot has written to me asking me to thank the Council for having approved his return to Vichy. Aware that he had written against me to Your Grace, I put it to him: "Was it really necessary, my friend, even appropriate at the present moment? I pardon, suffer, pray." He now replies to me that he did so because not alone did he deem it necessary at the present moment, but because it was absolutely imperative, and he is not bothered that I know about it because, he goes on, it is only right that he against whom complaints are raised should come to be aware of them either to excuse himself if it's erroneous, or else to be made aware of his drawbacks and eliminate them if that is the case, etc. I am forwarding to Your Grace a copy of the letter I am sending to him. I have shared it with each member of the Council, all of whom have said that I could without any embarrassment bring it to the attention of Your Grace. I do so in order to bring you up to date on my thinking.

I make bold, Your Grace, to offer you as a token of my filial love a little series of meditations which I have just published. Yesterday I was given copies of the last volume. I was drawn to write these meditations as something helpful not only to pious lay people, but also for priests and those in vows. I add with it another little book entitled *School of the Sacred Heart*, published last year and well received by the public.

NB: This letter, Your Grace, was about to be posted, when I received Your Grace's own letter. Far from being opposed to discussing in Council Fr. Reyn's memorandum, as with any others, I very much want to do so. Open discussions will always get rid of misunderstanding, prejudices, and help to enlighten and clarify Your Grace's understanding (*of us*), contributing most palpably towards achieving among us the unity and peace so much sought after, genuine entente cordiale.

J.C.

**Article 2231**

*To Father Jean-Baptiste Guyot, MSC, Paris.*

L 18931112A

*Undated. Likely mid-November 1893*

Dear Fr. Guyot,

Thank you for your letter; I shall make use of it. I believe, nevertheless, that it would have been preferable in the present circumstances, when everybody is anxious that peace should come about, and searches for ways to achieve it, for me to send on your letter to Archbishop Boyer. If my reply to your complaints does not in any way meet your expectations, you will always have the opportunity of recourse to His Grace. Nobody more than myself, Fr., you may well believe me, desires unity and has more expectant hopes that we all return, as you say, to the faithful observance of both canonical laws and our Constitutions. Over the last two years, with the Assistants beside me, I do not think I have evaded anything in this respect.

Yes, the religious spirit is, in general, lacking among us at the present time, and we state it as a fact without trying to find out what explains it; this weighs heavily on many of us and all the more so insofar as it involves the inherent difficulties in our foundation when so many problems affected it, and, as well, those tragic events which led to our expulsion. Let us now leave the past in its shadow; this is Rome's wish. Reliving the past is not a remedy! Let us, rather, come to an understanding with our Apostolic Visitor to find a way of restoring unity among us, and seriously establishing among us a truly religious life by the requisite observance of our holy rule. And then our dear but very harassed Society will henceforth, without hindrance, carry out the worthy mission confided to it by God.

The devil no doubt, foreseeing the good which the Society can be the occasion of in the Church, with the precious characteristics which feature it, is making at this moment a final onslaught against it; let's frustrate his plans. And under the lofty inspiration of the Holy See's representative, let us cement our entente cordiale by making on one side and the other, if needed, the sacrifice of our personal views. Let us listen, submissively, to his authoritative word, accepting wholeheartedly the measures which in his wisdom he will consider helpful for the consolidation of our Institute, following without flinching, hand in hand, the way he would like to map out for us. We are all aware of his impartiality and the keen interest he brings to our concerns. Let us be confident and hopeful and we shall come away more strongly from the painful crisis we are passing through.

There, Father, you have my feelings and concerns. I do not doubt that they are shared by all our confrères. May the Sacred Heart of Jesus, whose children we are, and Our Lady of the Sacred Heart deign to bestow on us their merciful regard.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18931114X

Council Meeting, November 14, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vandel.

The purchase of a plot of ground near Cléry.

1. Fr. General suggested that a plot of land adjoining the Cléry property should be bought, giving access to Théols and priced at 1,500 francs. The Council approved this purchase.

Fr. Reyn's memorandum considered.

2. Fr. Reyn's memorandum, forwarded to the Archbishop of Bourges and returned by him to Fr. General for consideration by the Council, expresses a number of complaints, charging Fr. General with a lack of openness and straightforwardness as regards some administrative actions. In a prolonged discussion, he (*Fr. General*) provided several explanations, proposing to complete them and provide them in writing at a subsequent meeting.

The Archbishop's letter about the Fr. Klotz issue.

3. A letter from the Archbishop about the Fr. Klotz affair was read. His Grace, arising from the report sent to him and given the reservations expressed by the majority in the Council, decided that we can go ahead with a review of the process according to the prescriptions of the November 4, 1892 decree of the Congregation of Bishops and Regulars.

Procedure proposed to Fr. Klotz.

In order to avoid long delays and the drawbacks of a process which will awaken unhappy memories as regards the reservations expressed by the majority (in Klotz's favour), explanations which would be expected to please the minority, it was agreed on all sides to put it to Fr. Klotz, leaving aside the view of the Apostolic Visitor, that he withdraw his request, and his appeal would be favourably considered, and meanwhile steps will be taken to re-admit him as soon as possible to the Society.

The Archbishop to be consulted.

4. In seeking the approval of the Archbishop in this matter, His Grace will be consulted in order to find out if it is expedient in the present circumstances to accept the perpetual vows of those wishing to do so in accordance with the Constitutions, and if it is appropriate to carry out the projected enquiry at Glastonbury.

Decisions taken at the request of Fr. Offermans.

5. Having considered his letter it was decided that:

a. The lay brother Gérard at the Tilburg house, who for health reasons has been with his family for more than a year, cannot remain there indefinitely. He will be dismissed if at the end of the latest concession he does not return to the Tilburg house.

17 Postulants.

b. It was agreed to accept the 17 postulants put forward by Fr. Offermans for the novitiate on condition that he forwards their names, and Fr. Reyn, who knows them, will provide particulars about them to the Council. Another postulant, who would be the 18th and comes from another Society, does not offer reliable guarantees and will be refused.

The fee to be requested in the case of lay brothers.

c. The upkeep of the lay brothers remains provisionally at 300 francs and the nominal fees remain in the case of the Petite Oeuvre pupils, the novices and scholastics.

Looking after the interests of lay brothers.

d. In principle the lay brothers, on making first vows, will make a general arrangement whereby someone is chosen to look after their material interests while they are away, either on the missions or when living in a far-distant location.

e. From now on lay brothers will no longer take a religious name but, like the priests and scholastics, use their family and baptismal name. This will help to avoid confusion as when several brothers have the same name.

Edouard Lafontaine accepted as a postulant.

6. Edouard Lafontaine, a student from the Jesuit secondary school at Turnhout who has spent a month in the Spanish Jesuit novitiate but was forced to leave because his health could not adapt to the climate, is accepted as a postulant. The recommendations are excellent and it does seem as if he is consistent because he already felt attracted to our Congregation before he went to the Jesuits' Spanish novitiate.

Replies to the Archbishop.

7. Fr. Vaudon, deputed to go to the Archbishop to bring back his reply to the three questions mentioned above, informed the meeting that His Grace agreed that one should take the measures agreed with concerning Fr. Klotz if all the counsellors are unanimous and, moreover, that it is permissible to accept the perpetual vows of those who will request them. Finally he did not deem the enquiry projected for Glastonbury opportune.

Fr. Reyn named as an adviser to the Superior General.

8. At this meeting the Superior General let it be known that he needed an adviser who would live with him. Given his proposal the Council chose Fr. Reyn who, however, stated that he didn't wish to accept the post unless it was requested by the Apostolic Visitor (*the Archbishop*). It was, therefore, decided that this appointment should be submitted to His Grace.

J.F. Morisseau, MSC, Sec.

**Article 2232**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931120

Issoudun, November 20, 1893

Your Grace,

I

You will appreciate that it is a moment of sadness for me to be forced after 40 years, of so many struggles and sufferings, to defend myself against serious and painful accusations brought to the attention of Your Grace by those very people whom I love more than myself. I am a father and I do not wish to incriminate anyone; I excuse, and indeed I respect, the motives which the well being and love of the Society can inspire. I shall put forward quite simply the facts, frankly and openly, and Your Grace will judge for yourself.

1. Yes, I put forward Fr. Maillard's name as Superior of the Antwerp house which, after Issoudun, is the most important in the Society. At the present moment, this house is still about 400,000 francs (*about 1,345,200 euros*) in debt and involves a

considerable amount of funding. It was my contention that it needed a good administrator, a man well experienced in financial matters, pious, dependable. I find these qualities in Fr. Maillard. Besides, he has lived in Tilburg for a number of years as Bursar and knows a little Flemish and Dutch, which are a prerequisite at Antwerp and are not known by the new Superior. Yes, while Fr. Maillard was put forward for different postings, I was not in favour because these postings were not other than minimally important and, besides, Fr. Maillard filled with success at Issoudun the important roles of General Bursar and mission ministry. In putting him forward for Antwerp, I had in mind the well being of a major concern and had I wanted him to remain in Issoudun, following the Council's refusal, it would be for the same considered reasons.

2. Yes, I was not in favour of Fr. Ramot's appointment to Antwerp, and this was a matter of conscience, because for many years I had satisfied myself that he, while paying tribute to a certain kind of piety, hadn't in my opinion the necessary qualities for a posting of such importance. His administrative abilities in the different roles assigned to him had very great shortcomings. I had other reasons of a higher level which the Bishop delegate is aware of, and not wishing, out of kindness and fairness, to divulge them, I said: "Get in touch with the Bishop of Sinope if you care to and he will provide information about this individual." One of the Council replied: "We have nothing to do with (or learn from) the Bishop of Sinope; His Grace the Apostolic Visitor is the one for us." I replied: "It's not the same thing; the Archbishop is not as well informed (*in this case*)." What crime have I committed in speaking out like this? Drawn to deep respect for authority, as soon as Your Grace had approved of Fr. Ramot's appointment I would have made no further objections and put myself on the side of the majority in a decisive way, supporting the new Superior as if he had been my own choice.

3. Yes, I maintained that Fr. Roger should remain as Superior of the Tilburg house where he had been provisionally in charge for seven months. Fr. Roger is a good religious and supportive of the rule. I put his name forward:

- a. because I thought a serious-minded man (*aged 63*) and experienced, would be needed in this house where there are only young religious;
- b. because we have no-one else having the age required by the Constitutions to put in his place. The Assistants, in my opinion, were not in the majority and I voted unhesitatingly for him (*Roger*). Yes, I accepted that Fr. Roger, despite his acknowledged qualities, could not at his age be in charge of a school with tiny youngsters; the experience we had been through in Barcelona, and which obviously the author of the memorandum ignores, had been all too sad an experience, without having it repeated at Issoudun.

4. Yes, Fr. Deidier, supportive of his Superior and the Society to which he belongs for 25 years, and having been in charge at Arles and Barcelona without serious complaints being levelled at him, was accused of over-indulgence in drink. I spoke to him about it and he replied that, since he had advanced diabetes and a heart condition as well as being vertiginous, he could be considered drunk on occasions when in fact it was not so. That's the reason why I came to his defence. But serious complaints were raised against him by three of his Glastonbury confrères. The Council, having considered the matter sufficiently proven, particularly so after the deposition by the two Assistants who confirmed that they had seen him in his cups from wine, decided that he should be moved from there, and I approved. It was felt necessary to make known the circumstances to Your Grace. I said that I didn't think it necessary to do so since it only involved a change of address and not an expulsion. Since there was insistence on your being informed, I added: "What advantage is to be gained by the loss of his reputation with the Archbishop since nothing like this is called for?" What is not mentioned in the memorandum, no doubt through forgetfulness, is that when the letter from the secretary was about to be sent notifying Your Grace of the change (*for Deidier*) and the appointment of a young priest, three other Glastonbury confrères of his wrote to me defending Fr. Deidier of the charges brought against him. And he himself wrote to me in the same post asking to be heard before being condemned. It was at that moment I decided to send two Assistants to make enquiries on the spot in order to get to the truth of matters more readily; the majority agreed with this proposal. What is the purpose in this article of the following ill thought out phrase which is highly questionable: "It is to be noted that Fathers Maillard, Roger and Deidier are among the relatively few priests who Fr. General does not consider among the opposition." All my confrères are my children and hold the same place in my heart and I extend the same love to all of them.

5. I asked Bishop Navarre on his return from England if the priests in Glastonbury had spoken against Fr. Deidier and he replied in Fr. Maillard's presence: "Father, they say the same about (*against*) all who are on your side." I understood as a matter of course, and Fr. Maillard as well, that the words "they say" were applicable also to the Glastonbury priests. It would appear that, as the Bishop understood it, this phrase was applicable to all our members who do not support me. Can I be accused of lying?

6. Brother Courbon, a scholastic, remained inside the curtains in the dormitory with one of his companions and they disturbed the others for quite some time. In order to get at the truth I had the two concerned brought before me, who admitted the facts to me. I do not recall having recourse to the word "midnight" because I couldn't be given the time they were there together. But I accept the facts as confirmed. Is it not in keeping with the most elementary regulations, having a bearing on clarity, to be under the impression that I was mistaken about the time this situation lasted, or that memory played me false in this particular respect, rather than drawing a conclusion about a lack of sincerity?

7. Fr. Mégrét. His subjects in the first place brought to his notice what was unacceptable in the house, but that recourse should not be made to the Superior General except when that which is unacceptable continues and no attempt, according to our rules, is being made to remedy the situation. Fr. Mégrét, no doubt agitated by the remonstrances of his Superior, came looking for me requesting permission to go and see his confessor who at that moment was in Chezal-Benoît, stating that it was absolutely necessary for him to go and talk to him because he was not easy in his conscience. I felt it was right to give him permission and he would have to advise his local Superior that he would be absent, something required by the rule. If he didn't do so he would be at fault. Was it my role to do this? Quite clearly, no. Why should I be made responsible? I could have asked Fr. Reyn to make every effort to gain the confidence of Fr. Mégrét and to appoint him a member of the (*house*)

Council in order to make him more involved. However, Your Grace, it is right that you should know that there are distinct councils at the Sacred Heart, that of the school for outsiders which comprises the Superior, the director, the principal teachers, among them Fr. Mégret. I can only refer to this council since the other one is that of the local Superior with the Superior General, in keeping with our Constitutions appointing those who are its members. It is obviously through misunderstanding that one makes it an issue of complaint of this matter.

8. I began by saying that I never prevented, and would never do so, a confrère from going to see the Archbishop as long as there were serious reasons for doing so; it's a basic right. As for Fr. Morisseau, if I said the words he attributes to me, I regret it, but they must have been spoken undoubtedly in the context of a certain occurrence which escapes my memory. From start to finish I would never have said anything of this nature. In any event I believe it would have been wiser to say nothing to the author of the present report; charity makes it imperative.

9. From the letter Your Grace wrote to me blaming me for not putting before the Council the Fr. Klotz dossier, I come to the conclusion that one of the Assistants had complained to you about this matter. At the following meeting I made known my displeasure about this way of acting which can only stir up discontent, create problems, and come in the way of that peace amongst us which is so much to be desired. I went on to say that "...if before writing I had been asked I would have provided a plausible explanation for this delay". For one or two moments there was total silence. Noting that no-one broke it, I said: "You are saying nothing, and, nevertheless, the author of the letter is right here." It was then that Fr. Reyn uttered the words which he cited. I replied: "Dear Father, I cannot approve of your action; you know very well that I did not wish to withdraw this issue from the discussion which we must consider in Council on the orders of the Archbishop. The issue does not appear to me of such urgency that I cannot send His Grace further information. It would have been wiser to let me know your complaints before directly having recourse to the Apostolic Visitor. I would have provided you with the reasons why I so acted and the Council, most likely, would have approved." I said no more than this. Fr. Piperon spoke the words attributed to him and the author of the memorandum uttered the phrase which ends this article.

10. Yes, at the next Council meeting, out of concern for unity, so that there should be as much unanimity among us as possible, and that we should not be faced with surprises or disagreement which might lead to divisive views, I proposed that nothing should be written to Your Grace about the Society's affairs without first submitting it to the Council members. "In this way," I added, "we shall avoid letting our feelings get the better of us (*in speaking*) for the Congregation. It is to identify issues that His Grace the Apostolic Visitor has selected us. Let us, then, not compromise matters by being unbalanced; we must try to think and act in unison. If you wish matters to be so, let us all accept the proposal I am putting before you. For my own part, I promise to bring nothing to the notice of His Grace about the Society's affairs, or our differences, without bringing it to your notice beforehand." This proposal seemed judicious to me, as well as prudent, and I would even say something necessary in the present circumstances. All the members present accepted it except Fr. Reyn who thought it had accompanying inconveniences. Not having complete unanimity, we did not reach a conclusion other than to refer matters to Your Grace whose reply would be our rule of conduct. If following these genuine explanations, Your Grace, you consider me to be at fault, I accept in advance whatever blame you will lay upon me.

## II

1. The second part of the memorandum would, in the view of its author, and something he always wanted, be the most important part of it. It begins with a proven fact. The new rules which I put forward were, in effect, the beginning of our problems, but the explanation of the facts is lacking in exactitude. The former rules, quite incomplete, did not any longer meet the needs of our Society spread in two hemispheres. I believed that it was my duty before I died to fill in the gaps and restore discipline, thereby leading to uniformity among us. With this in mind I procured the directories of the Jesuits, the Redemptorists and Marists.

My survey completed, I sent the results to the Superiors of all our European houses and those abroad, asking them, following consultation with their confrères, to let me have their comments, which I would take into consideration. I followed this up with a second copy incorporating the observations. This was returned with fresh requests, which I took for the most part into consideration. Following all these safeguards I drew the conclusion that I could promulgate these new regulations, having satisfied myself that I would be pleasing everybody. Sadly, I was very much mistaken! Imagine my amazement when I became aware that my confrères in the north (*Belgium, Holland*) had sent a memorandum to Rome in protest at this abuse of power. I had taken it for granted, mistakenly no doubt, that it was my duty as the founder to complete this directory and leave it to my family as a testimony from my heart. Taking this opposition to heart and anxious to secure peace, I thereupon suggested to them that these regulations should be undertaken *per modum experimenti* until the next Chapter when on appraisal a decision would be taken. No attention whatever was paid to my wishes. There you have the authentic story about the rules and regulations.

2. Yes, I accept that I made mistakes during the course of my administration, and I believe and hope that the good Lord in his mercy will pardon me, since I began this Sacred Heart undertaking at a young age, without experience, money, prestige and influence. I had to fight a lone battle from the beginning against unforeseen problems and obstacles of all sorts which cannot be envisioned by those who complain against me today. I had nothing to sustain me other than the grace of God, the protection of the Virgin and my concern to begin something worthwhile. Later I had to build houses, a church, etc., and find the financial resources to assure the future of our little Society. I do not look for acknowledgement on the part of those who are today enjoying these benefits, but simply justice.

Our 1880 expulsions forcing us into exile created deep-seated problems for us. The Assistants, due to a Rome rescript, were authorized to go abroad to save our novitiate and scholasticate from being ruined; this was the main reason for the cessation

of Chapters after 1879, the date of the last. Those worthy fathers who criticize us have no idea what we had to suffer and go through during this time of persecution. Given these circumstances I asked Rome to give the definite approval of our Constitutions. I awaited the decree before calling a Chapter. In Rome the view was taken that there were too many additions to the Constitutions. The Sacred Congregation sent me a rescript authorizing me to call a Chapter to decide between the former text and the new one, informing me that if we chose the latter it would not approve of it until there had been a ten-year experience of it, while, on the contrary, if we chose the former text, approval would be given straightaway. At the next meeting, we unanimously chose the former text.

3. Burning issues, delicate, inopportune for some at least, were brought to the fore. Problematic, impassioned, discussions would deeply affect the assembly. The Sacred Congregation, made aware of what was happening in the assembly, came to the conclusion that the Chapter had completed its task and dissolved it. The reasons for so doing can be understood in different ways. I neither want to attribute blame or make excuses; I believe that there were faults on both sides. And since Rome wishes us to move away from the past and not go back to it, it is our duty to all that we should humbly obey. During the first years after our expulsion, irregularities crept in; this is true. But the Holy See, having acknowledged them to be involuntary and understandable, revalidated everything in a general validation. I freely withdraw the words 'opposition', 'revolt', no longer considering my good confrères as other than good religious ready to make sacrifices to cement an 'entente cordiale' (*a common expression in English also meaning mutual understanding, agreement*) and from now on living and sharing in the most complete way possible.

4. At my request, several times re-stated, and warmly supported by the Archbishop, a new Chapter was called for last February. Everything seemed to have proceeded most properly, and so I thought myself as I welcomed the Chapter members with the warmest of welcomes. But given certain submissions and confidences made to the Apostolic Delegate, the Bishop (*delegate*) was led to believe that there was a prior understanding among some Chapter members to impose on the Chapter the individuals they wanted. They were drawn towards this way of thinking by an occurrence which I must mention here. The Sacred Congregation had authorized the Chapter delegates to put in writing what expectations they considered likely to be helpful for the good of the Society, which would be forwarded to Rome together with the Chapter details. However, those observations of the three newly-elected Assistants were so damaging to the Superior General and his administrators that the Sacred Congregation was, without a doubt, so taken aback that it issued a decree suspending the new Assistants from carrying out their functions, provisionally appointing the previous Assistants and requesting the Bishop of Sinope to carry out a discreet investigation to arrive at the truth. The opposition reacted and sent memoranda after memoranda to Rome. It was at this moment that Leo XIII became aware of what was going on, and in a new decree he appointed His Grace Archbishop Boyer as Apostolic Visitor, with plenipotentiary powers to pave the way for, and restore, peace among us. How and when in all this have I been lacking in loyalty and propriety and brought matters into disrepute? Your Grace will judge for himself.

Please accept, Your Grace, my deepest regards in C.J.

J. Chevalier, MSC.

NB: To provide proof of my wish to do the best in every way, to avoid any occasion for discontent and worry, I requested at our last meeting that an adviser other than Fr. Piperon, first Assistant, living in Chezal-Benoît, be made available to me. I put forward Fr. Reyn's name. All the Assistants approved of this choice. I hope that this initiative will pre-empt more than one problem and help towards bringing about unity among us.

J.C.

18931122X

Council Meeting, November 22, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon, Assistants.

The perusal of Fr. Reyn's memorandum. Fr. General's submission. The views of the Assistants.

1. Proceedings began with a survey of Fr. Reyn's memorandum to the Apostolic Visitor (*the Archbishop*), and sent back by His Grace to be examined in Council. After the memorandum was read in its entirety, with Fr. Reyn adverting to different issues in which he believed there was a lack of correct procedure on the part of Fr. General, he read the submission he had himself prepared with respect to the facts mentioned and complained about. There followed an observation by each one in turn about the memorandum.

Fr. Vaudon is not happy about the memorandum, however much he thinks it was motivated by a genuine love of the Society, because he finds its wording excessively imbalanced and wanting in respect for the Founder. Fr. Piperon thought the accusations were in no way justified, with certain facts presented inaccurately or incompletely, and this does not suggest good will. Fr. Morisseau overlooks any ill will on the part of Fr. Reyn, but refers to certain observations which seem to him imbalanced. Without passing a verdict on the basic thrust of the memorandum he thought it would be helpful if, in prompting professions of loyalty on both sides, it could lead towards perfect agreement.

Fr. Reyn added further to his memorandum and had his reservations about the opposing memorandum of Fr. General.

2. Fr. Giovanelli thinks that it is necessary for him to be the support of his family, especially his two young sisters who are in a difficult situation following their father's death. He asks to leave the Congregation and remain outside while his presence is necessary to the family, especially in looking after his sisters. Whatever the family requirements, which are not as compelling as he alleges, on the suggestion of Fr. Carrière, the Council was of the view that his (*Giovanelli's*) appeal should be met in which he requests release from his vows for an indeterminate period.



The lay brother Gaspard accepted for renewal of his temporary vows.

3. With the favourable approval of Fr. Reyn, his former Superior, Brother Thelen Gaspard was accepted for renewal of his three-yearly vows which expire on December 8.

Fr. Galloway, Glastonbury, asks to leave the Society.

4. Fr. Galloway urgently asks, for reasons of conscience, to leave the Society, and the decision was taken, given his repeated demands, to grant immediately his request. It must be made clear to him that in order to be released as soon as possible from his obligations he should refer matters to the Apostolic Visitor (*the Archbishop*).

Decision as regards Brother Fusshöller

5. Brother Fusshöller, forced to give up his studies due to very defective eyesight, has asked to remain as a lay brother and go on the missions. He was at first chosen to go to Fr. Bontemps, but then on his (*Bontemps*) recommendation this posting was cancelled. Meanwhile, the said brother, having seen an Antwerp oculist who informed him that his sight was good enough to continue studying, wants to continue his studies in Europe. In order to bring all these comings and goings to an end, it was decided that since he was German he should be made available to Bishop Couppé who needs people of German nationality, with His Lordship free to have him continue studying or accept him as a lay brother. He himself (*Fusshöller*) accepts this decision, being prepared to go either to Bishop Couppé or Fr. Bontemps.

J.F. Morisseau, MSC, Sec.

**Article 2233**

L 18931126

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, November 26, 1893

Your Grace,

We are forced to dispose of some of our property in Salzburg (*Austria*) because the city wants to build a hospice on the site. Since this sale is forced on us, we have, undoubtedly, to meet the approval of the Holy See in keeping with the requirements of our Constitutions, number 57, 12. Persuaded that Your Grace can, by virtue of the unlimited powers bestowed on him, authorize us in this matter, we deferentially request that it be granted.

With deep respect I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

18931127X

Council Meeting, November 27, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon.

Fr. Delmas appointed to Barcelona; Fr. Meynier to Chezal-Benoît.

1. Fr. Delmas from Chezal-Benoît is moved to Barcelona where he replaces Fr. Assunto who is leaving for the New Britain mission. Fr. Reynier will replace Fr. Delmas at Chezal-Benoît and, besides supervising, he will continue his theological studies under the guidance of Fr. Blanchet. Fr. Meynier's role in the day school will be taken over by a scholastic who will be chosen by Fr. Reyn in agreement with Fr. Vandel.

Fr. Klotz's letter.

2. A letter was read which is about to be sent to Fr. Klotz requesting him to withdraw his appeal to Rome and bring himself to ask for pardon which will certainly be granted to him on the recommendation of the Apostolic Visitor.

Letter to the Archbishop.

3. The detailed discussion which arose from Fr. Reyn's memorandum was noted. It was decided that a letter based on this discussion should be forwarded to the Archbishop in which the consultors would do their utmost to forget past differences and attempt to make it possible for the Archbishop to reach a definitive decision.

Discussions about making the Gilbert Islands' mission into an Apostolic Vicariate.

4. A discussion took place about setting up an Apostolic Vicariate for the Gilbert and other islands of Micronesia, and an appeal will be made to the Cardinal Prefect of the Propaganda Congregation setting out what follows:

- a) the mission is flourishing; there are more than 3,000 baptisms.
- 2. The conclusion is that the setting up of a Vicariate is a necessity for the following reasons:
  - i. The prestige and authority which would follow from the appointment of a bishop.
  - ii. The greater credibility which would ensue with the government in dealing with mission concerns.
  - iii. The moral impact which such a status would give to the head of the mission in challenging the numerous and hostile Protestants in these islands.

c. The particular reasons for bestowing the dignity of Apostolic Vicar on Fr. Bontemps are his personal qualities and his apostolic labours over 7 years. His becoming a bishop would be a just reward for his zeal.

d. Nevertheless serious considerations would not favour the setting up of a new Vicariate by the Congregation. There is a small number of Catholics and it could only get by with serious demands made on the Vicariates of New Guinea and New Britain. In addition to the present personnel of the mission, 3 priests and 2 lay brothers, one can offer no more than ten in support, of whom five are priests, or hoping to be priests, and five are lay brothers and to these some sisters would be added.

e. The particular circumstances drawing the Council to put forward this request at the present moment when we acknowledge our lack of numbers, are influenced by the presence of Fr. Bontemps in Europe. If it was thought fitting that he should become Vicar Apostolic, he could easily be made a bishop whereas once he has returned to these remote islands he could not without great difficulty be ordained by another bishop.

Brother van der Heijden sent to help Fr. Offermans.

5. Fr. Offermans, Superior in Tilburg, in charge of the lay brothers' novitiate, reasonably points out that the personnel available to him is insufficient in relation to the novitiate and Petite Oeuvre, and the decision was taken to send him Brother van der Heijden as helper.

17 postulant lay brothers admitted.

6. Seventeen lay brother postulants were accepted on the recommendation of Fr. Offermans.

Jan van Bussel, born December 16, 1868, Dutch, a farmer's son; military service completed.

Desiré Aloys Heysse, born February 24, 1861, Belgian, a builder's son, also watchmaker.

Adr. Paschasius Kockx, born May 13, 1872, a carter by profession.

Edward Plaschaert, born July 17, 1871, Dutch, baker.

Jan Cornelis Schellekens, born February 27, 1873, Dutch, gardener.

Jean Louis van Riel, Born May 10, 1873, Dutch, painter.

Petrus de Moor, born January 31, 1869, Dutch, gardener.

Jean Ferdinand Hatzig, born July 31, 1868, German, no profession.

Antoine Hartmann, born November 13, 1866, German, former soldier, hospital nurse.

Lambert Otterdijk, born June 17, 1873, Dutch, labourer, basket-maker.

Henricus Joosten, born December 4, 1869, Dutch, has done military service.

Adr. Egbertus Arnoldus Verwiel, born May 4, 1875, Dutch, baker.

Antonius Godefr. Marie Vogels, born August 18, 1874, Dutch, apprentice carpenter.

Jean Bapt. Jos. de Cocq, born March 23, 1873, Dutch, former student of Petite Oeuvre which he left in 1890, because of lack of interest in studies; he then became a painter.

Aug. Jean Roozen, born June 23, 1873, Dutch; shoemaker.

Jan Lasters, born May 12, 1869, Belgian, labourer, has done his military service.

Hein van Thienen, born November 11, 1862, Dutch, baker.

Approval for sale of part of the Salzburg property.

7. The Salzburg house finding it necessary to sell part of its property because of the city's need to build a hospital, and with Fr. Hartzler estimating, not without reason, that this alienation of property cannot take place without the approval of the Holy See, the Archbishop and Apostolic Vicar must see to it that neither the finances or the Salzburg house are compromised in this handing-over. Once this two-fold condition is met, the permission granted becomes absolute.

J.F. Morisseau, MSC, Sec.

**Article 2234**

To Fr. Eucher Blanchet, MSC, Chezal-Benoît.

L 18931127

Issoudun, November 27, 1893

Dear Fr. Blanchet,

Aware of your piety and devotedness, I always thought that you wanted to go on the missions. That's the reason I spoke to you, but as you do not feel so drawn the good Lord is not calling you.

I understand, my friend, that having ministered at Issoudun you sometimes feel somewhat bored at Chezal-Benoît. It is only natural that you miss the work you took charge of with zeal and success.

Just the same, dear Father, given that we are fulfilling the will of God made known by our Superiors, this indeed is what's essential to get to heaven. Keeping to the requirements of obedience we are surely in the path of salvation. You are conversant with this language which is that of faith. Following one's own will is not always the best thing for us. *Patientiam habet (be patient)*... A time will come when we can meet your wishes. You are providing a worthwhile contribution at Chezal-Benoît. The confrère who replaced you in the parish does not have the required qualities for the important role you are presently filling. Be of good heart, then, my friend; if you have time to spare after preparing your classes and fulfilling your duties, prepare some homilies and retreats which could be advantageous to you later. The time you spend teaching will not, believe me, be time lost. You have all the requisite qualities to do well. Keep on translating the book I gave you. The fiftieth year of Mother Gaillard's profession is on October 9. This will be a special celebration at the convent. Come, if possible, and assist at it and you will be pleased; we shall be happy to see you there. Arrange this with Fathers Piperon and Lanctin.

Cheerio, my friend. I greet you most warmly.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2235**

L 18931203

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, December 3, 1893

Your Grace,

I am pleased to put before Your Grace a request which we intend to send to the Cardinal Prefect of Propaganda if you think it opportune. If so, we would request Your Grace to be kind enough to stamp it with your seal of approval.

With deepest regards and good wishes, I am Your Grace's most humble and obedient servant in S. Corde Jesu.

J.F. Morisseau, MSC, Secret.

Your eminence,

Jules Chevalier, Superior General of the Missionaries of the Sacred Heart of Jesus, whose mother house is at Issoudun, and the Procurator Generalate in Rome, Via Sapienza 32, together with his Assistants gathered in Council to discuss setting up an Apostolic Vicariate in the Micronesian mission comprising the Gilbert and other islands, are pleased to place before your distinguished Eminence what follows.

1. The flourishing state of this mission confided to the aforementioned Missionaries of the Sacred Heart, and administered by Fr. Bontemps since 1886, has been confirmed in a report from the same individual already sent to Your Eminence, and a copy of which we enclose. According to this report more than 3,000 natives have already been baptized and practise the Christian virtues. This number can only increase when missionaries become more numerous.
2. The need of a Vicar Apostolic to meet the requirements of this exciting mission seems urgent to us. If Your Eminence will allow us to put forward our reasons to him:
  - a. The episcopal dignity would provide greater prestige and authority for the mission head viz-à-viz the natives, and be an imposing challenge to the Protestants who are a major obstacle to the development of the faith in these lands.
  - b. The Apostolic Vicar of New Britain, who has overall responsibility for this mission, finds it impossible to go there on a visit and correspond with the missionaries because there's no boat sailing between New Britain and these far-away islands.
  - c. The title of Vicar Apostolic would offer greater prestige with the government in charge of these islands and also in dealing with the interests of the mission.
3. Nevertheless, we must candidly put before Your Eminence our concern that we shall not be able to sustain this mission when we take into account the small number of our missionaries and the demands on our Congregation, already having responsibility for the Vicariates of New Guinea and New Britain which are a burden above its present resources and involve a large number of its members. We would like to make available to Micronesia a multitude of evangelical confrères, but despite our best intentions we are unable to add to the two priests and two brothers. Fr. Bontemps has at present no more than two other priests, two sub-deacons, one ordained to the tonsure, and five lay brothers to all of whom there will be added some religious sisters to evangelize the women. One does not foresee that new missionaries can be made available for some years.
4. On many occasions we have asked ourselves if it would not be more advantageous for this mission, and for our other two Vicariates and indeed for the Congregation itself, overly weighed down with undertakings, if we should not request Your Eminence to hand over to other societies more rich in members than we are, the evangelization of these countries. But we have always held back before such a request. Let Your Eminence, who has responsibility for all the missions, decide what is most opportune. If in his considered opinion he judges it to be opportune that we should keep this mission, despite our lack of personnel, then relying on the special assistance of the Sacred Heart which is our support we shall try to maintain it in keeping with the measure of our resources. We shall be all the more pleased to keep it since our priests were the first to land on these shores.
5. On this supposition, and for the reasons given above, we would presume to ask you to raise Fr. Bontemps to the dignity of Vicar Apostolic, he being the first apostle of the Gilbert Islands, making it thereby possible for him to exercise with greater authority the Apostolic Vicariate of Micronesia. He has in everybody's estimation all the qualities fitting him for this demanding role, and it would be a fitting reward for his zeal, the challenges he faced over his seven years of apostolic endeavour in these regions among people so wonderfully well disposed to receive evangelical enlightenment.

The reason why we submit this request to Your Eminence at a time when we feel obliged to acknowledge our inability to take on the burden of a new Vicariate, is that Fr. Bontemps, presently in Europe and due to remain some further months,

could easily receive episcopal consecration, something which would not be possible without great difficulty once he returns to these islands lost in the (*Pacific*) oceans at the antipodes of Europe.  
May the Lord keep you in good health!

*So ends the appeal.*

18931204X

Council Meeting, December 4, 1893

In attendance: Fr. General, Fathers Piperon, Morisseau, Reyn, Vaudon, Assistants.

Acceptance of Brothers Didacus and Anthony for renewal of vows.

1. On the recommendation of Fr. Hartzler the lay brothers Didacus Maierhofen and Antoine Tober were accepted for renewal of vows due to expire on January 6.

Scholastics accepted: Laurenti for the diaconate, Lebeau for minor orders and the sub-diaconate.

2. The decision was taken, on the proposal of Fr. Carrière, to accept Brother Laurenti for the diaconate and Brother Lebeau, supported by Fr. Ramot, for minor orders and the sub-diaconate.

Decision with respect to the senior pupil Van Berkel.

3. The decision was taken that the senior pupil Van Berkel, who arrived from the Gemert College in Holland, and shortly returns to his country to do military service which he hopes to be exempted from, will be accepted for the novitiate on his return, even if he hasn't completed his senior course, the reason being that he couldn't do so in Chezal-Benoît where the curriculum does not correspond to that which he has followed in Holland.

Louis François Lejoly admitted to the lay brothers' postulancy.

4. The Belgian Louis François Lejoly, a Walloon, is accepted as a lay brother postulant at Chezal-Benoît, having written a very good letter to Fr. Piperon and offering excellent references from his parish priest.

Letter from the Apostolic Visitor in reply to the Council's letter.

5. In his letter the Apostolic Visitor expressed his satisfaction with the letter forwarded to him by the Council, and he recommends that it should be forwarded to the Holy Father with the added wish, in keeping with protocol, to give effect to these sentiments by a practical example of religious virtue based on obedience and respect for authority. Fathers Reyn and Morisseau, who at first experienced some difficulties about signing, followed the other Council members and signed when they more carefully considered the thrust and meaning of His Grace's proposal.

J.F. Morisseau, MSC, Sec.

**Article 2236**

*Telegram to Father Victor Jouët, MSC, Rome.*

T 18931204

December 4, 1893

ASK BISHOP SEGNA TO SEND ME A TELEGRAM SIGNED BY HIM. THE POPE WANTS TO SUSPEND DEPARTURE FROM QUITO. ALL WILL BE OVER. CHEVALIER.

**Article 2237**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 189312208

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Issoudun, December 8, 1893

Your Grace,

I am pleased to forward to Your Grace the letter signed by all the Council members. May it be for your devoted self and the Holy Father a gratifying first offering followed by many others! I wholeheartedly request this from Our Lady of the Sacred Heart.

Today, Your Grace, we celebrate the 39th anniversary of our dear Society's foundation. It was on the 8th of September 1854 that it began, the very day of the proclamation of the dogma of the Immaculate Conception. I greatly commended the foundation to the Virgin. May she enlighten and calm spirits, smooth out difficulties and bring about unity, peace, and sharing as part of a truly religious spirit! This is my prayer every day and I am prepared for every sacrifice in order to obtain this favour. If Your Grace is conscious of some demands he would like to put to me, I shall be pleased to accept whatever is asked of me.

The sale of the ground which the city of Salzburg is requesting of us in order to build a hospice, so far from being a disadvantage will on the contrary be greatly to our advantage. I kneel at the feet of Your Grace requesting your blessing and presenting my most respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2238**

L 18931211

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun , December 11, 1893

Your Grace,

I have the honour to inform Your Grace that we have received a cable from our confrères in Quito worded as follows: "Contract unacceptable; order departure for January 8."

The Council is of the view that the issue can no longer be deferred, given the unlikelihood of obtaining an acceptable (*appropriate*) foundation, and as well the requirements of our Congregation, and we must, in consequence, recall our confrères from Ecuador if Your Grace is in agreement and supports our decision before the Holy See, making a representation to His Holiness that we cannot remain indefinitely in a situation (*set of circumstances*) where we have no future.

With deep respect I have to honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2239**

L 18931213

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, December 13, 1893

Your Grace,

In reply to Your Grace's letter, tomorrow, Thursday, at 9.30am, I shall, together with Fr. Morisseau, be at Archbishop's house. Meanwhile, I ask Your Grace to bless me as I ask you to accept my deepest respect in C.J.

J. Chevalier, MSC.

**Article 2240**

L 18931215

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, December 15, 1893

J M J

Your Grace,

Yesterday I forgot to bring Your Grace's attention to an issue which I am pleased to place before you today.

Bishop Couppé, Vicar Apostolic of New Pomerania, New Britain, has a mission diocese which progresses very well, and it's through the youngsters in particular that he hopes to bring about the kingdom of God among these primitive peoples. To achieve this aim, he has set up two orphanages, one for boys which numbers more than 80 youngsters and is in the charge of our Fathers and Brothers, the other for girls in the charge of the Sisters of Our Lady of the Sacred Heart. Unfortunately, these sisters are too few in number and cannot meet requirements. Following repeated requests from Bishop Couppé, Mother Superior has decided to send His Lordship 4 additional sisters, one of whom, however, will not be finishing her novitiate until the 3rd of March next, and because of this there is hesitancy about letting her leave, although, otherwise, she has all the necessary qualities to become an excellent missionary. But now there comes a telegram, received two days ago, from Bishop Couppé, informing us of the death of one of the sisters, reducing their number to three. Faced with this regrettable circumstance we cannot have any hesitation about sending the 4 sisters who are due to leave about the 12th or 13th of January. Consequently, I now ask Your Grace to permit the sister in question to finish her novitiate outside the Issoudun community and make her vows in the mission. The Sisters of Our Lady, not having up to the present other than episcopal approval, come entirely under Your Grace's jurisdiction.

In ending, I would commend to Your Grace's prayers and good will this little Congregation of the Daughters of Our Lady of the Sacred Heart who are growing little by little in a praiseworthy spirit of humility, simplicity and great love for the Sacred Heart and the most holy Virgin. This undertaking (*foundation*), truly blessed by God, is one of my more consoling experiences in the midst of the trials and bitterness of the present time.

Please accept, Your Grace, my deepest regards and appreciation as I have the honour to be Your Grace's most grateful and submissive son in C.J.

J. Chevalier, MSC.

**Article 2241**

L 18931215A

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 15, 1893

Dear Father,

Engaged and preoccupied as I have been, I could not send you before now your three-monthly sum. Here then are 200 francs (*about 670 euros*). Today I heard from Monsignor Caseneuve that you were present at the departure of our confrères for New Guinea. I am grateful to you.

Today we are forwarding to the Archbishop of Bourges a request to seal an appeal we are presenting to the Cardinal Prefect of Propaganda requesting that Fr. Bontemps' mission be made an Apostolic Vicariate. The Archbishop of Bourges, whom I saw yesterday, greatly favours it. You for your part would do us a favour to support this request at Propaganda. In a few days the petition will be in Rome.

You are aware that Fr. Klotz has further appealed to Rome requesting to be judged in keeping with the new decree, which we were not then aware of since it only came out in November and his expulsion dates from September. The Holy See has forwarded his request to Archbishop Boyer ("pro informatione"), etc. He wants our Council to deliberate again on this matter. His Grace's expectations are that the whole issue should not be stirred up again and that he (*Klotz*) be favoured as on the first occasion with the conditions which he himself requested from Cardinal Verga at the time he was expelled, that is to say that he should never again have anything to do with being in charge, and is deprived as long as he lives of having a vote for or at a Chapter, or of being Superior. He acknowledges all the serious complaints laid at his door.

To meet His Grace's thinking and expectations we wrote to Fr. Klotz stating that if he wanted to withdraw his appeal to Rome, we would readmit him in keeping with the conditions he laid down himself to the Holy Father and Cardinal Verga. Following 3 weeks of reflection and, perhaps more so, consultations with his supporters, he sends a reply stating that he doesn't want pardon since he is innocent, but a decision which excuses him (*absolves him*) and acknowledges his rights. The Archbishop of Bourges is put off by such behaviour. As he (*Klotz*) wants to appeal to Rome, he (*the Archbishop*) went on, good, let him go there! Rome is fair-minded and will assess the situation rightly. In this whole affair Fr. Klotz and his supporters want to come back to the 1891 Chapter at which they claim to have been outrageously slandered and maligned!!! I am deeply shocked by all this. His Grace the Apostolic Visitor now sees the issue more clearly for what it is.

I do not forget you.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2242**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931216

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Issoudun, December 16, 1893

Your Grace,

I hasten to send you the copy of the submission which Your Grace wishes to make available to the Cardinal Prefect of Propaganda.

I hope we shall have some further new recruits for Fr. Bontemps by the time he leaves which will not be until the end of February or the beginning of March. How greatly I thank you, Your Grace, for all the concern you so kindly favour us with. We are an excess of embarrassment and, perhaps, boringly burdensome to Your Grace. But what comforts me is the thought that God has chosen you to bring about unity and peace among us and restore on a firm basis our dear Society of the Sacred Heart which, I believe, is called to do a great deal of good in the Church. There needs to be energetic measures undertaken and a weeding out if certain individuals fail to impress and inspire Your Grace.

I prostrate myself before you, Your Grace, asking you to accept my filial respects and appreciative acknowledgement in C.J.

J. Chevalier, MSC.

18931218X

Council Meetings, December 18, 27, 1893

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon.

Brothers Knapen, Courbon, E. Janssen, G. Van der Velden admitted to yearly vows.

1. At the request of Fr. Reyn and the appeal of those involved, Brothers Knapen, Courbon, Ernest Janssen and Guillaume Van der Velden were accepted for annual vows.

The novice Brother Claude accepted for three-yearly vows.

2. Recommended by Fr. Piperon, the lay brother novice Claude was accepted for first vows at the end of his novitiate.

The deplorable condition of the Glastonbury house.

3. Consideration was given to the present circumstances of the Glastonbury house and a letter from Fr. Audouy presented a pathetic description of the place. Considering the lack of personnel needed to promote advantageously this house, one of the Council suggested closure and others approved, but Fr. General intervened to say that His Grace the Apostolic Vicar was not in favour of any house being closed in a foreign country, being of the view that it should be kept and an effort made to improve the situation one way or another.

*See here also Twohig, Late But Not Too Late; Glastonbury, passim.*

Visitation of Glastonbury.

It was decided, before any decisive measure is undertaken, to have a canonical visitation of the house and Fathers Reyn and Vaudon were chosen to carry this out. The latter being unwell he was replaced by Fr. Morisseau.

Report of the visitors on Glastonbury.

The two visitors on their return read the report made following their visit. They endorsed everything which had been said about the dysfunctioning of the Glastonbury house; nothing had been exaggerated; its school embellished with the title College of the Sacred Heart is in total disarray, finances included. The lack of order in the house and its financial disarray are due in the main to the small fees paid by the students, four paying nothing and another four only paying 124 or 200 francs. It was decided that those who do not pay the 300 francs (*designated fees*) should be sent home to their families.

Decisions on Glastonbury.

Fr. Chétail, unable to act as Bursar because he is continually absent, Fr. Audouy will take over and apply himself first and foremost to the restoration of order in the kitchen, dining room, dormitories, etc., aided by whoever is made available to him. Once an orderly state of affairs is restored, consideration will be given, allowing for the lack of personnel, however, to the betterment of the place.

Fr. Fernand Hartzer called back to Europe (*from Australia*).

4. A letter from Fr. Tréand stated that Fr. Fernand Hartzer had gravely compromised himself by taking along with him a young religious (*man*) and two young girls. Since it isn't the first time he involved himself in similar questionable situations, the view was taken that it was a matter of some urgency to call him back to Europe. He could be sent to Glastonbury (!) where, with his knowledge of English, he could be of some service to the place.

Fr. Tréand writes of the need to build in Sydney.

5. He explains that the small size of his presbytery does not make it possible to lodge visiting missionaries or those who are unwell and need to rest. It is, accordingly, urgent to begin work on a procure on the Kensington property purchased in the Congregation's name and now about to be completely paid for.

The model would be based on the Tilburg house: Fr. Tréand suggests that the buildings should be modelled on those of Tilburg and plans should be changed a little, beginning with one section only. This would lower the cost to 125,000 francs or so.

The conditions (*of the Council*) for the approval of these plans.

It was thought that it wouldn't be right to approve these buildings without having set before the administration the overall plan and a precise, detailed, presentation of the work to be carried out and the estimated cost, all presented by a qualified assessor. Moreover, in order to make an estimate of the Sydney house's financial situation and whether this could allow work to begin, it was absolutely necessary to have a full account of its financial intake and outlay, with the exact amount provided of what was in the bank and what was the financial intake, as well as indicating the debts which had been contracted.

Fr. Tréand suggests that a Mr. Hockins be accepted first as a helper and then as a member of the Congregation. Given the submissions made by this gentleman, Fr. Tréand's proposal was not accepted.

6. Fr. Tréand, having been in correspondence with a young man named Hockins from the Nottingham Diocese, England, keen to go and join him in Australia, he (*Tréand*) suggests that he first become an auxiliary and then a member of the Congregation. This young man is a priest, but hasn't satisfactorily completed his studies. Having been a Redemptorist lay brother, he went to spend some months in Glastonbury before going to Chezal-Benoît, after which, for no serious reasons, he returned to England where, a little while later, he was ordained to the priesthood. The Council, having been informed and advised by Fr. Piperon, took the view that under no circumstances should he be accepted by Fr. Tréand.

A telegram notifying the demise of Brother Nicola (*Marconi*).

7. A cable arrived notifying the death of Brother Nicola on the missions. This offers an opportunity to state provisionally the masses, prayers, and benefits to which the Society's dead have a right:

a. In the house where the individual dies a service will take place. If the dead person is a priest, all the priests of the house will celebrate three masses for him, while the scholastics and lay brothers will offer three communions for him (*sic*). In the other houses each priest or brother will celebrate one mass or offer one communion for repose of his soul. If it's a scholastic or lay brother who has died, everywhere each priest or each brother will either say a mass or offer communion for him.

b. On receiving the news of a confrère's death, it will be made known publicly in each community and the De Propendis will be said for him, as well as the recital of the Rosary over eight days.

The contract with the Archbishop of Quito rejected by the Archdiocese Chapter. A letter from His Grace about this.

8. Fr. General presented the contract plan proposed in his name to the Archbishop of Quito, together with a letter from him and a statement from the Metropolitan Chapter in regard to the contract. The Council considered first the proposal and then two other documents. The contract laid down that the Congregation would have charge in perpetuity of the Sagrario parish's administration, and provide a sufficient number of priests to meet the requirements of both the parochial work and the religious life. The contract called for the lease in perpetuity to the Congregation of the parish church and an income of 80

monthly stipends (*340 francs*) in addition to parochial entitlements, offerings, and a capitular contribution, all of which are presently in vogue.

The Chapter's decision was to reject these (*the above*) proposals, and the Archbishop's letter expressed his disappointment about this decision against which he could take no action while at the same time appealing to the good will of the Missionaries of the Sacred Heart to remain on there, offering to raise the present financial contribution to 1,000 francs.

New statement by the Council about disengaging from the Quito enterprise.

The Council accepted that there was no further reason to involve itself with the proposal since it was rejected en bloc by the Chapter and, accordingly, it called to mind what had already been stated several times. The Society could in no way continue working in Quito, either because the guarantees it sought were refused or it did not have sufficient resources (*personnel and otherwise*) to bring about a serious foundation, particularly so because of the absence of personnel, this being such that it could not provide the personnel needed for the only Spanish-speaking house in Europe (*Canet de Mar, Barcelona*).

Appeal to the Apostolic Visitor (*the Archbishop of Bourges*) to recall the MSCs in Quito.

The Council accordingly asked the Apostolic Visitor to intervene and get permission to recall the three priests and one lay brother in Quito, this request being all the more urgent because if there is not a January departure they cannot, due to the rainy season, leave before June, having to stay on in an impossible situation which would be particularly painful for them.

Th. Reyn  
Jean Vaudon, MissduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

**Article 2243**

*To Fr. François-Xavier Klotz.*

L 18931222

*Undated. Possibly end of December 1893*

Dear Fr.,

I do not understand you demanding requirements at the present time. It's certainly not the Heart of Jesus or His divine grace which inspires and motivates you. How is it that you place yourself in contradiction with yourself? Do you forget your appeal to the Pope, to Cardinal Verga, where you acknowledge your faults, beg pardon, and draw up yourself the penances which you ask the Sacred Congregation to impose upon you? The letters, so humble and touching, so full of repentant sentiments, which you wrote to me at this time express the same sentiments.

Believing that you continued in the same disposition, the new Council very much wanted to have you back among us, with the approval of His Grace the Vicar Apostolic, under the same conditions which you intimated yourself to the Prefect of the Sacred Congregation. But you seem to have forgotten these conditions. Allow me, then, to bring to your notice the rescript where they (*the conditions*) are referred to by the Council itself. I very much doubt if you are aware of this official document, which will serve a twofold purpose for you.

P. Klotz ex Instituto Missionariorum Santissimi Cordis Jesu cujus domus princeps extat in loco vulgo Issoudun, dioecesis Burgensis, expulsus a praefato Instituto, ad pedes S.V. provolutus, implorat, ut, non obstante ejus expulsione, recipiatur iterum in praefato Instituto ea sub conditione ut remaneat privatus voce activa et passiva in Capitulo, et non possit eligi Superior, perdurant ejus vita. Quod etc. ...

Vigore specialium facultatum a SS<sup>mo</sup> D<sup>no</sup> N<sup>ro</sup> concessarum Sacra Congregatio ... audita relatione R<sup>i</sup> P<sup>is</sup> D<sup>i</sup> Vicarii Capitularis Burgensi, benigne Eidem commissit ut, veris existentibus narratis, pro suo arbitrio et conscientia, facultatem concedat Patri Superiori iterum recipienti enunciaturum P. Klotz in Institutum cum conditionibus de quibus in precibus. Contrariis quibuscumque non obstantibus.

Romae 25 januarii 1893

Signé Card. Verga Praefect.

So you will see, Father, that the Sacred Congregation of Bishops and Regulars looked upon you as being legitimately expelled. There is no question in this rescript of bringing up the November 4, 1892 decree which you introduce since your expulsion took place quite sometime beforehand, unanimously decided by the Council on August 8 of the same year. That's why the Cardinal makes no mention of it.

He gave me the right to receive you again (*into the Congregation*) with the approval of the Apostolic Delegate. He (*the latter*), however, not considering it appropriate to give me this power (*permission*), you remain, therefore, expelled from the Society. Nevertheless, taking into consideration you continuing wish to return, we have asked our distinguished Apostolic Visitor, who has a keen concern for us, to be kind enough to endorse an appeal which we put before you and which is similar to that which you forwarded on another occasion to Cardinal Verga asking to be pardoned. His Grace was very willing to cooperate. But you refused! It's your decision. I have been asked to inform you that if you wish to see the Archbishop of Bourges, His Grace will be happy to meet you.

Please accept, Fr., my good wishes in C.J.

J. Chevalier, MSC.



**Article 2244***To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

B 18931222A

Issoudun, December 22, 1893

Your Grace,

I am pleased to send Fr. Klotz's dossier to Your Grace, to which I add extracts from the statements made against him by our young religious whose obedience and respect for authority was lessened (*damaged*) by him. The most serious accusatory letters are with the Sacred Congregation, and I am sorry I cannot place them before Your Grace. But the thrust of what was said is to be found in the copy of our discussion.

Here is my letter to Fr. Klotz in reply to his (*letter 2243 above*). Will Your Grace be kind enough to let me know if I should send it to him.

Added here (*a copy*) is our deliberation as sent to the Sacred Congregation requesting the dismissal of the offending one.

Dear Father,

You are aware that our wish to have you back among us does not begin today. We are indeed prepared to go back on our decision, but only under the express condition that you always repent of the serious wrong-doings for which you are responsible, and indeed acknowledged in a number of letters addressed to me, as well as in your appeal to the Pope. And moreover you must be positively disposed to accept the penances which you yourself mention in your letter to His Eminence Cardinal Verga. Herewith are the terms of his rescript which no doubt you are aware of:

P. Klotz ex Instituto Missionariorum SS<sup>mi</sup> Cordis Jesu cujus domus princeps extat in loco vulgo Issoudun, dioecesis Bituricensis, expulsus a praefato Instituto ad pedes S.V. provolutus, implorat, ut, non obstante ejus expulsionem, recipiatur iterum in praefato Instituto ea sub conditione ut remaneat privatus voce activa et passiva in Capitulo, et non possit elegi Superior, perdurant ejus vita quod etc.

Vigore specialium facultatum a Ss<sup>mo</sup> D<sup>no</sup> N<sup>ro</sup> concessarum Sacra Congregatio ... audita relatione R.P.D. Vicarii Capitularis Burgensis, benigne committit ut, veris existentibus narratis, pro suo arbitrio et conscientia facultatem concedat Patri Superiori gen<sup>li</sup> iterum recipienti enunciatum P. Klotz in Institutum cum conditionibus, de quibus in precibus contrariis quibuscumque non obstantibus.

Romae, 25 januarius 1893

Signé : J.Card. Verga praef.

So you see Father the Sacred Congregation looks on you as lawfully expelled, and there is no place in this rescript for the November 4 decree which you invoke; nevertheless Cardinal Verga is well aware of it since it was he who promulgated it. He has granted me the authority to accept you back with the approval of the Apostolic Delegate. His Grace, the Visitor, very well disposed to you, very much wishes to give me the permission which the Delegate refused. Consider then if you want to return to the Society under the same conditions which you put forward yourself last year. The doors are open to you and everything brought to an end. Your fate is in your own hands. If you would like to meet the Archbishop of Bourges His Grace will be pleased to see you.

Cheerio, Father. All good wishes in C.J.

J. Chevalier, MSC.

**Article 2245***To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931223

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Issoudun  
*Undated, likely December 23, 1893*

Your Grace,

In keeping with the wishes of Your Grace, I am pleased to forward you the Fr. Klotz dossier, to which I add some of his letters to certain disaffected priests like himself following the break-up of the 1891 Chapter. You will judge best for yourself. I found the copy of his appeal to Cardinal Verga, to which I add the letter he sent to me from Vichy in which he acknowledged the error of his ways, accepting that he broke his promises of another time and asking for penances, etc. (see numbers 2 and 3, dossier 2). Reading this, Your Grace, will sufficiently clarify the issues for you and provide the elements of a reply which must be forwarded to Rome pro informatione et voto. It will also, no doubt, be advantageous in finding out not only the harm done at Chezal-Benoît, but also the source which gave rise to it which, for the most part, is identified with the Northern houses where Fr. Klotz lived for quite sometime, with Antwerp in particular the meeting place of the opposition. This ruffles their pride. Meanwhile, Your Grace, you may judge from the following facts if what is said in the immediate foregoing is not merited.

1. Following the January Chapter in 1891, as a result of serious problems, unacceptable demands, painful discussions, the Sacred Congregation of Bishops and Regulars, having been made aware of all that had taken place and knowing that the

Chapter called to decide between the new and old Constitutions had finished its work, sent a decree to dissolve it. Several members believing themselves to be deprived of their rights and standing, protested most vehemently against this decree, forwarding petition after petition to Rome insisting on convoking the same Chapter with the same personnel as before. Rome refused, whereupon there arose fresh discontent and violent opposition to the Superior whom they falsely accused of being opposed (*to a new Chapter*). And, something altogether more astonishing, they proceeded to go so far as calling for a break-away, (unworried about separating from the mother whose womb gave birth to them, who nourished them and brought them up. In order to give added importance to their undertaking, they had this petition also signed by those young priests whom they had won over to their cause. They made bold to contact Cardinal Mermillod asking him to intervene in their favour; he, quite horrified, repulsed them; it was he himself who told me this, giving me a copy of their letter, which I have kept.

When the break-up of the Chapter was announced, before parting, in order to avoid problems all too easy to foresee, I asked the disaffected participants to keep secret what had passed. They paid no attention whatsoever, and nothing was more pressing for them than to communicate with their subordinates, and place all the blame on those who didn't share their views. This fundamental mistake is the explanation for the bad attitude which has lasted up to recent times.

2. The Sacred Congregation ad cautelam (*as a precautionary measure*) granted a safeguarding decree against certain irregularities which arose in good faith in regard to professions during the years of expulsion after 1883, and members were either free to accept it or leave the Society. I went to Antwerp accompanied by the First Assistant to accept the names of those willing to remain, but I found myself faced with systematic opposition. The safeguarding would only be accepted, I was told, on the understanding that there would be an assurance about the calling of a new Chapter with the same participants.

I overlook the secret activities which the opponents undertook in Rome, most insultingly, with a certain priest-lawyer who encouraged them to continue their campaign, informing them, quite erroneously, that the Sacred Congregation would support their cause, and that a rescript of this nature would be sent to them in the very near future. I was pleased to inform them that having come from Rome where I had seen the Pope and the Cardinal Prefect, I was quite certain that the contrary was the case. What I said was neither heard or accepted. And it was the same story both at Tilburg and Salzburg when I went there. They would only accept the safeguarding decree if I put a promise in writing that a fresh Chapter would be called as soon as possible. The Antwerp Superior was deputized to go and meet me in Paris, where I found myself at that moment, to lay down this condition for me.

3. At the suggestion of the Secretary of the Sacred Congregation, Bishop Sepiacci, and Archbishop Marchal of Bourges, the decision was taken to transfer the Society's novitiate from Tilburg to Issoudun or nearby. Fr. Piperon, First Assistant, went to Holland with full power to bring back with him our young men. Fr. Klotz, removed from this house, the directors, and the Antwerp Superior who had gone there with two of his confrères, strongly protested, and made every effort to prevent the departure.

4. The Society's Council, not having people available as teachers for all our Petites Oeuvres, decided that the three upper classes in our Northern schools should join up with those in Chezal-Benoît. This judicious proposal, suggested by the Archbishop of Bourges, stirred up the most violent opposition, leading to a deaf response among both lecturers and pupils in these countries (*Belgium, Holland*), and which echoed as far as Rome itself, all leading to a wave of ill will.

5. The heads of the Chezal-Benoît school believed in all seriousness that they should back, support, for quite serious reasons, the youngsters who came from the North. What complaints, what dissatisfaction, what blame, was directed from Tilburg, Antwerp, Salzburg, because of these departures!

6. The Sacred Congregation, at the repeated request of the Superior General and Archbishop Marchal of Bourges, who believed that by doing so the demands of those who were dissatisfied would be met, finally decided to have a new Chapter called under the patronage of His Grace. When he died, Rome replaced him with his brother, the Bishop of Sinope, and the Chapter took place last February.

The new Apostolic Delegate, following the reports given to him, the various memoranda received and the enquiries he made among the Chapter members, forwarded a report to the Holy See and the Sacred Congregation which, on being taken into account, cancelled the roles of the new Assistants and the Procurator General, restoring provisionally the former administration. This decision led to many protests, some going as far as the Holy Father, and it was altogether a sad experience for the Sacred Congregation.

7. I do not have to mention the many complaints which were raised when Fr. Klotz was expelled, or the support given when he appealed to Rome, and the efforts made to bring about victory in the revolt against authority.

All these issues, candidly presented, will help to clarify matters for Your Grace. Aware of the problem, and the reasons for it, it will be more easy to find a remedy since it is high time that we get away from the discontented situation in which we find ourselves, and our beloved Society returns to the way divine Providence wishes it to take in order to carry out effectively its beautiful and important mission. It is in you, then, Your Grace, that, after God, we place our hopes.

Be good enough to favour us, Your Grace, with your blessing as I express my deepest regards and wholehearted acceptance in C.J.

**Article 2246***To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18931223A

Issoudun, December 1893  
*Undated, but late December*

Your Grace,

In keeping with Your Grace's wishes, I am pleased to forward you Fr. Klotz's dossier together with straightforward quotations from statements made against him by a number of our young religious whom he had turned away from obedience and respect for authority when they were in his charge at Chezal-Benoît scholasticate.

The more serious accusatory letters are with the Sacred Congregation of Bishops and Regulars. Meanwhile the just measure of things is to be found in the copy containing the Council's deliberations which was sent to Rome to justify his expulsion (see the accompanying dossier, number 3).

In this dossier there are also several letters from the said priest in which he expresses regrets for his acknowledged faults, admitting that he had broken the promises he made hitherto (he had then been led to see this) and requesting forms of penance, etc. (see numbers 4,5,6,7,8). Reading this Your Grace will be sufficiently enlightened so as to provide the wherewithal of the reply which he must provide for Rome pro informatione et voto.

Here also is my letter to Fr. Klotz in reply to his, and Your Grace will kindly let me know if I should send it to him.

Please accept, Your Grace, my deepest regards as I have the honour to be Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 2247***To His Lordship Jean-Joseph Koppes, Bishop of Luxembourg.*

B 18931231

*No date, likely end of 1893*

My Lord,

We are aware that you have a great regard for Fr. Reyn, our confrère, and we also know that this dear father has unlimited confidence in Your Lordship. Very soon it will be three years since our Society began to undergo a serious crisis. Following on the expulsions (*from France*) serious problems arose among us on a number of occasions. The Holy See officially considered them and since it wishes that all of us should return to the most complete peace and unity, it has placed all authority in the hands of His Grace Archbishop Boyer of Bourges, who has been appointed Apostolic Visitor.

Pope Leo XIII, who greatly likes us and is aware of the good work being done by our small institute, particularly in the Oceania missions which are in our charge, now demands that we forget the past, leaving in the shadow all our differences, and come together with one heart and soul under the authoritative guidance of the Archbishop of Bourges. We are on the eve, if not to say the day itself, of this happy turn of events.

Fr. Reyn, whom we greatly appreciate and like for his commitment and outstanding qualities, worn out by the struggle in which he was involved, had reached the stage where he was thinking of abandoning his vocation. We would in the most heartfelt way come to regret this, and it would be quite disastrous, particularly so at the present moment. He enjoys the esteem and regards of all the young religious who know him, his departure likely to have a damaging impact on many vocations.

He is taking himself off to Luxembourg, My Lord, to place the outcome of things in your hands. Your decision, he claims, will be definitive for him. The Congregation's Council humbly beseeches Your Lordship to help us in this double blow.

Fr. Reyn is a young man who has been brought up by us, having been with us since he was 16 years of age. His vocation is not in doubt. Please try to keep him with us, My Lord, and you will help in avoiding the scandal which his departure would entail at large, and thereby you will help to confirm and consolidate more than one vocation in our Society. As Fr. Reyn greatly likes Your Lordship and is enthusiastically interested in your diocese which is so Catholic, later we might set up a house there under your kind patronage.

There, My Lord, is the petition we put before you and the favour we make bold to ask of you in the name of the Heart of Jesus and Our Lady of the Sacred Heart.

Please accept, My Lord, my good wishes and deepest regards as I have the honour to be Your Lordship's most humble and obedient servant in C.J.

*Letter unsigned.*

## 1894

## Article 2248

L 18940105

*To Fr. Victor Jouët, MSC, Rome.*

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Issoudun, January 5, 1894

Dear Fr. Jouët,

I thank you from the bottom of my heart for your New Year good wishes. Nobody more than yourself knows better how much I need them. I hope they will bring me happiness. I send you my own in turn and they are no less sincere and extensive, and if the good Lord grants them you will be successful in your endeavours and win souls for the Lord.

Like you I hope good will result from evil. But when and in what way? Only God knows. It is unfortunate that our eminent and good Archbishop still remains too unwell to engage himself actively with our affairs and act purposefully.

Our good scholastics (60 or 70 of them) who continue to have Fr. Vandel as director and Fr. Reyn as local Superior at the Sacred Heart are found to be lacking more and more in the religious spirit; I suffer and I pray.

With the recommendation of the Apostolic Visitor we asked Fr. Klotz to come back to the Society under the conditions he himself put to Cardinal Verga at the time of his expulsion, and he withdraws thereby his appeal to Rome. He has now replied to the Archbishop of Bourges saying that he doesn't want to return as a favour, but rather as someone who has been justified (*upheld*) by the Sacred Congregation. Archbishop Boyer proceeded, therefore, to ask me to let him have the complete dossier in order to prepare it and provide Rome with his assessment of it pro informatione et voto. This dossier, which I added to with former letters from Fr. Klotz where he stirred up trouble one way or another, and acknowledges all the complaints associated with him, would seem in my mind to weigh heavily against him. If the Visitor's verdict is that his expulsion should be confirmed, as I believe it will, the Sacred Congregation will follow suit. If, against my expectations, there must be a judicial process, I shall forward a copy of the dossier to you which you will have examined by a lawyer of your choice who will argue your case for you.

As regards Quito, I firmly believe that we shall be forced to leave the place. I am forwarding a letter to you from Fr. François Barral which will update you about the issue. The new Archbishop, Gonzales, has written an official letter to me confirming what Fr. Barral said, adding that he cannot go against the decisions of his Chapter which he forwarded to me. I forwarded all of this to Archbishop Boyer who advised me to call a Council meeting, which I did, and the decision was taken that, given these conditions being put to us, we could not stay on in Sagrario. I sent on all the documents to the Apostolic Visitor (*the Archbishop of Bourges*) who will pass them on to the Holy See.

Cheerio, my friend; oremus pro invicem.  
Wholly yours in Corde Jesu.

J. Chevalier, MSC.

18940115X

Council Meetings, January 15, 18, 1894

In attendance: Fr. General, Fathers Piperon, Morisseau, Vaudon. Absent Fr. Reyn, travelling.

Brothers Félix Lacasse and Herman Müller accepted for renewal of temporary vows.

1. At their written request and supported by Bishop Couppeé, the above-named lay brothers were accepted for renewal of their three-yearly vows.

The lay brother novices Bernard Werner Buller, Fridolin Sebastian Dehm, H. Roestenberg and Guillaume Marie Gem were accepted for profession on the proposal of Fr. Offermans. Buller and Dehm both German, Roestenberg Dutch and Gem (*not clearly stated where he came from*) have completed their novitiate and provided sufficient guarantees for persevering. Another individual who had finished his novitiate was held back because he didn't provide sufficient guarantees. The Novice Master is authorized to send him away if he thinks it opportune.

Brother Cziczikowski's request.

2. The above has permission to go home for the reasons given, but there seems to be no urgency and his departure is put off until the holidays.

Proposal to send scholastics to stay at Chezal-Benoît for the baccalaureate.

Four philosophers requested that they study for the baccalaureate, but they need a science teacher to do so. It was mentioned that they might be sent to Chezal-Benoît where there is such a teacher, but one was aware of some drawbacks by so doing and nothing was decided.

A survey of financial accounts for the first part of 1893.

*The franc in 1894 would have been more or less equivalent to 3.40 euros in 2009.*

3. The accounts now examined are those for the first three months of 1893 and forwarded from the houses of Issoudun, Chezal-Benoît, Paris, Rome, Tilburg, Antwerp, Salzburg, Glastonbury. The houses of Watertown, Quito and Sydney had sent nothing.

*Although they may not add up, the following figures are as given.*

1. The account from the Sacred Heart (*Issoudun*).

The accounts are regularly balanced, except that the overall financial situation indicates a debt which does not exist. Intake: 26,720 francs; expenses met 26,072.65 which spread among 86 people comes to 303 francs for each person every three months, and 51 francs monthly.

2. Chezal-Benoît.

The accounts are properly kept. Receipts were 55,408.25 francs. Paid, or to be paid, 55,859.91 francs, which spread among 174 people comes to 309 francs for each person every three months, and 51 francs monthly.

3. Paris.

The accounts are regularly kept, but there is an imbalance. From 15,006.30 francs expenses met came to 13,694.40 francs of which 6,706.55 francs was visitor expenditure, all of which spread among 8 people became individually 838 francs every three months, 139 each month. This exaggerated figure is due to the cost of hospitality relating to this house.

4. The Rome house.

The accounts have been very inadequately dealt with. Over a total of 40,210.58 francs, expenses came to 39,475.96 francs, a deficit of 734.62 francs. The expenses arising from upkeep were 27,738.32 francs which shared among 34 people becomes 819.83 francs every three months, 135 each month. This excessive sum is double that of other houses and comes about for different reasons, as Fr. Carrière explains, while proving convincingly that this house cannot suffice for itself given:

- a) The number of students of whom there are twenty between the major and minor seminary (*this last the Rome Petite Oeuvre*) whereas the amount of money available for this house scarcely suffices for 10 people.
- b) The annals. 6,000 copies are sent out, but only 2,000 are paid for or have contributions funded.
- c) The Church. Its upkeep is costly with three sacristans, then there is maintenance of the property as well as the four chaplains' expenses for the masses they undertake (stipends 2.50 francs), and there could be self-sufficiency here because of the intake of mass stipends but, since two-thirds of these mass offerings go to Fr. Jouët's oratory, this source is in fact quite diminished.

In order to reduce these debts the Council undertook to ask Fr. Carrière to decrease gradually the number of pupils and to bring to the Cardinal Vicar's notice that, while other Congregations could meet the expenses of their schools and colleges, we could not do so at the present time because of the excessive financial burdens which weighed upon the Society. As regards the Annals, every effort must be made to make the publication interesting, disengaging from supplying copies which do not serve the house and its undertakings financially.

As for the church, Fr. (*Carrière*) should carefully consider if three sacristans and four chaplains are absolutely essential, and make clear in every possible way the difference between our undertakings and that of Fr. Jouët. Undoubtedly it would be desirable if one could decorate and embellish this church which is the main centre of the Our Lady of the Sacred Heart Archconfraternity, and thereby make it figure prominently among so many distinctive churches which abound in the Eternal City. Fr. Carrière hopes to make an appeal among the Society's houses which are more financially stable; but it does seem that this is not the time to make this appeal, and for more reasons than one.

5. The accounts of the Tilburg house.

The accounts are perfectly in order. The figure of 5,543 francs in charitable contributions was considered excessive. Perhaps the contribution to the Holy See was included in that figure. From a total of 131,904.85 francs the expenses of upkeep came to 26,774.78 francs which spread among 72 people comes to 345 francs for each one every three months, 59 francs each month.

6. The Antwerp accounts.

The accounts are kept quite properly. The money spent on printing costs and promotion was thought excessive, as much as 26,396 francs, and the expenses paid out on the property 35,000 francs, and 250,528 yet to be paid. From 272,245.21 francs, or a total of 475,599.21 francs, upkeep expenses came to 41,073 francs which spread among 121 people comes to 339 francs every three months and 56 monthly. The debt is 203,354.08 francs.

7. The Salzburg accounts.

The accounts are in order except that florins should be converted into francs. The sum set aside for the maintenance of the buildings, 2,041 florins, was considered excessive, and one doesn't see the point of associating 398 florins as subsidy for a provincial house which doesn't exist. Intake was 49,920.35 florins (96,287 francs): expenses 45,851.24 florins. (*The same figure as with the 42,920.35 florins above is given in francs, 96,287.60!*) Debts come to 149,950 francs. Liabilities come to 241,237.60 francs. Living expenses came to 32,821.21 francs spread among 79 people which comes to 415 francs for each person every three months and 69.26 francs monthly. This high figure is explained, perhaps, by the fact that included among the expenses of upkeep is the sum of 5,027 florins as expenditure on culture. The debt is 149,950.60 francs.

8. The Barcelona house.

The accounts are normally badly kept. The balance dealing with the financial situation has not been made. The intake has not been shown since the intake is not represented nor the assets. For the preceding three months the receipts were 46,581.18 francs, the expenses 24,953 francs. The expenses for upkeep were 6,680 francs spread among 22 people which comes to 339 francs every three months and 50 francs each month.

Comment called for about the low cost of meat and vegetables. It was calculated (*at the Council meeting*) that the cost of meat for each person came to 6.50 francs a month, or 39 francs every three months, with vegetables costing no more than 1.10 a month for each one, or a little more than 3 cents each day. This begs the question: how and from what do the Barcelona confrères exist (*live*)?

9. The Glastonbury house.

The accounts which are not kept in proper order outline a pathetic financial situation. The receipts are not kept in orderly fashion since there is no mention of the interest accruing from a financial deposit placed with Mr. Munster at 5 per cent and at present comprising 5,000 francs. (*For Munster see Twohig, Late But Not Too Late, passim.*) Secondly, the renting of a field for the use of the house is given as revenue. Bringing together these binding accounts and adding 800 francs deposited with the bank, and Mr. Munster's 5,000 francs, the sum of 18,632.25 francs is positively arrived at. On the other hand, in adding to the expenses paid or due to be paid (32,604 francs), the 27,000 francs due on the property, there is a deficit of 40,972.15 francs. The upkeep expenses are 9,568.85 francs which spread among 50 people comes to 191.36 francs over three months and 31.89 francs each month.

10. The Issoudun presbytery.

The accounts are not provided, a number being quite simply taken from the general expenses which later is given as 7,069 francs, this shared among 10 people coming to 706.90 francs for each one over three months and 117.80 francs each month. This exceptionally high sum isn't surprising because of the expenses involved in accommodating people in the presbytery.

11. The Mother House, or general bursary, accounts.

Most of the financial intake comes from mass stipends, donations made to the Petite Oeuvre and for the missions, as well as various other contributions such as the intake from the Annals and what is offered by the other houses towards the upkeep and education of the Petite Oeuvre students and those of the scholasticate. The total in all comes to 292,642 francs. The main expenses are met from the contributions and subsidies made available by the different houses of the institute, the contribution made by offerings on behalf of the missions, printing expenses, mass offerings and contributions to the Pope. The total sum reaches 284,461.55 francs.

Jean Vaudon, MissduSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

18940117X

Council Meetings, January 15, 17, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Reyn, Vaudon.

Meeting of scholasticate lecturers.

1. The decision was taken that a meeting of the scholasticate lecturers should take place every 15 days.

Brothers Guillaume and Michel accepted for the priesthood.

2. It was agreed that Brothers Guillaume and Michel, both deacons, should be put forward for ordination to the priesthood.

An appeal to Cardinal Rampolla to recall the Quito confrères.

3. The Council was informed by Fr. General that the Archbishop of Quito had advised him that he was not authorized in any way to allow us to abandon the Quito mission and, consequently, he directs us in this matter to Cardinal Rampolla. It was decided that a request should be made to His Eminence, endorsed by His Grace the Apostolic Visitor (*the Archbishop of Bourges*).

Information about the German attitude to the New Britain mission, with reference to Bishop Couppé and the Society.

4. Fr. Reyn referred to a trip he made to Berlin. He provided a number of comments made by a Cologne canon who was a member of the Empire's colonial council, offering observations about the New Britain mission, the relationship of Bishop Couppé and the German administration and the scarcely welcoming attitude of the German authorities towards the Congregation.

Fr. Ilge requests release from his vows.

The Council then considered Fr. Ilge whom Fr. Reyn went to visit in Berlin. He, having seriously compromised himself in Salzburg and elsewhere, agreed to ask for release from his vows and write a request to this effect.

Jean Vaudon, MissduSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
Th. Reyn.

**Article 2249**

L 18940117

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, January 17, 1894

Your Grace,

I am pleased to bring to your notice a decision taken in Council and for which we request your approval. The provisional Superior at Glastonbury (*England*), who has been replacing the appointed Superior because he had to be recalled for health reasons (*see below*), has asked us to urgently provide him with at least two competent people to take on the role of teachers and two lay brothers to look after the material well-being of the house. The Council however, regrettably, is unable to make anybody available who is competent, English or knows English, and adequately meets the request. It is equally regrettable that the Council finds it impossible to find a Superior with the requisite qualities to raise the standards of this house, which is in a deplorable financial position, and also with respect to studies.

For these reasons it was unanimously decided that as the college could not make progress with its present personnel, the students, who are no more than thirty, should be dismissed on the occasion of the Easter holidays. I request Your Grace to be kind enough to sanction this decision.

With deep respect I have the honour to be Your Grace's most humble and obedient servant in S. Corde Jesu.

J. Chevalier, MSC.

*Deidier was in name the Glastonbury Superior, having replaced Ramot following the February 1893 Chapter, but he had to be relieved of his duties by the General Council on October 23, 1893, when C. O'Mahony of Watertown, USA, was appointed but never came. For further detail on Deidier and Glastonbury at this time, previously and thereafter, see Twohig, Late But Not Too Late, passim.*

**Article 2250**

L 18940117

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, January 17, 1894

Your Grace,

For some time now I have felt the need to withdraw from being at the centre of my community to give myself more fully to it. I even spoke about it to your esteemed predecessor, who favoured such a proposal, but at the same time asked me to postpone doing so until the moment arrived when His Grace could, as he said, put forward one of us to replace me, since, as he remarked, "...the Issoudun parish is of help to your Congregation either by way of avoiding a parish priest who would be unsympathetic to you, frictions which are anything but conducive to the good and well-being of a place, or what would keep you away from the intrigues of the secular authorities if you were not securely established in the town. The priests whom you appoint to the parish I consider as my own and I can come to their defence." When Archbishop de la Tour d'Auvergne offered us the parish of Issoudun in 1872, I put forward good reasons against accepting it. He replied: "I do not wish to impose it on you, but I am only acting in the best interests of your Society. We live in a Republic and in France this can give way to excess. Who knows if one day the responsibility for this parish might not be for your institute and its undertakings a plank of salvation." This prophecy was fulfilled. At the time of the expulsions, without the Issoudun parish the dispersal would be complete and our dear basilica would have been closed, the huge Our Lady of the Sacred Heart Association finding itself paralysed and our resources wiped out.

1. Accordingly, Your Grace, once my successor is appointed and chosen from the diocesan clergy, we will no longer have the parish church at our disposal for the archconfraternity meetings, Your Grace requesting us to have them in our basilica as in the past, and to receive the associate members there without opening, let it be understood, the doors facing the public street. In this way the local civil authorities, who are aware that the people go into our Sacred Heart Chapel, will close their eyes just as they have done over many years.
2. I founded, Your Grace, 16 or 17 years ago, the religious community of the Religious Daughters of Our Lady of the Sacred Heart, having in mind our missions. Archbishops de la Tour d'Auvergne and Marchal ratified me as the Superior under their immediate jurisdiction, as you yourself, very appropriately, have confirmed me by word of mouth in this same role (*see note below*). In order to avoid any misunderstanding with whomsoever replaces me, I venture to ask Your Grace if it is your intention to confirm me in this role?

3. On Tuesday last Your Grace said to me when discussing the Fr. Klotz issue that I had no-one supporting me except Fr. Piperon and those religious who are on our missions. Your Grace has undoubtedly been misinformed. If he could pay a visit either on his own or through a delegate, something which to me seems necessary at the present time, to our different houses, at least those of Issoudun and Chezal-Benoît, he would straightaway be made aware that the contrary was the case. He would note that all my confrères in Rome, Quito (*Ecuador*), Watertown (*USA*), Barcelona, even England, Sydney, Paris, with the exception of Fr. Delaporte, the parish priest of Issoudun and the Sacred Heart, support me, except for two or three who have brought from Antwerp a bad attitude, introducing it among our young religious in the scholasticate.

*The letter abruptly ends here, without a signature. As for the foundation of the sisters, 16 or 17 years would go back to 1877 or 1878, but in fact the sisters were founded on August 30, 1874. While stating that the purpose of the sisters was mission-focused, it has to be kept in mind that before the re-launching by Mother Hartzler in 1882, the emphasis was not, as it now*

became, on "foreign missions". The Archbishop was alive and involved in 1877 and 1878; he ratified Chevalier as Superior, in 1874 approving the new foundation and the preliminary Rules. Chevalier could more rightly say in the above letter to the Archbishop: "I founded the sisters about 20 years ago."

**Article 2251**

L 18940120

To His Grace Jean-Pierre Boyer, Archbishop of Bourges.

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Issoudun, January 20, 1894

Your Grace,

When in 1872 Archbishop de la Tour d'Auvergne offered the parish of Issoudun to the Society, I put forward good reasons against accepting it. His Grace replied to me: "I do not wish to impose myself on you; I am acting specifically in the best interests of your Congregation. We are living in a republic! And being France this can be taken to excess. Who knows if one day having this parish might be for your institute and its undertakings a plank of salvation." This prophecy has been fulfilled. At the time of the expulsions the radical town council made every attempt to have us removed from the parish and from Issoudun. My irremovable appointment was always a stumbling block and rendered them powerless. In 1892 wishing more than ever to retire from the Sacred Heart so that I could devote myself entirely to the leadership of our Society, I discussed the matter with your distinguished predecessor who greatly appreciated this proposal: "Yes," he said to me, "the issue seems an urgent one to me, but I would like beforehand to replace you with one of your own since the parish of Issoudun is needed by your Congregation either to avoid, with a parish priest (not yours), awkward issues always getting in the way, or to have you safeguarded from the threats and inconveniences of a troublesome government. The priests you have working in my diocese and which you appoint to the presbytery, I look upon all of them as my own... and I can defend and support them as I have always done. I shall proceed to consider some arrangement and while waiting I would ask you to go and stay at the Sacred Heart because you have serious-minded and experienced curates who can replace you in day-to-day issues. You would only need to go and spend some time each day at the presbytery. On Sundays and feasts you could remain the whole day and you would deal with the authorities on serious matters." His Grace's death intervened and I stayed with the status quo until now.

Might not Your Grace, who is keenly interested in us, share this way of thinking? The republic is far from allowing itself to be disarmed. Fresh persecutions are still very likely to come our way. On the one hand the Issoudun parish remaining with our institute over the last 22 years would continue to be great security for us in these difficult times we are passing through, and on the other hand my presence in the mother house would make it easier for me to look after our little Society, aided by the wise advice of Your Grace.

The parish administration would not suffer in any way. I have two older priests, two of whom are former parish priests, and three others have been with me for some time, one over 16 years, Fr. Hériault, and another for the last 12 years, Fr. Bizeuil. If necessary I could provide two more, both from the Berry: Fr. Godinoux, aged 44, formerly parish priest at Quincy, prisons' chaplain at Bourges, and Fr. Blanchet, formerly parish priest of Méry-es-Bois. Both are bright, pious, committed.

*Godinoux died in the Society on June 5, 1925; Blanchet was in Issoudun 1894 and 1895; he was laicized in 1896.*

There, Your Grace, you have the thoughts I make bold to put before you, having prayed to the Lord over them. If Your Grace considers that he shall not accept them, I am wholly disposed and ready to accept his wishes.

2. On Tuesday last, Your Grace, you said to me while discussing the Fr. Klotz issue that I had no-one supporting me except Fr. Klotz and those working on the missions, but this last is significant since there are nearly forty of them. But Your Grace has surely been misinformed. If he were to visit either by himself or through a delegate our different houses, he would become aware that the contrary is the case. He would see for himself that all my colleagues – in Rome, Barcelona, England, Paris (with the exception of Fr. Delaporte), Quito, Watertown (USA), the parish of Issoudun, also Chezal-Benoît with our 25 novices – without exception, or as good as, respect their Superior and founder's authority as legitimately constituted.

I can say the same for the confrères at the Sacred Heart house, excepting those priests who have come from Antwerp and a considerable number of young scholastics who have allowed themselves to be influenced by them. These young men have lost the spirit of discipline and obedience. What goes on among them is very regrettable and I can see there is an inability to have it stamped out. If I draw their attention to the Superior or Director I am accused of stirring up division, and those who inform me of these facts are treated as tale-bearers and spies. If I wish to intervene, and this following consultations with my Assistants, I find these young men to be outrageously resistant, something which saddens the better disposed among them. It seems that for them (*those who are opposed and difficult*) I have lost the right to make criticisms and recall to the observance of the Rule those who are not taking it seriously. The two accompanying letters will clarify the issue for Your Grace.

In my view, Your Grace, urgent measures need to be taken and I would urgently appeal to Your Grace to undertake, either yourself or through a delegate, a canonical visit of our Issoudun house. The more such a visit is postponed the greater the problems become aggravated and unlikely to be remedied.

Your Grace will then have recourse to what measures he deems necessary. If it were expedient for me, Your Grace, to express a wish, I would say that if the principal trouble-makers were expelled from the Society, unable any longer to exercise their damaging influence, everything would quickly be restored to order.

Please accept, Your Grace, my deepest good wishes in C.J.



J. Chevalier, MSC.

**Article 2253**

L 18940123

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, January 23, 1894

Your Grace,

In keeping with Your Grace's wishes I shall be at Archbishop's house tomorrow, Wednesday morning, at 9.30. I have the honour to be Your Grace's most humble, obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 2253**

L 18940125

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, January 25, 1894

Your Grace,

At the meeting you kindly arranged to have with me yesterday, Your Grace led me to understand that our Northern confrères (*Belgium and Holland*) are drawn to separate themselves from the mother house and form a distinct community on their own. This proposal would go against the views of the Holy See which over a number of years is making every effort to reunite as from their common source the different branches which have grown apart, such as with the Trappists and the Benedictines. Moreover, aside from the scandal it would bring about, it would virtually entail the ruin of our splendid Oceania missions.

Having given it some thought, Your Grace, and spoken to the Assistants, the following is the proposal I should wish to place before you, that of requesting Rome to set up a Province comprising the three Northern houses: Antwerp, Tilburg, Salzburg. In this way they would have their own autonomy, their own undertakings, and they would get along by themselves in dependence on the Superior General and his Council, and according to the regulations as legally constituted and commonly practised in other Congregations. This setting-up of a Province would meet the wishes of our confrères in these countries, satisfy all and give a new and fresh thrust to our Society. In this way we would avoid any upheavals and restore peace and unity among us.

Once this initiative has been approved by the Holy See we shall appoint a Provincial who will live either at Antwerp or Tilburg. And as soon as it becomes possible for us, we shall set up in these regions a novitiate and scholasticate which will be nurtured by their Petite Oeuvres.

*What immediately follows in this letter at this point is read with difficulty and can be understood, more or less, as follows:*

Then the Province will flourish and establish houses in Germany to meet the needs of the missions.

This resolution of the problem, Your Grace, would be the most effective of all; Rome would look upon it as a solution for our problems and would agree with the utmost approval if it had Your Grace's endorsement. If the proposal appeals to you as it does to us, Your Grace, at your request I would go and speak to you about it.

I am with deepest respect Your Grace's most humble and obedient son in J.C.

J. Chevalier, MSC.

**Article 2254**

L 18940125A

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, January 25, 1894

*Another version of the immediately-above letter, virtually the same except for the following line in the latter part:*

In a few years this Province would begin to flourish and found houses in Germany to meet the new needs of the New Pomerania mission. (*Later New Britain.*)

18940127X

Council Meeting, January 27, 1894

In attendance: Fr. General; Fathers Morisseau and Vaudon; absent Frs. Piperon and Reyn.

Arguments against closing Glastonbury, at least not before the long summer holidays.

1. Fathers Audouy and Chétail take issue with the Council's decision to close Glastonbury college due to the lack of competent teachers. They request that it should be delayed until the summer holidays (in other words the school would remain open until then). Since the Archbishop has not approved of this decision, and doesn't seem disposed to do so, the

Council approves of the request made by the two priests on the spot, if they can get by with the present personnel either by reducing the number of classes or by sending on to us those youngsters who might try their vocation in the Petite Oeuvre.

Two postulants put forward by Fr. Carrière.

2. He has two postulants, one a Pole, Joseph Hendzel, the other an Italian, Federico Provaglio of illegitimate birth. These candidates would appear to be very uncertain as to their suitability and time is needed for reflection and also for conferring with Fr. Píperon.

An additional Roman postulant.

A third postulant who doesn't know any French has asked to stay in the house, fee-paying, in order to learn French and thereby prepare himself for the novitiate. Fr. Carrière is free to accept him on these conditions if he thinks there is nothing problematic about it, but he cannot accept as someone paying his way a young priest who would also like to learn French, but has no intention of entering the novitiate.

Brothers Field and Laurenti accepted for the priesthood.

3. The same Fr. Carrière, Superior in Rome, puts forward with supportive approval the deacons Laurenti and Field for the order of priesthood.

A clear and succinct decision is needed with regard to the inscription of Our Lady of the Sacred Heart Associates.

4. The view was taken that the same Fr. Carrière, in his role as Procurator, should obtain a clear and definite decision about the issue previously brought up and answered successively in a contradictory fashion, that is to ascertain whether in our houses one may lawfully inscribe Archconfraternity of the Sacred Heart Associates and keep the enrolment registers and, moreover, if one may not alone inscribe the names of those who come forward, but also those who send in their names in writing or through an intermediary.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

J. Vaudon, MissduSC.

19840129X

Council Meeting, January 29, 1894

In attendance: Fr. General; Fathers Píperon, Morisseau, Reyn, Vaudon.

Different Postulants.

1. A number of postulants were discussed with none accepted because it is necessary to have information about them before coming to a decision.

Fr. Carrière's two postulants not accepted.

2. The Pole Joseph Hendzel and the Italian Federico Provaglio, unable to offer satisfactory guarantees, were turned down.

Guillaume Van der Velden allowed to leave for good, his brother George allowed home for some time.

3. William Van der Velden, who has been renewing his vows annually, having asked to leave the Society definitively, was given permission to do so, while his brother, George, who is in poor health, was allowed home to recuperate.

Ch. Píperon, MisduSC.  
J. Vaudon, MissduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2255**

*To Father Victor Jouët, MSC, Rome.*

L 18940129

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Issoudun, January 29, 1894

Dear Father,

1. I am sorry to hear of Bishop Barriga's death which is a loss for Guayaquil. We shall pray for him.

2. The Archbishop of Bourges does not wish to take the responsibility on himself for departure from Quito. He told us to refer the issue to Cardinal Rampolla. The Council has made an appeal requesting the Secretary of State to give us permission to recall our confrères who find themselves in a disadvantageous situation. The Apostolic Visitor told us to deal directly with Rome as there's no need for his seal of approval. He leaves for Rome tomorrow with the findings of the Quito Chapter and Archbishop Gonzales' letter preserving the status quo, unwilling to make any concessions. The Cardinal can be the judge. We shall carry out what he decides. It is very likely, on examining the issues, that he will ask us to recall our confrères. The Ecuador government, it would so appear, has disengaged itself from the issue, having nevertheless promised earlier to come to our aid. It's left to the Holy See alone, then, if it wants us to stay in Quito, to ask the Chapter to endorse the contract it placed before us and which we forwarded to His Eminence the Secretary of State. But he would not wish to go against the Archbishop's decision. This would be a requirement, nevertheless, if we were to have a stable and independent status.

3. I would like very much my friend to be helpful and send you in advance the three-monthly contribution, but it is, as I have already told you, quite impossible. The building work on the Sacred Heart Church is costing us 200,000 francs (*about 67,100 euros*) and I am finding it extremely difficult to come up with the money, not knowing which side to turn to in order to pay the work force. Add to this the fact that the Rome house is less able to provide for itself than ever before. It seems to be the case that your undertaking relieves the place of two-thirds of its mass stipends, and it is to Issoudun that recourse is made to make up this loss. I don't know what to do any more.

4. Fr. Klotz continues to remain outside the Society. He has made efforts to return through the intermediary of the Archbishop of Bourges, who seems to think that we should take him back and see what happens. Nothing has as yet been decided. That's the way things are at the moment.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Do you know how it is at Propaganda as regards the Fr. Bontemps' case?

**Article 2256**

*To Cardinal Mariano Rampolla, Secretary of State.*

L 18940129A

*Undated, likely Issoudun, January 29, 1894*

Most Reverend and Distinguished Lord,

Jules Chevalier, Superior General of the Missionaries of the Sacred Heart of Jesus, whose mother house is in Issoudun (France), and the Procurate General, via della Sapienza, 32, Rome, having discussed the matter with his Assistants and heard their views, has the honour to address the following request to Your Eminence:

To meet the wishes of Your Grace, he suspended last spring the order given to his subjects in Quito who found themselves in a delicate and provisional situation, doing so in the hope that the pending discussions would result in a favourable outcome. The contract, however, which would have improved their status, and which he himself proposed, was turned down by the metropolitan Chapter following on the report made by the commission appointed to deal with this matter, and also arising from the Archbishop of Quito's letter of November 3, 1893, which likewise comes under this heading with regard to the contract in question.

He (*Chevalier*) most humbly and with urgency requests Your Eminence to permit him to recall immediately his confrères who no longer have any assurance of making a serious foundation and wish to disengage, since they cannot expect any support in personnel from their Congregation due to lack of subjects, requesting with insistent urgency that they be recalled as soon as possible.

May the Lord safeguard Your Eminence.

*The letter abruptly so ends.*

**Article 2257**

*To His Lordship Victor Doutreloux, Bishop of Liège, Belgium.*

B 18940129B

*Undated  
Possibly January 29, 1894*

My Lord,

We are aware that you have a great regard for our confrère Fr. Reyn and we also know that he has boundless confidence in Your Lordship.

Soon it will be three years since our Society began to experience an unfortunate crisis. Following on the unfortunate expulsions, serious problems overtook us in various ways. The Holy See looked into the matter and since it is its wish that we return to the most desirable peace and unity which can be achieved, it handed over all its authority to His Grace Archbishop Boyer of Bourges in appointing him as Apostolic Visitor.

Leo XIII, who greatly likes us and knows well the good work being done by our little institute, especially in the Oceania missions which have been confided to us, has firmly requested that we forget the past and, leaving aside all our former differences, become one heart and one soul. Under the wise and firm guidance of the Archbishop of Bourges we are on the eve, if not the very day itself, of this happy outcome.

Fr. Reyn, for whom we have the greatest regard and whose devotedness and great qualities we very much appreciate, worn out in the extreme by all the problems he has had to face, has given some thought to abandoning his vocation. This is something we would greatly regret, and it would be especially disastrous for us at the present time. He enjoys the esteem and affection of all our young religious who are in contact with him, his departure likely to create a crisis for many vocations. He

is taking himself off to Luxembourg, My Lord, to place his fate in your hands. Your decision, so he says, will be a determining one for him.

The Congregation's Council humbly beseeches Your Lordship to help us avoid this double blow. Fr. Reyn is a young man whom we educated and who has been with us for 16 years. His vocation is not in doubt; please be good enough to save and confirm it. In this way, My Lord, you will help to avoid the scandal which would arise and help to confirm more than one vocation in our Society.

Since Fr. Reyn has a high regard for Your Lordship and is keenly interested in your diocese which is so flourishingly Catholic, perhaps, later, we might set up a house there under your welcoming guidance.

There, My Lord, you have the request we put to you and the favour we dare to ask of you in the name of the Heart of Jesus and Our Lady of the Sacred Heart.

Please accept, My Lord, our lively acknowledgement and gratitude as we have the honour to be Your Lordship's most humble and obedient servant in C.J.

*No signature.*

18940208X

Council Meeting, February 8, 1894

In attendance: Fr. General; Fathers Píperon, Morisseau, Reyn and Vaudon.

Departure of Fr. Reyn from the Council and the Congregation.

Departure of Fr. Vandel from the Congregation.

Fr. Reyn made known that given the painful discussions of which he has been the subject, he can no longer be a member of the Council or the Society and, accordingly, he asked the Apostolic Visitor to be released from his vows and has been accepted by the Bishop of Liège. He would request the Council, accordingly, to release him immediately so that he could place himself under the Bishop's jurisdiction together with Fr. Vandel who shares common views with him and also requests release from his vows because of the problems he is experiencing in running the scholasticate. The Superior General pointed out to Fr. Reyn the disastrous consequences which would follow his departure from the Society, asking him to withdraw his request but, when he continued to insist, the Council was persuaded that there was no point in trying to make him stay on when he was unwilling and, consequently, approved his departure. With consent given, Fr. Reyn went on his knees to get the General's blessing and bade farewell to all his colleagues before going off to get ready to leave, assuring all that he would do nothing injurious to the Society in which he had spent so many years.

Fr. Vaudon appointed Director of the Scholasticate and Superior of the Sacred Heart.

Fr. Morisseau appointed Professor of Moral Theology.

On Fr. Reyn's departure from the meeting the decision was taken that Fr. Vaudon should take charge of the scholasticate and become Superior at the Sacred Heart, while Fr. Morisseau would replace Fr. Vandel and lecture in moral theology.

Permission granted to Brothers Hannigan and Crowley to leave the Society.

Since Brothers Hannigan and Crowley had also made known their intention to leave the Society, it was thought best to let them go straightaway rather than hold over their departure, and a Council member was asked to notify them about this decision.

The lay brother Joseph Johnson accepted to three-yearly profession.

The lay brother Joseph Johnson, a novice in Watertown, accepted previously for profession on the recommendation of Fr. Derichemont, but through forgetfulness not informed, is accepted once more.

Brother Lynch in Rome accepted for the diaconate.

Ch. Píperon, MisduSC.

J. Vaudon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

**Article 2258**

*To Cardinal Isidoro Verga, Prefect of the Sacred Congregation.*

L 18940208

Issoudun, February 8, 1894

Most Distinguished Lord,

Your Eminence is aware of the problems which have beset us. We are all most anxious to see them disappear, including our distinguished and well-regarded Apostolic Visitor, Archbishop Boyer of Bourges.

Having considered matters before God, we make bold to ask two favours of the Sacred Congregation: one, the setting-up in one Province of our three Northern (*European*) houses in Antwerp (*Belgium*), Tilburg (*Holland*) and Salzburg (*Austria*), with their apostolic schools, novitiates, scholasticates. The second request is to call a General Chapter under the supervision of His Grace the Apostolic Visitor, the purpose of which would be, in keeping with the Constitutions, the election of Assistants and

a Procurator General, all of whom are merely provisional at the moment, and also have a commission appointed to revise and complete the Congregation's directory, something which is quite urgent. This twofold approval would, we are strongly convinced, calm down people and cheer them up. The creation of a Province for the houses mentioned above would prove very satisfactory in relation to the spirit of nationality, which has been one of our main problems and source of disaffection, and also promote vocations which are so plentiful in these countries, as well as contributing to the development of our Oceania missions.

In the interests of unity and common concord, we would ask Your Eminence to be kind enough to favour us with a prompt solution to this two-fold request.

Your most Distinguished Grace, I am your most humble and obedient servant in C.J.

*Letter unsigned.*

**Article 2259**

L 18940209

*To Father Clement Offermans, MSC, Superior, Tilburg.*

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Issoudun, February 9, 1894

Dear Father Offermans,

Fr. Reyn has had a very bad impact on us. Over quite some time he has been preparing for his departure from the Society in order to found at Liège a Congregation of Holy Family Missionaries to focus on the working classes. He is taking Fr. Vandel with him, also Brothers Hannigan and Crowley.

*Edmond Mary Hannigan was born on April 3, 1872, at Subulter, Castlemagner parish, Ireland, also home parish of the first Irish MSC, J.M. Neenan; see above and also Twohig, Late But Not Too Late. He made his temporary profession on October 4, 1889, final on November 2, 1892. He studied in Antwerp until October 31, 1890 when he went to Rome where he took a double doctorate in philosophy and theology. He had been a sub-deacon since April 16, 1893, but left the Society on February 8, 1894.*

*James Crowley was a near neighbour of Hannigan, but born in a different parish, Ballyclough, Kilbrin, coming from Castlecor, being professed on the same day with Hannigan at Antwerp, October 4, 1889, and finally professed at Antwerp, October 4, 1892, after which in the same month he went to the Issoudun scholasticate. He became a sub-deacon on November 15, 1893. He left the Society on the same day as Hannigan, February 8, 1894. For Crowley's contribution and brilliance as a lecturer cut off in Ireland during the First World War when he lectured in a make-shift Irish scholasticate, see Twohig, Late But Not Too Late.*

We were about to set up a Province comprising the Antwerp, Tilburg and Salzburg houses. The Archbishop of Bourges was in agreement and Fr. Reyn also. Next Monday we were due to meet the Archbishop of Bourges to put the request in writing, but Fr. Reyn on Wednesday last made his plans known to us. All our proposals have come to nothing since he informed us that the Bishop of Liège was awaiting him and he had to leave immediately. He has, then, left, with his supporters (*Crowley and Hannigan*) whose departure has been deeply troubling for the scholasticate. The vast majority there remain steadfast in their vocation. The Germans are going to Salzburg where they will finish their studies at the major seminary, possibly with the aim of committing themselves to the German missions in New Britain since the German government only wants Germans born and brought up in Germany.

Your own dear compatriots, likewise faithful to their vocation, want to stay in the Society, requesting to be allowed to go to Tilburg to finish their studies under your direction in the hope that you can help them, and if not they would like you to arrange for them to go to the Gera major seminary where you would look after them as regards their religious life. See what you can do, then, to meet their wishes. They are deserving. Your good wishes and your kindness greatly moves us. It will only be a brief interval before a new province begins to take shape.

As regards the financial contribution you are looking for on behalf of the lay brothers, the Council is not, as yet, able to consider the matter. It will carefully deal with the issue and report back to you. You will understand our predicament at the moment.

Cheerio, Father.

All good wishes to you and your dear confrères in C. J.

J. Chevalier, MSC.

**Article 2260**

L 18940212

*To Father Jean Vaudon, MSC, The Sacred Heart, Issoudun.*

+

Issoudun, February 12, 1894

Dear Father,

1. I am forwarding Brother Vuister's letter to you. You try to calm him down and tell him to go with the others to the Tilburg house if he so wishes and you and Fr. Morisseau approve. It seems to me that this is better than staying with his family.

*Vuister: Dutch born at Deventer, December 25, 1872; he made his first profession on November 23, 1891, at Chezal-Benoît, and was finally professed on November 23, 1894; he became a priest on September 19, 1896. He died at Borgerhout, July 21, 1910.*

2. I confirmed dear Fr. Bouvier in office and gave him responsibility for the office and the catechism of perseverance (*sic!*) for the young girls, also enjoining him to preach the retreat to them. He seemed to me to be in agreement with all this. I suggested to him that he should live in the presbytery to dispose better of his time and look after his health. I believe that this will be helpful to him. He is available.

3. The Archbishop has written a note to me; he believes that we should not have any misgivings about what has happened and wants us, the Assistants and myself, to go to Bourges. Come at 2pm with Fr. Morisseau and we shall discuss all this.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

18940216X

Council Meetings, February 16, 19, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Proposal for a scholasticate in the Northern (*Low*) countries and a decision about the Dutch scholastics.

1. With Fathers Ramot and Offermans also present, at the invitation of Fr. General, the need to open a new scholasticate in the Northern countries was acknowledged. It was thought that such a scholasticate would be very well situated in Louvain where the scholastics could attend the lecture courses provided by the Jesuits, already being attended by other religious communities. If the Germans cannot, given the demands of their government, study in Louvain, they will be advised about this option, and its whereabouts. This scholasticate cannot open until the end of the long vacation. Provisionally, therefore, while awaiting a definitive decision, the view was taken that the scholastics who went to Tilburg should continue their studies under the supervision of Fathers Peeters and Dezpresse whom Fr. Ramot will agree to make available to Fr. Offermans. Since Fr. Dezpresse lacks seriousness and balance in his behaviour, it is appropriate that the scholastics should be kept apart from the rest of the community and he will have nothing to do with them other than to give lectures. Fr. Peeters will look after them under the overall direction of Fr. Offermans.

A doubt about the German scholastics.

2. In the presence of Fr. Hartzler, he likewise called to a Council meeting at Fr. General's request, the issue of German scholastics who wanted to study in a university in their own country was given consideration, but they are nowhere near meeting the requisite conditions to obtain enrolment either at Innsbruck or elsewhere. There are serious unacceptable reasons which do not favour their being sent to the Salzburg major seminary. The view was taken that Fr. Mayer will give lectures and engage with them as best he can until matters can be decided otherwise.

Brother Gennaro Lacoste admitted to the subdiaconate, etc.

3. Brother Gennaro Lacoste was admitted to the subdiaconate, Brother Waeckel to minor orders, Brother Baeten to the tonsurate and minor orders and, in addition, Brother Norbert Roestenburg to renewal of his three-yearly vows which have expired over a few months.

3,000 francs made available to Glastonbury.

4. The need to put the Glastonbury house in better shape and make it properly habitable has led to an increase in the deficit which goes beyond two thousand francs. In order to meet expenses already incurred or to be undertaken, Fr. Maillur (*sic! Maillard*), sent there as a special administrator, is looking for 3,000 francs. A decision will be taken about the sum which will be forwarded to him.

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2261**

*To Father Clement Offermans, MSC, Superior, Tilburg.*

L 18940224

Dear Father Offermans,

+

Issoudun, February 24, 1894

Happily I give Brother Aloysius the permission you ask for on his behalf.

*Aloysius Schall was born in 1870 in Holland; he was ordained to the priesthood on July 19, 1896. In 1900 he was at Canet-de-Mar; two years later, November 23, 1902, he was secularized.*

I am gratified to gather that your worthy scholastics are both pleased and happy. They are, obviously, in a more favourable environment than Issoudun. May the Lord favour them and continually keep them in their present good dispositions! Within a number of years, I hope, we shall have in them courageous and generous-spirited missionaries, thanks to your wise and efficient direction as well as that of your kind and devoted collaborators.

I express the wish that you can bind more closely to our Society such as the brothers Bakker and others. If they are wise and serious-minded they will return to stability with you and will not have to run the gauntlet of a new foundation. Good Fr. Vandel, with his particular friendships which had become something of a scandal, has done a lot of harm to several of our young men, always having them in his room, and unable to separate himself from them. It is the natural thrust of things which draws them towards him and not the spirit of God. I am convinced that a wise director, knowing the truth of the matter and the extent of things, would have turned them away. Pray and God will take care of the rest. Call upon Bishop Verjus whom I believe is heard in heaven.

Cheerio, my friend. Oremus pro invicem.  
I send you and all the others my good wishes in C.J.

J. Chevalier, MSC.

We have met with Fr. Hartzler who also finds his young charges well disposed.

**Article 2262**

*To Fr. Victor Jouët, MSC, Marseilles.*

L 18940224A

+

Issoudun, February 24, 1894

Confidential

Dear Fr. Jouët,

1. I didn't know about the acquisition of the ground and the laying of the foundation stone for your Sacred Heart Church in honour of the souls in purgatory. It was the ladies who told me about it the day before your letter arrived. May the Lord be praised and bless your work so that you can see it brought to fruition in a short time; such is my wholehearted good wish.

2. Yes, indeed, Fathers Reyn and Vandel have left the Society. The Lord be praised! Here are the circumstances. You know from your own experience the reprehensible attitude which characterized for a long time these two unfortunate confrères and all the harm to which they have given rise in the Society. They were the two worst trouble-makers at the 1891 Chapter at which you were present. They had prepared everything surreptitiously, drawing into their intrigues a considerable group of people, giving a wrong interpretation to virtually everything with no remorse shown in relation to hurtful remarks or calumny. Their behaviour, their correspondence and reports to Rome, bear witness to this.

Having become aware that their plans hadn't succeeded either at the Chapters of 1891 or 1893, they only became more determined. Compelled to reshape the Council, Fr. Reyn was forced upon us and it was hoped that in this way he would gain our confidence. It was really a case of bringing the enemy right within. When the scholasticate was moved to Issoudun, Fr. Vandel, in spite of our concerns, became its director, leading to yet more undermining. These two priests set about, in an underhand manner, making little of authority as exercised and made themselves favoured by way of indiscipline and unhelpful concessions to the young religious, telling them that the Congregation was badly led and another needed to be founded.

I drew the attention of our distinguished Apostolic Visitor to this state of affairs, asking him to come and carry out a canonical visitation in order to ascertain for himself the unhealthy state of affairs which prevailed; his illness made it impossible for him to do so. Seeing for myself what was going on, I made a novena to Our Lady of the Sacred Heart and to Bishop Verjus, asking for our concerns to be taken in hand.

Meanwhile, Fr. Reyn, under the pretext of having to go to Belgium to deal with matters there, went and saw the Bishop of Liège, requesting his approval to found in the city a Congregation focussed on the working class under the title of Missionaries of the Holy Family. His Lordship undoubtedly endorsed his proposal. On his return he shared his expectations with Fr. Vandel and made Brothers Hannigan and Crowley, teachers in the scholasticate, partners in the plotting also. He then, without my knowing it, sent Fr. Vandel to have the last word with the Bishop of Liège. Fr. Vandel had scarcely returned from Belgium when the two priests and the two teachers (*Hannigan and Crowley*) came to tell me that they had lost all confidence in me and were leaving the Society to set up the undertaking in question. They left that same evening, all four of them, Thursday, February 8. Their departure created excitement, but next day nobody asked to follow them – a great disappointment (*let down*)!

Our fleeing members went straight to Liège, hoping to be well received. But the Bishop did not want to accept them after the manner in which they presented themselves to him, asking them to leave his diocese. They were, accordingly, forced to take themselves off, the two priests going to Aix-la-Chapelle and I don't know where the two brothers went. What are they going to do, all four? I don't know. The Antwerp, Tilburg and Salzburg houses have remained loyal to us. I have had the three Superiors come here and they are well-intentioned.

Since other nationalities do not on the one hand get on with the French, and the Berlin government on the other hand complains to the Propaganda Congregation that our German subjects, destined for the New Guinea mission of New Britain (*New Pomerania*), are being educated in France, we have decided that they should be sent to complete their studies either in Tilburg or Salzburg. They are all happy and pleased about this, expressing a great love for the Society and their resolve to persevere, no matter what, in their vocation.

There you see, my friend, a providential occurrence. The tumour came to a head, broke as from itself and the main disaffecting element came out. There is a great sense of ease among us all. Our scholastics in Issoudun, twenty or so of them, are happy and well disposed. Unity and peace would appear to be quite securely re-established. The Sacred Congregation of Bishops and Regulars, and our distinguished Protector, will receive this news with quiet satisfaction. You may mention all this to Fr. Caseneuve (*in Marseilles*) in confidence, extend to him our good wishes and also to his family.

Cheerio, my friend; keep me in mind often in your prayers.  
Wholly yours.

J. Chevalier, MSC.

18940226X

Council Meeting, February 26, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Final, definitive, decision recalling the Quito confrères.

1. The meeting began with the reading of a letter from Cardinal Rampolla giving permission to recall the Quito confrères. The Council, acknowledging that it was now more impossible than ever to continue this work, decided unanimously that, with the approval of the Apostolic Visitor, the decision would take effect as immediately as possible, and following on the affirmative advice of His Grace, the Archbishop of Quito and the confrères would be written to in order to apprise them of the situation.

Decision to close the Glastonbury college.

2. It was agreed that if the Glastonbury college could be closed at Easter, the young teachers there, no longer needed, should be posted to the scholasticate. Later the matter will be addressed about the use of the furniture. If the college doesn't close at Easter and keeps going until the long summer holidays, at the very least those youngsters who are not paying the requisite fees should be sent home to their families. Fr. Maillard will get a letter to this effect.

An issue regarding isolation; moving the scholasticate.

3. The issue was raised of moving the scholasticate to Chezal-Benoît and the novitiate to Issoudun. Fr. Vaudon noted that Fr. General had promised to move the scholasticate from Issoudun at Easter in order to isolate it more fully since experience, time and again, had shown that in an institute the scholasticate cannot succeed when set beside another establishment and that its isolation, or at least its transfer from Issoudun, would be well received, inspiring confidence among the scholastics who remain reluctant when they find themselves in a place where there are so many hardships to be undergone. Fr. Piperon, however, stated that work on the new house is not advanced enough for the novices to take up residence there at Easter. In any event, moving in the middle of the year would be a great draw-back. Fr. Piperon thinks it would be more advantageous to wait for the long summer holidays since he acknowledges in principle, together with the others (*Chevalier excluded*), that the scholasticate needs its autonomy and should be in a place where there is no need to have anything to do with the other undertakings to be found nearby in that place.

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 2263**

L 18940226

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Your Grace,

We have the honour to submit for Your Grace's approval the following conclusion taken about the Quito mission.

The Council of the Missionaries  
of the Sacred Heart deliberation,  
February 26, 1894

The Council began with the reading of a letter from Cardinal Rampolla about the Quito mission.

"To Rev. Father Chevalier, Superior General of the Missionaries of the Sacred Heart.

Very Reverend Father,

I notify you about an undated document which was sent to me in the early part of the present month, together with other documents which are relevant to the reasons which dictate that the missionaries of your Congregation should leave Quito. I



engage myself to inform you that having examined the details of this matter as presented in the relevant documents, I believe that I should leave to your judgment responsibility for the decision which best accommodates the growth and prosperity of your Congregation.

I take advantage of the occasion to express my very warm good wishes in the Lord.

Rome, February 24, 1894

M. Card. Rampolla."

The Council, aware that it is more impossible than ever in the present circumstances to maintain the Quito mission, and since His Eminence Cardinal Rampolla gives permission to recall the confrères in that capital, has decided unanimously that, with the approval of the Apostolic Visitor, the recall will be put into effect at the earliest opportunity, and following the favourable, accepting, decision of His Grace, the Archbishop of Quito and the confrères will be informed about the decision.

Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
Jean Vaudon, MisduSC.

J.F. Morisseau, MSC, Sec.

19840305X

Council Meetings, March 5,12,14, 1894

In attendance: Fr. General, Fathers Píperon, Morisseau, Vaudon, and Batard, General Bursar.

Brother G. Cantoni accepted for first vows.

1. On the recommendation of Fr. Píperon, Novice Master, the lay brother novice Giacomo Cantoni was accepted for first profession, but Brother Oulman was held over because as yet he doesn't offer the requisite guarantee of perseverance. On the recommendation of his Superior, Brother Vitale in the Paris house was accepted for renewal of vows on May 3.

The proposal by Fr. Robadey, parish priest of Saint-Pierre-des-Clages, Valais, Switzerland, to set up a preparatory school in Switzerland.

2. The proposal of Fr. Robadey was considered. He offered in a letter of February 8 to make over to the benefit of our Congregation a school which he intended to set up and run himself under the title "Undertaking for Priestly Vocations", focusing on youngsters from poorly circumstanced families who wanted to be priests and who, following their studies, could opt in favour of the missions, the religious life or the diocesan clergy. He is looking for an annual income of 300 francs over 10 years, and an annual fee of 300 francs for each student committed to us, and he would meet the financial costs involved with those students who would after their studies no longer want to join us. In a second letter on February 19 he requested that remittance over 10 years, that is to say 3,000 francs, should be forwarded to him so that he could build suitable accommodation locally, but nonetheless if these contributions are not forthcoming, he would make arrangements in his presbytery. When the Superior General requested him to adapt his plan to meet our requirements, he agreed in his letter on the 25th of the same month, but he went on to say that the purpose of his school was particularly aimed at our Congregation and he couldn't any longer depend on the contributions which he had been promised. Otherwise, he has given over the idea of building anything, and is happy to adapt his presbytery to accommodate ten students. The yearly fee of 300 francs not being sufficient for the upkeep of one student, he would try to find the additional 200 francs which would be enough to meet the full financial requirements. This is the situation as it now concerns the Council.

Certainly the commitment and the involvement of this worthy priest is beyond all praise, but there are a number of difficulties involved. If one accepts what he is offering, one is by that very fact obliged to meet the expenses involving us. As for offering to reimburse us in the case of those students who do not wish to come to us, is he really in a position to do so? And as for ourselves, could we really demand he recompense us? The projected school could possibly offer good results, but rests on a variety of eventualities. Besides, we do not know anything at all about this parish priest who makes these proposals to us, not certain if he has all that is required to bring this undertaking to a successful conclusion. In order to be so informed a visit would have to be made to see things on the spot, meet the bishop, etc. If it isn't prudent to advance money in the circumstances described, there is nothing at risk in promising to pay him a reasonable fee of 400 francs, for example, to meet the expenses of each student properly educated who can be made over to us. He has had a letter from us to this effect, but the letter crossed with his latest letter of March 7 in which he agrees to accept the procedures laid down by Fr. General, and is happy to accept a fee in the expectation that the students themselves contribute the supplement of 200 francs, or if he himself can find such a sum. This last statement, as put before the Council, in no way changed its decision.

A survey of the accounts for the second term, 1893, and the 1894 budget.

3. There followed an appraisal of the accounts and budgets for the different houses, but among them the presbytery of the Sacred Heart, Issoudun, is not included, nor the Tilburg, Watertown, Sydney, Quito, Glastonbury houses.

*The following figures, which don't necessarily add up, are as given!*

1. The Chezal-Benoît accounts.

It is completely in order. Receipts come to 57,196 francs. Expenses met or about to be met come to 57,113 francs. A loss of 83 francs. Upkeep and living costs come to 57,113 francs which, spread among 172 people, represents 308 francs every six months or 51 francs monthly.

## 2. The Rome accounts.

They are in order except the deficit in the last account, 734 francs, is not found in the overall expenses. The balance is inadequately carried out. Intake was 25,482 francs; expenses 27,740 francs. This is a deficit of 2,257 francs and with this deficit all the expenses have been met. Nobody is to be paid? There is nothing to be paid according to what is written down.(!) The expenses to meet the upkeep of people (34) come to 22,241 francs, or relative to each one, 654 francs over six months, and 109 monthly.

## 3. The Barcelona accounts.

Receipts are 37,603 francs; expenses 16,017. There are 21,586 francs in credit. 6,027 francs provide for the upkeep of 16 people, or 376 every six months and 62 each month. The cost of meat comes to 950 francs for 16 people, or 59 francs over 6 months, 9 francs a month and 0.30 francs daily.

## 4. The Paris accounts.

Receipts are 15,384 francs; expenses 14,356 francs. In credit: 1,028 francs. 9,551 francs meet the upkeep of 11 people, in effect 868 francs over six months, or 144 a month for each person.

## 5. The Antwerp accounts.

Receipts total 220,175 francs; expenses paid out 147,844 francs. To be paid: 310,160 francs, that is to say 458,004 francs minus 220,172 francs, making a total of 237,829 in debt; 57,843 francs are spent for personnel upkeep, or 409 six-monthly, monthly 67 francs individually. The debt and paying off are not in their proper place at the heart of expenses.

## 6. The Vichy accounts.

Intake 6,279; outlay 5,861. 418 francs in credit.

## 7. The Salzburg accounts.

Intake 73,442, expenses 71,040 francs; 2,401 to hand. Towards personnel upkeep 32,993 francs divided by 77 every six months for each person, making a total of 428 francs, divided by six for each person every month, making a total of 71 francs. The debt, which at the end of the last six-monthly term was 148,950 francs, is nowhere mentioned among what is to be paid out. Among the money paid out is the sum of 6,300 francs in depreciation. The cash figures are confused with intake and outflow. The budgets in principle have been calculated from the accounts or even unattentively copied out.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
J. Vaudon, Miss.

**Article 2264**

L 18940306

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

+

Issoudun, March 6, 1894

Your Grace,

Not wishing to do anything without the complete approval of Your Grace, may I be permitted to present you with the enclosed letter and discuss with you our September 8 feast. I do this well in advance, Your Grace, so that we can carry out, without any precipitateness, the necessary arrangements for the Silver Jubilee of the crowning of Our Lady of the Sacred Heart. If Your Grace, as I greatly venture to hope, approves of this 25th anniversary, I make bold to ask:

1. if he would not himself appoint the preacher or preachers he would like to see preaching at the preparatory triduum for the feast and the sermons on the feast day itself;
2. to let us know if he is thinking of inviting some bishops to enhance the status of this imposing ceremony;
3. to set out for us the programme we should follow.

It goes without saying, Your Grace, that we shall ourselves meet all the expenses which arise from these arrangements.

If we are to judge from past experience, these feasts publicized well beforehand will draw huge numbers to the feet of Our Lady of the Sacred Heart whose prayers will draw down abundant blessings on the Church, Our Holy Father the Pope, on France, on the diocese of Bourges and on yourself who will be the precious means by which heaven's purpose is served.

I have the honour to be Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

**Article 2265**

L 19840306A

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

+

Issoudun, March 6, 1894

Your Grace,

It will be 25 years on the 8th of September next since Archbishop de la Tour d'Auvergne, of blessed memory, solemnly crowned at Issoudun in the name of the venerated Pius IX Our Lady of the Sacred Heart before 17 bishops, 500 priests and 30,000 pilgrims. This unforgettable festive occasion, when the heights of enthusiasm were reached, was the beginning of a devotion which only advanced since that occasion. Presently Our Lady of the Sacred Heart is honoured throughout the entire world, her blessed name to be heard from everyone's lips, her supporters so numerous that they surpass eighteen millions. More than 200 banners from all parts of Europe were presented by the different pilgrimages which have followed the first one. The ex-voto numbers in marble which literally cover the basilica from the pavement to the vault are representative of her intercessory powers and kindness, expressing the acknowledgement of the pious faithful.

We are drawn, Your Grace, in our associates' name, to request from your paternal good will and acknowledged piety, permission to celebrate with the full support and presidency of Your Grace the Silver Jubilee of the coronation of the Heart of Jesus' divine treasury which brings so many special memories to mind for us. The impressive ceremony cannot but add to the confidence, already so evident, of the Christian people in the patron of hopeless and desperate cases of which, sadly, there are so many in our time! Our joy would be complete, Your Grace, if you could get permission from the Holy See on this occasion for jubilee favours during the month of September this year, with a plenary indulgence to the benefit of those who would communicate at least once during the month in our basilica and, as well, an indulgence of seven years and seven quarantines for each visit made by pilgrims in the course of the Jubilee Year.

The great Pope Leo XIII would, I believe, be all the more willing to grant these requests if the petition were to be authorized by of Your Grace, for whom he has the utmost regard and appreciation while he himself, when still a Cardinal and Bishop of Perugia, set up in his own cathedral devotion to Our Lady of the Sacred Heart. And on coming to Peter's Throne he has not failed to provide examples of his continued good will. In effect it's he who established the archconfraternity worldwide, the association so dear to us, and he also appointed our Piazza Navona church in Rome to be the worldwide centre of the association. Sometimes His Holiness, mindful of the received blessings which have been obtained and, in order to solicit more, sends one of his chaplains to celebrate mass at the Our Lady of the Sacred Heart altar, placing at her feet a splendid bouquet of flowers from the Vatican gardens.

Hoping that Your Grace will be good enough to meet our humble request favourably, we kneel before Your Grace expressing our deepest respect and asking for your fatherly blessing.

J. Chevalier, MSC.

**Article 2266**

L 18940312

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, March 12, 1894

Your Grace,

I have the honour of petitioning Your Grace to be kind enough to put your seal to our appeal to the Holy Father on the occasion of the Silver Jubilee of the coronation of Our Lady of the Sacred Heart. With your significant support, Your Grace, I have no doubts about the granting of the request. You are so well liked and so highly regarded by the Pope that he will not refuse you.

Please accept, Your Grace, my deep respect and good wishes in C.J.

J. Chevalier, MSC.

**Article 2267**

L 18940312A

*To His Holiness Leo XIII.*

Issoudun, March 12, 1894

Most Holy Father,

On September 8 next it will be twenty-five years since the Archbishop de la Tour d'Auvergne, of blessed memory, solemnly crowned at Issoudun, in the name of His Holiness Pius IX, Our Lady of the Sacred Heart, in the presence of seventeen bishops, 500 priests and thirty thousand pilgrims.

This impressive ceremony greatly boosted our dear association, founded to support the many and varied difficult and desperate situations in which people find themselves in the demanding times we are passing through. This devotion has only developed all the more since then. Presently Our Lady of the Sacred Heart is honoured throughout the whole world, her blessed name to be found on all lips, her supporters so numerous that the total of eighteen millions has been surpassed, as our archives make clear. More than 200 banners from all over Europe have been presented during the different pilgrimages which have followed. The ex-voto numbers in marble which literally cover the basilica from the pavement to the vault, are representative of her intercessory power and kindness, testifying to the acknowledgement of the pious faithful.

Most Holy Father, in the name of our distinguished and beloved Archbishop Boyer, together with all our associates, we request from Your Holiness the favour of a jubilee during the month of September this year on the occasion of the Silver Jubilee of Our Lady's coronation, with a plenary indulgence favouring those of the faithful who go to communion at least

once during the month in our basilica, and an indulgence of seven years and seven quarantines for each visit by pilgrims in the course of the Jubilee, in accordance with the requisite conditions.

Your own sensitive devotion, Holy Father, to Our Lady of the Sacred Heart, makes us expectantly hope that you will favourably meet our humble request. We shall never forget all you have already done for her. If known (*honoured*) and invoked fervently in Perugia, it's because of you! Besides, it is due to you that her association was made a Universal Archconfraternity, and as well there is the lovely Piazza Navona church where the people of Rome come in numbers to pray and give thanks for favours she has obtained from the Heart of her divine Son. We would like to ask Your Holiness, then, to complete yet further his acts of good will and kindness by being generous enough to meet the request we place before you. The trust which is already so strong among the faithful before the heavenly treasure of the Heart of Jesus can only be further added to by this signal favour.

May the Lord safeguard Your Holiness and keep you with us for the well-being of the Church and France.

Your respectful and obedient children in Corde Jesu.

J. Chevalier, MissduSC.

*Everything requested was granted by the Sacred Congregation of Indulgences and Sacred Relics, March 29, 1894.*

*Archbishop Boyer's supportive petition to the foregoing:*

I should be personally pleased if His Holiness accepts the petition made by Fr. General, and grants the favours here requested which will be to the advantage of the countless associates of the Our Lady of the Sacred Heart Archconfraternity from its Issoudun centre.

Bourges, March 13, 1894

+ J. Pierre Boyer  
Archbishop of Bourges.

18940316X

Council Meeting, March 16, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Request that the Northern houses become a Province.

1. Having in mind the general good of our Congregation, and in particular the best interests of our Northern houses, as well as being at the same time supportive of the widespread number of vocations in these countries and the development of our Oceania missions, and to confirm the peaceful state of affairs which has come about through the grace of God and the wise counsel of our distinguished Apostolic Visitor, Archbishop Boyer of Bourges, the Council considers it to be a timely moment to ask the Sacred Congregation of Bishops and Regulars for permission to make into a Province, in accordance with our Constitutions, our houses in Antwerp (*Belgium*), Tilburg (*Holland*) and Salzburg (*Austria*), and thereby have their own apostolic schools, novitiate, scholasticate.

Brother Alessie of the Salzburg house accepted for renewal of vows.

2. On the recommendation of Fr. Offermans, Brother Alessie was accepted for renewal of his three-yearly vows on May 3, and the following were accepted for the habit: Brothers Henri Fred., Jos. van der Heuvel, both Dutch, and Pierre Jacques Vermee. As for the Bavarian postulant, Louis Huber, about whom Fr. Offermans is not assured, he (*Offermans*) is free to make up his own mind.

Ch. Piperon, MisduSC.  
J. Vaudon, MissduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

#### **Article 2268**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18940319

Your Grace,

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Issoudun, March 19, 1894

Our Confrères in Antwerp, Tilburg, Salzburg are insisting that we ask the Holy See to make these houses into a Province, stating that this undertaking has become a necessity in order to satisfy the nationalistic spirit and consolidate in a definite manner the peace and unity which now prevail in the Society. They consider that it is all the more urgent an issue since the Berlin government wishes before everything else, because of our missions, that these (*German*) members of ours, who are quite numerous, should receive an education which is exclusively German and share in a certain autonomy, after the pattern of other Congregations which work in its empire.

Presented with these considerations, which appear serious to us, we have taken the decision in Council to meet this proposal positively, and we would ask Your Grace to be good enough to stamp it with his seal, if he thinks it opportune, and forward it to the Sacred Congregation of Bishops and Regulars.

I have the honour to be, with deepest respect, Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

**Article 2269**

L 18940319A

*To Father Clement Offermans, MSC, Superior, Tilburg.*

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Issoudun, March 19, 1894

Dear Fr. Offermans,

Thank you for your kind letter and its news about the good spirit prevailing in your house. You ask me when your countries will be made into a Province and how everybody wants it so. I can tell you now that we have sent such a request to the Archbishop of Bourges to have it sealed and sent on by him to the Holy See. This issue is, perhaps, not moving ahead as quickly as we would like since you know that in Rome there is no sense of urgency. But in any event steps have been taken and we can only await the result which, I hope, will be favourable. In the meantime be getting together in order to organize matters. Act in unison, all three of you, with Fathers Ramot and Hartzler, and when you have come to a common arrangement you will make known to us what is practically possible and we shall proceed to consider it. I spoke to the Archbishop about Fr. Lanctin as a replacement for Fr. Reyn and he replied that it wasn't urgent at the moment and he would think about it. I spoke to Fr. Lanctin about our proposal and he seemed to be happy. I shall return to this issue.

Cheerio, Father.

All good wishes to yourself and everyone in C.J.

J. Chevalier, MSC.

**Article 2270**

L 18940323

*To Father Clément Offermans, MSC, Superior, Tilburg.*

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Issoudun, March 23, 1894

Dear Fr. Offermans,

I am forwarding you a copy of our request for a Province and the Apostolic Visitor's letter accompanying it, all of which have gone to Rome. I hope and pray we shall be successful.

If you still have in storage some of our banners or display articles, please take advantage of the Belgian pilgrimage when it comes to Issoudun on April 2 to forward them to us. Fr. Roger would like to have the chalice which he left behind in Tilburg; it's a gift made to him and he is attached to it. Make use of the occasion to have it sent on to him.

Cheerio, Father.

As always, every good wish in C.J.

J. Chevalier, MSC.

**Article 2271**

L 18940328

*To the Daughters of Our Lady of the Sacred Heart in New Britain.*

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Issoudun, March 28, 1894

My Very Dear Sisters,

May the Sacred Heart be always with you!

I am very much indebted to you for the prayers you are offering on my behalf and which I greatly need to help me in carrying out the duties of my office. I for my part do not forget you and I often ask the Lord to support you in your endeavours, bless your undertakings and make all of you saints. I have come to know in an extremely gratified manner about the many conversions taking place in New Britain, which indeed is very uplifting. You do not mention Bishop Couppé's health, but I like to think that he is well and that the Sacred Heart will for a long time to come preserve him to the advantage of his dear natives. Convey my regards to him.

Cheerio, dear Sisters. I bless you all, also the good orphans, in C.J.

J. Chevalier, MSC.

**Article 2272**

L 18940330

*To the MSC Religious in Quito.*

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Issoudun, March 30, 1894

Dear Fathers in Quito,

His Eminence Cardinal Rampolla, Secretary of State to His Holiness, has left over at our suggestion until the beginning of this month the Quito problem's resolution, that is to say whether or not you remain in Sagrario. Having taken Archbishop

Gonzales' of Quito's letter into consideration, and given our small numbers and the problems faced in maintaining the house there, we have decided to call you back straightaway. Accordingly, you will arrange for your departure as soon as possible. I am also writing to His Grace to let him know about this decision. I also send you a copy of my letter. You will go to see the Archbishop and say good-bye to him, thanking him for his acts of kindness, since it is right and proper that you leave on the best of terms. Try to make the most of what you have and what you can take with you. Try, in particular, to assure a future for the Our Lady of the Sacred Heart devotion in these countries. Cheerio, Father.

Assuring you of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2273**

L 18940330A

*To Father François Barral, MSC, Quito.*

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Issoudun, March 30, 1894

Dear Fr. Barral,

I got your letter just as I was about to close this one. (*That immediately above.*) I hasten to reply.

1. As for the worthy priest who wants to enter our Society, we agree to accept him unless he is very elderly – he should not be more than 40 years of age (!) and in good health, a man of piety, a proper vocation, with no obstacles placed in his way by the Archbishop. It is a requisite that he bring along with him his testimonial letters and whether or not he can meet the expenses of his trip from there and his return in the event that he cannot remain with us, and whether he knows sufficient French to follow the novitiate's exercises and programme. Your departure looked at from here is not likely to take place before the month of June due to the rainy season and, accordingly, he (*the priest in question*) can perhaps benefit from this.

2. As for the two postulants who want to join the Our Lady of the Sacred Heart Sisters, Mother Hartzler does not think it wise to have them coming from such a distance, questioning if they should not be forsaking a stable situation for one which is uncertain. Moreover, she says, they can do well under the impact of Fr. Morisseau in Quito. Why take them away? It's better that they should stay there and provide a Christian upbringing to the youngsters in their care. To mention the people of Quito to Fr. Morisseau is enough to bring on a state of fever.(!) Accordingly, the net result of his meeting with Mother Hartzler is that these ladies should stay in Ecuador.

J.C.

**Article 2274**

L 18940404

*To His Grace Pietro Gonzales Raffaele, Archbishop of Quito.*

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Issoudun, April 4, 1894

Your Grace,

I received the letter which Your Grace paid me the honour of writing to me, and in which you notify me of your agreement with the Chapter's decision whereby our position as regards the Sagrario church and presbytery is not acceptable. Having freshly considered the situation, the Congregation's (*General*) Council, conscious that it was in the event no longer possible for it to maintain the Quito residences, decided to withdraw its subjects. Accordingly, Your Grace, I advised my Sagrario confrères to get ready to leave and be back in Europe as quickly as possible, where other important posts are awaiting them. I am grateful to Your Grace for all his kindness and good will. We shall never forget the warm welcome we received, nor the kindness of the very Christian population in Quito. Its devotion to Our Lady of the Sacred Heart, which complements that of the Heart of Jesus, greatly and deeply touches us. I hope that despite our departure it can only develop with the significant support of Your Grace and give rise to a fruitful impact on the faithful. We shall not give over praying for these good people and the well-regarded leader who is responsible for them.

I place myself at your feet, Your Grace, asking for your blessing, with an assurance of my deepest regards as I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

18940403X

Council Meetings, April 3,6, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Brother Courbon: release from vows.

1. A letter from Brother Courbon was received asking to be released from the vows he made at Christmas. It was unanimously decided that his request should be met.

The recall of the Quito confrères.

2. The Superior General presented to the Council the letter he had sent to the Quito confrères and also the letter to the Archbishop informing him of the decision.

The reply to the request that the Gilbert Islands' mission become a Vicariate.

3. A letter from Cardinal Ledochowski, Prefect of Propaganda, was read, being his reply to the request made in favour of making the Gilbert Islands' mission a Vicariate Apostolic. His Eminence stated that this matter was connected with that of New Britain (*then New Pomerania*) and involves problems with the German government which have to be left aside for the time being.

Notification of Brother Gregory's death.

4. A telegram from Sydney brought the news of Brother Gregory's (*John Huser*) death in New Britain. The different houses of the institute will be notified to have the customary prayers and masses said for him.

A Superior to be appointed in Watertown.

5. Fr. Derichemont wrote to say that his term of office as local Superior will end on the 28th of the current month and he suggests that Fr. O'Mahony should replace him. It was agreed that he should be asked if in conscience he thinks Fr. O'Mahony is capable of continuing and promoting the Watertown work. If the answer is in the affirmative, Fr. O'Mahony will be appointed Superior and Fr. Derichemont will be recalled to Europe.

Acceptance of Brothers Joseph Tatcher and Joseph Poupency to first vows.

6. Fr. Piperon, Novice Master, put forward for first vows Brothers Tatcher and Poupency whose novitiate ends shortly. The first-named has been fully satisfactory, but the second does not offer corresponding guarantees since it is noticeable that he is lacking in judgment as well as wanting in ability, giving rise to concern about the future. Nevertheless, given his impressive good will, he is to be accepted.

Brothers Jacques Robel and Joseph Wadensdorfer accepted for renewal of vows.

7. Proposed by Fr. Hartzler, Superior at Salzburg, the lay brothers Jacques Robel and Joseph Wadensdorfer were accepted for renewal of vows which expire on May 31.

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

**Article 2275**

L 18940408

*To Father Clément Offermans, MSC, Superior, Tilburg.*

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Issoudun, April 8, 1894

Dear Father Offermans,

Before reaching a verdict about the acceptance of the three scholastics for the subdiaconate whom you are putting forward, the Council would like to have precise assessment for each of them.

1. Piety; 2. Regularity; 3. Good Attitude; 4. Attachment to the Society; 5. Willingness to persevere. Following this, send on the reports.

Archbishop Boyer, my friend, when referring to "the religious insubordination of certain priests" had in mind only those four who left us abruptly creating trouble and insubordination everywhere. As for the rest, His Grace was quite happy to please by meeting our request to set up a Province which dates back two or three months.

Our Procurator General in Rome. Fr. Carrière, had a long interview at my request with the Propaganda Secretary, who told him that the report critical of our German missions (*in New Britain*) did not come from Fr. Ilge but from the authorities in New Britain. In this report it was stated that:

1. Berlin had asked the missionaries be of German nationality;
2. that the missionaries should not go into the area where the Governor lives since it is reserved to the Protestants.

The Sacred Congregation replied to the Berlin government that:

1. over a number of years our Society had sent out German-born missionaries since they were trained in Salzburg for this undertaking;
2. the Holy See could not in any way whatsoever accept the second condition as the Gospel has to be preached everywhere.

The Propaganda Congregation is awaiting a reply to this communication.

If you could get the Cologne canon to intervene immediately with Berlin in our favour, the issue could be resolved and Fr. Bontemps would at the same time be appointed Vicar Apostolic of the Gilbert and Marshall Islands, since the latter also come under German jurisdiction. There you have the thinking at Propaganda which is always supportive of us. Get going on this straightaway, particularly so with Berlin since it all happens from there.

Fr. Carrière wrote on the same occasion to me to say that Fr. Ilge will not be given release from his vows, as requested by him, until he provides an authentic document from a bishop who is prepared to accept him and provide him with a canonical title. I cannot write to him myself since I don't know his address. Could you let me have it? Get in touch with Fr. Ilge; perhaps he might make the Berlin government favour our missions if he is as well connected at court as he is said to be. This is an urgent matter.

Cheerio.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: I have been favourably granted by Rome a Jubilee for the whole month of September to mark the Silver Jubilee crowning of Our Lady of the Sacred Heart. I am waiting for the decree and will let you know its content.

**Article 2276**

*To Father Victor Jouët, MSC, Rome.*

L 18940413

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Issoudun, April 13, 1894

Dear Fr. Jouët,

I thank you for your good wishes. For my part I pray much for you and the work with which you are charged. I am so pleased that it is a success.

The Pope has granted the Jubilee requested for the month of September on the occasion of the Silver Jubilee of the coronation of Our Lady of the Sacred Heart. The Holy See, at our request, has made the houses of Antwerp, Tilburg and Salzburg into a Province. The decree will be published shortly. May the Lord take pity on us!

Pray for me.  
Cheerio my friend.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2277**

*To Father Jules Vandel, MSC, Liège Diocese, Belgium.*

L 18940413A

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Issoudun, April 13, 1894

Dear Fr. Vandel,

I wish to thank you for your good wishes and the feelings to which you give expression. I hope they will be fulfilled. I reciprocate with my own and, if the good Lord lends a favourable ear to them, everything will be in keeping with our wishes since we only seek his glory and the salvation of souls. I have just now heard from Rome that the Holy See, at our request, has made the Antwerp, Tilburg and Salzburg houses into a Province, the decree for which is being made ready.

Why did you not believe me? Why were you in so much of a hurry and worked up? The disturbances, more so the splits, which came about so precipitately need not have happened. One would have avoided the loss of vocations, an abnormal separation badly misunderstood, and I would not have to carry in my heart an open wound which bleeds and which will never close. And you, yourself, would have been spared being thrust into an unknown which is always full of anxiety and danger, separating yourself from a family which took you in, brought you up, loved and cherished you, and with a family name of which you were the faithful guardian.

*This last reference is to Chevalier's cherished friend Vandel's uncle, Jean-Marie Vandel. See the early years.*

Cheerio, father.  
My best wishes in C.J.

J. Chevalier, MSC.

**Article 2278**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18940413B

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Issoudun, April 13, 1894

Your Grace,

I have received some good news from Rome which I make haste to share with Your Grace.

1. The rescript is being forwarded to me giving permission to have the Jubilee in honour of Our Lady of the Sacred Heart during the month of September, with the indulgences sought. It now becomes a matter, Your Grace, of apportioning the degree of solemnity which you would wish to give this Silver Jubilee of our dear Madonna's coronation, what bishops should be invited, the preachers to be chosen for the 8th of September and the Triduum which precedes it. Your thoughts and wishes, Your Grace, will be ours. As soon as we shall have decided things, we shall set to work on preparing such a great occasion; the months left are not too many.

2. Our Procurator General informs me that the Sacred Congregation of Bishops and Regulars has given permission for the setting up of the Northern Province as requested by us and warmly supported by Your Grace. The decree will be forwarded to me as soon as it is ready. This announcement will greatly please our confrères in these countries.



3. The Propaganda Congregation Secretary, Bishop Ciasca, has informed me through our Procurator that the hostile attitude of the Berlin government against our German missions is attributable to the governor of New Britain. The government is adamant about having these things:
- missionaries of German nationality;
  - that the (*Catholic*) missionaries do not put their feet in the area where the Governor lives as this is reserved to the Protestants;
  - that Bishop Couppé does not use a boat to go up and down the coasts unless he accepts the laws and regulations set down for all navigation in these countries.

The Propaganda Congregation replied to the Berlin government:

- stating that for some years our Society has been sending German missionaries there and they have had their training in Salzburg for this purpose;
- the Holy See can in no way whatsoever accept the second condition given that the Gospel has to be preached everywhere;
- the boat issue could be settled as a matter of detail between the Governor and the Apostolic Visitor.

The reply from Berlin is awaited.

As for Micronesia, the Secretary added that this issue depends on the first, the New Britain one, and it cannot be dealt with until that is resolved, because the Marshall Islands belong to Germany and this is where Fr. Bontemps works. If Berlin were to accept Propaganda's proposal, Fr. Bontemps would be appointed Vicar Apostolic immediately. There you have a summing up of the situation and we can only await the outcome. Just the same, Your Grace, the Marshall Islands only form a very small part of the Melanesia Vicariate; the Gilbert and Ellis Islands, etc., are under English sovereignty. Should these areas be deprived of the benefit accruing from a Vicar Apostolic because of the Marshall Islands?

I have the honour to be most respectfully Your Grace's very humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2279**

*To Father Clément Offermans, MSC, Superior, Tilburg.*

L 18940413C

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Issoudun, April 13, 1894

Dear Fr. Offermans,

Thank you for your good wishes and those of your house. I am happy with the good disposition of your scholastics. You may put forward for ordination Brothers Okhuijzen, Vemmers and Nieuwenhuis, and Brother Muysers for minor orders. We shall see later about the others.

I have some good news for you. Rome has approved the new Province. Shortly the decree will be forwarded to me. It is, therefore, a fait accompli. May the Lord be praised!

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18940416X

Council Meetings, April 16, 24, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Brothers Wemmers, Okhuijzen, Nieuwenhuis, Pauly, Lindeboom, Dicks and Lotter called to the sub-diaconate. The first-named three are from the Tilburg house, the latter four from the Salzburg house.

Brothers Muizers from Tilburg and Matthäus Rascher from Salzburg were accepted for minor orders and Guillaume Baeten to the tonsurate.

- Brothers Guillaume and Michel were accepted for the priesthood, de Boismenu and Lacoste to the diaconate, Sergeant, Meunier and Villoux to the sub-diaconate, Jourdon, Quoisier, O'Mahony and Boudin to minor orders.
- Petit, d'Aubigny (*Cher*) was accepted as a lay brother postulant. Ernest Janssens, who has entered the Liège seminary, asked to be released from his vows on their expiry at the end of three years. It was agreed that his request be accepted.

Complaints from Fr. Tréand about Fr. Merg.

- A letter from Fr. Tréand was read in which he complained bitterly about Fr. Merg. At first the decision was to recall the latter immediately by telegram, but on second thoughts it was not carried through. The General read his reply to Fr. Tréand in which he made observations and recommendations about Fr. Merg and the planned work in Kensington.

A programme for the Provinces.

5. A plan for the organization of Provinces was put forward for discussion, of which a number of copies were made, and which will be submitted for consideration and approval to the Apostolic Visitor.

Likewise, with the setting up of the Northern Province, His Grace will be requested to put in writing what he has verbally authorized, the transfer of the novitiate, in a legitimate manner. In addition he will be consulted about the election of a fourth Assistant, Fr. Lanctin.

A requirement that the Superior General receive in writing, and communicate in writing, confession faculties.

6. Since Father General has been granting confession faculties to the Congregation's priests by word of mouth by virtue of a practice approved by the Archbishop of Bourges, and since this procedure has drawbacks which are not justifiable, it is necessary to dissipate these doubts about the practice and its extent. For this reason it was decided that Fr. General should request a written approval from the Archbishop, and that these powers should be conferred in writing.

J. Morisseau, MSC, Sec.  
J. Vaudon, MissduSC.

J. Chevalier, MSC.  
Ch. Piperon, MisduSC.

**Article 2286**

*To Father Clément Offermans, MSC, Superior, Tilburg.*

L 18940417

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Issoudun, April 17, 1894

Dear Fr. Offermans,

You have sent a request to Rome for the parents of your community members and, no doubt, for your youngsters who visit to be allowed to enter your house to go to mass in your chapel, which mass exempts them from attending another. The Sacred Congregation of Bishops and Regulars has sent your request (postolatum pro informatione et voto) to the Apostolic Visitor (*the Archbishop of Bourges*). His Grace finds it disconcerting, as you will see from the enclosed letter, that in this matter you have acted of your own accord without consulting me. In every religious Society which is well set up there has to be common action, and when it becomes a matter of recourse to Rome it is the least to be expected that nothing is done without the approval of the Superior General. I am quite certain that you gave no thought to this. You forget, my friend, that women are not allowed to enter religious houses, forbidden not only by canon law and normal religious discipline, but also as something normally inconvenient. Now you are aware that your chapel is well within the house and in order to get to it one has to walk down a long corridor. Besides, you have a novitiate in the same building and Rome insists that the novices should be completely separated from the faithful. If the entrance to your church was on the public street and the section set aside for the laity was separate from that of the community, I would well appreciate the appropriateness of your request, in which case the permission of the local bishop would have sufficed.

Cheerio, Father.

With my best wishes in C.J.

J. Chevalier, MSC.

**Article 2281**

*To Father Jean Vaudon, MSC, at the Sacred Heart.*

L 18940420

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Issoudun, April 20, 1894

Dear Fr. Vaudon,

1. If the weather wasn't so bad, I would have gone to the Sacred Heart to give our good scholastics and their devoted lecturers a treat in giving them permission to take a day off and go to Bourges on the 8th to be present at the feast of (St.) Jeanne d'Arc. (*She was declared 'venerable' on January 27 this year, 1894.*) You may tell them from me that it would be acknowledgment of their good attitude and work commitment.

2. I am forwarding to you the rules relating to a Provincial so that you and Fr. Morisseau can examine them and then we can look at them together at our next meeting.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2282**

*To Father Clément Offermans, MSC, Superior, Tilburg.*

L 18940422

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Issoudun, April 22, 1894

Dear Father Offermans,

You did not in any way go against me. Your intention was good and, accordingly, I excuse you quite readily. The document sent to Fr. Carrière was in all probability of a general nature, referring to both men and women. But Rome, most likely, will have replied having women in mind. As regards men, entry to your inside chapel will not be forbidden in any way as it's a common right. If you want the mass they attend with you on a Sunday to be their mass of obligation, your bishop's permission would suffice for that, without any need for recourse to Rome. Ask for this and if it's granted everything will be over and done with.

When I go to Tilburg we shall together look into the matter and find out if it's possible to have access to your chapel without going inside your house and, if so, women could go to mass just like the men, but always with the approval of the Bishop.

Cheerio, my friend.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2283**

*To Father Victor Jouët, MSC, Rome.*

L 18940427

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Issoudun, April 27, 1894

Dear Fr. Jouët,

I am pleased to hear that you had a good journey. Bishop Morel wrote to me in the sense you gave me to understand, and I passed it on to Fr. Hartzler. He told me that his bag, which contains his notes and printing plans, has not yet arrived and it is quite impossible for him to do what's wanted of him. Together with yourself, I am sorry about this. We have been granted a Jubilee for the month of September to honour the Silver Jubilee of the coronation of Our Lady of the Sacred Heart. You would greatly favour me if you could write an article for this celebration in our French Annals. We would like to recreate our splendid pilgrimages of other years. The Sacred Congregation of Indulgences is creating difficulties for us about enrolling the absent and our promoters. How can it be credibly insisted on that somebody should come from the ends of the earth where Our Lady of the Sacred Heart is venerated to enrol herself/himself either in Rome or Issoudun? This is to insist on the impossible and paralyse our undertaking. When the Pope decreed to award us perpetual direction of the archconfraternity, the role of the promoters was acknowledged since they were granted a plenary indulgence each month (*decree of July 21, 1881*). The Sacred Congregation, therefore, implicitly accepted that one can enrol those who are absent (*at a distance*). Bishop Panacci, as you will remember, explicitly informed us that the absent could be enrolled on condition of their consenting and enjoyed the use of reason. While you were away I sent on documents to Fr. Carrière requesting him to draw up a memorandum, having consulted with you, so that these concessions would be granted in writing, and others of a corresponding nature. Be good enough to take up this matter, S.V.P.

I have made fresh overtures to Propaganda that Fr. Bontemps be appointed Vicar Apostolic of Micronesia. See Fr. Carrière about this and treat it as an urgent matter. He tells me that permission for a province of the north has been granted and the decree is being made ready. Try and bring it to a conclusion. Following the departure of our trouble-makers peace and harmony now prevail in the Society. Fathers Reyn and Vandel are curates in the Liège diocese. Hannigan and Crowley are, I am told, in the major seminary together with two or three of our former scholastics, so it would appear. They continue in their attempt to attract others who have remained faithful to us – it's devilishly mischievous. Fr. Klotz, who is due to join them, is still a curate in the Troyes diocese. I don't understand the Bishop of Liège who, so they say, promised to bring them all together in a Congregation at the end of the year under the title of Missionaries of the Holy Family. They deserve to be dispersed for once and for all.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2284**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18940502

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Issoudun, May 2, 1894

Your Grace,

I am pleased to forward Your Grace the decree which authorizes the creation of a Northern Province and the release from vows of one of our young scholastics about whom we were not satisfied; in both cases you will be kind enough to provide the 'exequatur' (*approval*) required by Rome.

Since the Holy See, Your Grace, grants us a Province, we have thought it an urgent matter to revise the Provincial regulations as in our Constitutions, submitting them to Your Grace for approval. We have followed in this revision what Canon Law lays down as well as our Constitutions, and what is done in other societies like our own. We pursue the same course of action for our common and specific rules which need to be improved because incomplete. When this process is finished we shall forward them to Your Grace for your approval if the changes are considered appropriate.

Our last Chapter at the request of the Sacred Congregation of Bishops and Regulars made this work the responsibility of the Superior General and his Assistants.

I beg Your Grace's blessing, with deepest respect.

J. Chevalier, MSC.

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Assistants.

Closure of the Sacred Heart Review.

1. The decision was taken to end the Review of the Sacred Heart which was running at a loss of 3,000 francs each year and, since it had no advantage compensating for its financial losses, it will be replaced at the end of the current year by a three-monthly bulletin.

Authorization to withdraw 10,000 francs placed with Mr. Munster to help meet a sum of 12,000 francs owed to Mr. Scholl.

2. Fr. Maillard explained that the Glastonbury house owed Mr. Scholl 12,000 francs borrowed at a rate of 5%, and had at its disposal with Mr. Munster 10,000 at 5% interest. It was agreed that this latter amount should be made available to Mr. Scholl, following which he will be owed no more than 2,000 francs, thereby simplifying accountability. The proposal was accepted.

Acceptance of a house and property situated at Jesi.

3. The offer of a house and property at Jesi on the road from Rome to Ancona, 7 or 8 leagues from the latter, was accepted. The offer comes from a family in the locality which has no close relative. Fr. Carrière's plan would be to associate the Petite Oeuvre with this property, taking personnel from the Rome house to set up that at Jesi. Since this plan would seem to entail taking no risk, the view was taken that it wasn't possible (*right*) to refuse such an advantageous offer.

Brother Lebeau called to the sub-diaconate; Brother Power held over.

4. Brother Power in Glastonbury requested that he be ordained sub-deacon, like Lebeau, but the view was taken that he be held over since he hadn't done normal studies and his theological knowledge could not be guaranteed. He should prepare himself to pass an examination before the representatives of the Bishop of Clifton, and if successful he will be ordained at the first ordination to follow the feast of St. Peter (*sic: June 29*).

Brother Grogan permitted to leave.

5. Brother Grogan, no longer wishing to remain in the Society, has asked to leave and his request is granted. Fr. Piperon will notify him of this decision.

Brother Jean's request.

6. The lay brother Jean, in Glastonbury, asks permission to go and see his family in Antwerp. If there is some matter involving himself and his parents, he may go, if not he cannot be given permission.

Fr. O'Mahony appointed Superior in Watertown; Fr. Derichemont recalled to Issoudun.

7. The decision was taken that Fr. O'Mahony should replace Fr. Derichemont in Watertown, the latter returning to Issoudun where he will work with Fr. Lanctin in looking after the Petite Oeuvre.

Brother Eloi appointed to Vichy.

8. Brother Eloi in Paris will once again go to Vichy for the season and Brother Emile, who has finished his novitiate at Chezal-Benoît, will replace him in Paris.

To bring about the full complement on the General Council, the Archbishop requests two names.

9. Father General made it known that he had spoken to His Grace about the authorized project of a Northern Province. His Grace, prior to the appointment of a Provincial, has asked for the requisite number on the General Council to be completed, specifically a new Assistant, and he wanted two names put forward. These names have not yet been chosen.

10. Once the Northern Province is set up, the students who are part of it will have their upkeep met by it, whether they are in Rome or elsewhere.

11. Attention now became focused on the accounts of the Issoudun mother house and those of Tilburg and Watertown.

1. The mother house accounts for the second half of 1893.

These are set out regularly by Fr. Maillard. In taking into account the last month totalling 8,141.20 francs and adding the receipts of the present three-monthly intake, there is, effectively, a total intake of 264,838.80 francs. Adding to this recent intake, 2,557 francs, the total available comes to 276,186.30 francs. As regards outlay, if one adds the debt paid out, 249,166.50 francs, to unpaid debts, 38,699.80 francs, this amounts to 287,866.30. As between the two figures the positive, credit, outcome comes to 20,670 francs.

2. The Tilburg accounts for the second half of 1893.

The accounts are regularly drawn up and provide the following facts. What remains over from the previous six months comes to 13,513.65 francs, which together with accounts met comes to 72,240.27 francs. Expenses met come to 70,566.67 francs; expenses to be met come to 22,681.94 francs. There is a deficit of 21,008.34 francs. The 1894 budget is equally set out as precisely as possible, expenses being of the order of 151,511.94 francs and intake at 152,827.60 francs, giving a surplus of 1,315.60 francs.

3. The Watertown accounts, second half of 1892.

They are not made up with regularity. No indication is provided for the intake of the preceding six months nor the number of mass stipends received. Likewise for expenses, the interest paid on money owed is given, but not the amount itself. The following is presented.

Debt to be met 19,708.15 francs.

Debts paid 20,061.25 francs + outstanding debt 6,546.30 francs. This gives an overall deficit of 6,899.40 francs. Does one pay a debt of 20,061 francs with 19,708 francs? Eventually a debt of 26,421.38 francs is acknowledged.

First six months 1893.

Accounts to be met 31,782.10

Debts paid 29,877.10 francs + 7,050 francs, making a deficit of 5,145.10 francs. The earlier debt above of 26,421.30 francs has disappeared without trace!

Second six months of 1893.

The intake of the preceding six months has not been added to the receipts of the current six months. This corrected, the accounts which must be met come to 23,910.5 francs in current debt. Debts paid come to 20,732.60 francs, debts to be met 7,333.60 francs, the whole coming to 28,066.20; the deficit is 3,177.93 francs from 4,155.67 francs. The 1894 budget continually excludes the above last mentioned sum.

Ch. Piperon, MisduSC.  
J. Vaudon, MissduSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC, Sec.

**Article 2285**

L 18940509

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

J M J

Issoudun, May 9, 1894

Your Grace,

At the meeting Fr. Superior had with Your Grace last Saturday he forgot to discuss a matter which has its own significant importance and which he requests me to bring to your attention.

After the 1880 expulsions, Archbishop Marchal, your distinguished predecessor, agreed at the request of our esteemed Superior to rent the Sacred Heart house and its dependent buildings in order to set up a public school there. As a result of the legal decision relative to it, the Archbishop became the tenant of the school and buildings. It is due to this circumstance, we are certain, that we have never been infringed upon in our guidance of the school. The rent was not assigned other than for a period of 3, 6 and 9 years and when it expired it became replaced by a verbal arrangement renewed each year. It still holds even though the man who rented it out is dead, but it has to be said that it is through sheer good will on the part of the director of education that things have so favourably continued, since up to now he has closed his eyes to the irregular situation which prevails, requesting us at this moment to provide him with a new name as soon as possible.

We would hope, Your Grace, that you would favour us in a signal manner with your name, either to rent or as a spoken arrangement. This will not involve Your Grace in any commitment, being no more than signing the document whereby you are acknowledged as the lessee of the Sacred Heart premises at Issoudun. The figures given for the transaction are only there as a matter of form.

Hoping for a favourable reply, I have the honour to be Your Grace's humble servant in C.J.

On behalf of Father General,  
F.X. Maillard, MSC, Bursar.

18940521X

Council Meetings, 21, 25 May; 4 June, 1894

In attendance: Rev. Fr. General; Fathers Piperon, Morisseau and Vandel Assistants.

Brother Emile Oulman admitted to first vows; A. Carls to renewal of vows.

1. The lay brother Emile Oulman, who had been held back at the end of his novitiate, is accepted for profession, while Andreas Carls in New Guinea is accepted for renewal of vows.

Brothers Lynch and Gotteland accepted for priestly ordination.

2. Brother Lynch was put forward for ordination to the priesthood by Fr. Carrière although he is 18 months too young; the proposal was accepted, however, because of his exceptional qualities.

*For further on Lynch see Twohig, Late But Not Too Late, passim.*

Brother Gotteland, about whom there had been a proposal to postpone his priestly ordination, was put forward by Fr. Bontemps; it was agreed that he should be ordained.

A postulant from Rome accepted.

3. At Fr. Carrière's suggestion, a young Rome student who has been studying French in the house for some months, was accepted. Since he finds himself, because of unfortunate circumstances, unable to pay a fee during the novitiate, he will be taken in free of charge with the proviso that he pay his travel expenses and bring with him enough money to pay for his journey home if he doesn't stay.

The election of the fourth Assistant: Fr. Lanctin.

4. Following the request of the Archbishop of Bourges two candidates were put forward to fill the post of the vacant Assistant: Fr. Lanctin was chosen as between the two by the Archbishop.

The gift of the Jesi property.

5. Following the reading of a document about the gift of a property (*house and grounds*) near Jesi on the railway line between Rome and Ancona, it was agreed that the offer should be accepted because it was advantageous and didn't involve any great financial burdens, but with a condition added that if the Society could not continue to use it, the property should be handed over to the Bishop who might offer it to another Congregation which would be in a position to fulfil the intentions of the donors. What we have added to the property needs to be taken into account in any assessment. This clause being accepted for the aforementioned donors, the release becomes an accomplished fact.

A contribution of 6,000 francs for the Jesi property.

6. Fr. Carrière in a letter to the Superior General mentioned that the new Jesi house could accept the Rome Petite Oeuvre and be used as a holiday house for the scholastics, but if used for this purpose it would need an extra storey. The cost of this addition cannot be met by the donors, although it wouldn't be more than 6,000 francs or so. He, Carrière, suggests that the mother house should meet the costs. The Council, not wishing to be involved in the future of a house which has already so many financial charges, agrees that the 6,000 francs needed for the additional storey should be provided, but on condition that it will be reimbursed, and meantime it will entail an interest of 4%, a condition accepted by Fr. Carrière.

The building of a staircase in the new Issoudun Sacred Heart house.

7. The Issoudun Petite Oeuvre, before its installation in the new Sacred Heart building, north side, needs to have adaptation changes made before the beginning of the new school year. The present staircase at the end of the building is totally inadequate to cope with the movement of a large community and a larger staircase is needed which cannot be constructed within the present building, which means the construction of a wing in the south, parallel to the building and at a cost of 7 to 8,000 francs.

Discussions about the transfer of the scholasticate to Chezal-Benoît and the novitiate to Issoudun.

8. When problems arose in the Society last February (*the departure of Reyn and others*) the scholastics who remained steadfast were promised that they would be separated at Easter from confrères and outsiders. The carrying out of this promise was not possible at Easter and became adjourned to the long (*Summer*) holidays. While the location was not mentioned, Chezal-Benoît was thought of at first, with the Petite Oeuvre and even the novitiate envisaged as coming to Issoudun so that the scholastics would be completely isolated, on their own that is. But an Issoudun siting presented so many problems both for novices and scholastics, due to the comings and goings of confrères, visiting clergy, pilgrims and the feasts in the basilica. In any event the huge Chezal-Benoît house is more than sufficiently large for the two undertakings which can co-exist there separated from each other and each keeping its autonomy under two Directors immediately responsible to the Superior General. Nevertheless, Fr. Vaudon, Director of the scholastics, thinks that the promise made and confirmed more than once will not be fully realized, as they see it, because they are suspicious as to its sincerity; besides he thinks that the placement of the novices in Issoudun would not have the same inconvenience attached to it as it would for the scholastics. Since there was no giving way as regards the differing viewpoints, it was decided that the decision would be left to His Grace the Apostolic Visitor (*the Archbishop of Bourges*).

The construction of a shelter for Our Lady of the Sacred Heart pilgrims.

9. The General explained that for quite sometime the need for a shelter for pilgrims was something to be addressed, since there was nothing like it attached to the basilica. One could be built to the east of the town part in a plot of ground adjacent to it which belongs to us. Having examined the plan, with a quotation price of 2,500 francs, the proposed shelter was approved.

Ch. Piperon, MisduSC.

J. Vaudon, MisduSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC, Sec.

**Article 2286**

*To Father Victor Jouët, MSC, Rome.*

L 18940522

Issoudun, May 22, 1894

Dear Fr. Jouët,

I want to thank you for letting me know all you have heard from Propaganda about the Gilbert Islands issue. We shall wait and see. I shall be greatly obliged to you for an article in depth about the Silver Jubilee of the Our Lady of the Sacred Heart coronation. There are marvellous things to be said and it's only yourself who can do this adequately.

I am forwarding to you:

1. my letter to the Archbishop of Bourges;

2. that to the Holy Father;
3. my request to the Sacred Congregation of Indulgences;
4. the rescript granting permission for the Jubilee.

Do not be too late in sending on the lovely article you are about to present to Our Lady of the Sacred Heart.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2287**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18940605

Issoudun, June 5, 1894

Your Grace,

I hasten to thank Your Grace for your many acts of kindness and for the responsibilities you confer on me. I am pleased to send you two items for your approval and which you have forgotten, no doubt, to return:

1. the Directory or Provincial Regulations;
2. the approval of the fourth Assistant, Fr. Lanctin, who was unanimously chosen and will be well received by all.

We await Your Grace's twofold approval before we proceed to elect a Provincial for our Northern houses.

A rich Italian family, the Count and Countess Franceschini, childless and very drawn to Our Lady of the Sacred Heart, is offering us a very beautiful property, with a church and large new buildings, on the Adriatic coast between Ancona and Loreto in the Jesi Diocese, to set up our Italian Petite Oeuvre, presently in Rome which is not an appropriate setting for it (*the petite oeuvre*). This distinguished family will look after the furnishing and rents, the latter annually being 1,500 francs (*about 5,020 euros*); there are many other advantageous aspects also. In any event, I am forwarding to you our Procurator General's letter, and Your Grace will be better able to judge the situation for himself. Before entering into negotiations I asked Fr. Carrière to speak to the Cardinal Vicar and find out what he thought of this offer. He replied that His Eminence warmly recommended acceptance of this very generous offer which could, very likely, be of great benefit from many points of view. Our Council is unanimously of the same opinion. We await Your Grace's recommendation.

Please accept, Your Grace, my deepest regards as I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

NB: May we then invite the Province's bishops and others to the September feast? We would be delighted, Your Grace, if on your return to Bourges you would pay a visit to our beloved Sacred Heart and its accompanying buildings, of which you are the tenant.

J.C.

**Article 2288**

*To Father Albert Delaporte, MSC, Paris.*

L 18940606

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Issoudun, June 6, 1894

Dear Father,

Most willingly I give you permission to go to Paray-le-Monial. I am sorry that you cannot go to the congress in Rheims where your presence would be very advantageous! Your having to return to Paris should not be a problem preventing you from going there (*to Rheims*). You are not responsible to anybody in this respect. Serious-minded people are aware that religious are not tied to a place and are likely to experience changes of domicile. For the rest, your qualities are known to those participating in congresses and your presence among them would only add to the regard they have for you and the Congregation you represent. Fr. Pèlerin, who wrote to me, is disappointed that you are not going. You will act in this matter according to what you think best. Otherwise, try Father to arrange with your Paris confrères the organization of a pilgrimage to Issoudun for September 8. It is necessary to organize it well in advance. Do your best in this matter.

Assuring you of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2289**

*To His Grace Dominico Ferrata, Apostolic Nuncio to France.*

L 18940610

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Issoudun, June 10, 1894

Your Excellency,

On September 8 next we are having in Issoudun the Silver Jubilee, the 25th anniversary, of the coronation of the statue of Our Lady of the Sacred Heart. On this occasion His Holiness Leo XIII has agreed at the request of Archbishop Boyer to open generously the Church's treasury. Among other spiritual favours of great quality, the Pope has favoured us with a solemn Jubilee for the whole month of September. May I dare to hope, Your Grace, that the representative among us of Christ's Vicar would add to the splendour of our September 8 celebrations by his presence? Your kindness is well known, Your Excellency; add further to it by meeting the humble and pressing invitation we beg to place before you and, as well, to our highly respected and well-loved Archbishop.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2290**

L 18940113

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, June 13, 1894

Your Grace,

I wish to thank you for your ratification of our choice of Fr. Lanctin as Assistant. I am pleased to send Your Grace a new copy of the Provincial regulations for your approval. Our Northern confrères are urging us to make known the identity of the Provincial, but we cannot make this appointment until Your Grace has give his approval to the document here enclosed.

Given the attitude of the Nuncio, it is pointless sending him an invitation for our feast (*September 8*).

May I have your blessing; with deepest regards your humble and obedient servant and son in C.J.

J. Chevalier, MSC.

**Article 2291**

L 18940614

*To Father Clement Offermans, MSC, Superior, Tilburg.*

Issoudun, June 14, 1894

Dear Father Offermans,

The Archbishop of Bourges has approved of Fr. Lanctin's appointment as the fourth Assistant and we are about to make it known officially to all our houses. Yes, the Apostolic Visitor would have liked us to be aware, before naming the Provincial, of the undertakings you and your confrères are thinking of setting up, the houses where they will be undertaken, and the personnel available to you. His Grace wishes that everything is seriously undertaken and is as much as possible in keeping with the Constitutions. It seems surprising to him that you have a novitiate of your own for some years given the absence of personnel to look after it.

The Archbishop insists on our presenting to him two individuals from whom the Provincial will be chosen; he will make his choice as between the two; that's what he has done as regards the fourth Assistant. There is nothing to stop you from letting me know, having discussed matters together, the two confrères whom you would consider capable to take charge as Provincial, and going on to make clear which one is the more favoured persona grata; this is quite in order. The Apostolic Visitor will appreciate it for his part and go on to make his choice for the greater glory of God and the well-being of the institute.

Following your favourable recommendations, we willingly accept the two postulants you write about for the novitiate. As for Brother Vuisters, I do not find him well disposed and he has had ample time to think about his vocation. If he doesn't want to remain, why keep him until October? Given his attitude, he could be harmful for your scholastics. Do not be concerned about numbers, but rather about quality. I am pleased to be informed that your young men are getting on well. May the Sacred Heart bless us!

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18940618X

Council Meetings, 18, 15 June, 1894

In attendance: Father General; Fathers Piperon, Morisseau, Vaudon, Lanctin, Assistants.

Circular as regards Fr. Lanctin's election and the setting up of the Northern Province.

1. It was decided that a circular letter be sent out stating that Fr. Lanctin has been elected Assistant and that the Northern houses, Antwerp, Tilburg, Salzburg, were being made into a Province. Next Father Carrière's reply to the question of the cape was considered; it cannot be looked upon as a choir costume and, consequently, be considered for ecclesiastical functions, such as serving at mass, choir, etc.



The Glastonbury house has been reduced to a lower status, that of a (*canonically*) smaller house with a preparatory school. Fr. Hartzer is appointed Superior.

2. Glastonbury will have a diminished status and have no more than a preparatory school for the lower classes as far as the sixth, taking in youngsters who are meant to go on to the Petite Oeuvre, or those who can pay a fee from 5 to 600 francs. At the beginning of the new school year the students in the higher classes who are due to go to the Petite Oeuvre will come to , while others will be provided for elsewhere. Fr. Fernand Hartzer is appointed Superior and Fr. Chétail is made available definitively to Fr. Tréand in Sydney.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2292**

L 18940618

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, June 18, 1894

Your Grace,

I am pleased to return the Provincial rules and regulations to Your Grace with the explanations you asked for. I have set out the articles which have been taken from our Constitutions in their numerical order; the rest are from St. Liguori which the Holy See has officially approved of. What comes from ourselves is not greatly important and follows from the nature of things, without any sourcing. Your Grace will add or take out whatever he judges pertinent.

These regulations for a Province which you wish to approve of, Your Grace, like our common rules which we shall shortly be submitting, will remain obligatory until the next General Chapter which, after a process of experimentation and considered evaluation, will approve of them by its authority. This preparatory measure will, I believe, please all the confrères, giving us a better guarantee for the future.

The Superiors of the Northern houses are very pleased that Fr. Lanctin has been appointed fourth Assistant. In making their approval known to me they asked permission to have a Provincial named who would be acceptable to them. We very much want to meet their wishes. I replied asking them to forward two names, having prayed over the issue. We shall then decide on our choice, taking into account Your Grace's advice. Afterwards we shall send Your Grace the names of the two candidates, together with our own assessments as we did in the case of the Assistant (*Lanctin*), and Your Grace will make his choice.

We are not going to become engaged with the appointment of the Provincial until the rules are approved; this in order to avoid any problems.

With deep respect, I have the honour to be Your Grace's very humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2293**

L018940620

*To the MSC Superiors in the Congregation's different houses.*

Issoudun, June 20, 1894

Dear Father,

I wish to share with you and also with your house's confrères:

1. that Fr. Lanctin has been appointed Assistant General in place of Fr. Reyn who has left the Congregation, and this appointment has been approved of by His Grace the Apostolic Visitor;
2. that we have received permission from the Holy See to create a Province out of the three houses, Antwerp, Tilburg, Salzburg. His Grace, the Apostolic Visitor, in tandem with Fr. General and his Council, are preparing to set up this Province;
3. that following recent discussion, the long cloak which is part of our religious habit cannot be considered a choir habit and take the place of a surplice in ecclesiastical ceremonies such as preaching, serving at mass or assisting in choir during the office.

Please, Father, accept my sincere and warm good wishes.

J. Chevalier, MSC.

*If the signature is Chevalier's the script is not.*

**Article 2294**

L 18940623

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, June 23, 1894

Dear Fr. Jouët,

I am forwarding your three-monthly sum, 1,600 francs (*about 5,360 euros*). Have you given thought to the article I asked you for and which you promised for the Silver Jubilee of the coronation of Our Lady of the Sacred Heart? I forwarded all the documentation you needed.

Fr. Lanctin has been appointed Assistant in place of Fr. Reyn.

You have, no doubt, come to hear of the gift made to us by Count and Countess Franceshini of a huge property at Jesi, with buildings, chapel, etc., situated between Ancona and Loreto, where the youngsters of the Italian Petite Oeuvre can be sent.

We have definitively left Quito. Our confrères have landed at Saint-Nazaire.

Cheerio, Father.  
Wholly yours in C.J. Oremus pro invicem.

J. Chevalier, MSC.

**Article 2295**

D 18940624

The Jubilee of Our Lady of the Sacred Heart.  
The 25th Anniversary of the coronation in the Issoudun Basilica.

It will be 25 years on September 8 next since Archbishop de la Tour d'Auvergne of blessed memory solemnly crowned at Issoudun in the name of Pius IX Our Lady of the Sacred Heart in the presence of fifteen bishops, five hundred priests and thirty thousand pilgrims.

This unforgettable day when the enthusiasm was at its height was the point of departure for a devotion which blossomed after that. Today Our Lady of the Sacred Heart is acclaimed throughout the world, her blessed name on all lips. Her following is so increased that the numbers today surpass the figure of eighteen millions, as our archives make clear. More than two hundred banners from all over Europe were presented in the different pilgrimages which followed. The ex-voto offerings in marble, which literally cover the basilica from floor to ceiling, testify to her impact and, no less so, her kindness, expressing the acknowledgment of the worthy faithful.

To commemorate this magnificent occasion in 1869, the worthy and distinguished Archbishop Boyer of Bourges, so drawn himself to the cult of Mary and the worship of the Sacred Heart, made it his duty to petition the Holy Father to accord the favour of a jubilee during the whole month of September, with a great variety of indulgences in favour of pilgrims who will be visiting the well-known sanctuary of the patron of difficult and despairing cases, circumstances. Leo XIII favourably acceded to the request and met all its requirements because it was in keeping with his own heartfelt good wishes and, accordingly, he couldn't act otherwise. The worthy and distinguished Pontiff had long exhibited a special devotion towards Our Lady of the Sacred Heart. While still Cardinal Bishop of Perugia the cult began in the cathedral-church, and since he came to Peter's Throne he has not failed in extending significant support and good will to the devotion, endorsing the Issoudun Association as the Archconfraternity for the entire world and going on to designate the huge church at Piazza Navona in the centre of Rome as the universal centre of the devotion. His Holiness, acknowledging graces granted and requesting more, often sends one of his chaplains to celebrate mass at the Our Lady of the Sacred Heart altar, placing before it splendid bouquets of flowers from the Vatican garden. *The reference here is to the Piazza Navona Church.*

It is, then, as meeting the wishes of the Holy Father, that we attach a very particular solemnity to the forthcoming September 8 feast. Many bishops will grace us with their presence at this imposing ceremony and quite a number of pilgrimages are already being organized in different dioceses to celebrate the day. Others will come in the course of the month, that from Lyons is due on September 14. Each feels the need to come and pray in the splendid Basilica of Our Lady of the Sacred Heart, the patron of difficult and desperate cases. The time of disillusionment is over and we clearly are being affected by serious issues. It is necessary, then, to make a strong impact on, appeal to, the Heart of Jesus, source of every grace and blessing, in order to secure the triumph of the Church and Christian society. Let us commit ourselves for this to her who holds the key to his divine gifts, coming with conviction to pray in the privileged sanctuary and, thereby, obtaining what our hearts wish for. What favours have not been granted to those who in confidence call upon her! (They are countless and we refer only to those known to us.) We have already enrolled 459,800 without counting those in still greater numbers who did not come to our notice.

May our hearts expand in hope! Let us come in crowds, making our appeals at the feet of the divine treasury of the Heart of Jesus, and everything leads us to believe that we shall be heard.

We shall shortly make known the specific favours granted by the Holy See during the course of this Jubilee and, likewise, the organization and programme for these feasts which most likely will surpass in splendour the coronation and subsequent years.

J. Chevalier, MisduSC.

**Article 2296**

L 18940626

*To Father Fernand Hartzler, MSC, New Guinea.*

+ J M J

Issoudun, June 26, 1894

Dear Father Hartzler,

The Council has appointed you Superior of the Glastonbury house and wants you to be there as soon as possible. Come first to Issoudun where I shall give you instructions.

Cheerio, Father,  
Wholly yours in C.J.

J. Chevalier, MSC.

*Following a letter from Tréand in Sydney, the Council thought it best to recall Hartzler to Europe as a matter of urgency. See also Twohig, Late But Not Too Late under F. Hartzler.*

**Article 2297**

L 18940626A

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, June 26, 1894

Your Grace,

It is with the deepest regards and great good will that I, in my confrères' name and my own, send you our most sincere good wishes on your feast day. May your glorious patron bless you and make more and more fruitful your unstinted efforts, and preserve you for long to come in our appreciative regards.

Knowing your tender devotion to Our Lady of the Sacred Heart, I am pleased in this her Jubilee year to present Your Grace with a lovely statue of her. If you haven't received it already you will shortly do so. We eagerly await Your Grace's approval of the Provincial statutes which I forwarded 8 days ago together with the explanations you requested. Our northern confrères are urging us to bring this matter to a head.

Shortly Your Grace will receive the letters inviting a certain number of bishops to our September 8 ceremony. If there is an excessive number, or some have been forgotten, let me know.

I have the honour to be respectfully Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

We haven't been very fortunate with our preachers. Fr. Feuillet couldn't accept the invitation. I am now getting in touch with Fr. Maugenest, O.P., a former MSC and parish priest of Issoudun. *See above Chevalier's first years in Issoudun, also Twohig, Late But Not Too Late, passim.*

18940702X

Council Meeting, July 2, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Lanctin.

Departure of Fr. Ilge,

1. Father Ilge writes from Sücklen, Cologne Diocese, asking to be released from his vows and petitioning for certificates which would make it possible to find a bishop or an accepting community. The view was taken that the said exclaustating document would be granted on condition that he found a bishop, and the document would be sent to him as soon as this condition was fulfilled. As for other documents which he is requesting, it is quite impossible since he has been so long away and without regular contact. If he wishes to enter a cloistered community to atone for his serious misbehaviour which led to his being banned in three dioceses, he will be facilitated in every possible way.

Brothers Pfeiffer and Dörfler accepted for renewal of vows.

2. Both the above in New Guinea request renewal of vows, supported by Bishop Couppé. The request is granted.

Likewise at the request and support of Fr. Hartzler, Superior, the lay brother Frederick Hasters, aged 35, has been accepted for final vows.

Fr. Casas recommends the pupils Miguel Ulayat and Felipe Echarsi for the novitiate. The first-named, although quite intelligent, is not accepted for health reasons; as for the second, although he is of canonical age, fifteen and a half, there is need for further assurance about him. A lay brother postulant, Coma, is also put forward; he is accepted provided he knows sufficient French.

Fathers Ramot and Offermans as Provincial candidates.

3. A discussion followed about the appointment of a Provincial for the Northern Province. The Council was of the view that the first-named was of canonical age, being over 48, and a conscientious religious of French nationality, associated over many years with the Congregation and, far from favouring separatist tendencies, would use his influence, rather, to draw his confrères to the centre of unity, and, conscious that all in the Council would be in agreement about him, the Council itself was in favour of nominating him in the first instance for the Provincial office. Consideration was given to the fact that, after Fr. Ramot, he who gained most votes was Fr. Offermans, the Tilburg Superior. He likewise being conscientious and attached to the Congregation, Dutch in origin, and a good administrator. Since one would not easily find another as capable who would be so willing and acceptable, the Council was in agreement on proposing him as the second choice for the above-mentioned post, even if he is not yet 33 years of age.

Transfer of the scholasticate to Chezal-Benoît.

4. Discussion followed on the definite transfer of the scholasticate to Chezal-Benoît and the Petite Oeuvre to Issoudun. There was unanimous agreement that the change must take place given the promise made and the need to get the students away from the comings and goings associated with the Sacred Heart house, Issoudun.

Maintaining the novitiate beside the scholasticate.

There followed a discussion as to whether or not the novitiate should be left beside the scholasticate, both institutes keeping their respective autonomy. Four votes against one favoured the retention of both establishments near each other and this decision would be submitted for approval to the Archbishop.

Brother Lynch's ordination to the priesthood postponed.

5. Fr. Carrière made it known that Brother (C.) Lynch needed an 18-month dispensation in order to be ordained to the priesthood but, due to his behaviour (*attitude*), he didn't quite merit such an extraordinary dispensation; he cannot be ordained in Rome (at least for the time being).

Fr. Carrière himself spoke of threats directed at him by sinister forces arraigned against him because he had to send away staff who were useless. He offers to leave his post to safeguard the house if it is thought best, but the remark was made that by giving way to the threats one could only embolden these enemies of the order and, therefore, it would not be wise to give way, with Fr. Carrière advised to go on a holiday and spend some time away.

Fr. O'Mahony endorsed as Superior at Watertown.

6. Fr. O'Mahony having made known his lack of ability and natural timidity as reasons for refusing the post of Superior at Watertown, the view was taken, having heard what his predecessor Fr. Derichemont had to say, that there was no good reason to accept his (*O'Mahony's*) self-estimate in this respect since he is both judicious and sufficiently intelligent in a practical way to look after matters responsibly. Supported by the Lord he will overcome his timidity.

Ch. Piperon, MisduSC.

Arth. Lanctin, MSC.

J. Chevalier, MSC.

J. Vaudon, MSC.

J.F. Morisseau, MSC, Sec.

#### Article 2298

To Father Jean Vaudon, MSC, Chezal-Benoît.

L 18940705

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Issoudun, July 5, 1894

Dear Father Vaudon,

Four of the Council members are of the view that my promise most sincerely made to the scholastics has not been in any way infringed by the arrangement you are aware of. What do you want me to do? I have always accepted the will of the majority. Let His Grace be the judge once more; his decision will be determining both for me and my confrères without recourse in any way whatsoever to a challenge. That's how it is in all well regulated communities.

Your letter forwarded to the Archbishop, and such as you have shared it with me, does not seem wise to me. I haven't yet shared with His Grace our latest discussions and decisions and I don't think I can do so before tomorrow evening. Come and see me tomorrow morning and we shall discuss this issue.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18940709X

Council Meetings, July 9,16, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Lanctin.

The chaplaincy of the rue Chaptal sisters, offered to the Paris confrères, accepted.

1. The Paris confrères were offered the chaplaincy at a convent nearby in rue Chaptal, the stipend 2,000 francs per annum, the chaplain celebrating a daily mass with a sermon on Sundays and feast days and weekly confession for thirty or so sisters. The Council thought this was an advantageous proposal and should be accepted. Fr. Roger appointed to the post.

The Tilburg fathers given permission to send their youngsters home for the holidays.

2. Fr. Offermans asked permission to send the Petite Oeuvre youngsters in Tilburg home to their families during the holidays as happened two years ago due to the influenza epidemic, and last year because of the circumstances at the time. One hesitated in Council before giving this permission since he is concerned about creating a questionable general precedent which could become common practice. Nevertheless, since the absence of the pupils could give our confrères valuable leisure time to organize the Northern Province, it was thought that this itself provided sufficient reason to authorize the Tilburg fathers to give three weeks' holidays to their students, but specifically so this year and without prejudice for the future.

Fr. Ilge banned.

3. Fr. Ilge, having been banned from the ministry for unbecoming behaviour by the Administrator in Berlin and the Archbishop of Cologne, it was decided that he should be deprived of any permission which had been granted to him, with his departure from the Society speeded up, and he should be asked to take himself off into a cloistered community to do penance for his unacceptable behaviour.

Paul Bertin accepted as lay brother postulant.

4. The file of a postulant, Paul Bertin, was considered; he had left or was sent away from the De La Salle Brothers' novitiate and would now like to join the Society as a helper if not, otherwise, as a lay brother. He is only 17 years of age. Taking his family into consideration it was agreed that he be accepted, but if it is thought appropriate that he be accepted, he should undertake a lengthy postulancy.

Request for a director at the Jesi Petite Oeuvre.

5. Fr. Carrière is looking for someone to take charge of the Jesi Petite Oeuvre and would approvingly accept Fr. Godineux for this post. Several Council members, however, were of the view that he would not be suitable and that his proper posting should be in France, where he could provide valuable service as a preacher. It was decided that the matter should be looked into during the holidays.

Amalgamation of the Sacred Heart Revue and the Preacher's Bulletin.

6. Mr. Téqui, editor of the Preachers' Bulletin, wants to amalgamate with it the Revue of the Sacred Heart, which we are suppressing. Since this proposal offers a number of advantages which are not to be gainsaid, and since, otherwise, this amalgamation is an honourable way for it, the Sacred Heart Revue, to disappear, the proposal was accepted.

A plea from Fr. Tréand for building to commence at Kensington.

7. Fr. Tréand continues to insist on starting work at Kensington and the Council for its part freely acknowledges the need, being quite willing to approve and support the undertaking, but on condition that a summary cost is provided, if not yet in detail, of the outlay and intake, with accompanying plans and projected costs of the proposed undertaking. He (*Tréand*) intends to place at the disposal of these undertakings what is left over, or becomes available, from the Randwick parish accounts, and he further states that Cardinal Moran will certainly authorize this use, whatever about its being normally made available to the missions. He also requests that the aforementioned construction has money set aside for it from the contributions on behalf of the missions received at the Issoudun procure. (!) The Council will give its approval if it can see evidence for reliable approval from the Cardinal, and can meet the complaints from the Apostolic Vicars that revenue intended for them is not being made available. The buildings being put up at Kensington will benefit the missionaries who will come and stay there on holiday and/or to regain their health, being in this way of immediate benefit to the missions themselves. It is not at all to their disadvantage that the Procure will be set up.

The proposal of a foundation at Oulx rejected.

8. A letter was read offering to the Congregation an old abbey at the foot of Mount Cinis, Oulx, near the tunnel opening. Everyone agreed that the lack of personnel made it impossible to consider new foundations.

Ch. Piperon, MisduSC.

J. Vaudon, MSC.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.

**Article 2299**

*To His Grace Pietro Gonzales, Archbishop of Quito.*

L 8940710

Your Grace,

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Issoudun, July 10, 1894

I hasten to let you know that I have received your letter in which you do me the honour of writing to make known to me the departure of my confrères and your expression of regret that this is so.

I thank Your Grace for your appreciated expression of regret and the kindness you have shown them. It is not without regret that we ourselves have left a town where we were the recipients of so much support and kindness. We shall be always there in the unity of prayer and we shall be pleased about what good is accomplished by others in our place. I am, Your Grace, delighted that SAGRARIO will always remain the centre in Ecuador of the Our Lady of the Sacred Heart Association. I shall send an affiliation form from our archconfraternity so that all the associates can benefit from the indulgences granted by the Holy See.

Favour me with your blessing; with deep respect I have the honour to be Your Grace's obedient and humble servant in C.J.

J. Chevalier, MSC.

**Article 2300**

L 18940711

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 11, 1894

Your Grace,

You will know as from today what bishops will be present for the ordination of Bishop Bardel, and could we, then, send out now our invitations for September 8? *The Issoudun Silver Jubilee celebrations.*

As soon as you have decided on your choice as Provincial, I would ask Your Grace to be good enough to let me have it.

If you could let me have back, Your Grace, the letter from the miraculously cured Tours person, I shall be very grateful to you, because I can then place it in our archives with others of the same nature which testify to the impact of Our Lady of the Sacred Heart.

Once more I am grateful to Your Grace for all your kindness and the keen interest you have in us. It's Fr. Jouët who will be preaching at our feast, those I had contacted unable to accept the invitation.

I have the honour to be most respectfully Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2301**

L 18940713

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 13, 1894

Your Grace,

I thank Your Grace for the bishops' letters which you have returned to me signed by you. I am forwarding some others, requesting the same favour.

If there is nothing in the way, I hope to be at Archbishop's house with the Assistants on Monday at 1pm.

I have the honour to be most respectfully Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2302**

L 18940716

*To Father Clement Offermans, MSC, Superior, Tilburg.*

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Issoudun, July 16, 1894

Dear Father Offermans,

I am informing you that it is Reverend Father Ramot who has been appointed Provincial. His Grace the Apostolic Visitor has ratified this decision. I am forwarding to you the Provincial rules and regulations approved by the Archbishop until the next Chapter which will shortly take place. Where do you think the Provincial headquarters would be best situated? I invite Fr. Ramot to come to Issoudun for a discussion about this.

Fr. Ilge no longer belongs to our Society. Rome has released him from his vows. It would appear that he was responsible for serious misdemeanours in the Cologne diocese. The Archbishop, who recently wrote to me, placed him under an interdict. What's going to become of the poor unfortunate man?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2303**

L 18940716A

*To Fr. Célestin Ramot, MSC, Provincial of the Northern Province.*

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Issoudun, July 16, 1894

Dear Fr. Ramot,

I hasten to inform you that the Archbishop and Apostolic Visitor has ratified our choice and you have been appointed Provincial. Since there are a lot of issues to be discussed, the Archbishop would like you to come to Issoudun to receive instructions. I am sending on to you the Provincial regulations which the Apostolic Visitor has approved until the

forthcoming Chapter which he wants to take place as soon as possible. Come and we shall discuss all this. I want this letter to go by this evening's mail. I cannot keep you waiting any longer.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18940719X

Council Meeting, July 19, 1894

In attendance: Fr. General; Fathers Morisseau, Vaudon, Lanctin.

A meeting with the Archbishop who approved Fr. Ramot's appointment as Provincial, and the transfer of the scholastic to Chezal-Benoît.

1. The Council, with the exception of the ill Fr. Vaudon, went to Bourges at the request of the Archbishop, and Apostolic Visitor, who, following the different views put before him, approved Fr. Ramot's appointment as Northern Provincial. His Grace agreed that the promise to transfer and isolate, made to the scholastics, will be sufficiently met by setting up the scholasticate at Chezal-Benoît, beside the novitiate, but on condition that there is complete autonomy on both sides, and separation of the two institutions, although the cooking will be in common. The Archbishop has insisted on two different occasions that a General Chapter should shortly take place. He also wants the Petite Oeuvre, due to be transferred to Issoudun, to keep its autonomy, likewise, and have nothing in common with the school (*college*) for day pupils.

The Antwerp house designated as Provincial headquarters.

2. The Antwerp house will be the Provincial headquarters and, due to lack of personnel, Fr. Ramot will combine the offices of Provincial, local Superior and Director of the scholasticate, having Fathers Hartzler and Offermans as Assistants and Fathers Linckens and Kuntz as local Assistants with Fr. Offermans Provincial Bursar.

Decision taken about allowing holidays in families.

3. Several teachers asked to go home to their families to relax, something which they need. The decision was taken to uphold the Constitutions on this point where it is stated that members are not allowed to visit their families except in the case of necessity, and permission will only be given to those who have a valid reason for going other than the natural satisfaction of seeing their parents.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2304**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18940723

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Issoudun, July 23, 1894

Your Grace,

I wish to thank Your Grace for the honour accorded me by your invitation to dinner on August the first to mark the ordination of Bishop Bardel. I accept with grateful thanks.

I beg to ask Your Grace yet again to add your signature of approval to the two enclosed letters. From all those sent out (*invitations*), only Bishop LaGrange and the Bishop of Monaco have answered in the affirmative. The Abbot of Fontgombault, who is a particular friend of the Tours Cardinal, has written to say that if Your Grace directly invited him or the Cardinal to our September 8 feast, His Eminence would undoubtedly accept the invitation. If you were to do so, Your Grace, I shall be very much obliged to you.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2305**

*To Count Ferdinand de Bonneval, Issoudun.*

L 18940727

Issoudun, July 27, 1894

Dear Mr. de Bonneval,

I am very grateful to you for what you so kindly undertook and the results achieved. Since the Jubilee lasts for the whole month (*of September*) I would very much like it if the concession of 50% was not confined to the 7th, 8th, 9th and 10th of September, but extended as far as the 30th, since our objective would be to attract on each day of the month pilgrimages from the Berry parishes and the surrounding dioceses. Be good enough to seal the accompanying letter and send it directly to the director general. (The matter is urgent.) Up to now there are only two or three bishops who have replied to our invitation; that's very little. It appears that there will be 17 for the ordination of Bishop Bardel, among them the Cardinal of Paris.

I am delighted that your health is so good, and the Alpine journeys! Give my regards to Madame de Bonneval, and remember me also to your good children and the parish priest.

With my deepest regards in C.J.

J. Chevalier, MSC.

*The Bourges Archdiocese's Vicar General, Claude Bardel, had been appointed Auxiliary Bishop of Bourges, titular title of Pario, on May 18, 1894.*

18940729X

Council Meetings, July 29 and 30, 1894

All members present.

Brother Jourdon sent to Croisic for the good of his health.

1. On medical advice he needs to spend some time by the sea, as well as an operation to heal the tumour in the eyes from which he suffers.

Fr. Gressin appointed to the Gilbert Islands.

2. Fr. Gressin is appointed to the Gilbert Islands in place of Fr. Gotteland who is not prepared to go there at the moment.

Brother Hubert Simons dismissed from the Society.

3. Having separated himself from his confrères when returning from Quito, and abandoned his vocation by getting married, he is expelled from the Society.

Fr. Barral and Brother Genaro appointed to Barcelona.

4. The first-named is definitely appointed to the Spanish house and will take with him Brother Genaro Lacoste, who will be ordained in Barcelona.

Refusal of Postulancy.

5. A De La Salle brother whose ten years' commitment is about to end asks to join the Congregation in order to go to the missions. The view was taken that there was no reason to meet his request by asking for an indult on his behalf.

Requests from Brothers Neyroud, Fabre, Fiate and Héraud to visit their families.

6. All due to be called up for military service asked to spend all or part of their holidays with their families by way of resting from their work, strengthening their health and pleasing their parents. The view was taken that these requests were not serious enough and in keeping with the Constitutions to justify family visits. Nevertheless, the view was taken that they could be allowed some time off before they were called up.

Setting up a preparatory school at the Saint-Pierre-des-Clages, Petite Oeuvre, Switzerland.

7. Information was provided about the mission which is the responsibility of Fathers Barral and Gotteland in association with Fr. Robadey, parish priest of Saint-Pierre-des-Clages, diocese of Sion, Switzerland. It is proposed that youngsters should be prepared there for entry to the Petite Oeuvre, with a yearly fee of 400 francs provided for each student, and the accompanying expenses involved with lodging the youngsters in the presbytery. The priest has no parish responsibilities, but is held in high esteem by his superiors. Able to live from his benefice, without an accompanying ministry, he has therefore the leisure to engage himself with this worthy undertaking, being ready to take in a dozen pupils or so to whom he would teach the primary elements of Latin and would educate as far as the fifth level. The above-mentioned two priests think that this worthy priest, on his own, supervising and teaching this little band of students, would be pushed to the limit to meet such a demanding task. Their view is that it would be better to start with 5 or 6 students. One of the priests could examine them at the end of the school year, and if the examination has a satisfactory result one could come to a decision about making further contributions to the project. This decision, which seemed judicious, was accepted and was passed on to the priest. He, however, replied that as he could count on the support of a confrère friend he would be able to take in eight pupils. He was left to his arrangements.

The proposal by Fr. Derichemont to set up a house in the USA turned down.

8. Fr. Derichemont put forward a lengthy memorandum arguing for the necessity and feasibility of a second house in the USA, presenting himself as the one to bring about this foundation. The Council's view was that in the present precarious state of the Congregation one could not give any thought to new foundations.

Proposal to have a novitiate and scholasticate in the Antwerp Province.

9. The new Northern Provincial, Fr. Ramot, having met with his Provincial Council, made it known that he and his confrères wanted to set up immediately a novitiate and scholasticate in the Province, the scholasticate at Antwerp under the guidance of Fr. Meyer and the novitiate at Salzburg under the direction of Fr. Hartzler, with Fr. Kuntz as socius. It was put forward as a motive for this precipitateness that those in the Province would thereby become assured that real autonomy was being given to them such as they wanted it and this proposal of its very nature strengthens their confidence and affirms peace within the Congregation.

The serious drawbacks when a novitiate is without the requisite personnel.



The Council does not balk in any way before the setting up of a scholasticate, but it objects to a novitiate in the circumstances put forward. Already, before the present meeting, two members were consulted by Fr. General, and the considered view was that such a measure could not be sanctioned without the approval of the Apostolic Visitor, and this same decision was now shared with the Council members who, freshly considering the issue, found that there were serious drawbacks in setting up a novitiate with such inadequate personnel. Neither the director or socius would have the requisite legal age, the director already a Provincial Councillor, local Superior, bursar. Both would be the only resident priests without anyone to help out in case of sickness or enforced absence. What guarantee would be offered for the formation of people in those circumstances? The Apostolic Visitor would be contacted to get his decision on the matter.

J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

Ch. Piperon, MisduSC.  
J. Vaudon, MSC.

**Article 2306**

L 18940729

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 29, 1894

Your Grace,

Straightaway I shall thank the Bishop of Tours for his gracious acceptance which we owe to Your Grace's letter to him. Please accept this renewed expression of our gratitude. Fr. Beguinot was due to inform you that the Bishop of Limoges would not be coming due to the death of the venerable Bishop of Cahors; we are very sorry about this.

All our Northern confrères are pleased with the appointment of Fr. Ramot as Provincial. Following Your Grace's advice I asked him to come and discuss the organization of his undertakings with us and he has done so. He informed us that the wishes of the other Superiors would be that:

1. the Provincial house be in Antwerp, as well as the scholasticate and the Petite Oeuvre for German youngsters;
2. the Tilburg house would continue as the lay brothers' novitiate, as well as the Petite Oeuvre for the Flemish and Dutch, their language being the same;
3. that Salzburg be the novitiate for all, beginning this year.

We told him that we would give consideration to all this. We then appointed the Provincial Council which would consist of the Salzburg, Tilburg and Antwerp Superiors, this last being Fr. Ramot himself. They will meet every three months to examine Provincial matters and more often if necessary. The General Bursar of the Province would be Fr. Offermans, the Tilburg Superior. We then set up the local Council for each house, with respect, of course, to Your Grace's approval, all the more necessary when several people have not in fact the requisite age stipulated in the Constitutions, exercise a number of roles and are exempt from residing with the Provincial.

Fr. Ramot on his return to Antwerp called together the Superiors of Salzburg, Fr. Hartzler, and Tilburg, Fr. Offermans, to consider these arrangements. I forward you the letter which he (*Ramot*) sent on to me after this meeting. I sent him the telegram he requested, stating that we approve of these arrangements if His Grace the Apostolic Visitor also approves. Then on that same evening I wrote to inform him about certain problems presented by this proposal. I forward to Your Grace his latest reply. The issue which most concerns us is that of the novitiate. We ask ourselves if it is opportune, prudent, to allow them to have a novitiate beginning this year given the lack of personnel, and if it might not be preferable to leave their youngsters for one or two more years at the Chezal-Benoît novitiate to form them in the religious life and imbue them with the Congregation's spirit. Tomorrow I shall be calling together the Council once more to examine reflectively all these issues and we shall submit our findings to Your Grace.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2307**

L 18940730

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 30, 1894

Your Grace,

The General Council of the Congregation met today, July 30, to discuss the setting up of a novitiate which our Northern confrères intend to start at Salzburg this year. Our intention is to place before Your Grace the reasons for and against so that you arrive at a decision based on the facts. Your verdict will be for us an expression of God's will.

Reasons for:

- a. Rome's decree approving the setting up of this Province and granting it a novitiate.

- b. All the Northern priests want it (*the novitiate*) as it will have an excellent impact, creating a great deal of confidence since the essential undertakings will be functioning from the beginning in the Province.
- c. The new Provincial, having contacted us, we replied by telegram as requested that we would approve their plans if the Apostolic Delegate himself was in favour.

Contrary reasons:

- a. Lack of staff. Fr. Hartzler, the suggested Novice Master, already is a Provincial Councillor, local Superior and likely Bursar. Could he, besides all these charges, become Novice Master? Moreover, even with a socius made available to him, the Salzburg house has only one other priest, an elderly man close to retirement, and if anyone were to be laid up there would be nobody there to replace the Novice Master and his assistant.
- b. Canonical age. The director put forward hasn't the requisite canonical age; he will only be 34 in October, whereas the Constitutions lay down 35, and the same regulations lay down 30 years for the assistant (*socius*), whereas the one suggested is only 25.
- c. It would appear that one novitiate for the Congregation would foster a common, united, spirit, and in the very best interests of the new Province would provide its subjects with a more serious and uniform formation.

Such are the reasons, Your Grace, which suggest that for the present, for one or more years, the young men from the North should go to the established Chezal-Benoît novitiate.

With our deep respect in C.J., and begging your blessing.

J.F. Morisseau, MSC.	Ch. Piperon MisduSC.	J. Chevalier, MSC. Arth. Lanctin MSC.	J. Vaudon MissduSC.
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**Article 2308**

*To the parish priests of the Bourges Archdiocese.*

C 18940731

Issoudun, July 31, 1894

Dear Fathers and Confrères,

You will have no doubt gathered by now that at the request of the Archbishop of Bourges the Holy Father has granted Jubilee benefits over the whole month of September to all pilgrims arriving in Issoudun to celebrate the 25th anniversary of the coronation of Our Lady of the Sacred Heart by Pius IX. In order to meet the wishes of our distinguished Archbishop, so keen on drawing upon his huge Bourges diocese those divine blessings which will be in keeping with a new thrust in the Issoudun pilgrimages, I come to ask you, esteemed colleagues, if it would not be possible for you to organize, in association with your neighbouring confrères, one of these pilgrimages during the month of September on a date which would suit you best. There will be, perhaps, in the parish sisters, children of Mary, a youngsters' group, or an association which would become the organizing centre for a pilgrim group.

I shall be indebted to you if without delay you let me know what your intentions and proposals are in this respect so that, as soon as possible, we can arrange in an orderly way the sequence of pilgrimages and get all favourable reductions from the railway companies. We can, therefore, make known in the Religious Weekly, or our Annals, the days allotted for each pilgrimage.

We dare to hope, Father, that in your pastoral zeal for your good parishioners, you will be good enough to promote this demonstration of love towards Our Lady of the Sacred Heart.

With renewed assurance of my respectful and devoted good wishes in C.J.

J. Chevalier, MSC.

**Article 2309**

*From Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18940731A

July 31, 1894

Very Reverend Father,

Fr. Dumont informs me that you have given him permission to follow the scholastics' retreat, even though the thought, so he says, would never have occurred to him. Fr. Morisseau and myself would greatly take it amiss in seeing a stranger, even if it were Fr. Dumont, associated with this retreat. More than one would have been shocked if Fr. Chastré were to hear certain conferences in which the preacher dwelt on the life-style of certain religious. Fortunately he had left. Unless you insist otherwise, Fr. Morisseau will take charge of the retreat for Fr. Dumont.

The issue then arises as to the place or area where he will have his meals. Up to now we have abided by the custom not to have outsiders with us. Should we make an exception? This is not Fr. Morisseau's view. All the retreatants, the retreat-giver included, take their meals in the scholastics' refectory. Should Fr. Dumont go there? I do not at all think so.

Your view, Father, on these matters, would clarify things.

With filial regards in C.J.

J.V., MSC.

*Chevalier adds:*

Dear Friend,

You are right: let Fr. Morisseau give Fr. Dumont his retreat and let him (*Dumont*) keep the silence and eat apart. It is impossible for me to go back on my instructions; I am too far behind in my correspondence in any event.

I am forwarding some texts to you from the epistle to the Galatians, which have stimulated me. You will recall better than myself what I or other priests said.

Wholly yours in C.J.

J. Chevalier, MSC.

Quicumque hanc regulam secuti fuerint, pax super illos, et misericordia et super Israel Dei. (Gal VI, 16)  
De cetero nemo mihi molestus sit ; ego enim stigma Domini Jesu in corpore meo porto. (VI, 17)  
Du reste, épargnez-moi ; ne me donnez pas de nouveaux sujets de peine et d'affliction car je suis assez crucifié sans cela.  
Currebatis bene ; quis vos impeditur veritati non obedire ? (V, 7)  
Modicum fermentum totam massam corrumpit (V, 9)  
Qui autem conturbat vos portabit iudicium, quicumque est ille. (V, 10)  
O insensati Galatae ! Quis vos fascinavit non obedire veritati. (III, 1)

*The reader will relate these texts in Latin to his English translation of Galatians!*

**Article 2310**

L 18940801

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 1, 1894

Your Grace,

In the summary of indulgences granted by Popes Pius IX and Leo XIII to the Our Lady of the Sacred Heart Archconfraternity, there is the sentence: "An indulgence of 7 years and 7 quarantines granted four times each year on the designated feasts below, once and for all by the local bishop. And there will be another day in the year which he will designate also for everyone."

We shall be very grateful to Your Grace if you would appoint the following 5 days for Issoudun:

1. The Feast of the Holy Name of Mary.
2. The Feast of the Sacred Heart of Mary.
3. The Feast of St. Anne.
4. The Feast of St. Joachim.
5. The last day of the year.

Hoping for a favourable response, I am Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

*The Archbishop's affirmative response, in Latin.*

Fiat ut hic petitur. + Petrus, Archiepiscopus Bituricemais.

**Article 2311**

L 18940802

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, August 2, 1894

Dear Fr. Jouët,

I want to thank you for your lovely article; it's perfect and will appear in the next issue of the Annals, together with your lovely poem. I am sending on the programme for our feast. It's the Cardinal of Tours who will be presiding (*Guillaume René Meignan*), and up to the present we are only certain of 4 or 5 bishops attending. The ordination of Bishop Bardel which took place yesterday, with 15 bishops attending, has affected our solemnities. Anyway, the Lord be praised!

For the moment, then, all good wishes my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18940803X

Council Meetings, August 3, 10, 1894

All members present.

Request of Brother Lynch to visit his family.

1. He asked to go home during the holidays for reasons which would appear to be serious, but since he is due to be ordained to the priesthood in Advent, and since, otherwise, the request is not absolutely urgent, the decision was taken that he should await his ordination to the priesthood before going home, something to which he will have at that time a right consecrated by custom.

Permission granted to Fr. Crochet to dispose of property.

2. It was decided that Fr. Crochet be authorized to dispose of property in relation to family matters.

Recall of Fr. Hartzler from Glastonbury.

3. Fr. Fernand Hartzler, Superior at Glastonbury, is looking for teachers, but since Bishop Navarre has sent on unbecoming details about his behaviour which give no reason to expect permanent, judicious, administration on his part, the unanimous view was that he could not stay on as Superior. Since he could not be sent to the missions or made use of elsewhere, it was thought best to recall him to Issoudun where he could be of use in writing articles about the missions or giving English lessons.

Compensation of the French Province for a burse benefiting the Tilburg house.

4. As notified by Fr. Maillard, a burse has been set up at the Petite Oeuvre by Mademoiselle Chabert de Beauvois for the past ten years. He himself received its interest and he used it to the advantage of the Tilburg house where he was then bursar. But the intention of the donor would have been primarily in favour of a French house. And since the Tilburg house is no longer associated with France because of its association with the Antwerp Province, it is quite obvious that this burse should return to the French Province. The Council thought so also and asked the bursar to undertake the necessary procedures to bring it about.

Fr. Derichemont appointed Superior at Glastonbury.

A decision taken about Brothers Maher and O'Reilly.

5. It was decided that Fr. Derichemont would replace Fr. Fernand Hartzler at Glastonbury and he would continue to have Fathers Audouy and Callaway on the staff, together with Brother McCabe. Brother Maher is to be recalled to the scholasticate. It was also decided that Brother O'Reilly will be sent to the Antwerp scholasticate, but will only be informed at the end of the holidays.

Card-playing forbidden in the French Province.

6. Several members complained about card-playing at the Sacred Heart and elsewhere, with priests and scholastics giving themselves over to the game with passionate intensity. Given the fact that this game is not in habitual use elsewhere in our countries among worthy and respectable priests, and since one may give a bad example or scandalize laity or ecclesiastics, the Council took the view that it cannot be tolerated any longer in our French Province, and this is a decision which will be brought to public notice.

Request from Fr. Laliaux to join the Northern Province turned down.

7. A letter from Fr. Laliaux was read requesting permission to enter the Northern Province, and this for a number of reasons of which the following are the most pressing: he has been the subject of damaging suspicions because of certain friendships which to him are totally blameless, and his call to Holy Orders was deferred, etc. Certain members commented on his laid-back character and lack of willingness, being of the view that his departure would be no great loss. Nevertheless, given the present circumstances and the impact of such a departure on others, the decision was taken that there was no reason at the present time to meet such a request.

A letter from Father Ilge requesting documents to facilitate his departure from the Congregation.

The outlines of the certificate granted him.

8. Finally a letter was read from Fr. Ilge, following on the interdicts placed upon him in Berlin and Cologne, asserting his innocence and requesting a certificate and dismissorial letters in favour of his entrance to a diocese or a community. To this letter on August 1 a reply was sent on the 6th that a certificate in his favour could not be granted, but at the same time he would be granted the least unfavourable one. It would state that while he lived in the houses of formation, at the Petite Oeuvre, novitiate, scholasticate, there was nothing to be said against him, but following his time in Salzburg several complaints had been made against him, so much so that a year ago the Archbishop placed him under interdict in his diocese and in Berlin, where he continued to exercise ministry, he was once again placed under an interdict, following which the Archbishop of Cologne likewise withdrew his faculties. This earnest priest denies being at fault, but since we cannot carry out an enquiry with regards to the facts and activities with which he is reproached, we are unable for this very reason to bring a verdict either for or against him. In the event, he himself aware that he cannot, after such like charges and suspicions, remain in the Congregation, requests release from his vows, which is granted on condition that he finds a bishop who will accept him. It will become a fait accompli as soon as this last condition is met.

J.F. Morisseau, MSC.  
J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisduSC.  
J. Vaudon, MSC.

**Article 2312**

L 18940803

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 3, 1894

Your Grace,

Fr. Ramot has asked me to go to Antwerp for his installation. If Your Grace could let me have your decision about the novitiate before my departure, I shall be very much obliged to you. I shall make it known to the Northern confrères, and this important issue will be brought to a conclusion.

Please accept my deepest good wishes in C.J.

J. Chevalier, MSC.

**Article 2313**

L 18940805

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

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Issoudun, August 5, 1894

Dear Father Vaudon,

Your young men have come to me requesting a big outing to Fontgombault. What do you think yourself? How many are they? Who will accompany them? What day are they going; what day are they coming back?

Wholly yours in C.J.

J. Chevalier, MSC.

*Fontgombault: the Benedictine abbey beside the River Creuse in the Indre, not far from Chevalier's first posting as a curate - see earlier articles; also Twohig, Late But Not Too Late, the chapter on Chevalier.*

**Article 2314**

L 18940806

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, August 6, 1894

Dear Friend,

You may write to me in total confidence. I shall follow point by point your instructions. You may be assured of my absolute secrecy, as well as my gratitude.

I wrote to you about your lovely article; many thanks. Our letters crossed.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2315**

L 18940810

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 10, 1894

Your Grace,

Fr. Ramot, impatient by not having had a reply, has written again. I am forwarding his letter to you.

Since you are, Your Grace, following your respected predecessors, the lessee of our Issoudun house, I may forward to Your Grace the prospectus of our school in which you will see for yourself what we are aiming at. During the current school year our Chezal-Benoît college has presented for the baccalaureate in Paris 14 students, 11 of whom have been accepted and several with honourable mention (*the English equivalent of honours*). It is satisfying success.

Besides the Tours Cardinal, the Bishops of Blois, Chartres, Sées, Verdun, Monaco and Bishop Dufal have agreed to be present for the September 8 feast. Some others have cancelled. The Orleans (*railway*) company has granted a reduction of 50% for each group of 40 pilgrims, and a special train with the same reduction for 300 people. It is something very much to hope for that Cher and Indre make their pilgrim journey; these concessions last the whole month of September.

Besides the plenary and partial indulgences granted by the Holy Father, His Holiness is granting a Papal blessing for each group arriving in Issoudun during the month of September.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

18940816X

Council Meeting, August 16, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Lanctin. Vaudon absent.

The Apostolic Visitor holds back from a decision about a novitiate in Salzburg.

1. The Superior General read a reply from the Archbishop to the request made to him about setting up a novitiate in Salzburg. His Grace, conscious that there were serious issues involved either in granting or not granting authorization, thought that he himself could not give a decision and suggested that the issue be deferred to the Sacred Congregation of Bishops and Regulars. This appeal would take a long time and there would not be a decision in time to commence this novitiate project in the autumn. The Council, accordingly, agreed that the project in question could not be feasible for the year 1894-1895.

The transfer of the Petite Oeuvre from Rome to Jesi goes ahead.

2. At the request of Fr. Carrière the decision to transfer the Petite Oeuvre from Rome to Jesi will go ahead if dispensation can be had from the law requiring a graduate in Italian for the opening of a school. If the move becomes possible, Fr. Barral will be in charge and acting Superior at Jesi; Fr. J.B. Perriot will be appointed to Spain.

Examination of accounts for the first six months of 1894, forwarded by the Society's different houses.

*The franc this year, 1894, would roughly be the equivalent of 3.30 euros in 2009.*

1. The Chezal-Benoît house

The accounts are in order. Intake: 47,972.30 francs; yet to come 4,069, giving a total of 52,041.30 francs. Paid out 46,953.15 francs with an additional 1,991.70 francs; 48,944.85 plus 3,096.45 francs. To hand, 47,978.30 francs – 46,953.15 giving a surplus of 1,019.15 francs. Upkeep of personnel: 168 people: 297.29 every six months; 49.55 each month.

2. The Sacred Heart house.

The accounts are normally well kept. Receipts – 2,464.10 francs; paid out 2,264.10 francs (!). To pay: 103.10 francs; leaving a deficit of this amount. The general upkeep of 52 people would come to 72.33 francs for each one.

3. The Rome house.

The accounts were up to date and in order this time. Receipts: 48,501 francs; outlay 30,751.35 francs. 17,749.80 francs remain in the account. Intake: 48,501.15 francs; yet to come 1,500 making 50,001.15 in all. Debts met: 30,751.35 francs; to be paid; 10,800 francs. 8,449.70 francs remain over and above. Personnel upkeep 41 people; 722 francs over six months; 120 month.

4. Tilburg.

The accounts are properly kept. Intake: 113,703.11 francs; outlay 111,339.45 francs or 2,363.66 francs to hand at the end of six months. The financial situation is not addressed, nothing mentioned about intake or payment. The financial circumstances are narrowly identified with finance in the office.

Observations as regards Tilburg.

A. Rent accruing from capital: 1,995 francs. What is this capital; where is it placed?

B. Borrowings: 28,816 francs. Have these been authorized? When? Upkeep of personnel (*83 people*): 382 francs for each person over six months; 63 francs a year.

5. Glastonbury.

The accounts indicate a deplorable financial state of affairs. Financial situation: Intake 15,993.20 francs; outlay 15,893.20 francs. Financial situation: Imbalance. Bills to be met: 2,462.35 francs. Debts paid: 15,828.20 francs; to be paid 1,119.95 francs, together with the ongoing debt for purchase and construction; 48,198.15 francs.

There is a deficit of 45,735.80 francs. The current receipts, leaving aside the 3,132 francs made available by the mother house, become reduced to 15,913 francs, minus 3,152 francs, making a total of 12,841 francs. Normal expenses come to 16,948 francs, and within this only 160 francs is identified with paid interest, whereas it comes to 895 francs each year and 447 every six months.

6. The Barcelona house.

The accounts are inadequately kept, but the finances are sound. What is to hand and the overall financial situation are (*wrongly*) amalgamated since there is neither money being received or debts to be met. Receipts: 56,249.10 francs. Expenses met: 23,795.22 francs. There remain as disposable 32,453.88 francs. Included in the expenses are 7,498.28 francs for Canet, which obviously refers to meeting the Eléonore debt. Personnel upkeep (*12 people*); 631 francs for each one every six months; 105 a month. The figure is not exact since in other months it was half that again.

## 7. The Antwerp house.

The accounts leave something to be desired as regards exactness. Moreover, a debt of 203,354.08 francs is identified with the end of 1893 whereas it is now increased to 252,841.51 francs because new debts are added on without any explanation.

Intake: 223,164.80 francs; expenses met 199,518.70 francs, leaving 23,596.10 francs to hand.

Financial situation: Intake: 223,164.80 francs, expenses met 199,568.70 francs, or 23,598.10 francs in the account.

Financial situation: Bills received: 223,164.80 francs. Passive: expenses met: 199,568.70 francs; 23,596.10 francs to hand.

Financial situation. Receipts: 223,164.80 francs; paid out: 199,568.70.

Expenses to be met: 252,841.56 francs.

Outlay: 452,410.26 francs.

Intake: 223,164.80 francs.

The deficit presently is at 229,245.46 francs.

At the end of 1893 for the latter six months it was 237,829.85 francs.

The deficit for the last six months came to 237,829.85 francs, an increase of 8,584.39 francs.

Upkeep of personnel (*156 people*) in total 61,549 francs; 388 francs for each one over 6 months; monthly 64.65 francs.

## 8. The Paris house.

Intake 14,874.35 francs

Expenses: 12,515.67; 2,358 francs to hand.

Current financial state: receipts 15,698 francs; paid 12,515; to be paid 1,343 francs, leaving 1,840 francs.

Upkeep of personnel (*ten*): 9,096.52 francs or 910 francs for each one over 6 months, 151 francs each month.

J.F. Morisseau, MSC, Sec.

J. Vaudon, MSC.

Ch. Piperon, MisduSC.

Arth. Lanctin, MSC.

**Article 2316**

L 18940816

*To Father Béguinot, Vicar General, Bourges.*

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Issoudun, August 15, 1894

Dear Vicar General,

You kindly took it upon yourself, on my last visit to Bourges on the 7th of the current month, to deliver to His Grace the letters I had for him. Today again I make bold on the part of the Superior (*General*) to draw upon your kindness in according us the same favour.

Among those letters which you were kind enough to pass on to His Grace was one with a petition to the President of the Republic. His Grace was kind enough to write and say that he would endorse this letter if it included some changes which he indicated to us. The changes have now been made, and we would be pleased if you can ask the Archbishop for his supportive endorsement and forward it in the Archbishop's envelope to the President of the Republic at Pont-sur-Seine marked 'personal'.

We are quietly confident that our request will in these circumstances be favourably met, and it's to you as Vicar General we shall be greatly indebted for this favour. What appreciation shall we not have for this favour which will draw upon yourself Our Lady's protection. Please accept, Vicar General, together with my anticipated gratitude, warm and deep regards in C.J.

On behalf of Fr. General,

F.X. Maillard, MSC.

**Article 2317**

L 18940822

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 22, 1894

Your Grace,

I was visiting our Northern house when Your Grace kindly wrote to me returning our petition to the President of the Republic and your warmly supportive signed letter for which I am so grateful. On my return it was in Issoudun. I had hoped, Your Grace, that you might forward it directly to Mr. Casimir Périer in an envelope incorporating Your Grace's seal. For this reason I stopped over in Paris to meet Cardinal Richard who kindly favoured me with a letter in support of an audience with the President. I went along, then, to Pont-sur-Seine. His Excellency, unable to meet me, sent his information officer to me in order to find out what was at issue since he was not aware of what was involved (*in my visit*). I explained everything to him. The official, a very agreeable and sympathetic man, having consulted with the President, informed me that Mr. Périer wanted us to deal directly with the Minister for Worship, as this issue fell within his competence, but he would approve of whatever he decided. The official himself added: "In the interests of your case, I would advise you to ask that pilgrims be permitted to enter your basilica during the whole of September to gain the indulgences granted by Leo XIII and thereafter one will close one's eyes." To which I made reply: "But if there is no reply, I shall interpret the silence as tacit approval." He did no more than laugh as he remarked: "That's the best thing to do." I do believe that in saying this he was echoing the feelings of the President. We left on very good terms. Before I left I gave some pictures of Our Lady of the Sacred Heart, like that enclosed, for him to pass on to Madame Périer, her young daughter and the ladies of the court, and he promised to do so.

This afternoon I forwarded to the President of the Republic the petition which Your Grace so kindly addressed to him. I do believe that my visit to Pont-sur-Seine will not have been pointless.

I went to Tilburg for the installation of the new Provincial, as he had asked me to do, and I proceeded from there to Tilburg. There I found the confrères very well disposed, quite aware like myself that it was now too late to have recourse to Rome for the novitiate, and it would, accordingly, be best to remain at Chezal-Benoît for this year as they would have had to begin otherwise at the end of this month; and what would have become of them while waiting for the Congregation's reply?

With regard to all issues affecting our Society, I have always dealt directly with Your Grace since I know and appreciate too well the wisdom of your advice. The new Assistant, Your Grace, will live at Chezal-Benoît where he is in charge of our Petite Oeuvre! He and Fr. Piperon, the Novice Master, come frequently to Issoudun for Council meetings each week and more frequently if it's necessary; the distance is quite near, covered easily in one hour.

I have the honour to be Your Grace's humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2318**

L 18940823

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 23, 1894

Your Grace,

In keeping with the wishes of the President of the Republic, I forwarded a fresh request to the Minister of the Interior and Cults. If I am not making excessive demands on your kindness, Your Grace, I dare to ask Your Grace to support this request once again with your seal of approval. I hope we can have success through the support of Our Lady of the Sacred Heart.

Would you advise me, Your Grace, to go and see the Prefect of the Indre to bring him up to date with our plans? I am aware of his good will, seeing that in him we have a supporter rather than an opponent.

We are actively engaged preparing for our feast. A large number of pilgrims are preparing to come from all over. We greatly hope that nothing will prevent Your Grace from being present and also Bishop Bardel; without you it cannot be a celebration.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

Your Grace, let me have as soon as possible your seal of approval.

**Article 2319**

L 18940827

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, August 27, 1894

Your Grace,

As I wrote to Your Grace I forwarded to the President of the Republic the appeal which you were kind enough to seal with your approval.

Today I have had a reply stating that my "request was forwarded to the President of the Council, the Minister of the Interior and Cults, who is alone in a position to consider the issues".

On Saturday morning I went and saw the Prefect of the Indre to let him know about the approaches we had made to government with regard to the opening of our basilica during the Jubilee month. He was very sympathetic and quite willing to favour us. Fiat! He spoke to me in the most glowing terms about Your Grace and Bishop Bardel.

The Cardinal of Tours and the bishops who accepted the invitation will very likely arrive in Issoudun on the 7th, the eve of the feast. Your Grace will kindly let me know when he will be with us, together with his good and devoted coadjutor. Our pilgrims will be delighted to hear your apostolic words and those of Bishop Bardel who charmed the faithful at Châteauneuf.

Requesting your blessing, with deepest respect in C.J.

J. Chevalier, MSC.

18940828X

Council Meetings,  
August 28, September 3, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Lanctin.



Jules Vandel re-admitted.

1. A debate took place about the re-admission of Jules Vandel to the Society. He has, in effect, been asked by his confrères and members of his family, as well as indicating this himself in letters to certain people, about the likelihood of a return to the Society. Eventually Fr. Lanctin, on going to see him, brought away a letter in which he informed the Superior General that he believed he perceived God's will for him in the advice being given to him about returning to the Congregation, and that he sincerely regretted taking off and the harm he had done. He was now seeking re-admission and wholly disposed to go wherever he would be sent. Some members expressed concern that this initiative did not come entirely or spontaneously from Fr. Vandel himself (*motu proprio*), being due to the influence of certain intermediaries who influenced him, which seems all the more likely when, very recently, one could read letters by him which demonstrate that he was still well distanced from the necessary disposition conducive to re-admission. Nevertheless, the Council was of the view that he was sincere in his regret about his past behaviour and all the problems created. In expressing the wish to return there was reason to believe that he was sincere, since he was prepared to go wherever he would be appointed. In consideration also of the fact that his return will stabilize in their vocations those who had been shaken by his departure, it was decided that his request should be met under the following conditions:

1. that he send a retraction for his misdemeanours to Fr. General and all the confrères whom he scandalized, and make clear henceforth his intention to obey in every respect the Superior of the Congregation;
2. that he should not be given an appointment in the Northern Province, but instead in a house outside Europe, in Sydney for example.

A copy of this decision was presented to the Apostolic Visitor who approved of it. Accordingly, Fr. Jules Vandel is definitively re-admitted under the conditions laid down immediately above.

A request from Brother Alain de Boismenu.

2. Brother Alain de Boismenu has put a written request to the Superior for entry to the Northern Province. The definitive reply is postponed, but the view was taken that there was no reason to accede to this request at the present time because of our lack of able members.

A request to have the right to celebrate the votive mass of the Sacred Heart.

3. The Secretary put forward a petition requesting the Holy See to favour those priests who come on pilgrimage with the faculty of celebrating the De Beata votive mass, or that of Our Lady of Graces, in the Our Lady of the Sacred Heart Basilica. The decision was taken to go ahead with this request.

Decision about second year German students.

4. The Northern Province's authorities hope to begin their novitiate next year, and request that the German students of the second year (*so called*) be accepted in the Chezal-Benoît novitiate. The view was taken that these students should be sent there if a rhetoric teacher can be found, and this does not have a bearing on holding on to the rhetoric teacher for whatever number of French are there in order to prepare them for the baccalaureate.

The decision maintained to recall Fr. Hartzer.

5. The recall of Fr. Fernand Hartzer as Glastonbury Superior is confirmed as well as the appointment in his place of Fr. Derichemont. In order to preserve the morale of the recalled Hartzer, he is asked to request himself that he be changed.

The Council refuses to have any responsibility for the Bulletin publication.

6. The Council, giving permission to merge the Sacred Heart Review with the Preacher's Bulletin, had not understood that this latter publication would be under the direction of the Congregation and, accordingly, it was with some surprise that it was presented as appearing under the direction of the Missionaries of the Sacred Heart. The view was taken that an objection should be made against this proposal, leaving the said publication in the hands of Fr. Deidier, if he wants to take on responsibility for it.

Scholasticate personnel, Petite Oeuvre, and the Issoudun school.

7. In conclusion the personnel for the scholasticate and the Petite Oeuvre were chosen, also the Issoudun school.

Scholasticate: Fr. Matthieu moral theology; Fr. Bernard dogmatic theology; Fr. Compte sciences; Father Laurentin and Brother Lynch sacred scripture and philosophy.

Petite Oeuvre personnel: Pourquoi rhetoric; Suchet second year; Alain de Boismenu third year; the younger Mr. Bertin fourth year; Mr. Huchard fifth year; Fr. Guillaume sixth year; Gotteland seventh year; Fr. Cochet history; Fr. Bertin sciences; Fr. Meynier supervision; Brother Laumen supervision and German; McCabe English; Fr. Blanchet art; Fr. Laliaux the choir. These appointments are subject to the approval of His Grace the Apostolic Visitor, who has made it known that he was not in favour of appointing teachers at the Petite Oeuvre from outside the Society, and if this continues recourse must be had to other arrangements.

Personnel in the (*Issoudun*) school. Fr. Lavialle in charge; his assistant and Latin teacher Fr. Mégret. The outsider Mr. Vinette will teach French while at the same time he will study Latin under the supervision of Fr. Blanchet in order to prepare himself for the novitiate for which he is a candidate.

J. Chevalier, MSC.  
J. Vaudon, MSC.

Ch. Piperon, MisduSC.  
Arth. Lanctin, MSC.  
J.F. Morisseau, MSC.

**Article 2320**

L 18940901

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, September 1, 1894

Your Grace,

I hasten to bring good news to Your Grace. The following is the telegram which I have just now received: "PERMISSION GRANTED TO OPEN THE BASILICA; INFORM ON THIS." Signed Carnier. You are aware, Your Grace, that on the advice given to me at Pont-sur-Seine I made a fresh request to Mr. Dupuy which Your Grace kindly supported. It was through Fr. Garnier, editor of 'Peuple Français', who knows him personally, that I made an approach, asking him (*Garnier*) to support the request wholeheartedly. The President of the Republic wrote to me a few days ago to say that he was forwarding our request to the Minister of the Interior and Cults. Finally we had our request granted; the Lord be praised. And let Your Grace also receive our grateful acknowledgement! Our Lady of the Sacred Heart owes Your Grace a complete cure. You will obtain it. Come to Issoudun on Saturday to intone the Te Deum with us. Your presence is indispensable; without you the feast is not complete. We are all hoping and praying that you can make the journey.

Please accept my deepest regards in C.J.

J. Chevalier, MSC.

I am informing the Prefect about this development.

**Article 2321**

L 18940908

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, September 8, 1894

Your Grace,

I do not wish to delay in replying and expressing to you my heartfelt thanks. Your presence at the feast greatly pleased not only your missionaries, but all your priests and the numerous pilgrims who were to happy to have you in their midst. The weather made it possible for us to have the torchlight procession in the Sacred Heart park. The scene was wonderful to behold; Issoudun never had its like. Everything took place in the most orderly manner and the most edifying manifestation of piety.

Please accept Your Grace our gratitude and deep respect. I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

I have written to the Prefect in appreciation of his good will.

18940910X

Council Meetings, September 10, 13, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Lanctin.

Re-admission of Fr. Vandel.

1. A letter was read in which Fr. Vandel made honourable amends for his departure from the Society and professed to be ready to go wherever he is assigned. His attitude and his regret were considered acceptably honourable and his re-admission was ratified.

Alain de Boismenu stays in his Province.

2. Brother Alain de Boismenu, having requested permission to join the Northern Province, it was decided that for the reason given above (*at the last Council meeting*) it was not possible at present to grant his request.

A memorandum from Fr. Fernand Hartzler justifying himself.

3. A self-justifying memorandum by Fr. Fernand Hartzler defends himself before the facts and activities of which he is accused by Bishop Navarre. The Council having heard what Hartzler had to say, thought that the Bishop, influenced by his medical condition and unhappiness, had imagined the defects of Fr. Hartzler. Nevertheless, it remains difficult to believe that Fr. Hartzler is completely innocent. In any event it is certainly obvious that he is not a bursar and could not prudently oversee the financial arrangements at Glastonbury. Accordingly, the earlier decision is confirmed, but he will be given a reasonable amount of time to prepare for his departure, so that it will be seen as a spontaneous decision on his part.

4. The shared retreat for the Sacred Heart houses, the parish and Chezal-Benoît will begin on the 16th of this month and be followed by the scholastics' retreat.

Fr. Batard appointed Bursar at the Sacred Heart and Fr. Godinoux at Chezal.

5. Fr. Batard will be bursar at the Sacred Heart and the Petite Oeuvre; Fr. Godinoux replacing him at Chezal-Benoît.

All teachers at the Petite Oeuvre will be in the charge of Fr. Lanctin; all others under Fr. Morisseau.

6. All teachers at the Petite Oeuvre and the other school in Issoudun (*the external lay school*) will be overseen by Fr. Lanctin, with the rights of a local Superior. Those priests and brothers who are not involved in either of these two institutions will be under the immediate jurisdiction of Fr. General, who in his absence will be replaced by Fr. Morisseau.

Nineteen novices admitted to vows.

Fr. Paul Joseph Marie Pacaud, a priest of the Nantes diocese, born August 11, 1861.

Brother Cornelius Cronin, a former Glastonbury student, born June 22, 1876.

Brother Michael Vives of the Barcelona Petite Oeuvre, born April 15, 1878.

Brother Vincent Lacunza of the Barcelona Petite Oeuvre, born September 1, 1875.

Brother Jean Velasco of the Barcelona Petite Oeuvre, born October 8, 1875.

Brother Jules Merg of the Petite Oeuvre, born May 24, 1873.

Brother Laumen Guillaume Herbert Louis, Jos, Chezal-Benoît Petite Oeuvre, born October 15, 1874.

Brother Pierre Jos. Van Aarsen of the Petite Oeuvre, born March 7, 1875.

Brother van 't Westeinde Huub of the Chezal-Benoît Petite Oeuvre, born January 4, 1875.

Brother Hisgen Ernest Oswald Servais of the Chezal-Benoît Petite Oeuvre, born April 27, 1873.

Brother Thomas Riederer, Chezal-Benoît Petite Oeuvre, born March 23, 1872.

Brother Michel Nivard, Chezal-Benoît Petite Oeuvre, born September 8, 1873.

Brother Henri Jean Marie Jos. Gussenhoven, Chezal-Benoît Petite Oeuvre, born September 8, 1873.

Brother Jean-François Caers, Chezal-Benoît Petite Oeuvre, born September 24, 1874.

Brother Joseph Didier, Chezal-Benoît Petite Oeuvre, born March 28, 1874.

Brother Louis Savin, Chezal-Benoît Petite Oeuvre, born June 28, 1874.

Brother Edouard Joseph Van Goethem, born May 10, 1873.

Brother Joseph Brumbi, Chezal-Benoît Petite Oeuvre, born May 23, 1872.

Brother Jean Guillaume Jos Geerts of the Chezal-Benoît Petite Oeuvre, born September 18, 1875.

Brother Jean Arburna, Chezal-Benoît, was not accepted.

Brother Samuel Vogl of the Chezal-Benoît Petite Oeuvre, born September 28, 1874, was held over.

Fr. Ramot given permission to accept day brothers for temporary (*three-yearly*) vows.

8. At the request of Fr. Ramot he is granted permission as Provincial to accept lay brothers for temporary vows on condition that:

1. he will not accept them without the supporting decision of his councillors in keeping with number 86 of the Constitutions;
2. that he be prompt in providing the six-monthly account called for by number 28 of the Provincial special directory.

Reply to Fr. Ramot's query about the desire of three brothers, who had left the Congregation, to return.

9. He wanted to know if he could accept them. The reply was that these young brothers must follow the procedures of Fr. Vandel, that is to say they must write a letter in which they will honourably excuse their behaviour in the past, indicate that they are disposed to obey the Superior of the Congregation in every respect, and go wherever they will be sent. Their letter will be forwarded to the Apostolic Visitor who will decide if they can be readmitted.

Father Bernard is appointed professor for the second year and Father Laurenti professor of dogma.

10. Fr. Bernard, earlier appointed professor of dogma, will now look after the second year, with Fr. Laurenti appointed to take charge of dogma in his place.

Arth. Lanctin, MSC.

J. Chevalier, MSC.

J.F. Morisseau, MSC, Sec.

J. Vaudon, MissduSC.

Ch. Píperon, MisduSC.

#### Article 2322

To Mademoiselle Thérèse Rechignet, Issoudun.

L 18940915

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Issoudun, September 15, 1894

My dear little Thérèse,

Your letter calls for jubilation; I am so pleased for you. Six months' waiting is quite a long time, don't you think? And now what do you want to do? Are you going to convert yourself and become serious during this time? You missed out on a great deal by not being present on the feast of the Sacred Heart; it was a wonderful occasion. Your cousin, in any case, will describe it to you. You do well to get in touch with me from time to time and pray for me, something which I greatly need. For my part I do not forget you since you know well how affectionately I regard you. You do not tell me anything about my little Charlotte (*Thérèse's younger sister*); is it that she has perhaps died, or that she no longer gives any thought to her Issoudun Father? Convey to her, in any event, all my good wishes.

Cheerio, dear Thérèse.

I bless you in C.J.

J. Chevalier, MSC.

*Thérèse Rechinnet, orphaned, was adopted by her aunt, Madame Ernest Contaudoux-Bourlon of Issoudun, marrying the eldest son of the Contaudoux family, René, on February 5, 1895.*

18940916X

Council Meeting, September 16, 1894

All members present except Fr. Piperon.

Local councillors appointed to Antwerp, Tilburg, Salzburg.

In keeping with Fr. Ramot's proposals, Fathers Linckens and Meyer were appointed to Antwerp, Fathers Peeters and Kicken to Tilburg, Fathers Kuntz and Balzer to Salzburg.

Arth. Lanctin, MSC.  
J. Chevalier, MSC.

J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

**Article 2323**

L 18940918

*To Father Jules Vandel, MSC, Hermance, Switzerland.*

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Issoudun, September 18, 1894

Dear Fr. Vandel,

Aware of your good will, zeal, piety, devotedness, the Council has decided that you should go to Sydney at least for the time being. Fr. Tréand, who would very much like to have you there, will receive you with open arms. You will leave from Marseilles on the 3rd of October next. We shall book a place for you. You can go directly to Marseilles, towards the 1st of October, where you will find Fr. Jouët waiting for you and go with him to dear Fr. Caseneuve, 18 Thiers Street, who will look after your embarkation and provide the necessary money for your journey.

Fr. Tréand has been told in advance; he will be eagerly awaiting your arrival, appointing you to the work which will engage you. You will often give me news about your work. Cheerio, Father. My regards to your worthy and pious family.

Wholly yours in C.J.

J. Chevalier, MSC.

A lay brother from Paris and several Our Lady of the Sacred Heart Sisters will be travelling with you.

**Article 2323A**

L 18940923

*To Father Célestin Ramot, MSC, Northern Province Provincial.*

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Issoudun, September 23, 1894

Dear Fr. Ramot,

Fr. Morisseau incorrectly wrote his report, not reflecting the Council's thinking. As you are aware he is distracted and forgetful.

I am replying to your questions; the following is what has been decided.

1. Affirmatively, you have authority to accept for the novitiate lay brother candidates, and send them away if you are not satisfied with them either during the novitiate or while in temporary vows, but you will do so only with the approval of the Provincial Council.
2. All members from Belgium, Holland, Germany belong as of right to the Northern Province, and must stay within it unless the General Council thinks it appropriate to create an exception for some either in the general interest or that of the individual himself, the issue having been discussed with the Provincial.
3. The General Council has decided that those from Alsace and Lorraine belong to the French Province, such wise that those you have left with you are, strictly speaking, French, and make their profession with you.
4. Yes, Father, those who are doing their rhetoric year at present from your Province remain yours and will go back to you. Those in the future will make their studies in your Province as soon as you have the house set up, and it is my wish that it will be next year. Meanwhile, one must have in mind, Father, the overall well-being of the Society. You are aware that quality of religious life depends on the training given during the novitiate. If it becomes impossible for you to set up properly your novitiate next year, what great calamity would there be in having the novitiate for a few more years in Chezal-Benoît, focusing solely on providing you with subjects well formed in the religious life and who would be a potent force in your Province? Again, I repeat, we do not have any intention of holding on to them. It is no more or less than to provide a service for you in your own best interests. When we are at that stage, you will give serious consideration to the issue and submit it to the Apostolic Visitor, who no more than ourselves will create problems about what has to be done.

5. As regards the arrangement and disposal of assets, one is to be guided by article 43 of our Constitutions which deals with this issue. We shall give it some consideration at our forthcoming General Chapter and if there is a need to change we shall do so, giving the Provincial more extensive powers.

6. You mentioned Fr. Offermans' brother as a likely lecturer in the scholasticate; have you now given over this possibility? Get in touch with Fr. Carrière to find out if he can let you have Fr. Ceresi; I am very agreeable to this if he can.

7. It goes without saying it is your Province which from now will provide personnel for Bishop Couppé since Berlin only wants German-born subjects.

8. Kindly let us have some lay brothers since we badly need them. The brother door-keeper at the Paris house, whose father has decided to be French, is being recalled by the government and, to avoid being called up for military service, he is leaving (*for Australia*) with Fr. Vandel on the 3rd of October from Marseilles. In Paris they now have only one brother, the cook. Two brothers are needed for the Paris house straightaway. And two are also needed at Issoudun where the Petite Oeuvre is due to be set up. I would ask you then to be prompt in meeting our requests.

9. Yes, it is necessary for your Province to have some worthy members in Rome; make a choice and try to send at least six to Father Carrière. The Cardinal Vicar wants our Congregation to be well represented (*in Rome*). We have only one or two French going to Rome this year as the rest would be unable to follow the courses successfully.

Please accept, Fr. Ramot, my best wishes.

J. Chevalier, MSC.

I wish to thank you for writing and letting me know your concerns; if you have any further issues to be clarified, do so in complete candour since we are on both sides prompted by the best intentions. Fr. Delaporte is giving us a good retreat; on Tuesday he gives one to the scholastics.

Brother O'Reilly, an Irishman, wants to join your Province to continue his scholastic studies and remain with you. We shall send him to you after the retreat if you would like to have him. *See Twohig, Late But Not Too Late, for O'Reilly, passim.*  
J.C.

18940924X

Council Meeting, September 24, 1894

All members present.

Fr. Reynaud accepted for perpetual vows.

1. Socius in the novitiate, he has requested that he make perpetual vows when, shortly, his temporary vows expire. His request is granted.

2. Brother Legardeur, having requested that he be accepted for temporary vows, the Council was at first divided about him due to concern being expressed about his health. Eventually the majority favoured acceptance.

Brother O'Reilly given to the Northern Province.

3. The scholastic O'Reilly, who for certain reasons doesn't wish to remain in the French scholasticate, is given permission to join the scholasticate of the Northern Province.

The appointment and roles of Fr. J.B. Perriot in Spain.

4. Fr. Jean B. Perriot, being definitively appointed to Spain, at his request his responsibilities in the house were given consideration. He will take charge of the Petite Oeuvre while remaining under the authority of Fr. Casas, the Superior. Admissions must be dealt with in Council, in keeping with the regulations, and every effort will be made to make the right choices. Moreover, Fr. Perriot will be bursar in dependence on the local Superior and give himself to pastoral ministry insofar as this is possible due to the other demands on him. Together with Fr. Delmas he will be assistant to the Superior. Given the lack of sufficient (*teaching*) personnel, the youngsters will continue to attend classes in the minor seminary.

Fr. Suchet appointed to lecture in philosophy at the scholasticate.

5. Appointed to teach second year at the Petite Oeuvre, but replaced by Fr. Bernard, Suchet is being made available to the scholasticate to offer a philosophy course which prepares for the baccalaureate. This decision is maintained despite his protestations.

Fr. Mégret appointed director of the school in Issoudun; Fr. Gotteland, his deputy.

6. Fr. Mégret is definitively appointed in charge. Besides Fr. Gotteland on the teaching staff, there will be Mr. Feuillet, who has a diploma in teaching and wants a post in Issoudun. He will be given a salary of 800 francs. Mr. Huchard, another member of the staff, will be given a salary of 1,000 francs unless he wants to have 1,200 francs by giving up his mathematical proceeds.

7. Brother Jean J.J. Philippe in Watertown is accepted for temporary vows, on condition that his acceptance becomes approved of by his local Superior who has not given his own verdict on him.

NB: This verdict has since arrived and is favourable.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
J. Vaudon, MSC.  
Arth. Lanctin, MSC.

**Article 2324**

*To Father Jules Vandel, MSC, Hermance, Switzerland.*

L 18940925

Issoudun, September 25, 1894

Dear Fr. Vandel,

I am sorry that I cannot go to Marseilles to see you off myself and embrace you ex intimo corde. Dear Fr. Jouët and the very respected Fr. Caseneuve will be on hand to replace me. I wish you, then, a good journey; let me have your views as soon as you arrive. I shall give the Our Lady of the Sacred Heart Sisters the objects you want to take with you. As for our dear Liège scholastics, I have had no letter from them, no news at all. I know nothing about their regret, or their wish to return to us, or of following you to Sydney. I am sorry about this neglect on their part. If they wanted to go with you I would not be opposed, but who would meet the costs of the journey? I cannot myself meet those expenses given the circumstances in which they find themselves in relation to the Society.

It is possible that Fr. Tréand, were he adverted to the situation, would meet the expenses involved. If they cannot leave with you, you might, perhaps, arrange for them to come later after discussing matters with Fr. Tréand, and then their situation could be regularized.

I wrote to Mademoiselle Rorton (*or Rostou*) that her young son could accompany you at his own risk. I do well believe that you will take him with you.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

18940926X

Council Meeting, September 26, 1894

All present except Fr. Lanctin.

Brothers Fanti and Meier admitted to vows.

1. The lay brother Fanti Secundien was accepted for first profession when his novitiate ends on October 9, and likewise Brother Joseph Jean Baptiste Meier whose novitiate ends on November 7.

-Benoît local Council.

2. The Council will consist of Father-Master, the Director of the scholasticate, the Bursar and the priest in charge of the school, Fr. Comte.

Local Council for the Sacred Heart and the school (*l'Externat*).

3. At the Sacred Heart, Issoudun, the Council will comprise the two Assistants, Fathers Morisseau and Lanctin, Fr. Batard, the Bursar, and Father Mégret who is in charge of the school. Besides, the school will have a Council consisting of Fathers Mégret, Morisseau and Batard.

Financial support made available to Fr. Brunet for his nephew.

4. Fr. Brunet, having requested financial help, 200 francs, for his needy nephew, it was decided to make it available from the money he brought with him when entering the Congregation, and in this way his request would be met.

J. Chevalier, MSC.  
J. Vaudon, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisduSC.

18941001X

Council Meeting, October 1, 1894

All members present.

Brothers Petrus and Calixtus accepted for final vows.

1. With the favourable commendation of Fr. Ramot the following lay brothers were admitted to perpetual vows. Petrus and Calixtus who are over thirty years of age and have met the probation requirements laid down in the Constitutions.

The scholastic novice Jean Philippe and the postulant Robinson also accepted.

2. Given the favourable recommendation of the Watertown Superior, Fr. O'Mahony, the brother scholastic Jean Philippe was given permission to make his profession, and Richard Thomas Robinson was accepted as a lay brother novice.

3. At his request Brother McCabe was accepted for final profession, his three-year vows having expired last year.

Brother Neyroud to supervise at the Petite Oeuvre.

4. He is appointed as supervisor of the senior pupils at the Petite Oeuvre, a post which will not occupy him completely and allow him to work towards his licentiate. Brother Sergent is made available to the Externat school (*in Issoudun*). He will also help Fr. Mégret, do some work at the Petite Oeuvre and study theology.

Alsace remains part of the French Province.

5. Fr. Ramot calls for the wishes of the three Alsace students to be met by having them incorporated in the Northern Province. Because of the impact such a concession might have on other Alsatians, who would be drawn to make the same request, and also to safeguard the principle accepted from the beginning that Alsace was part of the French Province, the view was taken that this request could not be met. Nevertheless, since they are needed by the Province at this time, they are made available without prejudice and will only be recalled in case of urgent necessity.

An exception made in favour of the sons of employees who work under the German administration.

Fr. Meyer, having pointed out that employees of the German administration cannot make available their children to go to France, it was decided that youngsters could go to the Northern Province and belong to it, but if they enter the Northern Province, after being associated with France, the Northern Province will compensate France for the expenses involved in their education.

6. The decision was taken that a burse of 13,000 francs, from which first Tilburg and then Antwerp have benefited, and made by Mademoiselle Chabert de Beavois in the first instance to favour a French undertaking, should, on the grounds of equity, return to France; consequently, Fr. Ramot will be asked to hand it back.

J.F. Morisseau, MSC.  
Ch. Pipéron, MisduSC.  
J. Vaudon, MSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2325**

L 18941002

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, October 2, 1894

Your Grace,

I received the letter Your Grace was kind enough to write to me about Fr. Meynier. It's a sad, sorry tale. I am sending you a copy of the reply I sent to him.

Fr. Bontemps, pro-Vicar Apostolic of the Gilbert Islands in Micronesia, has asked me to repeat our request to the Cardinal Prefect of Propaganda for the creation of a Vicariate. He would greatly like Your Grace to provide your seal of approval in order to give the request more of an impact. I send it on to you in this context.

With deep respect, I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2326**

L 18941002A

*To Father Isidore Meynier, MSC.*

+

Issoudun, October 2, 1894

My Dear Child,

The Archbishop of Bourges has passed on to me your letter of September 18. It explains the less than respectful quality of the letter you recently wrote to me when I asked you to return without delay, following holidays you prolonged without my authorization and despite your vow of obedience, which must always hold.

You state in the letter to the Archbishop that you had asked His Grace last April for release from your vows because a new experience, you proceed to say, has made clear to you that peace and unity has not returned to us. This is a gratuitous assertion before which I take exception, since all the confrères have remained loyal, and against which, as well, Fr. Vandel would protest, since he has returned to the Society while expressing sorrowful regret for taking himself off. The reason you offer is no more than a pretext to justify your conduct and insubordination and, let it be said, rather, that you are lacking in virtue, that religious life weighs on you, that discipline is irksome to you and that you are motivated by the wish to be independent. You want to live after your own fashion and in outright freedom; so be it! You will find out in the future how costly this is going to be for you. You assuredly will regret it.

Reflect well on all this. But, my son, in order to be released from perpetual vows, canonical approval sanctioned by the Archbishop as Apostolic Visitor is an absolute requirement. I can only see one reason: the need to help your family if it really needs you. Consider before the Lord what it is. If the reason holds and you remain adamant in your proposal, make an appeal to the Holy Father and I shall sign it; the Archbishop of Bourges will forward it to Rome. It will be necessary to have it accompanied with a Bishop's letter stating that he is prepared to accept you; without this you will remain under interdict by the very nature of things. You will see for yourself then that the issue is serious. I do hope, Father, that in attempting to justify your departure you will not proceed to denigrate your Congregation before priests and bishops. Sadly, I fear you have

already done so. This would be downright ingratitude, an unbelievable lack of good will and acknowledgement since you virtually leave out of consideration what the Society so maternally did for you, having taken you in at a very young age, and it's due to her that you went on to the priesthood despite what little you offered in the way of guarantee. Now that you are a priest and could, should, make a return for all the sacrifices she made on your behalf, you instead want to leave her. You are free to do so, but remember that in relation to her you have a duty in justice to meet, that is to say compensation for the vast amount of money spent educating you. Nobody, nothing, can disengage your conscience in this respect; it is a serious indebtedness which you have contracted and which you yourself are obliged to meet.

Please, Father Meynier, accept my best wishes in C.J.

J. Chevalier, MSC.

**Article 2327**

*To Father Victor Jouët, MSC, Marseilles.*

L 19841003

+

Issoudun, October 3, 1894

Dear Fr. Jouët,

I am sending you on 600 francs (*about 2,010 euros*) for the three-month period gone by.

Fr. Vandel was due to set sail for Sydney on the 3rd or 4th of this month; I have heard nothing yet. I hope everything went well. Were you there for the departure?

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

18941006X

Council Meeting, October 6, 1894

All members present.

Brother O'Reilly returns to the French Province.

1. Since Fr. Ramot would not accept Brother O'Reilly in his Province, he will return to the French Province following his studies at the Antwerp scholasticate, and with the expenses of the Northern Province to be met.

The need to lease a house in Vichy.

2. Mr. Ravau wishing to withhold his lease of Villa des Lilas, Vichy, another lessee is to be sought for a property needed for the projected foundation or, otherwise, arrangements should be made with someone prepared to rent unoccupied rooms to priests during the thermal season.

Georges Bögershausen accepted for minor orders.

3. The Salzburg native is accepted for minor orders if he has completed the necessary studies.

The lay brother Jean B. Weber in New Britain accepted for renewal of vows.

4. At his own request, and on the warm approval of Bishop Couppé, he is accepted for renewal of vows.

Brother Orlandi's perpetual vows postponed.

5. Brother Orlandi in Rome has asked to take perpetual vows, but Fr. Carrière did not give a favourable report, observing that he could be called upon to support his family. The view was taken that his request should be held over.

6. The following were accepted for perpetual profession with Fr. Ramot's support:

Adrien van Dinther; Paul Guitmann; Guillaume Baeten; Antoine de Jong; Henri Nollen; Jacques Schmitz; Louis Vuisters; Joseph Reichert; Godefroy von Hasselt; Henri van Riel; Ferdinand Dormann.

Brother Jean Clement Hellmann accepted for renewal of vows.

This lay brother in Antwerp is admitted to renewal of his three-yearly vows. It is not accepted that he make annual vows before reaching thirty years of age, and then make his perpetual profession. The Constitutions do not acknowledge vows of this nature.

J. Chevalier, MSC.

J. Vaudon, MSC.

Ch. Piperon, MisduSC.

J.F. Morisseau, MSC.

Arth. Lanctin, MSC.

**Article 2328**

*To Father Victor Jouët, MSC, Marseilles.*

L 18941012

+

Vichy, October 12, 1894

Dear Fr. Jouët,



I have come to spend a few days here in Vichy to deal with matters involving the Villa. I return to Issoudun on Monday. Thank you for letting me have the news of Fr. Vandel's departure. May God go with them and bless them!

Cheerio, my friend. Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

18941018X

Council Meeting, October 18, 1894

All the members in attendance.

Brother Bertin, a novice, accepted for vows.

1. He is accepted given his good reports.
2. Young Ducloux, a former pupil at the Petite Oeuvre, is accepted as a lay brother postulant, being unable to continue studies because of his health.

Request from Fr. Meynier to leave.

3. Having requested release from his vows, the decision was reached that he should apply to the Holy See.

Views expressed about Brother Henry.

4. Brother Charles Henry in Rome has requested that he make perpetual profession, but with reservations because of family commitments he foresees, and the view was consequently taken that it needed to be considered whether or not these family matters (*issues*) were as great and forthcoming as he states, and might not be shared by his De La Salle brother and by his sister, a Visitation nun.

5. A discussion ensued about the way the area in Vichy, which would be the site of the projected residence, could be made private, and also the staircase, with this in mind, as requested by Fr. Guyot; no positive conclusion was reached.

Letters from Fr. Ramot; the Council's reply.

6. Three letters from Fr. Ramot were read in which he raised issues and made complaints about his legitimate rights to deal as of himself with his German subjects, rights which the Superior General and his Council had infringed, expressing these complaints and claims in a quite unacceptable manner. Fr. General suggested that the reply should be both firm and well-wishing and as such presented to the Council.

7. Different views already aired were again expressed about the proximity of the Petite Oeuvre and the Externat (*school*), also the Sacred Heart house. Fr. Lanctin will be in charge as local Superior over the teachers and pupils; Fr. Morisseau, acting on behalf of the Superior General, will be in charge of the priests and the personnel of the Externat as regards the common spiritual exercises and observance of the religious life.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MissduSC.  
J. Vaudon, MSC.

18941029X

Council Meeting, October 29, 1894

All members in attendance:

Further complaints from Fr. Ramot and a fresh reply.

1. There has been a reply from Fr. Ramot to the Council's response. He again vindicated his supposed rights to Alsace and exaggerates the thrust of the Council's decision. He once more challenges the legitimacy of the procedures which vindicate the validity of the burse set up by Mademoiselle Chabert, basing his argument on an erroneous interpretation by Fr. Piperon regarding the use of the money granted for this foundation. The Council decided that a fresh reply would be made ready in which it would be categorically stated that it was the Council's right to intervene in the new Province and regulate its financial affairs. Meanwhile, as regards the Chabert foundation, *pro bono pacis* (*to preserve the peace*) matters will be left as they are in the present status quo until the issue becomes definitively clarified in Chapter. Meanwhile, it will be pointed out to the Provincial (*Ramot*) that he exaggerates the consequences of the Council's decision which, understood in the manner explained, does not prevent them (*in the Northern Province*) from sending their Annals to Alsace, or taking in students or contributions, so long as this is discreetly done, and doesn't directly create obstacles in the way of French undertakings.

Fr. Godinoux accepted for perpetual profession.

2. At his request and given a good report, Fr. Godinoux was accepted for perpetual profession at the end of his three years. As he had made known to different Council members that support for his family had been promised when he entered the Society, it was decided that for this purpose an annual sum of 400 francs should be made available to his parents. Besides, having engaged himself to accept the obligation of 30 masses for specific intentions, he is allowed 40 masses free for other intentions, inclusive of the 12 which are commonly at the pre disposal of each priest in the Society.

Brothers Cros, O'Mahony, Schall, admitted to final profession.

3. On the supportive recommendation of the scholasticate Director and their written requests, Louis Cros and Denis O'Mahony from Chezal-Benoît, as well as Aloysius Maria Schall from Antwerp, are admitted to final profession.

Brother Henry admitted to final profession.

4. The information sought about the precarious financial state of Brother Henry's family has arrived. His 64-year-old rather infirm father and his laid-up mother are really without financial resources and cannot hold out very long in this situation. Neither his De La Salle brother or Visitation sister can do anything for them. It is a financial burden which can be as much as 600 francs for the year and besides which a family benefactor, Fr. Krügel, parish priest of Gumbrechts, near Reichshofen (*Alsace*), has promised 160 francs and, if necessary, 200 francs. The Council is of the view that the individual has a certain intellectual quality, that the drawbacks referred to by Fr. Carrière do not seem too serious and, since he is shortly to be put forward for the priesthood, he could make available his mass offerings in support of his parents. The Council, then, agrees that care of his family should be undertaken and meanwhile he can be accepted for final profession.

Fr. G. Walpot, Postulant.

5. Fr. Ramot puts forward as postulant a Dutch priest who for some time is associated with the Tilburg house, G. Walpot (*Chateau de Neuburg, Galoppe*). He himself, and the priests of the Northern Province, wants to make his novitiate in Tilburg. The Council, aware that this novitiate was set up exclusively for the lay brothers, feels that it cannot meet this request; moreover it queries what kind of novitiate it would be for this postulant surrounded by lay brothers given to employment and activities not fitting for him in the circumstances. However, in order to meet the wishes of the confrères, it may be suggested that they send a petition to the General Administration which will be passed on to the Apostolic Visitor in the hope of obtaining the sought-for authorization.

A request from the scholastic Velasco.

6. Brother Velasco, newly professed, makes it known that he had done little or no classical studies in Spain and was unable in any way to follow the scholasticate courses. Consequently, he asks to be sent to Barcelona where, he believes, he could compensate for his earlier lack of studies and make it possible for him to study philosophy and theology later. It was decided that Fr. Casas should be consulted about the matter before meeting his (*Velasco's*) request.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MisduSC.

18941108X

Council Meeting, November 8, 1894

All the members present.

Proposed reply to Fr. Ramot.

1. A discussion took place about the manner in which a reply could be formulated in response to Fr. Ramot's last letter. Since agreement on this was not reached by all, the Secretary was asked to reply in his own personal name in order to draw some explanations from him (*Fr. Ramot*) which could provide the basis for a firm and measured response to which everybody could subscribe.

A request from Fr. Ramot for a priest who would like to do his novitiate in Tilburg.

2. He would like to have a priest undertaking his novitiate in Tilburg. This request will be endorsed and sent to the Archbishop with appropriate observations.

There should be no acceptance for orders or profession other than through favourable reports.

3. Fr. Ramot provided a list of scholastics whom he wishes to put forward for orders and one scholastic's name who wishes to be finally professed, but no report whatsoever is provided about any of them. The Council was in agreement that some information should be provided about each of them so that they can be accepted with the requisite knowledge.

The right to admit to vows either himself or through delegation granted to Fr. Ramot.

4. He requests that in formal fashion he should be given permission, or through his delegates, to accept the vows of those coming forward.

Brothers Jean and Aloysius in Glastonbury accepted for renewal of vows.

5. At the repeated request of Fr. Hartzler and others, Brothers John and Aloysius in Glastonbury are admitted to renewal of vows.

Brother Vogel accepted for three-yearly profession.

6. At the request of Fr. Piperon, and given his favourable report, the novice Brother Vogel was accepted for profession.

Brother Pouvreau's request.

7. On his return from military service Brother Pouvreau asked to take perpetual vows, but it is uncertain if he can do so before one year has passed in the light of the 4 and 27 November decrees, 1892. Enquiries will be made to Rome and it will be asked if, when being unable to take perpetual vows, he may, or should, take temporary vows.

8. Two postulants, one from the Laval diocese the other from Luçon diocese, were not accepted because they were not meeting the requisite requirements.

Brother Régis appointed to the office.

9. Brother Régis Rasele was appointed to the archconfraternity office.

Brother Orlandi accepted for perpetual profession.

10. As a result of the latest reports, Brother Orlandi is definitively accepted for perpetual vows.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

**Article 2329**

L 18941111

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, November 11, 1894

Your Grace,

The Council gives its approval to the enclosed appeal with a certain amount of concern because it is to be feared that the priest postulant will not be adequately trained for the religious life in the midst of lay brothers. How can he make a serious novitiate when he is absorbed by all the manual work it is proposed to give him in Tilburg? Your Grace in his wisdom will decide.

Please accept Your Grace my deepest good wishes in C.J.

J. Chevalier, MSC.

18941112X

Council Meeting, November 12, 1894

All members in attendance.

Promoted to Orders.

1. Presented by their Superiors and Directors, and given their good reputation from the point of view of learning and piety, the following are accepted:

- a. Brothers Johnson, Lebeau, Fillodeau, de Boismenu, Genaro Lacoste and Ch. Offermans to the priesthood;
- b. Brothers Meunier and Villoud to the diaconate;
- c. Brothers Quorier and Boudin to the sub-diaconate;
- d. Brothers Paget and Cros to minor orders;
- e. Brothers Popeney and Burck to the tonsurate.

1. To final vows Brother Victor de Rijcke, on the recommendation of Bishop Navarre.

2. On the recommendation of a cardinal, the German Albert Sebastian was accepted to postulancy, but he will not be accepted for profession and be sent on the missions until he is considered to be suitable for our Congregation and for this kind of vocation.

3. Given the favourable reports provided for Brother Eberlein by Fathers Ramot and Meyer, he is accepted for perpetual vows.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
J. Vaudon, MissduSC.  
Ch. Piperon, MisduSC.

**Article 2330**

L 18941114

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, November 14, 1894

Your Grace,

We are pleased to forward you a copy of our Council's deliberations arising from Fr. Ramot's request.

October 29 meeting.

Fr. Ramot presents for the postulancy a Dutch priest, Georges Walpot, known to the Tilburg house and anxious to make his novitiate. For their part the confrères of this house would be pleased to have him as a novice because of the service he has provided for them. The Council, having in mind that the Tilburg novitiate comprises lay brothers only, is of the view that the

aforementioned postulant cannot be accepted unless it has the approval of the Apostolic Visitor. Fr. Ramot was sent a reply in this sense.

November 8 Meeting.

Fr. Ramot's request was read in which he asked the Apostolic Visitor (*the Archbishop*) that the priest postulant Walpot be given permission to make his novitiate in Tilburg. The Council decided that it would put such a request to the Archbishop, while expressing its concern to him that the said postulant would be likely to make very much a second-rate novitiate in these circumstances.

The foregoing, Your Grace, is the thrust of our discussions about the individual in question. The Council remains convinced that, given the circumstances, it is difficult to refuse the confrères, and the appellant himself, the favour requested. The appeal is purely and simply identified with Fr. Ramot, despite the drawbacks brought to Your Grace's attention.

With deep respect we have the honour to be Your Grace's most humble and obedient servants in S. Corde Jesu.

J. Chevalier, MSC.

J. Vaudon, MisduSC.  
J.F. Morisseau, MSC, Sec.

Ch. Piperon, MisduSC.  
Arth. Lanctin, MSC.

18941124X

Council Meeting, November 24, 1894

Fathers Batard and Mathieu responsible for the Barcelona property.

1. Fathers Batard and Mathieu are appointed to trusteeship of the new land acquired by the Barcelona house.
2. Brother Guerero of the Barcelona house is called to minor orders.

Brother Jourdon accepted for final profession.

3. At his request, Brother Jourdon is admitted to perpetual vows despite his poor health. It was decided that his health should be brought to the attention of the Superior of the Rome House.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

**Article 2331**

L 18941128

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

+

Issoudun, November 28, 1894

Your Grace,

Bishop Bardel wrote last week to me to say that he was prevented from coming on December 8 to preside at Issoudun over the 40th Anniversary celebrations marking the foundation of our little Society. I hasten to make known to you how much we all regret this. I take occasion also to ask you to let me know briefly if Your Grace would be available on Thursday morning at 9.30 because I want to ask him if he could ordain, or arrange to be ordained, several of our young men around Christmas time. Not having had a reply I do not want to go to Bourges tomorrow. I picked on Thursday because it is the only day that I am not catechizing the youngsters.

I beg to present Your Grace with this list of those to be ordained in the event that Your Grace will be good enough to meet this request favourably. He might like to let me know the time these examinations would take place. Fr. Vaudon, who is in charge of the scholasticate, writes to me: "You can assure before the Lord His Grace the Archbishop that I am very satisfied with the good spirit of our young men".

I have the honour to be with deepest respect Your Grace's very humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 2322**

L 18941208

*To Father Albert Delaporte, MSC, Paris.*

Issoudun, December 8, 1894

Dear Fr. Delaporte,

Let the great feast of the Immaculate Conception be acclaimed! Our dear basilica has not experienced such-like solemnities for a long time! Why weren't you there? It was wonderful! Fr. Suchet played on the great organ like an accomplished artist and Fr. Pourquier preached like a Bourdaloue (*the famous Bourges-born preacher, 1632-1704*). The torch-light procession and the lit candles were enchantingly spectacular. What a wonderful day! Between the divine office in Notre Dame we blessed the new Sacred Heart house.

Yes, your book deserves to be published; it has appeared at the right time. I admire your initiative and prolific qualities. You are right in saying that our finances are rock bottom through a continuation of unfortunate circumstances. I forwarded to the Carthusian printing press the book on Our Lady of the Sacred Heart which has gone out of circulation. The new edition will include the Latin text and a supplement, making for a large book of 8 or 900 pages, but of which there will only be 1,500 copies. Yours will mean an outlay of 4,000 francs or so (*about 13,420 euros*). I asked them to be kind enough to wait sometime for payment. I am thinking of some advantage to be gained from your work. If the society comprising the publishing houses of Christian education were to accept it for promotion, there would be an assured intake. We shall put this proposal to them and await the reply.

If you were to meet Fr. Madon, the instigator of this alliance, you might make him consider and favour this proposal.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18941211X

Council Meeting, December 11, 1894

In attendance: Fr. General; Fathers Piperon, Morisseau, Vaudon, Lanctin, Assistants.

Fr. Ramot, Superior of the Northern Province, and Fr. Linckens, Superior of the Antwerp Petite Oeuvre, were present in order to discuss a proposal about a foundation in Germany which seemed to them quite important in regard to the New Britain missions, as well as the other islands which were the Society's responsibility and under Germany's protectorate, and having in mind also a future for the Petite Oeuvre in Germany. At the invitation of Fr. General, Fr. Linckens put forward what follows.

1. Canon Hespers of Cologne and a member of the German council for colonies, with which he has had a number of discussions about the above-mentioned missions, has agreed to speak on behalf of these missions before the Council dealing with the empire's colonies, as indeed he has done in the past, but only in accordance with the following conditions: a, that a priest of German nationality or naturalized will be appointed to engage with him about our missions in the German colonies, and that he will be authorized to make the necessary demands and explanations before the council for the colonies. The Canon states that he neither wishes or finds himself able to be involved in this matter with other members of the Congregation; b, he requests that this religious should be stationed in Germany once a foundation becomes possible in that country.
2. He states that this foundation is necessary in order to train German youngsters for the missions and provide them with a proper German education.
3. Canon Hespers thinks that the prospect is a possibility and quite feasible by following the initiatives he has suggested: moreover he will contribute to this foundation as purposefully as he can if he can be assured that there is a serious mind to undertake it. He promises that once the negotiations begin our arrival in Germany will only be a matter of time and that we should no longer be concerned about it.
4. In addition he states that the Berlin government would be prepared to replace the Wesleyan ministers in certain islands within Bishop Couppe's vicariate with Catholic missionaries, and if the Congregation could promise to provide two German priests it is ready to grant this concession.
5. He went on to say that if the measures proposed are not undertaken, the missions in the German imperial colonies world (*sic*) have great difficulty in pursuing good relations with the German government, whereas if adopted, mutual understanding would be greatly facilitated. It was in this manner that the Holy Ghost Fathers, the Oblates of Mary Immaculate and the Missionary Fathers of Steyl (*Holland*) were easily able to set themselves up in Germany under the same conditions through his intervention.

Fr. Ramot and his companion considered that this foundation proposal was of the utmost importance. They are of the view that if the opportunity is not taken in the near future to set up a house in Germany, whence comes the greater part of their financial resources, it may happen that we shall be turned away from the German missions recently set up, and this would be to the great detriment of our house and work in Antwerp.

As regards personnel required, Fr. Ramot puts forward Fr. Linckens to take charge of the new foundation. He is Dutch and will be 34 years this coming January, being well versed in the German language and customs; it will be very easy for him to become Germanic. He would be joined by two young German priests who are due to be ordained next year. The house, though small, would gradually develop. Canon Hespers in order to guarantee his support is looking only for a firm promise that the foundation project become a reality in the space of two years, but he is looking for a formal and genuine decision from Fr. General.

The Provincial and his companion now withdrew; the Council then discussed the above proposals.

On the one hand the proposal in question is not new since it has been discussed for a number of years, and only the impossibility of carrying it out, given the circumstances (*personnel and finance*), has prevented it from happening.

Besides, Canon Hespers is not a newcomer; his services to the New Britain mission are an earnest pointer to what he can do in the future.

Moreover, setting up a house in Germany would be greatly to the advantage of the German missions by preparing people to work there, and it would also be in the interests of the Northern Province which has such a large number of youngsters as well as many young scholastics. What has been offered already, and now repeated according to the conditions expressed above, might not be feasible in later circumstances if presently turned down.

Accordingly, Fr. General and his Council are agreed that it is opportune to welcome Fr. Provincial's proposals and have decided on: a, the foundation of a house in Germany, with the Northern Province responsible for the costs of that foundation, its situation and construction, the appointment of personnel. The Northern Province will be responsible, then, for everything involved with the setting up of this house.

b. Fr. Linckens is authorized to make himself a naturalized German, and is delegated to deal with Canon Hespers in all aspects of our German initiative; he will not act, however, as an intermediary between Fr. General and the German authorities. He will undertake nothing of importance without reference to Fr. General and his Council, just as the latter will convey to him whatever proposals and concerns need to be placed before the colonial council or civil authorities. Fr. Linckens, and those who replace him, must carefully avoid acting in their own name, never forgetting that they are the delegates of the Congregation and the Province. They will not then act in their own personal name, but in that of the Superior and General Council represented by the Provincial.

c. It is to be understood, as already stated, that the new foundation will have modest beginnings, given the lack of subjects, and given the fact that experience shows that foundations undertaken on a grand scale succeed only with difficulty. It is much more advantageous from every point of view to work calmly and slowly in setting up a house rather than be obliged to cut back on the work undertaken or personnel.

J. Chevalier, MSC, Sup.

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.

Arth. Lanctin, MSC.  
J.F. Morisseau, MSC, Sec.

Seen and approved.

Bourges, December 24, 1894

+ J. Pierre Boyer, Archbishop of Bourges.  
Visitor Apostolic.

18941211X

Council Meeting, December 11, 1894

All members in attendance.

The proposal to set up a foundation in Germany.

1. Having heard the proposals expressed at length by Fr. Ramot, and particularly by Fr. Linckens, in favour of a foundation in Germany, the Council's view was that serious consideration should be given to the proposal they had brought forward. There are three requirements at issue: a, the need to have Fr. Linckens made a naturalized German in order to have a German priest in charge of this foundation; b, to have authority made over to this priest to deal in the name of the Congregation with the Berlin government either directly, or indirectly through Canon Hespers.

c, The putting into effect as soon as possible of the proposal. This last is certainly that which causes most problems due to lack of personnel in the Northern Province and this is an issue which needs to be looked at with greater concern and precision.

Acceptance to orders.

2. At the instigation of Fr. Carrière, Brothers Orlandi, Massini and Henri were admitted to the tonsurate; Brothers Bonaccorsi, Neyens, Gsell, Bach, Braun, to minor orders. Vullings and Neysters to the subdiaconate, these latter together with the above-named for minor orders, having met the conditions required to receive this order: perpetual vows and two years' theological study. A discussion took place about admitting Brother Régis Rasele to the tonsurate, something opposed by the director of the scholasticate because he is not sufficiently intelligent; nevertheless, the other Council members would favour his acceptance, not given to think that he is as inadequate as Fr. Vaudon thinks he is.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisduSC  
J. Vaudon, MisduSC.  
J.F. Morisseau, MSC, Sec.

**Article 2333**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18941213

+ J M J

Issoudun, December 13, 1894

Your Grace,

I am pleased to submit for Your Grace's approval the former Father Meynier's release from vows. Our Procurator General made enquiries in Rome as to whether or not we might have a proper office (*liturgical*) for Our Lady of the Sacred Heart. The reply he received, Your Grace, was that there was no objection to it if Your Grace approved and commended this initiative. The Congregation of Rites some years ago gave us permission for the office of Our Lady of Graces on the feast of Our Lady of the Sacred Heart, but it is incomplete, vague and doesn't properly accord with the spirit of the devotion. Accordingly, we thought about putting together a special one of our own which we present to Your Grace for careful scrutiny, and having made the appropriate revisions deemed necessary, you will then let me know if you consider that it meets your approval. It will be a vast contribution on your part to Our Lady of the Sacred Heart for which she will reward you, as well as an additional reason for us to be grateful to you.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

NB: Enclosed is the request which Your Grace may change as he thinks fit.

18941218X

Council Meeting, December 18, 1894

All members present.

Consideration of the German foundation proposal.

Once again Fr. Ramot's views on the founding of a German house were considered; it seems an absolute requirement to meet the needs of our missions in the German colonies and also having in mind the undertakings of the Antwerp house. As regards the missions, Canon Hespers of Cologne has agreed to put the issue before the empire's colonial council, of which he is a member, but on condition that a priest of German nationality, or who has become a German national, be appointed to be responsible with him for the concerns of the said missions, given authority for bringing before the (*German*) colonial council the issues and claims which could arise. The Canon will not be prepared to negotiate with another member of the Congregation. Moreover, he wants whatever priest is chosen to live in Germany once a foundation in this country becomes possible.

With reference to this foundation, Canon Hespers thinks it is an absolute requirement that those youngsters destined for the missions should be given a German education, and this could be facilitated if what he suggests is carried out; he will use all his influence to bring this about, given that it is a serious undertaking to bring it to fruition. According to him the German government would be prepared, in some islands of Bishop Couppe's Vicariate, to replace Wesleyan teachers with Catholic missionaries, and he will do his utmost to obtain this concession if the Congregation commits itself to making two priests available for this ministry. Furthermore, he added that if there is no foundation in Germany, our German missions will have difficulties in pursuing good relations with the government, whereas undertaking these measures everything will fall into place, citing as examples the Holy Ghost Fathers and the Oblates of Mary Immaculate, etc., who set themselves up in Germany and their undertakings were not a source of concern to the civil authorities. As regards what they undertake, it has to be said that the Northern houses cannot prosper without a German house since without it the resources which are provided by this country will go to the recently-created centres of German missions.

To bring this foundation about, Fr. Ramot proposes that it be the responsibility of Fr. Linckens, who will be 34 in January and is well versed in German ways and the language. Since he is Dutch he will become a naturalized German, something which will not be a problem since he is supported by Canon Hespers. He will be joined by two young German priests due to be ordained next year and the house will, therefore, from a small beginning, develop gradually.

Approval of a German foundation.

The Council, appreciating the seriousness of the reasons put forward, accepts that there is good reason to welcome the Provincial's proposals, authorizing, therefore, the establishment of a house in Germany, making the Northern Provincial responsible for it, both for the location, the building(s) and appointment of personnel. The Province should be responsible, financially and otherwise, for everything involved in this new foundation. Fr. Linckens is given permission to make himself a German citizen to realise the project in question. But he will not forget, either himself or those who replace him, that he is only the Province's and Congregation's delegate, not acting in any way in his own personal capacity, but rather in the Superior General and his Council's name through the intermediary of his Provincial. It goes without saying, as has been mentioned above, that the foundation will begin in a simple fashion given the lack of personnel and from the example of foundations undertaken on a grand scale which succeed only with difficulty, whereas those which develop gradually have a better chance of surviving.

Following the present Council meeting, at the request of the individual concerned, and the recommendation of the Watertown Superior, Brother Louis Villate, called Léonard, was admitted to renewal of vows at the end of his first three years. Also at Fr. Píperon's request the lay brothers Eugène Chatellier and Léonard Lejolly were admitted to first vows.

J.C. Morisseau, MSC, Sec.

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

+ J M J

Issoudun, December 22, 1894

Your Grace,

I place before Your Grace my grateful appreciation of your favourable and successful support for the office in honour of Our Lady of the Sacred Heart. We had all hoped, Your Grace, that, given your invaluable recommendation, our request would be granted.

I would like to submit for Your Grace's approval the request here included if you think it opportune that Canon Hespers, Cologne, continues to act, as in the past, with the German colonial council. Our Northern Province confrères want to get things moving quickly since they are being pressed to do so by Canon Hespers who is shortly due to go to the colonial council in Berlin where German mission issues are dealt with.

Conscious of the pressing engagements involving the New Year, I take occasion beforehand to offer Your Grace New Year good wishes, and may you continue to make your advice and fatherly support available to us. If our prayers are answers, the Lord will restore you to complete health, and you will long continue to be in charge of this diocese for the great benefit of those in your care.

Begging your blessing, please accept the deepest regards and complete submissiveness of your missionaries in C.J.

J. Chevalier, MSC.



## 1895

**Article 2335**

To Father Victor Jouët, MSC, Rome.

L 18950102

Issoudun, January 2, 1895

Dear Fr. Jouët,

1. I thank you for your New Year good wishes and send my own to you which are no less sincere and extended. May the Divine Heart be responsive to them for both of us.
2. I am sending on your three-monthly allowance of 600 francs (*about 1,980 euros*).
3. I had already been told by Fr. Carrière what you have to say to me about the "cumul" (*a technical word in the Roman Catholic Church for the accumulation of posts, positions, roles*). He wrote to me about 8 days ago to say that Fr. Védère had come to him informing him that a certain Monsignor, a consultant with the Congregation of Bishops and Religious (he wouldn't give his name), had expressed his amazement that our Procurator was at one and the same time Superior of the Rome house, and this was forbidden by Church law because there was far too much inconvenience involved when two responsible charges involved the same individual, and these roles should be kept separate. I replied to Fr. Carrière that he should not associate any great importance to the observations of Fr. Védère:
  - a. because from the beginning of our house in Rome the Procurator always held the role of local Superior, with the knowledge and approval of the Sacred Congregation, which itself never raised the issue;
  - b. because you have stated and written a number of times that the procurators of the French Congregations in Rome were Superiors of their houses at the same time;
  - c. because at the time we appointed Fr. Carrière Procurator we made him local Superior at the same time, as a result of the impossible situation in which we found ourselves by not having anyone else available for this role (*of Superior*);
  - d. because the Apostolic Visitor (*the Archbishop of Bourges*), who had plenipotentiary powers from the Holy See, endorsed this two-fold appointment;
  - e. because the Sacred Congregation itself, on becoming aware of any inappropriateness in this appointment, would officially intervene, either with Fr. Carrière or the Archbishop of Bourges, instead of having recourse to a consultant clouded in anonymity who expresses himself in confidence to someone not really involved (*Védère*).

I fear that all of this is part of a stirring-up of hostility against Fr. Carrière by disaffected or envious people just as happened in your own case. Pathetic human nature!

Now that the Sacred Congregation of Bishops and Regulars is laying it down that these two roles must be kept separate, something which for me presently creates a problem, we shall attempt the impossible to meet its wishes. I am very grateful to you for letting me become aware of what you know about all this.

Thanks be to God, following the departure of Fathers Reyn and Klotz and the setting-up of the Northern Province, peace and unity characterize us once more. May the Sacred Heart consolidate it among us more and more!

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2336**

To Father Jean Vaudon, MSC, and the Chezal-Benoît community.

L 18940105

Dear Fr. Vaudon and Fathers Comte, Suchet, Mathieu, Laurenti, Lynch and Pacaud.

I thank you most sincerely for your New Year good wishes. I send you my own as well, no less sincere and extensive, and if the Sacred Heart responds to them we shall all be perfect religious moving steadily along the royal highway mapped out for us by our rules and Constitutions. We give, besides, to those under us an example of all the religious virtues, forging people of duty, sacrifice, commitment and generosity of spirit. It is only then, in so doing, that our beloved Society will fulfil the lofty mission confided to it.

Be saintly and victory will be ours.

Please receive my best wishes in C.J.

J. Chevalier, MSC.

**Article 2337**

To Father Jules Vandel, MSC, Sydney.

L 18950108

Issoudun, January 8, 1895

Dear Fr. Vandel,

A thousand thanks for your good wishes and kind letter. How pleased I am to read that you are so happy! Felix culpa! (*Happy fault – the reference is to Vandel's temporary break-away from the Society; see above, early 1894.*) The Lord is wonderful; how marvellous what is planned out by Him! You and I have been through a number of bad experiences. The upshot for you is that you have become more irrevocably attached to your vocation and Superiors, expanding our dear Society through the creation of a new Province, bringing about a return of peace, support, unity and among us, restoring the links which unite us and bringing me consolation, which is all the sweeter because of what I suffered beforehand. Let us acclaim then with Fr. Jouët; let difficulties thrive! Long live the Sacred Heart!

I am not at all surprised, my friend, by the warm reception you have had from our Sydney confrères, nor by the kindness and support extended to you by our dearly-loved Fr. Tréand. You will continue to support and strengthen the Randwick house and its very important undertakings. You will be, I have no doubt, a living example of all the religious virtues, your example encouraging others and drawing precious blessings down upon you.

Give our good wishes to all the fathers and brothers, while praying for him who does not forget you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950110X

Council Meeting, January 10, 1895

All members in attendance.

The Ruggieri issue.

1. Called up for military service, he wanted to put it off until he was 26 years of age, the law granting this privilege to those who study at state universities but, for health reasons as well as the drawback of university studies, he has had to do his military service straightaway. He was, accordingly, conscripted, he himself having asked the Sacred Congregation to suspend or release him from his vows, which was granted. Fr. Carrière considered that his impact on the other scholastics was upsetting, only allowing him to visit the Rome house under certain conditions and on condition that he behave in a discreet manner. What was said to him by Fr. Carrière shocked him and he no longer visits the place. Meanwhile, he complains to certain confrères about Fr. Carrière's attitude to him, letting them know of his wish to return after military service, but to another house rather than that of Rome. The decision was reached that if he behaved satisfactorily and had satisfactory reports, he would be welcomed on his return, but on condition that he undertook the probation year prescribed by the November 27, 1892, decree.

The revalidation of perpetual profession for Brothers Dormann, Henry and Orlandi.

2. These three in Rome made their perpetual profession two days before their three-year vows were due to expire and Fr. Carrière wants their situation invalidated. It must have the approval of the Apostolic Visitor (*the Archbishop of Bourges*).

The lay brothers Gabriel, Théodore, Mariano, Salvatore, Domenico, Stanislas, accepted for final profession.

3. At the request and commendation of their respective Superiors, the following lay brothers in New Guinea were admitted to final profession, having already reached, or about to reach, their 30th year:

Gabriel Vereijken; Théodore Van Spijk; Mariano Travaglini; Salvatore Gasbarra; Domenico Grippa; Stanislas van Rooij.

Brothers Louis and Alphonse accepted for renewal of vows;

Brother van Berkel accepted for three-yearly vows;

Brothers Antoine Charles, New Guinea, and Alphonse Vriend, Sacred Heart, Issoudun, were accepted for renewal of vows.

With the commendation of the Novice Master, the novice Jan van Berkel was admitted to three-year vows, although his report doesn't suggest someone of quite satisfactory qualities.

4. Brother Jouffray at his own request has left the Congregation.

The Salzburg accounts for the first six months of 1894.

(*The franc in 1895 would be roughly equivalent to 3 euros for the year 2009.*)

5. These accounts are not quite kept in order with sufficient regularity. In regard to receipts, those received are mentioned, but there is no mention of those which have yet to arrive. The same holds for expenses; those paid being mentioned, but not those yet to be paid, such-wise that one is aware of the account but not of the financial situation.

Intake: 45,518.26 florins (*roughly 95,588.34 francs*).

Expenditure met: 35,542.45 florins (*74,739.14 francs*).

Money available: 9,925.81 florins (*20,949.20 francs*).

Personal upkeep: 17,946.13 florins (*37,686.87 francs*) towards the expenses of 72 people, the equivalent of 513 francs for each person over six months, or 85 francs monthly.

In a post script a redeemable debt of 65,000 florins is mentioned, 65,600 x 210 (*the equivalent of 137,760.00 francs*).

The Sydney accounts.

6. For the first time ever Fr. Tréand, Superior in Sydney, forwards the accounts in his own hand, but they are presented as briefly as possible.

Parish financial returns: £411, 16 shillings, 10 pence (*being the equivalent of 10,296 francs*) together with the intake from the Annals of £644, 10 shillings, 6 pence (*the equivalent of 26,409.19 francs*).

Annals expenses came to £240 (*6,000 francs*). The preparation of the Kensington ground (*for the new house*) cost £359 or 8,750 francs. The upkeep of the house and priests came to £470, 4 shillings, 6 pence (*the equivalent of 11,755.60 francs*), representing £1,060, 4 shillings, 6 pence or 26,515.60 francs, constituting a deficit of 96.50 francs.

The financial upkeep of 15 people comes to 11,755 francs over six months for each person, or 783 francs monthly. (*£6 is the equivalent of 130 francs*)

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2338**

L 18950112

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, January 12, 1895

Your Grace,

I request Your Grace to favour us with an 'exequatur' (*a legal term denoting a decree granting execution of a decision reached*) as regards the indult here enclosed and given to legitimize yows which have been illegitimately taken in our Rome house. The indult is accompanied by justifying explanatory reasons, its acceptance by the three interested parties and an explanatory letter by the Superior of the house.

With deep respect I have the honour to be Your Grace's most humble and obedient servant in SS Corde Jesu.

J. F. Morisseau, MSC, Sec.  
on behalf of Fr. Chevalier.

**Article 2330** (*misnumbered; should be 2339*)

L 18950114

*To Father Jean Vaudon, MSC, Director of the Scholasticate.*

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Issoudun, January 14, 1895

Dear Father,

I have discussed Brother Jouffray's situation with Fathers Morisseau and Lanctin and, like myself, they think that this good brother should either return to the scholasticate or go home. By keeping him on at Issoudun we would be acting contrary to the Rome decree.

*Jouffray left at his own request on January 13, 1895.*

Dear Fr. Lynch asked my permission to print mementos of his ordination, but it is something I cannot allow because it is contrary (*this usage*) to the religious life, and I am quite firm that such a procedure does not come to be practised among us.

I haven't yet gone to Bourges. I shall try to do so on Thursday.

J. Chevalier, MSC.

Fr. Lanctin has written to Fr. Barbier about the young man and has forwarded the grammar to him.

J.C.

*Christopher Lynch was born on December 25, 1871, at Ballyhass, Cecilstown, Mallow, Co. Cork, Ireland. He would shortly be ordained in Bourges, February 10, having studied in Rome. He left for Sydney at the beginning of March 1896 where he became a professor in the newly set-up scholasticate with his friend Jules Vandel. For a fuller treatment of C. Lynch see, in extenso, Twohig, Late But Not Too Late.*

**Article 2340**

L 18950123

*To Father Jean Vaudon, MSC, Director of the Scholasticate.*

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Issoudun, January 23, 1895

Dear Fr. Vaudon,

1. I am happy that I have pleased you and I pray that everyone's health will be restored. When you are able to travel you can come to Issoudun with Fr. Piperon.

2. Write to the Archbishop in order to find out the exact date of the examinations (*for orders*).
3. Fr. Bauron, parish priests at St. Eucher, Lyons, is requesting that you and Fr. Guyot give a mission in his parish from the 1st to the 17th of November 1896. Can you undertake it? There are 6,000 people in the parish and 3 curates.
4. I am not in the least favourable to placing in the hands of our young men the 'Correspondant' (*magazine*) which always has been, and still is, the voice of the liberal school of thought which has caused so much harm in the Church and led astray so many. I am about to get the volumes which you mention, but only for our main library. Did you take with you to Chezal-Benoît the 13 volumes of the Summa Aurea as they are no longer in Issoudun?

*The reference is to a series on systematic theology, beginning in the 12th century, associated with Gottfried of Poitiers and William of Auxerre, which flourished in medieval universities and centres of learning.*

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I made it clear that the magazines and weekly religious papers you wanted should be sent on to you.  
J.C.

**Article 2341**

L 18950121

*To Fr. Jean Vaudon, MSC, Director of the Scholasticate.*

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Issoudun, January 24, 1894

Dear Fr. Vaudon,

I am sending on to you the last letter from Fr. Guyot and that from Fr. Bauron, whose mission would take place this year between the 1st and 17th of November if possible. Fr. Guyot would be available and he counts on you, judging your presence as being necessary for the Society's reputation. He will smooth out with you all the difficulties. See what you can do and if not it will have to be next year.

Wholly yours in C.J.

J. Chevalier, MSC.

If your health allows, come with Fr. Piperon on Saturday, but if not, next week.

18950128X

Council Meeting, January 28, 1895

All present except Fr. Vaudon who was laid up.

Request by Fr. Laviaille to have his correspondence unopened.

1. Consideration was given to a request from Fr. Laviaille to be dispensed from the regulation requiring correspondence to and from members of the institute to be submitted to the scrutiny of the local Superior. He argues in favour of this dispensation that it is allowed in the Society of Jesus, and the greater part of his correspondence consists of letters for spiritual direction in which secrecy is paramount. One is of the view that the Jesuits, finding themselves in other circumstances than ourselves, can grant dispensations such as these whereas we cannot grant them without being inconvenienced. If letters of direction were sufficient reason for withholding a priest's correspondence from the surveillance of his Superior, the way would then be open to many abuses. Besides, the privacy of direction is adequately guaranteed by the discretion of the Superiors who are bound by normal secrecy requirements. For the rest, one is surprised that Fr. Laviaille asks to be dispensed from a law which inconveniences him so little since he is more often than not away from the house and, in the circumstances, he is free to have unsupervised correspondence. While the Superior can ask him to provide letters received and about to be sent, he will not take his investigations as far as this. Accordingly, the decision is taken that Fr. Laviaille must, like his confrères, simply comply with the Constitutions in regard to his correspondence.

Fr. Mégret should open the correspondence of his boarders.

2. Fr. Mégret, as director of the school, making enquiries as to whether or not he should open the correspondence of his boarders, whether going out or incoming, received an affirmative answer since this is general practice in educational establishments.

3. Fr. Carrière is in favour of taking in some youngsters at the Rome house who would follow the Apollinare (*university*) courses and help in the church's singing and ceremonies. The Council feared that the personnel available was not sufficient for the supervision of these youngsters and that there could be damaging consequences as regards the young priests and scholastics. Nevertheless, as the Council is not in a position to judge whether one can sufficiently overcome such inconvenience, it leaves the issue to be dealt with by Fr. Carrière who will act on his own responsibility.

The lay brothers Kopp and Van Roessel admitted to final vows.

4. At the request and with the favourable support of Fr. Ramot, the lay brothers Dominicus Kopp and Dionysius Van Roessel were accepted for final vows. As for Gustavius Dheer, since the reports on him were not satisfactory, the conclusion was drawn that he should be bade farewell on the expiry of his vows.

A request from Fr. Ramot to communicate by closed letters with his Rome scholastics.

5. He asked to be allowed to communicate confidentially by way of closed letters, as their major Superior, with the scholastics from his Province who are in Rome, as if they were virtually in their own Province. As they are in Rome under the jurisdiction of a Superior who has a very particular, specific, role, it would be relevant to find out if Fr. Ramot could be considered his major Superior. Before a decision is reached on this issue, it would be worthwhile to find out what happens elsewhere in this respect with other Congregations.

Some subjects appointed to Fr. Bontemps' mission.

6. At the request of Fr. Bontemps who would like to take with him in April five priests and five lay brothers, consideration was given to those who might be available to him. Fathers Fillodeau and Lebeau have already been made available to him, but since Fathers Raynaud and Pacard, who want to go, cannot be replaced in their duties, they will be replaced in the Gilbert Islands by Brothers Meunier and Villoud who are about to be ordained deacons and will be ordained priests before departure for Sydney. A diocesan priest from France will accompany them and, maybe, an Italian priest who wants to go on the missions. As for the lay brothers, the names put forward are those of Boniface, Matthias, Charles and Justinus.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC, Sec.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2342**

*To Father Jean Vaudon, MSC, Director of the Scholasticate.*

L 18950204

Issoudun, February 4, 1895

Dear Fr. Vaudon,

1. I thank you for the good news you share with me about our young men.
2. Dear Fr. Morisseau is very forgetful, often making his own ideas those of others. I have asked him to write to you and explain himself.
3. Dear Fr. Bontemps is too hasty. Little Brother Meunier was not promised to him; he doesn't want an Italian priest, and it's for this reason and of his own accord no doubt he settled on the brother in question.

Try and come on Thursday; there are several issues to be considered.

4. As for the scholastic on military service in Toulon, if he no longer wishes to return we cannot force him; he will return to lay life; that's the reality. We shall dispense him from his vows.
5. If the Spanish brother is called up and forced to go, let him do so, but he should ask his parents beforehand for money to meet the expenses of his journey; this is elementary.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950207X

Council Meeting, February 7, 1895

All members present except for Fr. Piperon.

200 francs made available for the Rome scholasticate's library.

1. The Rome scholastics having requested their theological library should be completed with the purchase of works by modern or contemporary authors, it was agreed that 200 francs should be made available to them, with the Provincial of the Northern Province also asked to contribute since the Rome scholasticate library is for the use of the scholastics.

An appeal for funds on behalf of the scholastics who went away with Bishop Navarre.

2. Bishop Navarre requested financial support on behalf of the scholastics who went with him, claiming that he had saved their vocations. His request was considered, and was not considered sufficiently valid since almost all the scholastics referred to are now priests. And there is only one of whom it could be said that the Bishop saved his vocation. In any event these scholastics were not forced on His Lordship, he himself insisting strongly on having them, saying nothing about the money needed to meet their financial upkeep.

A decision about the lay brothers who will be moving from the Northern Province to the French Province.

3. Fr. Ramot gave notice of a decision taken by his Provincial Council about lay brothers from the Northern Province who were in France or in the French Province. Only those will be made available in France who can speak French or are

likely to speak the language in a short time and who freely accept repatriation. By the very fact of their acceptance in the French Province they will be incorporated in it and will no longer belong to the Northern Province, which will be in no way obliged to take them back. The General Council, while accepting this decision, is of the view, however, that the German brothers should be made available for the New Britain mission. As for the others, one accepts that knowledge of the French language is a prerequisite in order to come and live in the French Province. In order to cope with this problem, it is for the Superiors and Novice Master for the lay brothers to see to it that they learn French, since it is the official language of the Congregation. Otherwise, knowledge of French is less a requirement for the missions apud infideles in New Guinea and the Gilbert Islands.

Fr. Blanchet made available as an auxiliary priest to the Archbishop of Bourges.

4. The Archbishop finding himself greatly deprived of priests, requests through the intermediary of Fr. Auvrelle some auxiliary priests. The decision was taken to make available Fr. Blanchet as being the only one to draw on.

The scholastic Guerrero goes home.

5. He requested money to pay for his return journey to Ecuador. Fr. General replied that he needed to know his reasons for leaving and that he request his family to provide the money for his return. Nonetheless this scholastic took himself off at the beginning of February.

Authorization for the acquisition of ground to the benefit of the Spanish house.

6. Fr. Casas explained that the ground bordering on the southern part of the Barcelona property could not be purchased for the time being because it belonged to minors and, accordingly, he proposes buying other land both more spacious and less expensive, but likewise limited on its eastern side. He was authorized to go ahead with the purchase which is no less necessary to avoid a right of way which might, otherwise, arise later.

A problem arising from the concession of a proper Office of Our Lady of the Sacred Heart.

7. According to a letter from Fr. Carrière, a proper office of Our Lady of the Sacred Heart will be voluntarily granted to us, but the title of Our Lady of the Sacred Heart would, at the request of one member of the Congregation, need to be changed and replaced by Virgin of the Sacred Heart, an unacceptable condition if maintained.

8. Brother Giacomo Cantoni is appointed to the Jesi house.

Fr. Leblanc recalled to Europe.

9. Fr. O'Mahony, Superior at Watertown, having written that the health of Fr. Leblanc is deteriorating in the inclement Watertown weather, the Dr. recommending that he find a milder climate, the decision was taken that he should return to Europe as soon as he could make the journey.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
J. Vaudon, MissduSC.

18950212X

Council Meeting, February 12, 1895

All present except the indisposed Fr. Piperon.

The Rome scholastics belonging to the Northern Province, but under the immediate jurisdiction of the Superior General, cannot correspond with the Provincial in closed envelopes.

1. Some scholastics of the Northern province have claimed the right to correspond with their Provincial, whom they look upon as their major Superior, in sealed letters. It was decided that Fr. Carrière should take note of what is customary in other Rome scholasticates. The general procedure, and particularly so in the Oblate scholasticate, is that all scholastics are in dependence on the Superior General and have no special privilege in the way of correspondence with their Provincial. It was decided, therefore, that the same should hold for our scholastics.

Fr. Védère released from his responsibility as director of scholastics.

2. Fr. Védère on resigning his post as director of the scholastics will need to be replaced by someone who is suitable for this post.

Letters from New Britain about the lack of unity among the confrères.

3. Letters from there present sad stories about the divisions prevailing among the confrères and the animosity levelled by some against Bishop Couppé, their Apostolic Vicar, who, having to send Fr. Assunto away, pleadingly appeals for Fr. Bormann of Watertown.

J. Chevaliers, MSC.  
Arth. Lanctin, MSC.

J. F. Morisseau, MSC, Sec.  
J. Vaudon, MissduSC.

18950226X

Council Meeting, February, 26, 1895

All members present.

The annexation of the New Britain mission by the Northern Province.

1. It has been decided more than once that the New Britain mission should be taken charge of by the Northern Province which should oversee personnel and material aid, in particular mass offerings. The December 11 decision about setting up a house in Germany to look after the interests of this mission is based on this proposal. Despite this decision, of which he has an authentic copy, the Provincial wants it to be further ratified officially. It is for this reason that the Council endorses further its present deliberations, confirming what has previously been decided about the New Britain mission, by presenting its decision for approval to His Grace the Apostolic Visitor (*Archbishop Boyer*).

Request for its own novitiate by the Provincial of the Northern Province.

2. A letter from the Northern Provincial was read to the meeting in which he asked that a novitiate be set up for his Province at the Salzburg house from this coming September, 1895. The reasons he puts forward are the following:

a. There are in Salzburg fifteen students ready to enter the novitiate and four or five others in Antwerp who are equally so. There would, then, be great inconvenience involved, sending all these Germans to France and, likewise, one would only need to transfer to Germany the 12 German students in the senior rhetoric course who are at Issoudun, and they would be happy to do the novitiate in their own country.

b. Fr. Provincial up to now was not in favour of having the novitiate in Salzburg, so distant from the Provincial house, but he has changed his mind and thinks that the best place for the novitiate is at Salzburg rather than at the scholasticate, because the candidates, mostly Dutch or Flemish, would much prefer to spend only a year outside their country, rather than spending 5 or 6 years there, or away, doing their philosophical and theological studies. Besides, Fr. Hartzer, Superior of the house (*Salzburg*), knowing German quite well, would be better suited than most to supervise the novices. He, as by miracle, has twice been restored to health and now seems predestined by Providence for this undertaking. He could be given Fr. Kuntz as socius, somebody still quite young, but seriously motivated.

c. With the setting up of a novitiate which a Pontifical indult will legally establish, the Province becomes fully organized and everybody will be pleased, particularly the Salzburg house as the centre of one of the most important undertakings of the Province.

It has to be said that the arguments brought forward by the Provincial (*in b above*) are quite weighty, but the lack of personnel which prevented the Council a year ago (*Council deliberations 29 and 30 July, 1894*) from consenting to the establishment of a novitiate, still prevails this year. It is quite right. Fr. Hartzer is 35 years of age, but Fr. Kuntz is only 25 in place of being 30, the requisite age. Moreover Fr. Hartzer would have to take on all these responsibilities. The conclusion is that time must be taken to examine further this serious issue and postpone a decision until the next meeting.

Report on the visit to the Barcelona house.

3. Fr. Morisseau read his report on the visit he made to the Barcelona house in which he was accompanied by Fr. Maillard. The visit helped to calm the high feelings raised by Brother Guerrero's departure. It became clear that the house was in a flourishing state from the material and financial point of view. The Our Lady of the Sacred Heart association is thriving, but the Petite Oeuvre languishes. In order to bring about serious improvement, another Superior is needed, together with some staff able to train the youngsters in the house itself, without needing to send them for class to the diocesan minor seminary. Until this is done, it is pointless to try and develop this undertaking as it will always lead to unsatisfactory results. The Canet house rented out to the Marist Brothers is in quite a good state of repair, despite the humidity prevailing in certain places. The tiling needs to be almost entirely renewed. The garden is very well looked after and cultivated by the brothers.

The lay brothers' retreat fixed for January 27.

4. As some brothers about to leave for the Gilbert Islands' mission would like to make a retreat before their departure, it was decided that the annual brothers' retreat at the Sacred Heart house should commence on the 27th of the current month and be given by Fr. Maillard. Besides, since a brother is absolutely needed in Spain, where Brother Martinus is on his own for quite some time, Fr. Offermans will be asked for such a brother, as well finding two or three brothers to replace those at Issoudun who are about to leave for the missions.

Appraisal of accounts and budgets.

*The 1895 franc would, roughly, be the equivalent of 3.20 euros in 2009.*

In conclusion the Council looked at the accounts of the different houses in the French Province. As the accounts of the Northern houses had not been sent on, they are to be requested from Fr. Offermans, the Provincial Bursar. There followed an examination of the accounts over the previous six months, or even the entire year, 1894, as well as the 1895 budgets sent in by the different houses in the French Province.

1. The General Administration Accounts; second half of 1894.

The total intake of 205,567 francs surpasses the total outlay of 198,229.30 francs giving a surplus of 7,037.70 francs.

The 1894 Budget.

The receipts for the previous year were 423,883.55 francs, exceeding in total the expenses of 216,232.20 francs by 23,294.35 francs.

The 1895 Budget.

Income for the previous year came to 422,883.55 francs, but one does not foresee more than 361,794.35 francs for the present year. Equally, expenses for 1894 were 415,261.50 francs and one does not foresee more than 369,820 francs for this year (1895).

Calculating the total intake (*receipts*) for 1894 of 205,567 francs over the first six months and 240,026.55 francs for the second six months, making in all 445,593.55 francs, together with contributions to the missions and special accounts (117,725.25 francs in the first six months and 166,882.80 francs for the second six months, making a total of 284,608.05 francs), the overall assets reach 445,593.55 francs as against debits of 284,608.05 francs, making a surplus of 160,985.50 francs. The total outlay of expenses met in 1894 comprised 198,529.30 francs for the first six months and 216,732.80 francs for the second six months, making in all 315,261.50 francs; special expenses being 49,538.65 francs for the first six months and 121,514.55 francs for the second six months, making in all 171,043.26 francs. This brings ordinary expenses to 315,261.50 francs, minus 171,043.26 francs, making a total left over of 144,218.30 francs. Consequently, the normal intake surpasses the normal expenses by 16,757.20 francs; the financial situation is, therefore, satisfactory, the budget deficit of 8,025 francs being in no way anything to worry about.

2. The Sacred Heart house accounts, inclusive of the first six months of 1894 and three months thereafter. Supplied by Fr. Godinoux.

These accounts are put together from the monthly receipts and expenses provided by the bursar over the 9 months. The intake comprises students' fees, guests' contributions, mass offerings celebrated by the priests or the staff. The total comes to 38,816.15 francs. Expenses of all kinds over this same period of time amount to 39,035.60 francs. One notes that if these accounts are exact, the bursar would have paid out more than he had available to him, something quite impossible.

The final three months of 1894: accounts supplied by Fr. Batard.

Intake: 26,800.40 francs; to be put in 1,330.00.

Expenses met: 22,774.20 francs; to be met: 208.50.

In total 4,126.20 francs. Intake surpasses outlay by 1,121.50 francs.

As a result there are 4,126.20 francs to hand, plus 121.50 francs also available, making a total of 4,247.70 francs.

Living expenses (food and clothing) come to 200.45 francs for each individual over three months, or 60.80 a month. This figure is more than that for the upkeep of personnel at the Petite Oeuvre and this is because of expenses incurred by installing things. The 1895 budget is well balanced, having regard to personnel numbering 126. Expected intake 74,590.20 francs; expenses 74,556 francs, making a surplus of 34.20 francs.

3. The presbytery accounts for each six months of 1894.

The first six months. Intake: 8,521.65 francs of which 6,490 francs came from the parish and mass offerings. Outlay: 8,332 francs. The more important sum is that of 1,981.51 francs given to the general bursary, after which there remained in the presbytery account 189.65 francs. If the overall total had been given to the general bursary, 1,981.51 and 189.65 francs, a total of 2,171.15 francs, there would be nothing left in the presbytery account.

The second six months. Intake: 6,165.05 francs, of which 4,090 francs were taken into the general house coffers. Expenses came to 6,165.05 francs; intake matched expenses. There is nothing left over.

An observation on the practice here of keeping accounts as to intake and outlay. Only 2,423 francs were received in the first six months and 313.20 francs for the second six months, in total 736.80 francs. Yet over the second six months 1,497.10 francs were placed in the Archbishop's coffers. What is the explanation for the difference between intake and the amount laid aside for the Archbishop? Would it not be in order to have a specific account dealing with money intended for the Archbishop and one for other in-Society projects? The final outcome is that the parish account received in total 4,090.20 francs, this makes 2,108.70 francs owed to the general account.

The 1895 Budget. This is not balanced. One anticipates 10,700 francs as intake and 11,485 as outlay, making for a deficit of 785 francs. But all indications are that this deficit will be much greater because certain expenses will almost certainly exceed what is foreseen. One foresees 150 francs for lighting and heating, whereas that figure should be quadrupled in order to be realistic. Besides there will be a number of unforeseen expenses for which no figure can be provided and, obviously, recourse will be had to the main account in order to stabilize matters financially.

4. -Benoît Accounts: second half of the year.

Fr. Godinoux, when setting out the Chezal-Benoît accounts for the latter six months of the year, brings together the three last months of Fr. Batard's role as bursar and his own three months as bursar, setting out a balance both with regard to personnel and intake, expenditure. Since, however, there is a lack of proportion both as regards personnel and, undoubtedly, expenditure, it is not possible to assess fairly the administration of one and the other. Be that as it may, Fr. Godinoux states that there was an intake of 32,188.20 francs and an outlay of 32,236.15 francs. But it is unrealistic to pay 32,236 francs with 32,184 francs; moreover, Fr. Godinoux identifies 32,184.20 francs as debt paid, making for a deficit of 51.95 francs. The conclusion is that the sum of 32,236.15 francs as expenditure paid is not correct and we cannot be sure if there are not other inexactitudes, besides.

The 1895 budget for Chezal-Benoît would appear to be made out quite satisfactorily in relation to personnel, involving 47,850 francs by way of receipts and the same amount in expenses, but the bursar has forgotten to place at the head of his expenses the debt of 51.95 francs and this compromises the exact balancing of his budget.



5. The Paris house accounts; the latter six months of the year. Receipts come to 13,000.97 francs with a further due intake of 1,000 francs. Expenses met come to 11,743 francs and those to be met are 400 francs, which implies available currency of 1,258.20 francs plus an additional 600 francs making a total of 1,858.20 francs. Expenditure for the upkeep of nine people comes to 873.41 francs or 971.05 francs for each person over 6 months and 161.30 a month. The 1895 budget. This is calculated on intake and outlay over the preceding year; intake was 23,599.37 francs; outlay came to 23,624.74 francs, making for a likely deficit of 25.37 francs. This insignificant deficit does not prevent the Paris house from bettering itself financially little by little. The new chaplaincy which has been taken on will make it possible to meet as from themselves the rent of 125,000 francs to be met for the house. This rent is not, as some are inclined to believe, set at 5% since at this figure it should be 6,250 francs, whereas in reality only 1,343.85 francs has to be paid every three months or 5,375.40 francs over a year.

6. The accounts of the Vichy house, first and second half year 1894. Intake: 6,991.85 francs; expenditure 6,279.55 francs, making for a surplus of 712.30 francs. What claimed the greater part of intake in 1894 was the cost of building a staircase to the oratory, 519 francs, and a contribution of 1,500 francs to the general Society (*sic*). Intake for 1895 came to 4,521.45 francs; expenses were 4,340 francs, making for a surplus of 181.45 francs.

7. The Rome house accounts for the latter six months of 1894. Receipts came to 44,625.45 francs with 3,000 yet to come. Expenditure met came to 30,886.75 francs with 9,796 francs yet to be paid. Cash to hand came to 13,738.70 francs with 6,796 francs due to be paid out. From the total receipts of 47,625.45 francs, there is the sum of 23,034.10 francs to hand inclusive of special expenses, with 24,591.235 francs remaining to meet normal expenses. The same holds for outlay: from the overall amount of 40,682.75 francs special expenses run to 10,783.05 francs, and ordinary expenses to 31,099.70 francs. Accordingly, the normal expense surpasses the normal intake by 5,508.35 francs, which goes to show that Rome's finances are not as yet quite as healthy as the excess of 6,942.70 francs would seem to suggest.

The 1895 budget is calculated in relation to intake and outlay for the previous year with 72,988.70 francs foreseen as intake and 62,560.60 francs foreseen as expenditure. This means a surplus of 10,428.10 francs, which goes to show that while the Rome finances are not marvellous they are, nevertheless, positively progressing.

8. Barcelona budget: the latter six months of the year. Expenditure met: 16,254.71 francs. Money to hand: 46,907.16 francs. The upkeep of 18 people came to 4,720.33 francs over the six months, that of one individual to 262.20 francs over six months and 43.70 francs for a month. The budget has a positive balance of 207.11 francs, but it is obvious that the intake is below that of the previous year, whereas the outlay greatly exceeds the previous year. In order to meet the accumulated financial charges, there was one simple measure; add to the expenditure the purchase of ground which the house was obliged to undertake in order to avoid the inconveniences of neighbours (and their properties) getting too close.

9. The Glastonbury budget, first and second half of 1894. Receipts, intake, 15,993.20 francs, yet to come, 250 francs, making for a total of 16,243.20 francs. Expenditure: 15,828.20 francs; to be paid, 32,369.95 francs, in total 48,198.15 francs. Total amount: 111.47 francs; total deficit: 31,551.58 francs.

Over the first six months of the year the upkeep of 41 people cost 12,196.40 francs, that is to say 299.91 francs for each person over 6 months and 48.98 francs a month. In the second half of the year, the upkeep of 23 people came to 8,112.80 francs, that is to say 352.73 for each one over 6 months, or 58.77 monthly.

Budget. Intake: 27,704 francs; outlay: 27,825 francs, but added to by borrowings from Roberts and Scol (31,006 francs) this mounts up to 58,831 francs. The resulting deficit is, then, 31,127 francs. Yet the budget only foresees 255 francs to be paid when the Roberts' rent (26,964 at 3%) requires 809 francs and the Scol rent (4,042 francs at 5%) requires 202 francs. This makes for a total of 1,011 francs. If the interest of the sums at issue is not fully paid, it will accumulate each year with the financial abyss growing ever deeper.

10. The Watertown accounts, first and second half of 1894. Second half-year. Intake: 30,504.73 francs, with a further 2,000 to be included, making 32,504.73 francs in all. Expenditure met: 20,139.65 francs; to be met: 35,080.35 francs; in all 55,220.00 francs. Cash to hand: 10,365.08 francs. A total liability of 55,210 – 32,504.73 francs, becomes 22,706.27 francs. The upkeep of 21 people has cost 21,228.80 francs, or 1,010 for each person over 6 months or 168.60 francs monthly. The first six months. Receipts banked 27,837.98 francs, together with 3,000 francs; making 32,857.93 francs in total. Expenses met: 19,648.55 francs; to be met: 30,948.95 francs or in total 50,597.50 francs. There is, then, in the accounts 8,189.38 francs. Negatively, 50,597.50 francs; positively 32,857.93 francs, making for 17,739.57 francs. The upkeep of 28 people has come to 21,281 francs, or 760 francs for each one over six months and 126.60 francs a month.

Budget. Expected intake: 59,645.80 francs. Expected expenditure: 76,400.35 francs, making a deficit, therefore, of 16,755.27 francs. This deficit could be easily met by selling ground bought by Fr. Ramot in order to build a church dedicated to Our Lady of the Sacred Heart, a project which has now been abandoned. As a result, the Watertown finances are not in such a bad state as one might be led to believe from looking at the budget deficit.

Arth. Lanctin, MSC.

J. Vaudon, MissduSC.  
J.F. Morisseau, Sec.**Article 2343**

L 18950302

*To Archbishop Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, March 23, 1895  
11am

Your Grace,

There was a fire last night in the old Sacred Heart house; beginning in the garret, it was noticed at 7 this morning. In the course of a few hours everything was ablaze, the roof, garret and second storey. At the time of writing, the fire has died out. We were able to save the new building and the church. The firemen, the troops and the population were wonderful in their helpful concern. We were able to save the library and the furniture. The ground floor and first floor were not affected except for the ceilings, onto which the water flowed. This is reassuring. This is a fresh set-back on top of all the others.

Aware, Your Grace, of the concern you have for us, I felt I had to let you know straightaway. I would like you to bestow on us your blessing; my very respectful good wishes in C.J.

J. Chevalier, MSC.

18950305X

Council Meeting, March 5, 1895

All present except for the indisposed Fr. Morisseau.

Decision on Fr. Ilge.

1. Fr. Ilge, having earlier requested dispensation from his vows, his petition was acceded to conditionally with reference to the Congregation of Bishops and Regulars, requiring him to find a benevolent bishop. Since this hasn't happened, he continues to remain bound by his perpetual vows, while living apart from the Society for many years. Fr. Ramot will be asked to write to him requesting that he return either to Antwerp or Tilburg if he wishes to continue being a member of the Society. If he refuses and wishes to be released from his vows, let him find a bishop willing to accept him and make known the identity of this bishop so that at last he can be released from his association with the Society. If he doesn't do one or the other, the Society will refer the matter to Rome, requesting his expulsion and this will be made public in Germany.

The association of the New Britain mission with the Northern Province confirmed.

2. The General Council at its February 26 meeting unanimously decided that the New Britain mission, as had been previously agreed, will in future be associated with the Northern Province which will be responsible for providing it with personnel and subsidies and make available mass intentions to the priests. His Grace the Apostolic Visitor is requested to ratify this decision.

The prospect of setting up a novitiate in the Northern Province.

3. This matter was again considered and if it would be opportune to agree that this novitiate should begin with the next intake of students. The lack of personnel would appear to be a fundamental obstacle, and Fr. Ramot is requested to prepare a memorandum about the need for, and the likelihood of having, such a venture and this will be presented, together with the views of the Council, to His Grace the Apostolic Visitor and, if necessary, to the Congregation of Bishops and Regulars.

Fr. Tréand given permission to build three rooms above the kitchen.

4. Fr. Tréand, having explained that in order to provide lodgings for the community he found it necessary to build three rooms above the kitchen at a cost of 3,000 francs, was now looking for permission to undertake this work. The Council agreed that he could not be refused his request.

5. Brother Auguste Boudin, whose temporary vows have expired since October, and who for a variety of reasons had his request set aside, is now accepted for final profession. Likewise, Brother William Schmitz in Sydney is accepted for final vows, being more than 30 years of age and about to end his second period of three-yearly vows (*sic!*).

J. Chevalier, MSC.  
Arth. Lanctin, MSC.Ch. Piperon, MisduSC.  
J. Vaudon, MissduSC.**Article 2344**

L 18950310

*To Father Jean Vaudon, MSC, Director of the Chezal-Benoît Scholasticate.*

Issoudun, March 10, 1895

Dear Fr. Vaudon,

Please, please, calm down! You attribute views to me which are far from my thinking. Who could possibly have misinformed you? I know quite well that the splendour of youngsters rebounds on their father and, consequently, I do not wish to play down that in any way. Consequently, the Universe article, once you find it advantageous, will appear in extenso (*completely*).

You will remain our Annals' director, this being a necessity, and collaborate as you wish with all the other reviews which are in keeping with your tastes, so long as it isn't detrimental to the work of the Society which has been made your responsibility.

Be circumspect my friend, before the remarks of certain confrères who very likely make use of my name to present their views to you. Let it be enough to know that I like and appreciate you and all the more so for the qualities with which you have been gifted by the good Lord.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950314X

Council Meeting, March 14, 1895

All members present.

Memorandum from Fr. Ramot in regard to his novitiate.

1. A memorandum from Fr. Ramot was considered, requesting the setting-up of a novitiate in the Northern Province and presenting the reasons in favour of such a venture. Time was requested to reflect on this matter before reaching a decision.

A request to build chapels at Tilburg and Salzburg.

2. Fathers Offermans and Hartzler asked permission to build chapels in their respective communities. Seeing no reason militating against these proposals, the Council is prepared to approve as soon as it receives the plans as directed by the Constitutions.

Eight masses at their own initiative at the disposal of newly-ordained priests.

3. It is the custom to make some masses at their own disposition available to newly-ordained priests, outside of those which are set out for the first Friday of the month. Since the practice hitherto hasn't been uniform, the number of masses left to the disposition of newly-ordained priests will be eight.

*No signatures.*

**Article 2345**

L 18950316

*To Father Jean Vaudon, MSC, Director of the Chezal-Benoît Scholasticate.*

Issoudun, March 16, 1895

Dear Fr. Vaudon,

If you feel you are strong and well enough, I wholeheartedly authorize you to accept the ecclesiastical retreat which His Grace so kindly invites you to undertake. I am pleased to know that all are happy with Fr. Mathieu.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950321X

Council Meeting, March 21, 1895

All members present.

Fr. Marcilly put forward as a postulant.

1. Fr. General proposed for postulancy Fr. Marcilly, who studied at Besançon and spent three years with the Holy Cross Fathers as a novice and professed member. Released from his vows he went to the Jesuit novitiate where he did not remain very long. The documents he presented are not sufficiently explicit, and the view was taken that further information was needed in order to ascertain whether or not he should be accepted.

A decision about the Marseilles house acquired by Fr. Jullien.

2. The house bought by Fr. Jullien to serve as a procure in Marseilles cannot any longer be used for this purpose, and his mother suggests that it should be sold to the financial advantage of the missions. The view was taken that it would be worthwhile to sell the house and give the revenue from the sale to the missions. The same decision was reached about the 2,000 francs made available by Brother Justinus.

3. Brother Guerrero, who left the Society a short time ago, has asked to return to the scholasticate and it was agreed that he could do so.

A request from Spain for a supervisor.

4. The Spanish house wants a supervisor for the Petite Oeuvre, but it was not considered appropriate to set aside a scholastic for such a task, particularly so when they have adequate personnel to supervise ten students.

Letters from Bishop Navarre complaining that his authority is not being respected.

5. Letters from Bishop Navarre were read out in which the Bishop complained that his authority was not being respected. It will be necessary to write to Fr. Genocchi about this.

The Northern Province's novitiate.

6. Further consideration was given to the issue of a Northern Province novitiate. It was decided to put together a proposal which will be put before the Council's next meeting.

J. Chevalier, MSC.  
Arth. Lantini, MSC.

Ch. Piperon, MisduSC.  
J. Vaudon, MisduSC.  
J.F. Morisseau, MSC, Sec.

**Article 2346**

*To Bishop André Navarre, MSC, New Guinea.*

L 18950322

Issoudun, March 22, 1895

*A copy of the original which is in the archive of the Bereina Diocese, Papua, New Guinea.*

My Dear Lord,

I regret the troubles with which you have had to cope. I do not understand how your rights as bishop can come to be challenged, and your jurisdiction over the whole of New Guinea, including Thursday Island, and over all the priests in your Vicariate. (*New Guinea here does not mean New Britain or New Ireland.*) It's you yourself alone who has authority over the administration of the Sacraments, to grant or withhold as you see fit before the Lord. It is for you to appoint and confirm each of your collaborators in the administration of the Sacraments, to restrict or take away as you see fit before the Lord. It is you alone who has the right to appoint to each of the stations, and close those which you think are inopportune at this time. You have the same rights where you are and the same jurisdiction as bishops in their dioceses. You are the legitimate supervisor of all the stations in your Vicariate, the religious houses there of men and women. You not alone have the right, but also the duty, of seeing to it that everything goes forward properly in keeping with Church laws, and calling to order anyone who is ignoring them. In all of this, all the confrères and religious should be duly obedient to you: this is basic.

Since according to Canon Law a bishop or vicar apostolic cannot be Superior of religious who come under his jurisdiction without a Roman indult, we have requested such for yourself and Bishop Verjus, something which gives you the right to assist at General Chapters of the Society; otherwise you could not do so. Having said yourself that the Thursday Island climate was more pleasant for you than that of New Guinea (*what today is Papua*) and that you would set up your permanent residence there, we appointed you local Superior of the religious who live there. You, therefore, enjoy in regard to them and their houses all the powers of a local Superior as regards their interior life, spiritual, religious, material circumstances, without prejudice, it goes without saying, to the overall jurisdiction which you exercise over the subjects and undertakings of your Vicariate.

To replace Bishop Verjus, we have appointed Fr. Genocchi as local Superior of the Sacred Heart religious in New Guinea, since it is very important that they have a Superior living among them to oversee the upkeep of the rules and Constitutions, and the vows with respect to the religious life and carrying out their duties. But the role of Superior exercised by Fr. Genocchi does not in any way infringe your rights as Vicar Apostolic and the jurisdiction you exercise with respect to personnel and undertakings in New Guinea. Nothing should be done in the whole length and breadth of your Vicariate without your approval. You have the inalienable right to inspect, visit, organize, encourage, reprimand as you think fit with respect to appropriate administration of the areas confided to your care by the Holy See. There you have in the above what should be evident and one thereby forestalls all problems and/or misunderstandings.

J. Chevalier, MSC.

*Fr. Genocchi, Superior at this time, would have received a copy of the above.*

18950328X

Council Meeting, March 28, 1895

All present except Fr. Piperon.

Fr. Marcilly not accepted.

1. Fr. Marcilly was not accepted for the novitiate.

A new postulant, Fr. Coronnat, put forward.

2. Fr. Joseph Coronnat, a former teacher at Notre Dame de Saintes School, has requested entry to the Society. Several letters commending him were read, all in his praise. It was decided to look for more precise information from the Rector of the Bordeaux major seminary where he had studied.

Fr. Ramot insists on having the Walloon (*Belgian*) students; the decision reached the previous year giving these subjects to France is reiterated.

3. Fr. Ramot insists on having as part of his Province the French-speaking Belgians, and the decision taken about associating these subjects with the French Province is brought to his attention. He also asked for the release from vows of Fr.

Ilge who has agreed to leave the Society. Every effort will be made to get the certificate as soon as possible from a bishop willing to take this subject under his jurisdiction.

A new decision about the novitiate being sought by the Northern Province.

4. A plan drawn up asking the Apostolic Visitor to open a novitiate in the Northern Province was put before the meeting. One member argued that the Council was opposed to such a venture since the Northern Province hadn't the personnel needed and it wasn't for the Apostolic Visitor to undertake the initiative, but rather for the Provincial Council which should put together a request signed by all its members, and in which one sets out precisely the reason, or reasons, which demand urgency as regards an undertaking which is so premature, as well as what practical steps would be taken to compensate for the lack of personnel. All of which finally means a request submitted to the General Council for approval and then presented, if required, to the Apostolic Delegate for approval. It was decided to write to Fr. Ramot to put his request or question in a manner and style different to that of his previous memorandum, which was not explicit enough about the reasons and the views mentioned above.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J. Vaudon, MissduSC.  
J.F. Morisseau, MSC, Sec.

**Article 2347**

L 18950329

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, March 29, 1895

Your Grace,

I am pleased to share with Your Grace two letters from one of our better scholastics who has been led astray by the leaders of insubordination. His aunt, a Claretian Sister in Chateauroux, sent him to the Petite Oeuvre years ago. We regret to see him leaving. He went from Issoudun to the Puy major seminary in his native diocese where he stood out for his good behaviour and talents. Grace touched his heart and, bitterly regretting his misdemeanour, he requests importunately to return to us. All the members of my Council are in favour of having him back if Your Grace places no obstacle in his way. Reading his letter, Your Grace, would greatly interest you and please you, indicating yet again that the very grave crisis we have undergone was indeed the Devil's work. Once more we see in this particular instance that God always makes good arise from evil since this young man, confirmed more than ever in his vocation, has attracted serious-minded recruits whom he wants to bring along with him. All these regrets and returns can only please the Holy Father and create good will at the Sacred Congregation of Bishops and Regulars where we have been so much maligned.

Fr. Bontemps, pro-Vicar Apostolic in Micronesia, left on Monday accompanied by 5 priests, 7 lay brothers and 7 Sisters of Our Lady of the Sacred Heart. They are due to embark from Marseilles on April 3.

With deepest regards, I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2348**

L 18950331

*To Father Victor Jouët, MSC, in Marseilles.*

Issoudun, March 31, 1895

Dear Fr. Jouët,

I take occasion from your visit to Marseilles to forward your 600 francs (*about 1,950 euros*). I sympathize with you on the loss of several family members, for whom I shall pray.

I thank you for your sympathy following the disaster which overtook us (*the recent fire, see above Article 2343*). God so permitted it and we can only conform ourselves to his will and say fiat!

I am pleased to hear that your dear sister is very well. Kindly give my regards to the dear Caseneuve family.

Please be assured of my best wishes in C.J.

J. Chevalier, MSC.

**Article 2348A**

D 18950401

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

+

Antwerp, April 1, 1895

Given the statement (*expressed below*), followed by the decision arrived at in this letter by Fr. General and the members of his Council, I confirm it with my approval.

+ J. Pierre Boyer, Archbishop  
of Bourges, and Apostolic Administrator

of the said Congregation.

Your Grace,

In the interests of our Northern Province, we think it our duty to ask your permission for the opening in September next of our novitiate. The following are the reasons which dictate this request:

1. The setting up of the Province has greatly helped to calm people and restore peace, which last will be still better realized once the Province has all its constitutive elements in place as soon as possible. We have our Petite Oeuvres, our Scholasticate, and only the Novitiate is lacking. As long as we do not have that, there will be a certain unease of spirit and heart.
2. You will be aware how delicate our position is with regard to the German government, both as regards our New Britain mission and the issue of our German subjects' education. We have in our Province twenty or so candidates ready to enter the novitiate; seventeen or eighteen are German. Experience has shown us that it becomes more and more difficult for these subjects to go to France for their education.

Different documents give proof of this, both for parents and those who present the certificates. For a variety of reasons they are afraid they will compromise themselves in relation to the German government of which, in many instances, they are the employees and agents. This latter reason seems particularly pertinent to us. We cannot send to France our young men, foreseeing that the problems arising from their departure will pre-dispose our benefactors against us and, perhaps, the government, which will make use of it to oppose our plans for the advancement of our missions.

Faced with such serious considerations if we do not have our own novitiate, we shall be, in conscience, obliged to keep our young students in the Province's houses and see to it that they study philosophy until such time as we can have our own novitiate. This would, undoubtedly, be a great inconvenience, but much less so than the prospects of sending our young men to France.

3. Salzburg would seem to be the place where the novitiate should be. It is there by right already since permission was given by Rome, and over a number of years it has functioned well there. It is the only one of our houses where the novitiate can be on its own without the proximity of another undertaking which would encroach and interfere with perfect regularity. At the moment Salzburg has a Petite Oeuvre with a certain number of scholastics present on the teaching staff.

This is a prerequisite as there has to be work going on in this house. But it is the second German Petite Oeuvre which should be advantageously replaced there by a novitiate. The Petite Oeuvre would join with that of Tilburg, Holland. With a novitiate Salzburg would have the undertaking which best suits the splendour of the buildings. The Petite Oeuvre is removed and the personnel in charge would remain for the novitiate. Accordingly its establishment would not be a burden for the Province. On the contrary it would make possible a recalling to the scholasticate of a certain number of our young students. Fr. Hartzler could easily take over as Novice Master while continuing as Superior since the community is not very large. He could in particular accept German postulants since he knows the language quite well. We could, therefore, in this way have ready much earlier a certain number of priests available for the missions. Appeals have already been made. Fr. Hartzler is, one acknowledges, a member of the Provincial Council, but this does not take up too much of his time and it is enough that we meet each other three or four times a year. It isn't necessary that he remain on as bursar. This bursar issue is not as complicated as it may appear from a distance. The work which Fr. Hartzler would undertake is not likely to prevent him from exercising his other responsibilities.

Fr. Kuntz seems to us to have the necessary qualities to be socius (*assistant to the Novice Master*), speaking German perfectly, serious-minded, balanced. He does not meet the age required by the Constitutions, but we have to deal with the circumstances such as they present themselves, and act in the best interests. If there are some issues not quite in keeping with the way things should desirably be in a Province about to begin, they will disappear quite soon.

Besides, Your Grace, Salzburg is considered by the German government as a house which is as German as can possibly be. When it becomes known that an important undertaking has begun there, it will be recommendation for us and our missions.

For all these reasons above we consider that we should ask Your Grace to approve of a novitiate at the end of this school year. The Rome rescript allows us in law to have a novitiate. It is no longer other than a question of fact which depends on the authority presiding over the direction of the Society.

We have the honour to be Your Grace's most humble servants in C.J.

L. Hartzler, Miss.SC.

C. Ramot, MSC, Sup.Prov.

With reservations about all which relates to me personally, and my qualities for this undertaking, and with reservations about some details.

We the undersigned members of the General Council, are in agreement with our Northern confrères' request, with number 1, wholeheartedly, and for the rest mainly because of the political argument presented in number 2.

Issoudun, April 27, 1895

Arth. Lanctin MSC.	J.F. Morisseau MSC.	Ch. Piperon MisduSC.	J. Chevalier, MSC. J. Vaudon, MisduSC.
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**Article 2349**

L 18950402

*To Father Jean Vaudon, MSC, Superior, Chezal-Benoît.*

Issoudun, April 2, 1895

Dear Father Vaudon,

I. I immediately did what you asked of me. Fr. Maillard replied that: 1, he owes nothing to Chezal-Benoît; 2, that he paid Fr. Godinoux for the whole month of April; 3, that he made advance payments of 500 francs (*about 1,630 euros*) for the month of May.

II. As regards the masses, Fr. Piperon received the stipends; he said so to Fr. Comte, and it was from this money that he gave him he paid for his trip to Bourges.

III. Father Godinoux left 250 francs in the account, more than was needed to write the cheque for 200 francs on the first of April. It was you yourself who wrote about this to Fr. Maillard. If the scholasticate cannot make do with its allowance, this is due either to excessive expenditure or lack of supervision or carelessness about money. A good administration must relate expenditure to intake and know how to hold back on needs to avoid a deficit. The Superior has the right and responsibility to keep financial matters in check; the bursar needs to keep him informed each month, in keeping with our regulations about intake and outlay, and taking care to avoid contracting debt.

One must absolutely see to it that everything is balanced since it is quite impossible for the mother house, with all the demands on it, to continue meeting deficits. One can and one must be self-sufficient, since, otherwise, we shall be quickly on the way to ruin. We must all make it our business to avoid all superfluous expenses and those extras which are in no way foreseen, or catered for, in the rule.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

NB: It seems that when Fr. Batard left Chezal-Benoît he left quite a considerable amount of money in the account and provisions for the whole of winter.

18950403X

Council Meeting, April 3, 1895

All members present.

The issue of scholastics on military service to be regularized in keeping with the requirements of the Congregation of Bishops and Regulars.

1. Fr. Vaudon referred to the fact that the scholastics Bouellat, Kopp and Soucille, living in barracks, had not yet been regularized; the view was taken that it is a matter of urgency to write about this either to those involved themselves or to the bishops where they are posted.

Fr. Fernand Hartzler authorized to begin negotiations for the sale of the Glastonbury property to the town.

2. A letter was read in which Fr. Hartzler made it clear that Glastonbury was already an unfavourable setting for an establishment such as a college and would now become more so, due to the close proximity of a hospital for contagious diseases which the town council plans to build quite near our house. He, Fr. Hartzler, thinks that the town council might consider buying our property if it was proposed to it through the mediation of certain influential people. The Council took the view that in this case every effort must be made to bring about the sale since it would be advantageous for the Society to get rid of this Glastonbury house in favour of a more suitable place.

Northern Province members called to orders.

3. On the recommendation of Fr. Ramot and the good reports which they merited, the following were called to orders:

- a. The Priesthood  
Brothers Théodore Okhuijzen; Joseph Wemmers; Jean Nieuwenhuis; Conrad Lindeboom; and Jean Dicks
- b. Diaconate  
Brothers Mathieu Rascher; Henri Heines; Henri Cuny.
- c. Subdiaconate  
Brothers Jean Neisten; Jean Eberlein; Aloys Schall; Henry Baeten; Louis Vuijsters.  
Minor Orders  
Brother Jacques Schmitz.

Request for a novitiate in Sydney

4. The setting up of a novitiate house in Sydney was requested, the Council being of the view, however, that it was not appropriate to accede to such a request before it was approved of by Cardinal Moran.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

**Article 2350**

*To Madame Jullien, Marseilles.*

L 18950407

Issoudun, April 7, 1895

Madame,

I would ask you to excuse me for not replying sooner to your letter about the house intended to be our procure in Marseilles. The fact is that we do not have the requisite personnel available to take it over. Our Oceania missions have taken a great number of our members for some time now. Nonetheless, this procure greatly appeals to us and our keenest wish is to set ourselves up there as soon as possible. At the same time the Colomb ground next to our house and which we would like to have has been sold without our knowledge, so I am informed by Canon Caseneuve. We no longer see the possibility of undertaking a serious work in this area.

Here then is what the Council decided: you should sell your house, which is continuously deteriorating for lack of repairs, and then you can place the money with a trustworthy bank and thereby make the interest available to dear Fr. Jullien to meet the needs of his mission. But the capital provided by your good son will remain at the disposition of the Society which at an appropriate time will be made use of to buy another house as a procure. If you so wish, Madame, send us the interest money and we ourselves would forward it to Fr. Jullien, which perhaps would be the more practical thing to do. Or indeed, if you so wish, have the house repaired, bringing it up to its proper value, and send the lease to your son. You can make the choice yourself as to what is best. I cannot end, Madame, without thanking you for all your kindness and the keen interest you have in our Society.

My most respectful regards and appreciation in C.J.

J. Chevalier, MSC.

*Madame Jullien is Father Jullien's mother.*

**Article 2351**

*To Father Jean Vaudon, MSC, Superior, Chezal-Benoît.*

L 18950411

Issoudun, April 11, 1895

Dear Fr. Vaudon,

You have quickly got on your high horse! I forwarded to you quite simply the information made available to me. If there's error or exaggeration, I am not responsible for it. In any event, I do not see why you contacted me in regard to your queries about finances. I am not at all in charge and cannot be engaging myself with such-like details. There is a general bursar and it's to him you should address yourself, and then to Fr. Morisseau about your mass stipends.

If you have any complaints to make, requests to put forward, abuses to be taken note of, bring all this before the Council which has, also, the responsibility "for not letting the truth be contaminated", and taking care that everything is carried out in an orderly and proper manner, but please do not make me responsible for issues in which I have no part to play. For quite sometime I have been burdened with such a role in the Society and you will understand the serious inconvenience of this. I would like to know, my friend, who refused you money for your forthcoming trip to Normandy and the necessary contribution which you were impelled to solicit elsewhere. I do not at all doubt the inexhaustible kindness (*financial*) of your friends, but I do believe also that our Congregation can itself also lay more than adequate claim to this virtue. If you think not, consult the Council and you will be enlightened on this matter.

I am pleased to become aware of the zeal you demonstrate in providing those sacred objects which were wanting in the scholasticate chapel; for such I thank you. Thanks also for your greetings for Easter. I hope the Lord will favourably answer them. I am, as well, appreciative of the efforts you have made to bring about peace of soul and joy of heart.

Cheerio, Father.

As always, wholly yours in C.J.

J. Chevalier, MSC.

**Article 2352**

*To the priests and scholastics at Chezal-Benoît.*

L 18950414

Issoudun, April 14, 1895

Dear beloved Fathers and Scholastics,



I thank you sincerely for your good wishes. It was a most joyful experience for me. The sentiments expressed went straight to my heart. The assurance you provide of your attachment to our little Society, of the orderliness and good motivation which animate you, your obedience and the manner in which you strive towards religious perfection, gives me great pleasure. I see in all of you true apostles of the Sacred Heart and I do not forget you in my prayers.

Cheerio, my dear friends.  
I bless you in C.J.

J. Chevalier, MSC.

**Article 2353**

L 18950414A

*To Father Jean Vaudon, MSC, Superior, Chezal-Benoît.*

Issoudun, April 14, 1895

Dear Fr. Vaudon,

I am very sorry about your accident. Happily it does not have serious consequences; you should make an act of thanksgiving to Our Lady of the Sacred Heart. Fr. Piperon was asked to convey to you my sympathies straightaway. I immediately made known your plight to the confrères at the bursary. Do you know how Fathers Hériault and Laliaux (your best friends otherwise) reacted to your serious plight when I told them how exactly you escaped from the vehicle? With a burst of laughter!!! It's shocking. I also went on to tell them that I would denounce them to you... I keep my word.

Cheerio, my friend. Take care of yourself and get better quickly.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2354**

L 18950415

*To Father François Barral, MSC, Jesi, Italy.*

Issoudun, April 15, 1895

Dear Fr. Barral,

I thank you most appreciatively for your good wishes for the feast and those from your little community. Keep praying for me, my friend; I greatly need prayers; for my part I do not forget you.

All you tell me about your house greatly pleases me. The good spirit and the religious spirit, prevailing there is greatly comforting to me.

You do well to pay attention to the religious formation of your youngsters. Apply yourself to making good assessments when accepting, and do not keep those who do not appear to you as having a vocation. *Pauca sed bona (few but good)*. We have had too many in this respect who deceived us. The youngsters are a hundred times better off at Jesi than in Rome. I would myself like to go and pay you a visit shortly when the weather is better and acknowledge in person my gratitude to the Count and Countess.

I gather that dear Fr. Carrière is at Jesi; give my regards to him, and also to Fathers Ceresi, Diluzio and Brother Bonnaccorci. I congratulate them on their commitment.

Cheerio, Father.  
I bless you all in C.J.

J. Chevalier, MSC.

*Joseph Bonnaccorci was born in Rome on December 18, 1874, became a priest on April 1, 1899; died in Rome, March 7, 1935.*

**Article 2355**

L 18950417

*To Father Victor Jouët, MSC, Rome.*

May the Sacred Heart of Jesus be everywhere loved!

Paris, April 17, 1895

Dear Fr. Jouët,

I thank you in all sincerity for your good wishes on the feast. They make me happy because I know they are sincere. I for my part do not forget you. It's in Paris that your letter reached me. I return to Issoudun tomorrow morning. Problems are not easing up with taxes lodged against Congregations which are not certified and we are among them, as is more than likely. I don't know how we are going to cope if we are to meet our expenses. We must do our utmost to diminish them. Our missions give us grounds for hope in the midst of all our misfortunes. Like yourself, I am delighted to see them set up, being an honour to, and forceful impact for, our little Society. It will also be an accolade for us to have contributed towards their being set up.

Peace and unity would appear to have come back to us. Several of our young religious led astray by those ringleaders have shown signs of sincere regret and have returned to the Congregation.

Cheerio, my friend Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950420X

Council Meeting, April 20, 1895

All present except the laid-up Fr. Vaudon.

The request of the Northern confrères for a novitiate.

1. A letter to the Apostolic Visitor, from the Northern confrères, requesting the setting-up of a novitiate in Salzburg, was read, followed by a letter from Fr. Hartzler, one of the signatories, setting out the implications of certain reservations expressed by him, followed by a letter from Fr. Vaudon favouring purely and simply the request. The majority of the Council think likewise, but one member is of the view that he cannot sign without reservations, and requests more time to reflect on the issue. A final verdict was held over.

Brother Royet accepted for final profession, Brother Beatty for renewal of temporary vows, and Thomas Hodgins for the novitiate.

2. Fr. O'Mahony, Watertown Superior, supports the written request of the scholastic Etienne Royet for perpetual vows, the renewal of temporary vows for the lay brother Richard Beatty, and Thomas Hodgins for entry to the Watertown novitiate.

A request from Fr. Védère to return to France.

3. Fr. Védère has written to Fr. General that he would like to speak to him personally about matters, and requests permission to return to France in order to do so. The view was taken that there are drawbacks involved by giving permission for such a trip, and one would like to know the reason since it could be misinterpreted. In any event, it does not seem to be necessary when he (*Védère*) could say whatever he has to say in a confidential letter. He, besides, also requests a Visitor; it is agreed that a visit is a prerequisite, but one is not in a position to do so at the moment.

100 Francs made available to Brother Henry's parents.

4. A lay brother postulant, proposed by Fr. Piperon, was accepted and 100 francs were made available to the parents of Brother Henry in Rome.

Watertown Assistants.

5. At the request of Fr. O'Mahony, Fathers l'Espérance, Lehane and Martin were confirmed as his Assistants.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

#### Article 2356

L 18950420

*To Cardinal Monaco la Valetta, Cardinal Protector, Rome.*

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Issoudun, April 20, 1895

Distinguished Cardinal Protector,

We are undergoing at this moment a quite sensitive trial which we were far from expecting. The Archbishop of Bourges has forwarded to us a decree from the Holy Office, dated this April 3, forbidding once again all copies of the Our Lady of the Sacred Heart statue where the child is standing before his mother who is on her knees, and setting it out that the new model approved by Rome where the Infant is in the arms of the Blessed Virgin should be the only one used and put before the faithful for veneration. It is with urgency that we wish to meet the requirements on this issue and also to take note of the two works which are mentioned: The Way of the Cross of the Sacred Heart and The Rosary of Our Lady of the Sacred Heart, both works published with the approval of the Bishop. Submissive children of Holy Church, we look upon it as a sacred duty to obey blindly all that has been laid down.

But we cannot hide from Your Eminence the deep pain which afflicts us when we read these words in the decree: "Sperandum fuerat has Supremae Congregationis praescriptiones debita obedientia excipiendas esse et executioni fideliter mandandas. At contra non sine aegritudine compertum est imagines non probatas pluribus exemplaribus iterum impressas passim evulgari et fidelibus distribui adversus decreta et mentem S. Congregationis."

*"One would have hoped that the recommendations of this Congregation would be obediently received and faithfully carried out. But, on the contrary, and not without disappointment, one has become aware of these unapproved representations once again being freshly circulated and published here and there, and made available to the faithful, against the decrees and viewpoint of the Sacred Congregation."*

It is good and proper that Your Grace becomes aware that ever since the prescription we have totally disengaged from making available for public veneration the statues which portray the Child Jesus before his Mother. It has always been the new prescribed model which we have put forward and made our own. This cannot be gainsaid and is incontestable.

Meanwhile, Your Eminence, if we have presented in consideration of the faithful's private piety pictures and medals of the former (*now condemned*) model, it was with the support and full, entire, approval of Archbishop de la Tour d'Auvergne of Bourges. His Grace consulted the Holy See as soon as he became aware of the February 28, 1875 decree, asking if this disapproval was applicable to the Issoudun statue crowned in the name of Pius IX on September 8, 1869, and reproductions of it for private devotion. His Eminence Cardinal Patrizi replied immediately in the name of the Holy Father with the enclosed letter which was never published, in keeping with the wishes of His Eminence, and the existence of which undoubtedly the Sacred Congregation of the Holy Office is unaware. I enclose it here with the correspondence which passed between Archbishop de la Tour d'Auvergne and Cardinal Patrizi. Your Eminence can see for himself that we have done no more than follow the directions of our illustrious Archbishop and acted in conformity on all issues with the instructions and decisions received from Rome. If we then came to be in error, it was quite involuntary since we were acting in complete good faith. Accordingly, I would in all humility ask Your Grace, who has been good enough to take us under his protection, to clarify the matter with the Sacred Congregation and its illustrious head. The Holy Office Congregation, according to the documents here enclosed, will take note of the appropriateness of our behaviour and the authenticity of our intentions, and will come to realize, I confidently hope, that we do not merit to be reproached for the disobedience which it considers it necessary to identify with us. But you may assure His Eminence that now, on knowing his negative verdict, we shall without reservations accept his proposals. From today we shall make it known in our Annals that the representation (*of our Lady and Jesus*) must no longer be promoted, even in private worship, only the new representation is acceptable, the other, and former, one forbidden by the Holy See.

I allow myself to make a further plea to the Sacred Congregation, namely not to make public, if at all possible, this new decree, or at least to omit the phrase where we are charged with being disobedient which would serve in all likelihood to bring discredit on our Society which is so committed to the Church and to the Holy See, bringing worry and concern to the hearts of the faithful.

I kiss Your Eminence's hand, asking that my deep regard in C.J. be accepted.

J. Chevalier, MSC.

**Article 2357**

*To Father Jean Vaudon, MSC, Superior, Chezal-Benoît.*

L 18950425

Issoudun, April 25, 1895

Dear Father,

Fr. Morisseau will send you the list for ordinations. All those put forward were not accepted; some are adjourned. Yes, it is indeed Fr. Durin's fault if the facts set down are not correct. I told him this in my letter. Fr. Hartzler has been asked to rewrite the history of our missions as Fr. Jouët's book is out of print. It is very likely that in his letter to Fr. Durin he was looking for information. His Grace, whom I saw yesterday, awaits the section dealing with the Province, and complains about the delay (for which Fr. Morisseau is responsible, since he wishes to express absolutely his reservations). But His Grace wants all out signatures. Come to Issoudun with Fr. Piperon when you are on your way to Normandy and we shall all sign it.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18950427X

Council Meeting, April 27, 1895

All in attendance.

Fr. Renouf accepted as a postulant.

1. Fr. Renouf is a Canon of the Coutance diocese, aged 68, but still quite active and likely to be of service to the Congregation as a preacher. Besides, having a pension of 3 or 4 thousand francs, he would not be a financial burden on the Congregation.

Candidates called to orders.

2. The following lists those to be ordained on June 29.

Priesthood: Brother Meynier; diaconate: Brothers François Boudin, Quoirier and Sergent; subdiaconate: Brother Veckel; minor orders: Brothers Poupenay, Burke, Pages and Auguste Boudin; tonsure: Brothers Buckley, Gouffé and Tacher. Brother Rasele Régis will be called to tonsure and minor orders if he passes the canonical examination.

Decision about Brother McCabe.

Before he is put forward for the subdiaconate, further information is needed about the illness which affects him, and which would appear to be epilepsy.

Louis Eraud accepted for first profession.

3. The lay brother novice Eraud is accepted for first three-yearly profession. The postulant Duclou, formerly a student at the Petite Oeuvre who left because of sickness but then returned to become a lay brother, has now felt well enough to be able

to study, asking that he return as a scholastic. Before acceding to his request, the advice of the Dr. will be sought in order to ascertain if he is capable of pursuing these studies.

A novitiate granted to the Northern Province.

4. The request of Fr. Ramot for a Salzburg novitiate next year was given consideration. Among the reasons he put forward one alone seems to be worthy of serious consideration: the difficulty involved in sending Germans to the French novitiate given the dislike of that nation (*Germany*) for France. The Council members, some completely so, others mainly so, for that reason, subscribed to Father Ramot's request, while looking upon this project as an immature one due to the lack of personnel, that is to say experienced personnel capable of undertaking these works.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Píperon, MSC.

18950427XX (*page added to the above Council meeting*)

I. For the Union of the Apostolic Vicariate of New Britain.

Given the acceptance (*see below*) of the unanimous decision involving Fr. General and his Council, to which this letter refers, I confirm it with my approval.

Bourges, April 27, 1895.

Signed: † J. Pierre Boyer  
Archbishop of Bourges and  
Apostolic Administrator of the said Congregation.

II. The Salzburg novitiate.

Given the decision in favour of it expressed here by Fr. General and all the members of his Council, I confirm the relevant decision.

Bourges, April 25, 1895.

† Pierre Boyer, Archbishop of Bourges,  
Apostolic Administrator of the  
Missionaries of the Sacred Heart, Issoudun.

**Article 2357A**

D 18950427

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

The Council unanimously approves.  
Issoudun, April 27, 1895.

J. Chevalier, J.F. Morisseau, Arth. Lanctin, J. Vaudon, Ch. Píperon,  
MSC. MSC. MissduSC. MisduSC. MSC.

Given the favourable decision expressed on this matter by Fr. General and all the members of his Council, I confirm the decision taken with respect to the issue under consideration.

Bourges, April 28, 1895.

† J. Pierre Boyer, Archbishop of Bourges,  
Apostolic Administrator of the  
Congregation of the Missionaries of  
the Sacred Heart, Issoudun.

**Article 2358**

L 18950428

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, April 28, 1895

Your Grace,

I am pleased to present for your approval two requests which have been put to us by the Council members of the Northern Province.

The first aims at officially attaching the New Britain mission to this province since it is a German protectorate. We wholeheartedly agree since the reasons put forward appear compelling to us.

The second request is that for a novitiate in Salzburg, already approved of by the Holy See 5 or 6 years ago. It would appear to be a requirement at the present time since, in addition to the political justification for it accepted by all, any compelling of the Dutch and Germans to make their novitiate in France, now that they are a province, would again recreate the problems of the past which have been so unfortunate for us. At the present time there's unity and peace, and the granting of this concession can only contribute advantageously in the circumstances.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

18950506X

Council Meeting, May 6, 1895

All in attendance except Fr. Vandel.

1. The approval of His Grace, the Apostolic Visitor, of the take-over by the Northern Antwerp Province of the New Britain mission and the setting-up of a novitiate in this province at Salzburg.

Fr. General made the Council aware of the Archbishop's approval of the New Britain mission by the Northern Province and the creation itself of the Northern Province.

2. Fr. General read the draft of a letter to the Archbishop in which he made known to His Grace that nothing had been asked so far about such a right of association, most likely because we are not considered as religious subject to this pretence of a law. If matters were changed with respect to us, he (*the General*) stated that it was his intention to follow the procedures set out during the Berry Religious Week, that of passive resistance, and he hopes, as well, that we may be able to evade this requirement yet further if the Archbishop continues to look upon us in relation to the Government as diocesan priests, and our educational establishments considered as diocesan also. He requested letters of incorporation for those confrères who haven't yet received them.

A letter from Cardinal Ledochowski, Prefect of Propaganda, which proposes to separate the German part of New Guinea.

3. The letter requested our views on separating from the jurisdiction of Bishop Navarre that part of New Guinea which is under German rule. Since the Northern Province confrères are raising this issue, the view was taken that His Eminence should be asked to bring this about if at all possible.

Fr. Godinoux's financial losses.

4. The unhealthy financial state of the Chezal-Benoît house was considered, specifically in relation to Fr. Godinoux's financial incompetence and a likely deficit of thousands of francs. It was agreed that he should be asked to send in his accounts as soon as possible. The Council, while recognizing his fine qualities, is agreed that he does not have the qualities necessary to be a bursar and intends to have him replaced. The double financial arrangements of the house are to be deplored and it was agreed that there should only be one account with Fr. Piperon and advisers supervising expenses. It was unfortunate, also, that the bursar (*Godinoux*) was too identifiably associated with the scholasticate, whereas he should as well be equally involved with the novitiate.

Brother Raphael accepted for final vows.

5. At his request and with the support of the Superior, Brother Raphael was accepted for final vows at the end of his second three years of temporary vows.

Some requests from Fr. Renouf.

6. He would like to associate his assets with the institute and suggests that his house at Fermanville (*Manche*) should become an MSC foundation. While awaiting this to happen he puts forward certain proposals to make use of the revenue. These proposals can be accepted. He then asked if, in the event of his not being able to become a religious, he might stay on as someone helping out in one of our houses. The view was taken that it might not be wise to accede to such a request.

J. Chevalier.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

**Article 2359**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950507

Your Grace,

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Issoudun, May 7, 1895

I read in the Universe that the Superior Generals of the different Congregations, or their representatives, are at the house of the Eudists in Paris to consider what their approach should be as regards the new taxes, and all agreed on passive resistance. I was not asked to this meeting and I don't know if the Superior of our house in Paris was invited. If this pernicious law begins, Your Grace, to affect us, I think that we also must follow the procedures set out at the Berry religious week, beginning April 27, that is to say oppose and resist it. I do not, however, think that we shall be subject to it. For these reasons:

1. Following the vote about the right to impose taxes and applicable to approved Congregations or not, nothing was ever asked of us. Now the new tax of 0.30 and 40% was only voted on in order to ratify this usurped right and in order to relate it to Congregations primarily subject to it.

2. The Government looks, no doubt, upon us as auxiliary priests, under a simple title, and, which is true, paying all the taxes in accordance with normal legal procedures and, as well, all the registration charges like everyone else where it is a question of buying or selling. This circumstance, so it seems to me, makes us free of all worries and concerns.

3. Archbishop Marchal, following our expulsion, in order to meet the challenge of any future persecutions, set himself up as the tenant of our Sacred Heart buildings at Issoudun, giving us all incorporation titles in his diocese in keeping with recommendations from Rome, such-wise that those who live here, just like those at Chezal-Benoît, are identifiably subjects of the Archbishop. There is no need, then, Your Grace, to do anything other than leave things (legally that is) as they are. Moreover, I make bold to ask Your Grace to be good enough to continue holding the lease which you were kind enough to sign without any payment last June, which will end at the beginning of July this year with a 9-year lease for example, and the right to cancel every three years and, likewise, make available to all my confrères who work in your diocese new letters of incorporation like the copy here enclosed. By this means we could defend ourselves all the more advantageously if we came under attack.

Hoping for a favourable reply, I have the honour to be Your Grace's most honourable and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2360**

L 19850509

*To Fr. Jean Vaudon, MSC, Normandy.*

Issoudun, May 9, 1895

Dear Father,

Thank you for letting me know about yourself as I was beginning to get worried. You had a good journey and are getting better. May the Lord be praised! We are expecting you on Monday.

My regards to your kind mother. All are well here.

Cheerio.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2361**

L 18950513

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, May 13, 1895

Your Grace,

The letter I wrote to you was meant to make Your Grace aware of our exact position viz a viz the Government and the new legislation which has been passed. I would not be able to explain it any better. In order to meet any new challenges I would ask Your Grace to be kind enough to continue holding the lease and make available to us the documents incorporating us in your diocese, as also carried out by your worthy predecessor.

I am drawn to tell you straightaway that the section of the Constitutions which you bring to my attention has not been overlooked. Two years ago I visited our Rome house with Fr. Morisseau and all was quiet and peaceful. One of our Rome confrères recently made complaints and requested a canonical visit, stating that if it didn't take place he would refer the matter to the Apostolic Visitor. We replied immediately that he could rest assured as the visit he sought would take place during the last fortnight of this month. We are disappointed that this good priest hadn't more patience and failed to take any notice of our intentions. If Fr. Vaudon, who is due to return on Wednesday, were not away, we would have forwarded immediately to Your Grace the decision you sought, signed by all the Council members; we shall forward it to you, then, at the end of the week. It is a pity, Your Grace, that as Apostolic Visitor of our Congregation your health does not make it possible for you to visit our houses yourself, and you would observe that we overlook nothing in the way of seeing to it that everything is carried out according to the Constitutions.

I have the honour to be most respectfully and appreciatively Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

NB: I would like, respectfully, to ask Your Grace to write 'personal' on the envelope when the address is not in his handwriting. With an incoming mail each day of between 60 and 80 letters at least, I hand all over to the Secretariat of the Our Lady of the Sacred Heart Association. There might be embarrassment if the employees in the office came to know what Your Grace had written to me.

J.C.

18950515X

Council Meeting, May 15, 1895

All members present.

Approval of plans for the Salzburg church.

1. It will cost approximately 14 to 15,000 florins. The Council agreed that this church, the plans of which were scrutinized, is an absolute requirement, and that for the rest it is proposed to build it as economically as possible, the Council willingly accepting the approximate cost.

Brother Badaroux released from temporary vows.

2. The scholastic, who went home to help his family, thought mistakenly that he was still part of the Congregation. Now, set free from his erroneous thinking, he asks to take definite leave of the Congregation and this request is granted.

A contribution of 600 francs allocated to Fr. Calloway's parents.

3. Fr. Calloway at Glastonbury is allowed to have his mass stipends made available to him in order to support his parents, since the Glastonbury house cannot provide the money. He will have an annual sum of 600 francs made available to him from the general bursary account.

Repairs to Pingaudière.

4. Repair work at a cost of 5 to 6,000 francs has been sanctioned for the Pingaudière house which belongs to the Society.

Fathers Piperon and Lanctin selected for the Rome visit.

5. The Rome confrères, despite their awareness of a canonical visit during the last two weeks of May, wrote to the Archbishop, the Apostolic Visitor, and he forwarded to us their complaints in the hand of his private secretary. The decision was taken that Fathers Piperon and Lanctin would go there on the 24th of the present month and this decision will be made known to His Grace the Apostolic Visitor.

The reply of the Cardinal Prefect of Propaganda with reference to a division of the Apostolic Vicariate of New Guinea. In the same letter to His Grace the Apostolic Visitor there will be included Fr. General's reply to the Cardinal Prefect of Propaganda's letter in which he proposed to separate German New Guinea from the Apostolic Vicariate of Bishop Navarre. In his reply, given the comments made by the Northern Provincial and his Council, His Grace is asked to postpone matters until the forthcoming establishment of these confrères in Germany.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.

J. Chevalier.  
Arth. Lanctin, MSC.  
J. Vaudon.

**Article 2362**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950521

Your Grace,

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Issoudun, May 21, 1895

I was favoured last week to send for your approval the Council's decision about a canonical visit to our Rome house and, as well, my reply to the Cardinal Prefect of Propaganda about the German New Guinea issue. Since the two Assistants will leave for Rome either on Thursday evening or Friday morning, I shall be happy, Your Grace, to place these two proposals before you and have Your Grace's assessment.

May I have your blessing; with my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2363**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950522

Your Grace,

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Issoudun, May 22, 1895

On Friday morning at 9.30 we shall all be at Archbishop's house to hear what Your Grace will have to say to us.

I have the honour to be Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

18950523X

Council Meetings, May 23, June 19, 1895

All in attendance:

A communication from the Archbishop of Bourges forwarding a decree (*from Rome*) forbidding the earlier presentation of Our Lady of the Sacred Heart.

The meeting was greatly taken up with the Rome visit of Fathers Piperon and Lanctin. In addition, Fr. General made it known to the Council members that all were, with himself, mandated by His Grace the Apostolic Visitor to meet him about

an important issue. It was decided that they would all go to Bourges next day where His Grace would read the decree from the Holy Office forbidding the availability of any pictures of the former presentation of Our Lady of the Sacred Heart in public worship. Measures would be undertaken to carry out the requirements of this decree.

A discussion about the woeful moral atmosphere of the Rome house.

At the meeting on June 19, following the report of those who went to Rome, the regrettable moral state of this house was spoken about, with several people in the house opposed to their Superior, giving rise to intrigues involving the Cardinal Vicar and the need to bring back, at least some section of it, the Jesi Petite Oeuvre to Rome.

J.F. Morisseau, MSC, Sec.  
Ch. Pipéron, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

**Article 2364**

L 18950526

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, May 26, 1895

Your Grace,

I am pleased to forward Your Grace my letter to Cardinal Monaco, Secretary of the Holy Office Congregation. I add to it all the official documents, the originals of which we have, and which make clear and exonerate us of blame for being disobedient to those decrees of the Holy See which were inflicted upon us. I would like very much if Your Grace were to become aware of this, and you will note that we are completely innocent of the reproaches directed at us, and will easily understand the importance we associate with this issue. Since the best interests of our Congregation, which has been so shaken, rest in your fatherly hands, I would ask Your Grace to be kind enough to endorse my letter to His Eminence and through him to his master, the sovereign Pontiff. At the same time I am forwarding a little work to you titled "The Two Statutes"; on page 8 Your Grace will find the sought-after explanations. Here are the two leaflets placed under interdict by the decree for public use and you will note in what sense they were put together. If they had, quite simply, on the cover: "Way of the Cross" without adding "of the Sacred Heart", and on the other "The Rosary" without adding "Our Lady of the Sacred Heart", since that doctrinal devotion is not criticized, I can well believe that the Sacred Congregation would not have disapproved since there are different formulas used when explaining the mysteries, and in the different books for the usage of the faithful. There is not one preacher preaching these two devotions from the pulpit who would always say exactly the same thing.

Rome has spoken and that's enough for us.

I have the honour to be, most respectfully, Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

**Article 2365**

L 18950606

*To Father Victor Jouët, MSC, Rome.*

Issoudun, June 6, 1895

Dear Fr. Jouët,

Thank you for your nice letter. I am sorry you were away from Rome during Fr. Pipéron's visit as you would have greatly helped him in his endeavours. He had the copy of the decree which I forwarded to him, together with all the other explanatory documents. I also gave him a letter for Cardinal Monaco, and others for the Holy Office assessor in which I explained everything.

Try and meet him as soon as possible in order to discuss the issues with him. Ask him to let you have all the documents I made available to him,

The Cardinal Vicar might in the circumstances be helpful to us.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2366**

L 18950609

*To Father Jean Vaudon, MSC, Superior, Chezal-Benoît.*

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Issoudun, June 9, 1895

Dear Father,

1. I am leaving immediately for Rome where I have been called by Fr. Pipéron. Do not mention where I have gone.



2. I have had news from the Lyons Apostolic Work informing me that a chalice and vestments are being forwarded to Fr. Meunier to take to the missions. Make his parents welcome to his first mass.

3. Yes, keep Our Lord apart from the Blessed (*the then Blessed Margaret Mary Alacoque*). You may receive them in your chapel given that they do not constitute a group.

4. Yes, I have replied to Fr. Pacaud to cut off his beard and not to let it grow until he receives official news of his departure. (!)

5. Fr. Suchet has said nothing to me. He is a sad figure and I do not approve of his coming to Issoudun without you being there with him.

Cheerio; wholly yours in C.J.  
Oremus pro invicem.

J. Chevalier, MSC.

**Article 2367**

D 18950611

*Fr. Carrière's report on the Holy Office audience June 11, 1895, authenticated by Fr. Chevalier.*

On June 11, 1895, the Very Reverend Superior General of the Missionaries of the Sacred Heart, accompanied by Fr. Carrière, Procurator, and Father Védère of the same Society, both living in Rome, was received in special audience by one of the more important officials of the Holy Office. (*Monsignor Fausti, Holy Office assessor.*)

The purpose of this audience was to seek certain explanations about the Holy Office's recent decree about the Our Lady of the Sacred Heart presentation, which laid aside the promotion of the former Issoudun model and forbade any promotion other than the new presentation, whereas the previous representation was the only one approved by the Supreme Roman Congregation.

The Reverend Father (*General*) had enquired as to whether or not the decree directly referred also to the Issoudun statue crowned by Pius IX in 1869 and presented for the veneration of the faithful since the association began, and those other statues of the same model venerated in several sanctuaries before the decree, and whether they also would need to be substituted by the new one prescribed for Issoudun, and whether it should stay as it is given the veneration of which it is the object, and to do otherwise would be contrary to the spirit of the decree and, as well, there would be deep problems occasioned by its disappearance, not to speak of the scandal which would affect pious worshippers.

As for the other statues accommodated up to now, they will have to be replaced by the new model... "quantum fieri protest et ubi toleratae prudunt caute pridenterque removeri et earum loci probatos substitui praecept" ("*insofar as that is possible and where they have been tolerated [they], insofar as it can be done prudently and smoothly, must be removed and replaced by approved statues*").

Fr. General likewise enquired if the blame for such disobedience attributed to the promoters of the former representation was directed against the Issoudun missionaries and the reply was in the negative, the official adding that blame was being apportioned in general and applies specifically to those who propagate these representations in spite of Rome's condemnation. It was, accordingly, laid down that from now on under no pretext whatsoever is the propagation of these representations in any way permissible.

As for the two works: "The Sacred Heart Way of the Cross" and "The Rosary of Our Lady of the Sacred Heart", it was stated that the teaching contained in them was "irreproachable", but as regards public worship one must follow the guidelines approved by the Church.

This report was written by Fr. Carrière and acknowledged as correct by the Missionaries of the Sacred Heart present at the audience.

J.C.

**Article 2368**

L 18950613

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Rome, June 13, 1895

Your Grace,

I am taken up with the two visitors dealing with the Our Lady of the Sacred Heart statue issue. At a meeting which I had with Monsignor Fausti, a Holy Office assessor, His Excellency, who was aware of the contents of the document sent to Cardinal Monaco, frankly and positively informed us:

1. that the charge of disobedience contained in the decree was not directed at us, but only at those who had unreasonably spread reproductions of the earlier presentation, and that we could rest assured in this respect;

2. that the Issoudun statue crowned in 1869 should stay where it is and that it would be contrary to the decree itself and the thinking of the Holy Office to change anything because of the harmful effect and scandal which would result;
3. as for the statues of the former model which are elsewhere available to the veneration of the faithful, they need to be substituted insofar as this is possible by the new one, but cautiously and prudently, and if their being put aside gives rise to problems and disedifies, it is best to hold over for the time being, but, above all, there should not be urgency if there are significant consequences to be feared;
4. that henceforth only the new presentation must be propagated in order to bring about uniformity in the association. Monsignor Fausti has given us permission to publish these findings if it's necessary.

The Visitors (*those delegated officially to visit and survey*) have, in keeping with the regulations, made a canonical visit to the Rome house and have handed me their report. I myself interviewed everybody. The majority of the scholastics are characterized by a good outlook. The complaints made to Your Grace are identified with two or three scholastics who are difficult character-wise and who are, unfortunately, supported by two priests who are opposed to the Superior of the house, among them Fr. Védère, about whom Your Grace asked me for information. He is good, pious, devoted, zealous, but not very level of judgment and of weak personality.

I was honoured to have a meeting with Cardinal Parocchi, His Holiness' Vicar, who put before me his expectations on the Jesi issue and we were both in agreement. We shall put before Your Grace the measures undertaken by the Issoudun Council, both in regard to this undertaking and the Rome house.

We had an audience today with the Holy Father, who received us most graciously and asked about Your Grace. This morning I met the Propaganda Cardinal Prefect who spoke most approvingly to us about our missions and would appear to take a lively interest in us.

We have the honour to be most respectfully Your Grace's most humble and obedient filial servants in C.J.

J. Chevalier, MSC.

Ch. Piperon, MisSC.

Arth. Lanctin, MSC.

**Article 2369**

*To Father Victor Jouët, MSC, Rome.*

L 18950616

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Marseilles, June 16, 2895

Dear Father,

I arrived here in Marseilles yesterday evening at 7.20, met at the station by the Canon, Mademoiselle Marie and Fr. Renaud. The delight was evident on both sides. Oh what a wonderful family and how they love you! This morning I met your kind, dear sister, being very happy to renew acquaintance with her; she seemed to me to be in quite good health. She was very happy to get news of you. I leave Marseilles tomorrow evening at 8pm, getting to Issoudun on Tuesday at 3.30pm.

Many thanks for all your help and support.  
Wholly yours, my friend, in C.J.

J. Chevalier, MSC.

I met Madame Jullien and Mademoiselle Grandval who seemed quite happy. I shall be meeting the Bishop of Marseilles tomorrow. If the occasion presents itself, pass on my news to the Piazza Navona.

**Article 2370**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950623

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Issoudun, June 23, 1895

Your Grace,

I am back from Rome since Tuesday morning, the two Visitors (*of the house*) having returned on the previous Saturday. I came back by way of Marseilles where the concerns of our missions' procure demanded my presence. I met Bishop Robert who is very sympathetic to us and would very much like to have a house of our Society in his diocese, which is so devoted to the Sacred Heart. I shall discuss this with Your Grace when I meet you. We shall also forward, shortly, the report on our visit to the Rome house.

I discussed our missions with the Cardinal Prefect of Propaganda who seemed to me very well disposed to us, informing me that the Sacred Congregation, having consulted with Bishop Navarre, had handed over quite recently for compelling reasons the German part of New Guinea to a German-speaking institute, but we would have time to establish ourselves in Germany before the final arrangement is reached. He went on to add that the Vicariate Apostolic of the Gilbert and Ellis Islands had been approved and shortly I would be asked to choose one of the confrères as its bishop. We see nobody other than Fr. Bontemps.

Meanwhile, I am forwarding to Your Grace the results of work I had done on the two Our Lady of the Sacred Heart statues, bringing together for that all the documents which could clarify the issue. The new decree is to be found there, together with the explanations provided by Monsignor Fausti, the Holy Office's assessor; he is the son of the former apostolic intermediary of the Archbishop of Bourges. Your Grace will be very interested to read this. While authorizing me to publish it, it was not desirable that I should put my name to it. Faced with this request, I felt I could not have put it in an appendix, as was the case with the book (*Chevalier's "Our Lady of the Sacred Heart"*) which I am having reprinted by the new Chartreuse Fathers of Our Lady des Pies, "The history of two statues". We shall bring out a brochure of our own which will not be made available to the public. The different editors of the *Analecta* and *Ephémérides* in Rome, to whom I spoke, all told me that if the Holy Office had been aware of the reply by Cardinal Patrizi and Archbishop de la Tour d'Auvergne's letters, it would have withheld publishing the recent decree, and that it would be best to keep these documents secret since they could be helpful to us later. I present to you then, Your Grace, this little brochure for your consideration and approval, with the request to make the necessary changes you deem appropriate.

I have the honour to be Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier, MSC.

18950624X

Council Meeting, June 24, 1895

All in attendance.

Fr. Mathieu appointed in charge of replacing Fr. Comte.

1. Having discussed changes in personnel at Rome, moving the Petite Oeuvre at Jesi to Rome, the setting up of a procure in Marseilles for the missions, and without reaching any definite decisions, it was agreed that Fr. Comte be given the opportunity to study for his licentiate and Fr. Mathieu would replace him as the head of Chezal-Benoît. Brother Cross will return to the scholasticate for the next school year. Brother McCabe cannot at present be put forward for Holy Orders since he has had several epileptic fits, the last on March 2 of this year and, consequently, one must await a sufficient lapse of time to make it prudent to draw the conclusion that no further attacks are likely. Meanwhile, he will continue his studies and help at the Petite Oeuvre.

The Sydney local Council and Fr. Tréand's prolonged term in office as Superior.

2. The decision was taken that the Sydney local Council, at the request of Fr. Tréand, should comprise Fathers Tierney, Merg and Vandel, with Fr. Tréand himself confirmed in office for a further three years as local Superior.

3. Various postulant candidates.

1. A young priest from the Montpellier diocese;
2. A teacher at Saint-Célestin, Mr. Barrot, who was not called to orders for health reasons.
3. Two Rome Petite Oeuvre pupils: Alliotta Rosario and Bernardino Valdambri.

A letter addressed to Cardinal Ledochowski on his priestly Golden Jubilee.

4. The General read to the Council a letter to be sent to the Cardinal Prefect of Propaganda on his priestly Golden Jubilee.

A complaint from Fr. O'Mahony in Watertown.

A letter from Fr. O'Mahony complained that the Bishop had divided the large Watertown parish without adding anything to his parish which is too small given the personnel available to him in the house. His view is that following the foregoing observation (*complaint*) a new fondation in another country (*Ireland?*) now becomes imperative.

J.F. Morisseau, MSC, Sec.  
Ch. Píperon, MisduSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MisduSC.

At the Council meeting, June 24, Brother Eligius van Adrichem, presently at Vichy, was accepted for renewal of his three-yearly vows on August 15.

J.F. Morisseau.

*For more on O'Mahony, see Twohig, Late But Not Too Late.*

#### Article 2371

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950627

Your Grace,

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Issoudun, June 27, 1895

Your Sacred Heart children are happy in wishing you a happy feast and, if the good Lord is pleased to grant their wishes, your health, which is such a bonus, will get better and you will continue to work for long to come for the well-being of the diocese that benefits from your zeal which is as ardently enveloping as it is clarifying. The great work you have already

accomplished in such a short time leads us to hope for even more in the future. For our part we shall endeavour to support your unstinted efforts and appreciatively respond to the favours you have meted out to us.

As we request your fatherly blessing we ask Your Grace to accept our most appreciative good wishes in C.J.

J. Chevalier, MSC.

Your Grace, I have just received the proofs of the two statues and Your Grace's kind letter. Again accept my grateful thanks. On the 4th of July, if it is not inconvenient, we shall all three of us go to Touvent.

J.C.

**Article 2372**

L 18950629

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

*Issoudun, June 29, 1895*

Dear Fr. Vaudon,

Come to the Council meeting on Monday as it's necessary and urgent. You will return on Thursday morning with Fr. Piperon and go to Touvent. On Wednesday we have our ecclesiastical conference. My regards and good wishes to all being ordained.

Wholly yours in C.J.

J. Chevalier, MSC.

18950701X

Council Meeting, July 1, 1895

All in attendance.

Indult with reference to Fr. Renouf.

1. An indult from the Congregation of Bishops and Regulars permitting Fr. Renouf, despite his advanced age and his being in another Congregation, to take the habit, was read out.

A congratulatory letter from the Archbishop.

2. A letter of his, congratulating the Superior General on accepting the Holy Office's decree, was read to the meeting, forbidding any promotion of the former Our Lady of the Sacred Heart statue. He is invited to go and see it at Touvent with the two Visitors from Rome.

Discussion about Fr. Ilge. Procedures to be followed.

3. Fr. General then presented what followed from a discussion with Fr. Carrière about Fr. Ilge. Since he was the recipient of an interdict published in the Cologne diocese, his native diocese, and yet continued to use the MSC title, it is absolutely imperative to expel him from the Congregation. The expulsion cannot take place with all the formalities of the law due to this individual's unwillingness. Fr. Benedetti, a Consultor with the Congregation of Bishops and Regulars, is of the view that the procedures should be taken immediately leading to the expulsion, making it known to him by registered letter, of which the invoice should be kept, something which should be done three times. So advised, he will have no appeal to make in the way of vindicating himself, and shall himself see to disengagement from his vows. Accordingly, the Council confirms, as a requirement, Fr. Jean Ilge's expulsion and takes the decision to have the three legal summaries brought to his attention as soon as possible.

4. There followed a discussion about presenting the findings of the Rome visitation to the Archbishop and Apostolic Visitor. This report expresses concern about:

1. The problems of the Rome house and the people responsible, Fathers Védère and Benedetti, together with 3 scholastics, one Frenchman and two Germans, one of the latter having already left Rome for health reasons. Fr. Carrière, despite his excellent qualities, has contributed to the problem because of his cold, reserved, character and, otherwise, he had to bring about very important changes either in the material administration of the house or in restoring certain religious disciplinary regulations which had been very much overlooked.

2. Measures to be undertaken.

The measures to be taken to counteract this unhealthy state of affairs were set out. Move away all those who were the principal instigators, beginning immediately with Fr. Benedetti (*he later became a bishop!*), and the departure of Fr. Védère will also be seen to; the foregoing, insofar as it is possible, satisfying the Cardinal-Vicar whom the discontented group displeases as regards moving the Petite Oeuvre to Jesi (*where it was imbalanced by leaving part of it in Jesi and bringing the rest to Rome*). The regulations in the house will need to be changed wisely and put into effect at the beginning of the school year. Finally, Fr. Carrière should have one or two confrères made available to him who, well disposed, would help him to restore and maintain discipline.

Fr. Ramot's request to build is not authorized for the time being.

5. Letters from Fr. Ramot were read in which he requested permission to construct new buildings in order to house more comfortably his different communities. The price of these constructions could approximately be as high as 80 or 100

thousand francs. Having regard to the fact that the Antwerp financial situation is far from being clear, that the setting-up of a German house which is being considered would result in a diminution of the Antwerp personnel, and that even Fr. Ramot himself realizes he has problems affecting his present building situation, the Council is of the view that the moment has not yet arrived to embark on the projected buildings and, accordingly, considers that it should not give the permission requested of it.

Acceptance of different Petite Oeuvre postulants for the French and Northern novitiates.

6. Finally, the Petite Oeuvre students for the novitiate were selected. Those from the rhetoric year for the French novitiate, on the recommendation of Fr. Lanctin, the Director, are Gustave Desnoes, Antoine Paravy, Auguste Villard, Joseph Lecoq.

Two students from the second year, of advanced age and with little aptitude for rhetoric studies: Henri Tissier, Maximilien Branger. Barthélemy Fauvet was not accepted. Two third year English students who would have little to gain in the second year and rhetoric classes: Edmond Smith and Thomas Maher. A Rome student, Rosario Alliotta; Valdambri is sent away. 12 were accepted from the Northern Province: Antoine v.d. Bogaard, Gerard Vesters, Joseph Wendler, Joseph van Henkelom, Joseph Filbry, Alfons Van de Wouwer, Joseph Bruijn, Henri Blecker, Jan van der Bergh, Alfons Freson, Adrien Muskens, Joseph Winthuis.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisduSC.  
J. Vaudon, MSC.  
J.F. Morisseau, MSC.

**Article 2373**

L 18950702

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 2, 1895

Your Grace,

At Your Grace's wish we shall not go until Saturday to Touvent. Since I shall be having confessions on Saturday morning, as it is the first Sunday of the month and Feast of the Precious Blood, we shall take the train from Châteauroux at 11.50, having lunch before leaving; we shall be in Touvent at 1pm.

I have the honour to be, respectfully, Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2374**

L 18950702A

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

July 2, 1895

Dedication of the new edition  
(of the book entitled 'Our Lady of the Sacred Heart')  
to His Grace Archbishop Boyer of Bourges.

Your Grace,

It is in your fruitful and glorious episcopacy that this new edition of the book titled "Our Lady of the Sacred Heart" is appearing. I am happy to place it at Your Grace's feet as a humble gesture of appreciation.

The devotion which it presents and endorses came into being in the very heart of your diocese, consecrated to Mary from the beginning of Christianity by one of Our Lord's seventy-two disciples. St. Ursin, thought to be the Nathanael of the Gospel, was sent by the apostles to these lands, making Bourges the centre of his ministry. His first concern was that of setting up in all the towns he visited churches not only to St. Stephen, at whose martyrdom he was present, but particularly to the Mother God whom he had the happiness of knowing during her life. Bourges was made her own under the title of Our Lady de Sales; the ancient Xoldun, the second town in the Province and rival of Avaric, was not forgotten by our saint. He went there to proclaim the word of salvation. Noting on the hill or fort which dominates the city a temple consecrated to Isis, mother of the sun, he smashed the idol and dedicated the temple to the true sun of justice. Since then the inhabitants of Xoldunen have always had a special devotion for the Blessed Virgin.

If then, Your Grace, the people of Bourges date their faith back to the apostles' time with respect to their knowledge and love of Mary, they were, likewise, drawn to worship of the Sacred Heart from the beginning of the apparitions. By way of remembering St. Chantal's brother, Archbishop Frémot of Bourges (1602-1621), the Visitation Sisters were soon set up in our diocese, Issoudun having one of their first convents and becoming a centre of devotion to the Heart of Jesus. Would not this conjunction of circumstances have a bearing on the choice Heaven made for our Berry and the town of Issoudun, to give rise to and promote a devotion which unifies at one and the same time the source of grace and its divine dispensation? The Sacred Heart of Jesus devotion was given to us at a time when already Christian society carried within itself the germs of the breakdown which are affecting it today. At this significantly ominous moment Our Lord offers it (*the devotion*) as a plank of salvation which can save us from shipwreck, but especially so as the remedy for the cure of all our evils. (*The reference here is to St. Margaret Mary.*) But can it be said that up to the present this remedy was applied in the appropriate circumstances when either ignored on the human side or justifiably so on God's side, it has remained without impact for two centuries? So it

is that Jesus Christ, having pity on our unhappiness, inspired the thought of associating His Mother with this upturn, she who contributed so marvellously to his role and who knows so well its sovereign efficaciousness.

The hour of the bestowal of great mercy has arrived! Mary, whom we have always associated with all the Redemptive mysteries, could not remain indifferent to such a regeneration of modern society by the Heart of her divine Son. She needed a new name to signify her involvement in this saving work, that of Our Lady of the Sacred Heart. The devotion entailed is indissolubly linked with that of the Sacred Heart, of which it is a corollary, a natural and necessary outcome. Accordingly, everything leads us to think that the devotion is on the threshold of a more complete expansion and will be officially proposed by the Pope to the piety of the faithful, and then we shall experience the salutary benefits of the divine promises. Consequently, Your Grace would appear to have been chosen to hasten the arrival of such a blessed day, and it will not be one of the last glories of your episcopate. Born in Paray-le-Monial, that town privileged above all others where the Sacred Heart revealed to Blessed (*now Saint*) Margaret Mary his merciful designs and cradled from your childhood in the love of Mary, nobody more than yourself can better take hold of this endeavour and make it succeed. It is with this expectation that I ask Your Grace's blessing as I offer you my deepest respects in C.J.

J. Chevalier, MSC.

**Article 2375**

*To Fr. Victor Jouët, MSC, Rome.*

L 18950703

Issoudun, July 3, 1895

Dear Fr. Jouët,

I hasten to forward you the 600 francs (*about 1,950 euros*) of the three-monthly arrangement.

I came back, as you are aware, by way of Marseilles where I saw the Bishop who approved of a foundation in his diocese. Bishop Robert sent a message to me by Fr. Royan today stating that there is a large building between Alger Street and Jaubièrè Street very near to the White Fathers' financial office (*procure*) which would be very suitable for us. He invites us to set ourselves up there without placing any obligation on us. This property has a huge church and belongs to Mr. Alfred Pine whose son is a Jesuit. I think it is too far out from the centre. Monsignor Caseneuve would prefer to see us in the house bought by Fr. Jullien for at least sometime and then we might consider what to do after that.

I met your good sister and was very happy to renew my acquaintance with her. She is a saintly soul.

Cheerio, my good friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2376**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950707

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Issoudun, July 7, 1895

Your Grace,

I have the honour to submit to Your Grace the proofs of the fourth edition of the work entitled Our Lady of the Sacred Heart, the first of which appeared in 1884, honoured with a brief from His Holiness Leo XIII, and the imprimatur from the Master of the Sacred Palace, to whom it was submitted, Bishop Bausa, now Cardinal Archbishop of Florence, together with the approval of Archbishop Marchal and quite a number of bishops. Your approval, Your Grace, to which I attach so much significance, would be very precious to me. All the foregoing documents are at the beginning of the work.

If on looking through these proofs Your Grace finds something or other to be taken out or modified, I shall make sure to take note of it.

I allow myself, Your Grace, to accompany this letter with another, dedicating this work to Your Grace if you are graciously willing to have it so, of which I am confident. I shall place it with your reply at the front of the work.

I wish to inform Your Grace that all the Latin texts quoted in the work have been verified and acknowledged as authentic.

At the end of the work Your Grace will read, not without interest, the different appendices, in particular that which treats of the apostolicity of the Church of Bourges. It links with Chapter 1 where I prove that the town of Issoudun was evangelized by St. Ursin. The history of the two statues makes up the fourth appendix.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

NB: I shall be grateful if Your Grace would return these proofs to me as soon as possible because it would greatly please the printer who is impatiently waiting on them.

**Article 2377**

L 18950710

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 10, 1895

Your Grace,

I am pleased to forward Your Grace a second proof of the two Our Lady of the Sacred Heart statues.

I shall introduce this little brochure with the letter which you will forward to me.

Shortly, Your Grace, I shall forward to you the account of our two meetings with the Cardinal Vicar (*in Rome*) dealing with the Jesi Petite Oeuvre and the Council's decisions.

I pray Your Grace to accept my deepest regards and respect in C.J.

J. Chevalier, MSC.

18950711X

Council Meetings, July 11 and 18, 1895

All in attendance.

Marseilles visit.

1. It was decided that Fathers Vaudon and Maillard should visit different locations with a view to a mission procure in Marseilles.

Father Doutre.

2. A novice with the Augustinians of the Assumption, not finding himself drawn to that institute, has asked to enter ours. Since he is presently on retreat at , a decision will be taken later.

A decision about the Jesi Petite Oeuvre.

3. Letters were read from Frs. Carrière and Véacre about Rome issues and the transfer of the Jesi Petite Oeuvre. There followed the drawing up of a report for the Apostolic Visitor and the Cardinal Vicar summarizing the meeting the Cardinal Vicar had, first of all, with the Visitor Fathers and then with Fr. General, followed by the Council's decision to move the upper classes of the Petite Oeuvre to Rome in order to meet the Cardinal's wishes, leaving at Jesi the lower classes in order to arrange things as smoothly as possible and avoid making Fr. Carrière's position absolutely impossible. Moreover, this report will be accompanied by a notification about the involvement of Fr. Védère with the Cardinal Vicar, influencing the latter to force us to move the Petite Oeuvre.

4. A time-table for the Rome scholasticate was then considered, a decision about which will be taken later.

A change of post for Fr. Benedetti.

5. It was decided that he should be moved from Rome, beginning with a sojourn at the salt water baths which he needs, and afterwards he will be sent to another place. This appointment is urgent.

Leave granted to Fr. Védère.

6. Having already himself some time ago requested that he should for different reasons return to France, his request is granted as of now.

Valdambrini: accepted for the novitiate.

7. The decision taken already about young Valdambrini's admission to the novitiate is approved since there would be serious consequences if he were left in Rome or sent away from the place.

8. In Glastonbury Fr. Hartzler is looking for teachers who would help to develop the school, something he finds absolutely necessary. The view was taken that nothing could be promised given the lack of personnel.

Retreat to begin on September 12.

9. It was decided that Fr. Guyot should be asked to give the community retreat, beginning on September 12, and the scholastics' retreat from 22nd to 28th of the same month.

July 18 Council

Fr. Doutre accepted for the novitiate.

1. It was agreed that Fr. Serge (*Doutre*) should be accepted in the novitiate if released by the Holy See from the Augustinians of the Assumption novitiate, but with the recommendation of his Superior, and the support of Fr. Piperon who, having put him through a demanding retreat, believes that he provided sufficient reason to justify his change of society.

2. A young Spaniard was also accepted for the novitiate having been given a dispensation from the Holy See, since he had been at the Capuchins' novitiate in Barcelona and left for health reasons. Fr. Casas, who recommended him, has had

favourable reports about him; in any event, the breakdown in health due to the austerities in the St. Francis rule will not be incompatible, it is to be hoped, with our less austere style of life as compared with the Capuchins.

Van Horenbech

3. The Belgian of this name, aged 36, was accepted for the lay brothers' novitiate. His 8 grades for his service with Maricolles Hospital Sisters in Berkem provide excellent proof of his capabilities.

A plan to set up a house in Marseilles.

4. There followed a discussion with reference to two proposals put forward by the Bishop of Marseilles about a foundation, which were considered unacceptable. The view was taken that it would be best to hold on to Mrs. Jullien's house which, through repairs and additions at no great cost, could become a tidy residential house and offer lodgings for missionaries passing through.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisduSC.  
J. Vaudon, MissduSC.

**Article 2378**

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950712

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Issoudun, July 12, 1895

Your Grace,

I hasten to send you the edition of the book printed in Rome and presented to the Master of the Sacred Palace who, having carefully examined it, gave it the imprimatur which you can see at the end of the volume. There you will also find the Pope's Brief and Archbishop Marchal's approval. As for the supportive letters of the bishops to whom I sent the first volume, justifying the title and devotion to Our Lady of the Sacred Heart, I have printed some extracts in Chapter XXVI of the present volume, page 513 and following, and again on page 461. I add here that of Cardinal Monaco which I have been able to find. The edition which I am having printed at the present time only contains those chapters dealing with Our Lady of the Sacred Heart, read and approved in Rome as Your Grace may rest assured. As for those on the Sacred Heart, I published them separately in 1866 as part of a volume in 12 with some additions. I only added chapter four to the new volume, page 248; the sovereignty of Our Lady of the Sacred Heart, as well as the third appendix which has already appeared in the third edition 'in 12', the many inhabited worlds, p.594. The other two chapters, St. Ursin and modern-day prophets, are contained in the volume which accompanies this letter, pages 697-745. The three appendices also appear in the third edition 'in 12'.

In the dedicating preface which I took the liberty of addressing to Your Grace, I wrote that devotion to the Sacred Heart will not bring about the results promised by Our Lord until Our Lady of the Sacred Heart becomes associated with them, and becomes officially put forward to all the faithful of the Catholic Church by its Supreme Pastor. A simple brief sent to the author approving the book setting out this devotion would not be enough. It's a document from the Holy See, either by decree or encyclical, as His Holiness Leo XIII did in the case of Our Lady of the Rosary, which will achieve this aim. The Rosary was the remedy provided by heaven in the Middle Ages to demolish the Albiginsion heresy. In our own time Our Lord puts forward another remedy to counteract the abyss, devotion to His Divine Heart, complemented by that to Our Lady of the Sacred Heart which is a providential and necessary consequence, omnia per Mariam (*All through Mary*). As long as the Vicar of Christ hasn't received from God the impetus to put it forward officially to the whole Church as a means of salvation, we shall continue to experience a sorrowful state of affairs. That's my convinced contention. Perhaps we do not yet merit such a grace.

There, Your Grace, you have the thinking expressed in the work's dedication and which prevails over the whole book. I am drawn to think that Your Grace has been chosen to hasten the hour of divine mercy.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2379**

*The following is part of a letter from Sister Marie Louise, Superior of the Daughters of Our Lady of the Sacred Heart, to His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

L 18950718

*Likely Issoudun,  
between July 12 and 19, 1895*

May it be permitted us to say in conclusion, Your Grace, to draw on your good will in setting out a way of proceeding as regards the right to develop. We shall deem it our duty to abide by the instructions which Your Grace will deign to put before us.

In this respect, I believe that it is necessary to inform Your Grace that the house which we live in is not our own, being rented to us by the Fathers of the Sacred Heart, together with some furniture. The rent, then, cannot be left out of consideration. Over several years, already, this is part of the registration and as a result we pay taxes on the revenue which comes to 120



francs per annum. Should we remain in abeyance before this unjust law which we accepted beforehand like all the other communities in the diocese? Or should we adopt a passively resistant policy in face of the tax requirement?

Be good enough Your Grace to excuse my excessively lengthy letter, as with deep religious respect I am Your Grace's most humble and obedient daughter.

Sister Marie Louise  
Daughter of Our Lady of the Sacred Heart  
Superior

I can only approve and commend to Your Grace's good will this proposal from the Mother Superior of the Daughters of Our Lady of the Sacred Heart, requesting Your Grace to be kind enough to support her plea, as it would be an excellent way of counteracting the lay institutions' impact in Issoudun and prevent the young girls from taking off for the large cities to complete their education.

Issoudun, July 19, 1895

J. Chevalier, MSC.

*The Sisters' project envisaged the opening of a school for young girls this coming school year, 1895, 1896, at Issoudun, in keeping with one of the Congregation's aims and a project in mind for quite some time. In the event, for whatever reason, the Archbishop did not give permission.*

**Article 2880**

*To Father Victor Jouët, MSC, Rome.*

L 18950720

Issoudun, July 20, 1895

Dear Fr. Jouët,

I received both your letters and I can see that we must drink the chalice right to the dregs. What can you expect? We shall accept it humbly and be fully resigned. We shall place the decree in its full extent, both as to Latin and French, in the August number (*of the Annals*), with the necessary and appropriate explanations prudently couched to offset the very serious and unmerited rebuke of having disobeyed the Holy See's prescriptions. This rebuke is all the more keenly felt since nobody more than ourselves is so responsive to Rome's decisions.

Quite clearly this decree, such as it will be published and without any softening of its impact in all the magazines, religious weeklies, Catholic papers, will lead to our being considered rebellious and be greatly damaging to us. At last there comes about what the good Lord wants: may His will be done!

It has to be said that over the past 4 years the most cruel trials have overtaken us. We have been crushed under the impact and nobody has stood up to defend us!

I have produced a brochure giving the history of the two statues, together with all the relevant documents from the beginning up to the present time. This work ends with the recent decree, to which we adhere and give our support fully and wholeheartedly, requesting all the faithful to do the same.

I sent this brochure to Archbishop Boyer who gives it his complete support in a letter which is at the beginning of the work. His Grace, expressing his formal wish that this brochure should receive the maximum publicity, is keen to have it placed in our *Annals*, but like you I don't think this is a prudent course of action for the time being since on reading it one could draw the conclusion that the mistakes are not from our side. I shall forward a proof to you on Monday or Tuesday.

I do not understand how His Excellency Cardinal Mazzella insists on this decree appearing straightaway in the *Ephemerides*... What relationship is there between this matter and rites? His Eminence is not without knowledge of my interview with His Lordship the Assessor of the Holy Office and the decisions about toning down he gave me, requesting, as well, to leave out his name on publishing it. Moreover, Monsignor Fausti has in his hands the dossier dealing with this whole matter and all the justifying submissions. The Cardinal Prefect of the Congregation of Rites should be familiar with all of this. What is behind all of this? In any event we shall be obedient children right to the end, usque and mortem (*until death*) if that's what is needed.

The Archbishop of Bourges said that I should put this matter to the Pope, sending him the full dossier about it, he being of the view that Leo XIII will think (and judge) otherwise, I shall consider matters carefully. I would rather leave it all to divine Providence and Our Lady of the Sacred Heart.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I include here a fair summary of my interview with the Bishop assessor. If you think it pertinent you might pass it on to Fr. Mancini, Monsignors Cadène and Batandier.

**Article 2381***To Father Victor Jouët, MSC, Rome.*

L 18950720A

Issoudun, July 20, 1895

Dear Fr. Jouët,

I am forwarding to you three copies of the brochure entitled *The Two Statues*. Consider for yourself if it's wise to get in touch with Fr. Mancini and Monsignors Cadène and Batandier. I leave it to yourself to be the judge.

In any event ask them to let you know in advance the notification which should accompany the publications. You will correct them at your convenience so that they will not cause us problems with the Holy Office. Do the best you can.

Wholly yours in C.J.

J. Chevalier, MSC.

18950724X

Council Meetings at Chezal-Benoît  
July 24, August 1, Issoudun

All members in attendance.

1. Various letters were read treating in general Congregation issues and, particularly, dealing with the Rome house. No decision was taken about the latter.

2. Fr. Jouët in Rome, given the absence of Fr. Carrière, offers his services in conjunction with the publication of the decree forbidding the earlier image (*statue, picture*) of Our Lady of the Sacred Heart, and counteracting the unfortunate impact which it could have on the public (*the faithful*). His offer was accepted.

Brother Oswald Bentley accepted for priestly ordination.

3. Fr. O'Mahony, Watertown, puts forward the deacon Oswald Bentley for the priesthood; although his examination results are mediocre, the view was taken that he could be accepted for the priesthood. The same Fr. O'Mahoney suggests that Fr. Martin should return to Europe because he is disaffected in America. He would be quite welcome, but since he is a military draft evader he cannot return to France and, accordingly, could be made available to the Glastonbury house. Fr. Lehane might also be obliged to return to Europe because of his health.

*For more on Martin and Lehane see Twohig, Late But Not Too Late, passim.*

4. Fr. General made it known that Fr. Ilge had at last found a bishop who was willing to accept him and this could pave the way for release from his vows.

Fr. Tréand requests permission to begin work on the Kensington building.

5. He requests approval in order to begin work on the Kensington property. He refers to a project which would cost 500,000 francs, but what is being planned at present will cost 150,000 francs. He will begin by spending 50,000 francs and thinks that in time it will be feasible to meet the debt of 100,000 francs which he will be undertaking. Giving consideration to the fact that this work is necessary, there is unanimity about approving it as soon as the requested plans and estimates are available.

Decision about the postulant Albert Sébastien.

6. Fr. Albert Sébastien, from Germany, recently ordained, requests entry to the Congregation in order to go on the German mission. Aged 37, he had formerly been a member of the De La Salle Brothers and was part of Bishop Comboni's missionary team in Central Africa. His adventurous career offers no great guarantee of perseverance. He was refused permission to enter the French Province, but since he could perhaps be of service to the New Britain mission because of his German nationality, he is granted permission to present himself to the Salzburg novitiate where Fr. Hartzler is authorized to accept him if he thinks fit.

7. The young Spanish postulant who left the Capuchins presented new information which was considered not greatly in his favour and, consequently, he could not be accepted.

Excursions approved of for the teachers and scholastics during the holidays.

8. The teachers at the Petite Oeuvre and all the scholasticate personnel requested that they go on a trip during the holidays. It was agreed that this request should be met in as much as it was possible. There was also agreement about extending and developing the Saint Priest property to make it into a holiday house.

9. Work will begin on placing personnel for 1895-1896.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.  
J.F. Morisseau, MSC, Sec.

**Article 2382**

L 18950728

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, July 28, 1895

Your Grace,

Perpetual adoration in Issoudun and a canonical visit to Chezal-Benoît prevented me from replying sooner to your letter. Because I have to go to Paris this evening, where I am called by the Our Lady of the Sacred Heart statue-maker, and being due to go there for sometime to deal with this matter, I cannot go to Bourges until Wednesday next. I shall turn up with an Assistant at Archbishop's house in the morning. I shall make it my duty to respond appreciatively to the honour Your Grace wishes to bestow on us.

With my deepest regard and my grateful acknowledgement of all your kindnesses in C.J.

J. Chevalier, MSC.

18950805X

Council Meetings August 5, 10, 1895

All present

Fr. Miniot's term of office extended. Fr. Suchet placed under surveillance.

1. Fr. Miniot, whose term of office expires on the 14th of the current month, is confirmed in charge of the Paris house for a further three years. He will continue to have under his charge Fr. Suchet who is being especially watched over by him, following a first admonition about the need to bring about a change in his behaviour if he wishes to remain in the Society.

L. Lavalie appointed to the Paris house.

2. In order to fill the gaps created by the death of Fr. Delaporte and Fr. Deidier's illness, Fr. Lavalie is appointed to the Paris house where he will go as soon as possible. The local council of the Paris house will comprise Fathers Brunet, first Counsellor, Lavalie and Chopin.

Permission granted to the Northern Provincial to accept candidates for the novitiate.

2. At his request the Northern Provincial was given permission to accept, together with his Assistants, postulants for the priesthood who wanted to enter his Province's novitiate.

Various permissions granted.

3. Four weeks' holiday were granted to Brother Alexander who is worn out from his work in the office (*Issoudun*). Three weeks were made available to Fr. Pourquier in order to spend time by the sea at Poulignau. Fathers Mègret and Laliaux, together with Brother Sergent, asked to go and attend Gregorian chant lectures with the Solesmes Benedictines. The advantages and disadvantages arising from the granting of this permission were brought up, and it was left to the discretion of the Superior General, likewise the appointment of someone for the mission procure which it is proposed to set up in Marseilles and, as well, proposed names for different undertakings, something which the Council could not deal with due to the absence of subjects with the requisite qualities for these posts.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.

Ch. Piperon, MisSC.

J. Vaudon, MissduSC.

**Article 2383**

L 18950805

*To His Grace Jean-Pierre Boyer, Archbishop of Bourges.*

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Issoudun, August 5, 1895

Your Grace,

I hasten to reply to the letter Your Grace kindly sent me in connection with the second edition of the book on Our Lady of the Sacred Heart, and the reservations which you felt should be expressed.

1. The first is concerned with the title Our Lady of the Sacred Heart, which I gave it to be understood as having a supernatural origin. I must be misunderstood as I have always stated the contrary when the question was put to me. One can read this in chapter 1, page 4, and in the second appendix, p.584. I wrote that this title was an appropriate one and met the needs of the time, p.244.

2. In this new edition which I have the honour to dedicate to Your Grace, I find it nowhere stated that devotion to Our Lady of the Sacred Heart is the "necessary completion" of Sacred Heart devotion. I didn't use this expression other than in the dedicatory letter to Your Grace, misinterpreting no doubt those words of His Eminence Cardinal Pie in his splendid sermon on Our Lady of the Sacred Heart delivered at our Rome church in Piazza Navona: "involving Mary under this title of Our Lady of the Sacred Heart is no other than a deduction and an appendix to devotion to the Sacred Heart of Jesus" (see page 467). I freely disengage myself from this phraseology since Your Grace does not consider it correct.

3. I also withhold myself from saying that the remedy for the present ills of Society, which Our Lord himself has provided in devotion to His divine Heart, must be applicable to his most holy Mother, invoked under the title of Our Lady of the Sacred Heart, and that this remedy will not be wholly efficacious until the head of the Church has, officially, by means of an encyclical, placed before the faithful's piety the heavenly treasure of the Heart of Jesus, of which it is the dispensatrix; this is God's secret. In expressing this view, Your Grace, I have no intention of "making the Supreme and infallible pastor feel obliged so to intervene". It was not alone "temerity" on my part, but the utmost folly as well. I quite simply wanted to say that if this remedy made available by Jesus Christ had not yet produced these effects, this was for two reasons: a, our unworthiness because of our failings; b, divine justice not judging us as yet worthy of these mercies. In any event, this viewpoint was only offered in the letter to Your Grace, and most willingly I disengage myself from it.

4. When attributing to Mary, invoked under the title Our Lady of the Sacred Heart, certain Old Testament characteristics in which everything is figurative, as St. Paul says, I didn't think I went too far, following in this matter all the authors who have written about the most Holy Virgin and the greatly varied forms of the devotion, since she is invoked in a variety of ways. I followed in this the example of a great number of bishops and, in particular, the distinguished Cardinal of Poitiers who has seen in Rebecca, Esther, etc., striking anticipations of Our Lady of the Sacred Heart (for example his lecture at which Your Grace was present, also Monsignor Salua, a Commissioner of the Holy Office, and Bishop Lequette of Arras, p.456). If I cite texts from different Doctors of the Church and from a great number of the fathers and some learned theologians, it is only to emphasize the intercessory power of Mary which the Church acknowledges her as having over her divine Son and, concomitantly, over His adorable Heart. I never presumed to say or said in the work that "the very power of Mary found (in all these testimonies) further force and efficacy", something which would be wrong to say. Mary has the power given to her by God, and neither the statements of Doctors or new devotions can add to it. Ab omnipotente Filio omnipotens Mater est effecta. (The all powerful Virgin has her qualities in this respect given to her by her omnipotent Son. Ric. A.S. Laur. De Laud. B.M.V. Lib. 41. C.29, p.170.) She acts more or less according to the circumstances and to whom she wishes, when she wishes, the way she wishes and as long as she wishes: Quibus vult, quando vult, quomodo vult et quantum vult. (St. Bernard. Sermo Pro fest. M.V.L.5., art 1, C.2 de Annunt. Virg.)

The book's conclusion is that of St. Bernard: Quis tam idoneus ut loquatur ad Cor Domini Nostri Jesu Christi, ut tu felix Maria; Loquere, Domina, quia audit Filius tuus et quaecumque petieris impetrabis ( Sum. De Paneg. Virg. N. 7, tom. III, p. 1014, Edit. Migne). (Who is more qualified than you, Blessed Virgin, to address the Heart of Our Lord Jesus Christ. Speak Mary because Your Son listens to you, and whatever you ask for, you will have it given to you.)

Maybe I forgot to mention to Your Grace that the first edition of this book was printed in Rome, and the Master of the Sacred Palace, presently the Archbishop of Florence, Cardinal Bausa, having carefully examined it, found nothing objectionable in it and granted permission to have it printed. Your Grace has, thereby, a serious guarantee. Besides the Remember to Our Lady of the Sacred Heart which was in keeping with the meaning of this new title and the doctrine expressed by the devotion, was officially approved by the Supreme Congregation of the Holy Office and that of Indulgences (see page 450).

I add to this letter, Your Grace, a new form of dedication to Your Grace, and you will judge for yourself whether it is acceptable. You have full liberty, let it be understood, to make all the changes you consider appropriate. The priest in charge of the printing press at the Montreuil-sur-Mer Carthusian house has written to say that, due to the lengthy delays, and not being able to leave his printing immobile any longer, he has brought out 1,500 copies with the imprimatur of the Bishop of Arras. If, nonetheless, Your Grace is of a mind to approve this new edition, although it is identical to the first except for the chapter entitled The Royalty of Our Lady of the Sacred Heart which I added (on page 249), we shall unhesitatingly sacrifice the 3,000 francs (*about 9,780 euros*) which it cost us.

If, in Your Grace's view, there are some corrections to be made, I could include them in the dedication. The Bishop of Nantes cannot, to his great regret, be in Issoudun on September 8 because of clergy retreats.

I very much hope, Your Grace, that in this sad crisis period we are passing through because of the statues' issue, Your Grace, together with the Bishop of Parium, will deign to sympathize with us by being with us for our feasts; this would be great support in our time of trial.

I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2384**

*Indult setting up the Stations of the Cross in the garden attached to the basilica at Issoudun.*

D 18950808

August 8, 1895

Attestatio erectionis Via Crucis.

Vigore specialis facultatis, a me II. ac RR. Archiepiscopo Bituricensis postulatae ad impetrandam facultatem erigendi in horte conventus nostri stationes Viae Crucis; et ea auctoritate Apostolica eidem RR. Ordinario concessa per indultum, diei 27 Martii 1895, subdelegatae per rescriptum diei 31 mensis Julii, anni 1895; ego Julius Chevalier archipresbyter Exoldunis, nection Superior Missionariorum Sacratissimi Cordis Jesu, viam crucis cum adnexis indulgentiis lucranda a nostris et ab

omnibus fidelibus eandem visitaturis, erexi in loco ut supra in precibus, juxta regula, a S. Indulgentiarum Congregatione 10 Maii 1742 praescriptas.

In quorum fidens testimonium hoc mea manu subscripsi die 8 Augusti 1895.

Ch. Laliaux, MSC.

J. Chevalier, MSC.

Blanchet, MSC.

**Article 2385**

L 18950815

*To Father Jean Vaudon, MSC, on holiday in Normandy.*

+

Issoudun, August 15, 1895

Dear Fr. Vaudon,

I do not wish to disturb you on your lovely walks; just two words. Mr. Gagnault tells me that he has only 30 pages available for the September Annals. Have you got anything to send him? A worthwhile article? If not, we shall try and find something, since this issue, which publicizes our feasts, cannot come out very much behind time.

Cheerio, enjoy your holiday.

Wholly yours, and greetings to all in C.J.

J. Chevalier, MSC.

**Article 2386**

L 18950818

*To Fr. Jean Vaudon, MSC, on holiday in Normandy.*

+

Issoudun, August 18, 1895

Dear Father,

Just a few words since I am on retreat at the Sacred Heart. If you think the waters would do you good, go to Cauterets (*a thermal station in the Argelès area of the Pyrenees*) the minute your trip is paid for. We are praying for you. Authorize someone to replace you responsibly in charge of the scholastics.

Cheerio; greetings to everybody.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2387**

L 18950822

*To Fr. Jean Vaudon, MSC, Chezal-Benoît.*

+

Issoudun, August 22, 1895

Dear Friend,

I finish my retreat at midday tomorrow. Come to Issoudun tomorrow, Friday. Fathers Piperon and Lanctin will be there. Bring Fr. Laurenti with you. I need to see him with you present and you will get to the truth of the matter. Tomorrow, then.

Wholly yours in C.J. my dear friend.

J. Chevalier, MSC.

You pass by, then, the opportunity of taking to the waters!

18950826X

Council Meetings, August 26, 27, 1895

All members present.

Gennaro Lacoste requests release from his vows.

1. He does not specify the reasons for his request, but he does say that his presence in the Barcelona house has become impossible. The real reason is better known by Fr. J.B. Perriot who accuses him of putting a Petite Oeuvre youngster in harm's way, continuously disregarding the rules and acknowledging, confessing, nothing to any priest in the house. It was decided that this unfortunate priest should leave the Society, but beforehand he must make a month's retreat in a Barcelona religious community.

A letter from Fr. Védère requesting the removal of Fr. Carrière; a decision about this matter.

2. Védère's letter put forward the wish of the Cardinal Vicar and the good name itself of the Society, that Fr. General and his Council remove Fr. Carrière from Rome, and if this is not done he, Védère, requests that he himself be called from Rome immediately. The Council, taken aback by such a procedure, decided that Védère's letter should be sent to the Cardinal, from whom an explanation will be sought, as well as unveiling Fr. Védère's threats; it was wholeheartedly agreed that he should be recalled from Rome if the Cardinal gives his approval.

3. It was decided that the scholasticate personnel should consist of Fathers Mathieu and Lynch, Brothers Jourdon, Pouvreau and Field. Fr. Laurenti will be made available to the Northern Province to lecture in the scholasticate.

Brother McCabe and Fr. Martin appointed to Glastonbury.

4. It was agreed that Brother Maher should be recalled to the scholasticate and Brother McCabe, who will continue his theological studies and help as an English teacher, sent in his place to Glastonbury. Fr. Martin will be contacted in Watertown and asked to go to Glastonbury immediately.

Plans for the Tilburg chapel.

5. Further discussion took place about the plans for the chapel put forward by Fr. Offermans for the approval of the Council. Fr. Piperon, who knows the situation (having lived there), considers these plans to be based on exaggerated measurements. He was asked to reply to Fr. Offermans and make comments which he thinks are pertinent.

Brothers Gsell, Bach, Bonnaccorsi accepted for final vows, also Brothers Buckley, Burke, Pages and Pouvreau.

6. The Rome scholastics Gsell, Bach, Bonnaccorsi, recommended by Fr. Carrière, were admitted to perpetual vows, although the second-named merited no more than mediocre approval for his behaviour, work and piety. As for the third (*Bonnaccorsi*), his family is poor and will need to be looked after sometime or other. Likewise, the scholastics in Chezal-Benoît, Buckley, Burke and Pages, recommended by Fr. Vaudon, were accepted, and Brother Pouvreau as well.

Acceptance for three-yearly vows.

7. The following novices from Chezal-Benoît.

Frederick Christian Gründel, German  
 Pierre Maaijwee, Dutch  
 Johan Adrien Marie Galliard, Dutch  
 Henri André Corsten, Dutch  
 (M. Joseph Martin, Klerks)  
 Bernard Jean Willemsen  
 Henri Geurtjens  
 Jean Armand Olaerts, Belgian  
 Cornelius Leonard Joseph Esser, German  
 Otto Hubert Schult, German  
 Joseph Albert Xavier Kotlermann, German  
 Sylvain Gravez, Belgian  
 Jos. Franc Ign. Heyligers, Dutch.  
 Frédéric Guillaume Muller, German.  
 Michel Urb. Bayer, Bavarian  
 Henri Van Nech, Belgian  
 Bernard Auguste Erdland, German  
 Louis Wigishoff, Alsatian  
 Michael Graf, Bavarian  
 Constant Théophile Nuyts, Belgian

Brothers Erback, Winans, Dalschen, put back.

These three, not considered as having satisfactory examination results, were held back and are to be sent to the Salzburg novitiate.

The French novice, Jules Antoine Neveux, leaves much to be desired as regards practical judgment and Latin studies and will, accordingly, undergo fresh examination before the Novice Master and his Assistant, who will decide about his capabilities and whether he should be accepted or sent home to his family. He was accepted.

J. Chevalier, MSC.  
 Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
 Ch. Piperon, MisSC.  
 J. Vaudon, MissduSC.

18950903X

Council Meeting, September 3, 1895

All in attendance.

Brother Villoud accepted for the priesthood, Brother O'Mahony for sub-diaconate.

1. Proposed by Fr. Lanctin and with the others in agreement the Council accepted Brother Villoud for the priesthood at the forthcoming ordinations and O'Mahony for the sub-diaconate. At Fr. Ramot's request, Brother von Hasselt was accepted for the diaconate.

2. Fathers Fayard and Lescure accepted as postulants. Father Fayard comes from the Puy major seminary, and Lescure from that of Montauban, both with good recommendations.

29 Postulants accepted at the Salzburg novitiate.

3. At the request of Fr. Hartzler, Novice Master, 29 postulants were accepted, pupils from Issoudun, Salzburg and Antwerp Petite Oeuvres.

Those from the Issoudun Petite Oeuvre taking the habit on September 8 1895:

Alphonse Van de Wouwer  
 Antoine van den Bogaard  
 Joseph Wendler  
 Joseph van Heukelom  
 Joseph Filbry  
 Joseph Le Bruyn  
 Jean van den Bergh  
 Henri Blecker  
 Alphone Freson  
 Adrien Muskens  
 Joseph Winthuis

Those from the Salzburg Petite Oeuvre:

Frédéric Schlund  
 Leon Kieffer  
 Bruno Schinke  
 Charles Machner  
 Joseph Oberreiter  
 André Fritch  
 Charles Huss  
 Jean Stehlin  
 François Ott  
 Edouard Reichl  
 F. Xavier Baidle  
 Richard Schümm  
 Léon Gommenginger  
 Joseph Ulrich

From the Antwerp Petite Oeuvre:

Arnold Janssen  
 Constant Van den Kerckhoff  
 Jean Van Elshout  
 Léon de Roomer

Fr. Benedetti for Barcelona.

4. Fr. Benedetti's appointment to Barcelona was confirmed.

Etienne Royet to the sub-diaconate.

5. Previously Fr. General had accepted Brother Etienne Royet of Watertown for the sub-diaconate at the request of Fr. O'Mahony.

6. The following scholastics of the Northern Province were accepted for final vows; J.H. Viegen; J. Ph. Braun; Michael O'Reilly; Georges Bögershausen, put forward and approved by the Provincial.

J. Chevalier, MSC.  
 Arth. Lanctin, MSC.

Ch. Piperon, MisSC.  
 J.F. Morisseau, MSC, Sec.  
 J. Vaudon, MissduSC.

18950912X

Council Meetings 12,20,21 September, 1895

Brother Esser replaces Brother Laumen.

1. It was decided to replace Brother Laumen, who has returned to his province (*Northern*), with the newly-professed Brother Esser when he has made his second-year profession, although he belongs to the Northern Province and could be claimed by Fr. Ramot.

Brother Fernando given permission to go and help his family.

2. The scholastic Fernando Lapeña wants to go home and help his parents who are badly in need. A letter requesting information will be sent to his father who, if he needs him, will have his son made available to help the family.

Aid requested at Canet de Mar, Barcelona, to have water provided.

3. As the Canet brothers have a water shortage, they want their wells repaired and propose to meet the expense which will be reimbursed from the interest they will have to pay. It was agreed that their request was justifiable and Fr. Casas was asked to deal with this matter having in mind the best interests of the Society.

Site proposed by Fr. Casas.

4. Fr. Casas has written to say that he is able to rent the two plots of ground he bought and he was given approval to do so for 3 years in the conditions he finds most favourable financially.

Fr. Tabarin refused postulancy.

5. The name of Fr. Tabarin was put forward as a postulant. He had been an oblate of St. Francis de Sales in Troyes and from there he went to the Holy Spirit seminary, which he again left. By majority vote the Council decided not to accept him.

A decision about Jesi; the Marseilles procure.

6. Fr. Carrière, who had arrived from Rome, was welcomed to the meeting on the 21st and, with his approval, the decision to break up the Jesi Petite Oeuvre was taken in order to please the Cardinal Vicar. The personnel for Jesi for the coming year was decided: Fr. Barral in charge of the youngsters entering the Petite Oeuvre; Fathers Ceresi and Laurenti responsible for ministry at Montelaturato and the surrounding area.

The personnel in Rome: Fr. Carrière, Superior, Procurator; Fr. Védère, in charge of the church; Fr. Nicolo, bursar; Fr. Di Luzio, director of the Petite Oeuvre; Fr. Godinoux, director of the scholasticate.

Fathers Blanchet and Pacaud appointed to the Marseilles procure.

7. The decision was taken that Fathers Blanchet and Pacaud, with Brother Eloi, should set up the Marseilles procure and make arrangements with the Ministry of the Missions about purchases.

Survey of Accounts.

Consideration was next given to the accounts of the different houses over the first six months of the current year.

*The franc this year, 1895, would be the equivalent of 3.20 euros in 2009.*

1. The Mother General House.

Intake: 350,537.25 francs, together with expected intake and assets: 245,545.25 francs, making for assets of 501,083.11 francs. Expenses met: 249,654.95 francs; expenses to be met: 552,572.25 francs; in total 802,227.20 francs. If one subtracts the 501,083.10 francs from the 802,227.20 francs one is left with a deficit of 301,144.10 francs, arising from reimbursements made or to be made. 103,829 francs were made available to the missions and 361,200 francs were in foundation assets. What money was available to increase the foundation's future only came to 141,254.50 francs if one leaves out this amount from that which is owed to this fund, 361,200 francs, a difference of 219,945.20 francs.

2. The Presbytery accounts.

Intake comes to 10,135.85 francs. Expenses met come to 10,021.30 francs, giving a surplus of 114.55 francs. Among the receipts are the sum of 2,532.80 francs taken in the general account, and in expenses there are 2,857.40 francs paid out for the Calvary Chapel.

3. The Sacred Heart Issoudun accounts.

Recent intake came to 40,961.10 francs and expenses were 40,471.91 francs, giving a surplus of 485.19 francs. Since there are still 3,770 francs in contributions to be received and 1,177.80 francs to be paid to different providers, the difference between these two figures, 1,992.20 francs, added to the intake of 489.14 francs makes for 2,481.39 francs in credit.

4. -Benoît accounts for the first six months of 1895.

The intake comes to 30,301.75 francs; expenses met are 30,301.75 francs; since they cancel each other out it follows that there is a 0 equivalence. But since the Bursar acknowledges the 176.85 francs have to be met, when these accounts are closely examined discrepancies are to be discovered. In the intake of 22,711 francs (*fees*) there is a shortfall of 5,000 francs and yet in the accounts for the second half of 1894 there is no mention of a sum due or owed. As regards expenses in 1894 the sum of 590 francs is mentioned whereas already in the second half of 1894 the sum of 2,266.35 francs is mentioned for expenses as regards installation and running costs. Is there not here a use of double standards? Again it is stated that there is no more than a debt of 176.96 (*176.85 above!*) francs when it is public knowledge that the Bursar is overdue with all his providers.

5. The Paris house accounts, first half of 1895.

Receipts come to 15,002.04 francs; expenses met come to 12,589.57 francs, giving a favourable balance of 2,412.47 francs. There remains 300 francs to be paid out and nothing as intake. The credit, accordingly, comes to 2,122.47 francs.

6. The Rome house accounts, first half of 1895.

The receipts were 48,798.27 francs; expense met come to 32,473.14 francs, giving a favourable balance of 16,325.13 francs. There remains an intake of 1,855.50 francs to be received and 6,557 to be paid out; the difference between these amounts, 4,701.50 francs, means that there is a cash credit of 11,623.63 francs.

7. The Spanish accounts, first half of 1895.

Intake came to 73,822.96 francs; outlay came to 15,276.10 francs, or a positive balance of 58,546.96 francs. Since one does not foresee any intake or expense to be met, the above figures represent exactly Barcelona's financial state.

8. Glastonbury, first half of 1895.



The accounts are not properly written out, due without doubt to the fact that they were just written out roughly. Receipts total 12,414.96 francs, expenses 12,311.20 francs; this gives a surplus of 163.70 francs. But one only foresees an intake of 1,093 francs yet to come as against a debt of 32,001 francs to be met. These sums indicate an imbalance of 31,902.30 francs.

9. Randwick Accounts, Sydney, 1894.

Receipts were 54,981.10 francs; expenses met 54,779.85 francs, giving a positive balance of 201.25 francs. No details are provided of intake or debts to be met; consequently the cash in hand indicates the financial state of the house.

10. Antwerp Accounts, first six months of 1895.

Intake came to 196,417.83 francs; expenses met were 194,083.82 francs, giving a positive balance of 2,334.01 francs. The amount of money received is not given nor is there any mention of money to be paid out in the columns set aside for these sums. Under "money to be paid out" the figure of 2,031.95 francs is given in the section of "money paid out", but this falsifies the amount paid out if, realistically, the concern is with what amount needs to be paid out. Accordingly the Antwerp accounts are incomplete and, to all appearances, inaccurate.

11. Tilburg Accounts, first six months of 1895

Intake came to 99,897.70 francs; expenses met were 87,249.38 francs. This gives a positive balance of 12,477.32 francs. Since there is no mention of any intake, and on the other hand of any debt to be met, what is in the cash account presents the financial situation, but this is explained by Fr. Offermans in a supplementary note. The house is in debt by 43,834.80 florins on which interest is paid of 4,380.8 or 4 and one third per cent, and, moreover, there is the capital foundation for 6 bursaries of 5,000 florins each for the Petite Oeuvre; together with 30,000 florins towards 24 masses over the year, 1,000 florins and a further 1,000 florins towards a lamp. These requirements are financially met by a cash basis of 6,238.66 florins and an annual interest of 2,828 florins or so, equivalently 4 and 1/3 per cent. This is equivalent to a total of 65,135 florins.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

J.F. Morisseau, MSC.  
Ch. Píperon, MisSC.  
J. Vaudon, MissduSC.

*See below for continuation of these minutes of Council Meetings;  
18951019X, October 19, 1895.*

**Article 2388**

*To Father Victor Jouët, MSC, Rome.*

L 18950920

Issoudun, September 20, 1895

Dear Fr. Jouët,

Included here are the three-monthly 600 francs (*about 1,950 euros*). I am pleased to send you the new edition of Our Lady of the Sacred Heart with that little brochure titled: The Two Statues. I revised this little brochure according to the suggestions you put to me, avoiding anything which could offend and be erroneously interpreted. The requirements of the new decree create a tremendous concern among our 18 million associates. It was to be foreseen. Eventually God will bring good out of evil!

I don't know if the Bishop of Osimo has succeeded in getting some concessions. I have heard nothing further from Sittard or Innsbruck. I read in the paper that Monsignor Fausti, the Holy Office Assessor, has died. I am sorry; he was good to us.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2389**

*To Fr. Jean Vaudon, MSC, the Chezal-Benoît scholasticate.*

L 18951013

Vichy, October 13, 1895

Dear Fr. Vaudon,

Very willingly I authorize you to accept the perpetual vows of the three scholastics in question. As for Brother Pouvreaux, for greater assurance have him renew his vows with the others or on his own.

I am in good health and Fr. Carrière is very much better. Fr. Guyot is getting along very well. I return to Issoudun on Tuesday at 3.40pm. Thank you for your concern. Brother Savin wants to anticipate by some days his request to the barracks. Grant him this permission if you consider it appropriate.

Cheerio, Father.  
Wholly yours; greetings to all in C.J.

J. Chevalier, MSC.

*Continuation from 18950912X,*

*Council Meetings 12,20,21 September, 1895.*

All members present.

12. The Salzburg Accounts.

1. The Salzburg accounts for the first half of 1895, regularly kept up to date, were looked at. Intake comes to 72,160.29 florins and outlay was 50,947.31 florins, presenting a favourable balance of 21,212.98 florins. Since no other financial requirement is to be met, the positive balance of 21,217.98 florins represents the assets of the house. However, outside expenses met, there is, besides, a debt of 46,500 florins, from which it follows that the debts to be met come to 97,447.31 florins. The house's debt, then, comes to 25,287.02 florins. If, as was stated at the Chapter, a contribution of 19,800 florins was set against the deficit of the previous six months and if the financial situation continues to be so healthy, Salzburg will shortly have cancelled all its debts.

Brother Neyrous authorized to renew his three-yearly vows.

2. As Brother Neyrous' temporary vows are due for renewal shortly, and since he cannot take perpetual vows because he hasn't done his military service, he may as requested take on new commitments over three years which will link him with the Society during the time he is awaiting his year of service, and during which he can take his licentiate degree.

Brother Muijsers admitted to perpetual vows.

3. At the request and favourable recommendation of his Superior, Brother Guillaume Herbert Muijsers is accepted for final profession at the end of his three years of temporary vows.

Brothers Erbach and Dalschen accepted for temporary vows, also Brother R.Th. Robinson.

4. On the favourable recommendation of Fr. Piperon, two novices from the Northern Province, at the Chezal-Benoît novitiate, were accepted for first vows: Louis Erbach and Ernest Mathias Marie Dalschen. Likewise Richard Thomas Robinson, Watertown, was accepted for first vows at the request and support of his Superior.

The division of the Jesi Petite Oeuvre.

5. Once more the decision to divide the Jesi Petite Oeuvre was approved; the preparatory course pupils will remain in Jesi and the others will return to Rome and study at the Apollinaire.

The theologians in the scholasticate are given permission to keep their text books.

6. Those who leave the scholasticate to study elsewhere in the Society, or when undertaking the ministry after ordination to the priesthood, have the right to take their text books, with which they are very familiar, with them.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J. Vaudon, MissduSC  
Ch. Piperon, MisduSC.  
J.F. Morisseau, MSC.

**Article 2390**

D 18951024

*Reply to a question in the Ami du Clergé about artistic representations of Our Lady of the Sacred Heart.*

*October 24, 1895*

Question: What is meant by the Holy Office decree, April 3, 1895, with reference to representations of Our Lady of the Sacred Heart?

Reply: In issue 41 of this year, on page 734, we presented this decree, together with some explanations drawn from the text alone. Fr. Chevalier, Superior (*General*) of the Missionaries of the Sacred Heart, Issoudun, has written to inform us about some facts which clearly indicate that his community, when propagating the former picture for private prayer, had followed the advice given by His Grace de la Tour d'Auvergne, the former Archbishop of Bourges, and which we provide here. His observations, which we are pleased to offer here, will help our readers to smooth over the somewhat harsh observations of the Holy Office document in the exact translation of the 1895 decree which accompanies our article.

Issoudun, October 24, 1895

Dear Director,

I read in today's Universe an article taken from your learned review, the Ami du Clergé, where there is a discussion about the presentation of Our Lady of the Sacred Heart and the decrees of 1875 and 1895. The facts presented are not quite exact. The first decree, as a result of issues which arose in Galicia, laid it down that the earlier representation should be replaced for worship by a new one in which the child would be held in his mother's arms. But this would apply to the future, in posterum; it would remain possible to allow for the faithful's veneration of all representations which were anterior to the present decree, stating that the Issoudun statue was beyond criticism and in no way whatsoever condemned.

As for private devotions, Archbishop de la Tour d'Auvergne, following correspondence with the Holy See, informed us that we might spread among the faithful reproductions of our statue for their private devotions, a statue crowned by Pius IX in 1869. There were, undoubtedly, breaches of this decree with regard to public devotion. For ourselves, we carefully accepted, and conformed to, its requirements. However, in order to eliminate any confusion, the Holy Office issued another decree on

April 8, 1895, where two things are insisted on: the replacing of the former statues by the new one where they have been tolerated up to now, except in Issoudun itself, and all this, so the decree adds: *caute prouventerque*. Having asked Rome what was meant by this last (*clause: cautiously and prudently*), the reply I received was that in the event that changing the former statue might create problems for, or scandalize, the faithful, it should be left in place.

The second requirement laid down by the decree is that the former representation must no longer be promoted even for private worship, but rather, and uniquely, the new representation which has the child Jesus in the arms of the Virgin, (*Chevalier writes: "Enfant Dieu", literally Infant God.*) This is what we are now introducing.

J. Chevalier, MSC.

18951025X

Council Meeting, October 25, 1895

Leaving aside the cloak in the Northern houses.

1. The Northern houses are asking for a general dispensation with regard to the wearing of the cloak as laid down in the Constitutions. It was decided to consult the Sacred Congregation of Bishops and Regulars. Meanwhile, it was thought best to wait and reflect before getting in touch; the cloak has not been in general use since the expulsions.

The local Councils at Chezal-Benoît and Tilburg.

2. It was decided that the Chezal-Benoît local Council would consist of Fathers Piperon, Vaudon, Mathieu and Renaud; and at Tilburg Fathers Kicken and Wemmers. Fr. Charles Offermans will be considered a consultor as regards issues involving the Petite Oeuvre, over which he is, effectively, the director, since Fr. Kicken, due to ill health, cannot be anything other than honorary director.

Regulations laid down for the Rome scholasticate.

3. Definite agreement was reached about the Rome scholasticate which will be presented for his signature to the Apostolic Visitor. It was decided the Rome Council should comprise, along with Fr. Carrière, Father Védère as first assistant, Fr. Godinoux, director of scholastics and Fr. Nicolo, bursar. The Jesi personnel would comprise Fr. Barral, director, and Fathers Laurenti and Ceresi.

Fr. Miniot appointed Superior at the new Marseilles foundation.

Fr. Brunet appointed to replace him as Superior in Paris.

4. Besides Fathers Blanchet and Pacaud appointed also to Marseilles, Fr. Miniot is appointed Superior and, proposed by Fr. General, Fr. Miniot is replaced by Fr. Brunet, who will continue in his chaplaincy at Saint Ouen aided by Fr. Suchet. Besides, to cope with confessions, Fr. Pierre Perriot will be sent to Paris. The composition of the local Council was not decided.

Bishop Navarre named as religious Superior of the Thursday Island house and Fr. Genocchi as Superior of New Guinea.

5. A letter from Fr. Genocchi was read in which there is reference to a conflict of authority between himself and Bishop Navarre who considers himself to be the religious Superior of all in the Vicariate. To bring this issue to an end, Bishop Navarre is confirmed as religious Superior of the Thursday Island house and Fr. Genocchi is religious Superior of New Guinea, but under the authority of the Vicar Apostolic as regards the exercise of ministry in the Vicariate. This decision will be communicated to Bishop Navarre.

Brother McCabe given permission to ask for dispensation from his vows.

7. Brother McCabe in Glastonbury, referring to his studies, health and personal reasons, requests release from his vows. The decision was taken to grant his request.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

18951107X

Council Meeting, November 7, 1895

All present except Fr. Vaudon, detained by his duties as professor.

The break-up of the Jesi Petite Oeuvre.

1. Fr. Carrière, besides leaving newcomers at Jesi, also left there some pupils of the second year who are learning Latin, and he wants to know if this is not in keeping with an equivocal statement sent on to him, requesting that only beginners should be there and those who are not sufficiently prepared to follow the Apollinaire classes. This last is equivocal since all the pupils accepted for the Petite Oeuvre, even the beginners, are well able to follow the Apollinaire courses as all are in Latin. The view was taken that he (*Carrière*) has adequately met with the wishes of the Superior General and matters are best left as they are.

Fr. Durin asks to return.

2. Fr. General read a letter from Fr. Durin stating that as a result of problems created by his confrères, he was handing in his resignation, preparing to return to Europe and re-enter the Society. Since he was never sent away, although he had asked to leave, it was decided that he could return whenever he wished to do so.

The appointment of Fr. Miniot as Superior in Marseilles and Fr. Brunet as Superior in Paris is provisional.

3. Fr. Vaudon, not being in favour of Fr. Miniot's appointment as Superior at Marseilles and Fr. Brunet as Superior in Paris, it was agreed that these would only be provisional appointments.

No likelihood of a replacement for Brother McCabe at Glastonbury.

4. Fr. Hartzler at Glastonbury is asking for someone to replace Brother McCabe, but there is absolutely no-one who can be sent there. He is to be asked to enquire of the Northern Province if O'Reilly or someone else might not be made available.

5. The Council had previously accepted for vows the novices Henri André Corsten, Laurent François Neuner, Francis Gérard, Pierre Duverois, Louis Bouellat, Constant Isidore Gasperment, Louis Erbach, Ernest Mathias Dalschen and Gerard Joseph Winands.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Píperon, MisSC.

18951116X

Council Meeting, November 16, 1895

All present except Fr. Píperon.

Complaints from Bishop Navarre and his request for a Visitor.

1. A letter from Bishop Navarre was read, referring, exaggeratedly no doubt, to the sad condition of his mission, offering his resignation as Vicar Apostolic and requesting urgently that a Visitor be sent to New Guinea (*someone authorized to look at the situation and circumstances*). It was decided that a Visitor should be sent there and Fr. Tréand was named for this purpose. Fr. General will write to him about it.

The lay brothers Van Erven and Constant van Cam accepted for perpetual vows.

2. At the request of Fr. Genocchi the above-named lay brothers were accepted for perpetual vows on reaching 30 years of age.

Northern Province members accepted for Sacred Orders.

At the request of Fr. Ramot, the Provincial, the following were accepted.

Priesthood: Brothers Henri Heines, Henry Cuny, Godefroy von Hasselt.

Diaconate: Brothers Jean Niesten, Aloys Schell, Jean Eberlein, Guillaume Baeten and Louis Vuisters.

Subdiaconate: Brothers Paul Geitmann and Joseph Reichert.

Minor Orders: Brothers Pierre Smits, Henry van Riel, Antoine de Jong and Joseph Viegen.

Tonsurate: Frans van der Heijden.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

#### Article 2391

*To Father Jean Vaudon, Chezal-Benoît Scholasticate.*

L 18951121

Issoudun, November 21, 1895

Dear Father,

The former Brother Tiot left for his sister's the very evening he arrived in Issoudun. Poor child! Brother Louis Kopp at a Marseilles Army camp complains that no one in Chezal-Benoît has written to him. See Fr. Maillard about this.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Brother Tiot is not referred to in the book of professed for the years 1855-1895; it is likely he left before first vows.*

18951123X

Council Meeting, November 23, 1895

All in attendance.

Monthly retreat for the Rome scholastics to take place on the first Sunday of the month.

1. This means that the evening walk by the students will have to be foregone if the retreat begins in the morning and ends that evening. Fr. Carrière wants it to begin, as is the practice in some seminaries, the evening before so that it ends on the Sunday afternoon early enough to have a two-hour walk instead of the usual three. This proposal was agreed.

Parental visits to the Rome students.

2. Since nothing is laid down about parental visits to our Rome students, Fr. Carrière asks for guidelines on this issue. It was decided that he should decide on a suitable time for these visits so that the confrères are not in conflict with the community exercises. They (*the visits*) should not take place more often than every fifteen days; they are only allowed once a month at Issoudun.

The postulant Albert Vioux and a student of the Pius seminary, Rome, accepted for the novitiate.

3. The postulant Albert Vioux from Bleré, Indre and Loire, about whom there was nothing other than good recommendations, was accepted for the lay brothers' novitiate. Likewise, a pupil of the Pius seminary, Rome, on asking to enter before military service, was also accepted for the priestly novitiate. As he is well advanced in his studies he is wholeheartedly accepted.

The Paris local Council: Fr. Roger, Bursar.

4. It was agreed that Fr. Roger should be Bursar in Paris and become in this capacity part of the local Council, together with Fathers Deidier and Lavielle under the direction of Fr. Brunet, the Superior.

Called to ordination at Christmas.

5. Priesthood: Brother François Boudin

Diaconate: Brother Veckel

Subdiaconate: Brothers Auguste Boudin and Jourdon

Minor Orders: Brothers Buckley, Courbon, Cros, Poupénay, Tatcher

Tonsure and Minor Orders: Brother Pouvreau

Brother Schellekens accepted for renewal of temporary vows.

Brothers Keift, Kaiser and Reichmayer for final vows.

At their request and with the recommendation of the local Superiors, the following were accepted for perpetual profession, having met the requirements of age and training as laid down by the Constitutions. The lay brothers from New Pomerania (*later New Britain*), Nicolas Keift, Célestin Kaiser and André Reichmayer. The lay brother Christian Schellekens at Glastonbury was accepted for renewal of his three-year profession.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.

Ch. Piperon, MisSC.

J. Vaudon, MissduSC.

18951130X

Council Meeting, November 30, 1895

All in attendance.

Request from Brother Petrus to be released from vows.

1. A reading of the procedures of the last meeting was heard and adopted, followed by a request from Brother Petrus of Antwerp to be released from perpetual vows, which was not considered opportune for the time being.

Negotiations about the publication of Fr. Delaporte's book.

2. The conditions put forward by Mr. Tequi, the editor of the publishing company, about the printing of Fr. Delaporte's work on the history of the Church were presented to the meeting. He doesn't accept that he should print it at his own expense or even share the cost of printing, requesting 2,000 francs to bring out 1,500 copies of the work and taking 40% from the sales. No decision was reached.

Clarification sought about Fr. Jouët's situation in relation to the Society.

3. Fr. General read a letter sent to Fr. Jouët requesting an explanation for his involvement in promoting the undertaking focused on the souls in Purgatory. He had made over to an editor the proceeds of his work, "A little trip to Purgatory", to the exclusion of our houses, and he no longer uses the title Missionary of the Sacred Heart on the book's cover, a title which in different circumstances he appears to make use of or leave aside as he thinks fit. People outside the Society are asking if he is any longer part of it. It is necessary to seek clarification on this matter.

Permission granted to translate the Constitutions into German.

4. Fr. Ramot, at his request, is granted permission to translate and print our Constitutions in German.

Fr. Tréand complains about Fr. Merg.

5. Different letters from the missions were read and no decision was taken. Fr. Tréand defends Fr. Donze and other Sydney confrères against the complaints made against them by Brother Guillaume. He brings up fresh complaints against Fr. Merg and requests his removal.

The lease of the Cléry property.

6. The General has decided to lease the Cléry property for 400 francs as against having it looked after by the servants who are paid 800 francs.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

Ch. Piperon, MisSC.

J.F. Morisseau, MSC.

**Article 2392***To Madame Marie de Bonneval-du-Quesne.*

L 18951205

Issoudun, December 5, 1895

Dear Child,

I have just read your letter; if I took it seriously it would have shaken me and made me feel sick, but happily I have known you over a long period of time and experienced your friendliness, zeal, devotedness. You put before me either the alternative of being accommodating to you (which is what I want) or disappointing to a good lady in Paris who has offered Saint-Cyr, out of pure devotedness, the St. Anthony of Padua statue. I have no hesitation in meeting your request. The little statue will no longer be in the church. Do not think, dear child, that it was out of speculative or rivalry feelings that the statue of the dear saint was installed in Calvary chapel. Quite the contrary, the purpose being to promote devotion to St. Anthony and please the pious faithful who, for more than one reason, could go to the chapel of the good Sisters of St. Vincent de Paul at the other end of the town. I said to my sister Thérèse when she came to see me, indignant like a worked up little cockerel(!), that my intention in doing so was none other than to be especially supportive of her undertakings and not at all to take from them. A box, to which she alone would have the key, was to be placed at the foot of the statue and she herself would take the offerings as often as she wished. While the monthly meetings would always be held in their own chapel, it was to be understood that nothing, absolutely nothing, would change from what existed up to the present. She appeared to be agreeable to all this and thanked me, even offering to decorate the statue. She, like myself, sees here a new source of blessings for the Issoudun poor. No doubt a Chapter meeting took place at the convent... The dear sisters decided to act otherwise. Very well, very well. I like them too much to cause them any pain. Dear little St. Anthony is no longer ensconced on his pedestal; they can rest at ease and be assured. My intention was to be helpful to them, but they didn't believe it was so; something which is their affair and not mine.

Please accept, dear child, my deepest good wishes and regard in C.J.

J. Chevalier, MSC.

*The Saint Vincent de Paul Sisters' chapel in the Visitation Orphanage was founded by Madame de Bonneval's mother, often mentioned in earlier Chevalier, letters, Madame du Quesne. The issue involving the St. Anthony statue arose about eighteen months before the tragic death of the recipient of this Chevalier letter in a fire at the Charité Bazaar in Paris, May 4, 1897.*

18951214X

Council Meeting, December 4, 1895

All present except Fr. Vaudon, unable to come because of being laid up.

Need to exercise restraint on expenses due to diminishing resources.

1. What was discussed at the last financial meeting was approved. Fr. Maillard, who was there, stated that in drawing up the accounts of the general house he had seen in recent months a substantial decrease in the current account, noting that if the expenses continued being so considerable it will be impossible to meet payments. The conclusion was drawn to avoid most carefully any superfluous expenses.

The St. Pierre des Clages undertaking: increase of support.

2. Discussion centred on this Swiss undertaking, the prospects of which do not hold out much promise for the future. Nevertheless, at Fr. Robaden's request, which seemed reasonable, the contribution was raised from 400 francs to 450 francs as the annual contribution for each pupil.

The reason for the omission of the title MSC by Fr. Jouët: a decision about this.

3. A letter from Fr. Jouët informed the Council that he had not put the title MSC after his name and discontinued selling his book in our houses because our French Annals, when referring to this work, left out the title Missionary of the Sacred Heart, suggesting that he, himself, should be contacted if one wished to get hold of the book, and this is something he felt bitter about. It was agreed that the title should be restored to the Annals and continue to be found there, but no decision was taken about taking on responsibility for the sale of the work in our houses as in the past.

O'Reilly, a scholastic at Antwerp, definitively made available to the Northern Province.

4. The scholastic O'Reilly in Antwerp, intended for Glastonbury, requests that he continue his studies at Antwerp and remain in the Northern Province. Besides, Fr. Ramot, who at first refused to accept him, presently agrees to do so. The decision was taken that this brother, who should have returned to the French Province after his studies, is now definitively made over to the Northern Province. As for Fr. Hartzler, who had claimed him, it will be made clear to him that it is impossible to give him any more, that he make do with his personnel and accept what ministry outside the house which he can cope with, without detriment to the needs and running of his school. By so doing he will have quite requisite personnel.

Departure of Brothers McCabe and Petrus Onckels.

5. Since both the above continue to request release from their vows, the view was taken that their request should be met immediately.

The former priest, Gennaro.

The ex-priest Gennaro Lacoste, who has received dispensation from his vows, finds himself suspended and without resources, while the Bishop of Barcelona refuses to find employment for him. Fr. Casas will be asked to intervene in this matter, requesting a dispensation for patrimony if the Bishop persists in his refusal.

6. Besides a little pamphlet on the practice of devotion to the Sacred Heart which Fr. Ramot was given permission to print on condition that he submitted the proofs to the Council, Fr. Ramot, in addition wants to print a series of meditations which Fr. General has given him permission to publish on condition that he makes available the proofs. It is to be regretted that he didn't make available his manuscript before giving it to the editor.

Fr. Merg's report on Bishop Couppé's mission. Fr. Tréand wants Fr. Merg to be removed, but this request is not considered acceptable.

7. Sydney. Fr. Merg, on his return to Sydney, sent a lengthy report about Bishop Couppé's mission. It would appear to have been put together conscientiously. One does not easily understand why Fr. Tréand and Bishop Couppé himself absolutely want to get rid of him. Certainly he has obvious character failings, but are they not compensated for by his positive qualities: his sense of methodical order, his insistence on accountability. Nobody more than himself in the house has these qualities to the same degree. Fr. Tréand, then, will be asked to keep him on despite his drawbacks, making use of his good qualities as best he can.

*See further on this, Twohig, Late But Not Too Late, passim.*

A plan to establish a novitiate in Sydney.

Consideration was given to Fr. Tréand's request to start a novitiate in Sydney and supported by Sydney's Cardinal Moran. But one hesitates to grant permission straightaway since one cannot see where he will find the personnel for this initiative. He will have to be asked how he will set up this undertaking. If it's a novitiate like that of Watertown, admitting to vows those who come forward and face one year of approval in the house under the guidance of one of the priests, one can acquiesce in this, but if it's a question of a proper canonically set up novitiate, it does not seem possible to approve of this at the moment.

The lay brother Steven accepted for final vows.

8. At the request and recommendation of his Tilburg Superior, Fr. Offermans, the lay brother Jean (*Bernard*) Stevens, aged 36, finishing his second three-year term at Christmas, was accepted for final profession.

J. Chevalier, MSC.

Ch. Piperon, MisSC.  
Arth. Lanctin, MSC.

**Article 2393**

L 18951219

*To Fr. Jean Vaudon, MSC, Chezal-Benoît.*

Issoudun, December 19, 1895

Dear Father,

I am sorry to hear that you are unwell. Take good care of yourself. I hope that your exhaustion is only temporary.

As regards the Annals, it is quite impossible, my friend, to work on it in Issoudun where we are weighed down by all sorts of work. I can only think of Chezal-Benoît where our young men in both the scholasticate and novitiate could, under your direction, take on responsibility for it. Discuss this with Fr. Piperon. Call on each one for an article, and all, lecturers and students, whom you consider capable, will make it their duty and pleasure to help you out. It will be an opportunity for them in the first place to put their thoughts into writing, and in this way show their appreciation for what the Society has done for them. They will not overlook the fact that the Association of Our Lady of the Sacred Heart and its organ, the Annals, is the foster-mother of the Congregation and the nerve-centre of its undertakings. They should, accordingly, in the present circumstances, bring their generous and devoted commitment where the circumstances offer the possibility of doing so!

Cheerio, Father.

I pray for you.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2394**

L 18951231

*To Father Victor Jouët, MSC, Rome.*

Issoudun, December 31, 1895

Dear Fr. Jouët,

I send you good wishes for the New Year, and if the good Lord grants them your health will be excellent, you will become a saint and your Sacred Heart work will be crowned with success. It would appear that a newspaper has made it known that the Marques of Pleu (*original name imprecise*), who had married Mr. Jouët, willed on her death 100,000 francs to you for your Rome undertaking (*about 326,240 euros*). She died a little while ago in Monaco. It was Bishop Theuret of Monaco who told me this as something he read in the paper. If it's true, I am pleased for you. You can find out about it from the Bishop of Monaco.

I am forwarding your three-monthly cheque: 600 francs (*about 1,955 euros*). I add to this letter the cover of "Month of Our Lady of the Sacred Heart". It's just a proof and you will let me know if there are any changes to be made to it. Following the approval accorded to it by Archbishop de la Tour d'Auvergne on April 25, 1868, you will add in a footnote that the author of this work reserves to himself all rights of ownership and translation.

It is impossible to support this last assertion, although you yourself wrote "The month of Our Lady of the Sacred Heart". The work belongs to the Society of the Missionaries of the Sacred Heart, on whose behalf it was undertaken. Where would we be, what would we be, if all of us who wrote books or pamphlets for the Congregation and the spread of its works, were to claim ownership? My intention, then, is to leave out this sentence (what is underlined above). You will not misunderstand it, then, as inappropriate in the circumstances.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.



## 1896

**Article 2395***To Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18960101

Issoudun, January 1, 1896

Dear Fr. Vaudon,

I am very grateful to you for your New Year good wishes. I offer you mine wholeheartedly, and also to your dear and devoted collaborators, as well as your dearly loved scholastics. Buried under an avalanche of letters, it is impossible to answer all specifically. Have me excused by one and all who will understand my predicament.

I am expecting you and Fr. Piperon for the Council meeting on Saturday.

Cheerio, Father.

All good wishes to you in C.J.

J. Chevalier, MSC.

**Article 2396***To Fr. Jules Vandel, MSC, Sydney.*

L 18960103

Issoudun, January 3, 1896

Dear Fr. Vandel,

Thank you for your nice letter which gave me great pleasure. In everything which has happened one can see the hand of good and merciful Providence, knowing how to draw good out of evil and able to make all things work for the good of those loved. That's what has happened with regard to our dear little Society. Occurrences which would appear to be detrimental to it have, on the contrary, consolidated it and turned to its advantage. The Lord be praised! Our dear Sydney house is advancing more and more under the wise guidance of dear Fr. Tréand, and the devotedness of his dedicated and worthy collaborators, certain to become in a short time a very important house. It is clear that, in spite of its trials, the divine Heart of Jesus favours it with His blessing.

I am happy to hear, my friend, that you are settling down in Sydney and that you are keenly involved in all the undertakings. Everything you relate to me about your trip to New Britain greatly pleases and interests me. Bishop Couppé is to be admired for his zeal, piety and dedication. He exercises a great deal of wisdom and tact in this mission field, being the right man in the circumstances. Under his able and firm guidance progress becomes each day more and more obvious. Indeed, if he had 50 missionaries with him at the present time, what results would he not achieve!

Patience, since vocations are many in the Northern Province it will not be long before there are a 100, and two hundred, missionaries. It's only a question of time. As for Fr. Merg, don't worry. I know him very well and I evaluate him like yourself. Nevertheless, I have to say that his report, however emphatic and tendentious, is in fact favourable to Bishop Couppé and his fine mission. I quite understand that the presence in Sydney of this dear priest with his objectionable character is a cross to bear for his confrères. I wrote to Fr. Tréand to avoid, if he could do so, asking us to recall him through a decision of his Council.

I am personally delighted with the Kensington foundation and hope it will develop in time and become flourishing. I sent off to Rome straightaway a request for your novitiate with a favourable appeal. Your plan for a seminary to train priests, and native catechists, is excellent. I wholeheartedly approve of it and would very much like to see it come about. Yet how can we do this at the present time for lack of subjects? The Northern Province to which we have given excellent personnel, French and Alsatian, greatly burdens us in keeping our undertakings going forward. Moreover, the setting-up of a Petite Oeuvre at Jesi (*Italy*), and a procure at Marseilles where we are sending Fathers Miniot, Blanchet and Pacaud, is greatly burdening us. If the Northern Province could provide you with some personnel, and this would be appropriate, I should be very happy. Get together with dear, appreciated, Fr. Tréand to discuss this matter in Council. You will inform me about your deliberations. Let us hope and pray!

I thank you for your New Year good wishes, reciprocating with my own which like yours I have placed in the Heart of Jesus.

Cheerio, dearly loved Fr. Vandel.

Wholly yours in C.J.

J. Chevalier, MSC.

You are aware that your dear cousin, Sister Léontine, has been appointed Superior General of her Congregation. One could not have made a better choice!

J.C.

All members present.

Acceptance of the verbal formula without prejudice to the Sydney novitiate project.

1. A reading was given of the verbal formula with the proviso that the request for a novitiate as forwarded to Rome with the approval of the Archbishop (*of Sydney*), has only in mind the request to set up this establishment. As for the concrete procedures to be followed, the Council will have to formulate these later when the Sydney Superior will have provided the requisite explanations.

Brother Martin Klerks accepted for temporary vows, Brother Willibrordus for final vows.

2. On the supportive recommendation of Fr. Piperon the scholastic novice Martin Klerks was accepted for temporary profession at the end of his novitiate. On the recommendation of Fr. General his immediate Superior, the lay brother Willibrordus Lammers, aged 31, was admitted to perpetual vows on completing his second term of three-yearly vows.

Permission for Fr. Balzer and Brother Gussenhoven to purchase.

3. Fr. Balzer in Salzburg and Brother Gussenhoven at Antwerp, finding themselves in a position whereby they needed to make a purchase, were given authority to do so by Fr. General.

A request by Father Mathieu to be released from his teaching role and his commitments as head of the school.

4. A letter was read from Fr. Mathieu requesting that he be relieved of his responsibilities as professor at the scholasticate, and also of his office as official director of the school, giving as his reasons: the complaints he undergoes each year; the unexpected changes introduced in the running of the scholasticate which he cannot accept; the promise made to him that the professorial role would be a step towards preaching; the need to get away from his present environment in order to safeguard his vocation.

The Council is of the view that he has to be answered by accepting that his intentions are serious, that time is needed for reflection before reaching a decision and that, for the rest, this decision is not urgent, because we are nowhere near the end of the school year.

François Millioz accepted for renewal of vows.

5. At the request and with the approval of Fr. Piperon the lay brother François Millioz, Chezal-Benoît, is accepted for renewal of his three-yearly vows.

J. Chevalier, MSC.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

#### Article 2397

B 18960104

To Pope Leo XIII.

Issoudun, January 4, 1896

Most Holy Father,

At the time of the approval of our Society, the Missionaries of the Sacred Heart, June 20, 1874, we adapted for ourselves, with the approval of His Holiness Pius IX and Archbishop de la Tour d'Auvergne, a religious habit comprising a soutane, a large cloak in black wool, a cincture of the same colour and a picture of the Sacred Heart on the chest with this invocation: "May the Sacred Heart of Jesus be everywhere loved". Number 40 of our Constitutions, formally approved by the Holy See on July 10, 1890, Chapter IV, on religious discipline, expressly states that "the habit of the Missionaries of the Sacred Heart will be that which has been in use up to the present day". However, the Superiors of the Northern Province, comprising Belgium, Holland, Austria, have set aside this habit over some years. Having taken notice of this during the last canonical visit, we requested that it be restored except on journeys within Protestant countries where the wearing of an ecclesiastical habit is forbidden. The Provincial wrote to us requesting that there should be a total dispensation both within and without. Here are the reasons:

#### I. Outside the house.

1. Because they are blamed by the diocesan priests whose support and approval they want to retain.
2. Because they place themselves in the way of unpleasant comments and jokes.
3. Because, they say, it is according to the wishes of their bishops.

#### II. Within the houses.

1. Only for certain gatherings where the community should be fully present.
2. Only for the daily mass and offices celebrated in their chapel, even when they are not at all involved with choir.
3. Likewise as regards communion at the altar where, they state: a, "that the religious habit being in no way a choir habit is not at all acceptable in church; b, because it is contrary to liturgical regulations which forbid being present in a sacred place with the religious habit". (Nevertheless, all religious who have their own habit wear it everywhere, particularly so in church, even in the pulpit like the Dominicans, Franciscans, Redemptorists, etc., except when they are engaged in services at the altar itself.)

#### III.

They maintain, moreover, that it (*the habit*) should not be used except for its investiture and on profession day, and that it be left aside even for renewal of vows at the end of the annual retreat. If this is how it is (*will be*), what is the purpose of a

religious habit? Might we not exclude it from the Constitutions where, as indicated above, it is prescribed? Have we the right to do this? We shall be very grateful to have an official reply with regard to these queries so that it can be forwarded to the interested parties.

I prostrate myself at the feet of Your Holiness, etc.

J. Chevalier, MSC.

**Article 2398**

*To Fr. Victor Jouët, MSC, Rome.*

L 18960108

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Issoudun, January 8, 1896

Dear Fr. Jouët,

Yes, I received your lovely engraving of Our Lady of the Sacred Heart with your delightful poem. You may put them into your almanac and we shall do the same in our Annals. As regards the negative, you may let me have it if you don't need it since we can put it to good use.

Heartfelt thanks. Cheerio, Father dear.

Wholly yours in C.J.

J. Chevalier, MSC.

18960111X

Council Meeting, January 11, 1896

Fr. Blanchet, Assistant (*priest*) at Nançay. Fr. Mégret appointed to Marseilles, Brother Duclou to the Association's office.

1. At the request of the Cardinal Archbishop, Fr. Blanchet, appointed to Marseilles, is made available to the parish priest of Nançay, who has been laid up for six months, and in his place Fr. Mégret, who has been recuperating, is appointed to Marseilles. Moreover, an assistant at the Association's office being needed, it was agreed that the novice Brother Duclou, who has already worked in this capacity, will be released for some time from the novitiate to undertake this work once again.

Financial arrangements between the General Bursary Office and the Sacred Heart financial office.

2. Since the Sacred Heart house has a considerable financial outlay arising from visitors on pilgrimage or with confrères passing through, Fr. Maillard, accountable to the general bursary, has met the expenses of the Sacred Heart house, and those as well of three resident teachers, Messrs. Huchard, Bertin, Feuillet, but who, beginning with this month of January as employees of the house, will be paid by the bursar of the house (*the Sacred Heart*). If there is a deficit at the Sacred Heart it will be met by the general bursary.

Brothers McCabe and Onckels leave the Congregation.

3. Both, being dispensed from their perpetual vows, are no longer part of the Society.

Fr. Lynch asks to be released from his vows. Also Brother Cronin. Father Suchet given permission to visit his family.

4. Fr. Lynch, alleging his lack of confidence in the Society, and in those representing it, states that it is his intention to request release from vows. It was agreed that while awaiting this release he should take himself to the Paris house where a priest has been requested to replace Fr. Suchet who has been given permission to spend a month at home with his family regaining his health. Brother Cronin, from the Chezal-Benoît scholasticate, leaves at his own request and is no longer a member of the Society, and the same holds for Brother Beatty in Watertown who has recently been sent away.

Brother Jourdon takes on family responsibilities.

5. Brother Jourdon, accepted for the subdiaconate, has informed Fr. General that he will undertake family responsibilities for the present due to the poor health of his father and the departure of his brother to the Redemptorists. It was agreed that if he is faithful to his vocation, the Society will financially support him insofar as it is possible.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

Ch. Piperon, MisSC.

J.F. Morisseau, MSC.

J. Vaudon, MissduSC.

18960118X

Council Meeting, January 18, 1896

All members present.

Rome candidates for Holy Orders.

1. The following were considered and approved:

Diaconate: Brothers Vullings, Nyens, Nijsters, Power, Gsell, Bach, Henri.

Minor Orders: Massimei and Orlandi.

Agreement that Fr. Hartzler in Glastonbury should accept new youngsters for the Petite Oeuvre.

2. Fr. Hartzer wrote to say that vocations for the Petite Oeuvre can be found among the poorer youngsters of England (*sic! Wales, Scotland?*) and requests permission to take in 4 or 5 each year, provided they are carefully selected and that a little fee be paid, which is a guarantee of the good intentions of their parents.

A proposal to convoke a General Chapter.

3. Fr. General proposed the calling of a General Chapter to approve the Directory plan which has been put forward, and also to take the necessary measures to ensure the unity and future of the Congregation. The majority of the Council welcomed this proposal. The unhappy outcome attending previous Chapters undoubtedly of its very nature leads to concern, but the circumstances in which this Chapter will be held are no longer as hitherto, so that one can hope that the result will be different. In any event, the holding of Chapters is regularly done in all Orders and Congregations. It is part of our Constitutions that a General Chapter be held every six years, and the right is accorded the Superior General to call one more often when he thinks it appropriate. In any event, postponing a General Chapter does not lessen the problems, but rather adds to them. It is absolutely imperative that a general consensus about the meaning of the Constitutions and the essential qualities of the religious life, should be established in the Congregation as soon as possible through a general gathering of those who represent it. The delegates who make up the Chapter are not clearly designated in the Constitutions, and they will be appointed with a view to their being representative of as large a grouping as possible. It was likewise agreed that the Northern (*Province*) confrères should be consulted about the envisaged Chapter and, thereafter, the issue could be referred to the Apostolic Visitor and then to the Holy See, which, moreover, should get the three-yearly report laid down by number 121 of the Constitutions.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Píperon, MisSC.  
J.F. Morisseau, MSC, Sec.  
J. Vaudon, MisduSC.

18960125X

Council Meeting, January 25, 1896

All in attendance.

1. The preceding minutes were approved.

An Italian postulant not accepted.

2. The request of the postulant Blanchi was considered, a former student of the Nice major seminary and novice in an Italian Congregation, but lacking any supportive letters. He does not offer serious guarantees to suggest that an indult be sought in his favour.

Fr. Lepère accepted for the novitiate.

3. Fr. Favier, a curate at Ballancourt (*Paris*), proposes Fr. Lepère of the Tours diocese who has finished his theological studies but has not yet received sacred orders. The recommendations on his behalf are favourable and he is unanimously accepted, but it has to be made clear to him that he cannot be put forward for major orders until he has made final vows in the Congregation, unless, that is, his protector Bishop Renan of Amiens wants to consider him as his subject and have him ordained.

Fr. Durin concerned about his return. A letter from Fr. Durin was considered, expressing his concerns about coming under the jurisdiction of the Congregation's young priests if he returned to France. The Council, as before, is agreed on accepting him and treating him as well as possible, but no initiative will be undertaken to arrange his return which, in all probability, this dear man will very likely regret.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Píperon, MisSC.  
J. Vaudon, MissduSC.

18960204X

Council Meetings 4, 11, February, 1896

All present.

1. The minutes of the previous meeting were read and approved.

Fr. Lynch changes his mind and stays in the Society. It was agreed that some money should be made available to Mrs. Lynch.

2. Fr. Lynch has decided not to request release from vows, stating that he is ready to go wherever Fr. General would like to send him provided the family responsibilities, especially financial, are taken into consideration. His mother is recently widowed and, having only meagre resources and with children to look after and educate, needs her eldest son to help her out. He asks what are the resources on which one can hope for and draw on. The view was taken that his mass stipends could be made available to him, and that he should go to Sydney where he is wanted by Fathers Tréand and Vandel.

*See also, at length from this time, Twohig, Late But Not Too Late.*

Brother Guilbaud accepted for perpetual profession.

3. In virtue of an apostolic indult Brother Guilbaud in New Guinea, whose temporary vows expire at the end of October, is already accepted for perpetual vows in order to be called sooner to sacred orders, especially the priesthood, thereby adding earlier to the evangelical workers which the mission so urgently needs.

Fr. Suchet, due to scandalous behaviour in Paris, changed to Barcelona.

4. Fr. Suchet on a family holiday presently, but having, however, seriously compromised the Paris house so that he can no longer return there, is being sent to the Barcelona mission, as the recipient of a second canonical warning, following which, if he hasn't mended his ways, a third warning will be given before proceeding thereafter to expel him. This decision will be made known to him as soon as possible and also to the Paris and Barcelona Superiors.

Brother Dormann admitted to the diaconate.

5. Fr. Carrière having given a favourable report on Brother Dormann, requests that he, with his colleagues, be promoted to the diaconate. The answer was in the affirmative. Proposed by Fr. Lanctin, Brother O'Mahony was also accepted for the diaconate on condition that he satisfactorily pass his examination.

Date of Chapter fixed for August 16.

6. At the request of Fr. Ramot the projected date for the Chapter meeting will be August 16, the day following the feast of the Assumption.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

**Article 2399**

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18960207

Issoudun, February 7, 1896

Dear Fr. Vaudon,

1. I am forwarding you the 500 francs (*about 1,600 euros*) you requested. Is it for your family or the scholasticate? You do not say.

2. Fr. Lynch will return to Issoudun and go from there to Marseilles. I shall let you know beforehand. But here is Fr. Brunet trying to keep him (*Lynch*) as long as possible until some other priest is sent to him to provide his chaplaincy services. I can only see the former Brother Gennaro as being available; he is doing nothing in Issoudun.

3. Fr. Auvrelle doesn't know the exact date of the canonical examinations.

4. The anonymous letters to Madame La Tite are very much to be deplored. What are we going to do with poor Fr. Suchet? Do you think that the best thing for him would be to have him with Fr. Comte? Would it not be money thrown away and vocations lost? Yes, when there are less demands on me I shall try and get to Paris.

Annals. Mr. Gagnault tells me that there is a surplus of articles available, many yet to appear, and these together with new incoming articles are enough to produce two issues. It is necessary, then, to pare down ruthlessly what is there. Bishop Verjus' article, already available, runs to 15 pages. If the next one is added this will make it a very long article. Besides Fr. Navarre's letter, there are also two letters from sisters, one from Mother Liguori running to five pages, the other from Sister Agnes as long as 15 large pages, without mentioning that from Fr. Cochard. This is too much from New Guinea at one and the same time.

The latter part of Bishop Couppé's letter comes to 9 pages and there's another of 20 pages; this is excessive in one and the same issue for New Britain. In this respect, Fr. Ramot has turned down a very interesting letter from Fr. Lebeau in the Gilbert Islands for the Belgian Annals for the reason that this mission is not theirs (*the Northern Province*) and inserting such a letter would divert contributions from New Britain. If this is the way it is, would it not be more reasonable to have them print letters about the mission for which they have responsibility, and let us mention only the results achieved in the German mission? Obviously publishing letters from New Britain would make available a great number of contributions to Bishop Couppé to the detriment of New Guinea (*present-day Papua and mainland New Guinea*) and the Gilbert Islands. This issue needs to be considered at a (*General*) Council meeting. Do you not think that the Annals of Our Lady of the Sacred Heart will not soon be saying little or nothing about our cherished devotions if we continue to include each time all the letters which come to us from the missions? Cannot one make a choice?

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2400**

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18960209

Issoudun, February 9, 1896

Dear Fr. Vaudon,

1. I am forwarding to you the proofs of the Annals sent on to me by Mr. Gagnault. Make your choice as I think there's too much material. You tell him what you want.
2. I am forwarding to you a letter from Fr. Tréand who wants Fr. Vandel's memorandum sent to the Catholic missions before it appears in our Annals.
3. You will also take note of, and send on to Fr. Piperon, a whole dossier forwarded to me by Fr. Brunet dealing with Madame La Titte and Fr. Suchet. This is a very serious matter and could have embarrassing consequences.
4. It is a pressing matter that you come here on Tuesday with Fr. Piperon to examine this matter and reach a decision.
5. Following your advice I wrote to Fr. Lynch who will leave from Paris this evening for Marseilles, going there directly by way of Lyons.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

Two empty envelopes arrived like that. (!)

**Article 2401**

*To the Society's Superiors.*

C 18960209A

Issoudun, February 9, 1896

+  
J M J

Dear Father,

We received some days ago a letter from His Eminence Cardinal Rampolla, His Holiness Leo XIII's Secretary of State, informing us that the Holy Father had favourably replied to our request, and was pleased to appoint Cardinal Parocchi, in place of the regretted recently deceased Cardinal Monaco, as Protector of our Society, and he has accepted this responsibility with a wholeheartedness which we gratefully acknowledge.

I am pleased, Father, to share this good news with you and inform you at the same time that our new Protector is taking it upon himself to arrange a General Chapter for our Congregation next July. He is so convinced in assured anticipation of the Sovereign Pontiff's approval, that he asked us to name immediately the two delegates who must replace at the next Chapter Fathers Hartzler and Derichemont, presently Superiors, and other delegates appointed for the Chapter which should have taken place in 1896 and remain eligible for that of 1897.

Accordingly, you would do well to bring your community together as soon as possible in order to elect one delegate, each Province only having the right to elect one individual. We would like to inform you that those of your delegates who would have attended the 1896 Chapter as local Superiors, and who are no longer in office, cannot take part in the Chapter as Superiors as they are no longer such (for example, Fr. Genocchi), but they may, quite obviously, be elected as delegates.

We make use of this letter to forward a decision taken at a Council meeting on the 24th of November last: "All our religious who are title-holders of any Society property will proceed as soon as possible to make a will in addition to the deed of sale and this must be carried out, signed, by all those who are, or will become, signatories. Likewise, for the future, one requires a will on the part of all those who will be nominated title-holders of any property belonging to the Congregation, and also from those, property-holders or not, who leave for the missions. These letters must provide before departure a solicitor's statement as general as possible."

I would appeal to you, Father, to pay particular attention to this issue of great concern to us so that it becomes acted on, and if you yourselves or one of your delegates is a title-holder of some property in the Society, you should write to us and we shall forward the appropriate instructions requesting you to provide the names of the confrères who are being appointed leasees.

In addition, the Council, having been made aware of the issue of doubtful validity prevailing up to now, has decided to set out what follows: The finally professed of second rank (Constitutions page 50, number 90), not in tonsurate or minor orders, will make their will before temporary profession, tonsurate and minor orders. As for those in sacred orders, they always have advantageous rights before those who are professed, but are not yet in sacred orders (November 19 meeting, 1896).

Please be assured, Father, of my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2402**

*To His Eminence Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960211

Issoudun, February 11, 1896

Your Grace,

I am pleased to forward Your Eminence a letter from the Ségry Mayor and the cost of the most urgent repairs to be made in the presbytery etc. (*Ségry is a little village about ten kilometres from Issoudun.*) The Issoudun tradesman who lowered his price in my favour refused the discount I offered him. I asked the Mayor this evening to hand over the work to someone else and to let Your Eminence know when it is finished.

It is quite sometime, Your Grace, since we had a proper Chapter. My intention is to call one for the end of August. Its purpose is the appointment of Assistants and to make our common rules or directory cohere with our Constitutions, something which is lacking.

I have consulted with the Superiors of our two Provinces, who are all agreed on this, as well as the General Council itself. Before sending out the circular, I would like to know what Your Grace thinks. Although, peace, unity, wholehearted agreement prevails among us now, I believe that a Chapter, to which everybody looks forward, would yet further consolidate advantageously our dear Society, giving it a fresh thrust.

Cardinal Moran, the Archbishop of Sydney, who is very interested in our Oceania missions and in our house set up ten years ago in his episcopal see, has been pleased to send me a letter praising most highly my confrères. Convinced that our Congregation, highly regarded and liked by the whole Australian episcopate, has a great future in the country, he has officially requested Rome for a novitiate to meet vocation requirements. His Eminence the Cardinal Prefect of Propaganda, has sent me the rescript which approved of it (*the novitiate*) and I immediately forwarded it to Sydney with the endorsement of the Assistants. Cardinal Moran profited from the presence of 12 or 18 of his Suffragan bishops gathered for a synod to bless the foundation stone of a huge undertaking which the good-will and financial contributions of rich businessmen has made it possible for my confrères to build. All this good news, Your Grace, cannot but please you who are so paternally committed to us.

I place myself at Your Eminence's feet to kiss your hand, beg your blessing and present my deepest regards in C.J.

J. Chevalier, MSC.

**Article 2403**

L 18960212

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

Issoudun, February 12, 1896

Your Grace,

I have the honour to submit for Your Grace's approval the circular letter about calling a Chapter, to which I made reference yesterday. I want it to be sent out as soon as possible so that our Oceania colleagues will have time to get ready.

With deepest respect, I have the honour to be Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

**Article 2404**

L 18960218

*To Father Victor Jouët, MSC, Rome.*

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Issoudun, February 18, 1896

Dear Father Jouët,

The month of May has arrived (!). Not having had a reply to my last letter about the cover and the Our Lady of the Sacred Heart book, we are going ahead and printing it so that it can be put into circulation.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2405**

L 18960218A

*To Father Jean Vaudon, MSC, at the Chezal-Benoît scholasticate.*

+

Issoudun, February 18, 1896

Dear Fr. Vaudon,

You have forgotten to give your assessment of Brother Valdambri. If you come on Saturday with Fr. Piperon we shall deal with it. Write to Father Field asking him to come straightaway. I don't understand the inconsiderateness of these unfortunate youngsters.

Fr. Pacaud has taken his chalice to Marseilles because there isn't one at the procure. In effect, we cannot allow each one to take away things given to them. By virtue of the Constitutions, all gifts any one receives belong to the Society. This is what they must readily come to understand.

Cheerio, my friend.  
Wholly yours in C.J.  
Until Saturday, then.

J. Chevalier, MSC.

*The Rome-born Guiseppe Valdambri, January 3, 1876, had a somewhat chequered career as an MSC and there is a lengthy chapter on his life as an MSC and thereafter as a diocesan priest in Hartford, Connecticut diocese, USA, in Twohig, Late But Not Too Late, Vol. 1, p.253-267.*

**Article 2406**

B 18960219

*To The MSC Superiors of the Society.*

May the Heart of Jesus be everywhere loved!

Issoudun, February 19, 1896

Dear Reverend Father,

We sense the need of a Chapter and everybody wants it. It is needed to appoint constitutionally Assistants and a Procurator General in our Society as well as drawing up in a definitive manner a Directory which is in keeping with the Constitutions, completing, explaining, determining, the meaning in an authentic manner.

In keeping, then, with the terms of the same Constitutions, number 107, 7, you are by right a member of the Chapter as local Superior and, accordingly, you will make arrangements to be at Issoudun for the feast of the Assumption, August 15 of this current year, 1896. It's there, then, at the mother house, that the Chapter will open, beginning with a retreat on Sunday, the 16th of the same month. If for some serious reason you cannot come to this gathering, you must let us know the reasons which the Chapter will then consider.

If you have not as yet forwarded your comments on the initial proofs of the Directory sent to you quite some time ago, please do so immediately since it's necessary to prepare the new and final statements before the Chapter meeting.

Besides those by right called to assist at the Chapter according to number 107 of the Constitutions, number 108 lays it down that once the Society is divided into Provinces each must elect three Chapter members to accompany those who are members by right. These three are taken from the Province which they will be representing, being elected by the priests who are perpetually professed members of the same Province, and have no canonical impediment. They themselves must, likewise, be perpetually professed. This election takes place in keeping with number 109 of the Constitutions. The votes are taken by secret ballot in each house by the Superior from the hands of the voters themselves, who have been brought together for this purpose at a house Chapter (*meeting*). Each vote is sent unopened to the Provincial who, for his part, at a Chapter meeting or, at least, in the presence of those eligible to vote in his house, scrutinizes secretly the votes cast, to which he will add all the votes forwarded to him from the other houses, going through them in detail. The three who have received most votes are elected and this is made known to them and the Superior General also, so that they have ample time to prepare for the Chapter.

You need then to meet these requirements by setting up as soon as possible a process to elect three Provincial representatives. You will give publicity to this letter as soon as you receive it and you will introduce as soon as possible the prayers appointed for the success of the Chapter.

1. Each day until the end of the Chapter at evening prayers before examination of conscience, the Veni Creator with its verses will be recited, together with the response and prayer to the Holy Spirit, followed by the Sub tuum and the normal petition to the Sacred Heart, Our Lady of the Sacred Heart and St. Joseph. During this time the priests and brothers of the Society will pray most fervently, either before the Blessed Sacrament, at communion, or in private prayer, for a successful outcome of the planned Chapter.

2. A solemn High Mass will be celebrated in each house on the opening day of the Chapter or on one of the following three days, together with public exposition of the Blessed Sacrament if this is possible. Moreover, priests, whether temporarily or finally professed, will celebrate one mass and all the scholastics and lay brothers will make a special communion begging the blessings of the Sacred Heart on the planned (*Chapter*) meeting.

Assuring you, Father, of my warm regards and paternal devotedness in C.J.

*The letter so ends; no signature.*

**Article 2407**

C 18960220A

*This is a repeat of Article 2406 above.*

Issoudun, February 20, 1896

18960222X

Council Meeting, February 22, 1896



All in attendance.

His Grace the Archbishop of Bourges approves the convocation of a Chapter; on his advice the Sacred Congregation will be informed.

1. A letter from the Cardinal Archbishop of Bourges was read stating that the planned Chapter was not alone purposeful but absolutely necessary and he approved its planning. He also advised the Superior General to make this forthcoming meeting known to the Sacred Congregation of Bishops and Regulars, as a result of which His Grace's letter will be forwarded to the Procurator General who will deliver it to the Sacred Congregation who in this way will become aware that a Chapter has been called.

Fr. Lynch appointed to Sydney; a sum of 600 francs has been set aside to help his mother.

2. Fr. Lynch has written once more about the financial contribution promised to his mother and the decision was taken that this amount will be taken from his mass stipends, totalling 600 francs, to be paid into the account of the Sydney house by the mother house. This young priest, besides, requested permission to keep a chalice presented to him by a benefactress on the occasion of his first mass, but it was thought that meeting his request would foster in him a proprietorial (*independent*) spirit and, accordingly, it would be best to refuse straightforwardly what he was requesting. And this measure would hold for those confrères in similar situations.

*For more details on C. Lynch see at length Twohig, Late But Not Too Late. It is not unfair to say that this refusal rankled with Lynch all his life.*

The amount stabilized for mass foundations received or undertaken spontaneously is fixed at 30,000 francs.

3. Fr. Maillard, responsible for the general bursary, pointed to the circumstances in which one could find oneself when disposing of assets to meet arrears which could be quite considerable (mass offerings, other amounts destined for the missions, ongoing debts due to building and work at the Sacred Heart). He expressed concern that mass foundations were no longer represented by sufficient capital. It was decided, therefore, that one should make available in reality, or the equivalent, a capital sum of 30,000 francs at least to meet the requirements of these masses, the number of which has risen to 736, and comprising the daily mass for the associates of Our Lady of the Sacred Heart, the first Fridays of the month, one for the Society's benefactors and another for the Petite Oeuvre benefactors. He didn't have in mind the capital represented by bursary foundations for the Petite Oeuvre because in his view the real estate of the Society (*houses, ground*) suffices for that.

Pierre Courbon and Joseph Xavier Valdambriini accepted for final profession.

4. At their written request and on the recommendation of the scholastic Director, Brothers Pierre Courbon and Joseph Xavier Valdambriini, Chezal-Benoît scholastics, were accepted for final profession. As well a postulant from Moulins, Bernard by name, who seems well disposed, was accepted for the novitiate.

Fr. Offermans authorized to accept a sum of money which is part of the three van Riel brothers' family heritage.

5. Fr. Offermans, the Tilburg Superior, made it known that the family of the three van Riel brothers, one a scholastic at Antwerp, another a lay brother at Tilburg, the third in the Tilburg Petite Oeuvre, intend to give the Tilburg house straightaway their willed assets, namely 3,000 florins each, which would go to them on condition that it becomes the property of the said house; if, however, one of these young men leaves the Congregation, he was to be given his share without his having to demand from the community any interest accruing from the use of his money. This proposal was found to be worthwhile and Fr. Offermans was authorized to accept it and advise the Provincial.

Accounts for the latter six months of 1895.

6. There followed next a survey of the financial accounts in the second half of 1895 from the following houses: Sacred Heart, Issoudun, Chezal-Benoît, Paris, Glastonbury, Rome, Barcelona, Vichy.

1. The Sacred Heart Accounts.

The intake, almost totally due to mass stipends and student fees, came to 43,662.69 francs, and expenses for the upkeep of 129 people and their hospital care, as well as welcoming a considerable number of visitors, confrères and strangers, came to 42,833.10 francs. This leaves a positive cash balance of 828.99 francs which together with 1,000 francs in fees becomes a positive 1,828.99 francs in credit which, however, does not cover the sum of 2,321.10 francs which has yet to be paid. The deficit of the house then comes to 492.11 francs. The budget for the year 1896 was drawn up on the basis of 70,428.99 francs in receipts and expenses of 71,425 francs for 1895, making a deficit, then, of 996.01 francs.

2. The Chezal-Benoît accounts.

The intake almost totally comes from pupils' fees and mass stipends. It amounts to 24,307.30 francs, while the expenses towards the upkeep of 76 people came to 23,545.38 francs, which gives a positive balance of 761.92 francs, which together with 498 mass stipends entails credit at 24,865.30 francs, which is not enough to meet the continuing debt of 7,191.74 francs which, when added to paid debts, comes to 30,737.12 francs and a total indebtedness, deficit, of 5,931.82 francs. The budget for the year 1896, based on the 1895 receipts, comes to 31,259.99 francs, with expenses for the same year reaching 42,205.25 francs, making for a deficit double that of 1895, that is to say 10,945.33 francs.

3. The Paris accounts.

Intake for the most part comes from chaplaincy work, mass stipends, special ministry, church intake, offerings from the faithful and a financial contribution from the mother house of 19,534.80 francs, as well as expenses made and paid out for the upkeep of 10 people, getting a new statue of Our Lady of the Sacred Heart, interest on debt (about 8,000 francs yearly), rising to 14,725.57 francs, and which gives a cash balance of 4,809.25 francs, which together with cheques yet to be received, provides financial assets of 20,534.80 francs, but not enough to cover paid debts of 14,725.57 francs, together with 5,900 in

debt to be met. As between, therefore, outlay 20,625.57 francs and intake 20,534.80 francs, there is a deficit of 90.40 francs (*virtually nothing!*). The budget anticipates a special, particular, outlay of 6,000 francs which cannot be met except through a contribution from the mother house to meet that sum.

4. The Glastonbury accounts.

Intake comes mainly from mass offerings, student fees and thereafter from the sales of the Annals and stipends from the different ministries, totalling in all 11,414.15 francs, which with 764 yet to be received comes to 12,178.15 francs. Expenses met for the upkeep of 22 people came to 11,363.10 francs which, together with 31,600 in remaining debt and 1,428 francs in fresh debt, gives an overall indebtedness of 43,797.50 francs.

The budget for 1896, based on intake and outlay for 1895, foresees a positive intake of 23,725.53 francs and an outlay of 23,474 francs which, together with the overall debt, comes to a (*house*) deficit of 54,480 francs. The total house debt is 30,754.30 francs.

5. The Rome accounts

The intake comes for the most part from offerings in favour of the Petite Oeuvre and the scholastics' fees and, secondarily, from mass stipends, from intake through the Annals, etc., making in total 40,830.58 francs, which, with an additional 2,500 francs, provided an intake of 43,330.52 francs. The expenses arising from the upkeep of 46 people, printing costs, mass offerings, subsidies for Jesi (*the Petite Oeuvre*), amount to 28,741.77 francs which, with 5,550 francs to be paid in debt, provide a total expense account of 34,291.77 francs. This gives a surplus of 9,638.81 francs. The budget for 1896, based on intake, outlay for 1895, anticipates a more considerable intake because of the surplus for the last account, coming to 62,488.81 francs, with expected expenses coming to 55,746 francs.

6. The Barcelona accounts.

The intake is drawn mainly from mass stipends, 13,560 francs, and taken from the sale of furniture, whatever, 4,141 francs, Annals sales 3,622 francs, intake from Canet 2,500 francs, etc., which with a balance of 58,546 francs reaches a total of 87,986.35 francs. The expenses for the upkeep of 18 people come to 4,518 francs, purchases and other expenses 11,222.26 francs, repairs at Canet 7,621 francs, the purchase of furniture 58,018.28 francs, giving an overall total of 82,327.68 francs, which taken from the financial assets of 87,986.35 francs provides a positive credit of 5,598.67 francs.

The 1896 budget based on intake and outlay for 1895, foresees 53,097.67 francs as intake and 38,850 francs as outlay, making for a surplus of 14,248.67 francs. But furniture costing 60,000 francs will have to be paid for with a down payment on it.

7. The Vichy accounts; second half of 1895.

The intake principally comes from the church contributions of 3,277 francs and, secondarily, from mass stipends 760 francs, preaching 700 francs and contributions to the church 624 francs, etc., coming in total to 6,148.45 francs. The expenses met are mainly for the upkeep of 2 people, about 1,800 francs, church expenses 874 francs and a contribution of 2,000 francs to the Society etc., mounting in total to 6,157.70 francs, such that in total there is a deficit of 9.25 francs. The budget for 1896, taking into account intake and expense for 1895 anticipates intake of 5,665 francs and outlay of 5,795 francs, making for a deficit of 130 francs.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

8. The Watertown accounts: second half of 1895.

The main intake comes from mass stipends 3,993 francs; other offerings come to 2,247 francs, church revenue 4,682 francs, contributions 2,594 francs, Annals receipts, 2,522 francs, the whole reaching 18,413 francs. The expenses meeting the upkeep of 17 people mainly comprise: 815 francs in interest; the upkeep and repair of buildings 1,060 francs; bread 200 francs, meat 1,598 francs; printing expenses 4,230 francs; heating, lighting 921 francs; the whole coming to 16,738 francs which, when added to 34,303 francs to meet an overall debt of 25,000 francs, entails negative financial circumstances of 51,042 francs. If one adds the intake of 18,413, above, there still remains a debt of 30,928 francs. The budget was not forwarded.

J.F. Morisseau, MSC.

**Article 2408**

*To Father Célestin Ramot, MSC, Northern Provincial.*

L 18960227

Issoudun, February 27, 1896

Dear Fr. Ramot,

1. Fr. Carrière has informed me officially that the German part of New Guinea has been given by the Propaganda Congregation to the Steyl Fathers Society. It's an accomplished fact.

2. He also informs me that Cardinal Ledochowski would be in favour of giving you the area of Dutch New Guinea if your Province could shortly send there some Dutch missionaries. Consider without delay this issue among yourselves. It is an important issue. If you can accept the proposal you would provide a great boost to Dutch vocations. If you have presently 5

or 6 missionaries available to send there, I am sure that Propaganda would be very pleased. You would in time add to the numbers in keeping with the requirements. From what Fr. Peeters said to me one day I think this proposal will make your Dutch confrères very happy. This part of New Guinea would be detached from the Batavia Vicariate and be a very attractive Vicariate. It would compensate for the part of the German section being taken from us. As soon as you have discussed this matter in council, let me have your decision so that I can begin dealings with Propaganda about it.

You must also at the same time let me know if you endorse the expectations about our Society greatly increasing its personnel in Holland. You must give me the number of priests, scholastics, lay brothers and Petite Oeuvre youngsters (*in Holland*). If your Dutch house has not resources, it will be short of subjects over some time at least, so I believe, since Germany does not wish to take them.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

I posted yesterday your meditations proofs.

**Article 2409**

L 18960229

*To a priest in Rome close to the Vatican with expertise in liturgical matters.*

Issoudun, February 29, 1896

Dear Reverend Father,

I have recourse to your expertise to interpret a rescript which the Sacred Congregation of Bishops and Regulars has forwarded to us. I send you a copy of my request and that of the rescript. You will consider it and if necessary you may clarify the matter by consulting someone with expertise.

Copy of the letter sent to Rome.

Most Holy Father,

At the time our Society, the Missionaries of the Sacred Heart, was approved, on June 20, 1874, we chose a religious habit with the approval of His Holiness Pius IX and our Archbishop de la Tour d'Auvergne. This habit consisted of a clerical soutane, a long cloak in black wool, a cincture of the same colour and a representation of the Sacred Heart on the soutane with the motto: May the Sacred Heart of Jesus be everywhere loved.

It has to be said, however, that our Northern Province, comprising Belgium, Holland and Austria, laid aside this habit several years ago. Having taken notice of this relinquishing during the last canonical visit, we requested that there should be a return to the former practice, except when travelling in Protestant countries where the ecclesiastical habit is forbidden. The Provincial has written to us requesting that there be a total dispensation from wearing the soutane inside as well as outside the house.

I. As regards the outside:

1. They are criticized by the diocesan priests, and they want to keep their support and approval.
2. Because they put themselves in the way of being the butt of jokes.
3. Because, so they say, it's the wish of their bishops.

II. Within their houses,

1. Not even for certain gatherings where the community comes together as a body;
2. Nor for the daily mass and the different services celebrated in church, and as well when they are not involved with the choir;
3. Nor for going to communion at the altar because, they claim, "the religious habit is not a choir habit, is not acceptable in church, and that it is contrary to liturgical rules which forbid presence in the sanctuary wearing the religious habit".

Nonetheless all religious who have their own habit wear it everywhere, in church, even in the pulpit, like the Dominicans, Franciscans and Redemptorists, etc., etc., except they are involved in the ceremonies whereby they are in attendance on the priest at the altar.

III. They maintain, moreover, that there is no need to make use of it except for formal entry to the novitiate and for profession day, being left aside otherwise even for the renewal of vows which takes place at the end of the annual retreat.

If that's the way it is, what is the purpose of the religious habit? Might we not just as well take out of the Constitutions that number which prescribes it as given above? Have we the right to do so?

We shall be very pleased to have an official reply to these expressed queries so that it can be forwarded to the interested parties.

I prostrate myself at the feet of Your Holiness, etc.

Issoudun, January 4, 1896

J. Chevalier, MSC.

A month later I had the following reply from the Sacred Congregation.

Number 7577/14

Rome Pater,

Usus in Provincia de quo in precibus dimittendi extra domum Instituti habitum a Constitutionibus praescriptum, quatenus existant causae expressae, usque perdurantibus, tolerari potest ; secus vero dicendum, de habitu gestando sive intra domum, sive in Ecclesia pro functionibus peragendis ; quo in casu standum esse Constitutionibus patet.

Hac S. Congregatio Episcoporum et Regularium mandavit significari Paternitati tuae cui omnia fausta adprecor a Domino.

Paternitatis tuae

Romae, 26 februarii 1896

Tui studiosus

J.Card. Verga Praef.

*English translation of the Sacred Congregation's reply:*

The practice which has been introduced in the Province, which is the purpose of the appeal, of leaving aside outside the house the soutane prescribed by the Constitutions may be accepted where the alleged reasons hold, and as long as these reasons continue to hold. But something otherwise holds where it is a question of wearing the soutane within the house or during ceremonies in church; in the latter instance it is clear that one must follow the Constitutions. This is the decision which the Sacred Congregation of Bishops and Regulars has requested me to convey to your Paternity on whom I ask the Lord to bestow His favours... etc.

Boccafogli, under-secretary

Rome, February 26, 1896

Tui studiosus

J. Card. Verga Praef.

Superiori Generali

Mission S. Cordis in Issoudun.

There, Father, is where the problem lies. Two general counsellors out of five, not finding the Rome reply sufficiently explicit, are not of the view that one can enter into negotiations with the Northern Province without new explanations, because they say the rescript goes into no details, stating simply: "Quo in casu standum esse Constitutionibus patet." And then they add that the Constitutions do not lay down the instances – at least within the house – where the soutane has to be worn, stating simply that "the Missionaries of the Sacred Heart habit will be that which has been in use since 1874", the year in which it was approved for us.

But since 1874 the habit was worn by all our religious and novices:

1. at all the meetings where they met as a body;
2. in oratory and church each time they take part in common worship;
3. when preaching the word of God to the faithful;
4. when the scholastics and novices go to communion;
5. while saying or assisting at private masses;
6. while going into town or undertaking a journey.

It seems to me that the Rome reply adequately clarifies all these issues. Nevertheless, Father, since you have expertise in liturgical matters, and are often accustomed to meet Monsignor Boccafogli, be kind enough to find out from him if this is what the Sacred Congregation wishes to state about the six queries put before it and let me have the reply, since our concern is to observe its decisions in every detail.

My deep appreciation and most respectful good wishes in C.J.

J. Chevalier, MSC.

18960303X

Council Meeting, March 3, 1896

All in attendance.

Fr. Genocchi recalled to Sydney.

1. Reference was made to a number of letters from New Guinea which make clear great misunderstandings between Bishop Navarre and Fr. Genocchi. Since there is no likelihood of any lasting agreement between them, because there are faults on both sides, it was decided to recall Fr. Genocchi, by telegram, to Sydney where he will remain until the Chapter.

A fresh attempt by Fr. Tréand to get Fr. Merg removed.

2. A letter from Fr. Tréand was read stating that he was not at all satisfied with the Secretary of the Council's reply requesting him to keep Fr. Merg. He makes new and pressing claims to have him removed, but it was decided however that he would remain in Sydney until the Chapter.

Authorization to sell shares.

3. Fr. Maillard pointed out that it was necessary to meet several debts, reaching as high as 50,000 francs, and as the cash till was empty it was necessary to sell shares to meet this sum. This was approved of.

Brother Thomas Geboers, a lay brother, accepted for final vows.

4. At the request of the above-named, working in New Britain, and on the recommendation of Bishop Couppé, his immediate Superior, this dear brother is accepted for perpetual vows. He will be the required age on the first of May next, as well as having met the seven probationary years.

5. Rev. Bathelot accepted to the postulancy.

This seminarian from La Rochelle whose studies were no more than mediocre during 4 years in the major seminary and who was sent away by his Superiors, will only be accepted in the novitiate on condition that he pays a fee of 50 francs a month.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

18960314X

Council Meeting, March 14, 1896

1. Readings were given to the three latest conciliar declarations and they were approved and signed. There followed a brief exposition by the General Bursar of the financial circumstances of the Northern Province's houses whose accounts had been forwarded to him.

The setting up of a German bursary in the Northern Province.

*The 1896 franc would presently (2009) be about 3 euros.*

2. Fr. Ramot in his February 25 letter made it known that at the last Provincial meeting it was decided that the German bursary, from the beginning of December, would be separate from that of Belgium, and that from this account one would only withdraw the money for the upkeep of the German students who study at Antwerp, setting aside the remainder for the projected foundation. He added that this division of the two accounts is taking place at a time when intake is greater. Consequently during the current year, 1895, improvements were carried out which were more easily paid from the German account, giving rise to a current debt of 23,000 francs which remain from the last six months, and to be added on to the stable debt of 25,777 francs. Fr. Ramot is of the view that the current debt can be lessened during the present year. One can, accordingly, hope that, given the resources of Antwerp, it will be so.

However, several things come to mind as regards the creation of a German bursary. Assuredly one may look upon it as a wise anticipation of the future, but since it is a procedure quite special in the Province's short existence, it was right and proper to submit it for approval to the central administration. Just the same, why begin this new initiative on the first of December? It would be more reasonable to begin on the first of January which is the date among us everywhere when accounts begin to be set up. In any event, the Antwerp finances would be more appropriately set up. Besides, in setting up a German bursary, there should also be set up an account to be submitted to the General Council, and yet there is nowhere to be seen in the Antwerp accounts any evidence of this account being set up, unless the 1896 budget has receipts which are lesser in keeping with the amounts one foresees accruing to the German bursary, so long as the foreseen expenses remain the same, except for those which the new account must meet.

1. The Antwerp accounts.

Intake for 1895 comes to 188,964.35 francs; there is no remaining amount of money to be banked. Expenses meeting the upkeep of 203 people came to 177,196.36 francs. With current debt at 23,619.72 francs and an overall continuing debt of 85,777 francs, there is a sum of 286,590.08 francs to be met, with the result that the final financial outcome is a debt of 97,625.72 francs.

The budget has in the first place, however, a basic error. The intake of 96,13,429.88 francs (*that is how the figure appears in the archives*) does not tally with the intake of the previous six months, 11,770.99 francs. The second error is that the fixed debt does not tally at all with the real financial situation, meaning that the deficit is in fact 86,597.97 francs instead of 820 francs.

2. The Tilburg accounts.

The receipts come to 87,702.26 florins, made up for the most part of a 12,000 florin intake, an intake for the Petite Oeuvre of 16,000 florins, 9,000 florins in fees, and money received in mortgages, 13,000 florins. Expenses met come to 78,917.08 florins, mostly for the upkeep of 110 people and meeting the cost, 4,400 florins, of travel, 8,700 florins for print, publishing, expenses, 6,200 florins in mass stipends, etc. This outlay taken from intake leaves a credit of 8,785.18 florins. The permanent debt, borrowings of 44,406 florins, and mortgage capital, 106,113 florins, comes to 150,520.35 florins, but if one leaves aside the 72,587.59 florins which are in the account either on credit or rent, what is there is no more than 77,932.76 florins. There remain 6 burses each secured with a capital of 5,000 florins, that's to say 30,000 in total. There is a 24 mass foundation, one

florin each, and a lamp at 1 florin, but the overall sum is not provided. To sum up, the Tilburg finances would appear to be quite healthy. The budget is correct.

3. The Salzburg accounts.

Intake comes to 52,261.91 francs, comprising mainly credit of 19,000 francs, 50,000 francs from rent, 6,000 from mass stipends, 9,000 francs as financial intake for the Petite Oeuvre and 8,000 francs from selling off. Expenses met came to 40,883.50 francs, meeting for the most part the upkeep of 74 people. Expenses for cultural projects came to 7,000 francs; mass offerings are 3,000 francs and new construction work 18,800 francs. On top of expenses met there is a 46,500 francs debt, means on outlay of 87,385 francs. The credit being no more than 52,261.92 francs, there is a deficit, then, of 35,121.58 francs in the financial situation. As the Salzburg budget is not balanced one doesn't know how it is hoped to meet this deficit. There is, however, adequate guarantee in the property.

2. A letter was read in which Fr. Vaudon shared with Fr. General the approaches made to him by Monsignor Bardel about Chezal-Benoît with reference to the fact that the Archbishop would be disposed to sell it, while allowing for all favourable measures in paying for it. Consideration was then given as to whether or not it was advantageous to make this purchase if it wasn't possible to bring together the novitiate and scholasticate in the new buildings at the Sacred Heart which remain occupied. The Council was unanimously of the view that the reasons in favour of removing the scholasticate from Issoudun have been valid for the past two years and will remain so; consequently the acquisition of , if up for sale, would be worthwhile and imperative, so to say. Nevertheless, it was thought that as there were still three years' lease, it was not a requirement to hurry up matters greatly, and that in the first place it was necessary to ascertain what were the Archbishop's plans. Fr. General was of the view that the property, as far as we were concerned, would not be worth more than 50,000 francs or so, but all indications were that having been bought for 76,000 francs and having additions made to it, it will not be let go (*sold*) for 50,000 francs.

The Sydney account – Randwick.

3. Intake comes from the offerings of the faithful, mass offerings and Annals' intake, the whole coming to 56,693 francs. Expenses involved in the upkeep of 123 people are, mainly, £114 for drink and £171 for priests passing through, coming in total to 27,060.60 francs. As between expenses and intake there is a surplus of 17,655.00 francs.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

18960323X

Council Meeting, March 23, 1896

All in attendance except Fr. Vaudon.

Brother Alphonse Vriend accepted for final profession.

1. Brother Alphonsus Vriend, cook at the Sacred Heart, who will be 30 years of age on April 14, and more than 7 years in probation, requests perpetual profession. Since he performs his duties with good will and there is nothing serious to be held against him, his request is accepted.

Three requests made to enter the novitiate: that by a parish priest, Fr. Dumas, an Italian priest and an ex Portuguese Jesuit novice.

2. Fr. Dumas is the parish priest of Préault, whose behaviour hasn't always been acceptable and for this reason he has been forced to leave his parish. Accordingly, for this very reason, he cannot be accepted in the Society. The second request comes from an Italian priest who has been accepted for ministry in Paris. Since he is due to present himself personally, he will be informed on arrival. The third request comes from an Alsatian, a former pupil of a Jesuit school, who left their Portuguese novitiate. The information provided is not adequate and one waits until Fr. Piperon gets it before reaching a verdict.

Ignation exercises adapted to the Sacred Heart by Fr. Ramot.

3. Fr. Ramot's proposal is to put together for our use 500 copies of his exercises of St. Ignatius adapted to the Sacred Heart, priced at 130 francs. The offer is accepted, but more to please him than to gain any real usefulness from his work, since many find that the exercises so arranged are disjointed and fragmented, with the replacing of Sacred Heart for Our Lord too common; for the rest, the excerpts from St. Margaret Mary quoted in support of the teachings of St. Ignatius are disjointed and are connected to each other in no way whatsoever.

The Watertown Annals.

4. Fr. O'Mahony makes clear in a letter that the Watertown Annals are not meeting their expenses and suggests that the publication should cease, since it would be easy to have recourse to other Catholic publications in order to promote their work. The view was taken that one should wait until the Chapter before reaching a decision on this issue.

5. The habit issue is not satisfactorily clarified by Rome's reply; the Constitutions need to be updated on this issue, as with the number about Chapter members. This is the view of Fr. Carrière.

Indult for the Chapter.

6. The indult was read endorsing the forthcoming Chapter, an indult which wasn't sought and which in fact is pointless.

J. Chevalier, MSC.  
A. Lanctin, MSC.

Ch. Píperon, MisSC.  
J.F. Morisseau, MSC.

18960328X

Council Meeting, March 28, 1896

All in attendance.

A correction of the preceding discussion about the habit.

1. The two previous discussions which were accepted, except for number 5, at the meeting on the 23rd of this month, in relation to the Sacred Congregation's reply, were considered. This reply in answer to Fr. General's request states that the reasons put forward by the Northern Province to be released from wearing the religious habit can be legitimate, but not those alleged against wearing it for the different exercises within the house, in relation to which one must abide by the Constitutions. This reply implies, therefore, that the wearing of the habit within the house is obligatory and should be laid down by the Constitutions. However, since this does not seem to be so, it would appear that the rule is not binding enough to lay down the obligation of wearing the habit within the house. This lack of legal sanction seemed to be almost unanimously accepted at the Council meeting on March 23, but at the current meeting three members were of the view that the document which came from the Sacred Congregation indirectly supported and spelt out sufficiently an obligation to wear the habit within the house.

A life of the novice, Duvernois.

2. Fr. Píperon was given permission to print in brochures biographical articles which he is ready to publish in the Annals about the deceased novice Duvernois.

The Antwerp account and the German financial situation.

3. The Council discussed again the Antwerp accounts, and didn't approve of an account for a future German house which, introduced precipitately, would be detrimental to Antwerp. If through unforeseen circumstances the Antwerp house was unable to meet its current debts, it would have the right to compensate itself from the new (*German*) account, despite the decision of the Provincial Council.

Brother Fidelis accepted for renewal of three-yearly vows.

4. Brother Fidelis Theodore Andreas was admitted to renewal of vows, his Superiors commendably supporting him.

5. The lay brother Paul Cunin, a former pupil of the Petite Oeuvre who has ended his military service, was admitted to postulancy.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Píperon, MisSC.  
J. Vaudon, MissduSC.

**Article 2410**

*To Father Victor Jouët, MSC, Rome.*

L 18960403

Issoudun, April 3, 1896

Dear Fr. Jouët,

I am forwarding you your 600 francs (*about 1,920 euros*) to cover the past three months. I commend myself to your good prayers and to the dear souls in Purgatory.

Wholly yours in C.J.

J. Chevalier, MSC.

18960406X

Council Meeting, April 6, 1896

1. Fr. General shared with the Council a letter from Fr. Suchet's sister-in-law stating that her brother-in-law has been made ill by the stifling heat of Spain, supporting what he says with the verdict of Dr. Landrieux, requesting on his behalf a six-month sojourn with his family, which the Dr. claims is absolutely necessary for the restoration of his health. Such a lengthy visit would not seem to be in keeping with our regulations. In any event it will not have an impact on the physical and moral condition of the unfortunate Fr. Suchet. At the same time, given that it is impossible to have him staying in one of our houses, since he would be a burden everywhere, it is the considered view that there is good reason to grant him the requested leave, while again encouraging him to request release from his vows since his state of health is such that he cannot remain with us.

Replacement of part of the Antwerp community.

2. A letter from Fr. Ramot to Fr. General makes reference to the embarrassment in which he finds himself as he tries to break up the numbers drawn together in the Antwerp house. The Council cannot give him any advice on this, other than to say that the German Petite Oeuvre, meant to be sited in Germany, or its neighbourhood, would be best undertaken

straightaway rather than to split up the scholasticate. He intends to invite Fr. Guyot for the retreat of those being ordained, there is no problem about this.

The Saint-Pierre-des-Claies preparatory school.

3. A letter was read from the rector of Saint-Pierre-des-Claies school in which he suggested a programme for his school which was not acceptable.

The former Jesuit novice in Portugal.

4. If accepted, he could only be taken in as a lay brother.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

J.F. Morisseau, MSC, Sec.  
Ch. Pipéron, MisSC.  
J. Vaudon, MissduSC.

18960413X

Council Meeting, April 13, 1896

All present except Fr. Pipéron detained by work.

Fr. Bellouvet, a former Jesuit, a former Father of Mercy, proposed as a candidate for the Society.

1. A letter was read from Fr. Pesnelle, Superior General of the Mercy Fathers, who commends to our Congregation one of his members, Father Bellouvet, a former Jesuit, a teacher in the third year with the Jesuits, who left to devote himself to preaching, a ministry to which he thinks he is called and in which he didn't succeed as he had hoped he might. Fr. Pipéron, who has given his view in writing, and two others, are of the view that the candidate does not have a sufficient guarantee of constancy in his vocation and that, otherwise, his abilities do not appear to be accompanied by balanced judgment, requisite humility, and candour in his obedience, all of which would make him more burdensome than useful to the Society.

Eight Rome student deacons accepted for the priesthood.

2. On the recommendation of Fr. Carrière the following eight deacons studying in Rome were accepted for the priesthood:

Neyens, Nijsters, Power, Bach, Gsell, Henry, Dormann, Vullings. Orlandi and Massimei were accepted for the latter minor orders. As the deacons Bach and Gsell were not of the requisite age for the priesthood, it was agreed that a dispensation on grounds of age should be sought for them. Priests are needed either for teaching or other ministries. Those candidates for the priesthood who have the ability should prepare to take their degrees before the holidays.

The offer of a parish made to the Watertown confrères by the Bishop of Erie.

3. A letter was read from Fr. O'Mahony, Watertown Superior, in which he made known that a parish in the diocese of Erie was offered, one which seemed to him to be advantageous; he requested permission to accept it. A decision on this was held over until the next Council meeting.

A postulant from Saint-Valérien, Yonne.

4. This postulant was commended by the parish priest of Saint-Valérien, a young man aged 17 who can study but hasn't yet begun Latin. As he agreed to become a lay brother, it's only on this heading that he can be accepted. Further information was sought.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

J. Vaudon, MissduSC.  
J.F. Morisseau, MSC, Sec.

18960416X

Council Meetings, April 16, 25, 1896

All in attendance except for Fr. Pipéron's absence at the meeting on the 25th.

The Bishop of Barcelona offers a permanent post to Fr. Gennaro Lacosta.

1. The Bishop of Barcelona has agreed at last to give Father Gennaro Lacosta a permanent posting in his diocese and, accordingly, it has been decided that he should definitively take his leave of the Society, having stated in writing that he accepts his release from vows and agrees to make no further claims on the Congregation.

Brother Secondien made available to Fr. Guyot for the thermal season.

2. Fr. Guyot having requested an active and pious brother to help him during the thermal season, consideration was given to Brother Secondien who meets these qualities and he is, accordingly, definitively made available to him.

The printing of the Directory proofs.

3. In order to make available the Directory project for consideration by the Chapter members, the decision was taken to make fifty copies available.

A parish offered by the Bishop of Erie to the Watertown confrères.

4. The proposal of a parish by the Bishop of Erie to the Watertown Superior was considered. The Congregation being already responsible for quite a number of parishes, the Council is not disposed to accept another. Nonetheless, since



Watertown needs an additional house in order to make available to its members, when needed, a change of residence, climate, the Council is willing to accept the offer, but before reaching a definite conclusion it needs certain assurances which Fr. O'Mahony must make available when presenting the contract proposals which he intends to make with the Bishop of Erie. It is only then that a decision can be reached, and go on from there to request the statutory indult for acceptance of a new parish, an indult which will be requested by the Bishop or with his co-operation.

Decision concerning Fr. Espérance.

5. Since Fr. Espérance's health necessitates a change of climate, he is invited, if his Superior agrees, to come to Europe. Fr. O'Mahony will bring him with him when he comes to the Chapter.

Buying out the rent on the Barcelona house.

6. Fr. Casas is proposing to redeem the rent on our house and the property right which means that with each change of ownership we could disengage from the house or be liable to pay 1% of its estimated value. He is wholeheartedly authorized, if it is possible, to act in this respect when the sum being loaned is negotiated.

Accepted for Orders.

7. The following are called to orders:  
 Priesthood: Brothers Quoirier, Veckel, Sergeant, O'Mahony;  
 Diaconate: Brothers Jourdon and A. Boudin;  
 Subdiaconate: Brothers Buckley, Burke, Courbon, Cros, Pagès;  
 Minor Orders: Brothers Gouffé and Valdambrini;  
 Tonsurate: Brothers Brumbt, Lacuña, Maher, Merg, Vivès.

J. Chevalier, MSC.  
 Arth. Lanctin, MSC.

Ch. Piperon, MisSC.  
 J.F. Morisseau, MSC.  
 J. Vaudon, MissduSC.

**2411**

*To Fr. Victor Jouët, MSC, Rome.*

L 18960421

Issoudun, April 21, 1896

Dear Fr. Jouët,

I thank you for your good wishes for the feast. They are all the more appreciated by me when I know them to be sincere. I have had official news from Propaganda that an Apostolic Vicariate is to be set up in the Gilbert Islands and I am requested to put forward three candidates, with comments on each one. Understandably it is our dear Fr. Bontemps who will, as you well understand, be the preferred one – and indeed it will be a reward for his labours.

Cheerio, Father.  
 Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2412**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960430

Issoudun, April 30, 1896

Your Grace,

At the end of the short preface which comes at the beginning of the proofs which I have the honour to commend to Your Eminence, there is to be found that declaration of full and entire submission to Rome's judgment, which you advised me to make.

Before I sought Your Eminence's approval, I presented my work to Fr. Daume, a theologian of merit, a lecturer at the French seminary and, I believe, also a consultant on the Index (*of forbidden books*). Having carefully considered the work and made some corrections which I took note of, he greatly encouraged me to publish it. I then presented it to a serious-minded editor and practising Christian in Paris who, before accepting it on his own initiative, had it also looked over, and following which he replied for his part that he quite willingly accepted this work, the success of which seemed to him to be assured because of its freshness and boosting viewpoints. It was after these initiatives had been taken, Your Grace, that it became a matter of duty to submit these final proofs to Your Eminence, taking the view that a quick survey would be enough to give an idea of the work and help to form a judgment. (The doctrinal part has no more than 234 pages.) As Your Eminence would like to consider the work unhurriedly, I am about to ask Mr. Reteaux to print only a small number of copies which will be quickly snapped up, and then, in another edition, I shall, Your Grace, make all the changes and corrections which the wisdom, piety and superior knowledge of Your Eminence will suggest.

I have received from His Eminence the Cardinal Prefect of Propaganda, the official news of the Gilbert Islands' elevation as a Vicariate Apostolic. Cardinal Ledochowski sent me a questionnaire asking me to put forward three candidates. I placed Fr. Bontemps foremost, you will understand, because he has all the requisite qualities to be invested with episcopal dignity. Bishop Couppé, Apostolic Vicar of New Britain, sends me very favourable reports about his mission. His relationship with the German authorities could not be better; they aid him but leave him full exercise of his powers. Besides, conversions are

becoming more and more abundant. Since last August he tells me that more than a thousand natives have been baptized, 800 of them adults. From every quarter village chiefs, even from the most remote places, are arriving looking for missionaries. The same thing is happening in New Guinea (*later Papua*) and the Gilbert Islands. It's wonderful!

The Sisters of Our Lady of the Sacred Heart, who are about forty or so in these lands, provide wonderful support for our confrères and do marvellous work among the natives. In this respect, Your Grace, I believe the hour has come, if it is what Your Grace also thinks, to mention them to the Holy See and get a brief in their honour praising them. Their tiny Congregation is a model of piety and devotedness.

I place myself at the feet of Your Eminence, requesting your blessing and assuring you of my deep regard and filial submission in C.J.

J. Chevalier, MSC.

I add the programme of our conservatives for Sunday's elections. It's a great advance; Your Eminence will be very interested in reading it.

18960504X

Council Meetings, 4,15, May 1896

May 4. Fathers Piperon and Lanctin not present.

Decision about Fr. Robadez's preparatory school.

1. A letter from a teacher, aide to Fr. Robadez, Rector at Saint-Pierre-des-Clages, who has left the preparatory school, was read, and gives his reasons for doing so. According to him, the school is very badly run. Fr. Robadez, leaving his deafness aside, hasn't the commitment and necessary involvement for a work of this nature. The youngsters are not sufficiently well chosen, most of them having no interest in a Church vocation, or at least in our Congregation. The conclusion was drawn that the Saint-Pierre-des-Claies (*also Clages*) has no future, and that it should be visited as soon as possible to verify matters and have the school transferred elsewhere if there is reason to do so, or else close it down altogether.

Letter from Bishop Couppé revealing widespread conversions.

2. From the Bishop's letter one gathers that conversions are marvellously increasing in his Vicariate, baptisms more and more frequent, and in hundreds.

Brother Edouard Willecome admitted to vows.

3. With the favourable recommendation of the Novice Master, the lay brother novice Edouard Florentin Willecome was accepted for first vows.

May 15. All members present.

Proposal to purchase Chezal-Benoît.

1. The Superior General made it known that Monsignor Bardel, acting on behalf of His Eminence the Cardinal Archbishop of Bourges, had put it to him that the Chezal-Benoît property could be bought for 60,000 francs. The Cardinal will take it upon himself to get the government's approval for this sale and, on the other hand, he will be accommodating as regards the means of payment. The Council once more acknowledged that this property was very useful, if not indeed necessary, to the Congregation as regards its facilities since some of them could not be possible at Issoudun. As for the price, it is not at all excessive if one keeps in mind the absolute value of the buildings and, accordingly, every effort will be made to get a reduction. However, if the Monsignor firmly insists on these conditions, they will have to be accepted. As for payment, there is need to have recourse to borrowings guaranteed by the property itself or by other properties of the Congregation.

2. Fr. Henri Peeters in Antwerp requested permission, granted to him, to publish a Dutch translation of our Constitutions, thoroughly considered and found to be accurate by Fathers Linckens, Offermans and Kicken.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

18960520X

Council Meetings, May 20, June 1 & 20, 1896

All members present.

1. The preceding meeting was approved as read.

Fr. Genocchi recalled to Sydney.

2. The differences of opinion and opposition between Bishop Navarre and Fr. Genocchi make it impossible for the latter to remain any longer at Yule Island and he is recalled to Sydney by telegram, where Fr. Tréand will find something for him.

As a result of his departure, the priests in that mission are without a Superior, and this role has been given to Bishop Navarre who, in addition to his role as Vicar Apostolic, will now add that of local Superior for all the missionaries of New Guinea. (*This does not include New Britain.*) Since the fusion of both functions is not canonical, the above-named appointment will be presented for approval to the Archbishop (*of Bourges*) in his role as Apostolic Visitor.

Brother Gustave Peeters, a scholastic in New Guinea, accepted for final vows and holy orders.

3. At the request and recommendation of Bishop Navarre, Brother Gustave Peeters, presently at Thursday Island, previously put aside for lack of intellectual ability, becomes finally accepted for perpetual vows and is also called to sacred orders.

Fr. Renouf accepted for first vows.

4. At the request and favourable recommendation of Fr. Piperon, Fr. Renouf is accepted for first vows at the end of his novitiate.

The opening of a novitiate in Sydney.

5. Fr. Tréand having decided, with the approval of Cardinal Moran, to begin a novitiate in a rented house while awaiting the projected constructions to be completed, the names put forward are those of Fr. Vandel as director, under the authority of Fr. Tréand as Superior, and Fr. Lynch as socius (*assistant*). The latter not yet 30 years of age, needs to have his appointment submitted for approval to the Apostolic Visitor (*The Archbishop of Bourges*).

June 1 Meeting.

1. On the recommendation of Bishop Navarre, the Australian Brother Placide Shaw is accepted for first vows, having made his novitiate under His Lordship, and it was decided that he could make his studies in Sydney.

Proposal to have a loan in Europe with Fr. Tréand engaging himself with Fr. Ramot in order to so do.

2. Fr. Tréand needs a loan of 100,000 francs to meet the cost of his new buildings and cannot do so (*in Australia*) due to the 5 or 5 and a half per cent interest, whereas in Europe he could do so at 4 to 4 and a half per cent, and wishes to do so in Belgium with Fr. Ramot as intermediary who will submit the matter to the General Council's decision. To meet Fr. Tréand's wishes, permission from Rome is needed according to the terms of our Constitutions. However, it was thought that it wouldn't be right to seek this permission because the loan could not be undertaken unless it was covered by the Antwerp house assets. It does not seem wise to allow a house to become so burdened on behalf of a house situated abroad, and be at the risk of no longer being financially able to look after itself if necessity arose. It would be otherwise if a loan was possible without any financial strain or concern for the Antwerp house.

The June 3, 1896, election of three delegates from the French Province for the General Chapter.

Fr. Derichemont: 30 votes, elected

Fr. Comte: 28 votes, elected

A. de Boisemenu: 26 votes, elected

Hériault: 16

Reynaud: 14

Guyot: 9

Védère: 8

Barral: 8

Matthieu: 6

Boulot: 4

Vandel: 4

Lavialle: 4

Deidier: 4

Godinoux: 4

J.B. Perriot: 4

Jouët: 3

Bouvier: 2

Benedetti: 2

Bernard: 1

Crochet: 1

Chopin: 1

Gaillard: 1

Toublanc: 1

L'Esperance: 1

Jullien: 1

2 Accessors: Alain de Boismenu-Vioux

2 Secretaries: P. Gotteland; Bernard.

56 were electable without missionaries included.

2 blank sheets

1 invalid vote given to a Superior

The votes of Fathers Boulot, Durin, Blanchet and those of the missionaries did not come in time.

June 20 meeting.

Postponed decision about the Mercer foundation (*Erie*).

1. The decision about the Erie foundation was postponed until the forthcoming Chapter when one can hear Fr. O'Mahony's submission.

Brother Alexis Henkelman admitted to renewal of vows.

2. At the request of Fr. Buisson, Brother J.B. Alexis Henkelman's request for renewal of his temporary vows on April 24 was accepted, except for the endorsement of the local authorities which has not been forwarded.

Brother Claude M. Lathuillière, a lay brother novice, accepted for first vows.

3. With favourable reports this lay brother is accepted for first vows. It was decided, moreover, that in order to accept in the novitiate for lay brothers a postulant commended by Fr. Toublanc, all the necessary information must be sought.

10 rhetoric (*senior*) students from the Petite-Oeuvre and three others accepted as postulants.

4. Given a favourable report, the following rhetoric students were accepted for the scholastic novitiate: Jos. Caspar, Auguste Cadoux, Jos. Dépigny, Charles Sauner, Régis Courbon, Ferdinand Fromentin, Arthur Ballereau, André Fouguet, Eugène Carpentier, Louis Garnichet; as well, despite the negative appraisal by one counsellor and the abstention of another, the following students of the lesser quality class: Felix Jaenger, Thibault Welter, Jean Marie Rigaud.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC, Sec.  
J. Vaudon, MissduSC.

**Article 2413**

*To Fr. Baptiste, parish priest of Civray.*

18960504

May 4, 1896

Dear Sir and respected Confrère,

If you knew the circumstances of the issue which so concerns you, you would have spared yourself the trouble of writing to me. The letter which I have had from your sister does, so it seems, indicate the she had always meant to favour the house. On Mademoiselle Coulon's departure, she mentioned it to me without saying another word... The latter refused to have her because of the numbers...

Please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2414**

*To Monsignor Bardel, Vicar General of Bourges.*

L 18960504A

May 4, 1896

Your Lordship,

You are aware that the issue with respect to Mademoiselle Baptiste and the Little Sisters of the Sick Poor was negotiated between her and Your Excellency without our knowing about it. It was only at your suggestion that she spoke at some length about it to me yesterday. She wanted to act on her own accord, she told me, so that her family would not think that I influenced her. Before contacting the good sisters in order to find out what their views were, I thought it my duty to advise the Archbishop about the circumstances of Mademoiselle Baptiste. I accordingly stated in my letter that there were deep divisions in the family because of the only nephew in the family's marriage in Issoudun to a young working class girl. Following the legal depositions, against the father's and aunt's wishes, both (*the father and aunt*) made it known that if they were to go ahead with the wedding they wouldn't get a centime from either of them, and they would dispose of all their assets in the diocese's favour. And that is more or less what they have done, despite my efforts to bring them together. I wrote to Your Excellency, o Father Béguinet and to the uncle Fr. Baptiste, the parish priest of Civray (Cher) (*see article 2413 above*). There could be no way of going ahead. The Clermont-Ferrand Sisters haven't personnel available to begin this undertaking next winter, and I accordingly contacted the Little Sisters of the Poor, whose mother house is at Mauriac (*Cantal*). Having acquired all the necessary information from the parish priest of Saint-Benoit-du-Sault, where one of their houses is to be found, I gathered the following (*the original text creates problems of deciphering*): a permanent foundation by the Superior General, in addition to the house and some furniture, would entail 12,000 francs (*about 38,410 euros*). I managed to find that amount. Everything was in order and the good sisters were due to go there this coming October. However, what I had foreseen came to pass. Fr. Baptiste (*see letter 2413 above*) wrote, or had a letter written, to His Eminence protesting and threatening litigation. In the face of this raising of temperatures and fearing a scandal, the Cardinal wrote to Mademoiselle Baptiste advising her to withdraw her plans, and to me requesting that I end all negotiations. I replied to His Eminence stating that I would do as he wished. Mademoiselle Baptiste, whom I had persuaded to will the rest of her fortune to her nephew, is most unhappy about this development, and more dissatisfied than ever with the uncle and nephew. As for myself, who did nothing at all in this matter as from myself, you may judge for yourself, My Lord, what my situation is like!! The whole town

now knows of this foundation and approves of it. I must return the money which had been given to me and tell the sisters that they are not to go there. I shall unhesitatingly do so because that is what His Eminence wishes and I must not be preoccupied with the consequences. For me obedience is better than sacrifice. In order to give you some idea of the parish priest of Civray's state of mind, I am forwarding to you the letter he sent to me.

I have the honour to be with deepest respect Your Lordship's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2415**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960521

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Issoudun, May 21, 1896

Your Distinguished Grace,

I am requesting Your Grace to grant the "exequatur" for the enclosed rescript dispensing one of our confrères in the Northern Province from a canonical irregularity. In addition I would ask Your Grace to endorse the appointment of our Apostolic Visitors in New Guinea and New Britain as local Superiors of the Missionaries of the Sacred Heart in their respective Vicariates. Since bringing together these roles is not in conformity with law, the lack of suitable personnel, however, makes it impossible for us to have separate individual appointments. Accordingly we requested a dispensation from the Sacred Congregation of Bishops and Regulars, which in an indult of September 30, 1891, granted the Archbishop of Bourges permission to authorize our Apostolic Vicars to exercise the charge of local Superiors. They were then, in keeping with our Constitutions, appointed for three years and this could be extended for a further three years. Since the second three-year period ends this year and as the lack of subjects continues to be the case, we are asking Your Eminence to sanction a further concession.

With deep respect I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2416**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960529

Issoudun, May 29, 1896

Your Grace,

Mademoiselle Baptiste, aged 72, a teacher in Issoudun since 1854, has come and spoken to me about her wish to give her house over to some good work, having obtained in word and writing the Archbishop's approval. It was also on that occasion that she told me she was undertaking these initiatives on the advice of Monsignor Bardel. His Lordship had already been in contact with the Clermont Sisters who in principle approved of a foundation. Before I could become engaged with this issue, I believed that it was my duty to make the Bishop of Parium aware of Mademoiselle Baptiste's circumstances. I informed him that she had a nephew without any financial means, married over the past year to a young worker in Issoudun who, on hearing of this bequest, loudly protested as did his uncle, Fr. Baptiste, the parish priest of Civray, who welcomed his marriage against the wishes of his father and aunt, both of whom didn't want the marriage at all, making it clear to the young man that they would disinherit him if he went that far. He fulfilled his legal requirements and got married, giving rise to great disappointment for both the father and aunt, both of whom immediately put their assets up for sale. I did everything to bring about a reconciliation, but my efforts came to nothing. It is in this context that Mademoiselle Baptiste went to Touvent at my suggestion to put a proposal to Your Eminence which, so she tells me, you accepted. As regards these notifications given confidentially to Monsignor Bardel, the response was that since Mademoiselle was under no obligation to her nephew and was at liberty to dispose of a house for a charitable purpose, I could, accordingly, negotiate according to her wishes in this matter and make every effort to bring about a prompt outcome.

I, accordingly, wrote to the Mother Superior of the Clermont Sisters, with whom the Bishop of Parium had got in touch in the first instance; she replied that while accepting this foundation she could not, due to lack of personnel, offer a fixed date. Since it could remain in a vacuum, I made overtures to another similar community. Knowing that at Saint-Benoît-du-Sault (*Indre*) there were sisters who cared for the sick poor, I wrote to Fr. Monchaussé, the parish priest, for advice and he provided me with very good information. I then got in touch with the Mother General of the sisters in Mauriac (*Cantal*), offering her Mademoiselle Baptiste's house with a modest amount of furniture and, in addition, 10,000 francs on condition that she should maintain in perpetuity three sisters in Issoudun. She replied that, while accepting wholeheartedly the offer, the income of 10,000 francs was not, in her view, enough, asking me, therefore, to add some further thousands of francs and the matter would be concluded. In addition to the 10,000 francs which I had procured, I was able to add two thousand more. Some days ago she replied, accepting the foundation under these, set out, conditions and in October next she would come to install her sisters. It is, then, a fully arranged matter unless Your Eminence thinks otherwise. These good religious care night and day for the unfortunate sick, look after the running of the house and take care of children, etc., etc., and all without reimbursement. A work of this nature can only do the greatest good in our town and draw people to the Lord. I have always longed for something like this ever since I became parish priest here.

I have the honour to be Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

**Article 2417***To Father Mathias Nijsters, MSC, Rome.*

L 18960607

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Issoudun, June 7, 1896

Dear Fr. Nijsters,

Thank you for your letter and your good wishes. Your acknowledgement should be directed to the good Lord who is the source of every gift, we being only mere, lowly, instruments of His divine Providence. If the Sacred Heart fires you with the apostolic flame, I shall be delighted to see you sharing in the work of our devoted missionaries among the indigenous.

Oremus pro invicem.

Cheerio, dear child.

I bless you in C.J.

J. Chevalier, MSC.

*Mathieu Nijsters was born on February 12, 1870 at Oirsbeek, Holland, and died on July 5, 1944.***Article 2418***To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960608

Issoudun, June 8, 1896

Your Grace,

I am pleased to send Your Eminence the letters you requested sent by the Mother General of the Our Lady of the Sacred Heart Sisters, the purpose of which is to petition the Holy See, through your authoritative intervention, for first (*official*) approval, or a supportive brief, for their humble institute.

I can vouch for the excellent witness to the religious spirit, the evident piety, total obedience, complete devotedness and love for the Church, its illustrious head, which prevail in this dear little Congregation. I hope it will be an honour for, and credit to, the diocese which is its cradle.

With deep respect, I am Your Grace's most humble and obedient filial servant in C.J.

J. Chevalier, MSC.

NB: With this letter there is, Your Eminence, an accompanying copy of the Constitutions.

**Article 2419***To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960614

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Issoudun, June 14, 1896

Your Grace,

I am pleased to offer Your Eminence with humble respect the book titled: "The Sacred Heart and Heaven". I have kept within the parameters you so kindly set out for me and I shall accept most respectfully all the observations you may draw to my notice, which I shall take into account in the next edition. If you judge the work to be worthy of your prestigious approval, it will be a boost for me and assurance for the faithful. We very much hope and pray, Your Grace, that your trip to Rome will be a rewarding one and that your health, of such concern to your flock, will not be affected in any way. If it isn't too much to ask of you, I venture to ask Your Eminence to convey to His Holiness our loyal submission and our most complete commitment.

If you meet Cardinal Verga, who is so un-enamoured of us, I would beg Your Eminence to reassure him about us and restore his confidence in us, treating us normally like other Congregations.

Be kind enough to favour us with your blessing before your departure as I have the honour to be your most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2420***To Father Victor Jouët, MSC, Rome.*

L 18960630

Issoudun, June 30, 1896

Dear Fr. Jouët,

I am forwarding 600 francs (*about 1,920 euros*) as your three-monthly allowance. I would like to think that your health remains good despite the strain on you. My own health is being maintained. You will have met the Archbishop of Bourges. I

don't get your Annals any longer. Are they taking a wrong direction? I am, nevertheless, always interested in everything which relates to you. Nothing new here. Everything proceeds normally.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2421**

*To all MSC Superiors in the Society.*

B 18960700

July 1896

Dear Fr. Superior,

We were very pleased that we were about to have a Chapter, the Apostolic Visitor having acknowledged that we needed one, with the Sacred Congregation of Bishops and Regulars approving it with a rescript. But reclamations against it were presented to the Bourges Cardinal while he was in Rome, coming in particular from Bishop Couppé, asking him (*the Cardinal*) to postpone the Chapter because of his fear that Assistants will be taken from the Northern Province, thereby having an adverse effect on his administration and having a harmful impact on his New Britain mission. His Eminence (*the Cardinal*), on the eve of his return, saw the Pope, made known to him the concerns expressed and, therefore, Leo XIII told him to inform me that the Chapter should be postponed. On your arrival the Apostolic Visitor's letter will be made available to you in keeping with his wishes. Despite the way things are, you will come to Issoudun at the time already arranged and we shall take things forward from there. Following our retreat in common we shall together consider the Directory and other issues which concern the Congregation.

*This letter so ends; no signature.*

18960701X

Council Meeting, July 1, 1896

All members present.

1. Proceedings began with a reading of the preceding minutes which were accepted.

Bishop Couppé's letter against the convoked Chapter.

2. Bishop Couppé's letter was read in which he stated that he was sending a memorandum to the Cardinal (*Boyer*) protesting against the Chapter taking place under the pretext that a certain individual could be withdrawn from the Northern Province who was needed by it, but who he himself (*the Bishop*) would not hesitate to call for as his coadjutor. If the reading of the letter was either acceptably or indifferently received by some, it led to a painful impact on others who feared that the projected Chapter might have the same fate as those preceding it.

The sale of postponed.

3. A letter was read from Fr. Vaudon on behalf of Monsignor Bardel stating that the sale of Chezal-Benoît by the Archbishop would need State approval and should be put up for auction, His Grace hoping that the legal formalities would be completed by the coming autumn, and that the publicizing of the sale (*by auction*) would be as curtailed as possible.
4. The Council voted in favour of setting up a German Petite Oeuvre at Münster, but the latest information is that such an enterprise is not possible for the time being.

Brother Bonaccorsi called to the subdiaconate.

5. At Fr. Carrière's request, Brother Bonaccorsi, teaching at Jesi, is called to the subdiaconate.

The lay brothers Brothers Basilius and Arnoldus accepted for renewal of three-yearly vows.

6. At the request and with the support of their Superior, Brothers Basilius Maas and Arnoldus Zwarhoed were accepted for renewal of their vows which expire on August 15.

The novice Fr. Doutre accepted for first profession.

7. At Fr. Piperon's request, Fr. Doutre is accepted for first vows. In addition, at the request of Fr. Toub Blanc, a postulant is accepted for the lay brothers' novitiate.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.

**Article 2422**

*To Fr. Charles Piperon, MSC, Superior, Chezal-Benoît.*

L 18960702

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Issoudun, July 2, 1896

Dear Fr. Piperon,

Fr. Lynch (*Christopher*) has written to me today stating that, having prayed and taken advice, he is going to remain with us and place himself totally at my disposal.

Come with Fr. Vaudon tomorrow or Tuesday since I shall not be here on Wednesday. We shall consider where we can place him.(?) The matter is urgent since he says he is bored at Paris.

All good wishes in C.J.

J. Chevalier, MSC.

I have read this communication and the horse is at Chateaufort (*sur-Cher, 25 kilometres from Issoudun*) to pick up some coal. Are you free tomorrow?

Ch. P.

*For further details on Fr. Christopher Lynch, see Twohig, Late But Not Too Late, where he has a chapter to himself.*

**Article 2423**

L 18960704

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

+ JMJ

Issoudun July 4, 1896

Your Eminence,

Bishop Couppé, Apostolic Vicar of New Britain, a German colony, has written to me stating that he sent a memorandum to you requesting Your Eminence to postpone indefinitely our Chapter meeting which had been fixed for the first fortnight in August. The reason he alleges is his concern that one of his staff, whom he considers absolutely necessary to him, at least for the time being, for the smooth working of the Province of which his mission is a part, might be appointed Assistant or Procurator General.

This Chapter, the need for which is recognised by Your Grace, only meets for a twofold purpose: 1, that of appointing members of the Administration or confirming those in charge; 2, drawing up definitively those parts of our Rule or Directory, the need for which is felt to be necessary. We do not see any possibility of postponing at this stage the Chapter meeting and this for a number of reasons:

1. our confrères from distant countries are already on the way to it;
2. all our Superiors who are part of it have already accepted wholeheartedly its convocation, making no complaints;
3. adjournment would create a very bad impact, weakening authority or belittling it;
4. Bishop Couppé exaggerates the issues, only paying attention to the particular concerns of his own mission which, in fact, is in no way compromised. He presupposes that the Chapter has in mind to interfere with the administration of his Province, and it's nothing like that. Quite clearly the Chapter members who are conversant with the situation in the Northern houses will not take away from them people who are indispensable. It will be the same in Sydney where the Cardinal wishes the present Superior to stay on, at least for some years. My duty at the opening of the Chapter would be to make known the wishes of Bishop Couppé and the Archbishop of Sydney, and everything leads one to believe that their wishes will be respected.

In any event, if the Sacred Congregation of Bishops thinks that it should intervene and advise the Chapter members not to take any personnel from the Northern Province into the General Administration, they will all the more act in keeping with this because everything issued from Rome is sacred for them. Accordingly, the Chapter will have no other purpose than the revision of our common, general, rules which remain incomplete and, as well, giving definitive expression to the General Directory, which is really called for and which everyone considers to be an absolute necessity, in order to bring conformity to our houses and avoid any recourse to what is arbitrary and entails abuses.

Once more I prostrate myself before Your Eminence, seeking your blessing and offering my deepest respect and filial submission in C.J.

Signed: J. Chevalier, MSC.

*Original letter in the Bourges archives. Photocopy in MSC General House Archives, Rome. The handwriting for the foregoing is that of Fr. Maillard except for the final two lines, written on the side of the first page.*

*Reply to the Cardinal's letter.*

PS: Your Grace,

Thinking you were still in Rome, I went to post this letter and the postman handed me the letter you kindly wrote to me. I have nothing further to add except that time is not on our side because those from Oceania who are coming to the Chapter have already left. Knowing the personal views of the Holy Father, matters will remain as they are in the present status quo, meaning that the Assistants and the Procurator General will not be changed.

As for ourselves, we look upon it as an advantage that the Superiors can come to Issoudun and give an account of their administration, the disciplinary and financial state of their houses, as well as examining together the new Directory. We are persuaded that this reunion, keeping within its appropriate parameters, can be very worthwhile and doesn't create any problem, unless Your Grace, having consulted with Rome, was to decide otherwise.

J.C.



*Written on the left side margin:* Having had Bishop Couppé's protest against the Chapter, I wrote the above letter to the Cardinal of Bourges who I thought was still in Rome.

**Article 2424**

*To Bishop Louis Couppé, MSC in New Britain.*

L 18960706

+ J M J

Issoudun, July 6, 1896

*Copy of a letter from Fr. Chevalier to Bishop Couppé in reply to his.*

My Dear Lord,

I rejoice with you on the latest successes which you describe in your most recent letter. When you get this letter your 650 new catechists will be baptized. It really is most heartening. The good Lord is showering your mission with his blessings. It gives great promise for the future. I doubt very much if you can get Fr. Meyer. The Northern Province is about to open a new house in Germany and the Berlin government has given its consent. The decision has been taken, but to found a house requires experienced and serious men. It will be very diminishing for the Antwerp house, already all too lacking in personnel. Where are they going to find people? Already they haven't enough for themselves. And if they were to make Fr. Meyer available to you, and he is a key personage, it would lead to a collapse of an undertaking which is already shaky. You write: "Fr. Vandel can go and replace him." The Cardinal Archbishop of Sydney would never consent to that. Fr. Tréand is irreplaceable at Randwick because of the novitiate and the new buildings; he is the heart and soul of this house; if he were to leave everything would crumble. It is, then, pointless for you to count on his availability.

Cardinal Moran, in connection with the Chapter, wrote requesting me to leave Fr. Tréand in Sydney where his presence was greatly needed. If Tréand were to be made an Assistant at the Chapter, the Cardinal would appeal to the Pope to have him remain in Sydney. You are compelled, then, to await until the Northern Province has capable subjects to come to your aid. Meanwhile you will do your best and the Lord will continue to bless your undertakings as He has already done. One must learn to wait when one cannot do anything better for the time being. The good Lord does not demand the impossible.

I carefully read, my good Lord, your protestations against the Chapter which, nevertheless, all the confrères keenly wanted to take place, the Apostolic Visitor thought was greatly needed and the Sacred Congregation of Bishops and Regulars had endorsed in a rescript. If you had shared your concerns and wishes with us requesting that they be made known to those at the Chapter, nothing would have been more appropriate. We would have ourselves considered them carefully, and our intention would have been to make them known to the delegates, all of which would be most proper. We had foreseen this and it was our intention to present the issue at the preliminary meeting, asking the confrères to take the matter into consideration, either by confirming in office the Assistants and Procurator General, or by bringing into the French Province other counsellors if it was thought there should be replacements of those in office. Then we could have brought about the definitive drawing up of the Directory which everybody feels is absolutely necessary. There you have the appropriate, orderly, circumspect way forward which Your Lordship should have followed. But not so; he sends his protest directly to His Grace the Apostolic Visitor, requesting him to postpone the Chapter until the Northern Province is solidly established. When will this be the case, with its varied undertakings and its lack of experienced and competent personnel?

In so acting:

1. you have demonstrated a lack of confidence in your major Superiors;
2. you have made them look uncaring or irresponsible;
3. you have, thereby, given bad example in the sense that you support and endorse inferior subjects, if one assesses rightly the situation, in appealing to higher authority against the decisions either of the Superior General himself or his Council, without a valued or satisfying explanation.

I am very taken aback, Father, that, despite the wisdom I associate with you, and your mature age, you have not realized that you are bringing into our Society, already shaken, a principle of unrest and insubordination. Past examples should have been very much an abject lesson to you.

What has all this led to? It is simply this: your protest was forwarded to Rome where the Cardinal Visitor (*Boyer*) was on a visit. He, on the day before his return, expressed his concerns and wishes to the Pope, who straightaway took note of them and, after the meeting (*with Boyer*), ordered the Chapter to be postponed. And this, let there be no mistake about it, is what we shall do as the Pope's wishes are sacred for us. What then are the consequences of your intervention? A serious weakening of the principle of authority among us, and a depreciation of the running of our institute in the eyes of the Holy See and its Roman Congregation. This appears certain to me.

Please accept, my dearly regarded Lordship, my best wishes in C.J.

Signed: J. Chevalier, MSC.

**Article 2425**

L 18960706A

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From Cardinal Boyer, Archbishop of Bourges

to the Very Reverend Father Chevalier.

Bourges, July 6, 1896

My Dear Father,

I do not have to enter into consultations with Rome because I have forwarded to you the decision of the Holy Father himself. The Chapter will not be held this year. I would like you to give my letter, dated from Rome, to those priests of yours who have been summoned when they arrive (*in Issoudun*).

All good wishes in N.S.

+ J. Pierre, Cardinal Boyer  
Archbishop of Bourges.

Copy in conformity. A.L. MSC. (*Arthur Lanctin, member of the Council.*)

I (*Chevalier*) replied to His Grace stating that he was mistaken about the meaning of my P.S. (*the postscript to Chevalier's letter, Article 2434 above*). It was not my intention to go against the instructions of the Pope, that we would respect his wishes, which for us is something sacred, and we shall leave the status quo as it is for the Assistants and Procurator General until the next Chapter, while at the same time profiting from this coming together of all Superiors to complete our Directory, and take some measures for the greater well being of the Congregation.

*The Cardinal's reply.*

Bourges, July 7, 1896

Dear Father,

I was indeed very well assured not alone by your obedient acceptance but as well by your confiding in him who foresaw the victory of this master virtue; and thereby all this is to the profit and well being of your dear Congregation. The meetings you will be engaging in with your gathered priests will have their own advantages and benefit the future Chapter.

Yours in N.S.

+ J.P. Card. B.  
Archbishop of Bourges

Copy in conformity. Arth. Lanctin, MSC.

**Article 2426**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

B 18960707

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Issoudun, July 7, 1896

Your Eminence,

In keeping with the orders received from Rome and Bourges, I hasten to present to my gathered confrères the letter you were pleased to write to me in the Holy Father's name ordering the postponement of the Chapter. This decision was accepted with deep respect and total submission, but also, I have to tell you, with astonishment, which became all the greater when I read the rescript from the Sacred Congregation of Bishops and Regulars which I had just received. Here is what it says:

Dear Father, etc.

Bishop Couppé has in this way abrogated to himself a right which goes against all normal procedures. A religious of the Sacred Heart, he thereby gives a very bad example to his Congregation which, if others were to follow, would lead to the ruin of the authority to which everyone adheres for the general good. He takes his personal inclinations directly to the supreme authority, without even as much as consulting his Superiors. With such procedures a Society becomes no longer governable.

There you have, Your Grace, a copy of the letter which, in agreement with the Assistants, I thought should be forwarded to Bishop Couppé.

I kiss your sacred purple, etc.

**Article 2427**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

B 18960707A

Issoudun, July 7, 1896

Your Grace,

It was the last thing I wanted to do, returning to the Chapter issue. The Pope has spoken, and that's enough for us. I shall make certain to read to all my confrères who will be in Issoudun, the letter Your Grace wrote to me from Rome.

I would like Your Grace to return Bishop Couppé's letter to me since I must send him a reply.

I have the honour to be with deepest respect Your Grace's most humble and obedient son in C.J.

J. Chevalier, MSC.

18960709X

Council Meeting, July 9, 1896

All present except Fr. Vaudon who is at a spa.

1. The proceedings of the last meeting were approved.

Postponement of the Chapter.

2. The reply from Fr. General to Cardinal Boyer's letter was read. The Chapter was postponed at the request of the Pope and in keeping with the wishes of Bishop Couppé. The P.S. (*postscript*) was also read in which he (*Fr. General*) informed His Grace that not having the requisite time to get in touch with his confrères, several of whom had already left or were ready to go, he thought it best to let them come and make a retreat in common and, as well, discuss different issues with each other. His Eminence's reply was that the Pope must be obeyed and Fr. General must read to his confrères, as they arrive, the letter sent to him from Rome postponing the Chapter.

News from the New Guinea (*geographically Papua*) mission.

3. There were letters from Bishop Navarre and Fr. Genocchi about New Guinea issues and the departure of the former Brother Joseph Moore, who had to be expelled because of his notorious immorality. One of these letters also has it that Fr. Guis has a choir of young girls singing even at night-time. The view was taken that this practice should not be allowed since the likely unbecoming quality of it cannot be compensated for by any advantage.

Letter from Fr. Guyot about the completion of the Vichy chapel.

4. He insists on bringing to a conclusion the work on the Vichy chapel, giving as his main reason the frustration of the Vincentians, who are about to leave Saint Louis and set themselves up nearby. The financial costs of the Paris house and the purchase of Chezal-Benoît do not favour a satisfactory answer to Fr. Guyot's request. Nevertheless, one must ascertain what amount is left over from what has been given for the Vichy church by Mademoiselle Thibault, and the architect must be asked what the cost will be to finish the chapel, following which a definite decision will be taken.

5. At the request and recommendation of his Superiors, Brother Bernardin van Heugten was accepted for renewal of vows.

J.F. Morisseau, MSC, Sec.  
Ch. Pipéron, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2428**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960710

Issoudun, July 10, 1896

Your Grace,

As I do not want to expose myself to fresh disappointments, although I take every possible measure to avoid them, I make bold to ask Your Grace if he would authorize me to rent immediately a house which comes in good condition in order to set up in it the very important work of the Little Sisters of the Sick Poor. I have to hand over the necessary amount of money to meet in perpetuity the needs of three sisters. The Superior at the mother house, which is in Mauriac (*Cantal*) has ratified these conditions.

Following Your Grace's instructions, I informed Mademoiselle Baptiste that I did not want her buildings. The issue is now closed. I await Your Grace's reply as regards any dealings with the owner of the new house, since he is in a hurry and would like to rent it to others.

Once more I kiss Your Grace's hand requesting you to accept my deepest regards in C.J.

J. Chevalier, MSC.

*The Little Sisters of the Sick Poor were founded at Mauriac by Fr. Selles in 1865. The first sisters arrived at Issoudun in November 1896.*

**Article 2429**

*To Father Jean Vaudon, MSC, at the Cauterets Spa.*

L 18960711

Issoudun, July 11, 1896

Dear Fr. Vaudon,

I am delighted that you already feel well and I hope that at the end of your session (*at the spa*) you will come back absolutely better. I am very moved that the Bishop of Blois remembers me (*Charles Laborde*) and also Fr. Sellier, Vicar General of Tours. Offer my humble respects to them and remember me also to the worthy deans of Beezançais and Levroux (*two parishes of the Bourges diocese in the Indre*). If you see Fr. Sellier on his own ask him if there is any truth in the rumour that the Archbishop of Tours would like to put us in charge of the Holy Face (*devotion*) since it is in perfect conformity with that of the Sacred Heart, of which we are the Missionaries.

Perhaps the individual who told me about this acted from the heart and out of the interest he shows in us, rather than the wishes of the Archbishop.

Try to get the Vicar General to organize a Tours pilgrimage to Our Lady of the Sacred Heart (*Issoudun*).

Keep going and hurry up with the life of Bishop Verjus without failing to include a chapter on his penances since it is a good thing that in our century people become aware that there are expiatory souls. You will find in the Annals' proofs, which have been forwarded to you, some pages given to the Daughters of Our Lady of the Sacred Heart. If there is a surfeit of material you can take out parts of Brother Devernois' sermon on Our Lady. It is a pity that nothing is mentioned about 3 other little pilgrimages which are taking place in the months of June and July.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*The cult of the Holy Face was set up in Tours by Fr. Léon Dupont, born 1797, died 1876, and identified with the Oratory of the Holy Face in Tours.*

18960712X

Council Meeting, July 12, 1896

All present except Fr. Vaudon, still at the spa.

1. The minutes of the previous meeting were approved.

Observations on the postponement of the Chapter.

2. The majority of the Assistants, asked to give their views on advising Superiors about the postponement of the Chapter before their arrival in Issoudun, were in agreement.

A letter from Fr. Carrière about this postponement.

3. A letter following his hearing about the postponement expressed his great disappointment; the dossier about the issue will be sent to him.

Brother Bonaccorsi called to the subdiaconate.

4. He finds himself, however, threatened by his family's creditors, and his ordination can only become possible when these issues have been taken care of and he is safeguarded against any claim.

The sending away of Brother Héraud.

5. The scholastic Héraud, having confidentially told his sister in a letter, which by chance came into the hands of his Superiors, that he did not intend to stay in the Congregation, will be told to leave as soon as possible.

Approval of construction work at Hiltrup near Munster.

6. Fr. General made the Council aware of a letter from Fr. Ramot announcing the purchase of ground at Hiltrup near Munster for 24,000 marks, with the construction plans envisaged (foundation, two wings at the side, chapel in the middle), all at a cost of 230,000 marks, according to the architect's estimate. The Council, having looked over the plans, approved the construction.

The Saint-Pierre-des-Clages preparatory school.

7. This preparatory school in Switzerland was considered at length, Fr. General suggesting that two of our members should join the rector, Fr. Robadey (*earlier referred to Robadez*), in order to maintain and develop the school, but as against that it was pointed out that there was a need for capable personnel for undertakings more necessary than that and, as well, there would be the anomalous position of two confrères under the authority of a secular (*priest*) who would necessarily be in charge, and there was the likelihood of no future for a work not well undertaken from the beginning. In this context regrets, unfortunately pointless!, were expressed about the small number of members, the lack of religious formation, or rather that of the wrong kind, one of the reasons being the excessive onset of undertakings.

J.F. Morisseau, MSC.  
Ch. Pipéron, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

To Father Jean Vaudon, MSC, at the spa.

Issoudun, July 19, 1896

Dear Fr. Vaudon,

I hope you have at Caeterets the sun which for more than a month burns us here. Your treatment should be making you much better and, meanwhile, I hope you are really finding it advantageous.

The Bishop of Blois has been kind enough to write me a nice letter thanking me which I don't deserve. I am not in the least astonished by the reply of the senior Vicar of Tours. I am delighted to hear that you are the subject of good will and congratulations on the part of the priests in Caeterets.

The regard and approval extended to modern Congregations, and ours in particular, seems to me to be quite excessive. Undoubtedly, we have before us a hopeful future focused on the Sacred Heart of Jesus, but it is imperative that we know how to make the most of it and for this, as you say, we need to be men of self-denial, discipline, obedience, study, prayer. Oh! How far away are we from this! I am fearful indeed when I note that our young men have so little generosity, liking their ease and independence. Sacrifice is costly for them and the yoke of religious life weighs on them. It is time to react and have (*create*) true religious worthy of the name. Let us pray to the Sacred Heart and Our Lady to come to our aid and we can succeed; we shall bring about marvels.

Cheerio, Father. Nothing new here.  
Wholly yours in C.J.

J. Chevalier, MSC.

18960723X

Council Meeting, July 23, 1896

1. All members present except Fr. Vaudon at the spa.  
The minutes of the previous meeting were read and approved.

Request from the former Brother Hêrault for financial help.

2. A letter from the ex-brother, Hêrault, in financial straits, was read, asking for help. The view was taken to give him some support until he found employment, but nothing beyond that.

An issue with regard to poverty.

3. Fr. F. Boudin presents a proposal to add to capital of 600 francs in the Picquet bank the annual rent of 30 francs which it created. The counsellors saw this as an infringement of religious poverty which, they said, does not allow a religious to have his capital appreciating while at the same time his expenses have to be met for everything in the house. At the same time our Constitutions, number 42, state that a novice, before taking first vows, should transfer the administration and interest of all he has to whatsoever good cause he chooses, which would appear to exclude the interest from accruing to his own advantage. Nevertheless, there are some who do not altogether clearly see this as being excluded, all the more so when an individual can make capital out of his revenues less for his own proper advantage than for the enhancement of certain specific or unspecified undertakings.

Decision as regards the completion of work on the Vichy chapel.

4. The Council acknowledges, given Fr. Guyot's observations, that the bringing to an end of this work could impede the Vincentians from setting up in the neighbourhood, and in any event it would be conducive to the achievement of good on a greater scale. It was thought that if borrowing could take place at a lower rate, around fifty thousand francs, the work could begin in the expectation that revenue from the completed chapel, greatly increased, would help to pay interest on the money borrowed.

5. Fr. Blanchet has asked to leave the Congregation and he is free to request release from his vows.

A decision as regards Brother Legardeaur.

6. As he is in poor health and needs a season at the spa, it was thought that it might be more worthwhile for him to go home to his family.

J.F. Morisseau, MSC, Sec.  
Ch. Piperon, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

18960726X

Council Meetings, July 26, 31, 1896

All present except Fr. Vaudon.

The minutes of the previous meeting were read, approved, signed.

Decision about Brother Legardeaur approved.

1. He will return to his family to restore his shaken health so that he can meet the requirements of community life.

The delegates will be called, together with the Superiors, to meet before the Chapter.

2. This meeting will replace the postponed Chapter.

Fr. Michel granted permission to visit his uncle at the Glandier Chartreuse.

3. Fr. Boutrais, Prior of the Glandier Chartreuse, has a brother, a lay brother, who would like a visit from his nephew, Fr. Michel, whom he has never seen; there is nothing in the way of meeting this request and it will be an occasion for the holiday he needs.

The preaching of a mission made Fr. Guyot's responsibility.

4. The request for a mission involving two people, due to last at least fifteen days, made by the parish priest of Trèves (*Rhone*), has been made over to Fr. Guyot.

A contribution of 600 francs allocated to the sister and brother-in-law of Fr. Lanctin.

5. Fr. Lanctin, having made the case that his sister and brother-in-law were in penury, sought an annual contribution of 600 francs which was approved.

A petition to set up stable personnel to run the scholasticate.

6. Hopes were expressed for the provision of stable personnel in charge of the scholasticate, providing assurance as regards the direction of the scholastics.

Fr. General and Fr. Maillard put forward for a visit to Switzerland.

7. Both agreed to visit the preparatory school of Saint-Pierre-des-Clages.

July 30 meeting.

1. Fr. General, finding himself unable to travel, Fr. Batard will go to Switzerland with Fr. Maillard.

The request of Fr. Casas for exemption from the pre-capitular meeting turned down.

2. Fr. Casas, having requested exemption from the pre-capitular meeting, was not exempted.

Fr. Miniot's request to buy nearby property.

3. Finding that the house was not large enough to provide adequate hospitality for missionaries on passage through Marseilles, Fr. Miniot recommends purchase of a nearby house due to be sold by auction (at a deposit of 1,500 francs) and which has been sold twice for 26,000 francs. It was agreed that the house should be bought if what is borrowed does not go over 4%, or if the Jullien residence presently occupied can be mortgaged making possible a loan of 4 and a half per cent of available credit.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC, Sec.

#### Article 2431

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960807

Issoudun, August 7, 1896

Your Excellency,

Within a month we shall be celebrating the 27th anniversary of the coronation of Our Lady of the Sacred Heart. This solemnity is always impressive in Issoudun. Our joy will be complete if we can be in expectation of Your Excellency's presence to add to the splendour of the occasion. An announcement like this in our Annals would draw huge numbers of people from all parts of France. Would it be acceptable to Your Excellency if we were to invite to the ceremony some bishops whose names you might care to give us?

This lovely celebration is always preceded by a preaching triduum. I thought of inviting the archpriest of Chambéry Cathedral who preached last year at the St. Martin of Tours novena, with great success, so it is said. Would Your Excellency ratify this choice?

I kiss Your Excellency's hand, seek your blessing and offer my respectful good wishes in C.J.

J. Chevalier, MSC.

*Chevalier, in his confidential observations (Notes Intimes, p.71), would write that the Cardinal, unlike his immediate predecessors, was not greatly sympathetic to the devotion, "and I don't know why this is so".*

*In the event Cardinal Boyer was not present on September 8, when Fr. Chevalier read the following telegram:*

"I THANK YOU FOR YOUR GOOD WISHES AND THE FERVENT PRAYERS WHICH ARE COMPENSATING FOR MY BEING UNABLE TO BE PRESENT WITH YOU. I GIVE MY BLESSING TO PRIESTS AND PEOPLE. CARDINAL BOYER."

18960811X

Council Meeting, August 11, 1896

All present except Fr. Vaudon.

The minutes of the previous meeting were read and approved.

Request to be released from assisting at the pre-Chapter meeting.

1. A letter from Fr. Ramot was aired in which he requested Fr. General to dispense his Provincials from attendance at the planned pre-Chapter meeting, the purpose of which he is at a loss to explain and which could give rise to regrettable quarrels. The Council was of the view that if the meeting hadn't authority to endorse the projected Directory, it could at the very least consider it and prepare for its acceptance in a normal Chapter. He was to be sent a reply in this sense, stating that at the very least all Superiors should be present. Fr. Hartzler from Salzburg asked how he should set about making known that a normal Chapter was not to take place, and the view was taken that it was enough to inform the confrères on his return about the meeting.

The purchase of a house in Marseilles.

2. A letter from Fr. Miniot made it known that he had made a bid of 21,000 francs for the neighbouring house which he wants to purchase and it will remain bought at this price if there is not a higher bid.

29 Salzburg novices accepted for vows.

3. Fr. Ramot has forwarded the list here given of 29 novices accepted by the Provincial Council for first vows on September 8, 1896.

Arnold Jansen	Joseph Filbry
Léon Kieffer	Constant Van der Kerkhof
Fritz Schlund	Joseph Lebrun
Bruno Schinke (1st October)	Joseph Wendler (1st October)
Antoine van den Bogaard	Charles Machner
Louis van Heukelom	Henri Bleeker
Joseph Oberreiter	Alphonse Van de Wouwer
Charles Huss	Jean van der Bergh
Joseph Winthuis	Alphonse Fréson
Joseph Ulrich	Jean Stehlin
Adrien Muskens	André Fritsch
Xavier Baindl	Léon Grummeninger
François Ott	Léon de Roover
Edouard Reichl	Richard Schunim
Gérard Vesters (1st November)	

New organization for the Northern Province's scholasticate.

4. In addition, Fr. Ramot presents the new arrangements made by the Provincial Council for the school year about to begin; the scholasticate is divided into two sections: one, the theological, being set up at Rosenhof near Contich under the direction of Fr. Ramot, Provincial and local Superior; the other, for the philosophers, remaining in Antwerp under the direction of Fr. Meyer, local Superior. In addition, Fr. Kuntz, socius to the Novice Master, is appointed professor of dogma and being replaced by Fr. von Hasselt who, not having the canonical age for this post, will need a dispensation on grounds of age. All these depositions were approved of by the Council.

5. A report was read in which Fr. Casas assessed the personnel in his house.

6. Fr. Gotteland was approved of to help out in the Paris house during the holidays.

Finishing work on the Vichy chapel.

7. Fr. Guyot again made a request that work be completed on the church, mentioning a sum of money he had put together to commence the work. Fr. General will discuss this matter with the architect.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2432**

*To Fr. Jules Vandel, MSC, Sydney.*

L 18960811

Issoudun, August 11, 1896

Dear Fr. Vandel,

Calm down, Fr. Tréand will be returning. When calling the Chapter our intention was indeed focused on advising Chapter members not to touch Fr. Vandel or the Superiors in the Northern Province, since these individuals are greatly needed where

they are at the moment. One would indeed have taken this into consideration either by ratifying the status quo or by acceptance within the French Province.

But lo and behold, someone fearing otherwise (*Bishop Couppé*), wrote to Rome requesting that the Chapter be postponed. Accordingly, last week, I received a rescript from the Sacred Congregation of Bishops and Regulars requesting me to postpone the Chapter for another year, and that's what has happened.

But it is unacceptable that mere subjects should act in this manner without taking pains to consult the Congregation's major Superiors beforehand. In order to satisfy one individual, one unsettles everyone else, since all keenly wanted this Chapter to finish off work on our Directory and make firm our undertakings. Rome has spoken; we shall obey. Cheerio, dear friend.

My regards to all in C.J.  
Wholly yours in C.J.

J. Chevalier, MSC.

18960816X

Council Meeting, August 16, 1896

All present together with Fathers Batard and Maillard.

The visit paid to the Saint-Pierre-des-Clages preparatory school.

1. Fathers Batard and Maillard spoke about their visit to the above-named school, providing an excellent account of the management of the school and Fr. Robadey, who is in charge. The students this year are better chosen than those of the previous year, eight seemingly certain to come at the next intake.

Rescript from Rome postponing the Chapter.

2. The rescript was read which, meeting the wishes and concerns of Bishop Couppé, laid it down that holding a Chapter was not expedient at the present time.

Proposal to request the Cardinal Visitor to hold a Chapter.

3. This request has particularly in mind a survey of the Directory. The issue is held over for debate and decision when the Chapter members arrive for the retreat. There was no unanimity, however, for making a plea to the Archbishop and the proposal was abandoned.

J.F. Morisseau, MSC.  
Ch. Pipéron, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MisduSC.

**Article 2433**

*To Cardinal Jean-Pierre Boyer, Archbishop of Bourges.*

L 18960825

Issoudun, August 25, 1896

Your Excellency,

We are pleased to share with you the joy we are experiencing as we all find ourselves gathered together in our cherished mother house under the welcoming regard of our venerated Superior General and Founder. We may indeed endorse the Psalmists: "Ecce quam bonum et quam jucundum habitare fratres in unum." (*How good and delightful it is to be with each other and united, Psalm 133.*)

The retreat, which is just finished, will, it is to be hoped, give rise to good results, measures of peace, unity and holiness which will bring joy to your heart. In addition, Your Grace, before we leave we would be pleased, your health permitting, to have you among us to discuss the concerns of our dearly loved Congregation. If Your Grace cannot come to us we would greatly appreciate, if you thought it opportune, a meeting with you on a date and at a place where we could meet you either altogether or in groups.

Please accept Your Grace our deep regards and respect and bless your cordially submissive sons in Corde Jesu.

Arthur Lanctin, F.X. Maillard, Ch. Pipéron, J.F. Morisseau, J. Vaudon, P. Carrière, C. Ramot, F. Miniot, Vincente Casas, L. Hartzler, C. O'Mahony, Cl. Offermans, F. Hartzler, F. Brunet, E. Meyer, Pierre Tréand, Fred. Derichemont, Ph. Comte, A. de Boismenu, A. Batard.

Your Excellency,

I shall be grateful if you were to favour the gathered Superiors the request they are making of your paternal good will.

Your Eminence's most humble, obedient servant and son in C.J.

J. Chevalier, MSC.



18960902X

Council Meetings, September 2,3, 1896

All present.

1. The proceedings of the previous two meetings were read and ratified.

*The issue raised in number 2, immediately following, was made irrelevant at the September 9 meeting; see below 18960909X.*

2. The issue of scholasticate personnel was raised, arising from an issue which leaves it to be understood that the present Director, Fr. Vaudon, has lost overall confidence in regard to its direction. He asked to leave the meeting in order to give the members full freedom to discuss the issue.

In principle the members of the Council would appear to be agreed on changing Fr. Vaudon, but were not unanimous about the way and the time it should come about. Some thought that it should, in the interests of the place, happen straightway. While appreciative of his talents and his commitment, they thought that he did not provide his students with a training which was sufficiently religious and, besides, did not exercise over the professors the requisite impact of leadership, while it seemed to be a problem to provide him with others (*staff*) who would be competently suitable as lecturers in theology and philosophy.

Others (*at the meeting*) thought that this change should be held over, continuing with the present status quo for this school year now about to begin:

1. because there is no experienced individual available to take charge of the scholasticate;
2. because Fr. Vaudon has made praiseworthy efforts this year to guide his youthful charges;
3. because, given the inadequate material (*people*) to hand, in no way could he do any better; would someone else in his place have had more success?

Given this exchange of views, the Council decided to refer the matter to His Eminence the Apostolic Visitor. This would be done while the meeting was taking place. Meanwhile, the Council would deal with other issues.

Fr. Genocchi called to Sydney.

3. The decision was taken to recall Fr. Genocchi to Sydney, either for work in the scholasticate or elsewhere.

The following scholastic novices admitted to first vows.

4. After a satisfactory survey of the reports, at the end of the present month (*September*) or the month after, the following will be admitted to first vows: Brothers Desnoës, Smith, Tissier, Aliotta, Branger. Brothers Valdambriani, Maher, Fauvet, who have not fully satisfied the Novice Master, have been held back for six months.

A decision to continue with the Mercer Foundation, Erie Diocese, USA.

4. Having listened to Fr. O'Mahony, Superior, Watertown, and having had fresh comment from him about the foundation at Mercer in the diocese of Erie, it was agreed that this undertaking should continue without, however, making any definite arrangement with the local bishop. This arrangement will continue until a fresh survey is taken. Fr. Derichemont is appointed Superior of this new initiative.

A decision taken that the Glastonbury house will be just a residence, with pastoral work undertaken at Burnham.

5. Having been provided with a report by Fr. Hartzler and another by Fr. Derichemont, about the situation in the Glastonbury house, the conclusion was drawn that the little school could not continue if it was unable to meet its expenses and where, in any event, one did not have the requisite personnel. The decision was taken, accordingly, to continue with this house as simply residential, where one would promote devotion to Our Lady of the Sacred Heart, look after the Burnham pastoral district and whatever special ministry could be taken on. Besides, if the opportunity arose, one could prepare some youngsters for entry to the Petite Oeuvre. Personnel would be limited to Father Fernand Hartzler, Superior, Fr. Martin, Bursar, Fr. Calloway and two lay brothers. Fr. Audouy will be recalled at the end of the month and made use of either at or Issoudun as science teacher.

Permission granted to Fr. Ramot for acceptance of a property in Belgium as a gift.

6. A statement was read out in which Fr. Ramot stated that an individual in Belgium wished to leave a small property to the Congregation, and he thought the most expeditious way to receive this gift would be by means of a fictitious sale carried out by the donor. He requested approval for this gift in favour of the Society and it was granted, on condition that once concluded he would see to it that, in the event of his dying before the donor, the property acquired would not in any way go to outsiders (*by re-sale or a will in somebody's favour; this last, a will, would have to be in favour of someone in the Society*).

Various decisions as regards the Rome house.

7. Having discussed matters with Fr. Carrière and listened to his expectations, a number of decisions were taken as regards the Rome house.

1. The proposal for a novitiate.

The Council approved a little novitiate in principle to be set provisionally for the Italians in the house under the direction of the Superior. Since this project cannot be carried out immediately, it will be realized next year.

2. The Petite Oeuvre returns to Jesi.

The Cardinal Visitor being of the view that the Petite Oeuvre of Jesi, partly moved to Rome the previous year, should not remain there and there is every reason to hope he will place no obstacle against moving it once more to Jesi. Measures will be undertaken to bring this about.

3. A benefactress has presented Fr. Védère with a sum of 14,000 francs on condition that rent will accrue to her of 4% during her life. It was agreed it should be accepted with its conditions, and the money used for the betterment of the Church, the construction of new altars to replace the present ones which are no credit to the Our Lady of the Sacred Heart sanctuary. Since the amount here in question is not sufficient to meet the necessary expense (*of the work*) an appeal will be made to the generosity and good will of the Our Lady of the Sacred Heart associates through the Italian and French Annals.

A decision taken to send two students to Rome.

4. While the Procurator's wishes cannot be met by making available to him the number of students he requests for the Rome scholasticate, it was decided that the Northern Province should give him one and France would do its utmost to send two.

5. Brother Bonaccorsi, supervising at the Jesi Petite Oeuvre, is accepted for the subdiaconate and will return to Rome for his theological studies, replaced by the newly-professed Aliotta.

Brother Massimei Agelo accepted for final vows.

6. At the request and recommendation of Fr. Carrière, he is accepted for final vows.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MSC.  
J.F. Morisseau, MSC.

**Article 2434**

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18960902

Vichy, September 2, 1896

*No greeting.*

Thank you for your kind letter.

1. Ask Fr. Piperon in my absence to get in touch with Fr. Field and inform him that he will be going either to Glastonbury or Watertown. I don't know which of these houses it will be. Let him take care to give him good advice before he leaves! He will do the same as regards Fr. Mathieu, who could stay at the Sacred Heart and wait until I return on Friday morning.

We are having a Council meeting on Saturday. Come early as we have a great deal to consider.

*In the event, Field went to Glastonbury.*

2. The discussions to which you refer can be easily counteracted or laid aside, whichever would be best. Our good fathers, whom you know, have allowed themselves to be all too readily impressed by exaggerated reports and comments, and still more by the less pious. But they would appear to have laid aside these impressions.

*Chevalier refers here to the Council meeting, described above (18960902X), which dealt with the scholasticate staff and, in particular, Vaudon himself, who could well have been replaced, but remained in post to avoid a reaction on his part which would be damaging to the Society.*

3. I think myself, dear friend, that you would have done better if you had said nothing to the lecturers about the new programme which we are putting together before God for the good of all and without favouritism. Abuses have cropped up at times; that is certain. They must be stopped, since otherwise the mediocre religious would look upon them as established custom which authority has no right to get rid of. From this (*mentality*) there arises indiscipline and a bad attitude. At all costs we must seriously endorse and insist on the rule and offer a good example of all the virtues. Only in these circumstances will the good Lord bless us.

*Chevalier here refers to insufficient religious direction and intervention in Vaudon's direction of the scholasticate.*

I hope that Fr. Piperon will shortly have completed his work on the running of the scholasticate such as we had set it out. We shall look at it again and if we think it is worthwhile to promulgate it, and also Rome, we shall have it approved by the Apostolic Visitor. I do not think that your young charges, pious and submissive as they are, will have anything more to say; in any event we shall weigh up what is for and against

Until Saturday morning, then.

Cheerio, my friend; nobody more than myself gives you a fairer hearing. You can count, more than ever, on my regard for you, my feelings and warmth for you in C.J.

J. Chevalier, MSC.

You will be well aware, my friend, that in all the issues brought before the Council, I am only one voice and I don't wish to impose my view. Over 4 years, if not to say all the time, this is the way of proceeding to which I committed myself, whatever has been said otherwise. Please do not make me responsible for the decisions taken.

J.C.

**Article 2435**

L 18960905

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

Issoudun, September 5, 1896

Dear Friend,

Yes, come to Issoudun with your scholastics on Tuesday. (*The scholastics contributed to the singing at the 11am mass in the open on September 8.*) On Wednesday we shall begin Council meetings which will last all the week. Make your preparations, accordingly, also Fr. Piperon. I am thinking of going to Vichy on the 14th. I am bothered, tired, sick from all these goings-on. If there are some who are opposed to you, you can count, nevertheless, on many friends, among them Fr. Piperon and myself, etc. who will see to it that the justice you merit is done to you. Be assured: this unwelcome storm will blow out like so many others more serious, and contribute towards the glory of God and the general well being of our dear Congregation. On Tuesday I shall speak to you in more detail. Meanwhile, everything I have written and said to you is for yourself alone and make absolutely no reference to it. I do greatly hope that you will continue to remain in charge of the scholasticate. *He would do so until the end of the July-August Chapter, 1897.*) The decision rests with the Cardinal (*Boyer*); the reasons which are in your favour should make an impact on him. In any event, my friend, you are an Assistant and so you will remain; it's your rightful place and I greatly want it so. You have shared our trials, fought the good fight and continue to do so.

The forthcoming Chapter will bring about what it wants, but while awaiting it let us be united and in rank like an army ranged in battle. We are only seeking the best interests of our little Society; the Sacred Heart will reward our efforts.

Cheerio, my friend.

Totus tibi ex intimo corde.

J. Chevalier, MSC.

18960909X

Council Meeting, September 9, 1896

All present. The letters of the previous meeting were read and accepted, except one cancelled issue.

1. Fr. Vaudon, having provided the Council with satisfactory explanations, the decisions taken about him were foregone. It was decided that His Grace the Apostolic Visitor should get a letter stating that the expectations are to remedy the failings noted in the scholasticate, removing several lecturers, and introducing certain regulations which will be submitted for approval to His Grace. For this reason, and others already broached, he (*Fr. Vaudon*) will continue in charge of the scholasticate.

Fr. Dorgère, dismissed from the Tours major seminary for lack of ability, is turned down as a postulant.

2. A discussion followed about accepting Fr. Dorgère who has made interrupted studies since the age of seventeen, at first with the parish priest of Savonnières (*Indre-et-Loire*) and then on being admitted to the major seminary, Tours, aged 20, he did a year's philosophy to no avail whatsoever. Some members of the Council were of the view that nothing would be lost by accepting him on trial, but the others, faced with the comments provided by the Superior of the Tours major seminary, were not at all favourable to him, concerned that his acceptance could lessen regard for the Society, not being willing to accept him even if he promised to pay. This latter viewpoint prevailed.

Acceptance to first vows.

3. At the request and support of the Novice Master, Brother Ducloux was accepted for first vows as a lay brother.

4. The Novice Master, following further reflection, thinks that the decision to postpone Brother Maher's vows was too severe and he thinks that he can be accepted. This decision was approved.

Fr. Durin appointed chaplain at the Sacred Heart.

5. Fr. Durin is appointed chaplain to the basilica.

6. The appointment of personnel for the different houses in the French Province for the school year 1896-1897 now took place:

Sacred Heart House

Fr. Lanctin, Superior and officially in charge of the school, comprising the Petite Oeuvre and the day school. Bursar: Fr. Batard; Assistant Bursar: Fr. Weckel. Petite Oeuvre teachers. Fr. Pourquier, rhetoric; Fr. Bernard, second year; Fathers Michel, second year; and Fr. Guillaume, fourth year; Fr. Gotteland, fifth year; Fr. Meunier, sixth year; Fr. Audouy, history; O'Mahony, English; Brother Esser, German; Mr. Bertin, science and French courses in the day school; Fr. Weckel, a preparatory class for the newcomer students from Alsace. Supervision: Brothers Esser and Gaspermans. Day school teachers:

Laliaux, in charge, and teacher to the fifth; Aug. Boudin, the sixth; Régis Rasclé, the seventh and eighth; Mr. Feuillat, elementary class. Supervisor, Fr. Quoirier, who will, if necessary, provide French classes.

#### The Chezal-Benoît House

Fr. Mathieu, professor of moral theology, will receive another appointment and be replaced as official director of the house by Fr. Cochet. Fr. Field will, likewise, finish as professor of philosophy and be sent either to England or the USA. The personnel will comprise the following: Fr. Vaudon, Director; Fr. Genocchi, professor of moral theology; Brother Jourdon, dogma (!?); Fr. Alain de Boismenu, philosophy; Fr. François Boudin, scripture; Fr. Cochet, Church history and university philosophy (*sic!*); Brother Pouvreau, sciences.

#### The Paris House

Fr. Renouf is to be left there, Fr. Coutre is to be sent there and, perhaps, Fr. Pierre taken away.

#### The Marseilles Procure

Fr. Deidier will remain on there and, perhaps, Fr. Toubanc will be sent there. Finally, it was decided that Fr. Bazot would be called to Antwerp where he would work in the office or elsewhere. Likewise one of the three brothers in Glastonbury, a superfluous number in this house, will be withdrawn and sent to Barcelona.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

18960926X

Council Meeting, September 26, 1896

All present.

1. The minutes of the previous meeting were read and signed.

A change in the Vichy building plan.

2. At the request of Fr. Guyot, a change was introduced in the plan. In place of laying the foundations for all that side of the chapel which remains to be finished, there will be a limiting of the work to two sides which straightaway provides more space and room for a greater number of people. In consequence of which, financial intake will be greater and thereby one can proceed to the completion of the building.

Fr. Pacaud appointed to Marseilles. The request of Brother Eloi to go on the missions taken into consideration.

3. Fr. Pacaud, neither well enough to go on the missions or be involved in active ministry, is, at his request, to stay on in Marseilles. Brother Eloi, for his part, again requests that he be sent on the missions. He wants to be helped by someone who could replace him and help him to put things in order in the recently-purchased house (*Marseilles*). It was decided to meet his wishes.

The acceptance of the young postulant Goirand.

4. He has been recommended on a number of occasions by Fr. Maugenest and Fr. Caseneuve. He is illegitimate, but persists in his request to be accepted and the qualities he exhibits would appear to be a sufficient reason for him to prove himself.

Brothers Louis Gouffé and John William Maher accepted for final vows.

5. With the recommendation of Fr. Vaudon, the above-named were accepted for final vows. As for Fr. Pourquoi who also asked to be accepted for final vows, a definite decision was not reached because his Superior did not present satisfactory information.

Fr. Mathieu appointed to Paris.

6. Fr. Mathieu was, then, appointed to Paris. Then different issues were discussed on which no definite conclusion was arrived at, among them the proposal for a college (*San Miguel, Barcelona*) made to Fr. Casas. The meeting ended with a reading of regulations drawn up by Fr. Piperon for the scholasticate.

J. Chevalier, MSC.  
J. Vaudon, MissduSC.

Ch. Piperon, MisSC.

18960929X

Council Meeting, September 29, 1896

All present.

Proposal to sell the Canet property to the Marist Brothers, or buy, on behalf of the Congregation, ground which is the necessary source to provide water for the property.

1. A letter from Fr. Casas was read in which he pointed out that the Canet property lacked water either because there was a drying-up or because the water from certain springs was impeded from getting through by other owners of ground where there were wells. This ground (*where the wells are*) is for sale at 20,000 francs and it would be necessary to buy it if

sufficient water for the said property is to be assured for the future. If we do wish to buy, our lessees, the Marist Brothers, are offering to do so if we agree to sell our property to them. The view is, however, that it wouldn't be appropriate to sell Canet. As for acquiring the ground where the wells are, one must find out if it's really necessary to buy and if the price of 20,000 francs isn't excessive.

Fr. Carrière delegated to visit the places mentioned immediately above and take note of the college offered to the confrères.

It was agreed that Fr. Carrière, who knows the country (*Spain*) and its customs, should pay a visit to see for himself what is involved. Moreover, he will give consideration to the college being offered to our Barcelona confrères and find out for himself if it is as easy as is being said to set it up there and who would be in charge.

Fr. Linckens, Dezpresse and Lindeboom appointed consultants in Antwerp.

2. At the request of Fathers Ramot and Meyer, Fathers Linckens, Dezpresse and Lindeboom were appointed members of the local Council, three being named because Fr. Linckens, involved with setting up a house in Germany, will be away very often.

3. The lay brothers Edmond Zwarthoed and Andreas Carls were accepted for final vows on the recommendation of Fr. Jullien, replacing Bishop Navarre in New Guinea, both of whom are thirty years of age and have had seven years of probation.

4. On the recommendation of Fr. Offermans, Tilburg Superior, the scholastic Rutten was accepted for final vows on the expiry of his temporary vows on November 21.

The construction of buildings along the side of "the fields of love".

5. To end, Fr. General made it known that well-wishing friends were providing the necessary funds to build along the side of "the fields of love" where it was proposed to set up offices. The expense involved according to the architect would, approximately, come to 30,000 francs. The Council, giving consideration to the fact that this new building is more needed than all those already completed, believes that the financial offer should be accepted very appreciatively and that work should begin as soon as possible.

J. Chevalier, MSC.

Ch. Piperon, MisSC.

J. Vaudon, MissduSC.

**Article 2436**

*Circular letter as regards Rules and Regulations.*

C 18960929

Issoudun

Feast of St. Michael, the Archangel  
September 29, 1896

Reverend Father,

It is very consoling for me, following the work and trials of a long career, to leave behind me, when leaving this world, for our well-loved Congregation, a more complete Directory than what is in our former regulations which, drawn up in the early years, were sufficient to meet the needs of that time. But the tiny seed sown in benign soil where it germinated has developed within a garland of divine blessings and that which was adequate in the first instance is by that very fact incomplete (*nowadays*). We have then, aided by our Assistants, prepared a more complete and explicit Directory which we have presented to you, dear Father and to all the Superiors of the Congregation's different houses. It was our wish to present it for approval to the General Chapter, but you are aware in what circumstances our hopes could not be realized. We accept this postponement resignedly, having reason to hope that it will not be lengthily prolonged. While awaiting it, it is our duty to encourage you to observe with fidelity the existent regulations which have been in force since the foundation of our institute. It has been brought to our notice that doubts have arisen among some of our confrères about our former rules and regulations being no longer obligatory and the new ones – which are not substantially different from the previous ones – not yet sanctioned, unable, for that reason, to be imposed on the Society's members. This gives rise, according to these confrères, to an absolute void of rules and regulations until the Directory makes explicit what the Constitutions can only refer to in a general way.

I can only with great difficulty accept that this kind of reasoning can come about or, to say the least, that reflection gave rise to it. In any event, it would be very objectionable for anyone who thought like that, and it would be for those with whom it was shared. If regulations are a prerequisite for every society, all the more so are they necessary for every religious society whose members need to be linked to each other through bonds of common observance, since otherwise all too quickly confusion and disorder would come about.

Fr. Ballerini (*Jesuit, 19th century moral theologian*) succinctly gives his reasons for this requirement (*Tract. IX de stat. part. C.1. No.82*): Jam diximus ordinem religiosum absque aliqua regula quae normam praescribat vivendi ac servandi vota modumque praestituit, quo specialis finis religionis sit consequendus, esse non posse, tum ex rei natura, quae communitatem aliquam sine aliqua communi et stabili lege diu vivere non permittit, tum ex voluntate apostolicae sedis quae, non permittit professionem religiosam nisi in Communitate vivente sub regula quam ipsa probaverit. This rule approved by the Holy See is identified with our Constitutions. They are in their importance and authority the primary and fundamental law, endeavouring to set out the main and characteristic features of the institute. As for entering into the details of the religious life, this is necessarily the Directory's function and since it hasn't yet appeared our foundational rules and regulations must take its place.

These have, in fact, been in vogue since the beginning of the Congregation. All who make religious profession accept them and if, before taking vows, someone made it known that he was not willing to abide by them, his Superior would have expelled him from the Congregation as someone unable to become a member. Most assuredly these rules have not, from the beginning, been abrogated neither by the Superior General, the Holy See or a General Chapter. Consequently, they have the force of law until a new Directory has been promulgated by the competent authority.

Accordingly, in the event of anyone becoming subject to some dangerous illusion on this issue, see to it, Father, that this letter is read by the members of your community and viva voce if necessary. The obligations of our office enjoin us and make it obligatory for us, once more, to insist on observance of these general and particular regulations, such as they have been expressed in the past. As for yourself, Father, see to it that all the religious in your house are faithfully submissive to it and do not forget that this is part of your responsibility. Note what Craisson has to say in his elements of Canon Law (L. III, art. IV). "Etsi regula non obliget sub peccato, superiores tamen tenentur transgressiones ejus, etiam leves, prudenter corrigere, et quidem sub gravi si exinde magna disciplinae relaxatio oriri potest."

Lehmkul speaks in the same vein: "Superior ex officio bonum commune Ordinis curare debet ; quod maxime consistit in instituto et observantia regulari sancte custodienda. Quare notabilis negligentia in permittendis subditorum defectibus, in ipso gravis culpa est. Neque solum quae videt corrigere, sed etiam, ut videat, inquirere debet. Nihilominus debet etiam plura nosse dissimulare et cum prudentia corrigere ne nimia severitate plus noceat quam proficiat." (De oblig. Rel. No. 158) If then the Superior is obliged, and sometimes sub gravi to oversee the observation of the rules, can it then be likely that a religious who habitually offends against them could imagine that he was above and beyond all reproach? Such a one can only be a laid-back, half-hearted, religious on his way to losing his vocation and putting himself in danger of being dismissed from the institute, something which is a very serious matter, very threatening to one's salvation.

If the future of the Society and its well being depend on faithful adherence to the Constitutions and Rules, then the spirit of independence and irregularity which is coming about would be its ruin in a short while. To be rid of this likelihood for good I would ask you, Father, to make known to us those who are habitually falling short in this respect, and who have not been brought back to the appropriate standards of regularity by your fatherly admonishments, which are part of your role and duty as Superior (*No. 52*). Such-like, according to the Constitutions, should be removed from the institute (*Cons. No. 183*). As this obligation, however, is one of the most painful to discharge, you will make every effort in sparing us this calamitous circumstance by having your subjects understand that the basis of all holiness for a religious is to be found in the devoted and exact observance of the Rules, this being the basic and primary obligation of his vocation.

Blessing you, dearly loved fathers and all your confrères in the house, I am happy to declare wholeheartedly that I am warmly, devotedly yours in Corde Jesu.

J. Chevalier,  
Missionary of the Sacred Heart, Superior General.

Satisfactory.  
Seen and approved.  
+ J.P. Card. B. Arch. of Bourges  
Apostolic Visitor.

18961001X

Financial Statements of the  
Society's houses, first six months of  
1896 and 1897 Budget

1. Sacred Heart (*Issoudun*).

The normal intake almost exclusively comprises mass offerings from clergy and pupils' fees, totalling in all 48,780 francs. Normal expenses met for personnel come to 46,570.45 francs, making for a surplus of 2,209.55 francs. But there is a debt of 2,544.10 francs outstanding, which means an overall deficit of 339.55 francs. Budget. Given what is stated immediately above, there is no need to provide a budget distinct from the accounts.

2. -Benoît.

The intake is similar to that at the Sacred Heart, comprising a total of 21,022.16 francs. The expenses met for personnel of 60 people come to 21,022.16 francs, leaving an even balance, but 3,677.75 francs have to be paid, which is to say that there is a deficit for that amount. The Budget. Intake comes to 30,498 francs with outlay at 37,251.90 francs, making for a deficit of 6,753.90 francs.

3. The Paris house.

Normal intake comprising contributions to the church, mass offerings and financial contributions, came to 20,652.26 francs. Other special contributions came to 1,399 francs making in all an intake total of 22,651.21 francs as against 18,944.59 francs paid out in expenses covering a personnel of 9 people and not with reference to people going from and coming to the house. There is a surplus, then, of 2,106.74 francs, but 250 francs are due to be paid out as ordinary expenses. But there is an overhanging debt of 125,000.25 francs which added to the above 18,944.59 francs of normal expenses gives a total debt of 144,194.52 francs against intake of 22,051.21 francs, making for an overall deficit of 122,143.26 francs. The budget was not forwarded.

## 4. The Marseilles house.

The intake comes for the most part from subsidies made available by the mother house (4,356 francs), making a total of 6,705.65 francs. Expenses for 6 people comprise, mainly, the purchase of furniture (2,052 francs) and construction costs (1,973 francs), giving a total of 6,585.80 francs, the whole comprising a balance of 119.85 francs. There is no budget.

## 5. Rome.

The main incoming financial assets are a cash account of 12,088 francs, different financial assets totalling 12,481 francs; mass offerings and receipts from the lighting of candles 8,721 francs; contributions towards the Petite Oeuvre 10,190 francs, making a total of 43,482 francs. Since an additional special intake adds a further 1,120 francs, the total in receipts comes to 44,102 francs, to which one can add an indemnity which is due of 15,000 francs, but as of now the total is 44,602 francs. Normal expenses met are mainly the cost of living for 46 people, the Jesi Petite Oeuvre included (6,568 francs), and there are costs outside the house totalling 8,529 francs and other expenses totalling 7,612 francs, bringing up a total of 28,133 francs. Extraordinary expenses met came to 2,273 francs; in total the expenses met come to 30,406.29 francs and if one adds to this 2,792.62 francs in normal expenses the whole sum comes to 33,198.91 francs, of which 14,196.44 francs is to hand with a surplus of 12,903.82 francs. The 1897 budget foresees normal and special intake of 61,208.81 francs and expenses, both normal and special, at 53,650 francs, giving a favourable balance of 7,558.81 francs.

## 6. The Glastonbury house.

Intake from salaries and contributions come to 5,195 francs. Mass offerings provided 3,510 francs and these figures add up to a total of 10,334 francs if one adds a special intake of 3,750 francs, making a total of 14,084.75 francs, which when added to 2,081.70 francs provides a positive total sum of 16,166.45 francs. Expenses met for 21 people come to 10,233.05 francs, of which 2,929 met the cost of living and 3,099 francs were spent on outside requirements and 1,648 francs were paid out for diverse expenses. With 3,750 francs paid for special, specific, expenses, this leaves a total sum of 13,983 francs paid out and if one adds 2,863 in normal expenses and special expenses of 27,256 francs, the whole to be met comes to 44,103 francs. Consequently, there is a deficit of 27,936 francs. The budget was not forwarded.

## 7. The Spanish house.

Normal intake came to 37,502 francs, inclusive of a cash reserve of 5,598 francs. The bulk of normal intake comes from mass stipends (12,402 francs). Special indemnities to be met come to 40,000 francs at 5% interest. The total intake to be met comes to 77,522.69 francs.

Expenses for 17 people:

1. Normal expenses met come to 13,121.72 francs.

2. Special expenses met, principally the purchase of ground, at 54,171.92 francs.

This gives a total of 72,293.64 francs, leaving a surplus of 5,208.45 francs. If one adds to expenses met a loan of 40,000 francs to be reimbursed, there is a short-fall of 112,293.64 francs as against credit of 77,502.99 francs, giving rise to a deficit of 34,791.55 francs. Expected normal expenses: 51,600 francs; special expenses: 2,808 francs, together with a continuous debt of 40,000 francs making in total a debt of 94,408 francs as against credit of 57,208.44 francs and, consequently, a deficit of 37,199.56 francs.

## 8. The Tilburg house.

1. Normal outlay: 68,525.19 francs; special outlay: 51,291.76 francs, making for a total of 119,543.75 francs.

2. Normal expenses met for 110 people: 50,790.45 francs; special expenses: 51,492.06 francs, making a total of 119,543.95 francs, in total 102,284.31 francs. Since there is neither intake due or expenses to be met, there is only normal and special intake as against expenses met, giving in total a surplus of 17,259.64 francs. No budget for 1897.

## 8. Salzburg.

Intake, normal, 111,506 francs; no extraordinary expenses; no other financial assets or intake envisaged.

Expenses for 75 people:

1. Normal expenses: 79,167.24 francs

2. Special expenses: 98,976.96 francs

making a total therefore, of 177,814.20 from which 84,814.20 has been paid out, while 93,000 francs remain to be paid out.

This means the availability of 29,961.80 francs and a deficit of 66,308.20 francs. No budget for 1897.

J. Chevalier, MSC.  
Ch. Piperon, MisSC.

J. Vaudon, MissduSC.  
J.F. Morisseau, MSC.

**Article 2437**

*To Father Victor Jouët, MSC, Rome.*

L 18961002

Issoudun, October 2, 1896

Dear Fr. Jouët,

I am forwarding the 600 francs (*about 1,920 euros*), your three-monthly allowance. Fr. Durin has left America for good. He returned to Issoudun three weeks ago. His health has improved. He asked me for permission to go to the Trent Congress and I granted it. He wrote a letter to me from there full of enthusiasm.

Cheerio, Father. Wholly yours in C.J.

J. Chevalier, MSC.

*Joseph Ferdinand Durin, 1836-1897, was the founder of the MSC Association St. Joseph of the Deliverance in his Moulins diocese parish, Nocq-Chambérat, in 1863, and from 1864 he was a member of the Association of Diocesan Priests of the Sacred Heart, Issoudun. He went on to become an MSC on June 24, 1871. For two years he was bursar at Issoudun before leaving to found the Watertown house in 1875; leaving France on April 12. He left Watertown in 1881, taking charge of the first group of missionaries to go to Oceania, but ill health forced him to return to the USA. Again, in 1885, he left from San Francisco for New Guinea, but he didn't stay more than two years before returning to the USA to work on his own initiative at West De-Père, Wisconsin, where he set up the confraternity called "The Saint Joseph Association" and its monthly magazine "The Annals of St. Joseph". In 1896, very tired physically and mentally, he left his parish having it in mind to spend his final years in France. However, two months after his arrival in Issoudun, feeling much improved, he returned at the end of October to the USA where, very soon, he launched a new publication "The Messenger of the Poor Souls", the first number coming out in December 1896. He once again experienced a crisis in his health, but this time of a fatal nature, dying on January 9, 1897 at the age of 61.*

18961003X

Council Meeting, October 23, 1896

All present.

Changes of personnel.

1. The changes made at the September 9 Council meeting have been modified as follows: Fr. François Boudin is made available to Fr. Laliaux for the higher French course at the college (*Issoudun*) for lay students. Fr. Pourquier is replaced as rhetoric teacher at the Petite Oeuvre by Fr. Bernard who is replaced by Fr. Bazot for the second year class. Fr. Guillaume moves to the third year, leaving the fifth year to Fr. Gotteland. Fr. Michel remains with the fourth year. Fr. Matthieu is made available to the Paris house and is appointed curate at Saint Ceyr; Fr. Field is appointed to the Glastonbury house.

A discussion about the missions. Fr. Bontemps: his unsuitability for the episcopacy.

2. Consideration was given to the missions in the presence of Fr. Maillard, who deals with the missions, and Fr. Tréand, Superior of the Sydney procure. From a number of comments made by Fr. Leray, Fr. Fillodeau and Fr. Tréand himself, it became clear that Fr. Bontemps was generally disapproved of (*as a candidate*) because of his singular manner and eccentricities which, in consequence, made him unsuitable to be appointed bishop. Consequently, the Procurator General in Rome will be requested to petition Rome to appoint another, Fr. Leray that is, as Propaganda's candidate when appointing an Apostolic Vicar for the Gilbert Islands.

The need to consult with missionaries before naming an Apostolic Vicar.

Fr. Tréand stated that what is practised in other Congregations should be also introduced by us, namely consulting the missionaries working in the Vicariate to find out from them whom they thought should be considered the most likely candidate. Many agreed with this observation and thought it would be helpful also to appoint someone who could support Bishop Navarre and replace him if he couldn't exercise his duties any longer as Apostolic Vicar; this would have to be done in a discretionary manner without giving offence to the venerable office-holder.

Thursday Island Catholics neglected by Fr. Buisson.

Fr. Tréand in addition stated that the Thursday Island Catholics were very neglected by Fr. Buisson who neither preached or heard confessions. If someone from there complained to the authorities it is quite possible that the ministry in this island would be taken away from us and handed over to the Augustinians who are quite nearby on the northern coast of Australia. It is, therefore, imperative to let Bishop Navarre know that he must meet the needs of the Thursday Island Catholics by appointing one of his missionaries there who can administer the sacraments.

The Saint-Pierre-des-Clages preparatory school.

3. Fresh complaints and concerns have been raised about the behaviour of Fr. Robadey in regard to ourselves and his preparatory school. This good confrère does not seem to understand the purpose of the Petite Oeuvre which is to educate youngsters who are meant to become Missionaries of the Sacred Heart, whence the need to write to him.

Fr. Offermans appointed Superior for a further three years.

4. Fr. Offermans' first three years having ended during the month of September, he is confirmed in office for a further three years.

The promulgation of the scholasticates' time-tabling postponed.

5. A synopsis of the scholastics' time-table drawn up by Fr. Piperon was read, but several Assistants, while recognizing the need and value of this time-table, found its promulgation to be inopportune given the attitudes of the lecturing personnel. It was decided to postpone the matter for the time being.

Fr. Pourquier accepted for final vows.

6. At his request Fr. Pourquier was accepted for final profession despite the unfavourable views of Fr. Lanctin, his Superior.

The scholastics Lecoq, Paravy and Wildy accepted for final vows.



The Chezal-Benoît scholastics, Josef Lecoq, Antoine Paravy and Emilde Wildy are accepted for final vows. Brother Auguste Villard, who has also completed his novitiate and sought admission, is shortly due to spend one year in the army, but since he is otherwise light-headed and hasn't made keen demands for admission, it was thought best to hold him back for the time being.

The lay brother Stanislaus Van Horenbeck.

8. The above-named brother was put forward and commended by Fr. Piperon, despite his limited intelligence.

J. Chevalier, MSC.  
J. Vaudon, MissduSC.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

18961010X

Council Meeting, October 10, 1896

All present except Fr. Vaudon, unable to be present.

Barcelona Visit.

1. Fr. Carrière present at the meeting spoke about his Barcelona visit. He was also delegated to visit our other Barcelona house, the St. Michel College, offered to the Society, and the Canet de Mar property which the Marist Brothers would like to buy.

a. The San Miguel (St. Michel) College.

It is overseen by a layman and a staff of fifteen or so teachers whose mean salary comes to 60 francs monthly for an hour's class each day. The college had 200 pupils last year. At the beginning of classes there would only be 80 entering and the director thinks that last year's number of entries will not be arrived at this year. Over a number of years there has been a falling off, because of the setting up of new colleges in the best of circumstances in the new part of the city and because of the impact the Havana war has had on business families. The locality in any case is in the worst of quarters, so much so that one cannot dream of setting up there in order to keep the college going. The Official Visitor (*Fr. Carrière*) thinks that it would be best to transfer it to our house in the Calle de Rosellon which can be easily adapted for this purpose. The present head of St. Michel would be prepared to give up his effects (*assets*) and clientele for 7,000 francs. All the pupils would not transfer to the Calle de Rosellon no doubt, but a certain number would be drawn to the place. Moreover, in the de Gracia district a priest named Joseph Casas runs a fee-paying school of fifty or so pupils, and he would agree to make these over by means of an appropriate fee which remains to be negotiated. The two houses brought together would surely provide a sufficient clientele to start off the new enterprise, which could come about next year.

The Council was of the view that these proposals merited being taken under consideration and that Fr. Casas can be authorized to get his house ready, in order to receive a good number of students at the beginning of the next school year.

b. Visit to the Canet property.

The lessees are complaining about the lack of water and fear that it is likely to become still worse if the owner of the lands where the wells are, and which for the most part flow to the house, were to alter the flow by legal means, however unjust. Accordingly, it is being proposed that this land should be purchased at the price at which it is being offered, 20,000 francs. If the Congregation refuses to purchase and avail of this offer, the lessees themselves would be prepared to do so if there is agreement about selling our property to them.

The Council, in consideration of the presumed intentions of the proprietor of the land where the wells are, is inclined to think that pure suppositions are involved and that, for the rest, one could avoid any shortage of water by planting the whole area with vines which would involve no more water than a garden. Besides, there is a well there with assured sources which cannot be destroyed and would always supply water for the use of the house. The Council then comes to the conclusion that there is no compelling reason to buy the property containing the wells or to sell our house to the Marist Brothers.

c. Canonical visit to Barcelona.

It was carried out with the accepted procedures; each community member was privately met and invited to make his observations about the discipline and management of the house, his relations with the Superior, confrères, etc. In general tribute was paid to Fr. Casas who is always very zealous about the chapel, the Annals and everything which concerns the association. Fr. J.B. Perriot is wholly involved with the Petite Oeuvre, replaced sometimes for supervision by Fr. Delmas. The latter also exercises a minor ministry with the Dames of Saint Maur Sisters. Fr. Suchet celebrates mass in a convent and attends the community exercises, except at morning prayer. He seems to be happy with the way things are. Fr. Benedetti has a schedule like Fr. Suchet, but he uses his time better and gives some classes, three hours in the week. The lay brother, Martinus, is exhausted from work and he should have at least someone helping him. The house is advantageously well kept; in effect, it is well looked after.

Fr. Casas given permission to borrow 50,000 francs at 5% interest.

Fr. Casas, finding that the ground recently acquired is not enough to build the church he would like to see there, requests permission to add to what he has and is given permission to borrow 50,000 francs at a rate of 5%.

The scholastics, Brothers Brocken, Kleintitschen, Baumann and Cziczikowski, accepted for final vows.

6.(*sic*) The General made it known that an offer of ground in Paris at 1,500,000 francs had been made to him.

J. Chevalier, MSC.

J.F. Morisseau, MSC.

Ch. Piperon, MisSC.

**Article 2438**

To Father Joseph Durin, MSC, Chicago, USA.

L 18961011

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Issoudun, October 11, 1896

Dear Fr. Durin,

I am forwarding the certificate you were looking for. I hope it will be of use to you and that you can live in keeping with your wishes. There has been your precipitate decision to leave us and live outside of vows in the USA without being appointed there by your Superiors. (*Original difficult to decipher here; the ink has virtually run out. A verb expressing regret seems to be missing from the original.*) Let me know straightaway when you have found a bishop who accepts you. You have only one cogent reason in your request, which is that your health, such as you have experienced it, does not make it possible for you to live in community. That is what you wrote to me yourself in your letter dated (*again illegible here*). This reason on its own is enough. You will forward your request to me and I shall endorse it and send it to Rome. Then I shall come back to you with your release from vows; your situation will then have become regularized, depending thereafter on yourself alone and your bishop.

I shall continue to keep you in my prayers as I like you and am concerned for you more than I can say. For your part do not forget me either.

Cheerio, my friend; have a good journey.  
Wholly yours in C.J.

Signed: J. Chevalier, MSC.

Issoudun, October 11, 1896

I have the honour to certify that Fr. Durin is a pious priest, very attached to the Holy See and the teaching of Rome; his zeal for the salvation of souls untiring, his commitment without limits. He is worthy of support from their lordships, the bishops, and will be able to provide valuable service to any diocese which would employ him. He has, moreover, excellent references from the bishops in those areas where he exercised sacred ministry.

Signed: J. Chevalier  
Sup. Gen. MSC.

18961014X

Council Meeting, October 14, 1896

All in attendance.

Decision on Fr. Durin. His departure from the Society.

1. Fr. General made it known that Fr. Durin, having gone with his approval to the anti-Masonic congress (*Turin*), wrote from there to him to say that as he was unable to accommodate himself any longer to the demands of community life, he had decided to return to the USA. The view was taken that, given these circumstances, he could no longer be a member of the Society. Accordingly, Fr. General had made it clear to him that once he returned he should request release from his vows.

A proposed letter to Propaganda counteracting the choice of Fr. Bontemps as Vicar Apostolic.

2. Consideration was given to a letter which would be sent to the Prefect of Propaganda to forego its choice of Fr. Bontemps as Apostolic Vicar in favour of Fr. Leray. Information from several sources make it clear that Fr. Bontemps' health, his eccentricities, his way of dealing with his confrères as well as his lack of credibility with people (*outside the religious sphere*) make it impossible for him to be appointed bishop. Consequently, so far as he is concerned, it is considered necessary to advise Propaganda. As for Fr. Leray, it is thought that, with his zeal and piety, he merits being made bishop, but one does not know if his knowledge and administrative capabilities are sufficiently commensurate with this dignity.

A letter from Fr. Guyot proposing a change in the Vichy construction project.

3. He suggests that one can give the walls in what is planned for the Villa des Lilas residence a lesser thickness than that suggested by Mr. Tarlier (*the architect*) and, thereby, economize. The letter will be forwarded to the architect.

4. New confessors being needed for the Petite Oeuvre and day school, Fathers Guillaume and Boudin were assigned to this role.

5. Fr. Robadey's (*Swiss*) schol.

He is accepting youngsters who are not meant to be part of the Petite Oeuvre. A letter of Fr. Maillard's taking serious exception to this was approved of.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

Ch. Piperon, MisSC.  
J. Vaudon, MisSC.

## Article 2439

L 18961015

To Father Victor Jouët, MSC, Rome.

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Issoudun, October 15, 1896

Dear Fr. Jouët,

I read carefully the P.S. in your last letter dated October 11, but:

1. if you had read at the beginning of the book on Our Lady of the Sacred Heart, latest edition, the letter addressed to His Grace Archbishop Boyer of Bourges, you would have seen that I clearly said this (*book*) was a reproduction of the first edition (*Our Lady of the Sacred Heart, according to the Scriptures, the Church Fathers and Theology, by Fr. Jules Chevalier, Superior General of the Missionaries of the Sacred Heart. 4th edition. St. Paul, Paris, 1895, p.544*), except for the chapter: The Royalty of Our Lady of the Sacred Heart which I submitted, together with the rest of the work itself, to His Excellency.

2. In this chapter, which I have read over again, I do not think I support the teaching which you state has been condemned in England. May God preserve me! One is as greatly misconstrued about the text as about my thoughts. I do not hold in any way to the view that the Blessed Virgin eases the pains of hell. Here is the passage in question: Let us add, then, that the most Holy Virgin still comes to the support of lost souls, that is to say certain among the guilty with whom, according to St. Thomas, she is concerned in really softening their sufferings. This is a common view among theologians. Through the infinite mercy of God, they say, together with Mary's tender compassion, the pains and torments of these unhappy creatures are not in keeping with their misdeeds, that is to say they desire to be punished less since they so merit it. Without, at the same time, being in conflict with the rights of divine justice, at the request of his mother, the Saviour knows how to be merciful and just: "Quantitas paenae damnatorum ex Dei misericordia et intercessione B. Mariae Virginis, citra conditionem taxatur". (*Rutilius Beuson. Cop. XXXIII, p.257*) (*Due to God's mercy and the intercession of the Virgin Mary, the overall punishment of the damned becomes less than what they deserved.*)

If I speak of a lessening, what follows here will explain in what sense I should be understood. It is not an overall, or progressive, easing of punishment which is here in question, since, as I understand it, this view has been condemned, but rather a less harsh punishment, less in relation to the wrong-doing of certain sinners, and involving those who would have witnessed to Mary in their devotions during their life, and because of which she is sensitive to this on their death, divine justice for all that being safeguarded.

For the rest, I do not offer this thought as my own, but that of several theologians. In no way do I endorse it myself. As the work was soon out of print, only a small number of copies were reproduced, and in the next edition I shall remove quite willingly this passage. But if you think it's more prudent to eliminate these (*debated*) sentences in the copies still available, I shall immediately do so by covering them with sheets of blank paper. In any event, I would ask you, if you wish, when referring once more to anything of a questionable (*theological*) nature, to provide an explanation (*for what you say*) beforehand.

Cheerio, Father. Thanks with all my heart.  
Wholly yours in C.J.

J. Chevalier, MSC.

18961020X

Council Meeting, October 20, 1896

In attendance: Fr. General; Fathers Lanctin and Vaudon; absent: Father Piperon, unable to be present because of work; Fr. Morisseau, indisposed.

Father Durin's release from vows.

1. The General presented a letter from Fr. Durin in which he stated that he couldn't request release from vows before coming to know the views of the majority on the Council about this, adding that when this ensues he will immediately get in touch. While waiting he is strongly advised to get a posting in America.

Two lay brother postulants accepted.

2. Fr. Lanctin read a letter from Joseph Deparis, a recently-arrived student at the Petite Oeuvre, who, not considering himself to have any aptitude for studies, requested acceptance in the novitiate as a lay brother. His request was granted. Henri Jabenot from Neuvy-Pailloux, proposed by Fr. Maillard, was also accepted as a lay brother.

Request by a youth from Touly to go on the missions not accepted.

3. Fr. Lanctin read another letter from a young man, in the rhetoric year at the Petite Oeuvre, who would like to go to Sydney before he is 19 years of age in order to avoid military service. Since he has a brother who has been accepted in Saint Cyr (*the military academy*) and as a result will have no more than one year of service, it was not thought appropriate to meet his request. In any event, his good qualities which make him suitable for work in Europe are reason enough not to get rid of him that easily.

An annual contribution of 200 francs made available to Fr. Merg's mother.

4. Fr. Merg has written from Sydney asking the Council to provide financial help for his aged mother who is laid low by illness. He is granted an annual sum of 200 francs to be taken from his mass stipends.

A lack of detailed information about 5 youngsters requesting entrance to Fr. Robadey's school.

5. Questionnaires and certificates of five Swiss youngsters presenting themselves for entry to the preparatory school, Saint-Pierre-des-Clages, were considered. The information provided was not adequate and it was decided to ask Fr. Robadey to supply more information.

J. Chevalier, MSC.

Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

**Article 2440**

D 18961024

*To Mr. and Mrs. de Bonneval, Issoudun.*

On their Silver Wedding.

My Brothers,

It's 25 years ago, the same day, the very same hour, since in this church two young spouses coming from leading Berry families were united in a sacred, indissoluble, union. The Lord blessed this marriage within which one meets all at once the coming together of illustrious family names, grandeur of outlook and the most sincere and genuine piety. Proud of their glorious ancestors, they promised to walk in their steps and make them come alive in their own lives. This family heritage they have jealously and carefully preserved as the most precious of treasures, which they in turn would pass on to their descendants. Over all this time, and due to their early education, we have watched them moving forward unflinching in the way of honour and duty. From such a life-style two main virtues stand out as having thrown into bright focus their actions, lighting up their whole life. I am referring to faith and charity.

I

Their religious convictions, far from being weakened through contact with the splendour of a frivolous world, were only advantageously strengthened.

They very well understood that the more people alienated themselves from God, and the more impiety was in the ascendant, all the greater would be the respect they themselves had for the divine law, and their fidelity to the precepts of the Church.

Accordingly at our religious ceremonies, they were never shy about being present and sharing their prayers with those of the ordinary faithful. Birthright, money, splendid circumstances, distinguished family, wonderful memories, ancient traditions, all of this gives way before these words from the lips of Our Lord himself: Search first for the kingdom of God and His justice, and all the rest will be added to you. And wholeheartedly they would cry out like Solomon in the midst of all his wealth and splendour: Vanity of vanities, all is vanity other than serving God and Him alone.

II

The faith in which they were nurtured in the family home was not the only gift made over to them by their illustrious parents. No, they were further endowed with the gift of charity. The Bonneval family was always, as it still is, supportive of Catholic undertakings and providing for the poor in the area where they lived, making it a concern to seek the needy, support them in their impoverishment and wipe away their tears. The youngsters (*in the family*) very early on learned to be open-hearted and helpful.

Brought up in this way Fernand de Bonneval shaped his future with Mademoiselle Marie du Quesne who, herself, also witnessed right from her earliest years the concern of her good mother for those who suffer, her generosity, her numerous contributions which she loved to bestow on everyone when recourse was had to her well-known generosity. Not only was she active in this respect, but there is yet more to admire her for in supportive undertakings, raising the moral tone and the level of Christian education and its enhancement in an Issoudun which is greatly indebted to her.

And the young couple, like two branches which strengthen each other in their intermingling, were to find in their complementary union a twofold thrust towards doing good. Not just content to imitate those who had brought them into this world, they went further in spreading their good will and support. I do not know of a cry for help, or any request whatever, which did not find a response in their wholeheartedness. It mattered not at all to them what the views were of those who had recourse to their good will, since it was enough for them to know that they were ill-circumstanced and that their needs should be met. Neither indifference or hostility on the part of some, or others being ungrateful, came in the way of the thrust of their generosity. How explain this greatness of soul, this disinterested concern? Ah yes! It is because they were aware that their contributions made over to the needy and often unadverted to and forgotten about, were made in the sight of God who rewards a hundred-fold all they have done on his behalf.

There my dear Bernard and my dear petite Alette, you have before you a wonderful example and you in your turn will have to give witness. May Heaven see to it that you will have them with you for a long time yet! And may you celebrate altogether the golden, and even diamond, Jubilee of your dearly loved parents.

This is the hope and prayer of us all from the bottom of our hearts for your happiness, Amen.

18961029X

Council Meeting, October 29, 1896

All present except Fr. Lanctin, away from Issoudun.

The minutes of previous meetings were read, approved and signed, following some observations and changes.

Admission to final profession.

The following Antwerp scholastics were accepted:

Van Hoogstraten; Van der Heyden; Stettner.

The following lay brothers were accepted for renewal of three-yearly vows:

Jerome Van Vetten and Modeste van der Eyken from the Rome house.

Fr. Maillard appointed to the office of Secretary General.

Fr. General, having adverted to the workload of Fr. Morisseau, his tired condition and age, proposed to the Council that he should be replaced as the Society's Secretary General by Fr. Maillard. This was agreed and he (*Maillard*) was appointed at this meeting.

F.X. Maillard, MSC.

Ch. Piperon, MisSC.

J. Chevalier, MSC.

J. Vaudon, MissduSC.

J.F. Morisseau, MSC.

**Article 2241**

L 18961102

*To Father Vincent Casas, MSC, Superior, Barcelona.*

+ J M J

Issoudun, November 2, 1896

Dear Father,

Fr. Morisseau does not recall if he sent on to you the decisions of the General Council taken after Fr. Carrière's canonical visit to Barcelona. In the event that these decisions have not been communicated to you they are as follows:

1. You are authorized to enter into discussions with Mr. José Casas, the head of the college in your part of Gracia (*Barcelona suburb*), about the amount of rent he requests of you in order to rent out his college to you. You will make Fr. General aware of the proposals he puts to you and which will be approved of by the (*General*) Council if they are not outlandish. When presenting to us the sum he is requesting, let us know what Mr. José Casas' age is. If there is an understanding reached with him, the proposal of the director of the San Michel College will also be accepted, that is to say he will be given 7,000 francs (*about 22,405 euros*) in order to come by his assets and clientele. When these two schools are made into one by you, it becomes possible right from the beginning to have a sufficient number of students to guarantee a stable financial situation. See to it then that you discuss the matter as one of urgency and forward to us your findings, so that you can begin as soon as possible to prepare for the start of the school year in the autumn of 1897, all working out well.

2. You are authorized by the Council to borrow 50,000 francs (*about 160,000 euros*) in order to buy the ground adjacent to that you bought last year and which adjoins the right of your house on entry.

3. In the light of Fr. Visitor's report, it would appear that Fathers Suchet and Benedetti (*a future bishop in Italy*) do not come to community prayers, giving their health as the reason for this. Perhaps by being a little more energetic they might, given that their work is not too tiring, begin to live according to the community regulations once more. In any event, they should make their meditation each day, and if you do think that their health really does require a later hour for rising than that of the other confrères, at the very least see to it that they give an hour in the morning over to prayer, making certain that they fulfil this exercise which is essential to the religious life.

Please accept my warmest regards in C.J.

On behalf of Fr. General and his Council  
F.X. Maillard, MSC.

**Article 2442**

L 18961104

*To Count François Bonneval, Issoudun.*

Issoudun, November 4, 1896

Dear Count,

We would need to consider several issues with regard to the building. If you bring together the gentlemen either on Friday or Saturday next it would be very desirable. We shall also have to consider the position of Albert Blanchard, the organist. You are aware that Mr. Paul, the dentist, committed suicide and, moreover, cohabited, with public knowledge, for many years. I, accordingly, refused, in keeping with the diocesan statutes, to give him religious burial. Albert knew this as he was present when I refused and yet, despite the absence of the clergy, he had the audacity to go with the coffin to the cemetery, scandalizing greatly all Christian people. For a Church employee this is not to be overlooked or pardoned. He must know before Sunday what we think of his behaviour.

Please accept, Count, my respectful good wishes in C.J.

J. Chevalier, MSC.

18961105X

Council Meeting  
Thursday, November 5, 1896

All present except Fr. Vaudon, travelling (*see below, article 2443*).

The appointment of a local Council at Contich.

A letter from Fr. Ramot was read, requesting the appointment of a local Council at Contich, Antwerp, and putting forward a query as to whether or not it would be appropriate to request an indult from Rome to appoint Fr. Hartzler at Salzburg for a third term of office as Superior. It was decided, as regards the first query, that Fr. Ramot should discuss with the Provincial Council what candidates might be appointed councillors at Contich, and then the General Council will confirm their choice. As for the second query, the majority of the Council thought that the Constitutions were sufficiently clear and explicit about the issue brought up and that it was pointless, therefore, to ask Rome for an indult which, in any event, has never been requested on comparable occasions up to now.

Antwerp scholastics presented for orders.

At Fr. Ramot's request the following were called to orders:

Brother Reichert to the priesthood; Brothers Smits, Schmitz, Geitmann, Nollen, van Riel, Viegen, O'Reilly and Bögerhausen to the diaconate; van Hoogstraten to minor orders. Brother Braun, a subdeacon whose reports leave something to be desired, will have his request postponed if the Provincial thinks that this decision would be helpful in relation to other scholastics.

The prospect of a foundation in Fribourg, Switzerland.

The Council now began to deal with the Saint-Pierre-des-Clages school, giving consideration to Fr. Robadey as a teacher and, as well, the poverty and health conditions prevailing in the Valais which suggest that it might be better to set up the little Petite Oeuvre near Fribourg where a property has come up for sale. Fathers Piperon and Maillard were asked to visit this property and take the necessary procedures to set up a foundation in the country, if the prospects after their visit seemed worthwhile and likely.

Ch. Piperon, MisSC.

F.X. Maillard, MSC.

Arth. Lanctin, MSC.

J.F. Morisseau, MSC.

**Article 2443**

L 18961109

*To Fr. Jean Vaudon, MSC at Saint-Denis-des-Cuves, Coutances.*

Issoudun, November 9, 1896

Dear Father,

I am delighted for you that your dear mother's health has improved. May the Lord preserve her for quite some time to come! Granville has been informed about your arrival and you will be very welcome. They are greatly anxious to have you back at Chezal-Benoît; return as soon as possible. Fr. Piperon left this morning for Switzerland with Fr. Maillard, Oremus pro invicem.

Cheerio, my friend.

Wholly yours in C.J.

J. Chevalier, MSC.

Mr. Gagnault is looking for articles for the Annals.

**Article 2444**

L 18961114

*To Count François Bonneval, Issoudun.*

Issoudun, November 14, 1896

My Dear Count,

I am forwarding to you the letter I have had from the committee general in Paris which deals in particular with the elections of senators. Read it and share it with your political friends. You are more advantageously placed than I am to provide the

information being sought. Tomorrow before the Council meeting dealing with buildings, we shall have a chat about this issue.

Please, Count, accept my respectful good wishes in C.J.

J. Chevalier, MSC.

18961115X

Council Meeting, November 15, 1896

All present except Fr. Vaudon.

Raising the pupils' fees at Saint-Pierre-des-Clages.

Attention was first focused on the Saint-Pierre-des-Clages school where Fr. Robadey is not prepared to limit to eight the number of pupils since he says that this is not financially viable, but the Council was of the view that it would be best to go along with this number for a monthly fee of between 33 and 40 francs for each student until Easter.

Report on the trip to Switzerland, Fribourg, to find a house.

Fathers Piperon and Maillard reported on their Swiss visit. They inspected a number of houses, either for sale or to be rented, one being in a Fribourg suburb, the others outside the city, but within the canton. The Council took note of their observations about the property called Bellevue in the parish of Font, near Estavayer on Lake Neuchatel.

Proposal to rent the Bellevue property near Estavayes on Lake.

Fr. Piperon was given the task of beginning negotiations towards renting the Bellevue house and, if possible, become assured that the whole property will be sold to us if the Council decided in the near future to buy it.

Brother Régis Rasclé was accepted for final profession and as soon as possible he will be sent to the scholasticate.

Fr. Teste was accepted for the novitiate. He had, when he was young, taken the Franciscan habit of the Third Order, but left after some months for health reasons, including the early stages of diabetes.

A contribution of a mortgaged sum accepted.

The offering of 10,000 francs at a mortgaged rent of 5% by an elderly lady from Marnant, Rhone valley, was accepted.

Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

F.X. Maillard, MSC.  
Arth. Lanctin, MSC.

18961117X

Council Meeting, November 17, 1896

All present.

Saint-Pierre-des-Clages.

This issue is being re-visited because of a letter from Mr. Bouellat which might mean a change in the decision taken on the 15th (*above*), but the decision still holds. Nevertheless, it is to be repeated that precise and official reports are to be made available about each pupil in order to refuse entrance to those unable to offer the requisite guarantees.

Brother Régis Rasclé appointed to the scholasticate.

It was decided, next, that Brother Régis Rasclé should be sent to the Chezal-Benoît scholasticate, replaced as a teacher at the outsiders school (*in Issoudun, as distinct from the Petite Oeuvre*) by a scholastic who will be named at the next (*Council*) meeting.

Fr. Michel appointed to Paris; Fr. Doutré called to Issoudun.

Fr. Brunet needing someone to replace himself in his role as chaplain to the convent in Rue Saint-Ouen will be given Fr. Michel who will be replaced by Fr. Girerd at the Petite Oeuvre. Fr. Brunet will keep the title of official chaplain as far as the Archbishop of Paris is concerned. Fr. Doutré will be called back to Issoudun.

Changes of addresses for Brothers Arnold Zwarthoed, Jean Pluymakers, Walter Corsmit and two Chezal-Benoît brothers.

Fr. Brunet, having requested a lay brother and Fr. Hartzler a change for Brother Walter Corsmit, the Council decided as follows:

Brother Andre Zwarthoed will go to Paris; Brother Jean Pluymakers to Glastonbury; Walter Corsmit to Chezal-Benoît; while Fr. Piperon will make available to the Sacred Heart, Issoudun, 2 newly professed brothers who will replace Brothers Arnold Zwarthoed and Jean Pluymakers.

Refusal of a lay brother postulant at Watertown.

Fr. Cornelius O'Mahony wanted to know if he could accept in the lay brothers' novitiate a married man whose wife has been in a mental hospital for a number of years without any hope of recovery. The decision was taken that he could not be accepted while his wife was alive.

Benediction at the Issoudun (*outsiders*) school.

Fr. Laliaux wants to give Benediction in the chapel on the days noted in the list accompanying his request. The Superior General granted permission, following some changes made to the list.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.

J.F. Morisseau, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

18961119X

Council Meeting, November 19, 1896

All present except Fr. Batard.

The minutes of the three previous meetings were approved and signed. There followed discussions about religious discipline and good order.

Ranking.

The decision was taken that the finally professed, not tonsured or in minor orders, would rank before tonsured temporary professed or in minor orders. Those in sacred orders always rank, as the rule says, before those in final vows.

Religious discipline as regards photographs, binoculars, watch chains, walking sticks.

As regards whether or not it is permissible for Missionaries of the Sacred Heart to have their photographs taken, to carry binoculars, watch chains, walking sticks, the Council replies:

1. One cannot have one's photograph taken except in exceptional circumstances, when one must get permission from Fr. General or Fr. Provincial.
2. One may accept binoculars instead of spectacles, especially among those already accustomed to this, but the string to hang the binoculars on is not allowed.
3. The chains holding the watch should not be visible.
4. One may in case of necessity use a curved handle walking stick, but otherwise walking sticks are not allowed.

The lay brother de Cocq has permission to give some money (*of his own*) to the Tilburg house.

He wrote to Fr. General stating that he had come into a certain patrimony, a share of what was divided between four brothers and sisters still minors, but there is, besides, a certain amount of his own money, 1,472 francs, which he would like to give the Tilburg house on condition that it be returned to him if he were to leave the Congregation. This request was granted, specifying, however, that he could not lay claim to any interest on this sum the day it would be returned to him because of the vow of poverty.

The offer of a college by Bishop Jacquet of the Jassy diocese in Romania turned down.

A letter from Fr. Carrière was read in which he stated that Bishop Jacquet would like the Society to set up a Catholic college in the town where he lives. Given the lack of competent personnel, the Council decided that it was impossible to meet Bishop Jacquet's wishes.

Taking out a loan of 200,000 francs from a credit agency.

Having in mind on the one side expenses accruing from purchases and rebuilding involving the Society at Issoudun, Chezal-Benoît, Vichy and, maybe, Switzerland, and on the other hand the advantage that can accrue at a time of persecution, if the properties of the Congregation are legally assured and, thereby, a barrier to confiscation, the Council has decided to take out a loan of 200,000 francs or so from the credit agency on the Issoudun properties and elsewhere if necessary.

The accounts and the pupils' fees at the Glastonbury Petite Oeuvre.

An explanatory letter from Fr. Hartzler in Glastonbury was read, in which he explained the accounts for the first six months of 1896, and also requesting a sum of 424 francs to meet the expenses incurred when he accepted youngsters a year ago and who didn't stay. The Council acknowledged that it had agreed to contribute to the support of these youngsters, but since the mother house is already over-burdened financially and none of these youngsters have remained, Fr. Hartzler is requested not to press for the payment of this amount. If he cannot in any way balance his budget without getting this money it will, then, be sent on to him.

Fr. Audony appointed to Paris as Fr. Field's replacement.

Attention now focused on the appointment of Fr. Michel as chaplain to the convent on Avenue Saint Ouen, Paris. As a replacement for him at the Petite Oeuvre is creating problems, it has been decided that he will stay on there and continue teaching, while Fr. Audony will be sent to the Paris house to help Fr. Brunet in the chaplaincy.

Brother Auguste Boudin appointed teacher at the Issoudun day school, replacing Brother Régis Rascle, and Brother Antoine Neveux replaces Brother Boudin at the office.

The college of Dom Jose Casas accepted; that of San Miguel not so, or put back until later.

Following perusal of a letter from Fr. Casas in Barcelona as regards a college to be set up at Calle de Rosellon 45, Gracia, the decision was taken to accept the proposal of Dom Jose Casas, offering students, staff, furniture, at a going yearly rent of 720



francs. As for the proposals of the San Miguel college's director, they do not appear to be acceptable at the present time, given that Fr. Casas says that one cannot be sure if there will be students for this college.

F.X. Maillard, MSC.  
J. Vaudon, MissduSC.  
Ch. Piperon, MisSC.

J.F. Morisseau, MSC.  
Arth. Lanctin, MSC.  
J. Chevalier, MSC.

**Article 2445**

D 18961123

*For Mademoiselles Gutton at Marnand (69).*

I, the undersigned, commit myself to provide each year for Mesdemoiselles Jenny, Marie, Angéline and Stéphanie Gutton, who live together at Marnand, Rhone, the sum of one hundred and fifty francs (*about 480 euros*) and this until the death of the last survivor, all by way of our gratitude for all the devotedness and concern they have shown for our undertakings.

Given at Issoudun, November 23, 1896.

J. Chevalier, MSC.

18961124X

Council Meeting, November 25, 1896

All in attendance.

Readmission of Brother Fernando de la Peña.

The above-named has asked to re-enter the Society. Nonetheless he will have to: 1, pay his travel expenses; and 2, spend three years in temporary vows before being considered for final profession.

All those who have titles to property in their name and are in the Society, must make a will as soon as possible, insofar as they are or will be titled to or responsible for property. Likewise a statement will be required for the future from all who are property title-holders of anything belonging to the Congregation, and this also applies to those leaving for the missions who, besides, should before departure leave behind them a solicitor's will as broad as possible.

The Tilburg Superior given permission to buy land near the house.

Fr. Offermans, the Tilburg Superior, is given permission to buy the houses and ground circling the land already owned by the community, or which will be later owned following from the gift of their employee.

Brother Jacques Neyroud given permission to follow the courses at the Institut Catholique, Paris.

It was finally decided that Brother Jacques Neyroud, given the length of his studies yet to come, and the many examinations which he has to pass before he takes his licentiate in sciences, will be sent straightaway to the Institut Catholique, Paris, so that he can obtain his diploma before reaching the age of 26, thereby avoiding the two years of military service he would, otherwise, be required to make. At the appropriate time a decision will be taken about his request to be perpetually professed.

A request is to be made to the Sulpicians to accept in their scholasticate our young men who are following courses at the Institut Catholique, their own students' house quite near the Institut building.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

**Article 2446**

L 18961201

*To Fr. Victor Jouët, MSC, Rome.*

+

Issoudun, December 1, 1896

Dear Fr. Jouët,

I am very much indebted to you for notifying me in advance about the 25th anniversary of France's consecration to Our Lady of the Sacred Heart. If you were to write an article making this known to the faithful, it would greatly please me.

It is not possible for us to take on Lenten preaching at Saint-Symphorien, Tours. Those who would be likely to do so are already committed elsewhere. I already informed Mademoiselle Tamisier about this when she spoke to me and she was due to inform the parish priest. Thank you for your good wishes; I reciprocate mine to you.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2447**

L 18961211

*To Father Jean Vaudon, MSC, Chezal-Benoît.*

+

Issoudun, December 11, 1896

Dear Father,

I sympathize with you on the death of your dear mother; no matter what the age, it's always a special link which becomes broken and leaves a family void. Happily there is heaven where we shall meet again.

I am forwarding 50 francs for Brother de la Peña whose perseverance touches me. I do not know if this will be enough. Perhaps he can find and make up the rest. In any event, I shall ask Fr. Casas to give him whatever he is lacking.

We shall fervently pray for the repose of your mother's soul.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2447A**

D 18961226

*Prayer composed by Fr. Chevalier.*

My God, I am in your hands.

I give myself over to your wishes; do with me whatever you wish.

I am not going to cry out against the designs of divine Providence;

You are the master of life and death; you do not strike unless it is to heal, and you do not make people go through trials without rewarding them.

I accept, then, in advance all it will please you to send me; the sorrows, disappointments, regrets, all the bitter experiences, isolation, heartbreaks, for I know that one day my tears will change into diamonds and my sorrows will be crowned in glory.

I wait for everything under your care, Our Lady of the Sacred Heart.

Make it so my God, that I shall see the glory of heaven one day with all who are mine,

Let it be so.

Issoudun, December 26, 1896

J. Chevalier, MSC

*The above prayer was sent by Madame E. Rigault, Sonzay, to Fr. Arthur Lanctin, who succeeded Fr. Chevalier as Superior General, on January 11, 1928; she wrote:*

"I came to see him one year after the death of my dear husband and I asked him to write a resignation prayer specifically for me. He took up his pen and there in my presence composed these lovely words which I say every day. All those to whom I gave the prayer were delighted; it's the prayer of a saint... I have then a prayer written by him..."

E. Rigault

18961219

Council Meeting, December 19, 1896

All in attendance.

The lay brothers Albert Vioux in Chezal-Benoît and Hermann Müller in New Britain were admitted to vows. Vioux to temporary vows, Müller to final vows, Vioux at the November 30 meeting, Müller at that of December 10, both now announced finally at this meeting.

The Saint-Pierre-des-Clages Petite Oeuvre.

The purchase or renting of it is held over for the time being. An attempt will be made to find parish priests who will put forward youngsters. The Council doesn't see anybody from the Society who could be put in charge of this undertaking and, accordingly, does not consider buying or renting for the time-being, but will, however, continue with its presence there until next July. From now until then an attempt will be made to find some Swiss priests who would engage themselves to find some candidates for the school in their parishes, and send them on to us after a little preparation.

Letters were then read from Fr. Ramot relative to:

1. calling a Provincial Chapter;
2. a plan for a Dutch mission in New Guinea;
3. a canonical visitation to be carried out by the Provincial in the Province's houses;
4. lastly, a dispensation from vows for Fr. Ilge.

It was decided that all these issues would be dealt with when Fathers Ramot and Meyer, who are due to arrive at the end of the month for a meeting of the commission appointed to draw up the Directory, are present.

Fathers Casas, Batard, Mathieu title-holders of a new holding in Barcelona.

Fr. Casas requested title-holders for the new property which he is shortly going to purchase. It was decided that Fathers Batard and Mathieu, already title-holders of the property bought last year, will have the same role in the new one. Consequently, a document will be drawn up, signed by them and then sent to Fr. Casas who will be the third title-holder.

Fr. Velasco, a former Spanish scholastic who left the Society, has asked to be re-admitted, but he has not been accepted.

Proposal to purchase new ground in Vichy.

The decision was taken to buy ground owned by Dr. Koenig at Vichy following on that purchased from Madame Glénard, which is about 600 square metres and it is hoped it can be acquired at 40 francs a metre.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

F.X. Maillard, MSC.  
Ch. Pipéron, MisSC.  
J. Vaudon, MissduSC.

**Article 2448**

C 18961230

*To the MSC Superiors of the Congregation's different houses.*

Issoudun, December 30, 1896

Dear Father,

You will have gathered from the papers news of His Eminence Cardinal Boyer's death, our Visitor Apostolic.

The situation could not be more opportune to petition Rome for the Society's return to common law procedures, particularly so now that peace and concord prevail in the Congregation. Accordingly, we would request you to be good enough to sign and return to us the accompanying formula, which we shall present to the Holy Father, and which the fathers present at Issoudun have already signed.

Please accept, Father, my religious commitment in C.J.

J. Chevalier, MSC.

*Jean-Pierre Boyer died a fortnight before Chevalier's letter, on December 16, 1896. He had been appointed to Bourges on January 19, 1893, becoming a Cardinal at the November 29, 1895, consistory. He had been ordained auxiliary Bishop of Clermont on August 24, 1878; he was, therefore, a bishop and coadjutor much longer than he was an archbishop, dying at a comparatively young age, sixty-seven. Born in Paray-le-Monial, July 27, 1829, he was ordained bishop at Aix on August 24, 1878, then becoming coadjutor to Bishop Féron at Clermont. See further, the Annales, 1896, p.6.*

**Article 2449**

L 18961231

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, December 31, 1896

Dear Fr. Jouët,

I am forwarding you the 600 francs (*about 1,920 euros*) agreed as the three-monthly allowance. I take occasion to wish you a good and blessed New Year.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

## 1897

18970105X

Council Meeting, January 5, 1897

First meeting in the morning at the presbytery.

In attendance: Fr. General; Fathers Piperon, Lanctin, Vaudon, Maillard.

Accepted for vows.

The lay brothers Antoine Tauber and Didacus Maierhofer from the Salzburg house were accepted for perpetual vows and Brother Egiddi, from the Chezal-Benoît novitiate, to temporary vows.

The second plot of land at Vichy.

A letter was read from Mr. Poncet, a Vichy solicitor, stating that Dr. Koenig wanted to sell his land (*discussed at the last Council meeting*) at 60 francs a metre. It had been decided to offer him 50 francs, but the Council now authorized Mr. Poncet to raise the offer to 55 francs.

Two pupils from Saint-Pierre-des-Clages accepted at the Petite Oeuvre.

Fr. Robadey asked if he could immediately send to Issoudun two of his students who would seem to have the qualities to be Missionaries of the Sacred Heart in the future. They were accepted.

The San Miguel College, Barcelona.

Letters were read from Fathers Delmas and J.B. Perriot, who insist that the chaplaincy of the San Miguel College be immediately undertaken and, as soon as possible, the overall direction of the school. It was decided to get Fr. Casas' own views and those of the community.

Afternoon meeting. The Council met again at 2pm, but this time at the Sacred Heart where Fr. Morisseau was indisposed. All the members were present.

The Sydney novitiate: Fr. Tréand, Novice Master; Fr. Vandel, Socius.

The Sydney novitiate was then discussed. Having considered a letter from Fr. Merg and taken into consideration Fr. Tréand's views, the Council came to a decision that the latter should be Novice Master with Fr. Vandel as his Socius (*assistant*).

A discussion about founding a house in Beirut or Montreal for scholastics compelled to do military service.

The issue already broached at the morning session about setting up a house either in Montreal, Canada, or Beirut, Syria, came up again with reference to those of our young men compelled to do military service. A letter has already been sent to Beirut and one will also be written to the Sulpicians' Superior in Montreal, as well as to Fr. O'Mahony in Watertown.

The expulsion of Fr. Ilge.

Finally, the vowed status of Fr. Ilge was considered. Given his background and the serious accusations with which he is faced, the Council unanimously again insisted on his expulsion from the Society, agreeing to ask Fr. Carrière to obtain from the Sacred Congregation of Bishops and Regulars the release of his vows for once and for all despite his inability to find a bishop who is prepared to accept him in his diocese.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

**Article 2450**

D 18970105

*Contract for work at the Villa des Lilas, Vichy.*

Issoudun, January 5, 1897

As between the undersigned, Fr. Hériault of Issoudun (*Indre*) on the one side and Mr. Pierre Genète and his wife, owners of the Villa des Lilas residence, Vichy (*Allier*), on the other side, what follows has been agreed:

*The former leasing arrangements are given here.*

Besides, Mr. Genète commits himself with a contribution of 40,000 francs (*about 128,000 euros*) as forfeit to carry out the envisaged work in keeping with the plans and details drawn up by Mr. Tarlier, the Bourges architect.

This work involves the following:

1. Raising one storey, with attic rooms above it, around the two wings, and overlooking Rue Bintot, the other giving on to the garden and towards Rue Petillot at the corner.
2. Continuing this wing towards the old, present, house and as far as the sacristy of the new chapel.

3. To get rid of, to his financial advantage, all the surplus elements of the said old house. Mr. Genète can, however, use for the new building any material thought worthwhile by the architect.

4. He is also committed to furnish all the rooms and attics of the buildings for which he has responsibility. It goes without saying that the furniture he will supply is his own property.

5. He will be responsible, as well, during the duration of the lease, 15 years, for all the repairs, changes, as to furniture or whatever, to be made since he is the lessee, and also for the furniture in the hotel, the cost of which, if it needs to be replaced, must be met by him without any compensation.

6. He will convert, if he thinks it worthwhile, the present dining room into rooms and, moreover, if it is agreeable to him, he will build above the kitchen a matching wing of the same height as the rest of the house.

7. In the event of Mr. Genète's death or his wife, or the onset of serious illness, he will, with the proprietor's consent, have the right to sub-let.

8. If during the course of the leasing new constructions are deemed to be necessary, with the agreement of the owner, Mr. Genète will pay interest on the money being spent at a yearly rate of 10%.

9. The cost of the annual lease, being 10,000 francs (*about 32,000 euros*), will not be increased because of the work mentioned above which he undertakes to carry out.

10. In addition, the 40,000 francs which Fr. Hériault undertakes to provide for the new additions will be made use of as follows: 10,000 francs while the work is reaching the half-way stage and 10,000 when it is completed. As regards the remainder of that money, Fr. Hériault will put by each year for Mr. Genète towards his lease of the Villa des Lilas 5,000 francs until the complete payment of the agreed 40,000 francs is reached.

The architect, given his contribution, requests a 7% share of the expenses as his fee.

All this work will be carried out in the required conditions under the supervision and management of Fr. Guyot.

Copies for interested parties, etc.

18970114X

Council Meeting, January 14, 1897

All present except Fathers Batard and Maillard.

Acceptance as of now of the chaplaincy of San Miguel College, Barcelona and the overall charge of the school shortly. A letter from Fr. Casas provided the views of all the community's priests about San Miguel, and there was unanimity about taking over the direction of the school as soon as possible. The Council thereupon decided that the Barcelona priests take over the chaplaincy straightaway and as soon as possible the overall direction of the school, at least for one year's trial. The mother house, however, could not provide them with staff before the end of the school year, but they might request the Provincial of the Northern Province to let them have Fr. Pauly.

Acceptance of a 5% rent.

A gentleman from Rambervillers-Vasges, aged 73, has offered a life-mortgage at 5% which has been accepted.

-Benoît scholastics called to orders:

Priesthood: Brothers Jourdon and Auguste Boudin;

Diaconate: Courbon, Buckley, Burke, Cros, Pages;

Subdiaconate: Brothers Pouvreau and Régis Rasclé;

Minor Orders: Brothers Brumbt, Lacunza, Maher, Merg, Vivès;

Tonsure and Minor Orders: Brother Wigishoff.

J. Chevalier, MSC.

Arth. Lancin, MSC.

Ch. Piperon, MisSC.

F.X. Maillard, MSC.

J. Vaudon, MissduSC.

J.F. Morisseau, MSC.

18970119X

Council Meeting, January 19, 1897

All present except Fr. Batard.

Saint-Pierre-des-Clages: conditions unacceptable; closure of the school.

1. Since Fr. Robadey is putting forward unacceptable conditions, and the present pupils do not appear to be providing satisfactory guarantees, it was decided that the school should be closed immediately. Consideration was then given to a

Fribourg foundation where our young men due for military service might like to be made Swiss nationals (*thus avoiding military service*). The matter will be given further consideration.

The money to pay for the Marseilles house, 85 Rue Thiers, will come from the missions' fund.

2. The balance of payment for this house, bought in Fr. Jullien's name, is due to be met on the 7th of February next but, as the leeway for the title's payment can yet be held over for quite some time, the Council decided that it cannot borrow 28,000 francs at 4% before that date, and once more will have recourse to the money made available by the Propagation of the Faith for the missions, paying the missions an interest of 4% on the amount made available until the said sum is reimbursed.

The Koenig ground at Vichy purchased.

3. The Council decided to buy Dr. Koenig's ground at Vichy at 60 francs a metre if the price cannot be lowered.

Issues in relation to the next Chapter. The appointment of delegates. The issue of those called in 1896 as local Superiors but who are no longer such.

4. A letter from Fr. Carrière referring to different issues was read, the first concern being that of the Chapter. Cardinal Parocchi, who has agreed to be the Society's protector, thinks that those delegates should be immediately appointed who are replacing those who were named for the 1896 meeting and became Superiors: Meyer, that is, now Superior in Antwerp, and Derichemont, Superior of the second house in the USA. Besides, Rome would be consulted about those called to the 1896 Chapter as local Superiors but are no longer so, for example Fr. Genocchi.

A Foundation at Oleggio.

A second proposal from Fr. Carrière, which engaged the Council, concerned a new foundation in Oleggio. The problem to cope with is that of personnel if the proposal from the Bishop of Novara was accepted. Fr. Carrière will be consulted about this matter. Meanwhile he (*Carrière*) is given permission to commence work on the two altars to be placed in the Our Lady church, Piazza Navona (*Rome*), using as payment money which has accrued to him in interest.

The lay brother Fahrman accepted in the Watertown novitiate.

5. Fr. O'Mahony, Superior at Watertown, New York State, is, at his request, given permission to accept the lay brother candidate, Lambert Fahrman, aged 37, into the novitiate; he has already spent, to his Superior's satisfaction, three months in the community. Next, at Bishop Navarre's commendation, the lay brother Philippe Van Erven was accepted for final profession and the scholastic Gustave Peeters for the priesthood.

Personnel at the Glastonbury Petite Oeuvre.

6. The Superior, Fernand Hartzler, requested Fr. Denis O'Mahony as teacher and supervisor at the English Petite Oeuvre. Since one cannot, given that the school year is well under way, deprive the Issoudun Petite Oeuvre or any school of its English teacher, Glastonbury will have to get by with its present staff. Fathers Field and Martin will be written to, requesting that they make themselves available to the Petite Oeuvre then, in keeping with the requirements of their Superior.

Decision about those following Institut Catholique courses.

7. Those following the Paris Institut Catholique courses will from now on be in dependence for all their requirements on the Superior at Rue de Calais.

J. Chevalier, MSC.  
Arth. Lancin, MSC.  
Ch. Píperon, MisSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MisduSC.

18970130X

Council Meeting, January 30, 1897

All in attendance.

Decisions and explanations from Rome with reference to the Provincial Chapter and the next General Chapter.

1. A letter from Fr. Carrière was read, being a reply to those questions put to him about the forthcoming Provincial Chapter at Antwerp, and the following General Chapter. The decision was taken:

1. to send this letter to Fr. Ramot, stating that the Council approved of the proposals in Fr. Carrière's letter;
2. that a circular be sent to all the Society's houses requesting that they appoint as soon as possible two delegates to replace Fathers Meyer and Derichemont who had become Superiors.

In this circular it will also be made known that those who were called to 1896 Chapter as local Superiors and are not so any longer (*such as Fr. Genocchi*) cannot be part of the Chapter as Superiors since they are no longer so, but they may be elected as delegates.

Fr. Faure, parish priest of Ides Saint-Roch, not accepted for the novitiate.

2. Fr. Faure greatly insists on acceptance in our Congregation and the Council discussed his request but, having thought about it, it was decided that due to his health, which gave serious concern for the future, he should not be accepted.

Fathers Pauly and von Hasselt in Salzburg title-holders of newly-bought ground.

3. Fr. Léopold Hartzler writes from Salzburg to say that as he was on the point of buying the ground as authorized by the Council, he thought it would be more appropriate to have two title-holders instead of one, adding Fr. Pauly's name to that of Fr. von Hasselt. The Council approved of this.

Part approval given to Brother Tatcher for the disposal of his maternal patrimony.

4. Brother Tatcher in Chezal-Benoît requested permission to give his father, during the latter's lifetime, the interest on what is accruing to him from his mother's estate and thereafter, following his father's death, to his sister if she becomes a nun. The Council accepted the first request, but held over as regards the second, since on his father's death Brother Tatcher should make a fresh request which the Council at that time will decide.

The death of Fr. Durin.

5. Mr. Fernand Durin wrote on January 17, 1897, from Indianapolis with news of his uncle's, Fr. Joseph Fernand Durin, death on the 9th of the same month. This news will be conveyed to all the Society's houses, with the customary prayers for the dead requested for him.

Decisions of the Council about Fr. Lavielle to be brought to his attention.

6. Due to serious complaints from outside about Fr. Lavielle brought to the General's notice, the Council decided to send him an official letter forbidding him in the name of holy obedience: 1, to preach retreats or sermons to any sisters whatever, or to go and give any counselling whatsoever to them; 2, to cease from any correspondence giving counsel, or having any correspondence with any woman; 3, to make no visit unaccompanied to sisters or women, or meet them other than in the parlour of the community house where he lives; 4, to give over spreading his erroneous teaching on Our Lord's humanity. He is also warned that if he does not act in keeping with the first admonition (*above*) the Council will find itself compelled to undertake more severe measures against him.

A proposal about founding a house in Vendée.

7. Fr. Bosques, parish priest of Saint-Hilaire-du-Bois, Lower Loire, has written to Fr. General to bring to his notice that Canon de Suyrot at Mellay, near Montaigu, in the Vendée, has a property which he is willing to give our Congregation. He adds that this would be an opportunity to set up a house in a very Christian part of the country near Brittany which could provide many vocations. The Council, acknowledging gratefully Fr. Bosques' interest in our Society, agrees that the offer is very enticing but, given the likelihood of a foundation in Switzerland, it is impossible to accept it for the time-being. Accordingly, the good Canon is requested to be patient for a little while and if the proposal for a foundation in Switzerland comes to nothing, one can turn instead to the prospects in Vendée.

A contribution in favour of the parish priest's church at Saint-Priest-sur-Aixe.

8. The parish priest of Saint-Priest-sur-Aixe asks Fr. General for help (*financially*) in repairing his church as well as support in setting up a school (*free, Catholic*) for girls in his parish. One cannot for the time being become involved with this latter project, but as for the repairing of the church the Council supports it with a sum of 500 francs.

Cardinal Parocchi appointed Protector of our Society.

9. At the beginning of the meeting Fr. General read a letter from Cardinal Rampolla, Secretary of State, appointing Cardinal Parocchi as our Society's Protector, replacing Cardinal Monaco de la Valetta who died in July 1896.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
Ch. Píperon, MisSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

#### Article 2451

To Pope Leo XIII.

Most Holy Father,

Four years ago, because of problems which had arisen in our little Society of the Missionaries of the Sacred Heart, Issoudun, Bourges Archdiocese, Your Holiness was pleased in his paternal concern to give us an Apostolic Visitor, His Eminence Cardinal Boyer, Archbishop of Bourges, whose recent death is greatly regretted in our religious family which he liked and looked after, as well as in the archdiocese itself, which he was in charge of for a number of years and where he was most paternally committed.

While regretting his demise, it becomes an occasion for us to place before you our deeply-felt gratitude and trusting acknowledgement of the happy outcome brought about by your concerned and helpful intervention. In consequence, since that time, things calmed down little by little, people became pacified and hearts became bonded by ties which could no longer be broken. We can testify to the fact that at the present time there is understanding and perfect unity between Superiors and subjects and between all the Congregation's members.

Accordingly, most Holy Father, confiding in your paternal goodness and appealed to by the Superiors of the institute's different houses, all of whom have expressed the same wish, we come to ask Your Holiness to be kind enough to give the Superior General and his Council the rights conferred on them by the Constitutions, long since approved by the Apostolic

L 18960206  
*This is wrongly referenced in the Archives;  
should be L 18970206*

Issoudun, February 6, 1897

See. This request, if granted, will meet the wishes of all and make normal and easier, by that very fact, the government of the Society.

Moreover, in virtue of an indult granted a year ago by the Sacred Congregation of Bishops and Regulars, and with the approval of our regretted Apostolic Visitor, we need to have that Chapter meeting which, for a variety of reasons, was postponed. As it happens, this Chapter gathering would have very worthwhile advantages for the general well-being of the institute and the specific well-being of each house in the Society.

And since there was no reason not to convoke it, Cardinal Boyer made it known that it was his view that the Chapter should take place during the current year. Everything was ready when his expected death interrupted plans. I petition then with due humility Your Holiness to be kind enough to favour our going ahead with this Chapter meeting during the month of July next.

We prostrate ourselves humbly at your Holiness' feet, respectfully kissing them, declaring ourselves to be your humble sons in N.S.

J. Chevalier,  
Sup. Gen. MSC.

Jean Vaudon  
MisduSC, Assistant

Arth. Lanctin  
MSC, Assistant

C.H. Piperon  
Ass. MSC.

MSC, Assist.

J.F. Morisseau

Paul Carriere  
MSC, Proc. Gen.

C. Ramot  
MSC, Prov.

E. Meyer  
Sup. Antw.

Pierre Tréand  
Superior, Sydney

G. Genocchi  
Former Superior in New Guinea, called to the Chapter.

#### Article 2453

C 18970209

*Circular written by Fr. Maillard, signed by Fr. Chevalier.  
To the Superiors of MSC houses.*

+ J M J

Issoudun, February 9, 1897

Dear Father,

We received some days ago a letter from His Excellency Cardinal Rampolla, Secretary of State to His Holiness Leo XIII, informing us that the Holy Father had favourably received the request we made to him and was pleased to appoint as Protector of our Society, in place of the regretted Cardinal Monaco, His Excellency Cardinal Parocchi, His Holiness' Vicar, who has graciously accepted this charge and for which we are very grateful to him.

It gives me pleasure, Father, to share this good news with you and let you know at the same time that our new Protector engages himself to make possible the summoning of a new General Chapter for our Congregation next July. His Eminence is so assured already of the Pope's approval that he has asked us to name straightaway the two delegates who will replace Fathers Meyer and Derichemont at Chapter since they have become Superiors. The other delegates who were nominated for the 1896 Chapter, which did not take place, remain chosen for that of 1897.

Accordingly, your community should meet as soon as possible to elect one delegate since each Province can only put forward one alone. We would want to say to you that those who were called in 1896 to the Chapter as local Superiors, and who are no longer in office, cannot take part in the forthcoming Chapter as Superiors if they are not so any longer (*for example, Fr. Genocchi*), but they may be, it goes without saying, elected as delegates.

We also take occasion from this letter to pass on to you a decision taken in Council at the November 24 session: "All those of our religious who are title-holders of any property belonging to the Congregation need to make a will as soon as possible in relation to selling dues, such a document to be drawn up and signed by all who are, or will be, title-holders. Likewise, one needs to have in future a will drawn up by all those who are designated as title-holders of any property whatsoever belonging to the Congregation, and this also holds for all, title-holders or not, who leave for the missions. The latter also should provide before departure a power of attorney's document made as unspecified as possible."

I would ask you, Father, to give the utmost consideration, insofar as it pertains to you, to the execution of this decision. If you yourself, or one of your community, is a title-holder for some property belonging to the Society, you should write to us and you will be forwarded the necessary information and instructions, asking you, besides, for the names of those confrères who might be appointed lessees.

Moreover, the Council, having taken note of what has been a questionable procedure up to now, has taken the following decision: "Finally professed of the second class, without tonsure or minor orders, take precedence before temporarily professed who are tonsured and in minor orders. Those in sacred orders have precedence over the perpetually professed who are not yet in sacris" (*sacred orders*). General Council meeting, November 19, 1896.



Please accept, Father, my renewed, respectful good wishes in C.J.

J. Chevalier, MSC.

18970213X

Council Meeting, February 13, 1897

All in attendance.

Accepted for profession.

1. The lay brother in New Britain, Kieft Jacobus, was accepted for final profession, and Brother Philibert Roestenberg of the Sacred Heart, Issoudun, Jacobs Vitalis, Paris, and Alphonse Vriend of the Sacred Heart, Issoudun, were accepted for renewal of temporary vows. The last-named wanted to make final vows, but the Council thought that it could not meet his wishes without knowing whether or not lay brothers could be accepted for final profession during the current (*statutory*) three years, an issue to be resolved either by Rome or the General Chapter.

Permission granted in regard to Brother Dehm's patrimony; the approval of a donation made by Fr. Offermans.

2. The Tilburg lay brother Fridolin Dehm asks permission to distribute the 197 florins which came to him from his patrimony, taking the form of 50 florins towards the new community chapel in Tilburg, 47 florins for the house being opened at the present time in Germany and, finally, 100 florins made over without interest to the Tilburg house. The Council approved of this request, ratifying at the same time Fr. Offermans' gift of 70 florins from the same Brother Dehm's assets to a member of his family who was pleased to have it.

The brothers (*blood*) Eichinger in Salzburg.

3. Fr. Hartzler in Salzburg likewise requests, on behalf of the two lay brothers, Vaudelin and Joseph Eichinger, permission to accept 1,000 florins made over to them in a will and set about administering the money. Permission was granted.

5. There followed the perusal of a federal law with regard to Swiss nationalization. Article 2 requires that anybody wishing to become naturalized should live for two years beforehand on Swiss soil. It was decided to make enquiries as to whether or not it would be possible to have an exemption from this requirement.

The Mellay, Vendée offer.

5. Canon Suyrot's proposal was next considered. He, from Mellay near Montaigu in the Vendée, had offered the Congregation the direction of a boys' orphanage set up by himself on a family property, with certain conditions to be met. The Council left this issue over for further consideration before dealing with it again at its next meeting.

A concession of 4% made in favour of Joseph Bouellat.

6. Joseph Bouellat writes in order to be rid of an embarrassment in which he finds himself, being without a post on leaving Saint-Pierre-des-Clages school. It has to be kept in mind that he gave himself with commitment to this work, and rendered service to the Society in making it known that the expenses there were purposeless, ending his letter with a request that he be given either a continuation of his salary, or be granted at the rate of 4% a sum of money until such time as he found another posting. This latter proposal was accepted.

The purchase of ground belonging to Dr. Koenig in Vichy.

7. The decision already taken to buy Dr. Koenig's ground in Vichy was confirmed. It will cost 55,000 francs.

Barcelona will have to accept that only two priests can be made available for the San-Miguel college.

8. Fr. Casas, in a letter of February 4, made the Council aware of Fr. Ramot's negative reply to the request made to him about making Fr. Pauly available for the San Miguel college. Since Issoudun could only provide two people this coming autumn, Barcelona will have to continue with such personnel as there are or find a teacher from outside.

A Canonical Visit to Glastonbury decided.

9. Letters were now read from Fathers Hartzler and Martin in Glastonbury, and from both letters it follows that, as things are not going very well in that community, a Canonical Visit is called for. Since Fr. Tréand cannot undertake it, the decision was taken to appoint visitors towards Easter.

The requests made by Fr. Brunet on behalf of Fr. Laviolle not granted.

10. Fr. Brunet asked on behalf of Fr. Laviolle that he be given two interviews in the year with the Sacred Heart Sisters; that he preach the retreat agreed on with the Auteuil Sisters and pay a visit to the Reverend Mother of the Nantes Claretians. The Council felt that it was unable to give permission as regards any of these requests.

11. Following certain declarations and explanations about the financial interests of the Society, the Council decided:

1. To give over dealing with Crédit Foncier since they are only offering 30,000 francs' valuation against the Issoudun property in place of the 200,000 francs for which they were asked.

The setting up of an anonymous society.

2. If this were set up, all titles to properties would be entered, and some outside associations would be asked to help out in setting up such a society by subscribing either one or several contributions of fifty francs each.

The purchase of the Jolivet house near the basilica.

3. It was agreed that the Jolivet house near the Sacred Heart should be bought. However, before proceeding to do so, an effort will be made to obtain from Joffroy either the purchase of what he owns adjoining the Jolivet property or else the renunciation of his right of way within the Jolivet forefront, all this in a financial arrangement to be determined. One needs to ascertain also if the town council would sell the footpath between the basilica on one side and the Joffroy, Jolivet, houses on the other.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
J. Vaudon, MissduSC.  
Ch. Píperon, MissSC.

18970220X

Council Meeting, February 20, 1897

All in attendance except Fr. Píperon.

The need for Fr. Carrière to consult the Congregation of Bishops and Regulars about the lay brothers' vows.

1. The question arises as to whether or not lay brothers, having fulfilled two three-yearly terms, might not take final vows if they are aged thirty, even if they have begun another three years which, on the supposition proposed, would not be completed.

Circular to be made ready announcing: 1, the General Chapter, and 2, the habit.

2. There followed a presentation of the rescript from the Congregation of Rites with regard to the habit and, in particular, with regard to the cloak worn by the Missionaries of the Sacred Heart. There followed the Cardinal Protector's reply making it known that the Pope had approved the convocation of a General Chapter. It was decided to make available to the Congregation both these news items.

3. Brother Charles Pfeiffer, New Britain, was accepted for final vows.

Fr. Ramot's report on his Province.

A discussion about the votes of the student priests in Rome.

4. Two letters from Fr. Ramot were considered, containing a report about his Province's houses and especially about those of Antwerp and Tilburg where he has carried out a Canonical Visit. As regards one issue brought up by him, it was decided that Fr. Carrière should be asked if the priest scholastics in Rome could vote in the election of delegates for the General Chapter and, if in the affirmative, what Province should they vote for.

Fr. General makes funds available for the purchase of the house in Marseilles.

5. The Marseilles house not finding it possible to get a loan of the needed finance to pay by the first of March for the property at number 85 Rue Thiers, and on the other hand having immediate need of the money allocated by the Propagation of the Faith (*office, Rome*), the General informed the Council that he wished to make available, in addition to what was already available for the new Sacred Heart building, the amount needed to pay for the Marseilles purchase.

Brother Aloys Pooyer to return from Spain.

6. A letter was read from Fr. Casas giving the reason for Brother Aloys Pooyer's return to Issoudun.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
J. Vaudon, MissduSC.  
J.F. Morisseau, MSC.

18970222X

Council Meeting, February 22, 1897

All in attendance.

Fr. Martin given permission to visit his family in Geneva.

1. Not being able to return to France because he avoided being called up for military service, he requests permission to spend two or three days in Geneva to meet his parents whom he hasn't seen since he left for the USA and, in effect, since he became a priest. The Council gave him permission and 300 francs to cover the expenses of the journey and his visit.

A proposal to set up a house for those avoiding military service either at Montréal or Beirut.

2. A letter was next read from Fathers Derichemont and O'Mahony about their Montreal visit for the purpose of setting up a house there for those who wanted to avoid military service. It becomes clear from the letter that no negotiations can proceed until the appointment of a new bishop since the See is vacant at the moment. On reading another letter sent from Beirut to Fr. General by Fr. Briaux, who is in charge of an orphanage in that city, it was thought that it might be better to look in that direction than towards Canada and the decision was taken to get in touch with Fr. Catin, SJ, the rector of the medical faculty in Beirut.

Fathers Vaudon and Maillard to visit Mellay, Vendée.

3. Consideration was next given to Mellay, near Montaigu in the Vendée, and the decision was taken to send Fathers Vaudon and Maillard to look at the properties in charge of Canon de Suyrot, and discuss with him the conditions under which he would come to terms with the Society about the running of his orphanage and the setting up of a little Petite Oeuvre in his property.

The setting up of an anonymous society.

4. Following a number of explanations provided by Mr. Etave, a solicitor, about the planned anonymous society, the Council confirmed its decision taken on the 13th of the month to set up the society.

Approval of Fr. Guyot's Vichy accounts.

5. Finally, Fr. Guyot's Vichy accounts for 1896 were approved, also his budgeting for 1897.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MisssduSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.

18970303X

Council Meeting, March 3, 1897

All in attendance.

Fr. Carrière's request to sell certain items in the ancient church of Saint-Jacques adjourned.

1. He asked if he could be authorized to sell for the purpose of using the proceeds to decorate the church certain items which were part of the ancient Saint-Jacques church such as paintings, ancient statues, marble pieces, etc., which have a certain value, but which would cost a great deal to be prepared, or which would have no place in the decoration now going on. The Council, before pronouncing on this matter, would like to have the views of experts in this respect. Accordingly, Fr. Carrière is requested to consult with experts and forward their views to us.

Final profession of brothers aged 30, and the voting of the Rome priest scholastics with respect to the General Chapter.

2. A second letter from Fr. Carrière gives a reply to two questions that the Council at its February 20 meeting decided to submit to the Sacred Congregation of Bishops and Regulars as regards lay brothers' perpetual vows and, also, the voting rights of scholastic priests in Rome with respect to Chapter delegates. The Council submits itself to the conclusions of this letter which remains linked to the present talks going on.

Brother Emile Bertin given permission to stay at home for 6 weeks in order to get back his health.

3. It appears from a letter of the Eudist priest Fr. Durel, teaching at the Saint-Leo college, that Brother Emile Bertin, making his military service in that town, and because of his health unable to carry on, still remains too exhausted and weak to continue with his studies and live in community. Accordingly, it was decided that he should go and stay with his mother until Easter to rest and restore his health. He will have funds made available to him if his mother's means are such that it is not easy for her to look after him financially.

A question of precedence.

4. Fr. Pauly in Salzburg puts forward the following question about precedence. These two religious who made their perpetual profession at the same time are in a situation where the younger of the two is called to orders before the other, although both in the same year. Reply: the older comes before the other in rank.

Request from Brother Jos. Moorees to be released from his vow of chastity.

5. The elderly lay brother Joseph Moorees who has left the New Guinea mission and the Society, has again written requesting his release from vows. A copy of the Rome rescript releasing him from his vows of poverty and obedience was already forwarded to him last summer, but as it seems he hasn't received it a fresh copy will be sent on to him. However, it appears from his letter that he wants in particular to be released from his vow of chastity. It will be made known to him that this is in the competence of his confessor, and that it is through him that he should request the new dispensation he is looking for.

The Melay-Vendée offer postponed.

6. Fathers Vaudon and Maillard spoke about their trip and the meeting they had with Canon Suyrot, laying before the meeting his proposals and plans for the house he is putting at the Society's disposal for the apostolic undertaking which would be set up there. The Council for the most part was in favour of these proposals, but a definite decision was left to the next meeting.

Circular calling for Chapter.

7. This circular will contain a list of issues to be discussed at the assembly, the majority of which were now set out, one of the most important issues being that of revising certain obscure sections of the Constitutions. To avoid working in the abstract, it was decided that each Council member would again read the Constitutions and indicate at the next meeting those parts which seemed vague and ill-defined to him.

Subsidising those on military service.

8. Following remarks made by one of the Council members about money sent to those on military service, the decision was taken to lower to ten francs the monthly allowance made available to them, given that the 20 francs presently available to them is such as to give them the opportunity of becoming unsettled.

The process invoking Fr. Ilge's expulsion.

9. There followed the presentation of a letter from Fr. Carrière about the continuing issue of Fr. Ilge, with a rescript accompanying this letter through means of which the Sacred Congregation of Bishops and Regulars granted the Superior General the right to expel this religious, having first set up a tribunal and made due process possible for his legal defence. The meeting then became a tribunal consisting of Council members with Fr. Lanctin appointed as his legal defender.

Fr. General then put forward the main complaints levelled at Fr. Ilge.

1. There was his independent attitude when he was part of the Salzburg community, absenting himself for one reason or another, giving no address when away and only returning when he felt like it.
2. There were the serious complaints brought against him by the Archbishop of Salzburg who requested his being removed under threat of canonical proceedings going ahead, which, in the Archbishop's view, would have certainly held against the accused.
3. An interdict placed on him by the Archbishop of Cologne because of serious public forum misdemeanours against the moral order.
4. Likewise there was an interdict placed on him by the bishop of his native diocese.
5. The administration in Berlin likewise brought an interdict against him, as always for the same reasons.
6. The Bishop of Coire, Switzerland, who had taken him into his diocese, had to send him away following complaints from dioceses where Fr. Ilge has been and where he had been accused of very serious misdemeanours, in particular solicitation in the confessional.
7. Fr. General on several occasions insisted by letter on his coming to Issoudun; he never came and nor did he rely to the letters.
8. Moreover, this unfortunate stray, wherever he is, passes himself off as a Missionary of the Sacred Heart, thereby seriously prejudicing the good name and honour of the Society.

Fr. Lanctin in his reply stated that up to the time of his final profession he (*Ilge*) was always pious and conforming, reckoned to be a good religious, while at the beginning of his priestly ministry he was pastorally zealous and preached successfully. He then lost his way and, consequently, he could not defend himself against the serious charges brought against him. He pleaded extenuating circumstances. Accordingly without questioning or calling into doubt in any way the good will, prudence and justice of the distinguished bishops who placed him under interdict as noted (*by Chevalier*), it seems to be the case that, despite everything which has been brought against him, it does not seem to be the case that he, the accused, was ever given a hearing. It is also to be queried if Fr. Ilge's Superiors adequately used all possible means to turn him away from discreditable actions in the first place and, thereafter, to acknowledged regret for his actions following his earlier escapades, and whether, even now, it might not be possible to bring back this straying sheep by extending a helping hand towards him. He concluded by stating that, given his natural gifts, the services he had rendered the Society in the past, and what he could still offer if he wanted to return to the order, it would be in the event more appropriate, perhaps, to be accommodating rather than deliver a verdict of definitive expulsion.

The others replied: whatever is to be said from the past in favour of Fr. Ilge, it is presently an issue involving serious misbehaviour identified with him for a good number of years. When he began to react against the yoke of the religious life, the Superiors did their best through observations, warnings, etc., to mend the delinquent's ways; the many warnings which were delivered by letters or otherwise, even from the Superior General, had no impact. As for the interdicts placed on him by bishops, he paid no attention to them, and when he did not think he was blameworthy he did not fail to defend himself. His defender (*Fr. Lanctin*) appeals for considerateness on the part of the Society, but there has long since been more than enough of this for someone who, over a long period of time, has merited condemnation for his resistance to authority, without mentioning other things which could be held against him. For the rest, he has not himself asked to be indulgently treated, and perhaps in some way he is contemptuous in doing nothing of the kind, since he does not deign to reply to letters inviting him to come and discuss matters with his Superiors. Consequently, he can be looked upon as having broken away from the religious life, and is given to contempt for authority, rebelliousness towards his Superiors, being outside a Congregation to which he does not, except in name, belong any longer, and on which, contrary to all justice, he brings discredit and indeed dishonour. For these reasons the Council, unanimously, confirms the verdict of expulsion already served against this unhappy priest.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

*A letter from Fr. Carrière.*

Rome, February 25, 1897

My Dear Father,

If the Council so wishes, I shall put the two questions to which you refer before the Sacred Congregation, but I do not think it would be helpful. In effect:

1. With regard to the lay brothers' vows, the reply given to me in the first instance by the consultor not being to my satisfaction, I returned and submitted the query to him again. Accordingly, either because he now understood better what was at issue or had given it more mature reflection, he gave me an answer contradicting his earlier one, namely that, according to him, one may on reaching thirty years of age renew vows for a limited time, even for some months. For the rest this explanation is more in conformity with the letter and spirit of the Constitutions. One may, if so wished, at the Chapter, change the wording to make the matter clearer, submitting the text thereof to the Sacred Congregation. While awaiting this, I am certain that one can act in this way.

2. As for the second question, I do not rightly see why it should be submitted at all to the Bishops and Regulars, since it is not Rome which decides that the priests of our house are 'nullius provinciae' (*belonging to no particular Province*), but the Council and, consequently, it is for the Council to deal with the problems which could arise as a consequence of this decision. If I may be permitted, for the rest, to offer my humble view on the matter, here it is: the Rome scholastics, not belonging to any Province, one understands that they do not take part, directly or indirectly, in the Provincial Chapter. Nevertheless, they are members of the Society and in this respect it is only just that their rights should not be lesser than others as far as the General Chapter is concerned because it involves the whole Society. But what Province would they vote for? Here the Council must intervene. For myself I think it's more reasonable and satisfactory if they were to vote for their respective Provinces since knowing it better their vote would be more relevant. I do not think there is anything contradictory here, all the more so since it was the purpose of the Council when declaring these Rome students to be 'nullius provinciae' to make them administratively its subjects under the direct authority of the Superior General. This purpose, however achieved, does not mean that they are deprived of all their other rights, since I do not think that one necessarily implies the other.

If the forthcoming Chapter accepts the new text which I shall be putting forward about the election of delegates, all will be resolved thereby for the future and the problem only becomes an issue this one time (*at the forthcoming Chapter*). The Council, however, I am convinced, has complete authority to resolve the issue in the present circumstances.

I received the 25 francs and took good note of it. The mass requested will be said.

Please accept, Father, my best wishes in C.J.

Fr. Carrière, MSC.

18970306X

Council Meeting, March 6, 1897

All present.

The Melay-Vendée foundation decided in principle.

1. This involves, principally, taking a decision about Canon de Suyrot's proposals. The views expressed were very diverse. Some Council members thought it was unwise to start a new undertaking since there were already in the Society so many undertakings which were becoming hazardous due to lack of personnel. Others, while acknowledging the absence of well-trained personnel who were likely to become Superiors, thought it was a good idea to have undertakings to engage the young men who, this year and in the years thereafter, are coming out of the scholasticate. That it would be, for the rest, regrettable to allow a special opportunity go by default, only calling for few sacrifices from the Congregation in order to set itself up in a part of the country which is Christian in practice for the most part, and where one can certainly come upon both resources and serious-minded vocations all the more attractive when there is no definite commitment, and there will be at least three years to take stock of the situation. Moreover, one does not see how by refusing this foundation, which could have great advantages, one readily solves the problem referred to above, what is lacking in the formation of members, since if no new undertaking is taken on, one will, of necessity, place young members in old undertakings shakily viable and where, in consequence, they become unsteady (*in their vocation*) more so than in other places. In effect, the new undertaking does not require as an orphanage more than two lay brothers and a priest who, while not being able to do a great deal elsewhere, could very well do so there. As for the Petite Oeuvre, which we are free to start sooner or later, it will not need more than a serious-minded person in charge and two young men who will not be hard to find. Because of the quite sharp divergence of opinions, Fr. General called for a secret vote which was accepted and gave rise to the following result: three affirmative votes, one neither for or against; one blank voting page (!). Consequently, the new foundation was approved.

The appointment of a budget and accounts commission.

The Council then appointed a commission comprising Fathers Morisseau, Batard, Maillard, to examine and approve, if required, the half-yearly accounts of the Society's different houses.

Consideration was given, thereafter, and lengthily, to the absence of a religious spirit among much too great a number of our subjects. This problem has, without doubt, many reasons, explanations, but it is difficult to be precise about it or indicate a remedy. Each will seriously consider this issue before the Lord.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J.F. Morisseau, MSC.

F.X. Maillard, MSC.  
J. Vaudon, MissduSC.  
Ch. Piperon, MisSC.

**Article 2453**

C 18970310

*Circular letter written by Fr. Maillard, signed by Fr. Chevalier.  
To the Superiors of MSC houses.*

+ J M J

Issoudun, March, 10, 1987

Reverend Father,

As we intimated to you in our circular of the 9th of February last, Cardinal Parocchi, our new Protector, has had Papal approval for our General Chapter at a time which will seem most convenient for us. Undoubtedly the sooner the better, but the needs of the different houses will have to be given consideration. As it happens a good number of those taking part in the Chapter are teachers and it would be desirable then to wait for the holidays or, indeed, have them sooner this year.

You are requested, then, Father, to be at Issoudun on Sunday, July 18, so that we begin that evening itself the retreat triduum which must precede the Chapter. If, for serious reasons, you cannot attend this meeting, be good enough to let us know as soon as possible, giving us your reasons.

If your community has not yet elected a delegate, as referred to in our last circular, you are requested to do so straight away, letting us have as soon as possible the result of the election.

In order to draw down upon the forthcoming Chapter heavenly blessings, there will begin in each house of the Society on Friday July 9, the feast of Our Lady's miracles, the prayers listed in number 147 of the Constitutions. They will consist of the Veni Creator's recitation with verse and prayer, and the Sub Tuum, followed by the customary invocations to the Sacred Heart, Our Lady and St. Joseph, all this each day at the end of evening prayers, and continuing until the Chapter ends. Over the same period all members of the Congregation will duly commend to the Sacred Heart and Our Lady in prayer, communion, masses, the successful outcome of this Chapter.

The following are the issues which will be considered:

1. The examination and approval of the new Directory.
  2. The revising of certain parts of the Constitutions not sufficiently explicit, for example a, the composition of the General and Provincial Chapters; b, clarifying what the third degree signifies in the Society; c, making clear certain passages which appear contradictory; d, dealing with other issues as they come up.
  3. The appointment of Assistants and a Procurator General.
- In the hope that this Chapter will bring about much good, providing a fresh impulse to our dear Society as it works more and more for the greater glory of God, the good of souls and our own sanctification, I ask you to accept Father my best wishes in C.J.

J. Chevalier, MSC.

PS: Enclosed is the rescript of the Sacred Congregation in reply to the query we placed before it about our habit arising from our meeting last August.

18970313X

Council Meeting, March 13, 1897

All present.

Election of a Chapter delegate to replace Fr. Compte.

1. A letter from Fr. Carrière was read stating that Cardinal Parocchi (*Protector*) favoured the replacement of Fr. Compte as a delegate since it is most likely that he will have to remain in Paris to take his licentiate examinations when the General Chapter is taking place, itself beginning on July 18 next.

Fr. Carrière authorized to sell the ancient marbles in the St. James Church (*Rome*). Paintings held over.

In this letter Fr. Carrière insists on having permission to sell the effects in the church of St. James, something which was discussed already at the Council meeting on the 3rd of this month. He is given permission to sell the marble fragments, but the paintings are to be held over, and about which he will consult an artist in order to ascertain their present value and what it would cost to restore them if it was decided to do so.

Fr. Dormann given permission to have his photograph taken.

2. This priest scholastic in Rome requests that his photograph be taken for his aged and laid-up benefactor who would like to have it because he no longer expects to see his protégé before he dies. Granted!

The Fribourg naturalization legal requirements. An urgent need to have a house for those required to do military service.

3. Information was provided about the Fribourg naturalization law in that canton. There was also a letter from the Fribourg Chancellor, as well as one Mr. Blanc, a solicitor there, about the same issue. The upshot of all this is the fact that whoever is looking for Swiss nationality must have lived in the country for two years before he can make his request. In consequence, one was again drawn to the need for a house outside Europe for those young men required to do military service and it was decided to write once more to F. Catin (*in Beirut*).

The San Miguel College (*Barcelona*) definitely taken on.

4. Mr. Hibos, director of the college, has written to Fr. General about the take-over of the establishment by the Society, looking for a definite answer, something which he says he has not been able to get up to now from Fr. Casas. He will be notified about the Council's (*favourable*) decision on the 14th of January last, and Fr. Casas will get a letter requesting him to bring matters to a definite conclusion.

Acts of the Northern Provincial Chapter; accompanying requests.

5. A letter from Fr. Ramot accompanied the acts of the Provincial Chapter, and two requests to be forwarded to the Sacred Congregation of Bishops and Regulars. The first requested the putting right of irregularities which the Provincial thought had arisen through insisting on requirements without Rome's permission. The second involved irregularity in voting among the priests of the house when choosing Chapter delegates, either General or Provincial.

A second request sought approval for the borrowing of 250,000 marks for the new German house. Having read these three requirements, the Council decided to withhold approval of the Chapter Acts until Fr. Carrière, who would be forwarded a copy, provided us with the views of a specialist in these matters. As for the two initial requests (*from Fr. Ramot*) it was thought that the first was not a requirement as regards its main purpose, and as for the second, the despoiling of votes cast, the issue is doubtful. The request to authorize the loan is more relevant and necessary. Fr. Carrière will be requested, however, not to present it (*this last*) with the others until he is certain, through consultation, of the need to do so. He is, moreover, requested to ask for an explanation about the issue of debts which, according to number 173 of our Constitutions, cannot be undertaken without the Holy See's permission and particularly so if borrowing is by way of loan only; for example, Credit Foncier (*a bank*) requires obligatory recourse to the Holy See.

Fr. Ramot's letter also makes reference to meeting of a sort among some scholastics with regard to the content of an examination. Both Fr. General and Fr. Piperon had letters from two of these scholastics. This matter will engage attention at the next Council meeting, as well as the thrust of the letter approving the Provincial Chapter's Acts.

Fr. Guillaume granted permission to go home.

6. For reasons of health, Fr. Guillaume may spend a fortnight with his family during the Easter holidays.

J. Chevalier, MSC.  
Arth. Lancin, MSC.  
Ch. Piperon, MissSC.

F.X. Maillard, MSC.  
J. Vaudon, MissduSC.  
J.F. Morisseau, MSC.

18970230X

Council Meeting, March 20, 1897

All in attendance.

A replacement for Brother Aug. Boudin while on retreat.

1. A letter from Fr. Laliaux requests someone to replace Brother Aug. Boudin when he is away on retreat for ordination from the Issoudun school (*that for students other than those at the Petite Oeuvre*). Brother Neveux will take his place, but he must continue with his work at the office.

2. Brother Louis Bernard is accepted for temporary profession.

The Bishop of Luçon refuses to have us at La Roche-Thévenin.

3. A letter from Canon de Suyrot was read as well as one from the Bishop of Luçon refusing to give approval for the setting up of an apostolic school at la Roche-Thévenin because, he claims, this would hamper recruitment for the minor seminary. It needs to be said that our intention is not to take in many youngsters in the area, but rather only a few each year, coming as much from the lower Loire as from the Vendée. Besides, the youngsters we would be taking in are precisely those who would not be entering the seminary due to lack of resources. If the Bishop remains adamant in his refusal, we shall give over the idea of a Vendée foundation, the orphanage being no more than an accidental aim in our plan to set ourselves up in the area.

Proposal to accept the St. Peter College in Chateauroux.

4. The parish priest of St. Fauste, who would like us to take charge of the St. Peter College in Chateauroux, has written asking if overtures could be made to the mayor, one of the most influential of the committee, so that we could be accepted by it. Following a rather lengthy discussion in which views were quite varied, it was decided to inform Fr. Delaignes that in principle we would not be against accepting this college, but the time has not yet arrived to make a definitive decision. If the committee puts proposals before us they will be taken into consideration and then we shall proceed to examine the issue before giving a definite answer.

Letter from Fr. Carrière with reference to the Acts of the Chapters and requests.

5. Fr. Carrière's letter in reply to questions, which the Council at its meeting on the 13th of the current month forwarded to him about the Acts of the Northern Provincial Chapter, and its accompanying supplications. It was noted that the Procurator General's comments were in agreement with those already made by Council. They will be formally put together in a letter which the secretary general will prepare and present to the Council at its next meeting.

The issue of the five scholastics who refused to complete an examination.

6. Attention now focused on the issue of the five Contich scholastics who refused to complete in its entirety a moral question at the latest examinations. From the many letters which have arrived about this issue, either to the Superior General or to other Council members, it is being stated that:

1. these scholastics were not correct in refusing to reply to the question as presented by the professor, and if there wasn't formal disobedience there was evidence of an independent spirit;
2. for his part the lecturer acted arbitrarily and without sufficient discretion and judgment;
3. there was a lack of understanding and unity of purpose between the lecturer and the Superior, something which establishes attenuating circumstances in favour of the accused (*students*);
4. the Provincial and his Council were very wrong in these circumstances to take a decision without having recourse beforehand to superior authority, inflicting punishment which exceeds their powers.
5. The young students who are involved and are convinced that they are in the right could write to Rome, if the decision against them is maintained, their being held back from orders, which would be deeply regrettable at this moment when we are being allowed to go ahead with a General Chapter, because the conviction is that we have become relaxed and settled down among ourselves. For all these reasons the Council considers that Fr. Ramot should do his utmost to get those involved to ask pardon and, if it is acceptable, to forego the punishment. Then, when this matter will be brought to an end in this way, God willing, he shall get another letter to let him know that the Provincial Council had overstepped its rights.

Renovation work in Vichy; half the expenses met by us.

7. At the request of Mr. Genête in Vichy, it was agreed that we could meet half the cost of the expenses involving necessary repairs to the house in Avenue Victoria, which will cost about 500 francs.

Permission granted to Brother Legardeur to go home while revising.

8. He will shortly go to Besançon for the revision process and, at his mother's request, he can spend eight days with the family.

Fr. Mégret granted permission to spend some time in Cannes.

9. Fr. Miniot proposed that Fr. Mégret be given permission to spend some time in Cannes where no more financially is required of him than his mass intentions.

The accounts for the second half of 1896.

10. Finally, the report was read from the commission appointed to examine accounts for the second half of 1896. It was approved as presented herewith:

Report from the Budget Accounts Commission

On Tuesday the 9th of May 1897 the Commission appointed by the Council at its March 6 meeting came together to examine accounts from the Society's different houses over the latter six months of 1896. It was, first of all, noted that no accounts had been provided by the following houses: 1, the Issoudun Parish; 2, Sydney; 3, Watertown; 4, Glastonbury; 5, Salzburg.

Then it proceeded to consider the accounts made available and made the following remarks.

1. General observations: from perusal of the accounts sheets, the details are generally well kept, although some bursars are not yet in the habit of drawing up their accounts.

The General Bursar is requested to make the appropriate comments in the case of each one.

Specific observations about each house:

- a. Sacred Heart (*Issoudun*). The books are well kept; the accounts well made out. Satisfactory financial situation. At December 31, 1,323.60 francs to hand; surplus 832.25 francs.
- b. -Benoît. On December 31, 868.98 francs to hand; deficit: 3,605.77 francs. These figures would appear to be somewhat too high. It would, perhaps, be more convenient by way of diminishing the debt in this house to allocate a yearly sum with respect to: 1, the scholastic library; 2, the physics room; 3, the Issoudun visits by the two priests on the General Council.
- c. Paris. Satisfactory financial situation. Intake December 31, 2,658.79 francs. Expenses 3,109.79 francs. Fixed debt: 128,000 francs.
- d. Marseilles. This house does not seem to have an accounts register or, if it has, it is not very well kept, since on the evidence of the accounts sheet there is a deficit and yet this is not possible. Deficit foreseen for the end of 1897: 2,115.30 francs.
- e. Rome. Satisfactory financial situation: cash available December 31, 19,829.90 francs. Expenses to be met: 15,329.80 francs.
- f. Tilburg. Accounts, as always, very well kept. Excellent financial situation. Money to hand, December 31, 38,697.74 francs, the house, presently, having one current debt to meet.
- g. Antwerp. Satisfactory situation and it will get better. Cash to hand on December 31, 4,976.29 francs; total deficit no more than 98,440 francs.



h. Contich. This house only gets by financially from the contributions for the scholastics and special financial arrangements made by the Province. Money to hand on December 31, 19.61 francs which is at the same time expenditure.

Issoudun, March 17, 1897.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

F.X. Maillard, MSC.  
Ch. Píperon, MisSC.  
J.F. Morisseau, MSC.

18970325X

Council Meeting, March 25, 1897

All present.

Again, the expulsion of Fr. Ilge.

1. In a letter of the 19th of the current month sent to the Superior General, Fr. Ramot made it known that the procedure to which there had been recourse in the expulsion of Fr. Ilge was not correct, given that his defender (*Lanctin*) was himself part of the Council and acting in judgment at the same time. Fr. General then appointed, with the approval of the Assistants, Fr. Genocchi as Fr. Ilge's advocate. At the beginning of the day's meeting, having taken an oath on the Gospels to fulfil his role conscientiously, he briefly recalled the main complaints levelled against Fr. Ilge, and then pleaded in his favour. His conclusions were the same as those arrived at by Fr. Lanctin at the March 3 meeting, but more accentuated.

Following further discussion, the Council endorsed Fr. Ilge's expulsion, with this softening of the blow however: that he be invited to enter, over the time assigned to him, at least for a few months, a penitential house, for example one in the care of the Trappists or Capuchins, where he would commit himself to return sincerely to the practice of the regular life, and go on to accept all the tasks, however humble they might be, his Superiors might assign to him. If he accepts these conditions the verdict expelling him will be suspended, and could be done away with altogether if he has really had a change of heart. If, on the contrary, he does not accept the conditions laid down above, they will immediately become fully effective.

The San Miguel College contract.

2. A copy of the contract between the Barcelona community and Mr. Hibos, director of the San Miguel College, was now read, as well the inventory, somewhat too brief, of the furniture which Mr. Hibos left to the community.

Comments from Fr. Merg on the Sydney house.

3. There was also a letter read from Fr. Merg in Sydney. The Council, while having in mind what could well be exaggerated (*unbalanced*) in Fr. Merg's assessment, accepts that this house, such as it is at present, is not a house of formation, and if one wishes to set up something of a serious nature, then one must also provide some capable men to help Fr. Tréand.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
Ch. Píperon, MisSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

**Article 2454**

L 18970328

*To Brother Van Riel, MSC, Deacon, Antwerp.*

+ J M J

Issoudun, March 28, 1897

My Dear Child,

I received your letter and took serious and full note of what you had to say. The result is that in my view you were wrong to act as you did. Without wishing at this moment to ascertain if the procedure you mention has the force of law or not, your duty, my good man, was to give way and then, afterwards, bring up the issue, which we would have considered and then gone on to take a decision. But in acting precipitately you have anticipated this decision, placing yourself in a false position, giving rise to a situation which at the present moment causes you a lot of regret, and myself also, who sincerely loves all the children of our dear Society. I hope that very soon calm will return to your spirit. Go and see Fr. Provincial and come to an understanding with him; everything leads me to believe that things will work out for the best. My prayers are for you, dear child; I bless you in C.J.

J. Chevalier, MSC.

**Article 2455**

L 18970331

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, March 31, 1897

Dear Fr. Jouët,

I am forwarding to you the 600 francs (*about 2,035 euros*), your three-monthly allowance.

I included your name in the 1897 register of personnel as a member of our Congregation, but several Assistants and some confrères have heard it said by serious-minded, well-informed people that you have released yourself from your vows and are no longer one of us. What has confirmed them all the more in this view is that you sign yourself R.P. Jouët, Mis<sub>a</sub>SC. Is not this letter 'a', without doubt, meant to be understood as 'apostolic'? I have informed them in reply that His Eminence the Cardinal Vicar had requested to have you available for work in the Church of the Sacred Heart, Prati (*a Rome suburb*), benefiting the souls in Purgatory, and since that time you are outside the jurisdiction of your Superior General and come under that of the Cardinal Vicar, as long as your presence is needed for the work which has been made your responsibility. But in the internal form you continue to remain a religious of the Sacred Heart, Issoudun.

The Assistants, who have a high regard for you and like you very much, are happy with this explanation, since you have been so involved with the beginnings of our Society; as we and the public see it, they would be baffled if it was otherwise. However, to cut short all comment, I have been requested by them to put the question officially to you, so that they can provide a reply to queries put to them about you as to whether or not it is really so, and if you still consider yourself to be a Missionary of the Sacred Heart belonging to our Congregation. For myself I have no doubt that you are and I would be very upset if it were otherwise.

Please accept, dear friend, my best wishes.  
Wholly yours in C.J.

J. Chevalier, MSC.

Have you thought about the 25th anniversary of the consecration of France to Our Lady of the Sacred Heart?

18970401X

Council Meeting, April 1, 1897

All present.

Approval of the Provincial Chapter's Acts.

1. The secretary began by reading a document to be sent to Fr. Ramot with reference to the Acts of the Provincial Chapter, which was approved as presented.

Antwerp scholastics accepted for ordination.

2. The Antwerp scholastics were accepted for various orders at the request of Fr. Ramot whose letter is given below.

Brother Fusshöller remains in the Northern Province.

3. Fr. Provincial (*Ramot*) has sent the lay brother Jean Baptiste Fusshöller back to Europe since he can no longer keep him on the missions and he (*Ramot*) wants him accepted in the French Province. It was decided that he should remain in the Northern Province.

The Petite Oeuvre at Saint-Pierre-des-Clages closed down.

4. Fr. Jos. Bouellat in a letter written on behalf of Fr. Robadey and in his own name requests that the place should remain open until the autumn or at least until Easter. It will close on April 15 as was in principle already agreed.

The proprietorial body at Tilburg agreed on.

5. Fr. Offermans, Superior in Tilburg, requests that Fathers Piperon and Klotz, who have resigned, should be replaced as title-holders of the house and property by Fathers Okhuijzen, Nieuwenhuis and Charles Offermans, bringing the moral group to seven members, the three new members here together with Fathers Clément Offermans, Henri Peeters, with Linckens and Kicken already involved. The Council gave its approval.

Mr. Martineau de Mehun unacceptable as a lay brother.

6. Mr. Martineau from Mehun-sur-Yèvre wrote asking to be accepted in the lay brothers' novitiate, but he cannot be accepted because of a medical condition which makes all work of a serious nature impossible.

Fr. Comte replaced as a delegate at the General Chapter.

7. Fr. Comte wrote from Paris asking to be replaced as a delegate to the forthcoming General Chapter because his licentiate examinations coincide with the Chapter. Accordingly the decision was taken to send a circular to Superiors in the French Province requesting them to vote as soon as possible for the election of another delegate.

The Vendée foundation definitively shelved.

8. A letter from Canon de Suyrot was read stating that the Bishop of Luçon stood by his decision about the proposed apostolic school at la Roche-Thévenin. In this respect it was asked if it might not be helpful to take up the matter with Fribourg in Switzerland about the need for a house where young men can be sent to help them avoid military service. The following is a summary of the different views expressed.

Proposals for foundations at Beirut and Fribourg; different observations about the way in which military service could be avoided for our young men.

Beirut seems to be the favoured choice for our scholastics who are subject to military service since, apart from following the university courses, they would need no more than two priests to look after them. The problems presented by this proposal are

finding a Superior for the new house, being deprived of financial support for these young men over 12 years, and finding something for them to do after their ordination until they reach the age of thirty.

These are real problems, but are not insurmountable because a Superior will be found and then when the scholastics will have finished their studies and there is no work to engage them, they could be sent to our American or Australian houses before it becomes possible for them to return to France. Those who want to go on the missions could be sent there on finishing their studies. There remains the problem of recruiting for our houses in France during the forthcoming twelve years, that is to say until such time as Asia will provide us with personnel. It would appear that there are two ways of resolving this question.

b. *sic* The first would be a foundation in Switzerland, for example in Fribourg. There is also a university there where our scholastics could follow the courses. One could send there our young men who would willingly accept Swiss naturalization. Following a 3- or 4-year sojourn in Switzerland, they could return to France without any concern and be available for every kind of ministry except, perhaps, teaching, and even there it is not unlikely that they will get permission to teach. Here again (*in Fribourg*) two priests would be enough to look after this foundation which, after a certain amount of time, would be financially self-sufficient.

c. The second way to get subjects, even for teaching, during the first twelve years of the Beirut foundation, would be to enrol for the licentiate all those with the capacity to qualify in it and who, otherwise, offer serious evidence of a religious spirit, and provide hope that they will spend a year in a military camp without serious detriment to their religious spirit and vocation. In consequence, we would have teachers with degrees who could render valuable service later in colleges or even our apostolic schools.

Brother Hinard's will.

9. Brother Hinard's will again came up for discussion and the Council hands it over to the accounts' commission.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J. Vaudon, MissduSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

*Fr. Ramot's letter, referred to in number 2 above.*

May the Sacred Heart of Jesus be everywhere loved!

Antwerp-Borgerhout, March 29, 1897

Dear Rev. Father,

As the Chapter is to be held on July 18, we need to anticipate the ordinations at the end of the (*school*) year. I think that they will take place on July 11, with the examinations being held at Malines at the end of June. Since a number must take an examination in the whole theology course for diocesan faculties, it is time for them to know by now if they are being brought forward. I, accordingly, send you the list of those whom we are putting forward for different orders. I provide an assessment of those being put forward for the priesthood and subdiaconate.

Priesthood:

Brother Geitmann. Good religious attitude; nothing disfavoured to be said about his intelligence and health. As he is a good character, one can make the most of it.

Brother Nollen. Good attitude; pleasing simplicity; pious; good normal intelligence; remains adamant about going to the missions.

Brother Viegen. Quiet and submissive in character; highly sensitive; average intelligence; he is satisfactory.

Brother Braun. Knows how to cope in the midst of problems and delicate issues; neither says or does anything compromising. He is not open with everyone, but I do not think he deceives people. Quite intelligent, but of somewhat delicate health. He can provide worthwhile service.

Brother Schmitz. Good attitude; keen to be helpful; would like to go to the missions; quite ordinary intelligence; has a strong supernatural spirit. He is the only one who has asked this year to go on the missions, leaving in September.

Subdiaconate:

Brother van Dinter. Good candidate; intelligent; orderly; likely to be very helpful and available.

Brother van Hoogstraten. A good religious; limited in the scope of his views; very ordinary and slow intellectually. He is a good character and pious.

Minor Orders:

Brothers Geerts, Meier, van der Heijden, Stettner, Kleintitschen, Brocken.

Tonsurate:

Brothers Vogl, Nivard, Rutten, Wienants, Graf, Erdland, Müller, Van Neck, Gründl, Galiard, Maywee, Kolterman, Geurtjens, Olaerts, Bayer, Nauer, Dalscheb, Corsten, Klerks.

When there were last ordinations, as many presentation documents were sent as there were candidates. This time we are only providing one page alone for each order, providing on it the names of those receiving the order. I have here then quite a large number of sheets signed by you. It will be enough to let me know that the candidates are accepted, inclusive of the reservations there may well be. Then I shall write in the files the names of the accepted candidates.

Please accept my respectful good wishes in C.J.

C. Ramot, MSC.

**Article 2456**

L 18970402

*To the MSC Superiors of the French Province.*

Issoudun, April 2, 1897

Dear Father,

Father Comte has written to inform us that his licentiate examinations coincide with the forthcoming Chapter and asks us to find a delegate to replace him. Accordingly, Father, bring your community together to elect a delegate to replace Fr. Comte.

Please accept, Father, my best wishes in C.J.

J. Chevalier, MSC.

*Written by Fr. Maillard, signed by Fr. Chevalier.*

**Article 2457**

L 18970403

*To a benefactress, most likely in Marseilles.*

+

May the Sacred Heart of Jesus be everywhere loved!

Issoudun, April 3, 1897

Dear Mademoiselle, Benefactress,

You have forwarded to Fr. Miniot for the annual collection on behalf of our undertakings the splendid contribution of 245.30 francs. He has passed on to us your contribution, also the document providing the details of this amount.

Fr. Chevalier takes occasion through me to thank you most sincerely once again for your admirable zealous work, your unfailing and dedicated devotedness to the well-being of the Petite Oeuvre. May the divine Heart of Jesus, to whom we confide your care and protection, since He alone can only do so adequately, reward you from all the richness of His divine Heart!

Please convey as well our deep gratitude to the committed supporters and other kind, generous people who have sent their contributions to you, in particular Mademoiselle Maurel and Mademoiselle E. Périé. On their behalf and on yours, we continue to offer our most fervent prayers to the blessed throne of Our Lady of the Sacred Heart and St. Joseph, confiding to both of these powerful intercessors the request to bring down on you all the spiritual and temporal graces which you wish for yourselves and those dear to you. We pray assiduously for the special needs of all our friends who are appreciative of our work.

We shall forward the Annals' subscriptions in keeping with the notification you have given us.

Again our sincere thanks for all you do in support of our undertakings. We reserve for you a special place in the many prayers we say each day for our benefactors, offering to the divine Heart of Jesus all your intentions and concerns. Be well assured of this gauge of our acknowledgment, the very best we can offer you.

Please accept most committed benefactress with our deepest regards this latest expression of our most sincere gratitude in C.J.

On behalf of Fr. Chevalier,  
H.D. MSC.

*Most likely Brother Henri Ducloux of the Issoudun Presbytery.*

**Article 2458**

L 18970409

*To Father Lucien Cattin, SJ, Beirut.*

Issoudun, April 9, 1897

Dear Father,

In the name of our venerable Superior General I take it upon myself to write to you. Knowing the regard in which you continue to hold our little Society, and the interest you have always shown in it, I do not hesitate to put before you the plan we have in mind to set up a little centre in Beirut where we could place those young men of ours who are liable for military service. You will be aware that the 1889 law exempts from service those young men who are outside Europe before their 19th year, with a regular occupation, and remaining there (*outside Europe*) until they are 20 years of age. It is because of this

article (*proviso*) that a number of religious societies have set up houses in Asia, or elsewhere, for their scholastics. Since September last we have been thinking of doing the same, but up to now we haven't been able to put our plans into action. At the present moment we are resolved to do our utmost in whichever way we can to avoid army camps for our young vocations and we have cast eyes on Beirut because of its university.

Do you think, Father, that we could find in the city, in the vicinity of the university, a rented house where we could lodge 20 or 30 scholastics? It is likely that in 12 years the number will be more than this, but over 3 or 4 years the number will be below that, and from now until then there will be ample time to study better the situation. It is necessary that there should be a courtyard for recreation. On the supposition that such a rented building would become available, what would the price be, approximately, for a year?

Might what is happening at the moment in Crete have repercussions as far-reaching as Syria and, particularly, Beirut?

There are, it goes without saying, other issues to be considered, but if you will be kind enough to reply we shall then go into further details.

In expectation, with anticipated thanks, I send you our appreciative and religious regards in C.J.

On behalf of the Superior General,  
F.X. Maillard, MSC, Secret.

18970410X

Council Meeting, April 10, 1897

All present.

Brother Allessie Mauritius, a lay brother in Tilburg, accepted for final vows.

1. He is put forward by Fr. Provincial, with good accompanying reports from Fr. Offermans.

2. Brother Henri Tissier, a Chezal-Benoît scholastic, has been accepted by the advisory council as a likely candidate for military service and, consequently, has 3 years ahead of him which he would like to spend in the Issoudun garrison, but in view of certain information which has reached him, he cannot choose his company unless he commits himself for four years. He would like to know what he should do in the circumstances. The Council does not wish to undertake any responsibility in regard to this subject, but nevertheless it will seek information from a high-ranking officer about the validity of the information given to it.

Brother Soucillé released from vows.

3. Brother Jean Soucillé has written to Fr. General asking him to be released from perpetual vows. What is needed for this will be carried out.

Brother Erbach sent home to his family.

4. Fr. Meyer, Superior in Antwerp, has written to say that the scholastic Erbach has been sent home for good to his family for health reasons. Since his temporary vows have not expired, and since for the rest Fr. General has not been consulted about his being sent away, an explanation will be sought.

Leases of property – Salzburg.

5. Fr. Hartzler, Superior in Salzburg, asks for Fathers Pauly and von Hasselt to be named lessees, also Fathers Eberlein and Reichert, and as lessee for himself, in his place, one of the following: Fathers Dormann, Lotter or Kuntz. Request granted.

Father Lavialle's trip to Nantes cancelled.

6. The Mother Abbess of the Nantes Claretian Sisters wants Fr. Lavialle to visit them. Because the decision taken at the Council meeting last January 30 should not be over-ruled, it is decided that a letter should be sent to the Rev. Mother stating that the Bishop of Nantes is so opposed to Fr. Lavialle that it is in the interests of both the Claretians and ourselves that he does not go to Nantes.

Inventory to be made at Saint-Pierre-des-Clages.

7. Fr. Robadey having arranged with Fr. Bouellat that he should keep the furniture, books, linen, etc., bought for the school until the Society (*MSC*) disposes of it, the decision is taken to have an inventory made by Fathers Robadey and Bouellat, acting in our name, describing and assessing everything belonging to us; a document detailing everything, signed by both, should be sent to us.

Brothers Poupény and Tatcher accepted for final profession.

8. The scholastics Tatcher and Poupény at their request were accepted for final profession on the 3rd of May next, having made beforehand the customary retreat of eight days.

Mr. Alexander Blet from Chateauroux as a likely postulant.

9. He is a young soldier from Saint-Flavier in the diocese of Tours who has spent 2 years in a church school and 2 more years in the minor seminary. He has just now completed his 4 years of military service at Chateauroux and requests entry to

our novitiate as a candidate for the priesthood. The testimonial letters from his parish priest and mayor are very favourable to him and his respected family, but his letter indicates that he is not very advanced in his studies. Information about him must be sought from Fr. Pavillard who has religious responsibility for the Chateauroux military camp.

Permission granted to Father François Boudin to go home with his brother Auguste.

10. Fr. François is given permission to preach at his brother Auguste's first mass at Lovaguy (*Calvados*) in Easter week. This permission is granted, having in mind the proximate departure of Auguste for the missions and also in view of the fact that all the family members will have the benefit of being altogether once more before the departure.

Petite Oeuvre pupils and avoidance of military service.

11. Fr. Lanctin provided a list of Petite Oeuvre students about whom it is urgent to take a decision if they are to avoid doing military service; for some of them who are about to be 18 years old in a few days or weeks, it is too late to be thinking about their entering the novitiate before sending them abroad. Accordingly, one is left with two alternatives only: either send them to America or Australia for their novitiate, or hasten the Fribourg foundation so that they can go there to study philosophy at the university and then, after three years, return to France to do their novitiate. The Council will study the matter and offer a decision on it at its next session.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
J.F. Morisseau, MSC.

**Article 2459**

*To the Mother Superior of the Nantes Claretian Sisters.*

L 18970412

+ J M J

Issoudun, April 12, 1897

Dear Reverend Mother,

Fr. Brunet has passed on to me your wish to see Fr. Laviaille after Easter. You know, dear Mother, that we are always only too happy to meet your wishes in recognition of all you have done and continue to do for us poor Missionaries of the Sacred Heart. But we know that at this particular moment in time we are far from being considered favourably by the Bishop of Nantes and we do not know why. But it does appear that he has particularly in mind the measures taken against dear Fr. Laviaille. We think it best then, dear, kind Mother, that in your interest and ours Fr. Laviaille should avoid going to Nantes. This will certainly be hard on him as it will be for you, just as it is also for us when we cannot accommodate ourselves to your wishes.

We hope the good Lord will reward these sacrifices and bestow in return on your blessed house as on our little Society the most rewarding and supportive blessings of His divine Heart.

Please accept, my very dear Mother, this renewed expression of my appreciative regards and deep respect in C.J.

J. Chevalier, MSC.

18970417X

Council Meeting, April 17, 1897

In attendance: Fr. General; Fathers Piperon, Vaudon, Maillard.

The lay brother L. Dörfler in New Britain accepted for final vows.

1. His request was supported by Fathers Ramot, L. Hartzler and C. Offermans.

Punishment withdrawn.

2. The (*Northern*) Provincial writes to say that he has withdrawn the punishment handed out to the unsubmitive scholastics. He, as agreed, held back from punishing the five scholastics who refused to complete the moral theology examination in its entirety, offering his and the Provincial Council's reasons for doing so in these particular circumstances.

Fr. Royet requested to avoid bringing up the issue of his military service.

A second letter from Fr. Royet, Watertown, makes known his wish to go before the Consul to face a revision committee and have himself excused from military service. Since this initiative is dangerous and could have serious implications for Fr. Royet and the Congregation, he will be written to and asked to forego his plan.

The departure of Brother Antoine Neveux held over.

3. This scholastic is no longer needed at the office (*Issoudun*) and one of the members proposed that he should return to the scholasticate, but another said that his backward intelligence gave good reason to be concerned about his ability to cope with his studies for the priesthood. It should be suggested to this young man that he become a lay brother. Since this issue is quite a serious one, the decision was taken to hold it over until the next meeting.

J. Chevalier, MSC.  
Ch. Piperon, MisSC.

F.X. Maillard, MSC.  
J. Vaudon, MisSC.

**Article 2460**

To Father Henri Peeters, MSC, Contich, Belgium.

L 18970422

Issoudun, April 22, 1897

Dear Fr. Peeters,

I sincerely thank you for your feast-day good wishes and those from your good scholastics. May the Lord give ear to them. For my part I pray a great deal for you and all the others.

I attentively read your work. There is, so it seems to me, some exaggeration in the application of your principles. And then, my friend, you seem to have overlooked certain texts in our Constitutions which set out our procedures in relation to the vow of poverty and its implications, and this is what should be regulatory for us on this issue. In any event, the Chapter will decide. You will shortly have to hand, like all the Chapter members, the work of the commission on the Directory, which you can examine at your leisure and make your observations.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18970424X

Council Meeting, April 24, 1897

All present except Fr. Vaudon, away on his travels.

Fr. Carrière authorized to undertake the following:

1. The negotiations about Boca with the Bishop of Novara. Present in person at the beginning of the meeting, he explained that the Bishop of Novara (*Northern Italy*) is prepared to offer us a church which at this time is being built in Boca within his diocese, and already a centre of pilgrimage which is quite frequented. His Lordship, in agreement with the commission set up for this work, will hand over to us the dwelling house attached to the church. The Council authorized Fr. Carrière to enter negotiations with the Bishop to clarify the as yet unclear aspects of the offer and then communicate with the Superior General and his Council.

2. Fr. Carrière is also requested to sell the church marble, paintings and gallery, having first provided the requisite information about all of this at the March 13 meeting (*of the Council*) and also with reference to a gallery which is not in keeping with the style of the church, which the client buyer agreed to replace with another more in keeping with the overall style of the church, also offering, moreover, to decorate the church at his own expense.

Brother Cantoni accepted for final vows; Brother Renoult for temporary vows.

2. Jacques Cantoni, a lay brother at the Jesi house, is admitted to final vows, and Fernand Renoult, a lay brother at Chezal-Benoît, is accepted for first vows. Likewise, a young man from the Jesuit school at Amiens is also admitted to the novitiate.

Fr. Gsell given permission to visit his family.

3. A scholastic in Rome, in a letter to Fr. General, expressed his wish to go to the New Guinea mission this coming autumn, and requests permission to spend some time with his family in Alsace. This request was legitimate and in keeping with established custom. However, the date of the next departure for the missions is not certain and it was agreed not to have the visit coinciding with the return of his brother in the army, which is not due to take place until the middle of September.

Brother Antoine Neveux appointed to the (*Issoudun*) school.

4. A letter from Fr. Laliaux was read requesting Brother Neveux as science teacher for the school, given that the classes being given at the Petite Oeuvre, followed also by those from the school, are not satisfactory enough to lead those in the school to achieve the purpose of their education. He (*Laliaux*) has Brother Neveux made available, but only for this term (*three months*) since at the end of the school year he will be going home to his family due to insufficient intelligence and, particularly, lack of judgment.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
Ch. Piperon, MisSC.

18940503X (*mis-numbered, should be 18970503*) Council Meeting, May 3, 1897

Held at the Sacred Heart (*Issoudun*). All present except Fr. Piperon.

The Spanish scholastics must stay in Spain until the end of their military service.

1. It was decided that the Spanish scholastics, who are frequently asked to meetings involving revision, should remain in Barcelona until such time as their military service is over.

Ground to be rented in Fribourg. Father Vaudon's report on his trip (*to Switzerland*).

2. Fr. Vaudon reported on his visit to Fribourg. Given the welcome already shown to us in the country and the possibility of setting ourselves up there, the Council took the decision that it was appropriate that we should do so as soon as possible and rent a house there straightaway, four of which are possibilities and about which one needs more complete information, which, it is hoped, will be available at the Council's next meeting when a definite decision will be taken.

Brother Antoine Neveux goes home to his family.

3. He went home a few days ago to his family prior to military service and he will be asked, in keeping with the observations made about him at the April 24 meeting (*see above*), to enter a seminary or do something else.

Election of a General Chapter delegate.

After the (*Council*) meeting, about 10.30am, the General brought together all the priests of the Sacred Heart community, and those of the presbytery who were available, the rest having voted already, to elect a delegate who would replace Fr. Derichemont, presently Superior of Mercer (*USA*), at the forthcoming General Chapter. Those present numbered 21 and they proceeded first of all to elect 3 scrutineers: Fathers Quoirier, Auguste Boudin and Bazot, the youngest in the community, were unanimously elected and the next two youngest, Fathers Villoud and Meckel, were appointed secretaries.

Each having voted, the pieces of paper were placed in an urn and then all the votes from the different houses besides those of the 21 present, except Sydney and the missions yet to arrive, making in total 53:

Paris 7, Marseilles 4, Chezal-Benoît 8, Glastonbury 4, Watertown 6, Mercer 3, Barcelona 5, Rome 12, the Issoudun presbytery 4; making a total of 74.

There followed the voting for individuals, with the following results:

Fr. Genocchi 35, Fr. Barral 10, Fr. Védère 4, Fr. Hériault 4, Fr. Mathieu 3, Fr. Lehane 3, Fr. Roger 2, Fr. Raynaud 2, Fr. Tierney 2, Fr. Laviaille 1, Fr. Pourquier 1, Fr. Audouy 1, Fr. Boudin 1, Fr. Field 1, Fr. Vandel 1, Fr. Cochet 1. There were two blank votes.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

**Article 2461**

*To Fr. Henri Peeters, MSC, Contich, Belgium.*

L 18970504

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Issoudun, May 4, 1897

Dear Fr. Peeters,

I am far from questioning your work which, generally speaking, has considerable merit, but I would query it for its being in disagreement with different parts of our Constitutions as approved of by the Holy See.

There we have our blueprint, the rule governing our religious department. What we do should strengthen rather than hamper (*the rule*), not weaken it by being too supportive of individual freedom which already, anyway, is much too inclined of its own accord to leave aside whatever it doesn't like. This is also the view of the Council priests and of Fr. Genocchi. Present this work of yours, which I have given to Fr. Meyer to return to you, to him (*Genocchi*); he is someone who will appreciate it. We shall discuss it in a serious manner when you come to Issoudun. A Directory is urgently needed, being nothing other than a continuation of our Constitutions.

I hope all will be in readiness this October for the reception of our German scholastics in Munster. I think the same as you do; this separation has become necessary. Let trials be praised! Courage, dear friend; the Sacred Heart will reward your efforts.

Oremus pro invicem.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2462**

*To Father François Brunet, MSC, Superior, Paris.*

L 18970504A

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Issoudun, May 4, 1897

Dear Fr. Brunet,

Thank you for sending on your programme which is very good. I hope there will be a response to your inviting appeal.

This evening I met the manageress of the Jerusalem hotel who informed me that she asked you for 4 francs each day for meals and 1 franc 50 for each room (*roughly 13 euros and 5 euros*). I made arrangements with her for 4 francs, all founded(!). She can accommodate up to thirty people and provide meals for at least a hundred, this at 4 francs daily; these prices are very reasonable.

Cheerio, my friend.  
Wholly yours in C.J.



J. Chevalier, MSC.

**Article 2463***To Father Jean Vaudon, MSC, Chezal-Benoît.*

L 18970504B

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Issoudun, May 4, 1897

Dear Fr. Vaudon,

Read the enclosed letter and reply accepting the little retreat which the Bishop of Nîmes wants you to do. It will not be too demanding and you will be making us known in this diocese. If, however, it is impossible for you to take it on, be good enough to write to the senior curate.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2464***To the 1897 Chapter members.*

C 18970508

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Issoudun, May 8, 1897

Dear Father,

Simultaneously with this letter you will receive the Directory approved by the commission appointed for this purpose at the meeting held last August. We hope that this work will meet your expectations and can serve as the blueprint for a definitive common Directory at the forthcoming Chapter. Of course, the Chapter will be free to change this work if it considers it to be more appropriate for the good of our little Society. Nevertheless, in order to avoid, in discussion of this text, drawn out interventions which might come in the way of bringing the undertaking to a satisfactory conclusion, we have thought it necessary, the Council in agreement, to set out the procedures for the debate:

1. The text of the Directory will not be read at the meetings; everyone should study it before the Chapter. It will suffice to take the text, article by article, paragraph by paragraph, asking if there are comments or changes to be made. Those who have something to say will stand up and be noted, and the president will in succession provide an opportunity for each to speak.
2. Nobody is allowed to put forward an amendment or any point of change in the text without having beside him the Latin text which must replace that of the Directory.
3. The new text should as perfectly as possible conform to that which preceded it and that which follows it, both as to compatibility of ideas and stylistically.
4. In order to make it possible for all the Chapter members to assess better the new text, everyone who has changes to put forward will submit his manuscript in the first place to the copyist appointed who will then reproduce the text for each member to have a copy. This will be done before the meetings. Everyone will see to it that this new wording is made ready in time for distribution before the discussion. If, however, nothing more is needed than to replace some words, this last procedure will not be necessary.

The following is the procedure for dealing with issues at the forthcoming Chapter:

1. The election of the Assistants and the Procurator General;
2. Debate and approval of a general Directory;
3. Discussions about changes to be made in the texts of the Constitutions.
4. General measures to be undertaken for the good of the Society;
5. Specific issues which each one would like to put forward;
6. Finally, the appointment of a commission responsible for drawing up particular, specific, directories.

Please accept, Father, my best wishes in C.J.

J. Chevalier, MSC.

18970515X

Council Meeting, May 15, 1897

All present.

Subsidy made available to Brother Neveux's family.

1. At Fr. Laliaux's request, Brother Savin, who had come to replace Brother Neveux, is to stay on, but given the precarious financial situation of the latter's parents, it was decided that the sum of 400 francs should be made available to them until their son, Anthony, finds work.

The novice Bodem accepted for profession because he is fatally ill.

2. Fr. Hartzler, Superior and Novice Master at Salzburg in the Northern Province, wants the novice Pierre Bodem, dying at home from tuberculosis, to be professed. The proposal was accepted, but at the same time Fr. Hartzler was notified that if he got better he must, nevertheless, complete his year's novitiate, the profession anticipated in the case of the sick only relating to the individual and not to the Society (hence the need to meet the requirements of the novitiate year).

Brother O'Reilly as well as Brother Fuschöller remain in the Northern Province. Brother Sylvain Gravez in the French Province.

3. Fr. Ramot proposes that Brother O'Reilly should enter the French Province. He wishes to leave for Sydney with Fr. Tréand and he wants in return Brother Sylvani (*sic*) Gravez, who would be very useful for the recruitment of vocations in the Walloon part of Belgium, to replace him (*O'Reilly*). The Council does not accept the proposed change and, moreover, it was decided when the Provinces were divided that the French-speaking part of Belgium should belong to the French Province.

Proposal to increase the Chezal-Benoît financial contributions.

4. Fr. Piperon suggests that the contribution given to him each month for the Chezal-Benoît novices and scholastics should be increased, since given the small number and the high level of general expense, he is unable to balance his budget. This issue is held over for a future meeting.

Problems in the Sydney community.

5. It appears from a letter of Fr. Vandel's to Father Lanctin, and from those of Fr. Merg to Fr. General and the General Secretary, that there is division and antipathy in Sydney between Fr. Merg and most of the other members of the community. Fr. Tréand (*still in Europe*) will be called to the next meeting to give his views on the matter, and an attempt will be made to come to a decision which will remedy the situation.

A request (*for money*) from the Procurator General of the Mercy Fathers.

6. Fr. Marin, the Procurator General of the Mercy Fathers, is laying claim in the name of his Congregation to a sum of 500 francs by way of author's rights relative to the book titled 'The Imitation of St. Vincent de Paul', written by Fr. Delaporte. The book has had 5 editions since he came to us and since each edition cost 100 francs, this means that it is as much as 500 francs which Fr. Delaporte owes to the Mercy Congregation because he ceded his authorial rights to them in relation to this work. The decision was taken to ask for the letters which give rise to this right, following which a decision can be arrived at.

Scholastics called to orders.

7. At Fr. Vaudon's proposal the following scholastics were accepted for orders and ordination on June 29:  
 Brothers Buckley, Burke, Cros, Pagès, Pierre Marie Courbon: priesthood.  
 Brother Pouvreau: diaconate.  
 Brothers Poupenay, Thatcher, Valdambrini: subdiaconate.  
 Brother Egidi: minor orders.  
 Brothers Bouellat, Girerd, Gravez: tonsurate.

A decision about priests to be sent to the San Miguel college, Barcelona.

8. Finally, a letter was read from Fr. J.B. Perriot who accepts, as an obedience, responsibility for the San Miguel college, but requests that he be given the necessary means to make it work and succeed and, particularly, that Fathers Pourquier and Audouy be sent to him as soon as possible so that they can be trained in the language and teaching methods of Spain. He also requests that Brother Thatcher be ordained priest before he leaves France. Everything will be undertaken to meet his needs and requests as soon as possible.

F.X. Maillard, MSC.

PS: Brother Régis Rasclé's candidature for the diaconate has been held over due to concern about an unsatisfactory examination.

J.F. Morisseau, MSC.  
 Arth. Lanctin, MSC.

J. Vaudon, MissduSC.  
 C. Piperon, MisSC.  
 J. Chevalier, MSC.

18970518X

Council Meetings, May 18 & 21, 1897

All present except Fr. Batard, absent from the May 18 meeting.

Proposal for a change of personnel at the Sydney house.

1. As Fr. Tréand was present (*at the meeting*) the issue of Sydney was addressed. From all that was said it followed that, given his personality, Fr. Merg could only with great difficulty and concern remain in that community. He might, then, be sent to the Marshall Islands where a missionary is being sought with great urgency and where he himself, according to Fr. Tréand, would be glad to go. The Sydney house would then have made available to it Fathers Gsell, Buckley and Pierre Marie Courbon. This is only a provisional arrangement, however; the Council will come back to it later.

Fr. Ilge accepts the verdict brought against him.

2. A letter was read from Fr. Ramot stating that Fr. Ilge accepted the decision brought against him requesting that the material obligations he may need to meet in relation to the Antwerp community should be brought to his attention. He will be informed that, not knowing what he might owe, the issue is left to his own conscience.

May 21: All members present.

Mr. Blet not accepted for the novitiate.

1. Mr. Alex Blet from Chateauroux had his request to enter the novitiate turned down, given the information made available about this young man.

Fr. Ramot re-elected Provincial.

2. Fr. Ramot is re-elected for a further three years as Provincial.

Special grants to .

3. Returning to the request made by Fr. Piperon for supplementary financial contributions at the May 15 meeting, it was decided that matters should go on as before, meeting the deficits exposed in the six-monthly accounts.

Fr. Doutré appointed to Vichy. A room to be set up for a third person.

4. The decision was taken to send Fr. Doutré to Vichy during the first week of June to help Fr. Guyot who is requested to set up in the premises recently bought from Dr. Koenig a room for those confrères who would need to spend some time at Vichy.

Notification of a new building to the Mayoralty.

5. The General Bursar made it known that he had, through Mr. Martin the builder, officially made it known to the Mayor's office that there was construction work proceeding presently at the Sacred Heart. This notification will make for tax exemption during the three years which immediately follow on the construction.

The sale of the Lingfelden property in Salzburg.

6. Fr. Hartzer is authorized to sell the Lingfelden property and Fr. Carrière is requested to get permission for this as soon as possible from the Sacred Congregation of Bishops and Regulars.

The right of ownership to the (*book*) Imitation of St. Vincent de Paul granted to the Mercy Congregation.

7. Fr. Pesnel, Superior General of the Mercy Congregation, wrote stating that he gives over his requests for the amount of money received by Fr. Delaporte for his book, The Imitation of St. Vincent de Paul, but he does want the ownership of this work to belong to his (*MSC*) Congregation, which Fr. Delaporte himself would have granted. The request is granted.

The Glastonbury deficit.

8. A letter from Fr. Hartzer, the Glastonbury Superior, makes it clear that the mother house will be asked in the very near future to meet the considerable debt arising from the upkeep of 9 youngsters for whom no fees are being paid. Details of the accounts will be requested from the Superior and Bursar and then measures will be taken to avoid any increase of the deficit.

9. The secretary read the latest report of the budget commission and it was approved as follows:

At the end of April the commission met to examine the accounts for the second half of 1896 of the Issoudun parish and the Salzburg house. No significant comment was necessary and the accounts were approved.

1. Salzburg.

Intake on the 31st of December came to 7,714.36 francs; the net deficit presently comes to 85,285.64 francs.

2. The Issoudun parish.

The intake for the six months comes to 6,998.53 francs with expenses at 5,009.05 francs. The positive balance on December 31, therefore, was 1,989.50 francs (*in credit*).

3. Brother Hinard's will.

The commission also gave consideration to Brother Hinard's will.

"It is, it has to be said, somewhat complicated and putting it into effect will call for a certain amount of work and particular care on the part of the executor; moreover, he commits the Congregation to certain responsibilities. Nevertheless, the commission is agreeable to accepting the will as it is, having in mind: 1, the advantages which will follow for the Society from the execution of this will; 2, the pleasure it will give a good and pious confrère in accepting it; 3, the fact that the conditions will not be obligatory in the case of a higher claim (*force majeure*); 4, and then the fact that the attention required in the execution of this will does not go beyond the normal attention necessary in the material and financial running of the Society." The Council accepted the commission's conclusions.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.

All present except Fr. Morisseau.

Fr. Bach given permission to go home.

1. This scholastic priest in Rome, who hasn't yet visited his family following his ordination, requests permission to go and visit them when he has finished his doctorate examinations in July. Permission granted.

Anonymous society; the signing of the deed.

2. The General Secretary made it known that the deed (*for the anonymous society of the Indre*) will be ready for signature in the office of Mr. Etave on Thursday, June 3. It was decided to put it back to Tuesday, the 8th.

Fr. Renouf appointed to Issoudun, Fr. Field to Paris.

3. Fr. Renouf at both his own request and that of Fr. Brunet, will be brought back from Paris. As well, Fr. Audouy will likewise leave this house to go to Spain. Consequently, it will be necessary to provide at least one priest for this house to replace the two who are departing. Fr. Field in Glastonbury seems to be the only one available at this moment. In any event Fr. General will deal with this issue when he meets Fr. Brunet who is coming here next Tuesday with the Paris pilgrimage.

Concerns submitted to Fr. Carrière about Superiors remaining in office longer than 6 years.

4. Some members of the Congregation interpret number 142 of the Constitutions in a manner different to the Council, stating that those Superiors who remain in charge more than six years without an indult have not the right to be present at the Chapter. Fr. Carrière will be asked to take advice on this and, if necessary, request validation.

Priests appointed to the missions.

5. The decision was taken to appoint the following to the missions:

Fr. Toubanc to Thursday Island; Fathers Pagès and Burke to New Guinea (*Papua*); Fr. Quoirier to the Gilbert Islands. At a forthcoming meeting the lay brothers who are to leave with the above will be named.

6. Three indulgences from Rome were read: one released from vows Brother Soucille; the second validates the credit loans on the Sacred Heart and Vichy properties; the third authorizes the General to give permission to local Superiors to sell or borrow to the limit of twenty-five thousand francs at any time.

Petite Oeuvre students admitted to the novitiate.

7. The following were proposed by Fr. Lanctin:

Jacques Roulier	Lucien Breton	Paul de Touly
Alphonse Clauser	Adrien Paille	Robert Grob
Ernest Casals	Félix Sergent	Augustin Meraud
Charles Trautwein	Antoine Deguillaume	Jean Galmot
Joseph Troillé	Eugène Michaud	Paul Fastré
Elie Werth	Jean Marie Quileuff	Charles Forest

The election of a second delegate to the General Chapter.

On June 4, about 5.30pm, the General brought together in the common room all the priests at the Sacred Heart and those of the parish who were available, the others having already voted, and they then proceeded to elect a delegate who would replace Fr. Comte who was unable to be present because his licentiate examinations coincided with the Chapter. Those present numbered 22. Three scrutineers were first elected and two secretaries. Fr. General having proposed to elect in the same manner as at the May 3 election, the great majority with hands raised agreed. The votes were taken and placed in an urn, to which were added the votes of all the houses except that of Sydney and those from the missions which hadn't yet arrived. Besides the 22 votes of those present, there were 52 from the other houses, comprising 6 from Paris, 4 from Marseilles, 8 from Chezal-Benoît, 4 from Glastonbury, 6 from Watertown, 3 from Mercer (*USA*), 5 from Barcelona, 12 from Rome, 3 from the Issoudun presbytery: 73 in total. There followed the counting and the following results:

Fr. Barral	20	FR. Matthieu	8	Fr. Védère	6
Fr. Hériault	5	Fr. Raynaud	4	Fr. Field	3
Fr. Genocchi	3	Fr. Godinoux	2	Fr. Benedetti	2
Fr. Lehane	2	Fr. Cochet	2	Fr. Bernard	2
Fr. Vandel	2	Fr. Guyot	1	Fr. Audony	1
Fr. Delmas	1	Fr. Bouvier	1	Fr. Tierney	1
Fr. Jourdon	1	Fr. Boulot	1	Fr. Roger	1
Fr. Laliaux	1	Fr. J.B. Perriot	1	2 blank papers	

F.X. Maillard, MSC. J. Chevalier, MSC.  
Ch. Pipeiron, MisSC.

18970605X

Council Meeting, June 5, 1897

In attendance: Fr. General, Fathers Morisseau, Lanctin, Batard, Maillard.

1. The lay brother Jacques Robel, from the Salzburg house, accepted for perpetual vows.

Improvements to the Marseilles house.

2. An apparatus described by Fr. Miniot and devised by Mr. Ollive the architect, dealing with needed repairs to the Marseilles house, was approved of in relation to the disposal of refuse in the city's refuse system. It will cost 1,600 francs.

Permission sought by Brother J. Schmitz in matters pertaining to poverty.

3. The scholastic Jacques Schmitz at Contich, shortly to be ordained to the priesthood and then leaving for the New Britain mission, requested permission on a number of issues which are relevant to poverty. The Council forwarded his requests to the Provincial.

4. The lay brother Aloysius Pooyer at the Sacred Heart (*Issoudun*) requests permission to go home. As his reasons are not valid, the Council does not consider it appropriate to grant permission.

5. Fr. Donzé in Glastonbury complains in his own name and on behalf of his two confrères, Fathers Field and Martin, that the Superior, Fr. Hartzler, even when away for a number of days, leaves nobody the key to the mail box. The decision was taken to write to Fr. Hartzler and tell him to leave the key with Fr. Donzé if he has to be away more than 24 hours.

Fr. Neijens given permission to study Canon Law in Rome.

6. He asked to remain in Rome longer in order to take a degree in Canon Law. Fr. Carrière supported this request, going on to say that Fr. Neijens would be an advantageous replacement for Fr. Godinoux with the scholastics. The Council approved, deciding to send Fr. Godinoux to the Paris house.

J. Chevalier, MSC.

F.X. Maillard, MSC.  
J.F. Morisseau, MSC.

18970612X

Council Meeting, June 12, 1897

In attendance: Fr. General; Fathers Piperon, Morisseau, Batard, Maillard.

The Chezal-Benoît sale: a decision to be made.

1. Attention was first focused on the Chezal-Benoît property, put up for sale by the episcopal administrator. Following mature reflection, the Council decided to make no effort to get the property by private agreement, leaving the decision to take its course. It is likely that the anonymous private property sector of the Indre will be set up before the day of the sale, in which case one will decide if the conditions are favourable for purchase by the Society.

A letter from Fr. Carrière.

2. A letter dated the 8th of the month was read as relevant to the present discussion, stating that Fr. Neijens, on the supposition that he was staying on in Rome, could not supervise the scholastics until the holidays were over and, consequently, Fr. Godinoux was needed there for the time being. Given these facts the Council returned to its earlier proposal to send Fr. Field to Paris replacing Fr. Audouy who needs to leave for Barcelona as soon as there is a replacement for him. Fr. Pourquier will leave for Spain on Monday.

Fr. O'Mahony confirmed in office as Watertown Superior.

3. Fr. O'Mahony, on completion of his first three years as Watertown Superior, has unanimously been re-elected for a further three years.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.

*The letter from Fr. Carrière referred to in the immediately above Council meeting.*

Rome, June 8, 1897

Rev. Father Superior General,

1. Accompanying this letter is the remedying of the irregularity involving spoiled voting in the Northern Province, and other irregularities likely to have been occasioned by lack of awareness and in good faith in the election of delegates.

2. Until the 14th of the present month the Pope will not be having audiences with the Congregations' prefects. In consequence, before that date you will not be able to procure the indult setting up the private society (*the minutes of the June 12 Council meeting above, number one*). Once I come to know anything positive about this, I shall send you a telegram. A reply from the Cardinal Vicar will not be enough. It would be simply his approval as Cardinal Protector.

3. I am sending Fr. Barral official notification of his appointment as delegate to the General Chapter.

4. Fr. Maillard has asked me in your name to send Fr. Godinoux immediately to Paris. Before doing so I believe it my duty to let you know, Father, that it is impossible at the present time to do so.

I said, it is true, that next year I thought that I could do without Fr. Godinoux, but what are we going to do during the holidays? The scholastics who will remain on cannot this year go to Jesi on holiday, the house being full with priests, brothers, youngsters. We are thinking, then, of sending them to Anzio, but I would not want to put them in the charge, away from the house, of Fr. Neijens who, let it be said, would not have moral authority over those who up to now were his fellow students. Here we are present in the house and in a position to take note of everything. Besides, I am well aware that you do not need the approval of the Northern Province to leave Fr. Neijens here, but when the Provincial becomes aware of your decision he will, perhaps, find reasons forcing you to change your mind and send Fr. Neijens up there.

Then when I am in Issoudun I shall suggest to you that you put to the test the vocation of our Italian scholastic about whom I have more or less serious doubts. In this respect you might, since he is not a priest, send him to teach in Barcelona and, otherwise, take advantage (*on his behalf*) of Fr. Audouy's presence there. The situation is that with Fr. Barral and myself going to Issoudun, and three priests being needed in Rome to look after the house and deal with the necessary undertakings, we cannot do without Fr. Godinoux since, otherwise, the scholastics will not be able to go out during these three months...

5. Fr. Genocchi has raised a query, and not without reason. In the Provincial Chapters the Superiors have neither an active or a passive vote until they have presented a signed declaration, from all the priests in the house, attesting on oath that all the mass obligations have been met and those not yet met (*but mentioned*) will be seen to as soon as possible. This has been done in the Northern Province, but not yet in that of France.

I then come up with two questions:

- Are we compelled in France to have a Provincial Chapter?
- If not, how do we meet the requirement expressed above which is considered as being so serious?

I have enquired officially about the matter and the following is what has been given in answer to me: when the General is Provincial at the same time, the General Chapter takes the place of the Provincial Chapter. I objected that the General Chapter only takes place every 6 years, whereas the Provincial Chapter has to take place every three years, according to the Constitutions. The reply was that in such a case the Provincial Chapter follows the regulations for the General Chapter, taking place every 6 years. Consequently, all the Superiors of this Province must present to the General Chapter information about mass offerings which I referred to above, whereas the Northern Province's Superiors need not do so since they have already done so in their Provincial Chapter.

Consequently, you must notify as soon as possible all the Superiors of your (*the French*) Province to bring this declaration with them to the forthcoming General Chapter under pain of being deprived of the right to vote. This declaration must be signed by all the priests in the house. This will only be a problem for Fr. Tréand because of distance, unless a communication is telegraphed to Sydney.

6. Fathers Maillard and Genocchi also query if there is not a validation needed for those Superiors who have been in office more than 6 consecutive years. Again I made enquiries and the reply was in the negative since the words in the Constitutions "si fieri potest" are to be understood as they have been up to now. And they have been added because Rome is aware that recently-founded Congregations have not numerous personnel at their disposal. But this does not mean, once it can be reasonably given effect, that Superiors should not change after a second three-yearly term in office.

7. There also needs to be a validating process for Fr. Tréand because of the loan taken out without the Holy See's approval, but I cannot make this request (*of the Holy See*) without knowing the total extent of this loan.

8. More than ever I beg you to clarify Fr. Jouët's situation. I believe that in place of exchanging pointless correspondence with the said father it would be more simple and expeditious if you were to write confidentially to the Cardinal Protector, making known to him the drawbacks arising from this lack of clarification. It is a matter for him to make things formally known to you by getting a specific positive statement from Fr. Jouët.

Bless, Fr., your humble child in C.J.

Fr. Carrière, MSC.

PS: Brother Modeste requests permission to go on the missions. I asked him to write to you and he has done so. My advice would be that he waits until later since we need him, and a number of others, I believe, are putting themselves forward for the next departure.

The following, perhaps, is a formula which could be used in regard to responsibility for masses:

Ego infrascriptus, superior domus... testor et juro satisfactum fuisse pro maxima parte, sive per me sive per sacerdotes communitatis mihi commissae, oneribus tum perpetuis tum manualibus missarum, tempore mei regiminis, et illis quae remanent (*the number*) brevi tempore satisfieri posse.

In fidem...

Pro mea parte, suscribo et juro.

Superior's signature  
Signature of each priest

If all the conditions of the masses have been met, change accordingly.

18970615X

Council Meeting, June 15, 1897

All present.

Fr. Hartzler re-elected Superior at Glastonbury.

1. Having ended three years in office and the Council having no one to replace him, he is confirmed in office so that the community becomes represented at the forthcoming General Chapter.

The decision is once more taken to buy Chezal-Benoît

2. Several members of the Council were agreed that the college was needed by us to develop our vital undertakings, such as the novitiate and the scholasticate, and the decision was, accordingly, taken to write to Monsignor Bardel, the Vicar Capitular of Bourges, in keeping with the wishes he himself expressed about the place, that we continue to make the same bid as last year to Cardinal Boyer of 54,000 francs for the whole property.

Mr. Canard accepted as a postulant.

3. A letter was read from Mr. Canard, a soldier in the 6th regiment presently garrisoned at Blanc, and before that at Issoudun for two years, requesting entry to the novitiate as an aspirant to the priesthood. Given the good recommendations about this young man, and his perseverance in vocation which he has kept intact during the three years he has spent in the camp, the decision was taken to accept him, though he will be very late commencing his studies. In any event he will not go to the novitiate straightaway, being employed for a year or two for surveillance, either at the Petite Oeuvre or the public school (*Issoudun*), giving classes in French and Latin.

Fr. Éspérance given permission to visit his family.

4. Fr. Éspérance in Watertown is granted permission to go home to deal with family matters if Fr. O'Mahony, his Superior, approves of this trip.

5. The lay brother J. Winkler in New Britain accepted for final vows.

A letter from Micronesia (*Gilbert and Ellis Islands*) about Fr. Bontemps.

6. Fr. Bontemps' letter was read in which he justified himself against statements made by Fr. Leray and other confrères.

The visit home of Charles Trautwein paid for by the mother house.

7. The Council at the request of Madame Trautwein, Fribourg, Switzerland, agreed to pay half the expenses of his family visit before he enters the novitiate.

Indult granted to Fr. Ramot in relation to the General Chapter elections.

8. An indult was read regularizing the issues which had arisen in the Northern Province due to votes becoming invalidated when three delegates of the Province were being elected to the forthcoming General Chapter. A copy will be sent to the Provincial (*Ramot*).

Permission granted to Brother de Jong.

9. Brother de John, a scholastic at Contich, requests through Fr. Ramot permission to make a will in his mother's favour giving her an item of furniture which came to him from his father. Permission granted.

J. Chevalier, MSC.

J. Vaudon, MisduSC.

F.X. Maillard, MSC.

Ch. Piperon, MisSC.

J.F. Morisseau, MSC.

**Article 2465**

B 18970615

*To Monsignor Claude Bardel, Vicar Capitular, Bourges.*

Issoudun, June 15, 1897

My Lord,

I am sorry that I haven't replied sooner to your proposal; I needed to reflect and consult on the matter. Having been made aware in the papers that the Chezal-Benoît property was about to be put up for sale, I took the liberty to get in touch with you about an offer of 54,000 francs (*about 183,990 euros*) which I had made to His Eminence the Cardinal Archbishop of Bourges as regards the college and its assets. If the government, then, would wish to favour me with this property at this agreed price, I am always available with the same offer. I take the liberty to say to you that this price does not include the cost of a building by a society of former teachers in the college with the legal approval of His Grace de la Tour d'Auvergne, then Archbishop of Bourges. Furthermore, you are aware that I myself am the lessee of all the property and that my lease does not end for two months and four months.

I would request that money should not be made available until the end of my lease. I would also want the government to undertake responsibility for the current credit debt (6,000 francs, I believe) (*about 20,440 euros*) or the registration fees since you must be aware of the poor condition of this building and the considerable amount of money spent on it for repairs.

*This letter ends abruptly here; see immediately above, number 2, Council meeting June 15, 1897.*

**Article 2466**

To Father Fernand Hartzler, MSC, Superior, Glastonbury.

L 18970616

Issoudun, June 16, 1897

Dear Fr. Hartzler,

I am pleased to inform you that the Council has reappointed you Superior. I hope that you will justify its expectations. *Again see above, minutes of June 15 Council meeting.*

I am forwarding 100 francs (*about 341 euros*) to meet the expenses of Fr. Field's journey. When in a month's time you come to the Chapter someone will be sent to replace you. From now until then you will have a little more work to get through... but you say, like St. Martin: non recuso laborem. I hope that Burnham will not suffer (*this is a reference to the pastoral engagement involving Glastonbury; on this see Twohig, Late But Not Too Late, passim*). Be assured, Father, that the Council cannot always do what it would like. Your good co-workers, far from being discouraged by this set back, will increase their zeal and good will so that nothing suffers and I shall be especially grateful for this. Accept, Father, all my good wishes and be assured that I am very mindful of all your concerns. Oremus pro invicem.

Please be assured of my best wishes in C.J.

J. Chevalier, MSC.

When do your youngsters begin their holidays? And will you bring some of them with you?

18970619X

Council Meeting, June 19, 1897

All present.

Appointment of brothers for the missions.

1. New Guinea: Brothers Fernand Arnoult and Stanislaus van Horenbech from Chezal-Benoît, Arnold Zwarthoed and Aloys Pooyer from the Sacred Heart, Issoudun.

Micronesia (*Gilbert and Ellis Islands*): Brothers Eloi van Adrichem from Marseilles, Martin van der Zanden from Barcelona and Wilhelm Schmitz from Sydney.

The appointment is confirmed again of Fathers Quoirier and Auguste Boudin for Micronesia and Fathers Burke and Pagès for New Guinea. Besides, at the urgent request of Bishop Navarre, it was decided to persuade Fr. Derichemont to accept the Thursday Islands posting since His Lordship will disengage from it if there is no-one capable to be sent there.

Permission granted to Brother van Berkel on a poverty issue.

2. This scholastic is granted permission, the Provincial in agreement, to give, over three years until his brother who is at the Tilburg Petite Oeuvre reaches his majority, the revenue from his estate (about 200 francs) to the Tilburg house.

Brother Eloi given permission to go home; Mr. François sent to Marseilles; Brother Claude Lathuillière to Paris.

3. Brothers Eloi van Adrichem asks to go and see his mother, who has had a serious operation, before he leaves for the missions. Permission is granted, but he must wait until Fr. François Rondet from the Paris house can come to replace him and Brother Claude Lathuillière can go and replace Fr. François in Paris; this matter will have to be taken up immediately with Fr. Brunch.

Two youngsters for the Petite Oeuvre, Fardel and Vial, accepted for the lay brothers' novitiate.

4. Albert Fardel, aged 18, and Gustave Vial, aged 10 and a half, both Swiss and arriving from Saint-Pierre-des-Clages last September, and without the intellectual ability to continue their studies, request entry to the lay brothers' novitiate at Chezal-Benoît. Given the good recommendations of Fr. Lanctin they are accepted.

Newly-ordained priests may visit their families.

5. Those appointed to the missions may stay a month, the others only a fortnight.

The representation of the Congregation at the Paray-le-Monial Congress and the need to be prepared for this meeting.

6. It was decided that someone should represent the Congregation at the Paray-le-Monial Eucharistic Congress next September. It is necessary, then, to get ready for this occasion a report on the connection between the Sacred Heart, Our Lady and the Eucharist. Already Fr. Superior has written to Fathers Ramot and Meyer to prepare a paper on this issue, while Fathers Piperon and Morisseau are also asked to do the same, and Fathers Mathieu and Bouvier will also be asked. Finally someone will be appointed to put together as an ensemble the conclusions of each particular undertaking.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.  
J.F. Morisseau, MSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
J. Vaudon, MissduSC.

**Article 2467**

C 18970623



*To the Superiors of the Congregation's different houses.*

+ J M J

Issoudun, June 23, 1897

Dear Father,

We are in receipt of the following communication from Fr. Carrière: "At Provincial Chapters Superiors do not have active or passive votes until they have made a declaration signed on oath by all the priests of their houses, stating all mass obligations have been met, and that all those not yet accounted for (number to be given) will be fulfilled in a short time."

This has been carried out in the Northern Province but not in the French one. This, then, gives rise to a twofold question:

1. are we obliged in France to have a Provincial Chapter?
2. if not, how are we to meet the requirement expressed above, which is regarded as seriously binding?

I have made enquiries and the following is what has been said to me: when the General is at the same time Provincial, the General Chapter takes the place of the Provincial Chapter. I replied that the General Chapter does not take place except every six years, while the Provincial Chapter must take place every three years according to the Constitutions. The reply was that in this instance the Provincial Chapter followed the pattern of the General Chapter and would be held every six years. In consequence, all the Superiors of this Province must present to the General Chapter an attestation about the fulfilment of masses which I referred to above. "Accordingly, Your Reverence should contact as soon as possible the Superiors from the Issoudun Province to be in readiness to offer this statement of clarification about mass offerings to the General Chapter under pain of being deprived of their vote. This statement must be signed by all the priests in the house." Consequently, Father, you will be good enough to sign the enclosed document and have it signed also by all the priests in the community. If you wish you may write it out with the modifications considered requisite, but in that case the copy you draw up must be signed by you and all your priests.

I would ask you to let me know that you have received this communication.

With renewed good wishes in C.J.

J. Chevalier, MSC.

**Article 2468**

L 18970701

*To Cardinal Parocchi, Protector of the MSC Congregation.*

*This letter is not dated. It must, however, be before July 12, 1897, the date of the Cardinal Protector's response. See 18970612X, Council Meeting of June 12, 1897, above.*

Illustrious Protector,

A large number of my confrères continually ask me if Fr. Jouët still remains a member of our Society. Since I have no official confirmation to the contrary, I am at a loss to reply.

Fr. Jouët became attached to our Congregation when he took perpetual vows on September 28, 1869 with the approval of Pius IX of blessed memory. In the official records the date of profession is given as September 15, 1865. Each year at the end of each retreat he freely renewed his vows.

In 1874, on the occasion of our institute's approval, Father Vandel, Father Jouët and myself were at the feet of Pius IX commemorating the birth of our little Congregation, which he greatly loved. At our request the Sovereign Pontiff was greatly pleased, in a document signed in his own hand, to accept the title of founder and first Superior of the Missionaries of the Sacred Heart. It was at that moment that we asked him to renew, as we clasped his hands, our perpetual religious vows, which he accepted and confirmed most graciously. There cannot be any doubt whatsoever about the validity, genuineness, of Fr. Jouët's vows.

In 1893 at a Chapter which wasn't completed, Fr. Jouët was not confirmed in his role as Procurator and, thereafter, this dear confrère accepted no further appointment. It was at this time that he informed me that he had placed himself at Your Eminence's disposal to build a church in the Prati quarter (*Rome*) in order to set up a new parish. I regrettably approved his decision for the greater good, but intimating to him that our Society would take no responsibility for this undertaking. He wanted freedom of action in dependence only on the Supreme Pontiff and Your Eminence, while remaining part of our Congregation, and he adds that it is on its behalf that he works, overseeing himself the direction of this undertaking with the authorization of the Holy See.

Matters being so arranged, we provided him with 2,400 francs each year (*about 8,177 euros*) in appreciation of his services and our regard for him. We have always continued up to this moment to put this amount at his disposal.

It has been said to us from different quarters, even from Rome itself, that Fr. Jouët no longer sees himself as a member of our Society and has requested, and been granted, release from his vows, and this is so much a fact, we are informed, that he now signs himself: Victor Jouët, apostolic missionary of the Sacred Heart. Very much taken aback by these initiatives, I have written on several occasions to Fr. Jouët in order to get at the truth and he has always avoided answering me on this issue. Since very soon the time for our Chapter comes upon us, its participants will, quite obviously, put questions to me! I would respectfully ask Your Eminence to be kind enough to inform me on this matter. I very much like Fr. Jouët who, right from

the beginning, has been one of our most committed collaborators and has done so much for our Congregation, as well as always demonstrating his great commitment to it. I shall, therefore, be very upset if he no longer belongs to it (*the Congregation*). His departure from us would have a disastrous impact on the public and bring on himself quite considerable harm and ill-feeling.

It occurs to me that the new charge for which he is made responsible could be very well accommodated with his title of religious of the Sacred Heart. It would be comparable to the position of our Apostolic Vicars who are exempt from the jurisdiction of the Superior General in keeping with the regulations laid down by the Holy See. If he separated himself from the Congregation he would be depriving himself of a support which could be helpful to him. Who can foresee the future? If Fr. Jouët has really withdrawn from us, or if he no longer absolutely wishes to be a member of our Society, we shall sadly be obliged to inform our members and likewise so inform people who ask us about him.

I beg Your Eminence's pardon for this lengthy letter. I respectfully kiss your sacred purple, going on my knees to request your blessing and offer my humble regards in C.J.

J. Chevalier, MSC.

19870703X

Council Meeting, July 3, 1897

All present except Fr. Maillard.

Permission granted to Fr. Merg concerning the family estate.

1. Fr. Merg in Sydney makes a request to leave his brothers and sisters those assets which would be made available to him from his parents. The Council was of the view that it would be wiser for Fr. Merg to keep control of his assets and give the interest to his family. It is with this understanding that his request will be met.

The Provincial's (*Northern Province*) report on his canonical visit.

2. A letter from Fr. Ramot was read following his visit to the Salzburg community and the house under construction in Hilstrup. This report, while very succinct, is incomplete and, consequently, does not call for serious observations.

Brother Alphonse given permission to visit his family.

3. Brother Alphonse Vriend, cook at the Sacred Heart, requests permission to spend 15 days at home. As he is quite clearly exhausted his request is granted.

Brother Tissier also given permission.

4. The scholastic Henri Tissier was also granted permission to spend 15 days at home before starting military service.

Brother Philippe in Watertown makes a request to study in Europe.

5. Brother Jean Philippe, a scholastic at the Watertown house, asks to do his scholastic studies in Europe. This request will be discussed with Fr. O'Mahony when he will be here for the Chapter.

The scholastic priests in Rome given permission to visit their families.

6. The Rome priest scholastics who have asked to go home, also Fr. Power who up to now has not made this request, must remain in Rome until the Chapter is over.

The sale of Chezal-Benoît.

7. As regards the purchase of Chezal-Benoît, Fr. General made it known that Mr. Etave is commissioned to take the necessary steps to safeguard our rights with respect to the building built at our expense.

J. Chevalier, MSC.

Arth. Lanctin, MSC.

Ch. Piperon, MisSC.

F.X. Maillard, MSC.

J.F. Morisseau, MSC.

J. Vaudon, MissduSC.

**Article 2469**

To Fr. Victor Jouët, AMSC, Rome.

L 18970704

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Issoudun, July 4, 1897

Dear Fr. Jouët,

I am forwarding 600 francs (*about 2,030 euros*) falling due for the three months.

Yours in C.J.

J. Chevalier, MSC.

**Article 2470**

To the Director for Religions.

B 18970705

*The following letter is signed by Piperon and Chevalier. In the original the latter's name is scratched out. Issoudun is blotted out and replaced with Chezal-Benoît. Two notes by Chevalier are at the beginning and end of the original document in the Rome archives.*

-Benoît, July 5, 1897

Dear Sir,

Following a decision taken by His Excellency the Minister for Religions, you will be aware that the former Benedictine monastery of Chezal-Benoît (*Cher*), part of the Bourges ecclesiastical property, is due to be sold by auction on the 18th of this month. While reading the booklet advertising it I was greatly astonished, likewise my associates, that there was no mention of a row of buildings which we had built at our expense with the approval of Archbishop de la Tour d'Auvergne of Bourges, who was administrator of the property and legally acknowledged the sum of forty-seven thousand francs spent in the construction, doing so with a supportive memorandum. He stated therein that if in the future we were to leave Chezal-Benoît for one reason or another, the Archbishop should reimburse us for this amount over a period of 20 years, taking into consideration on our account the legal interest.

When in 1869 the Chezal-Benoît college lacked pupils, the Archbishop asked us to add to their number those we had in Issoudun, but since the building wasn't large enough we were obliged when meeting His Grace's wishes to build at our expense the building which is at issue in what is discussed above.

We are drawn then, Sir, to appeal to your sense of justice, as well as your impartial qualities, to request that you have it inserted in the list of charges that the new building, which belongs to us, is not part of the episcopal property and cannot be included in the sale due to take place on the 18th of this month. It is with this expectation, Sir, that we also convey to you our respectful good wishes.

J. Chevalier,  
Archpriest of Issoudun.

On behalf of my co-associates.  
Ch. Piperon,  
Bursar at the Chezal-Benoît college.

Send this same letter with change of name to the Secretary General of the Cher Prefecture and the Administrator of the Bourges Archdiocese during the vacancy of the See. These letters need to be registered.

Mr. Dumoy, Counsellor of State,  
Director of Cults,  
66 rue de Bellechasse,  
Paris.

18970710X

Council Meeting, July 10, 1897

All present.

Visit of Fr. General to Vichy; the Father Doutre issue; and dealings with the leaseholder.

1. Fr. General described his journey to Vichy with Fr. Batard: he came to an agreement with Mr. Genète about letting and it met with approval. He then spoke about complaints made against Fr. Doutre. Since Fr. Guyot agreed to keep him (*Doutre*) with him, he will be left at Vichy until new arrangements are made.

Fr. Jourdon sent to Paris for the duration of the Chapter.

2. It was decided to send him to Paris as a replacement for Fr. Brunet during the Chapter.

Léon Gouiron sent home to his mother.

3. Given the information provided by Fr. Piperon about the novice Léon Gouiron from Marseilles, it was decided that he should go home to his mother as he doesn't have the necessary qualities to become a religious.

Canonical warning to Fr. Weckel, and a month's retreat.

4. Fr. Weckel, having become compromised by particular friendships with youngsters at the Petite Oeuvre, and particularly so with one of them, it was decided that he be issued with a first canonical warning and be sent for a month's retreat to a religious house outside the diocese, preferably a Jesuit house.

Ch. Piperon, MisSC.  
Arth. Lanctin, MSC.

J. Chevalier, MSC.  
J.F. Morisseau, MSC.  
J. Vaudon, MissduSC.

To Father Michel Félix, MSC, normally in Paris.

*It should be L 18970712.*

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Issoudun, September 12, 1897  
*This entry has been mis-dated;  
 it should be July.*

Dear Fr. Michel,

In order to write to you it is necessary to have your address, but you didn't leave it with anyone. It seems to me that it is an obligation on your part to let us know where you are. The General Council, aware that Issoudun needed a curate, thought of you. It requested you to return to your post and you refused to do so. Again you had a letter asking you to meet the wishes of your Superiors in virtue of your vow of obedience, making you aware of the serious consequences arising from your insubordination, to which you replied stating that you wanted to leave the Congregation.

You will accept, my dear child, that your insubordination is not becoming for a religious who freely undertook perpetual vows and renewed them each year. You will appreciate that if you persevere in your resolve, you are placing yourself in a state of revolt against your Society and it will reject you from its midst, no longer obliged to concern itself with you. Is this the thanks which it must expect from you after gratuitously educating you since your early years? Do not try to say to us that you have no vocation since you would have stayed with us if you had been left in Paris or at... (*the ink has completely disappeared; the word is illegible*) ...or at Montargis.

Think again, my friend, since it is in your interest that I speak to you, as I foresee bitter disappointments ahead of you. I give you until next Sunday, and if by then you continue to absent yourself from the Issoudun presbytery and do not take part in the second retreat which Fr. Lanctin will preach at Chezal-Benoît, you will face the consequences of your insubordination: I speak to you in the name of obedience. What have you to fear in coming to Issoudun? You will find there a presbytery of kind and excellent confrères and in myself a father who loves you. I am forwarding 50 francs to you for 25 masses which you will offer for my intentions.

Cheerio, my dear child; I bless you in C.J.

J. Chevalier,  
 Sup. G. MSC.

18970713X

Council Meeting, July 13, 1897

All in attendance.

Fr. Bernard given permission to spend a month's holiday with his family.

1. Fr. Bernard, suffering for quite some time from exhaustion, requests that he spend some days at home with his family to look after matters of (*family*) interest. He was given a month's holidays with his family.

Canonical warning for Fr. Bazot; a month's retreat.

2. Fr. Bazot, having compromised himself with youngsters, and having besides opposed his Superior and shown that he was ill-disposed, the Council decided to issue him with a first canonical warning on foot of which the said Father will make a retreat of a month's duration.

J. Chevalier, MSC

F.X. Maillard, MSC.  
 Arth. Lanctin, MSC.

**Article 2472**

To Mr. Loyauté, carpenter, tradesman.

L 18970715

July 15, 1897

Dear Mr. Loyauté,

To avoid your being in receipt of an assignment set down for you by the architect, you had in all seriousness promised that by today, the 15th of the month, you would have all the work undertaken at the Sacred Heart completely finished. However, your carpenter has not yet finished work; when will it be? Your first floor is a fraction out of joint and the ground floor is yet to be done. Your workmen have been absent from the site for the whole of the last month. You are holding up those working on the roof, and the plasterers etc. You will be responsible for the fact that this work will not be finished by the end of August, which is absolutely imperative if we are not to undergo considerable losses: patience has its limits.

Consequently, I am forewarning you that I intend to act firmly and decisively. You have abused our good will. If you cannot meet your commitments, the work should not have been undertaken. Being laid up is not a satisfactory excuse. You must add to the number of your workmen. I am giving you notice that if your work is not begun and pursued vigorously straightaway, you will get a solicitor's letter on Monday.

Your most humble servant,

J. Chevalier, MSC.

**Article 2473***To the 1897 Chapter members.*

D 18970719

1-19 July, 1897  
Conference at 3pm

Dear Fathers,

The three days of recollection, to which we are held by our Constitutions, before the Chapter begins, are aimed at bringing down on us the support and enlightenment of the Holy Spirit in order to provide our decisions with an impartial quality, quite supernatural indeed. Before all else we must aim at the glory of God, the general and particular interests of our Society, as well as whatever can help us to advance in virtue and lead us to that perfection which is a prerequisite of our sublime vocation. Having at the foot of the tabernacle engaged with the divine will, we say to ourselves: "If Jesus Christ was in my place, what would He do?" We follow on, then, from his inspiration: *sentite in vobis quod est in Christo Jesu*.

We have principally come together for two important undertakings: the appointment of personnel who must support the Superior General in leading the Congregation, and the final drawing-up of our basic Rules, called the Directory. Each of us appreciates the specific importance associated with these two major issues.

## I

Aware that God makes us accountable for our voting, we understood all too well that we are bound by strict obligation to elect those men who are blessed with the qualities called for by the Constitutions. We must, therefore, lay aside our natural inclinations and certain supportive feelings which could take us off course, or any sympathetic support which might arise from a less than wholesome source, such as for example recognition of services rendered, etc. We need to divest ourselves of our prejudices, our personal predilections, antipathies, in order to choose individuals who have the ability to be helpful to the Society through their piety, judgment, good will, maturity, learning, zeal and their commitment to religious discipline.

## II

The second undertaking which will engage us is that of the final edition of our common Rules. A Directory is, as you know, a succinct and basic presentation of the Constitutions. We need, then, to make it clear, precise, substantial, leaving nothing, insofar as it is possible, to arbitrariness, something which would open the way to abuses, laxity and indiscipline. Last year you appointed a committee of 5 members to draw up this document, and they gave themselves over to it as well as they could, sending you all a copy of their work, which you will have examined and studied carefully. If, however, some Chapter members have something to say or issues to be reassessed, they should have them typed in Latin with as many copies signed by them as there are Chapter members. As was said in the circular which was sent to you on May 8 last, you will be good enough to send me these pages before the meeting so that in turn I can present them, and the Chapter will then assess fully independently the validity of the observations and whatever texts it would want to substitute in place of those of the commission. In this way we shall gain time and our discussions will become more worthwhile. We shall not be trying to prolong discussion by subtle arguments or attempting to win out against all and sundry.

We must not lose sight of this assembly as an event of major importance. We do not work in the perspective of ourselves alone, but also for the future. In creating this Directory we must leave aside ourselves, avoid being at the mercy of our personal likes and dislikes, being intent only on the well being of our dear Society and those who are part of it. The monument we raise up today will pass on to posterity, such-wise that the Missionaries of the Sacred Heart who come after us will respect it and look upon it as a rampart which shields them from the onslaughts of the enemies of our salvation, and these last are many!

Our humble Society is a mystical city built like Jerusalem on Mount Sion, that is to say on the adorable Heart of the Saviour. *Urbs fortitudinis nostrae Sion Salvator.*

Our Constitutions are the enclosing fence, the sacred, inviolable wall that nothing can shake, but this wall which must remain intact and upright needs itself to be protected by an outer wall which defends it and keeps it intact from any breaches being made in it: *Ponetur in ea murus et ante murale*: this outer wall is the Directory. If, then, we want our Congregation to be resistant against attacks from hell, and these attacks will be all the more fierce and numerous as they present themselves in the future ... (*some words are missing here*) If we wish, I say, the Society to pass without ever collapsing through the most violent of persecutions, remaining ever upright and more and more thriving, let us provide for it the support of strong Rules, wise and serious enough to curb the forces of nature and avoid the hazardous threats of sensuality and independence. Let us never forsake this principle that a truly religious life is a life of sacrifice and immolation in which nature must be crucified together with all its covetousness. Our Directory must reflect all these important truths.

The more our life is serious and in contrast with that of the secular world, the more shall we be distanced from the spirit of the world by unceasingly giving ourselves to that perfection which is the essence of the state of holiness we have undertaken. The more we imitate Christ in our lives the greater the blessings of Heaven on us and the prosperity of our Society. Steadfast vocations, privileged vocations, will accrue in keeping with our holiness, and our zeal in keeping discipline. The Holy Spirit, who breathes where he will, will thrust choice souls towards our dear well-loved Society, saying to us like the prophet Isaiah to the city custodians: *Aperite portas et ingrediatur gens justa, custodiens veritatem. Vetus error abiit; servabis pacem;*

pacem, quia in te speravimus (Is. 26. 1). (*Open the gates! Let the upright nation come in, she the faithful one whose mind is steadfast, who keeps the peace, because she trusts in you. Jerusalem Bible.*)

Yes, divine Heart of Jesus, you will keep this peace in us because we have hope in you, servabis pacem, pacem quia in te speravimus. Our work, Fathers, is not man's work but God's work. It is He who set it going and oversaw it. You are aware of its beginnings, the crises which it had to meet, the problems it had to face, and the divine protection made over to it. Our Congregation, willed by heaven, has a special mission, that of spreading everywhere devotion to the Sacred Heart: Ametur ubique terrarum Cor Jesu Sacratissimum, and that to Our Lady of the Sacred Heart which is its corollary and completion. With this twofold thrust we can awaken the world if we co-operate with the plans of divine Providence. Our Lord, two centuries ago, presented His adorable Heart to modern society to withdraw it from the abyss of perdition. For this Heart, source of all blessings, there needs to be missionaries to make Him known and loved and, thereby, spreading His cult with all the treasures of grace enshrined therein.

Rome, despite our unworthiness, has officially confided this mission to us. We can be, if we so wish, the apostles of these latter times, announced by the Blessed (*now Saint*) Gregory of Montfort, with zeal and sanctity which nothing can resist. In order to bring this about, dearly loved Fathers, let us prepare the way for those who come after us by setting out laws expressive of the love, the commitment and the self-offering of the Heart of Jesus.

*This first talk of the Chapter so ends.*

18970719X

Council Meeting, July 19, 1897

All present.

Fr. Suchet refused permission to visit his aunt in the Drôme.

1. Fr. Suchet in Barcelona requested that he visit for three weeks his aunt at Poyels, Drôme. As he provides no good reason for this trip, the Council does not consider it appropriate to grant his request.

Brother Philippe at Watertown given permission to study in Europe.

2. His request, supported by the approval of Fr. O'Mahony, is granted.

Both Dupuy and Hahn accepted for the novitiate.

3. Fr. Dupuy from Cantal and Frederic Hahn, a pupil of the Petite Oeuvre, are accepted for the novitiate.

J. Chevalier, MSC.

F.X. Maillard, MSC.

Arth. Lanctin. MSC.

#### **Article 2474**

*To the 1897 Chapter members.*

D 18970721

July 19, 1897  
Day 3 of meeting

Dear Fathers,

In our preceding meetings we ratified two issues: the need for a Directory drawn up keeping the Lord in mind and, impartially, its aim of facilitating the putting into practice of the Constitutions and making ourselves, and those who come after us, saintly religious. But the Directory, we remarked, if it is to have an impact, must be faithfully carried out. Why?

Given the state of our fallen and morally weakened nature, we need a sure guide to map out the way for us and to point out its dangers, a faithful safeguard which concernedly watches over us and protects us. Accordingly, this Directory provides us with all these supports and many others of which we are aware. I spoke as well to you of the dangers arising from violating the Rule both for those who do so and for the community of which they are a part. Finally, I ended the conference by noting the excuses put forward for exemption from the regulations which cause annoyance and from which one wants to be freed. But whose responsibility is it to maintain discipline, to forestall abuses and get rid of those which may be present? Principally, the Superiors.

#### I

What do the Constitutions say about this? "For the most part the faithful following of the rules depends on the wise guidance of the Superiors; it is imperative, then, that they see to this concernedly." (N. 143; VI). In the first place you are aware, like myself, that the Superior himself gives good example by his own regularity: exempla trahunt. If the subjects take notice of him as being the first in attendance at all the exercises and note in him a real love of discipline, it is difficult not to see his example having a salutary impression, engaging them to follow his example.

I am well aware that in almost all houses there are difficult characters, naturally rebellious and independent, liking their ease, and in whom the religious spirit is so weak that they no longer know how to obey. I pity the poor Superior; nevertheless his procedures are all mapped out for him. He must take aside the wayward confrère, draw his attention to his laxity, the bad example he gives, and the problems to which he gives rise in the house. If this first warning has no effect, a second one will

be given in the presence of the members of his (*the Superior's*) Council and if after that he notices no improvement, he will bring the matter to the attention of superior authority which will in its wisdom give advice.

According to specific regulations always availed of in the Society, and which I have to say have never been abolished, local Superiors must on a number of occasions during the year make a detailed report about each of their religious, as regards their character, regularity, virtues, etc. If there was adherence to this requirement, the Superior's authority would be well informed about the quality of his subjects, and less disadvantaged in giving each one the appointment which best suited him.

I invite, therefore, our dear and respected Superiors to read frequently these particular regulations and see to it that the priests, preachers, confessors, bursars, teachers, lay brothers take note at least every three months of what is relevant to them. If you do not have these particular regulations to hand any more, it would be easy to get them for you. I invite the Chapter, if it considers it opportune, to state that these regulations are always binding while awaiting particular directories, since otherwise we would be at the mercy of arbitrariness and confusion.

## II

There is one aspect of our regulations which betrays a weakness and to which I want to draw your attention: that which sets down family relationships.

In becoming religious we have left father, mother, brother, sister to follow Our Lord, renouncing all and leaving to them responsibility for burying their dead: *sequere me et dimitte mortuos sepelire mortuos suos*. Nevertheless, by way of accommodating human weakness, a paragraph in the 'journey' section states: "Nobody will visit his family unless it is greatly necessary to do so or without getting permission. This restriction, being an absolute requirement, has become, for many, unsatisfactory. What is their reaction? They get their parents to write to them that the mother or father is very ill and wants to see them before they die, or that there are wills to be made, documents to be signed and, consequently, their presence at home is obligatory. On another occasion it may well be the parish priest who writes at the parents' instigation, or indeed that of the individual himself, and wants to have such and such of our confrères to give a sermon or retreat, or I know not what else. If the Superior, in this way hoodwinked, believes that he should give way to reiterated requests, the religious called home in this way will leave with as much urgency as delight. His return may, I suppose, be laid down for 8 or 15 days, but he will not be slow in writing that the illness is prolonged, that matters to be seen to are drawn out and, accordingly, the prolonging of his visit is necessary; this is everything he wants to happen. He eventually returns following several letters recalling him, but in what state of mind? Thoughts of his family continuously take over and he is bored to the point of being disillusioned with the religious life. Several have in this way lost their vocations or are on the way to do so. Since the new Directory deals with this matter, I would ask the Chapter members to consider this issue seriously and express themselves with severity on this disciplinary issue, the consequences of which are often disastrous.

## III

I note also, Fathers, that there is a tendency, specially among our young religious, to request trips during the holidays on one pretext or another. It would be a dangerous procedure to pay attention always to these requests. Discipline and religious life would greatly suffer. If exceptional circumstances are encountered or individuals are really exhausted and need rest, then the local Superior should refer the matter to the Provincial and take his advice.

## IV

I end by requesting those of us who are, or will be, involved in any administration to be particularly discreet in sharing confidences, since indiscretions in these circumstances bring with them the most serious consequences. Subjects in whom one thinks one can confide rarely keep a secret, with the result that the administration is often hindered in carrying out measures which it would like to undertake. As a result there follows inopportune observations, criticism, blame laid at the door of Superiors, and a bad atmosphere (*attitude*) begins to prevail little by little in the community. One wants to know everything and there's recourse to a thousand and one ways in order to find out what's going on and being decided.

I would ask, therefore, our good Superiors, and those who are part of their deliberations, to be as prudent and as discreet as possible in all circumstances. For the rest, at meetings of this nature, natural secrecy is obligatory, and each one should be bound to it until the moment decisions taken in committee are promulgated by the Superior whether local, provincial or general.

I sum up. Tomorrow we begin the Chapter, the first procedure of which will be to appoint the Assistants and Procurator General. Acting under divine impetus and concerned with promoting the general and particular well-being of our dearly loved Society, we elect only men with the qualities required by our Constitutions who can provide for it those services it expects in the first instance from their piety (*integrity*) since this is helpful for all: *Pietas ad omnia utilis est*, their judgment, a quality so much needed for administration, their intellectual acumen to help fully clarify issues, their commitment towards spreading the reign of the Sacred Heart and the Congregation's works, their optimistic attitude and sensitive concern for regularity and religious discipline.

Then we shall have to engage ourselves with the definitive edition of our common Directory, an undertaking of the utmost importance. We shall bring to it as well all the serious concern it calls for; in this way we shall be helping to place on a solid and lasting basis our Congregation, founded by, and under the inspiration of, God Himself, made fruitful by the divine Heart

of Jesus, appealed to by her whom we call Our Lady of the Sacred Heart, and under the protection of wonderful St. Joseph, the model and patron of the Sacred Heart's friends.

Amen.

18970722X

Council Meeting, July 22, 1897

New Assistants.

1. The General Chapter at its meeting on the morning of July 22 elected the General Assistants and Procurator General. The Superior General met the new Assistants who were present that evening, namely Fr. Ramot, First Assistant, and Fathers Lanctin and Meyer, Father Piperon being absent.

The secretary to the Bishop of Novara accepted for the novitiate.

2. Fr. Carrière, re-elected Procurator, was present at the beginning of the meeting, putting forward a young Italian priest for entry to the novitiate, presently secretary to the Bishop of Novara. The Council approved.

A change of General Secretary postponed.

3. The General Secretary asked the Superior General to replace him with one of the Assistants, but the Council was of the view that before agreeing to such a request one must await changes of personnel.

Consideration given to the requirements of the French Province as regards personnel.

4. Fr. General explained the situation with respect to personnel in each of the French Province's houses, and the need to reorganize, requesting the Council Fathers to give thought to decisions which might be taken in this regard.

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
C. Ramot, MSC.  
E. Meyer, MSC.

18970726X

Council Meetings, July 26, 27;  
August 5,6,7,10,11,12, 1897  
Meetings of July 26, 27 at the Sacred Heart

All in attendance.

The offer of a country house for the Paris priests not accepted.

1. Fr. Brunet made it known that a rich Parisian lady had offered the Rue de Calais community her country residence where she would set up a chapel. The rooms for the priests would be in a part of the house separate from her own, but the courtyard and garden would be in common. The Council, having given consideration to the serious disadvantages likely to arise from this arrangement, did not think that it could accept this lady's offer while acknowledging the good-will shown in this way to the Paris community. If the Rue de Calais Fathers need a country residence, which seems not unlikely, Fr. Brunet is authorized to rent a house where the community can be on its own.

Fr. Maillard authorized to sell bonds worth 50,000 francs.

2. The Council gave permission to Fr. Maillard to sell, for 50,000 francs, bonds in the financial safe of the mother house, and make available this amount to the Indre Insurance Society to meet the expenses of purchasing the Paris house, the sale of which is due to be concluded in a few days.

3. There followed a discussion about the organization of the Northern Province's houses, but no positive decision was reached.

Holidays approved for Fr. Courbon and the lay brothers who are due to leave for the missions.

4. Fr. Courbon, newly ordained, was granted 15 days' holidays at home and 15 days also for the lay brothers who are shortly leaving for the missions.

August 5 Meeting at Cléry

All present.

A new Province created in Germany comprising the Hilltrup and Salzburg houses.

The Northern Province reduced to two houses, Antwerp, Tilburg.

The organization of the Northern houses was again considered. Following the presentation of Fr. Linckens, supported by Fr. Carrière (*in Rome*), it would appear certain that the Hilltrup house should be looked upon as constituting a Province, not alone in the view of the Prussian state but also as the Propaganda Congregation sees it, and since it is Fr. Linckens who is named in the Propaganda rescript, it follows that he is effectively Provincial.



Given these facts it seems appropriate to attach the Salzburg house to the German Province since its personnel and language are also German. In these circumstances Antwerp and Tilburg would alone remain in the Province up to now called 'The Northern Province', but since in keeping with the canonical regulations there needs to be three houses in order to constitute a province, an indult will be requested from Rome to make these two houses in Belgium and Holland form one Province which would keep the name, Northern Province. Hiltrup and Salzburg would form the German Province, Fr. Linckens becoming Provincial of the latter and Fr. Offermans of the Northern Province. Fr. General will consult with the latter two and, in keeping with their observations, definite arrangements will be reached about this matter, with Superiors appointed for each house in these two Provinces as well as Provincial Councillors.

Two candidates accepted for the Watertown novitiate.

2. Fr. Ramot put forward, at the instigation of Fr. O'Mahony, two postulants for the Watertown novitiate. One, Jean Krebs, aged 35, has been in the Watertown house for three years and been satisfactory in every respect. He previously took the habit of the Brothers of the Christian Schools, but a dispensation will be sought from Rome. The young Albert Zimmermann, aged 18, was also accepted; he had studied at the Watertown Petite Oeuvre.

Mr. Tuer accepted as a postulant.

This Englishman came from Glastonbury and asked to enter the Chezal-Benoît novitiate. He is accepted as a postulant; later his acceptance as a novice will be considered if appropriate.

The request by Fr. Comte to visit his family turned down.

3. He requested a three-week holiday with his family, but the Council did not think there were sufficient reasons to grant his request. He will spend his holidays either at Issoudun or Chezal-Benoît preparing himself for the November examinations, which he failed in July.

August 6 Meeting at the Sacred Heart

All present.

Request for an indult on behalf of the 2 Provinces, that of the North and Germany.

What was agreed yesterday about the two provinces of Germany and the North was confirmed. Accordingly, an indult will be requested from the Holy See that the Northern Province remain as it is at present and with its name, comprising the two houses of Antwerp and Tilburg.

Fr. Offermans appointed Northern Provincial; Fr. Linckens, German Provincial.

The first-named will be Provincial once the indult arrives. While waiting he is Superior of the Tilburg house and administrator of the Province with full Provincial powers. Fr. Linckens is German Provincial in accordance with the Propaganda decree, taking over the office on September 1 next, the day of the canonical setting up of the Hilltrup house of which he will at the same time be Superior. Meanwhile, he has all the powers a Provincial needs for the guidance of his Province. An indult will be requested from Rome to associate the Salzburg house with the German Province.

August 7 Meeting at the Presbytery.

All present.

Fr. Alain given permission to go to Lourdes.

1. Fr. Alain de Boismenu is given permission to go to Lourdes on pilgrimage, the cost of which is being met by his family.

Permission refused to Fr. Ilge to re-enter the Congregation.

2. Fr. Ilge asked to return to the Congregation; the Council did not think it opportune to re-admit him.

Fr. Casas refused lay brothers.

3. Fr. Casas requested 3 lay brothers for Barcelona, but due to shortage of subjects he had to be refused.

Brother Tatcher given permission to spend 8 days at home.

4. He will be returning with Fr. Casas to Spain and he is allowed 8 days with his family.

A loan for Fr. Tréand from the Diepen Bank, Tilburg.

5. Fr. Tréand, at the beginning of 1896, asked through Fr. Ramot for a loan of one hundred thousand francs through a mortgage of the Antwerp house. At its June 1, 1896, meeting the Council refused to have the Antwerp house mortgaged, but it allowed a borrowing if it could be done without mortgaging. Fr. Tréand in the light of this decision borrowed, on May 1, 1897, 60,000 Dutch florins or about 125,000 francs, from the Diepen Bank, Tilburg, without any other guarantee than permission to meet every 500 florins with 120 shares, all carrying the signatures of Fr. General and Fr. Tréand. The Council, however, was of the view that Fr. Tréand, before committing himself to Fr. General's signature, should have asked for his explicit permission, and is now hesitant to grant the requested signature. Nevertheless, looked at in another way, the General's signature does not imply or endorse responsibility for the loan since it entails no more than moral support. Likewise, taking into consideration the commitment shown by Fr. Tréand in advancing the prospects of the Sydney house, the Council approved of the requested signature, on the condition formally laid down that this arrangement and its acceptance

in no way involves anything else in the future, that what is being granted at the present moment does not constitute a precedent on which specific Superiors could draw in order to request a like favour.

August 10 Meeting at the Presbytery

All present.

Fr. Genocchi appointed Superior of the Rome house.

1. This was definitively decided.

Fr. Hartzler given permission to grow a beard.

2. He hopes that in so doing he will be relieved of what makes him feel so tired over a long period of time. This reason, seeming serious in the Council's view, met with its approval.

Fr. Boudin's request to go to Paris not granted.

3. Fr. Auguste Boudin asked to go to Paris on a holiday rather than for any other reason. The Council did not see its way to give permission.

Issues in relation to poverty as regards those leaving for the missions.

The following principles were laid down: they must make available to the missions' office all the money given to them, even on a personal basis, for the missions, and it is the priest in charge of the missions who will make available to them what is needed on departure. If they have money which is proper to themselves they cannot exercise autonomy over it without Fr. General's permission.

The claim of the Archbishop of Bourges as regards the purchase of Chezal-Benoît.

4. Fr. General reported on the interview he had the previous day with Archbishop Servonnet, newly in charge at Bourges.

As regards the purchase of Chezal-Benoît, His Grace seemed to demand that the terms of the contract with Monsignor Bardel, acting in the name of Cardinal Boyer in May 1896, should be met and, consequently, the differential between the amount agreed on last July, the 21st, and that agreed to by the Cardinal last year, that is to say 50,100, should be met in favour of the Archbishop. The Council will reflect on this and return to it before it replies to the Archbishop. Meanwhile, awaiting his verdict, nothing conscientiously is due, the Chezal-Benoît property having been largely paid for to the very last penny. Accordingly, if something more is given to His Grace it will arise only through regard for and commitment to the diocese which is short of money.

Salzburg novices accepted for first profession.

5. These are lay brother novices who finish their novitiate year on September 8. Brothers Klein, Ritter, Zeus, Pielmeyer, Zybalski, Müller François, Knaps, Meyer Otto, Lacoff, Pohs, Kunzmann, Peekel, Lambrichts, Eysermans, De Poorter, van Keukelom, van Riel, Van de Wouwer, Breckelmans, Brunooghe, Van Eyl, Engelen. Fr. L. Hartzler, Novice Master, is given permission to prolong the novitiate for some, in particular the three last-named if he considers it opportune to test further their vocation. The following are accepted for vows on the first of November at the end of their novitiate, the same process as immediately above holding for the Novice Master: Brothers Abel, Sobel, Cappers and De Wildt.

Meetings 11,12,13, August at the Presbytery.

All present.

Appointment of personnel in the different houses of the French Province.

The following is what has definitively been decided:

1. General Administration.

Fr. Meyer is appointed General Secretary in place of Fr. Maillard who replaces Fr. Batard as General Bursar.

2. Sacred Heart.

Superior: Fr. Meyer, with Fathers Lanctin, Morisseau and Batard as Councillors, Fr. Batard also Bursar; Fr. Morisseau Librarian; Fr. Miniot Chaplain to the basilica; Fr. Vaudon Annals Director and Director also of the Diocesan Priests' Association and Sacred Heart Third Order; other appointments will follow later.

Petite Oeuvre.

Director: Fr. Lanctin; Fr. Cros Assistant Bursar.

Teaching staff: Rhetoric Fr. Bernard; second year Fr. Gasperment; third year Fr. Guillaume; fourth year Fr. Bach; fifth year Fr. Gotteland; sixth year Brother Lecoq; seventh year Brother Jules Merg; Fr. Courbon history and geography; Fr. O'Reilly English; science Mr. Bertin; supervision Fr. Meunier and Brother Sauner.

The lay school (*Externat*).

Director: Fr. Meyer; teaching staff: Fr. François Boudin; Brothers Régis Rasclé, Emile Bertin, Louis Bouellat, Poupénay; Mr. Feuillet.

3. Office: Fr. Bazot, Director.

4. -Benoît.

It has now become a canonical house.

Superior: Fr. Ramot, with Fathers Piperon and Cochet as Councillors; Fr. Piperon Bursar; Fr. Cochet Head of the school.

Scholasticate: the theology students will be sent to Rome and the scholasticate will only comprise philosophy students.

Director: Fr. Ramot; Lecturers Fathers Cochet, Henri, Jourdon and Brother Pouvreau.

Novitiate: Fr. Piperon Novice Master; Fr. T. [*sic*] will carry out the functions of socius.

5. Paris.

Superior: Fr. Brunet with Fathers Godinoux and Michel as councillors. Other priests in the house: Lavialle, F. Hartzler, Laliaux, Sergeant.

6. Marseilles.

Fr. Miniot Superior; Fathers Deidier and Toubanc as Councillors; Fr. Pacaud; one waits to send other confrères. (*See below, September 11.*)

7. Glastonbury.

Superior: Fr. Field; Councillors Fathers Martin and Power. Also Fathers Donzé and O'Mahoney.

8. Rome.

Superior Fr. Genocchi, also Novice Master; Councillors: Fathers Védère and Nicolò; also Fr. Di Luzio. Fr. Genocchi in charge of the scholasticate; Fr. Nicolo Bursar.

9. Jesi.

A canonical house will be set up if definitive arrangements can be made with the Count and Countess.

10. Sydney.

Fr. Tréand will have Fr. Gsell made available to him as Bursar of the house and Mission Procurator in place of Fr. Merg, who will be recalled or sent to the Marshall Islands. Fr. Tréand in addition will have with him Fr. Buckley, Fr. Gsell and the lay brother Fernand Arnoult.

11. Missions.

The Council then proceeded to take into consideration the needs of the New Guinea mission where people are beginning, in the light of some letters, to be discouraged. It was decided to send Fr. Alain de Boismenu there and he will remain on Thursday Island while learning to speak English satisfactorily, and then become Superior of this mission when Bishop Navarre ends his three years in office (*as Superior*).

Ten thousand francs given to the Archbishop of Bourges in addition to the 50,000 francs paid for the purchase of Chezal-Benoît. All these arrangements having been agreed, a proposed letter to be sent to His Grace Archbishop Servonnet in relation to Chezal-Benoît was put before the meeting. It was made clear first of all that the agreement reached with Archbishop Boyer ended with the Cardinal's death and, consequently, from the legal point of view or that of conscience, we are no longer under an obligation to give more than the 50,100 francs agreed on. Besides, accepting that the agreement remains valid, we are not obliged to make over other than the difference in addition to what we are now providing, that is to say 56,000 francs topped up by a further 6,100 francs, in total almost 62,000 francs. However, out of deference to the Archbishop and commitment to the diocese, we are happy to give His Grace 10,000 francs as a gift to mark this happy occasion, and a letter marking this decision will be sent to the Archbishop.

There followed the reading of a letter from Fr. Laliaux to Fr. General in which he asks to leave the Society and be released from his vows. He will be asked to make his own application and, if the reasons he will submit are canonical, the General will endorse his request.

J. Chevalier, MSC.  
Arth. Lancin, MSC.

F.X. Maillard, MSC.  
C. Ramot, MSC.  
Ch. Piperon, MisSC.

**Article 2475**

*At the close of the 1897 Chapter.*

D 18970806  
*August 6, 1897*

Dear Fathers,

Before we leave, I want to thank the (*General*) Assistants who have now been replaced. I cannot but thank them for their devotedness and love for the Congregation, their dedication to the maintenance of discipline. They have demonstrated great wisdom in difficult issues, as well as remarkable foresight. Their support and counsel throughout the issues we have been through were of great comfort to us. I am drawn to state this publicly, making them aware of my utmost appreciation.

*No signature.*

**Article 2475A***General Council decisions.*

D 18970806A

+ J M J

August 6, 1897

At the Council Meeting, August 6, 1897, Fr. General, with the approval of his Council, decided what follows:

1. The Holy See will be requested to detach the Salzburg house from the Northern Province so that it can join the German Province, canonically erected by Propaganda. Besides, an indult will be requested from the Sovereign Pontiff making the Northern Province comprise as at present those houses alone of Tilburg in Holland and Antwerp in Belgium.
2. Fr. Clement Offermans will be Provincial of the Northern Province from the day the indult is granted, and while awaiting it he is appointed administrator of the two above-named houses with plenary powers of Provincial.
3. In keeping with the Propaganda rescript, Fr. Hubert Linckens is appointed German Provincial and Superior of the Hiltrup house in Westphalia, taking up his latter post on the first of September, 1897, the day his house is canonically erected. In the meantime he has all the necessary power of a Provincial to administer the Province.

Issoudun, August 6, 1897

J. Chevalier,  
Sup.g. MSC.

*The text was written by F.X. Maillard, General Secretary. The signature is Chevalier's.*

**Article 2476***To all Missionaries of the Sacred Heart.*

C 18970811

Issoudun, August 11, 1897

Reverendis Patribus et dilectissimis Fratribus  
Societatis Missionariorum SS. Cordis Jesu, in eodem Corde salutem.

Pater misericordiarum et Deus totius consolationis, qui ab inito parvulam sibi delegit et segregavit Societatem nostram ad gloriam suam promovendam animarumque procurandam salutem, tantis iterum eam augere beneficiis tantoque benignitatis affectu amplecti dignatus est, ut non possimus quin vos omnes ad fervidas gratiarum actiones Ipsi beatissimaeque Filii ejus Matri Mariae, et sanctis Protectoribus nostris fundendas hortemur. Enixis enim precibus jamdudum preparato generali Capitulo feliciter contingere exitum vix optare licebat. Imprimis Patrum consensus in iis, quae vobis jam nota sunt, suffragiis ferendis tantus fuit ut merito Eminentissimus Cardinalis Protector ad congregatum Capitulum rescribere potuerit "Consensus vester ... concordiam electorum diserte ostendit, qui sunt cor unum et anima una."

Quinimo omnes alacri studio ad bonum commune procurandum sese accingentes, non solum Directorium commune nostrae Societatis condiderunt, expoliverunt, et postquam singulae ejus partes attente discussae fuere et approbatae, suprema et unanimi sua auctoritate totum simul firmaverunt, sed plures alias exagitarunt et solverunt quaestiones, quae ad Istituti incrementum maximopere conferre poterunt.

Nobis itaque nihil gratius, vobis nihil utilius considerantes quam ut fructus hujus generalis Capituli percipiatis, postquam Cordi Sacratissimo Domini, perenni bonitatis fonti, pro collatis beneficiis gratias egerimus, sequentia statuimus omnibus et singulis Societatis membris per has nostras litteras encyclicas nota fieri:

**I** Directorium commune cuius apographa vobis hodie tradimus, testatur diligenter recognitum, et exemplari a Capitulo Generali approbato undequaque consonum; ideoque illud solemniter promulgamus eo fine, ut a proximo die festo Beatissimae Mariae Virginis gloriose in coelum assumptae plenum effectum sortiatur in tota Societate, obtineatque robor et vim obligandi omnes et singulos Istituti alumnos ad aedificationem animarum religiosaeque disciplinae firmitatem. Vos ergo, fratres dilectissimi, hortamur et obsecramus in Domino, ut illud Directorium eodem suscipiatis animo quo a Patribus conditum fuit. Singulis sit norma constans recte cogitandi et agendi: « Haec est via, ambulate in illa, et non declinetis neque ad dexteram neque ad sinistram. » N. XXX. 21)

**II** Quae praeter Directorium prolata fuere vota et quae condita fuere statuta fere omnia ad regimen Societatis spectant. Ea quae ad nos directa fuerunt, memores gravis oneris nobis impositi, solerti studio quamprimum adimplere, simul cum nostro Concilio, conabimur. Caetera diligenter transmittemus ad R.P. Superiores Provinciales vel locales, qui non minori solertia eorum observantiam procurare satagent. Sequentia tandem, quum ad totam pertineant Societatem, promulgamus:

a) Quoad vestitum, ubi mos non sinit vestem talarem palam deferri a clero regulari et seculari, nostri eam semper induant domi et speciatim quando intersunt exercitiis communibus. Cum veste talari feratur etiam cingulum (ad modum funis tortum) et collare romanum.

Inspectis temporum calamitatibus non deferretur imago SS. Cordis in pectore misi domi: egredientes illam vel obducant vel collant. Quum in regionibus ferme omnibus quas colunt nostri, non admittatur ut vestitus deferatur religiosus supersedeant nostri ab induendo pallio: quod valet etiam pro pallio fratrum laicorum.

b) Aliarum religiosarum familiarum instar, suadentur nostri, ad uniformitatem in Societate induendam ut ordinarie in subscriptionibus nomini suo litteras M.S.C. addant.

c) Scholastici, qui Romae commorantur, possunt cum suo Provinciali ejusque Consiliariis libere et clausis litteris commercio uti epistolari.

d) Provinciale Provinciae meridionalis Capitulum quoque triennio coadunabitur; quod vero sexto quoque anno convenit Capitulum Generale vices supplebit etiam Capituli provincialis pro dicta Provinci.

- e) Multa quoque, eaque sapienter, statuta fuere pro iis Societatis alumniis, qui militiae saeculari adscripti sunt. Specialia statuta, si opus fuerit, promulgabit Superior Provincialis.
- f) Tandem completae sunt electiones, et quidem electi sunt Iudices ad normam n° 78 Directorii : PP. Ramot, Piperon, Lanctin, Meyer, Carrière, Genocchi. Ad constituendam vero Congregationem cui commissum est munus praeparandi Directoria particularia pro proximo Capitulo Generali, electi fuere PP Ramot, Piperon, Lanctin, Meyer, Carrière.

**III** En, fratres dilectissimi, quae Patribus vestris in generali Congregatione coadunatis statuere in Domino placuit. Ingentem fovemus spem haec omnia incremento Instituti nostri, altiorique membrorum perfectioni non parum brevi profutura. Dum ergo Sacratissimum Cor Jesu Christi impense pro vobis exoramus, nostrum facimus quod Eminentissimus Cardinalis Protector expressit votum: ut nempe tota Societas “pergat alacrius in dies ad regularem observantiam amplius conciliandam sodalibus, ad sacras expeditiones propagandas, ad SS. Cordis fovendum cultum ejusque Matris, in quo salus Congregationis quiescit.”

J. Chevalier  
Sup. gen. M.S.C.

**Article 2447**

C 18970812

*This article has been mis-numbered. It should be 2477.*

*To the Superiors of MSC houses.*

*August 12, 1897*

Ametur ubique terrarum Cor Jesu Sacratissimum !

Reverendo Patri Superiori domus ...

Reverende Pater,

Quum Superioribus localibus non minima pars in regimine nostrae Societatis commissa sit, et ab eis maximopere pendeat fidelis regularum observantia, ideoque verus Istituti profectus, nihil mirum quominus generale Capitulum nuper coadunatum plura peculiariter statuerit, quae illos in suo munere adimplendo efficaciter adjuvare, eorumque auctoritatem communire queat.

Haec tibi, Reverende pater, fideliter transmittimus statuta, ut fiant norma regiminis fructusque tui ministerii apud Societatis membra tibi commissa augeant.

1. Pensiones perpetuae fundatae pro sustentandis alumniis scholarum apostolicarum ad eas fundationes pertinent, quae juxta n° 174 Constitutionum accipi nequeunt absque licentia Praepositi Generalis.
2. Prohibetur ne Benefactoribus et Benefactricibus Scholarum Apostolicarum deinceps addicantur, tanquam pupilli, aliqui ex alumniis in individuo; quia inde fluunt gravia incommoda.
3. Soli Provinciali licet acceptare pro tota Provincia conciones sacras aliaque hujus generis ministeria exercenda, mittendosque destinare, nisi tamen agatur de concione aliqua in vicinis habenda locis; tunc enim sufficeret licentia Superioris localis. Nimis vero quum distent nunc ab invicem domus nostrae, Superiores locales facultatibus necessariis se communire ne negligant.
4. Scholarum apostolicarum Rectores instituantur a Superiore locali; at ejus electio ratihabeatur a Provinciali.
5. Suum concilium bis in mense convocet Superior localis, qui unum ex consiliariis eliget in Secretarium. Hic vero gesta referat cavendo maxime a maledicentia, nec uniuscujusque referat sententias. Nil nisi a Superiore probatum inscribatur Codici, qui novus adhibeatur ubicumque novus eligitur consiliarius penes solum Superiorem manente priore codice.
6. In posterum iterum edentur quae olim habebantur accepti et expensi tabulae, quippe quae adamussim consonant Codici majori, cujus exemplar ad omnes domos, aliquot abhinc annis, missum fuit.
7. Expensae pro cudendis Analectis, Calendariis, statu personali solventur a singulis domibus. Pretium vero solvendum demetiat juxta tabulas ipsius typographi.
8. Arduum sane foret definire quid solvendum sit a sodalibus qui ad tempus in aliqua domo Societatis non sua versantur. Aequum visum est ut Superior peregrinanti proprio motu expensas hospitii solvat; quod si omiserit, Superior, qui hospitio recepit, debiti memorem facere poterit debitorem.
9. Pensiones alimentariae pro alumniis scholarum Apostolicarum, Novitiis aut Scholasticis impares si fuerint expensis communibus, quod defecerit proportionate pro numero suorum subditorum a respectivis domibus erit supplendum.
10. Enixe rogantur Superiores ut bis in anno suas transmittant rationes, et quidem quam primum post elapsam semestre, neque ultra menses Januarii et Julii differant unquam.
11. Haec vota ad Superiores diriguntur:
  - a - Ut impensor alacriorque adhibeatur industria in diffundendam devotionem erga Dominam nostram a S. Corde evulgandamque Archiconfraternitatem sub eodem vocabolo.
  - b - Ut propagetur Associatio Sacerdotum saecularium et Christi fidelium.
  - c - Ut Superiores domorum in quibus eduntur Annalia in augendum lectorum numerum magis incumbant.
  - d - Eo fine ut communi quodam vinculo inter se diversarum regionum et loquularum Annalia ligentur, preces novemdiales quoque mense nuntiandae ubicumque vulgentur.
  - e - Ut invigilent Superiores ne introducantur precandi formulae in Decretis S. Congr. Rituum et S. Officii non approbatae, et notanter Litaniae S. Cordis, Dominae Nostrae a S. Corde, S. Vultus etc.

12. Voto, quod Analecta ad usum Missionariorum S. Cordis Jesu instituantur, quamprimum Concilium Generale satisfaciet.
13. Prolatum fuit sequens votum: ut magisteri custodesve qui suam dant operam in Scholis Apostolicis vel similibus quarum nempe alumni, ferias autumnales celebrandi causa, domum paternam non repetunt, per tres circa hebdomadas mittantur rus, ut, a consueta relevati opera, quieti sufficienter indulgere valeant, ut ferias celebrandi modus apud scholasticos juxta rationem agendi Congregationum quae nostrae fere similes sunt instituat, interea villam acquirere satagant Superiores, in qua saltem plures, si non omnes simul, aliquod temporis spatium transigere possint; quod si Patrem contigerit defatigari, Superiori locali deputetur cura, ut otiandi causa aliquo mittatur, e tamen lege ut, caeteris paribus, potius ad domum aliquam Societatis mittatur.

Quod ut votum ad praxim deducatur nos de consensu Concilii nostri haec statuimus. Hortamur Superiores Provinciales ut pro domibus educationis aliquam rusticationis domum acquirant vel mutuo locent, si fieri potest, in quam mittant scholasticos vel dictos professores. Ad hanc rusticationis domum poterunt Superiores locales etiam sacerdotes defatigatos mittere, vel in aliquam ejusdem Provinciae domum, quae non sit nimis remota a sua, praevio consensu alterius Superioris localis; solus autem Provincialis potest tales sacerdotes defatigatos alio mittere.

Haec solis superioribus promulgare intendimus et eorum curis demandamus. Illa, Reverende Pater, statuta tibi nomine totius Capituli transmittimus, hortantes te ut toto nisu cures, simul cum Directorio a membris tuae Communitatis fideliter servari: sic amplam apud Deum et homines mercedem tui ministerii reportabis.

Datum Exolduni die 12<sup>a</sup> Augusti, 1897.

J. Chevalier  
Sup. gen. M.S.C.

#### Article 2478

*A draft letter to His Grace Pierre Paul Servonnet, Archbishop of Bourges.*

B 18970812A

Issoudun, August 12, 1897

Your Grace,

I hastened to put before the members of the Congregation's General Council the questions and wishes of Your Grace as regards Chezal-Benoît. They were received with the respect due to your lofty authority and fatherly kindness, but at the same time there are the hopes that Your Grace would kindly favour the observations which they, wholeheartedly, presume to bring to your notice.

I. It is impossible for us to accept as following from the meeting with Cardinal Boyer the lesser actual value either in the external ecclesiastical forum or in that of conscience; I make no reference to civil law since the issue is all too obvious. In effect, this meeting had as its main, definite, object, a personal and special arrangement to be amicably undertaken between His Grace and ourselves. To be persuaded of this it is enough to know the intention of the contracting parties which is the primary basis for legal interpretation. Accordingly, Your Grace, all the negotiations, and the deed itself, make it clear that all those who signed the document understood that they were involved within these two limitations. Besides, the reasons drawing us to undertake this process were, likewise, wholly personal to Cardinal Boyer. He was our normal authority, his explicit wish being the sale of the Chezal-Benoît college and we ourselves, as his subjects, would have seen ourselves as in very bad grace if we opposed his wishes. When, accordingly, this particular arrangement became impossible due to the Cardinal's death, the agreement became null and void. This was so obvious that Monsignor Bardel, who carried out all the negotiations on behalf of His Eminence, was obliged to acknowledge this formally. He did not, in effect, declare the agreement null and void, simply stating in his role as Vicar Capitular that His Grace's death had released him from any obligatory effect and, as a result, he invited us to take up the issue again with the administration. As a result the priest in charge of this matter put new proposals before him in a letter, an exact copy of which we are forwarding to you. The Bishop of Parium did not think it opportune to reply unless on one side and the other there was full freedom. It was with full and complete consciousness of this freedom that the Chezal-Benoît college was purchased. We would have acted otherwise if we felt we were restricted by a prior arrangement. For the rest we also, Your Grace, have agreements signed by your eminent predecessors and which we would be at liberty to call upon. We have a document from Archbishop de la Tour d'Auvergne in which he acknowledges the monthly payment of a sum totalling 47,800 francs arising from payment of the workers, paid by us for a new building on the college ground. Besides, when, during the course of the year 1890, we rented the Chezal-Benoît houses, urgent repairs were called for. When Bishop Marchal couldn't carry these out due to lack of financial resources, he asked us to take on financial responsibility and committed himself to take into account later the enhanced value of the building as a result of these repairs. These basic and urgent repairs, alone, reached the enormous figure of more than 17,000 francs which our files and the bills of the workmen confirm. From all this, Your Grace, it will be easy for you to be reassured that if we had an obligation in law or in conscience to meet, we have more than met its requirements.

It might, perhaps, be said that we bought the college at a price well below its real value, but we believe, Your Grace, that any impartial person, aware of the situation, would acknowledge that the value of the property does not exceed the price paid for it. In effect, the diocese in 1860 paid 45,000 francs for the Chezal-Benoît house. (In addition, 20,000 francs were spent on furniture, pieces, etc., from which the archdiocese benefited as a diocesan property.) The farm, presently attached to the college, is, in the view of those knowledgeable, worth no more than 20,000 francs. We have, then, paid the college alone 30,100 francs and if to that amount one adds 27,000 francs in repairs, the total for us comes to 57,100 francs: or 12,100 more than what the diocese paid when purchasing it. Who is to say, as well, that the value of the buildings in the countryside, far from increasing over 40 years, has not diminished by near a third? Not only have we caused no (*financial*) problems for the Bishop's assets, but we have rather, on the contrary, provided a significant financial outcome over seven years, having paid a very high rent and, moreover, taxes as well. On the other hand, those needed repairs we carried out because, otherwise, it

would be today nothing less than a ruin, for which no buyer could be found except at a derisory price, leaving the Bishop's office without any income from the place over these last seven years. Again, from this perspective, our conscience confirms that we have been more than helpful to the diocese's interests, far from being disadvantageous to it.

II. If meanwhile, Your Grace, we were to suppose momentarily that the agreement with Archbishop Boyer was null and inoperable, but at the same time preserved an obligatory quality, it would be easy to establish the exact meaning of this agreement. Monsignor Bardel, in the name of His Eminence, proposed the purchase of Chezal-Benoît to us under the following conditions: we would pay 54,000 francs and, moreover, undertake to meet the current debt of almost six thousand francs, so His Grace assured us. Moreover, we would be handing over 24,000 francs hand to hand, as stipulated in the 30,000 francs act of sale. Expenses at 8% amounted to 2,400 francs, with 200 francs added for valid expenses or 2,600 in all; this makes the following total: 54,000 + 6,000 + 2,600 or 62,600 francs in all.

Never, Your Grace, was it intimated to us that the current debt came to 16,000 francs and, likewise, we would never have accepted such burdensome conditions. Here in any event is the decision of our Council at this time: "Fr. General made it known that Monsignor Bardel on behalf of His Eminence the Cardinal Archbishop of Bourges, had offered the Chezal-Benoît property to us for 60,000 francs. This price seems unreasonable if one takes into consideration the overall value of the property; as well, every effort will be made to obtain a rebate." (*Decision file, May 1896.*) Accordingly, Your Grace, we bought the college at the July 25 meeting for 50,100 francs. But the sale expenses in purchases of this nature are 12% or 6,012 francs. We paid, then, 56,112 francs for the property with the difference between the agreed price and the purchase price not being more than 6,488 francs. In addition, in accordance with procedures, we should have had all favourable facilities as regards payment, whereas we were obliged to take out a loan to meet the amount, meaning significant difficulties for us and more expense.

You can gather from all this, Your Grace, that things have been greatly exaggerated when it is represented to you what the Congregation would have gained from the breakdown of the agreement and, consequently, we are not to be faulted either for unfairness or insensitivity with regard to the (*archdiocesan*) coffers. On the contrary, those who criticize our behaviour should be thankful to us for having safeguarded at our expense the (*financial*) interests of the diocese.

III. Despite all this, Your Grace, aware of the crushing (*financial*) burdens weighing on the diocese, and the many undertakings which Your Grace must direct, support and cause to prosper, we are prepared according to our means to contribute towards these large and splendid undertakings. We accordingly offer wholeheartedly to Your Grace the sum of 10,000 francs as a gift celebrating your joyful arrival (*at Bourges*) and as a pledge of our filial devotedness. We would like without delay to place this sum in your hands, but the abnormal expenses which presently weigh on our mother house make it impossible for us to do so at the moment. But we commit ourselves to pay it by way of annuity over 5 years.

Please, Your Grace, etc.

**Article 2479**

*To Father Jean Vaudon, MSC, on a course of treatment, likely at Vichy.*

L 18970814

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Issoudun, August 14, 1897

Dear Fr. Vaudon,

I am returning Canon Darbon's very kind letter to you (*see end of this article*). It's full of good sense and truth.

We are bringing about some changes in the Marseilles house, but not as many as there should be. This is all we can do for the present year. Fr. Miniot will come and stay in Issoudun, with Fr. Raynaud replacing him as Superior. (*In reality not so: the latter remained with Fr. Piperon as his assistant, socius, and Miniot remained in charge of Marseilles.*) The change only half pleased Fr. Piperon. Fathers Deidier, Pacaud and Toub Blanc remain in Marseilles.

We are sending the Chezal-Benoît theological students to Rome, with Fr. Genocchi becoming Superior of the house. We are keeping philosophy and the novitiate at Chezal-Benoît, with Fr. Ramot in charge of the philosophers and Superior of the house. Fr. Piperon remains Novice Master and Bursar, Fr. Teste becoming his socius. (*At this time the latter was himself a novice at Chezal-Benoît, not due to be professed until December 25, 1897; he could not be socius given his status as a novice.*)

Fr. Field becomes Superior at Glastonbury in place of Fr. Hartzler (*Fernand*). Fr. Meyer becomes Superior of the Sacred Heart house (*Issoudun*) and in charge of the school (*public, as distinct from the Petite Oeuvre*). Fr. Boismenu leaves for New Guinea, becoming second in charge to Bishop Navarre. As for yourself, my friend, this is your new posting: you will live at the Sacred Heart, be editor in chief of the Annals, having responsibility for the committee, also becoming director of the priests of the Sacred Heart (*association*), the tertiaries and promoters of the Our Lady of the Sacred Heart Association which you will go and visit to stimulate the members. Besides you can form, according to the basics of preaching, those young religious whom we shall be choosing for that important ministry, and it is our thinking to set up a residence for missionaries in Vichy, separate from the guest house, but we must wait until the house is built. Come back to us in flourishing health and fully cured.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

I am forwarding a copy of our common rules and regulations to you which I am presenting as of today to be put into immediate effect.

*Canon Esprit Darbon was the archpriest at the Marseilles Cathedral and very friendly with the MSCs. In his letter to Vaudon, and referring to the Marseilles procure, he says that:*

...it seems to me that the Bishop stays withdrawn and doesn't favourably look upon the arrival of five religious from the outset, and all out of sorts and unable to exercise any ministry. The Superior is a very able man, even saintly, but this is not what is required at Marseilles. He doesn't want to do anything more than hear confessions, lacks the quality of drawing people to him with good will, failing to understand in any way whatsoever the Marseilles character. He bought the house next to the procure without saying a word to the Bishop. One came to hear about it and imagined, erroneously no doubt, that the Sacred Heart Fathers were about to invade Marseilles. It would have been better to begin more modestly and gently there. As it happens, the whole approach right from the beginning was unfortunate: the Superior was not the man for the circumstances, too pious, not sufficiently smart and resourceful. To deal with our administration, one needs to be resourceful and have tact, be able to say what you want and need to say, and prepare the ground well in advance before acting. The only remedy in this situation, and I speak conscientiously without trying to hoodwink you, is your replacement of the present Superior; you yourselves can only sort out this situation which should not be allowed to continue. There are prejudices at work which need to be laid aside, and it's not the worthy Fr. Miniot who, looking about him, will have the desired effect. A more astute and intelligent man is needed at Marseilles. One day Mr. (Fr.?) Payan said to me: he is a very odd character that Fr. Miniot! One doesn't know what he thinks or what he wants! In a word, if there's a wish to build up the Procure, it is absolutely necessary to have another kind of direction (*leadership*). There you have, Father, quite simply, what I know and have to say about the Procure and which I put before you in confidence. Fr. Jullien will arrive in Marseilles next January and this would be the occasion to strike the anvil advantageously at Château Gombert. I think that you will be on our side and you should be; you will be in the company of the worthy Charles Nicolas, who has just finished his licentiate in literature, and you will do a little literature under the large pine tree, etc., etc., etc. Come, come, come, you will see after everything and I am sure it will be so. Being close to the administration I see and hear a great deal which compels me to say to you: 'come, come', as it is the right time to be here, and you will see things clearly for yourself and be confirmed in your view once more that I have acted as a true and committed friend in S.C.J.

F. Darbon Ch. Superior.

**Article 2480**

*To His Grace Pierre Paul Servonnet, Archbishop of Bourges.*

L 18970815

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Issoudun, August 15, 1897

Your Grace,

I read to the Council the very kind letter, so full of good will, which you paid me the honour of writing. Most assuredly, never will the bonds of the proven 'entente cordiale' and absolute commitment become weakened as between our little Society and our well-loved Archbishop and father; we shall be impelled all the more to submit ourselves to all possible sacrifices.

We note with surprise, Your Grace, that you have not been as fully informed about the Chezal-Benoît issue as you should have been, or about the arrangements between Cardinal Boyer and ourselves. Allow me to recall it to you and you may judge for yourself. Let us concern ourselves only with the part of the agreement which Your Grace accepts as valid. We agreed about the price of 60,000 francs for the college and buildings (*1897 one franc = modern equivalent of approximately 3.50 euros*); this is a fact not to be gainsaid. We would not want to go beyond that figure which is already quite high given the poor state of the buildings. If matters had been agreed on we were committed to pay 54,000 francs and be responsible for the current debt. Before signing I asked Bishop Bardel, and he influenced us when he assured us that in total it did not go beyond 6,000 francs or so. It was because of this convincing statement, repeated more than once, that we gave our approval and went on to give our signature.

Our good faith cannot be questioned, Your Grace; we are all alive and well and we can attest to the fact by oath. It is not for us to adjudicate if a mistake in what is indebted to the bank is not attributable to us, or the responsibility of the negotiating body; we have no obligation to meet it in this respect. What is beyond doubt is that we have committed ourselves to 60,000 francs as the agreed amount and not a centime more. Meanwhile, if this sale on good terms hadn't taken place in these circumstances, you must agree, Your Grace, that in no way is it our fault. Arising from the proposal of Your Grace's delegate, only 30,000 francs is involved in the deeds of sale, the remainder given from hand to hand. The registration fees at 8% become lowered then to 30,000 inclusive of the solicitor's fees. The total expense for us, then, comes to 62,000 francs. In all fairness, it is impossible to ask more from us. If Your Grace has the slightest doubt about our assurances, he may refer the issue to Monsignor Bardel. We do not have any concern that we are mistaken. The last time it was put up for auction, Chezal-Benoît was made over to us for 60,100 francs. If one adds to this amount the 6,000 francs for registration fees and 12% for the solicitor's fees, this building will have cost us 56,100 francs. If from this amount of 62,600 francs we subtract 56,100 francs, there remains to our credit 6,500 francs. However, in offering 10,000 francs to Your Grace, it is again with this amount of 6,500 francs that we extend our favour and good will to you.

We humbly prostrate ourselves at the feet of Your Grace requesting your paternal blessing and acceptance of our filial homage in C.J.



J. Chevalier, MSC.

The Viscount de Bonneval of Issoudun, who was honoured to meet Your Grace recently, informs me that you stated that our renting of Chezal-Benoît, at 2,800 francs, was fictitious, arising from having the parishes of Chezal-Benoît and Dampierre whose revenues we take. This, Your Grace, is totally wrong, since over 20 years it has been the secular priests of your diocese who have been the recipients of these contributions. Ask Canon Paternau, Archbishop's secretary, who was parish priest of Chezal-Benoît, about it and he will clarify this issue for you.

J.C.

18970821X

Council Meetings, 21,26,30  
August 1897

All present except for Fr. Meyer.

Meeting August 21

1. Fr. Genocchi requesting Brother Secondien for the Rome House. After the departure of those going on the missions, consideration will be given to what possibilities there are.
2. Brother Kopp requests that he make perpetual vows. One waits before reaching a decision about this until he gets to the month when he requested entry to the novitiate.
3. Fr. Brunet (*Paris*) writes to say that the house at number 19 Rue de Calais which is beside our church is for sale at 300,000 francs. The owner is prepared to rent it, to it seems, for 3 years for 10 or 12,000 francs a year. We cannot, obviously, buy it, but if Fr. Brunet can find a way to rent it, either by sub-letting or by collections for this purpose, he is authorized to rent it for 3 years if he thinks he can more or less meet the major expense of renting it.
4. The lay brothers Paul Cousin and August Lainé are accepted for first vows.
5. Fr. Raynaud in two letters sent to Fr. General makes plain the detrimental results ensuing for him and the novitiate if he were to leave Chezal-Benoît. His reasons appear credible but, nevertheless, there is no-one who could replace him in charge of the Marseilles house. This issue will again be considered.
6. Fr. Comte has handed to Fr. General an application to be forwarded to Rome requesting release from vows. The reason given, the need to help his father, lacks credibility because the Society already supports his father and, consequently, Fr. General cannot endorse a request based on this motive alone. Fr. Comte is recommended to make first of all his retreat, after which the issue will again be considered.

Second Meeting, August 26

All present except Fr. Meyer.

1. Fr. General, having made a trip to Lourdieux-Saint-Michel at the invitation of Mr. Tardivau, head of the institution set up in this area, gave an account of his meeting with Mr. Tardivau who is offering the Society his establishment and all that goes with it, fully willing to contribute everything to the Indre Société Immobilière. As he lays down no condition with regard to this offer, the Council considers that it cannot well refuse, but meanwhile, since the issue isn't urgent, it will be taken up again later. Besides, one will consider with Mr. Etave what formalities would have to be undertaken for this property to gain entry to the Anonyme Society.
2. The novice Léon Gouiron, considered inadequate to continue with his studies, requests permission to remain in the Congregation as a lay brother. The Council accepted his request.
3. The sister bursar at the Visitation Convent, Fribourg, Switzerland, writes to say that the Villa Torry, no longer in lease, is at our disposal, requesting us to indicate when we would be in a position to take possession of it. The Council, in consideration of the fact that at present there was nobody ready to run the Fribourg house, decided to hold over again for the time being and, as a result, a letter will be sent to the sister stating that if she can find a lessee for one year she should go ahead, but if not we shall meet the cost of renting.

Third Meeting, August 30

In attendance: Fr. General; Fathers Ramot, Piperon, Maillard.

1. Fr. General made it known that Fathers Comte and Laliaux have at the end of their retreat withdrawn their request to leave the Society.
2. The scholastic Jules Merg and the lay brother Martin van der Zanden were accepted for perpetual vows. The lay brother Alloys Pooyer, having completed the second three-year phase of temporary vows, but not yet aged 30, is accepted for temporal profession while waiting his thirtieth year and final profession.

3. The decision was taken to get an indult in order to set up a novitiate in Rome. Fr. Miniot is to continue as Superior of the Marseilles house. (! see above, 2479.)

J. Chevalier, MSC.  
Arth. Lanctin, MSC.

F.X. Maillard, MSC.  
Ch. Piperon, MisSC.  
C. Ramot, MSC.

**Article 2481**

L 189706901

*To Father Joseph Leray, MSC, the Gilbert Islands.*

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Issoudun, September 1, 1897

Dear Fr. Leray,

You are perhaps already aware that from the three candidates I presented, Propaganda chose you as Vicar Apostolic of the Gilbert Islands, etc. You were, however, the second in the list of candidates I put forward, which means that the Holy See had its reasons for giving you preference over Fr. Bontemps. Let us respect the designs of divine Providence. I am forwarding to you the bulls (*documents*) for the confrères who are with you. You are at liberty to be ordained by Bishops Couppé or Navarre, or Bishop Vidal in Samoa, the Archbishop of Sydney, or in France itself. You can gauge for yourself what will be the most opportune and least expensive and also the quickest. I like to think that you will justify the confidence placed in you for your piety, prudence, zeal and good administration. You will be good and fatherly for your confrères. You will carefully see to it that they will keep the religious spirit in the faithful maintenance of the Constitutions and rules as much as possible. You will make it come about that they will not stay too long alone in the postings you assign to them. *Vae solis (unhappy those who are alone, on their own)*. You will visit them often, stimulating their zeal or moderating it in accordance with the circumstances. See to it that they are never lacking in what is needed. Support the evangelization and conversion of the natives. Be on good terms with the village chiefs and government officials without compromising your principles. Always send a copy of the reports you send to Rome to the Council of the Propagation of the Faith, and the Holy Child.

You will need a good bursar. I think that Fr. Merg in Sydney would gladly go to work for you if you wanted him. You are aware that according to canon law you cannot be Apostolic Vicar and religious Superior at the same time since these two roles must be separate, unless it cannot be otherwise, and in this latter event an indult is required from Rome. Who among your confrères do you think could be Superior for his piety, good will, concern for the rule and religious discipline? Has Fr. Bontemps these qualities? If the answer is in the affirmative, he would fulfil this role. If not, who do you think would be suitable? In any event, Fr. Bontemps will remain Superior until your consecration. From now until then, you will have time to inform us.

Cheerio, dear, kind Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

18970911X

Council Meetings

*The General Council's minutes, beginning on September 11 1897 and ending on May 29 and 30 1901, the last General Council meeting attended by the Founder, are in Latin and have therefore been excluded from this translation.*

**Article 2482**

L 18970913

*To Father Jean Vaudon, MSC, at the Sacred Heart.*

+

Issoudun, September 3, 1897

Dear Fr. Vaudon,

In the event that I cannot go to the Sacred Heart, I am replying to your letter.

1. The rumours which have been brought to your attention are all incorrect; there was no question of your being at the Council, nor of those you met with at the Sacred Heart. You quite obviously have the right to walk with all who make up the Sacred Heart community. To have to repeat this is nothing more than ridiculous!
2. Fr. Meyer confirms that in no way did he speak to Fr. Wickel in words the latter attributes to him. In any event Fr. Meyer himself will have to talk things over with you. Put those telling tales in their place.
3. I have spoken to all the members of the Council and also to Fathers Maillard and Batard, every one of them indignantly asserting that they never uttered an unfavourable word against you to any representative of the Archbishop. I myself praised you most highly to the Archbishop and to Fr. Mortel when I spoke a little to them on the feast day (*September 8*). Who could have conveyed to you such false and unfair stories? There is no need whatsoever, then, for you to go to Bourges to justify yourself because all these dignitaries have the utmost regard for you.
4. All the Council Fathers want you to follow the community retreat as one of the older people and by way of good example. If you have to look for advice from Fr. Dehon of Saint-Quentin you may write to him, and both your letters will not be opened. Please, dear friend, pay no heed to any gossip to which you are subjected. If there are among us those sowing ill will they deserve to be scorned.

You are more regarded and liked among us than you think. As for myself, you know how close I am to you; you have my regard and support; you cannot doubt this. I repeat what I already said to you: 1. (*there will be no 2 or 3*) You remain director of the Annals, to which you have given excellent impetus. You will have three or four helpers to support you in this important work. Moreover, you will be the director of our associated (*diocesan*) priests and of the Third Order, something which greatly pleases me. You are fully free to go and visit when you think it opportune, arrange meetings to stimulate interest and make new recruits. I regard this work as very important and in keeping with your zeal and commitment to our Society.

In conclusion, I want to tell you that the Council has unanimously appointed you counsellor at the Sacred Heart house.

Cheerio, dear friend, more than ever believe me that I am wholly yours in C.J.

J. Chevalier, MSC.

We shall be in touch.

*Raymond Wickel was born on August 16, 1870, at Rosheim, Alsace, and ordained to the priesthood on June 29, 1896, going to Chezal-Benoît as a teacher in 1896, where he fell foul of Fr. Vaudon, and was sent away by Fr. Lanctin. After a year in the office at Issoudun he went to Hilltrup as bursar. In 1910 he left for the USA, becoming part of the first foundation there of the German Province. He left the Society in 1911.*

**Article 2483**

L 18971002

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, October 2, 1897

Dear Father Jouët,

I am forwarding your 600 francs (*about 2,044 euros*), the three-monthly allowance. I wish you good health and success in all your undertakings.

Wholly devoted to you in C.J.

J. Chevalier, MSC.

**Article 2484**

L 18971002A

*To the scholastic Jean Galiart, MSC, Antwerp.*

+

Issoudun, October 2, 1897

My Dear Boy,

I read attentively your letter and I can see very well the great moral sufferings you are experiencing. Just the same, do not be discouraged. What you are going through is not in any way sinful. The good Lord is subjecting you to these trials as he did with the saints and with St. Paul himself. Three times the great apostle asked to be released and three times the Lord replied that his grace was adequate, supportive, for him. Do not be depressed then.

Reject these unworthy thoughts and you will merit heaven. Temptations, as St. James remarks, are necessary so that God comes to know what we are like and can undertake. It is in this crucible that the soul cleanses itself, becomes strengthened and acquires merit. Vigilate et orate. There you have the remedy. To go home to your family, even for just a few days, would not help. Moreover, it would constitute a bad example for others who would not understand the reason for you being absent and it would be a breach of religious discipline. Stay where you are then without fear or concern. I shall pray for you and you also for me.

Cheerio, my child.

I bless you; wholly yours in C.J.

J. Chevalier, MSC.

**Article 2485**

D 18971006

*To Father Eugène Meyer, MSC, Superior at the Sacred Heart.*

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Exolduni, die 6<sup>a</sup> 8<sup>bris</sup> 1897

Reverendissime Pater,

Cum summi animi moerore tibi tuisque notam facimus mortem R<sup>di</sup> Patris Benjamini Gaillard qui pie decessit in osculo Domini in insulis Gilbertinis die ? 1897. Dum illius animam precibus omnium commendamus, te hortamur ut quam citissime suffragia in Directorio (N<sup>o</sup> 92) statuta ei applices et decem et septem vices incruentum sacrificium offerre cures.

Tibi tuisque addictissimus in C.J.

J. Chevalier, MSC.

R I P

*Benjamin Gaillard, whose death is being announced here, was born on April 27, 1832, at Saint-Etienne-de-Courcoué, Nantes. He was ordained priest in 1859 and professed as an MSC in 1883, December 8. He died at Nonouti, Gilbert Islands in 1897.*

**Article 2485A**

*To Father Clément Offermans, Provincial of the Northern Province.*

L 18971008

Issoudun, October 8, 1897

My Dear Father,

The Council wants you to send to Rome a number of scholastics from your Province. Our Southern Province is sending 7 scholastics from Chezal-Benoît. We are requesting the German Province to make a choice of a number to send there. We are hoping to have a scholasticate in Rome which will do honour to our Society and provide it with serious-minded and well-educated subjects. It is, besides, the wish expressed to us by the Cardinal Vicar, our Protector, and we believe it appropriate that we should meet his wishes. If it is at present too costly and demanding to make this sacrifice, be assured that you will be happy later on and your Province will gain advantage.

Please accept, Father, my best wishes.  
Wholly yours in C.J.

J. Chevalier, MSC.

Send us some lay brothers, my friend; we need some; they are our urgent need.

J.C.

**Article 2486**

*To Fr. Jean Vaudon, MSC, at the Sacred Heart.*

L 18971017

+

Issoudun, October 17, 1897

Dear Fr. Vaudon,

I have written to Fr. Ramot about the monthly novena. Has Fr. Bouvier given up on this little task? The Archbishop is carrying out the confirmation ceremonies in the archdiocese and he informs me that he will shortly come to Issoudun to carry out confirmations in the Vatan canton. You might have a word with him, which would perhaps be more opportune than writing to him.

I am very sorry that you weren't at the dinner. His Grace was really very kind.

I wrote to Fr. Carrière requesting him to petition Rome for some worthwhile favours on behalf of our affiliated priests and for the Third Order, as well as our supporters, in order to give our undertakings fresh impetus. I continue to be convinced that you are the man for this situation. I also spoke to the Archbishop about the plan for an Issoudun congress and he very much welcomed this proposal. He asked for time to reflect on it in order to consider how best it could be put into practice. Let us wait and see.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2487**

*Permission granted to set up Stations of the Cross.*

D 18971026

Issoudun, October 24, 1897

The undersigned in his role as Superior General of the Missionaries of the Sacred Heart and as parish priest of Issoudun, authorizes Fr. Eugène Meyer, Superior of the Sacred Heart house, to erect the Stations of the Cross in the community's private chapel. As laid down.

J. Chevalier,  
Sup. G. and Parish Priest of Issoudun.

Issoudun, October 24, 1897

By virtue of the authority conferred on him, the undersigned has set up the stations of the Cross in the above-mentioned chapel.

To whom it concerns.

E. Meyer, MSC.

Issoudun, October 26, 1897

**Article 2488**

L 18971116

*To the Archbishop of Quebec, Canada.*

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Issoudun, November 16, 1897

Your Grace,

You are aware of the military law enacted by the French Government stipulating that young religious should be sent on military service for three years. It is ruinous for vocations; we have already sadly experienced this. The law allows young men not yet 19 years the freedom to expatriate themselves outside of Europe for ten years. When this time has elapsed they can return home without any concern, not being required to meet any obligations other than two phases of 28 days, such as others of their age.

Aware, Your Grace, of your concern to safeguard vocations, we are appealing to your great good will and your very French heart, requesting that you kindly give us permission to send to Quebec our young religious who are subject to military regulations who could take courses at your renowned university in philosophy, theology, canon law, all so well organized. One or two of our priests would accompany them. In Quebec French is spoken and our young men would be spared learning another language which is always difficult. It is on the recommendation of Monsignor Laflamme, the university's Rector, that we are putting this request to Your Grace. I hope that we can easily find in the city, and near the university, under favourable conditions, a house for our little group. I shall meet, it goes without saying, all the expenses for upkeep and whatever else.

It is in consideration of our undertakings in France, our three Vicariates in Oceania which have so much need of missionaries, and of Our Lady of the Sacred Heart so well known and appreciated in your lovely diocese, that I am drawn to present this humble request to you.

In expectation of your favourable response, I place myself at your Grace's feet requesting your blessing as I offer you my most respectful good wishes in C.J.

J. Chevalier,  
Sup.Gen. Missionaries of the Sacred Heart.

**Article 2489**

L 18971127

*To Father Di Luzio Moïse, Rome.*

November 27, 1897

Filio dilecto nobis in Christo Moysi Di Luzio,  
Missionario Sacratissimi Cordis Jesu, in Urbe.

Vigore specialium facultatum nobis concessarum per Indultum S. Congregationis Episcoporum et Regularium die XIII Novembris 1897 datum, Te, dilecte Fili, etsi nondum trigesimum assecutus sis annum, eligimus et nominamus Socium Magistri Novitiorum in nostra domo Urbis commorantium, ut summa diligentia dicto adsisas magistro in institutione Novitiorum, illisque in ambitu tui muneris, genuino Societatis spiritu imbuias.

Datum Exolduni die XXVII Novembris 1897.

J. Chevalier,  
Sup.Gen. MisSC.

*Moïse di Luzio is here appointed assistant (Socius) to the Novice Master. He went on to be Assistant General from 1921 to 1938. He died at Marino, March 1, 1941.*

**Article 2490**

L 18971128

*To Father Jean Vaudon, MSC in the north of France.*

+

Issoudun, November 28, 1897

Dear Fr. Vaudon,

I would have replied sooner to your kind letter if I had known your address. I read most eagerly in the Universe your different reports on the Lille Congress, masterpieces of conciseness, clarity, style and eloquence. You have well merited the appreciation of God and man: bene dixisti. All those who have read the reports are of the same view, and I forward to you, then, my unstinted thanks and appreciation.

I am also grateful to you for your commitment in promoting our undertakings in such Catholic areas as the north (*of France*). Our Lady of the Sacred Heart will there find glory and honour and our dear Society a boost. As I see it, your presence at the Paris Congress would be greatly advantageous to us since you would be in place to say a word about Our Lady, the

pilgrimage (*to Issoudun*), our undertakings, particularly so our wonderful and morale-boosting missions which are our pride. You will make every effort to initiate constant pilgrimages to Issoudun, at the heart of France and the centre of so many blessings.

Fr. Ramot has taken it upon himself to stimulate and revitalize the apostolate of the Sacred Heart priests among diocesan clergy. He has enrolled 500 and read his circular project to me which is really very good. He has it also in mind to send it to the bishops and major seminary rectors. I hope that, with the support of the Sacred Heart, this association will come alive and prosper since it meets a genuine priestly need. While it is being re-organized in view of a greater impact, you will take charge of it and be in your element. The direction of the Sacred Heart Third Order is not in any way handed over to Fr. Bouvier. It awaits a suitable director. We shall see. Fr. Polo's work is not yet to be despaired of. Bishop Oury is dealing with it and he himself wrote saying so to Fr. Doutré. Just the same, I doubt if the Bishop of Nantes will go back on his decision.

The Archbishop of Bourges is enraged as never before with Mr. Marchain and the Châteauroux committee. His Grace 8 days ago, writing in the *Semaine Religieuse (diocesan weekly)*, accused Mr. Marchain of bad faith and disloyalty, adding, in conclusion, that if he is forced to do so he will say more. This affair is regrettable in every respect. The house opened by the Archbishop of Châteauroux is closed. *Mr. Marchain was a great personal friend of Fr. Chevalier and also of the deceased Jean-Marie Vandael.*

Cheerio, my friend, every success.  
Fr. Mathieu is off to be with you.  
Wholly yours in C.J.

J. Chevalier, MSC.

Fr. François Barral, who is at Immensee, writes to say that his brother wants to re-enter negotiations with you and asks me to send Fr. Meyer to him. It is a very complicated business. Fr. Chopin has not left the Congregation; he has been granted leave of absence for a year to see if his health can be restored. Enfeebled truth, ever oblique, has the mystification it deserves. Loches remains as ever a good parish; Our Lady of the Sacred Heart remains greatly loved there. If your health makes it possible for you to preach the retreat which the archpriest requested, you will do a lot of good by doing so. The church is not very large.  
Again my best wishes in C.J.

J.C.

*Jean Louis Chopin, born in 1845, ordained for the Arras Diocese in 1869, became an MSC on April 10, 1888. He taught at Antwerp, became socius to the Novice Master, went to Paris at the end of September 1889. In October 1890, he was appointed to Chezal-Benoît as socius, returning to Paris 1892, 1893, where he remained until 1897. He asked to be released from vows in 1898.*

**Article 2491**

*To Fr. Eugène Meyer, MSC, Superior, Sacred Heart.*

D 18971129

November 29, 1897

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Exolduni, die 29<sup>a</sup> 9<sup>bris</sup> 1897

Reverendissime Pater,

Cum summi animi moerore tibi tuisque notam facimus mortem F<sup>bris</sup> Ludovici Hérault qui pie decessit in osculo Domini in domo Yule – Nouvelle Guinée, die 12<sup>a</sup> 8<sup>bris</sup> 1897.

Dum illius animam precibus omnium commendamus, te hortamur ut quam citissime suffragia in Directorio (N° 92) statuta ei applices et quindecim vices incruentum sacrificium offerre cures.

Tibi tuisque addictissimus in C.J.

J. Chevalier  
m.S.C.

R.I.P.

*Brother L.M. Hérault was born at Treillères, Nantes diocese, on April 8, 1875 and professed on February 10, 1895. He died aged 22.*

**Article 2492**

*To His Grace Pierre Paul Servonnet, Archbishop of Bourges.*

B 18971201

December 1, 1897

Your Grace,

As regards the eucharistic gathering, we only want what Your Grace wishes. The issue of the parish church's completion preoccupies me more than I can say.

I would very much like to have this work done before I die, but to be quite candid with you I do not see any possibility of doing so for the time being, unless a considerable and unexpected contribution becomes available. For the front and two sides a sum of 200,000 francs (*about 678,398 euros*) would be needed, at least according to the architect's plans, without taking into account acquiring a house, something which would be absolutely necessary.

When I was appointed parish priest of Issoudun in 1872, the parish church was like a broken-down barn and my first concern was to start renovating it. I found I had support and was able to collect 200,000 (*francs*) despite the sectarian opposition of the municipal council and the government's obstructive tactics. The Sacred Heart contributed 50,000 francs on this occasion (*about 169,600 euros*). The renovation of the church was a large and quite beautiful undertaking and the services take place with a great deal of dignity and solemnity. It greatly pleases the faithful. As for reconstruction of the façade, I do not think that it preoccupies public opinion to such an extent that it needs to be mentioned to Your Grace. It is amazing that while being here myself I am the first to take no notice of it. I shall be very much obliged to Your Grace if you would be kind enough to let me know what numbers there are of people in high places who are calling for this repair work, since I would be prompt to draw on their generosity. Since 1880 when the restoration of Saint-Cyr finished, our rich families with the capacity to come to our aid have disappeared, some through death, others by departure from the town; besides the phylloxera plague came along and destroyed the vineyards, the main source of wealth in the area. I found myself then faced with a population deprived of resources.

Moreover, Your Grace, I had to see to the up-keep of our free (*independent of the state*) schools for girls and boys and on behalf of which I had to find at least 6,000 francs each year. Last year I set up a house of the Little Sisters of the Sick who look after, night and day, gratuitously, those in need. There are five sisters at present. The good they accomplish each day is incalculable and this foundation is permanently assured, so much so that my successor will not be required to contribute anything financially.

Besides, Your Grace, I have five curates with me looking after the parish of whom only two are paid expenses and, given the circumstances, each only receives 600 francs yearly, nothing being contributed either by the local authority or the state. I have to see to the upkeep of the rest, these three being wholly my responsibility.

You must not be under the impression, Your Grace, that I have remained until now silent about the need, or at least the convenience, of completing the outside of the church. The people to whom I mentioned this replied that the time was not right economically and they did not have disposable resources from their incomes. What is one to do? I wish for nothing better than to undertake this work. If Your Grace were to get from the government a guarantee of helpful financial aid it would be encouraging. I hope in the very near future to meet Your Grace and discuss these various issues with you.

Please etc.

*So the letter ends. It was written after November 30 since it was on that date that the Archbishop wrote his letter on which Chevalier himself wrote:*

A eucharistic congress refused for Issoudun. The Archbishop wants the parish church completed.

**Article 2493**

*To His Grace Pierre Paul Servonnet, Archbishop of Bourges.*

L 18971201A

December 1, 1897

*This letter is substantially the same as the preceding one (a draft) to the Archbishop, except that there is more underlining of some phrases and sentences, with greatly added to "encouraging" in the event of the Archbishop getting in touch with the government in the last line of the virtually identical text. This version (the final?), however, has the appropriate ending:*

I have the honour to be, most respectfully, Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier,  
Archpriest - MSC.

## 1898

**Article 2494**

L 18980101

*To Mother Elizabeth, Superior of the FNDSC (Daughters of Our Lady of the Sacred Heart), Chezal-Benoît.*

+

Issoudun, January 1, 1898

Dear Beloved Daughter  
(of Chezal-Benoît)

Thank you for your good wishes; I reciprocate with my own. I am overcome and cannot find words to match. When I go to Chezal-Benoît, I shall add what I leave out here.

Meanwhile, I bless you all in C.J.

J. Chevalier, MSC.

*Mother Elizabeth, Marie Louise Collard, was born on August 4, 1863, at Saint-Genest-Mallifaut. A nurse, she worked for 30 years at Ham-sur-Heure, Belgium, where she was also Superior for many years, showing great courage in World War I, aiding many prisoners to escape. She died at Ham-sur-Heure on January 4, 1940.*

**Article 2495**

L 18980103

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, January 3, 1898

Dear Fr. Jouët,

I wholeheartedly send you my good wishes for a happy New Year and, if the good Lord grants them, then all will be in keeping with your expectations, with the most abundant blessings of the Heart of Jesus bestowed on your work.

I am forwarding 600 francs (*about 2,040 euros*) in keeping with the three-monthly arrangement.

Cheerio Father,  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2496**

L 18980121

*To Fr. Jean Vaudon, MSC, Barcelona.*

+

Issoudun, January 21, 1898

Dear Fr. Vaudon,

I received your kind letter this morning. It wasn't late in arriving which can only mean that the lines of communication have been restored.

You must have Fr. Carrière with you who left us on Monday for Barcelona. I am delighted on the success of your mission. The Sacred Heart quite obviously blesses your work. Perhaps he intends you to bring together that French colony you mention. Fr. Marie had already begun this undertaking when his death brought it all to an end. We, therefore, have priority rights if we can go ahead with it. Try to launch some preparatory balloons among the important personnel comprising the French colony! Try and see how we might organize this undertaking and bring it to a successful conclusion.

All our confrères here send you their good wishes and congratulations, I myself foremost. Look after your throat. Could you not stay in the college? You would, I think, be less far away from the church where you are preaching. My regards to all.

Cheerio, my friend; as always good wishes to you, indeed more than I can say.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2497**

D 18980130

*Death announcement: Brother Pierre Lemmens (Bernard).*

Exolduni die 30 januarii 1898

Reverendissime Pater,

Cum summi animi moerore tibi tuisque notam facimus mortem C<sup>sini</sup> F<sup>tris</sup> Bernardi Lemmens qui pie decessit in osculo Domini in insulis Gilbertinis die (?) Augusti 1897.



Dum illius animam precibus omnium commendamus, te hortamur ut quam citissime suffragia in Directorio (N° 92) statuta ei applices et 14<sup>es</sup> + 1 messe incruentum sacrificium offerre cures.  
Tibi tuisque addictissimus in C.J.

J. Chevalier, MSC.

R I P

**Article 2498**

L 18980202

*To Father Victor Jouët, MSC, Rome.*

+

Issoudun, February 2, 1898

Dear Father Jouët,

The son of Viscount Bonneval of Issoudun is going to Rome accompanied by Fr. Lanceleur, his tutor. They would greatly like to meet the Holy Father. If you could make their wishes become fulfilled, as I hope, you would also give the parents the utmost pleasure and I myself would be very much obliged to you.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2499**

L 18980205

*To Father Jean Vaudon, MSC, Spain.*

+

Issoudun, February 5, 1898

Dear Fr. Vaudon,

For the time being do not think of returning to Paris as I think it best that you postpone your return. Fr. Carrière has expressed the wish to go and visit Lourdoueix in your company and I wholeheartedly concur. You might, perhaps, expedite the merging as he is always intent on giving us his house.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2500**

L 18980313

*To Father Jean Vaudon, MSC, at the Sacred Heart.*

+

Issoudun, March 13, 1898

Dear Fr. Vaudon,

I am at a loss for a preacher on September 8. If you know anyone who can come invite him then. Fr. Doure mentioned a Benedictine priest from La-Pierre-qui-Vivre to me, and whom he recommended. I don't know his name. Do you?

Fr. Brunet has written asking me to mention in the April issue (*of the Annals*) the Paris pilgrimage to Our Lady of the Sacred Heart on May 31: departure, Paris, May 30 in the morning, arriving Issoudun 3.30pm. Return to Paris Wednesday, June 1 at 10am.

I am pleased to hear that the doors of the Nantes Diocese are not closed to us.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2501**

D 18980319

*To Fr. Eugène Meyer, MSC, Sacred Heart.  
Death notice of Fr. Bontemps.*

+

March 19, 1898  
Exolduni, die 19° Martii 1898

Reverendissime Pater,

Cum summi animi moerore tibi tuisque notam facimus mortem Rdi Patris Edouardi Bontemps qui pie decessit in osculo Domini in insulis Gilbertinis die...

Dum illius animam precibus omnium commendamus, te hortamur ut quam citissime suffragia in Directorio (N° 92) statuta ei applices et viginti vices incruentum sacrificium offerre cures.  
Tibi tuisque adictissimus in C.J.

J. Chevalier, MSC.  
R.I.P.

*Fr. Edouard Bontemps was born on October 12, 1841, at Niort, professed May 31, 1881, ordained priest on December 21, 1867, died at Nonouti, Gilbert Islands, November 24, 1897.*

**Article 2502**

L 18980331

*To Father Jean Vaudon, MSC, Marseilles.*

+

Issoudun, March 31, 1898

Dear Fr. Vaudon,

I am forwarding you interesting letters from Fathers Bontemps and Leray for the forthcoming Annals. I am surprised that there is no mention yet (*in the Annals*) of Bishop Couppé. Is it that you have forgotten or didn't have the time? Always try to have 2 issues ready in advance.

I handed on to Fr. Maillard an interesting letter from Fr. Mathieu about the solemn triduum in honour of Our Lady of the Sacred Heart presided over by the Cardinal Vicar. Besides, the Italian Annals have referred at length to it. Our readers like it when from time to time we write (*speak*) about Rome. Fr. Guyot wants you to go with him to Salzburg on his canonical visitation. If you can do so I authorize it; it will mean being away for 15 days, inclusive of the journey.

Our regards to the dear worthy Fr. Caseneuve.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2503**

L 18980407

*To Father Jean Vaudon, MSC, Loches.*

+

Issoudun, April 7, 1898

Dear Fr. Vaudon,

Thank you for letting me have your news. I am pleased for the success following on your preaching: the Sacred Heart will bless it and make it bear fruit. Take occasion from your presence there to invite the people of Loches to come in large numbers on pilgrimage to Issoudun. The clergy and people will be responsive to your appeal. The 31st of May would suit very well as they would be there to close the month of May at the shrine of Our Lady of the Sacred Heart. I understand that you cannot accept the invitation from the parish priest of Châteauroux. On Tuesday next we shall be delighted to receive dear Fr. Tardivoux. If Fr. Renaudet can accompany him, that would be perfect.

Our Council confrères do not wish to take the initiative with regard to the Châteauroux issue, wanting the request to come directly from the Archbishop, and, moreover, in this instance they don't want to hear any mention of auxiliaries (*bishops*) which, as they see it, would sooner or later give rise to serious problems. Moreover, they are persuaded that the Saint-Pierre civic society would not itself agree to this arrangement.

Cheerio, Father.

All good wishes to you *ex toto corde* in C.J.

J. Chevalier, MSC.

**Article 2504**

L 18980408

*To Father Jean Vaudon, MSC, Loches.*

+

Issoudun, April 8, 1898

Dear Fr. Vaudon,

The Brinon Sister did not give her address. Where does one write to her about the youngster to whom she refers?

Have you been trying to get a preacher for our September feasts? If you do not find anybody you will have to be responsible for the triduum yourself. For the preaching in the park we shall ourselves find someone.

Wholly yours, my friend, in C.J.

J. Chevalier, MSC.

*General correspondence is becoming more sparse now; nothing until the next letter, mid-June 1898.*

**Article 2505**

L 19890619

*To Father Jean Vaudon, MSC, at the Sacred Heart.*

+

Issoudun, June 19, 1898

Dear Father,

I am sorry to hear that you continue to be in pain. Rest and get better. The trip to Nantes will, I hope, do you good. If rest is needed, Lourdoueix or Saint-Priest might be better for you. We shall discuss this again. I leave on my trip tomorrow, getting to Nantes on Saturday at 2.55pm.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2505A**

*To Fr. Clément Offermans, Provincial, Northern Province.*

L 18980708

+

Issoudun, July 8, 1898

Dear Fr. Offermans,

We are in agreement with your wishes.

1. We shall request an indult for Fr. Okhuijzen, whose socius (*assistant*) will be Fr. Nieuwenhuis.
2. Fr. Okhuijzen will take charge of the two novices, a scholastic and lay brother, novice.
3. Fr. Okhuijzen will be assistant Provincial.
4. Make sure to send Brother van Hoogstraten here towards the 20th of July so that he can meet Bishop Leray who will be at Issoudun around that time.

You are aware that Fr. Weckel is drawn to the missions and wants to go to that of your Province with Bishop Couppé. Since he speaks poorly in French and knows German well, as he is from Alsace, we release him to you. If you have a departure in September, let us know well beforehand.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

*Fr. Théodore Okhuijzen was born on October 5, 1868, at Schoohoven in Holland. He made his first profession on October 4, 1888, final on October 4, 1891, at Tilburg. Ordained to the priesthood on June 2 1895, he taught at Tilburg Petite Oeuvre and became Provincial of the Northern Province from 1905 to 1910. He died at Eindhoven on April 4, 1956.*

*John Nieuwenhuis was born at Amsterdam on January 27, 1869, made his first profession at Antwerp on January 27, 1889 and final profession in Tilburg on January 27, 1892. He was ordained to the priesthood on June 2, 1895. He taught at Tilburg and, following a number of years on the missions, he returned home in bad health, dying on March 19, 1935 at Berg-en-Dal, Holland.*

*Tinus van Hoogstraten was born on November 21, 1873, at Gemert, Holland, made his first profession on November 21, 1893, and was ordained to the priesthood on October 2, 1898, following which he left for the Gilbert Islands. Deafness necessitated his return in 1919. He died from stomach cancer on November 28, 1952.*

*Raymond Weckel was born on August 16, 1870 at Rosheim, Alsace. He made his first profession on October 4, 1890, final on October 4, 1893, and became a priest on June 29, 1896. He spent a year at the Issoudun office before going to Hiltrup as bursar. In 1910 he left for the USA to set up the first house of the German Province in that country.*

**Article 2506**

*To Father Eugène Meyer, Superior, Sacred Heart, Issoudun.*

D 18980725

*Mis-numbered; should be D 18980723*

+

Exolduni, die 23<sup>o</sup> julii 1898

Reverendissime Pater,

Cum summi animi moerore tibi tuisque notam facimus mortem C<sup>smi</sup> F<sup>tris</sup> Zwarthoed (1) qui pie decessit in osculo Domini in N<sup>va</sup> Guinea die ...

Dum illius animam precibus omnium commendamus, te hortamur ut quam citissime suffragia in Directorio (N<sup>o</sup> 92) statuta ei applices quattuordecim vices incruentum sacrificium offerre cures.

Tibi tuisque addictissimus in C.J.

J. Chevalier, MSC.

*There were in New Guinea two brothers named Zwarthoed; the telegram does not make clear whether it was Edmond or Arnold who died.*

*Brother Edmond Zwarthoed was born at Edam-Volendam in Holland on November 1, 1861, made his first profession on May 7, 1891, dying at Yule Island on July 9, 1898.*

**Article 2507**

L 18980820

*To Fr. Jean Vaudon, MSC, on sick leave.*

+

Issoudun, August 20, 1898

Dear Father,

I am delighted that you are feeling better. You will, I hope, return to us fully cured.

I have given orders to have the gaps, to which you drew attention, filled.

My trip took longer than I thought. I arrived at Hiltrup feeling well, but next morning I experienced awful pain in my bowels with retention of urine. I cannot tell you how I suffered. It remains inflamed and I cannot urinate up to now without a catheter. Being worn out from all these journeys, one after the other from Spain to Germany, is the explanation for this. I only arrived back here yesterday from what was a painful journey. At last here I am at Issoudun. I need rest and looking after, but I have less pain, and there's a slight improvement. But I need to have continuous recourse to the catheter.

The doctor leads me to hope that in eight days everything will become normal – fiat. Pray for me. Cheerio, my friend.

Yours ex intimo corde in C.J.

J. Chevalier, MSC.

**Article 2508**

L 18980910

*To Father Jean Vaudon, Nantes.*

+

Issoudun, September 10, 1898

Dear Fr. Vaudon,

Thanks a thousand times over for your kind letter and everything you tell me about Go... (*an ink blotch obscures the name*) to Saint-Hilaire and elsewhere.

I never did anything to merit the good wishes of Mr. (*Fr.?*) Beauquin, whom I scarcely knew. The matter cannot be explained other than you describe. If he puts my name in his will, it would be prudent to have him add these words: "and in his absence (*place*) Fr. Jean Vaudon, preacher, living at Issoudun", or if you prefer: "Fr. François Xavier Maillard, residing at Issoudun". Fr. Jouët's present circumstances do not allow for his being mentioned in this document.

I am getting along much better, but a swollen bowel at my age is a bad omen and I shall need to take great care. Our dear Fr. Roger is dead; he was buried this morning, being taken by typhoid fever, dying like a saint. Yesterday I had a telegram from Sydney bringing me the news of Brother Grippa's death. Dear Fr. Lavialle is very ill; his heart condition is much worsened, making him very bloated. The doctor doesn't think that he will last out the year.

Cheerio, my friend; my regards to the kind Pouvreau family, to Fr. Beauquin, to the dear Claretians (*sisters*) and the venerable Fr. Roger.

Oremus pro invicem in C.J.

J. Chevalier, MSC.

*Domenico Grippa, born July 25, 1865 at Oppido Lucano, Italy, made his first profession on February 2, 1889. He died at Yule Island on August 13, 1898.*

**Article 2509**

L 18980911

*To Father Jean Vaudon, MSC, Nantes.*

+

Issoudun, September 11, 1898

Dear Fr. Vaudon,

I was not aware of the letter Fr. Piperon wrote to you nor of your reply; it's you, yourself, who lets me know about this correspondence. I have to tell that over the past 6 weeks, since I began visiting the Northern houses, I was very much cut off and couldn't occupy myself wholeheartedly with the Congregation's affairs. For some days now I feel better and my health seems to be more stabilized. Consequently, I shall profit from this to draw the Council's attention to the issues which you bring to my notice.

The Jesuit Fr. Bouvier has not, so far as I know, left here the text of his last talk. I went into the room during all the festivities (*surrounding September 8*) and saw nothing. I shall look into this further. I think that notes were being taken for an article on our feasts. Tomorrow I shall go further into this matter.

Ys, my friend, a committee is needed for the direction of the Annals, but it is my contention that you yourself must keep control of it if we want it to be appreciated as in the past.

As for Chateauroux, nothing has been decided on the Archbishop's side. I have heard no mention of the gentleman in the St. Peter committee wishing to talk with the Archbishop in November and I think they will again put off this initiative. When you return we shall discuss all of this.

We cannot do other than make Fr. Pouvreau take charge of Chezal-Benoît (*in name*) for this year at least. Next year Fr. Jourdon, or someone else, will take over. We shall see to it at that time.

It is true that there are changes in personnel. Fr. Piperon, for example, is appointed Superior of the Sacred Heart house. Fr. Meyer remains director of his college. Fr. Ramot becomes Novice Master and Superior of Chezal-Benoît and Fr. Barral from Jesi becomes his socius. Fr. Jourdon becomes director of the scholasticate which comprises philosophers only. The theologians have been sent to Rome. This, I believe, was your thinking.

Only you, my dear friend, can finish the life of Bishop Verjus. You have the quality and aptitude to do so.

You must know that I shall do everything to make you happy and place you in a setting where you can fulfil yourself and offer the kind of service which your pity, zeal, talents and commitment to the Society lay claim to. I have the same expectation of you as I have of myself.

Cheerio, my friend.

Wholly yours ex intimo corde in C.J.

J. Chevalier, MSC.

*Louis Jourdon, mentioned above, born at Soudan, September 1, 1871, was ordained at Bourges, April 3, 1897, taught theology in Algeria, Barcelona, 1899-1903. From 1903 to 1914 he was at Quebec and Watertown; from 1914 to 1919 he taught philosophy and science at North Cobalt; 1919-1921 parish priest at Haileybury; from 1921 to 1943 he was parish priest of Senneterre where he died on March 14, 1943.*

**Article 2510**

L 18980914

To Father Jean Vaudon, MSC, Nantes.

+

Issoudun, September 14, 1898

Dear Fr. Vaudon,

Mr. Bauquin must add the date in his will. I am forwarding the solicitor's note to you. It is very regrettable that there are so many in whom he confided! Yes, go and see the architect and try to find out what Mr. Bauquin wanted to do and a listing of what he owed. He would do well to hand over his papers to you, which would greatly clarify matters, and in this way we would become aware of his plans.

Cheerio, dear friend.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2511**

L 18981010

To Father Jean Vaudon, in Marseilles.

+

Issoudun, October 10, 1898

Dear Father,

I thank you most warmly for your kind letter and the confidences you share with me which I shall keep to myself. The worthy Archbishop is unfathomable. The complaints directed at us do not stand up. We are reproached for being abroad... and who chased us out of France? Our buildings are imposing like the mother house... but they are in no way luxurious. They didn't cost the state or the diocese anything. As for the paintings, the artist who is from this area requested me to take them in order to make him known, only asking me to contribute towards the materials. He worked on and completed them for 800 francs, the amount agreed with him (*about 2,725 euros*). What's wrong with that?!

To say by way of reproach that the parish church has been left to deteriorate and get into disrepair is as unjust as it is absurd. When I was appointed parish priest, Saint-Cyr was not a church but an unbecoming barn, a revolting mess falling into ruin. My predecessors never ventured to undertake any improvements although the times were favourable. I set myself to work despite the opposition coming from the radical freemasonry town council. I put together 220,000 francs (*about 749,925 euros*), and there were 50,000 francs (*about 170,438 euros*) made available for the Sacred Heart (*church*). Today this church is very beautiful and spacious and the services take place there just like they would in a cathedral. The sacristy vestments and furnishings were in tatters and I found a way to replace them with new ones, quite a number of them. The sacristy had no

cloakroom and I spent 1,500 francs setting up what is still there today. I renovated the Holy Rosary Chapel and painted that of Our Lady of the Sacred Heart as well as the St. Joseph Chapel. I had its former sacristy restored to the church which the town council had commandeered as a fire station. From the lumber room, called Calvary in this old sacristy, I created a little chapel with quite beautiful stained glass at a cost of 5,000 francs.

I decorated the choir and main nave of Saint Cyr with a large number of chandeliers which make for a lovely decoration. I had sculptured at my own expense the capitals at the base of the nave columns and the lamp sockets in the side chapels. I took away all the stalls accumulated like an eyesore, standing there in the oldest part of the church. I gave to our ceremonies a sense and measure of grandeur which one would look for in vain throughout the diocese; and after all this it is thrown into my face that I did nothing to embellish the interior of the church! And I do not mention the stations of the cross in oil, and quite beautiful, which cost 3,000 francs; the former unbecoming and worn out. I had to set up our free schools (*as distinct from state schools*) and put together each year 9 to 10,000 francs for the upkeep of those run by the sisters and brothers. Founding the Little Sisters of the Sick cost 22,000 francs, and so many other undertakings. All this is considered as nothing and we have done nothing for Issoudun.(!) You will agree that it is heartbreaking to hear (*read*) language like this following 27 years of a committed and sacrificing life. One is effectively saying, then, that the Missionaries of the Sacred Heart are detested and they are no longer wanted!

As for the church façade, is it reasonable to expect that I take it in hand as the present moment after all the sacrifices we have made, and for such an undertaking 200,000 francs would be needed without taking into consideration the taking-over of a house as a necessity. Where are the financial resources to come from? The offerings, which are the Sacred Heart revenues, are for its works and not for the parish church; it would be criminal to deflect them from their destination. This is what should be understood in high places and I haven't been able to succeed; it's a biased issue. Perhaps you would be more successful than I am. I am exhausted from this deaf, prejudiced, unjust altercation.

Cheerio, dear friend.  
My deepest regards to the Caseneuve family.

J. Chevalier, MSC.

*The painter referred to at the beginning of this letter was Fernand Maillard, 1862-1948, who spent some of his younger years in Issoudun where he executed some of his first major assignments such as the frescoes in the refectory, no longer surviving except as sketches. Maillard only lived off and on during the summer weather at Issoudun between 1885 and 1921, years during which he painted the town, the monuments, squares and a variety of scenes, like those of the market which he greatly liked.*

**Article 2512**

To Father Jean Vaudon, MSC, Marseilles.

L 18981028

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Issoudun, October 28, 1898

Dear Fr. Vaudon,

I am forwarding to you a draft of the book I am writing on the Daughters of Our Lady of the Sacred Heart for the work titled: "The Religious History of Issoudun and Our Lady of the Sacred Heart" and which is at the printers. I don't know if you will be able to read it.

Mr. Gagnault, whom I have seen, attributes all the delays in the Annals to you, telling me that you kept for 8 days the proofs he forwarded to you and, moreover, you changed the page order and this resulted in his having to do a fresh reprint. Moreover, some days ago he was sent a first mass homily for printing; only yesterday did I see the proofs and the upshot of all this is that he is the complainant. He wants completed work to be sent on to him sooner and not await the last moment to bring about additions or changes.

Fr. Mathieu, whom I have seen, will provide an article in December, but he wants you to supply the subject matter and to do the same for all your collaborators, in order to avoid confusion. He has spent 8 days at Chezal-Benoît on his annual retreat.

The inspector of Academies in Cher has paid a visit to Chezal-Benoît where he has objected to Father Pouvreau as head of the school, going to see the Archbishop in order to find out if he belonged to the diocese or a Congregation. The Archbishop wrote to me straightaway to ask me what form his answer should take. I sent him the Rome document which authorizes us to be incorporated in the dioceses where we are and place ourselves under the Bishop's jurisdiction for pastoral ministry. His Grace, with the matter clarified in this text, was pleased to give us letters incorporating us, treating us as his subjects. It was with this understanding that he replied to the inspector. This procedure will greatly help negotiations and cut short a lot of problematic issues.

My good wishes to Fr. Jullien.  
Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

I have found a very sympathetic letter from the Bishop of Marseilles authorizing us to set ourselves up in Marseilles and undertake ministry there. If you think it would be helpful, I could send this letter on to you.

J.C.

**Article 2513***To Father André Jullien, MSC, Marseilles.*

L 18981102

+

Issoudun, November 2, 1898

Dear Father Jullien,

I am shattered by what has happened to Fr. Vaudon and I hope that he will very soon have his sight back as it was before. We shall fervently pray for this.

Yes, I have the same view as he; there are too many people giving orders to the printer. Only the director (*editor*) is entitled to do this. Mr. Gagnault should put nothing on the page without the approval of Fr. Vaudon. I hope that all these misunderstandings will not arise any longer.

I think that it is not a good procedure to allow each contributor pick his own subject matter since there needs to be an overall plan with specified subject matter as, otherwise, there will be confusion. Fr. Vaudon is at liberty to improve, change, hold over or leave aside articles forwarded to him and the right to know the authors' names.

Bishop Leray and his companions are leaving us this evening for Marseilles.

Cheerio, Fr. Jullien.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2514***To Father Jean Vaudon, MSC, Marseilles.*

L 18981113

Chapel of Our Lady of  
the Sacred Heart, Paris  
November 13, 1898

Dear Father,

Fr. Maillard tells me that you would like to go to the Besançon congress. It's quite a distance and expensive. If, however, you see an advantage for the Society in going there, as well as for yourself, I wholeheartedly give you permission. Is your eyesight better? I pray very much for you; pray for me also.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2515***To Father Jean Vaudon, MSC, Marseilles.*

L 18981212

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Issoudun, December 12, 1898

Dear Fr. Vaudon,

I am delighted to have your good news about getting better, but I wish, nevertheless, you were fully better. Let us hope and pray. Poor Madame Petite in Paris is very ill and has been given the last sacraments. I am not in favour of intervening in the direction of the Annals. I only look over the proofs and I have always believed that nothing should be done without your approval. I have seen Fr. Meyer and passed your observations on to him. He said to me that very often there is not enough time to send you the proofs and on your return everything would be put in order, as you would want it. In any event, he intends to write to you. Mr. Gagnault isn't to be overlooked in all this.

I submit for your consideration some pages from Fr. Blot and you will judge for yourself their inclusion in the February Annals. As well, we have been asked to include a review requested by Mr. Berton of Issoudun. The book is by his brother-in-law and it's Fr. Piperon's review. You are fully at liberty to change or take out.

Fr. Suchet is preaching very successfully for Advent at Saint-Cyr. We have here an orator of special quality.

Cheerio, Father.  
All good wishes in C.J.

J. Chevalier, MSC.

**Article 2516***To Father Jean Vaudon, MSC, Marseilles.*

L 18981216

+

Issoudun, December 16, 1898

Dear Fr. Vaudon,

Since my return from Münster to Issoudun on August 20, when I arrived so laid up, I could in no way whatsoever be taken up with the Annals until today. However much I would have liked to do so, it was not possible for me. I am somewhat better, but I am very shaken just the same. The bladder complaints have not gone; they remain and continue to be serious. Each day I am forced to have two catheterizations and cleansings at the same time. I was wholly convinced that the manuscripts were being sent on to you. Who is, or who are, responsible for this chaos? I still don't know. Mr. Gagnault senior, continually laid up, doesn't look after the Annals any longer, so I am told. I shall contact his son and nephew and, perhaps, I shall get at the truth. In any event, I don't believe that any of our confrères who so acted were intent on causing you problems. Their behaviour was precipitate and thoughtless. Yesterday, Mr. Henri Gagnault came to see me asking if they should go ahead with the arrangement of the pages and print the Annals in order to avoid being late. I told him that he should send everything on to you and that you alone had the authority to give the word to print. This is what he will do. Once again, my friend, it is to be hoped that this mess is not repeated. I am as annoyed as you are with these hitches which, I hope, will not happen again. Wait a little longer before you advise Mr. Morelle of your intentions. We shall discuss all of this in Issoudun.

Oh! my dear friend, if you have shed tears over what has affected you, my own heart has quite often shed tears of blood, something which has in no small way contributed to the painful illness I am undergoing at the present time. Nevertheless, fiat! (*let it be so*). Let us stay on the Cross until the end; following the humiliations, there is the glory; after Calvary, victory.

Courage, perseverance: God is merciful; He will come to our defence. When you were on the General Council and I aligned myself on the side of your judicious views, you were looked upon by some as leading me and guiding me (*influentially*). This incorrect view has spread and prevailed. You have been a victim and myself also. Everything I did came to nothing; the rules and Constitutions had to be re-formulated. You will have noticed that at the last Chapter there was a current (*a mood*) against yourself and myself. I didn't even have control of the deliberations, exercising no more than a presidency of honour. I kept silent in the interests of peace and I suffered within myself.

I wish to confirm, dear Father, that from the beginning you were being put forward as part of the local council; it was through over-sight that your name was not announced. This omission was remedied later when it became obvious. I can understand that all this accumulation of facts has hurt and offended you and I felt sorry for you and for myself. But as of now justice is being meted out to you in many issues. You are more liked, appreciated, than you think you are.

The Bishop's Council which interests you is not, so you say, in keeping with the spirit of the Lord and you have done well not to take any notice of it. I believe that the statements lacking in charity of certain major Superiors were conveyed to you in an exaggerated way. Let us be on guard against those who tell of and sow ill feelings. One may at leisure examine my undertakings, my address, my visitations. I have nothing to be ashamed of; everything happens in the open. I can be subjected to calumny as much as they wish, my words and actions twisted, to all of which I am accustomed for quite a long time. Hate, jealousy, ingratitude are likely to lead to anything. If our Lord did not escape lying and diabolical inventiveness, we should not in the least be surprised if treated in the same way. I follow the Evangelical counsel and pray for those who defame me. Nevertheless, I shall be obliged to you if you dot the "i" and let me know his name or the names of those who are monitoring me so that, at the very least, my suspicions are not falling on such and such a one. You, thereby, will be performing a worthwhile service in my interests. You may be assured of my discretion just as I lay store by yours.

Cheerio, my friend.

Wholly yours ex intimo corde in C.J.

J. Chevalier, MSC.

**Article 2517**

*To the Superiors of MSC houses.*

C 18981225

Issoudun, December 25, 1898

Dear Father,

You will find in the Analecta the decree from the Sacred Congregation of Indulgences where the Sovereign Pontiff grants our Society the privilege of reciting publicly the Litanies of the Sacred Heart of Jesus under the same heading as the Litanies of the Holy Name of Jesus and the Blessed Virgin.

Since, however, as at the last Chapter, the Litanies of the Holy Name of Jesus were substituted for those of the Sacred Heart, because the latter, simply, had not been approved by the Holy See for public recitation, it seems to us that the spirit of our vocation and the very name we bear necessitates an obligation to profit from the favour now accorded us by the Holy See.

Nevertheless, before reaching a decision, we would like to ask each member of the last Chapter for his views on the matter and we would like to have your verdict as soon as possible, quite sincerely and simply.

Please accept, Father, this assurance of my deep regards in N.S.

J. Chevalier, MSC.

**Article 2518**

*To Father Jean Vaudon, MSC.*

L 18981231



+

*Undated; likely end of 1898*

Dear Father,

Like you, I am sorry about changing the printers. I have received the second proof you corrected and returned it straightaway yesterday ready to be printed. It only consists of 23 normal pages. Aware that you were going to Moulins, I asked Mr. Retaux to forward the first proofs with the manuscript. I think Mr. Maud... (*illegible*) is indecisive and not dependable. I tried to calm and assure him. I heard no more about him.

Cheerio, Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*It was in 1902 that the change of printer took place, by which time Fr. Vaudon was a priest in the archdiocese of Bourges.*

**Article 2519**

To Father Jean Vaudon, MSC.

L 18981231A

+

*Undated  
likely end 1898*

Dear Fr. Vaudon,

Fr. Moncorget is convinced that the Rome climate which up to now failed to kill him is now about to do so. In these circumstances I cannot compel him to leave. Who would replace him? I don't know or, rather, I have nobody to replace him. What is to be done? Couldn't Fr. Gressin be made use of while following his courses? Consider that.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2520**

To Fr. Jean Vaudon, MSC.

L 18981231B

*Undated  
likely end 1898*

J. Chevalier  
Archpriest, MSC  
Issoudun (Indre)

Dear Fr. Vaudon,

I have just had news that Mr. H. du Vernay is here. He has gone to see Mr. de Bonneval's vines. He is meeting his wife in the France hotel at 5pm. Try to be there and make the arrangement with him.

Wholly yours in C.J.

*No signature, written on headed paper, as above.*

**Article 2521**

To Father Jean Vaudon, MSC, Sacred Heart.

L 18981231C

*Undated  
likely end 1898*

Dear Father,

Please read carefully this proposal to make a request to the Pope. Add and correct whatever you think is appropriate and return it to me by tomorrow morning so that I can make a copy of it before midday.

Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2522**

To Father Jean Vaudon, MSC.

L 18981231D

*Undated  
likely end 1898*

*The beginning of the letter is not available.*

4. I am very disappointed that you cannot go to the Lyons congress. I had great expectations from what you had promised. In any event, we shall do the best we can.

Please accept my very best wishes in C.J.



## 1899

**Article 2523***To Fr. Jean Vaudon, MSC, Sacred Heart.*

L 18990205

February 5, 1899

Dear Fr. Vaudon,

I think that it is for you to advise the Archbishop; in any event it's not for me to do so. If you have any reason not to do so, ask your local Superior to act in your name, telling him what he must say to His Grace.

Mr. Gagnault has already begun printing the Religious History of Issoudun. All the negatives which we have for Issoudun and Chezal-Benoît cannot be made use of for Bishop Verjus' life; choose those you consider appropriate and I shall make use of the rest. Be sparing for Issoudun, the basilica and Chezal-Benoît about which I am writing the history, since it was the Saint-Cyr Chapter which founded this monastery. Be kind enough, my friend, to let me know what negatives you have decided on, or those you are leaving aside.

Wholly yours, dear Father, in C.J.

J. Chevalier, MSC.

**Article 2523A***To a Superior.*

L 18990218

*February 18, 1899  
Archive copy undated*

Reverende Pater Sup.

Ex omnibus operibus quorum curam gerit Societas nostra Archisodalitas sub nomine Nostrae Dominae a S. Corde certo praecipuum est. Quam sit potens haec unio precum, quam honorifica divinae Matri nostrae nemo nostrum non videt. Noscimus etiam quot beneficia retulimus ex hoc honoris testimonio Mariae, quanto favore nostrum Institutum ipsa prosecuta est. Inde nobis oritur obligatio nihil negligendi ex iis quae illius caram Associationem promovere et perficere possunt. Perfectum autem opus apparet, si illius cuncta in unione et ordine reguntur, si vires quibus qui ad bene determinatum finem diriguntur. Haec omnia quo melius ad effectum reducantur, nobis utile visum est quater in anno quoddam nostris precibus objectum assignare, et sodalibus in universo mundo proponere. Sic clarius nitebit hoc unionis vinculum quod illos omnes constringit in amore et confidentia erga Dominam Nostram a Sacro Corde, sicut in zelo causam Dei et proximis his in terris efficaciter tuendi.

Intentio generalis quam nunc seligimus et mittimus sodalibus commendandam publicabitur in Annalium mense Maio. Quodque particulare centrum curabit ut praevia in hujus regionis vernaculam linguam, quod de illo objecto scripsimus, transferatur et ubique typis mandetur eodem mense. Et sic fiat et aliis tribus anni mensibus qui seligentur ut toti Archisodalitati quaedam intentio generalis in nostro nomine proponatur. Haec intentio jungi potest novem dialibus precibus quae illo mense indicantur.

Occasio peropportuna videtur in memoriam hic revocandi quod omnes Annales nostri ut primum et principalem finem habent fovendam nostram Archisodalitatem. Hinc omnia quae ad illam pertinent praeeminentem locum in Annalibus tenere debent; nam quo majorem N<sup>ae</sup> D<sup>nae</sup> tribuimus honorem, eo vividorem confidentiam inter fideles in illam excitabimus et pretiosiores favores nobismetipsis conciliabimus.

Cum mea benedictione gratos habeas, R. Pater, sensus paternae dilectionis quos erga te profiteor in Corde Jesu.

J. Chevalier

Sup. gen.

Director Generalis Archisodalitatis N.D. a S.C.

**Article 2524***To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 18990226

+

Issoudun, February 26, 1899

Your Grace,

In order to be faithful to our principles and avoid all misunderstandings, it is quite clear that, in keeping with the procedures undertaken by Your Grace:

1. Our Congregation disengages from the Châteauroux college offer by its administrators, and before which we shall remain totally uninvolved.

*See below for further clarification; D 18991231, article number 2556.*

2. It is Your Grace alone who in his own name will undertake responsibility, take charge and direct matters.

3. We shall make available to him Fr. Vaudon, in the event that he agrees, to be given whatever title (*of responsibility*) he judges appropriate for him.

4. It is His Grace's responsibility to make contact with the committee of the Saint-Pierre civic society as regards what is involved in taking possession of the property and the financial and material issues arising.

We express our expectations, Your Grace, that all problems will be overcome and that everything will go forward in keeping with your wishes.

We have the honour to be, Your Grace, etc.

*So the letter ends.*

**Article 2525**

L 18990301

*To Viscount de Bonneval, Issoudun.*

+

Issoudun, March 1, 1899

Dear Mr. de Bonneval,

I am forwarding a copy to you of the letter sent to me today by His Grace: he either doesn't understand the issues or he doesn't want to engage in order to do so. You can present this (*copy letter*) to all interested parties, and our reply which is also enclosed. What do you think of his attempt to stop me from mentioning his correspondence with us? You would do me a favour not to compromise us.

Please accept my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2526**

L 18990316

*To Father Jean Vaudon, MSC, Sacred Heart.*

+

March 16, 1899

Dear Father Vaudon,

If you feel you are strong enough, I fully authorize you to accept the clergy retreat which the Archbishop so kindly places at our disposal. I am pleased to hear the Fr. Mathieu is quite well accepted.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2527**

B 18990320

*To Father Pasquier, Superior of the Bourges Major Seminary.*

Issoudun, March 20, 1899

Dear Fr. Superior,

Fr. Maillard brought us news of your conversation and the proposal you put to him as a way of bringing about an understanding which could settle all our differences. Be quite assured about this, Fr., that on our side we all want to be acceptable to the Archbishop, safeguarding his legitimate authority in the eyes of the clergy and the public. We understand the need for this.

The arrangement thought about, although far from perfect, would set up two authorities, and two authorities in the same house is not normal, likely to create, you must understand, serious problems. Nevertheless, by way of showing good will on our part we are prepared to accept, as we stated, the title of Prefect of Studies, making every effort to put it into effect when dealing with the youngsters and families. We are the first to admit that the authority of the Archbishop must be safeguarded. His Grace would officially appoint and name the personnel in the weekly religious papers, and everything would appear to come from His Grace's initiative in the eyes of the clergy and public. He would be looked upon as the organizer of this new college.

If we have rightly understood your thinking, therefore, one of confrères would have the official title of head, as regards the establishment and in the eyes of the academy as a whole, and at the same time be the Superior of our confrères working there. Fr. Vaudon would be the head of the college in the eyes of the Archbishop and the public. If difficult issues cropped up, the Superior General would contact His Grace to smooth matters over or eliminate them, and the same would hold for the dismissal of teachers who were not meeting expectations.

All things considered, we see nobody other than Fr. Lanctin, an Assistant General in the Congregation, who is in charge of our apostolic school and presides over our little (*public*) Issoudun college, who can meet these requirements. He is someone who is calm, prudent, balanced. Once matters are agreed on, Fr. Vaudon will get on perfectly well with him. Another

advantage in having Fr. Lanctin in titular office is his being an Issoudun native. Fr. Meyer, whom you mention, is for the past year in charge of our little college and changing him now would be detrimental to that institution. We would appoint Fr. Batard as bursar and with responsibility for the house. As for teachers, it will be easy to find them. If we cannot provide all of them, we shall draw on the Archbishop's good will.

Be assured of this, Father, that we shall do our utmost to give pride of place to the Archbishop, respect his authority, follow his advice and exhibit a devotedness without qualification.

If the Archbishop agrees with these proposals you will be kind enough to let us know and we shall deal in a definitive way with the Saint Peter Society.

Hoping that these arrangements will be accepted by the Archbishop, we ask you to be assured of our respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2528** *But unnumbered in the archive copy.* L 18990320A  
To Father Pasquier, Superior of the Bourges Major Seminary.

Issoudun, March 20, 1899

The Superior of the Major Seminary proposes that there be two Superiors:

Fr. Vaudon for the college, pupils, parents;  
and one of ours for the religious

*the immediately above lines would appear to be written by Fr. Chevalier; the rest of the letter comes from E. Meyer, secretary to the General Council.*

Fr. Superior,

Fr. Maillard has conveyed to us what passed between you in conversation, the proposal which you articulate about finding a way to come by an agreement which would satisfy everyone.

The arrangement suggested offers too much in the way of what is inconvenient for us to accept, since it would set up two authorities in the one house, leading to serious problems, you will understand, and thereby hindering the advancement of the new college.

But we are agreeable, insofar as it is possible, to have Fr. Vaudon appointed prefect of studies, making every effort to publicize and support this among the pupils and families. But there can only be the one Superior, since that is absolutely necessary for the smooth running of the establishment. As for teachers it will be easy to find them. If we cannot provide all of them, we shall call upon the good will of the Archbishop. Be assured, Father, that nobody more than ourselves wishes to be acceptable to His Grace, safeguarding his authority among the clergy and the public at large. We regard it as a duty to support him on all occasions, follow his advice, respect him and exhibit commitment without reservations.

The Archbishop himself will officially name the new personnel in the religious weekly and everything will look as if it came from his initiative, being looked upon by the whole diocese as the organizer of this college, and thereby full satisfaction will be given to the gentleman involved with administration from the Saint Peter Society, as well as the inhabitants of Châteauroux. All opposing attitudes will cease and His Grace will, in one and the same arrangement of circumstances, regain all his legitimate, requisite, influence. We shall be very pleased to have helped in bringing this outcome about.

Hoping, Father, that you will be able to endorse and complete this proposal, we ask you to be assured of our respectful good wishes in C.J.

On behalf of the General Council,  
E. Meyer, Secretary.

*At the end of this letter, in Chevalier's hand-writing:*

Fr. Pasquier has replied to say that the Archbishop's decision had been taken and he could not show him this (*the above*) letter.

**Article 2529**  
To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.

B 18990323

*Undated  
likely late March*

Your Grace,

Always willing to accommodate and help you insofar as this is possible, it gives us pleasure to make our good Fr. Vaudon available to you, and he agrees to undertake the responsibility Your Grace is putting before him in keeping with the sacred

Canons. To have our Society doing without his appreciated contribution for as long as you need him becomes a sacrifice on our part, but we do so with good will and thereby demonstrate to Your Grace our sincere good will and all our commitment, which he can always count upon. In these circumstances it is not at all necessary to have recourse to the Holy See; our acceptance is quite enough.

We request Your Grace's blessing and our deepest regards in C.J.

*This contribution to the debate ends like this, without a signature.*

**Article 2530**

L 18990323A

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

Issoudun, March 23, 1899

*This is the same letter as above except that it is more courteously complete in having Chevalier's signature:*

J. Chevalier,  
Sup. G. MSC.

Copy certified in conformity with the original.

Bourges, April 22, 1899.

+ Pierre, Arch. of Bourges.

**Article 2531**

L 18990330

*To Father Henri Peeters, MSC, Professor at Antwerp, Belgium.*

Issoudun, March 30, 1899

Dear Fr. Peeters,

I grant you all the permissions you are requesting. Give serious consideration to your concerns and do the best you can in what concerns your brother. In any event discuss the issue with your Provincial.

I approve of whatever he advises you, both as regards your brother and the Ursuline Sisters in Venray. May the Lord bless your endeavours! I gave your message to the director of the Annals.

Cheerio, dear Father.

Wholly yours in C.J.

J. Chevalier, MSC.

*Henri Peeters was born on October 23, 1860 at Venray, Holland; he made his first profession on February 15, 1878, final in Rome on February 15, 1881. He was ordained to the priesthood on December 20, 1884 at Bois-le-Duc. He was at the Annals office at Tilburg from 1883 to 1892, taught at, and was director of, the Petite Oeuvre. From September 1892 to 1894 he was socius and preacher. In February of the latter year he became professor of philosophy and bursar at Tilburg, where from July 1899 to 1904 he was Superior, lay brothers' Master of Novices and in charge of the Petite Oeuvre. From 1904 to 1908 he was at Antwerp where, as well as preaching missions and retreats, he edited the Flemish and French editions of the Belgian Annals. IN 1908 he went to Gigaquil as parish priest until 1919. In 1922 he was bursar at Arnhem, retiring the next year to Stein where he died on November 13, 1941.*

**Article 2532**

B 1899031A

*To Father Pasquier, Superior of the Bourges Major Seminary.*

*No date on this draft.*

Father Superior,

I cannot thank you enough for all the interest and concern you so kindly have for us. Permit me to speak quite frankly to you and for yourself alone. I do not rightly understand why our Congregation should have to suffer because of our refusal to take charge of the Châteauroux college under the conditions laid down. You leave us to understand that the Archbishop, committed wholeheartedly to regular religious in the religious Congregations of his diocese, would be drawn to vengeful actions, unbecoming to his character. No, the Archbishop is too good and loyal for such-like attributes to be associated with him by us. If he had acted in a fatherly, considerate, way from the beginning, matters would have not reached the crisis stage where we see them today. Nothing would have been more easy than for His Grace to bring us together with him and let us amicably know his wishes. But not at all! As soon as I sent His Grace the official document from the St. Peter committee offering us the college, His Grace replied: "Since at their last meeting these gentlemen requested that I myself appoint the director of the college, I named Fr. Vaudon as Superior and Fr. Pouvreau of Chezal-Benoît as having administrative tenure. I made this decision known to the president of the committee. Mr. du Vernay replied that the meeting never thought of giving such a right to the Archbishop, they did not wish to place the establishment under the immediate control of His Grace, and would not accept a Superior as director just like that. The upshot of all this was that they preferred to postpone the opening of the college."

From the other side my Council confrères, seeing that they were being deprived of the right conferred on them by the Constitutions, refused to accept Fr. Vaudon's appointment for the reason that, despite all his qualities, he did not (*for them*) have the requisite aptitude for taking charge of a college. They offered him to the Archbishop, by way of being agreeable, in the secondary role of prefect of studies. His Grace turned down this proposal.

Seeing that matters had taken a wrong turn, I confidentially wrote to the Archbishop asking him to send Fr. Martel to Issoudun in order to find common ground. His Grace did not reply to me. Why does His Grace place so much faith in Fr. Vaudon? What advantages are to be gained by having him? He is, you will say, his man, and he has confidence in him, which is to say that His Grace is not worried about us! Fr. Vaudon, however committed he may be to the Archbishop, is not bigger than us. We understand that His Grace's authority must be safeguarded, and nothing should have stopped him, having discussed matters with us, from officially appointing, and publicizing in the religious weekly, the college's teaching personnel. By providing letters of incorporation for those of my confrères who would be employed there (*in the college*), everything would be safeguarded with respect to the Government, and His Grace could have looked upon this establishment as his own. Accordingly the same advantage would ensue in permitting us to appoint the personnel, with nothing disadvantageous likely to arise. Every problem would have disappeared.

We didn't ask for the Châteauroux college, since it is a burden on us. If we were prepared to accept it, it was principally to be helpful to the Archbishop, to take him out of the impasse in which he found himself in relation to the Indre and bring over to his side alienated people. We are without any reason placed in this false situation for us insofar as it is directed at His Grace. It would be unjust and unjustified for us to become victimized. If, therefore, matters fall through, we disengage from all responsibility. Fr. Maillard will take those for ordination to Bourges on Friday, going directly to the major seminary. He will deferentially hear from you whatever you may wish to say to him and pass it on to us. May it be conciliatory!

*The letter ends without any signing off.*

**Article 2533**

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 18990331B

*No date, but relevant to the present state of letters.*

Your Grace,

We gratefully thank you for supporting the wishes of the lay society of St. Pierre, that our Congregation be given charge of the Châteauroux college, and the confidence you place in us. We accepted from the beginning, but under the expressed condition that we ourselves, as our Constitutions lay down, would appoint the teaching staff, particularly so the Superior. This is how we dealt with our Issoudun college and that of Chezal-Benoît which are, both one and the other, under your kind patronage. It will be like this, also, with regard to the Châteauroux college if Your Grace endorses our legitimate wishes. He must by now know us well enough to be aware that he can depend on our commitment, and that we would never do anything which could lessen his authority, rights; quite to the contrary in fact.

Arising from our correspondence, Your Grace, it is easy for you to gather that we always stated that in keeping with our Constitutions it was our right to appoint ourselves the Superior of this new foundation, whoever among us we would think the most suitable, and that, as well, we would request Your Grace to supplement our teachers with one or two young priests of his choice so that the diocese would be represented there. In this arrangement, Fr. Vaudon would take his place as prefect of studies.

Becoming aware, Your Grace, that you absolutely hold to your contention that Fr. Vaudon be the Superior, we wrote to you that we would rather not take over the college than accept it under these conditions. In the event that the college would pass into Your Grace's hands, and that we would pass over its direction, we stated that we would not oppose a request from you to have Fr. Vaudon and would be willing to make him available to you, in which case he, in your name and specific responsibility Your Grace, would be in charge in every respect, that is to say material and moral leadership.

But made aware from Your Grace's reply that we have not been understood, we were at pains and in haste to write on February 25 a letter in which we set out clearly our thinking, which has never deviated since the beginning of this discussion, since it is a question of principles from which we cannot deviate. If, then, Your Grace wants, and we do not doubt it, the Saint Pierre undertaking to be taken on by us, meeting the wishes of the town council and the people of Châteauroux, we are completely willing to undertake it on condition that we, ourselves, appoint the personnel and that includes the Superior, making exception for one or two young clergy whom Your Grace might wish to associate with us. We would do everything possible, Your Grace, to see to it that you would never have anything to regret. We would be the first to pay His Grace all the deference merited and make him aware of everything which would be of interest, and concern, to him following from this undertaking. We do not think that his authority or influence would suffer in any way. Needing to reply to the kind invitation which the St. Peter Society formally made to us, with Your Grace's agreement, you will readily understand that we cannot act otherwise than to let the President know about the state of the negotiations, writing to him about the unexpected difficulties which have arisen and inform him that, if Your Grace persists in his resolve, we shall be obliged to disengage from the Châteauroux college offer.

From today, Your Grace, aware of your formally expressed wish, we shall no longer enter into any communication with the Saint Peter Society. As for the public at large, they will never get to know anything from us.

As for the past, we are sorry that we cannot go back to where we were before.

We have not included here any personnel assessment. If Your Grace wants it so, we shall remain silent and leave until later any negotiation with these gentlemen.

*So the letter abruptly end.*

**Article 2534**

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 18990331C

Paris 1899

*Specific day unknown,  
but following on the previous letter.*

Your Grace,

The letter Your Grace wrote to me, with its refusal to assist at our September 8 feast, or even be represented there by one of his senior vicars (*deans*), greatly and deeply depressed me. It is the first time, Your Grace, in 30 years that the great Our Lady of the Sacred Heart pilgrimage, which your distinguished predecessors regarded as one of the glories of the diocese, will not lay eyes on its local Archbishop.

It has to be, Your Grace, serious reasons for being displeased with us which led you to behave like this. Is it our refusal to make available to you Fr. Vaudon as Superior of the Châteauroux college? Your Grace knows that it was nothing like capriciousness which influenced us in these circumstances, but rather conscience alone. This decision which we humbly put before our Cardinal Protector met with his wholehearted approval. If we accepted the direction of the Châteauroux school which we at first declined, Your Grace, it was due to the repeated insistence of Father Pasquier, head of the major seminary, who made it clear to us that it was the only way of drawing towards you the more important families of the Indre, and make possible for the authority of the primary religious leader that prestige and influence to which he has a right. It was, then, out of regard for, and deference to, Your Grace, whom we esteem as a father, that we gave our word to the Saint Peter committee. We were far from thinking that this act of commitment would one day be held against us and make us victimized.

Fr. Pasquier has again written to me stating that "the Archbishop would be making another proposal to you by which he places great store: fall in with his wishes if you are to regain his good will". Your letter, Your Grace, requesting me to let you have Fr. Vaudon for as long as Your Grace needs him arrived at this juncture. Happy to be accommodating to Your Grace, and without disregarding our Constitutions, we hasten to meet your wishes, hoping in this way to overlook the past insofar as it displeased you and regain your good will, which we place great store by from the depths of our being. You may have, perhaps, thought, Your Grace, that we instigated the approach which the Saint Peter committee thought it should put before Your Grace to make you well disposed to their project. These gentlemen acted on their own initiative and we have always been kept in the dark about their visit to the Archbishop and appeal to Rome.

I would be very upset, Your Grace, if you thought that we were involved in any way as regards all that has taken place. It would be painful to think that he who represents the Lord on earth and is our father would completely reject us and refuse to look upon us as his children. We have always insisted, and again do so, that we shall accept nothing in your diocese without Your Grace's formal approval.

I hope that Your Grace in the light of these explanations, as frank as they are loyal, will be kind enough to extend your good will to us, something very much appreciated by us. If indeed, and not at all in keeping with our intention Your Grace, we have caused you pain, we most humbly ask pardon of you. We have but one wish: to continue devoting ourselves body and soul to the diocese under your wise and fatherly direction, as we have done over 45 years. I can assure you that you haven't priests more respectful of your authority, more anxious to support your initiatives and accomplish good, under the impulse of Your Grace. As a gift, contribution, towards the feast, Your Grace, provide us with a plenary indulgence, manifest your good will to us and if you cannot come to the September 8 feast, be good enough to be represented there by one of your more important Vicar Generals.

It is with this expectation, Your Grace, that I request your paternal blessing as I ask you to accept my deepest good wishes and the assurance of my complete devotedness in C.J.

J. Chevalier, MSC.

**Article 2535**

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 18990331D

*Undated: most likely in sequence with  
the other letters at this time  
to the Archbishop.*

Your Grace,

I am sorry that I cannot yet provide you with a reply to the letter Your Grace paid me the honour of writing to me about the Châteauroux college. I need to consult with my Assistants on this important issue and, as a number of them are away, I shall not be able to get the Council together until the middle of next week. Besides, the administrators of the lay society of St.



Peter have not yet made an official proposal to me. Not being aware in any way of the conditions which these gentlemen would like to lay down, we cannot decide anything until we know what they are.

*The letter ends abruptly here.*

**Article 2536**

18990331

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

*Further undated letter,  
but again linked to the letters  
immediately above.*

Your Grace,

I hasten to send Your Grace the original copies of the two documents you are looking for.

Since you are shortly due to pay your ad limina visit (*five-yearly to Rome*) we shall be delighted, if you so wish, to make available to you our Piazza Navona house while you are staying in Rome; you can look upon it as being your own. Since Your Grace must present to the Holy Father a report on the work and activities of your diocese, in which our own must figure, you will allow me to provide Your Grace with some documentation which can be of use to him:

1. Total obedience of the Missionary of the Sacred Heart in mind and heart to the Supreme Pontiff not alone in matters of faith and morals, but equally so when he commands or gives advice in the social or political spheres. This is itself the wording of our last General Chapter when drawing up our Directory which is a presentation of our Constitutions. Since our institute began we have never forsaken this regulation which is our strength and support, and that which calls for respect and submissiveness to their Lordships the Bishops in keeping with the sacred Canons and our Constitutions, as well as the established powers, after the example of Our Lord.

2. Availability to the Bourges Archdiocese.

A. Preaching and mission ministry. In my name here are the missions and retreats given since Archbishop Servonnet's arrival.

B. Commitment to the clergy, priestly associations, etc.

C. Issoudun: Charge of a college; different undertakings for the care of the faithful and the sick, the support of young girls, young people; apostolate to the military, etc.

*Chevalier left out in this first draft:*

Absolute obedience of the MSCs to the Holy See in heart and mind, or to pontifical directives such as our Constitutions and rules, as a strict requirement.

**Article 2537**

D 18990405

What the Archpriest of Missionaries of the Sacred Heart has done for the parish (*Issoudun*).

Part reconstruction of the Saint-Cyr Issoudun church by Reverend Father Chevalier.  
Superior of the Missionaries of the Sacred Heart.

For quite sometime Issoudun lacked a sufficient number of clergy and work in the parish suffered in consequence. When the parish became vacant in 1871, Archbishop de la Tour d'Auvergne decided to associate it with the Missionaries of the Sacred Heart Society already established in this town. He was convinced that this arrangement would profit the parish and in this way one would avoid in the future any conflicts, always regrettable, between the presbytery and the Sacred Heart house whose beneficent impact was beginning to be felt. Following mature consideration, he (*the Archbishop*) appointed Fr. Chevalier parish priest of Saint-Cyr, representing his Congregation, at the beginning of 1872.

The part of the church called parish was in a shocking state. Falling down from age, it was more like a barn than a religious building. The first task of the newly-appointed archpriest, following a meeting with the members of the fabric (*construction*) council, was to undertake rebuilding. The total cost, including the façade and sides, reached the figure of 500,000 francs or so. Aware that not everything could be done all at once, the municipal council and the Government refusing to contribute anything, work was focused on the new part which remains to this day, the expenses evaluated at 250,000 francs. What was subscribed, despite the good will, scarcely came to 160,000 francs. Not wishing to exceed this sum, the side aisles and chapels would have to be held over. But once work started the architect said that the side naves and the chapels should be done at the same time if the solidity and security of the building were not to be compromised (*weakened*), all of which created a deficit of 80,000 francs. The building committee and the archpriest each jointly met the charges. There remains to be done the vaults, the side pavements and the side chapels. Fr. Chevalier would himself wish to take on this additional expense and much else besides which shall be briefly listed here in answer to those who might be tempted to accuse the Missionaries of the Sacred Heart and their Superior of not having sacrificed themselves in any way for the Issoudun parish.

since 1872 for the Issoudun church and parish.

1.	The first subscription went towards the partial reconstruction of the Saint-Cyr Church	10,000 francs
2.	The second subscription went towards the vaulting of the central nave	3,000 francs
3.	Towards the vaults, the paving, the sculptures on the lower side and the chapels	23,000 francs
4.	To meet some of the debt remaining for upkeep 15,000 francs	
5.	A subscription in our Annals in support of the church and to the detriment of our own undertakings	10,000 francs
6.	Towards the decoration of the Our Lady of the Sacred Heart chapel, Saint-Cyr	3,000 francs
7.	Towards the decorations of the St. Joseph chapel and the altar rail	500 francs
8.	Towards the repair of the old sacristy and paving, etc. 7,000 francs	
9.	Towards the Our Lady of Piety statue	400 francs
10.	Towards the upkeep of three supporting curates, each being given 600 francs per annum over 27 years	48,600 francs
11.	Supervisor for the parish appointed and directed by the Missionaries of the Sacred Heart at a yearly salary of 15,000 francs over 16 years, at least	24,000 francs
12.	Subscription in favour of the non-state schools in charge of the brothers and sisters, 600 francs each year over 18 years	10,800 francs
13.	A contribution towards aiding in perpetuity the Little Sisters of the Sick	1,200 francs
14.	Towards repair and improvement of the presbytery, aside from the structure	4,000 francs
	The sum in total comes to	160,500 francs

## II

Work undertaken in favour of the parish since 1872 by the Archpriest of Issoudun and his Sacred Heart confrères.

- Following the laicizing of the schools belonging to the Congregations, free, gratuitous (*Catholic*) schools began, with brothers looking after the boys and sisters taking care of the girls, and a night-shelter room.
- Setting up a secondary school of the Sacred Heart for the youth of Issoudun and the surrounding area.
- The Christian Mothers' Association.
- St. Vincent de Paul conferences.
- Catechism of growth for young girls and boys.
- The Child of Mary Association.
- A military circle and two others for the youth.
- A sewing room for women where they can work on behalf of the poor and on vestments and furnishings for the parish church.
- A sewing room to provide work for young girls.
- Towards the Sisters of Our Lady of the Sacred Heart who take in women who come as pilgrims or want to make a retreat.
- Before, where there were only two priests providing catechism prior to first communion, now there are six sharing this work.
- Providing a mass each Sunday for men only and another for all the school children.
- An association for domestic workers under the patronage of St. Blandine.
- Increasing the number of Sunday mass services to meet the needs and duty of the parishioners.
- Conferences (*talks*) for men on Sundays during Lent.
- Retreats in preparation for the Easter duty given to domestic workers, young girls, Christian mothers and men.
- The foundation in perpetuity of the Little Sisters who look after the sick day and night, in particular those of the poorer classes; they receive no money from the sick, everything being done gratuitously.
- The splendour of worship and religious offices in the parish, etc.

Issoudun, April 5, 1899  
J. Chevalier  
Archpriest, MSC.

**Article 2537A**  
*A telegram from Father Clément Offermans.*

T 18990412

FR. CHEVALIER, PARISH PRIEST, ISSOUDUN, INDRE.

Tilburg, April 12, 1899

OMNIA FAUSTA. ARCHIEPISCOPUS ULTRAJECTENSIS DOMUS ERECTIONEM PERMITTIT. IIS  
CONDITIONIBUS TAMEN UT ECCLESIA NON SIT PUBLICA ET ELEMOSYNARUM COLLECTIO NON FIAT SINE  
ORDINARII PERMISSU.

## OFFERMANS

MISSIEHUIS, TILBURG, HOLLAND.

COUNCIL MEETING TOMORROW: DECISION. LETTER TO FOLLOW. CHEVALIER.

*The Archbishop of Utrecht gives permission for the setting up of a house, on condition that the church should not be a public one and that there be no request for financial help without the Bishop's permission.*

**Article 2358**

*To the Superiors of the different MSC houses.*

C 18990415

15 April 1899

*The two following Latin texts, articles 2358 and 2359, deal with the indulgences granted by Rome in the context of perpetual cult of the Sacred Heart:*

Unum erit nobis semper magno honori, magnae consolationi, magnoque ad perfectionem incitamento, nempe quod a Domino Jesu Christo electi fuimus, ut vita nostra sit perpetua illius S. Cordis laus jubeque gloriae testimonium.

Quum sit talis erga nos Salvatoris nostri voluntas, non possumus illius favorem sperare, sive pro nobis individuus, sive pro nostra Societate, nisi tota mente finem nostrum sublimem implere studeamus. Devotione erga Cor Jesu in nobis deficiente vel languente, jam extra ordinem a Deo statutum ponimur; in horto Ecclesiae sumus sicut flos qui nullum specialem colorem vel odorem habet. Nobis praesertim conveniunt haec verba: Quis non amantem redamet? Quis ex nobis frigidus corde haec Domini audire posset: Consolantem me quaesivi et non inveni? Nobis, SS. Cordis Jesu missionariis, incumbit nos illi devotos ostendere, Jesum solum scire et ejus Cor sacratissimum, nec non varia devotionis erga Cor illud adorandum exercitia amplecti.

Sed unum prae aliis nobis gratum esse debet, quia in nostra Societate ortum habuit, et sic vere nostrum dici potest. Cultus perpetuus SS. Cordis nuncupatur. Haec forma devotionis S. Sedi ita accepta fuit ut rescriptum in illius favorem cum indulgentiis ediderit.

Ad nos quidem pertinet hunc cultum exercere et vehementer efflagitamus a Superioribus et Directoribus operum a nostris susceptorum ut hoc exercitium inter suos alumnos introducant et devotas personas in mundo degentes ad illud perficiendum excitent.

Bonum nobis visum est varios actus efficiendos ad novam formam redigere, ita ut praecipui sensus, qui in unoquoque Cultus perpetui exercitio exprimi possunt non tantum, ut antea, summatim suggerantur, sed componantur integre, et sub quadam cum S. Corde colloqui forma proponantur. Breve tempus sufficit ad illos actus perlegendos hora cuique opportuna, mente simul occupata sensibus qui ad cultum praesentis diei referuntur.

Imo alius, et perfectior quidam modus hunc cultum implendi proponitur. Unaquaeque persona cujusque septem personarum seriei unum quaque die exercitium perficit, ita ut a serie exercitia septem varia quotidie compleantur; sequenti die unaquaeque persona sequens exercitium peragit, et ita deinceps continuo cursu. Sic cultus quaque die totaliter impletur. Attamen primus modus retineri potest, ex quo cultus totaliter completur tantum una vice in spatio septem dierum, quum unus actus quaque die tantum perficitur, nempe ab una ex seriei personis. In romano rescripto nulla propria forma hunc cultum implendi praescribitur.

Perfectionem modum nostri evidenter amplectentur, et sic finem suae vocationis melius assequuntur. Id agentes divino Cordi magis placebimus, et honore peramanter reddito, istum nobis fontem aperiemus, ex quo fluent pretiosissimi favores. Omnes sciant hoc esse nobis ardentissimum desiderium, ut sic Cultus perpetuus apud nos perficiatur. Nihil sumus, nihil in futuro erimus, nisi sincere et toti simus huic SS. Cordi devoti.

Omnes benedictiones SS. Cordis in te deprecor, Reverende Pater, et tibi tuisque meos attestor paternos sensus dilectionis in C.J.

J. Chevalier  
M.S.C.  
Sup. Generalis

P.S. Analecta dabunt in latina lingua varios actus cultus perpetui complendos. Transferri debent in vernaculas linguas regionum ubi Annales edentur et hoc intra duos menses post recepta Analecta. Duodecim exemplaria cujusque linguae nobis mittentur.

**Article 2539**

*To the Superiors of the different MSC houses.*

C 18990423

April 23, 1899

Reverende Pater,

Nihil superioribus magis cordi esse quam fidelis earum regularum observatio quae speciatim ad eos pertinent. Sic enim agendo vere suis praebunt exemplo subditis. Jamvero quum Constitutiones nostrae praecipiant Superioribus ut tempore

debito reddant Praeposito Generali fixe rationem administrationis suae, non tantum hoc de administratione temporalium bonorum intelligunt, sed potiori titulo de administratione spirituali deque regulari disciplina quae copiam bonorum temporalium longissime transcendit.

Quare, quolibet anno, mense maio vel junio recurrente unusquisque Provincialis pro tota provincia vel, deficiente Provinciali, unusquisque Superior localis pro sua domo, Praeposito Generali diligentem transmittit relationem eorum omnium quae regularum disciplinam, spiritum religiosum et ministeria expleta spectant, insuper notitiam accuratam circa dotes, indolem, characterem, spiritum religiosum cujusque membri suae provinciae vel domus.

Ut hoc tutius praestare valeant provinciales, ipsi eandem relationem semel vel bis in anno pro opportunitate a Superioribus localibus exposcunt.

Quo magis magisque crescat augeaturque in Societate et praesertim in parte tibi concredita spiritus nostrae vocationis, preces pro te tuisque ad Cor Christi Sacratissimum dirigo.

J. Chevalier  
Sup. g. m.s.c.

Exolduni, die XXIII Aprilis 1899.

**Article 2540**

L 18990423A

*To Bishop Joseph Leray, MSC, Bishop of the Gilbert Islands.*

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April 23, 1899

My Dear Lord,

You have all arrived safe and sound, God be praised! Praised be the Sacred Heart, Our Lady of the Sacred Heart and St. Joseph!

I am not in the least surprised by the problems you are encountering; they were to be foreseen. Be confident, however; the good Lord will make them vanish and your mission will begin to flourish and produce abundant fruit. Kindly thank on my behalf dear Fr. Raynaud and little Fr. Quoirier for the nice letters I had from them; we shall do our utmost to get the statues the latter wants. Extend my very best wishes to all your valiant confrères, whom I bless with all my heart and for all of whom I pray a great deal. Pray likewise for me. Look after your health and do nothing imprudent.

Please accept, Your Lordship, my best wishes in C.J.

J. Chevalier, MSC.

*Edmond Raynaud was born in Marseilles, July 29, 1860. He died at Butaritari, Gilbert Islands, December 1, 1905. Quoirier died at Tarawa, October 28, 1944.*

**Article 2541**

C 18990504

*To the Superiors of the different MSC houses.*

May 4, 1899

Reverende Pater,

Cum SS. Dominus Noster Papa Leo XIII usum Litaniarum SS. Cordis Jesu quas jam Societati nostrae concesserat recitandas nunc ad universalem extenderit Ecclesiam, easque indulgentiis auxerit, omnino spiritui nostrae vocationis consentaneum est ut publice a nostris recitentur.

Ideo, plaudentibus omnibus fere membris Capituli quos consultos voluimus, statuimus ut a prima die mensis Junii dictae Litaniae substituantur in precibus matutinis Litanis Sanctissimi Nominis Jesu, quae a Capitulo anni 1897 usurpatae fuerunt praecise quia adhuc deerat approbatio Romani Pontificis Litanis Sacratissimi Cordis.

Tibi totus devotus in eodem Corde.

J. Chevalier  
Sup. gen. Miss. S.C.  
Exolduni die 4 Maii 1899.

*Approval of the Litany of the Sacred Heart for the universal Church, replacing from now on at morning prayer the Litany of the most Holy Name of Jesus.*

**Article 2542**

L 18990612

*To Viscount de Bonneval, Issoudun.*

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Issoudun, June 12, 1899

Dear Mr. de Bonneval,

It is my pleasure to present you with the Religious History of Issoudun which has just come out. You will receive it with this letter.

The Vatican has requested information from our Rome procure about the intention behind the letter from the Châteauroux committee. I wrote asking that a reply be given stating that we willingly would take over the college if the Archbishop approves.

You have read no doubt the letter written by the Pope to our Archbishop freshly affirming the pontifical demands on the issue of siding with the Republic. This letter testifies to the wholehearted confidence which His Grace instils in Leo XIII. I greatly doubt if the Sovereign Pontiff would go against the Archbishop's intentions. Before you reply, the Archbishop would need to be consulted. The parish priest of Montargis is urgently trying to find out what is happening since, as he remarks, time is passing by. What can we say to him?

I saw among the names of those compromised by the Auteuil affair that of Mr. de Meur's son (*uncertain spelling*) and Mr. Balsan's nephew. I must congratulate Mr. Bernard on his having refrained from acting in a matter which would lead nowhere. I was delighted to read of your election as president of the charity bazaar committee.

The committee of works met today to consider two issues: first to ascertain if there is to be any difference as between the curtains for a first class and a second class hearse. The charge list does not refer to it. The second question is that of knowing if, in the case of interment and first class funeral services, one should request that families should look after the funeral hangings, which are spread all over the church up to the main door, and decorate all the lamps.

*At this time, and as far into the next century as the time of Vatican Council II, there were five different arrangements for funerals in France, depending on wealth and status.*

These gentlemen's view is that the tariff in vogue up to now should remain and leave the rest as optional. There will be a meeting on the first Sunday in July to take a definite decision. We are expecting you to be present.

Please accept my respectful good wishes, Count, in C.J.

J. Chevalier, MSC.

**Article 2543**

*To Viscount de Bonneval in Paris.*

L 18990626

June 26, 1899

*Fr. Chevalier was not in Issoudun.*

Dear Count,

I want to thank you for your endeavours. It was to be foreseen that His Grace would not align himself with this first appeal of the Holy Father. He also would like to put forward his reasons for refusal. But all these endeavours are a strain on the patience of Montargis. What can be done? If the nunciature, following its latest report in our favour, addressed to the Holy See, thinks that it has brought about a successful outcome, we shall be breaking off relations with the Bishop of Orléans. If the nuncio thinks Fr. Carrière's presence is needed in Rome to bring about a favourable outcome, I give him full permission. Get in touch with him. I leave for Issoudun tomorrow morning. I am inviting Fr. Carrière to come to Issoudun on Thursday to be present at the Council meeting taking place that morning.

Please accept my grateful thanks together with the assurance of my deepest respect in C.J.

J. Chevalier, MSC.

**Article 2455**

*To Father Jouët, MSC, Rome.*

L 18990704

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Issoudun, July 4, 1899

Dear Fr. Jouët,

I thank you for all your affectionate good wishes and the warmth of feeling which you convey in your letter. On your recommendation we shall willingly accept the young priest about whom you wrote to me. Be good enough to ask him to make his official request himself. We also would prefer if he made his novitiate at Chezal-Benoît. Tell him to bring with him all his testimonial letters if he has spent time in different dioceses. I would like to tell you my dear friend in confidence that I am beginning to feel the weight of the years on me, as well as the pains and aches, and, accordingly, I am intent on handing in notice of my withdrawal as Superior General to avoid any problems which might arise after my death. I shall not be unhappy to know while still alive whoever replaces me, and help to lead him in the difficult role he will have to undertake. I informed the Assistants about my proposal, all of whom approved of it, on condition, however, that I remain at the head of the Congregation as long as I live with an aide named with the right of succession. I would have preferred it otherwise, but the General Chapter will decide. I am, then, about to call this Chapter with the approval of the Assistants, for Thursday of Easter week, 1900, and I commend this event to your prayers.

Bishop Navarre's wishes have been met; the Holy See, on my recommendation, has made Fr. Alain de Boismenu his coadjutor with the right of succession. This is a heartening choice and everyone here approves. He is one of our best people sub omni respectu (*in every respect*).

Cheerio, dear Fr. Jouët.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2545**

*To the Superiors of all MSC houses.*

C 18990716

July 16, 1899

R<sup>mo</sup> Patri Superiori

Reverendis Patribus et dilectissimis Fratribus Societatis Missionariorum SS. Cordis Jesu, in eodem Corde, salutem.

Jam pridem consilium me sollicitat, quod saepe coram Salvatore nostro in mente revolutum et sacro ejus Cordi, Beatissimaeque Matri commendatum, nunc vobis aperire constitui, ut, sub eorum piissima tutela, pro bono profectuque Societatis nostrae, brevi ad effectum perducatur.

Jam vires aetate et infirmitatibus attenuatas, diesque meos numeratos esse sentio. Antequam tamen ex hoc vita discedam, gauderem profecto si mihi Capitulum generale Successorem eligeret, cui libenter officium multis abhinc annis susceptum committerem.

Magno sane afficerer solatio si illum cognoscere illique cuncta Societatis nostrae negotia pandere benignus praestaverit mihi Deus.

Hoc quidem prudens, opportunum, atque, in his rerum temporumque adjunctis, sapienter excogitatum videtur consilium, quippe quod incoeptum bonum perficiet ac, Sacro Jesu inspirante Corde, parvee Societati vires novas infundet, reclusa perturbationibus et motibus via quae, post obitum primi Superioris generalis, forte pertimescenda essent.

Consilium meum firmissimum Assistentibus jam patefecit Patribus, quibus bene probatum est, sub ea tamen conditione, qua, non Successor nominetur, sed Vicarius generalis mihi adjungatur cum jure futurae successionis.

Itaque, eorumdem Assistentium unanimi consensu, ad Capitulum generale, his nostris litteris, eos omnes convocare statuimus qui, juxta Constitutiones, eidem interesse jure debent.

Res igitur ita disponere satagite ut, in principe societatis domo, omnes, Exolduni aditis feria quinta post diem Paschalis (19 Aprilis) anni D. 1900, quo die, Deo favente, Capitulum incoeptum declarabitur.

Si qui vero longinquitatis aut valetudinis vel quavis alia gravi de causa adire nequiverint, quam primum nos moneant velimus.

Praeter electionem Vicarii Generalis, Assistentium ac Procuratoris apud S. Sedem, ejusdem Capituli erit ad examen revocare, atque sua firmare auctoritate Directorium particulare Provincialis, Superioris localis, Oeconomum tum generalis tum particularis, Studentium, Novitiorum et Fratrum Coadjutorum, nec non Scholarum Apostolicarum, ac praesertim nostrarum apud infideles missionum.

Quae omnia quanta Patrum cura ac studio agitari mereantur neminem latet.

Firma cordi inhaeret spes, dilectissimi fratres, summum ex indicto Capitulo profecturum esse bonum, ad totius Societatis incrementum, cujus jam Dei benignitate et gratia, optimus profectus magis magisque in dies augeri videtur.

“Ametur ubique terrarum Cor Jesu Sacratissimum” Nobilissimae his verbis; recordemur missionis nostrae, eidemque vires ac vitam penitus dicere studeamus.

Paternos animi sensus, quos multoties jam optime nostis, denuo, his litteris, manifestare nobis pergratum est.

Valete in Domino, qui sua vos gratia jugiter benedicat ac sospitet.

Datum Exolduni die 16 Julii 1899

P.S. Ex animo gaudeo vos certiores facere de recenti electione a Leone PP. XIII facta –suadente R<sup>mo</sup> et Ill<sup>mo</sup> Cardinali Praefecto Congregationis de Propaganda Fide – R<sup>i</sup> P<sup>is</sup> et D<sup>ni</sup> Alain deBoismenu in Episcopum titularem Gabalitanae Ecclesiae, coadjutorem R<sup>mi</sup> Ill<sup>mi</sup> D. Archiepiscopi Andreae Navarre, Vicarii Apostolici Novae Guineae. Cui optimae electioni omnes nos laetantes plaudimus.

DECRETA GENERALIA

I Quum praecedens Capitulum in quo Directorium commune discussum et approbatum fuit, sequens votum emisit : Superior Generalis cum suo Concilio poterit, si id opportunum judicaverit, convocare proximum Capitulum eo modo quo praesens convocatum fuit ; i.e. praeter superiores locales in exercitio, vocare poterit duos vel tres delegatos ex unaquaque provincia, non attento numero sacerdotum professorum cujuscumque provinciae.

R<sup>mus</sup> Pater Praepositus Generalis, consentientibus Assistentibus, hac facultate utens, convocat ad futurum Capitulum omnes Superiores provinciales et locales in exercitio, necnon delegatos quorum numerus pro unaquaque provincia per decreta specialia determinatur.

II. Patres qui in missionibus apud infideles laborant, quaecumque tandem sit provincia originis, ad eligendos delegatos vota sua conjungunt cum Patribus provinciae a qua dependent missiones ; ita e.g. omnes Patres Novae Pomeraniae delegatos provinciae Germanicae, Patres vero Novae Guineae vel insularum Gilbertinarum delegatos provinciae meridionalis eligunt. Econtra si quis Pater alienae provinciae Romae sedem haberet, Studiorum causa, hic vota provinciae originis daret.

III. Preces in Directorio Communi sub N° 108 praescriptae, incipient die 19<sup>a</sup> Martii, occurrente festo S<sup>i</sup> Josephi, Sponsi Beatissimae Mariae Virginis, et specialis nostrae Societatis Patroni, et protrahentur usque ad felicem Capituli exitum.

**Article 2546**

D 18990722

*To Father Henri Peeters, MSC Superior at Tilburg.*

*July 22, 1899*

Ametur ubique terrarum Cor Jesu sacratissimum !

Carissime Pater,

Cum nobis prope notum sit Te iis praeditum dotibus quae a Constitutionibus requiruntur ut particeps efficiaris auctoritatis in Societate nostra exercendae, nostra Te complectentes benignitate per presentes litteras, praevio consensu Concilii nostri, Te constituimus Superiorem Localem domus Tilburgensis in Hollandia  
Ita ut a die XXIII Julii 1899 per Triennium ea gaudeas auctoritate quae per Constitutiones dictis Superioribus demandatur. Interim enixas ad divinum Cor Christi dirigimus preces ut infinita sua gratia Te in munere tuo adimplendo adjuvet.

Exolduni XXII die mensis Julii 1899.

J. Chevalier  
m.S.C.

*The above letter formally appoints Henri Peeters Superior at Tilburg.*

**Article 2547**

D 18990731

*A circular letter to French language bishops.*

Issoudun, July 1899  
*Likely the end of the month*

My Lord,

Among the priests to whom we habitually send mass offerings there is... X... from your diocese, I shall be most grateful to you... if you might let me know if I should continue to send him on offerings. I have no reason to mistrust this ecclesiastic, but we have become victimized by a priest with no conscience who, while requesting offerings from here, requested them at the same time from other sanctuaries, and as a result he was in receipt of three or four times more than he could take care of.

Having alighted on this sacrilegious fraudulent behaviour, our esteemed Superior General, with the support of his Council, has decided to ask for testimonial letters from all the bishops of those priests to whom we send mass stipends.

In expectation of hearing a word from you about the priest below-named from your diocese, with deepest respect, I have the honour to be your most humble servant in Corde Jesu.

**Article 2547A**

L 18990731A

*To the editor of the Northern Province's Annals.*

+ J M J

Issoudun, July 31, 1899

Dear Father,

Fr. Jouët is very insistent that his name should accompany all the writings which have come from his pen and are being sold in our Congregation. He has already written to us about this, complaining about the books whether in French or in other languages being named without any mention of the author.

I would appeal to you, then, to take note of these remarks (*complaints*) and also include the author's name with the book's title, whether in our Annals or catalogues, or on the cover of the book itself if you are presenting a new edition.

The following is a list of the books for which Fr. Jouët is responsible:

Month of St. Joseph; Month of Our Lady of the Sacred Heart; The Followers of Our Lady of the Sacred Heart;  
Novena: Remember Our Lady of the Sacred Heart. Novena to St. Joseph.

Please accept, Father, my best wishes in C.J.

J. Chevalier  
Sup.Gen. MSC.

*It is to be supposed that the recipient of this letter was the editor of the Annals in 1899, Father Pierre Vullings, MSC.*

**Article 2548**

D 18990811

Ladies and my dear children.

Prize-giving is a day of rejoicing not only for the youngsters who are looking forward to long restful days of agreeable pastimes, but also for the parents. The latter are happy to be informed of their children's progress, to hear their names called out and have their medals of success displayed on their chests, with the assurance that the sacrifices made have not been wholly in vain. The teachers themselves share in this joyful moment, they themselves after the lengthy, tiring impact of the school year feeling the need to restore their exhausted forces, to find themselves in quiet peace and recollection. But that which gives them, in particular, quiet satisfaction is to make over to mother and father their wiser, more mature, better educated daughters exhibiting an assembly of qualities which add to their happiness. There is the worthy aim to which they commit themselves and on which they focus all their efforts. Any education which does not achieve this aim would be incomplete and deceptive. Incomplete when it concentrates only on the development of certain qualities, false when it loses sight of the role the youngsters will have to play later in life. This question of education is a crucial one. Consequently, I want to discuss it with you with all the attention it deserves.

#### I.

Some teachers convince themselves that all education consists of instruction, their pupils knowing how to write in beautiful letters and faultless handwriting the French language, and that they also are in possession of the elements of arithmetic, geometry, as well as knowing by heart French history, and are continuously conscious of the geographical features of the whole world, as well as chemistry, physics, geology and indeed physiology. The teachers will be perfectly happy with all this. They will not, however, be too disturbed when they see the pupils disobedient, naughty, vain, egotistic, looking down upon those they consider under-achievers, unable to get more out of themselves and undertake the least sacrifice. Such teachers only think about development of the brain and memory, neglecting character formation of the heart, mind and will. Experience has shown us that this kind of education provides sterility in the pursuit of the good and all too often a fecund propensity to evil. Since public (*state*) education has been exempted from the impact of religion, the young have become more flighty, insolent, more ridiculous in their dress and appearance and, let it be said, more shameless in their behaviour (*morals*).

That's not the way it is with you, my dear children, since your good and excellent teachers in no way whatsoever are negligent in exercising your intelligence and memory, the success in your examinations a testimony to the serious direction and concern they bring to your studies. But besides the emphasis on the cultivation of intellect and memory, they have not overlooked the exercises intended to develop the heart and mind. It is for this reason they are all the more pleased for inspiring you with good aspirations as they are for providing you with new knowledge. It is for this outcome that they commit themselves with so much care to the overcoming of your dislikes, the counteracting of your defects, making you accustomed to be kind, thoughtful, humble, simple, affectionate, always ready to commit yourself to the service of people. It is for these reasons that you learn to esteem and respect virtue and stamp out what is morally unbecoming, whatever its seductive proponents out there have, alluringly, to offer. It is for this purpose that in shaping you by a series of actions to overcome yourselves in small matters, your will is boosted in such a way that one day it becomes capable of supporting without flinching the demands of work and the trials of life. It is in this way, my dear children, that your education here will bring about in you that complete formation which, giving rise to a perfect balance in all your faculties, will make you accomplished young girls and women.

#### II.

The education made available to you in this house has yet another advantage in that it prepares you for the role you have to fulfil in the world.

It is a grievous error to think that youngsters must simply learn in order to know, without being concerned about the use which the knowledge being imparted to them can be put. From this erroneous idea there arises this sad consequence that everything must be presented to the young girls. From this it follows that there are schedules which are too demanding for them to be adequately carried out! Their spirit is crushed under an avalanche of ideas for which they will never have the slightest use. This kind of education is as false as it is dangerous. For the most part the results are negligible, and if there is something achieved it doesn't amount to a great deal other than creating the downgraded, the semi-literate, those taking too great a pride in what little they know, ambitious for a status which they will never reach, pedantically ambitious in their overblown minds, let it be said, looking down on a more lovely, ordinary type of work, which would assure their livelihood. They think they have achieved something, a great deal, when they have managed to get a certificate of studies, a simple diploma or a higher one. And all of this latter leads to misery and disaster for the holders of these diplomas in our large cities, with expectations of positions which are slow in coming and which very often do not come at all.

A truly satisfying education is that which prepares the youngster for the situation in which he must live. And first of all, since every human being is on earth in order to reach heaven, his whole life is subordinated to the acquisition of this aim and, consequently, there is no rightful education other than that which makes one virtuous, drawing towards the keeping of God's and the Church's commandments as preparatory to the enjoyment of eternal happiness.

There you have the divine plan; and all education, beginning with that appropriate to the most humble circumstances of society and that which meets the higher expectations of society, must be drawn towards the supreme and common purpose of



all human life; otherwise, it is false and radically wanting because it alienates the child from the one absolutely indispensable good. This common aim, willed by the Creator, does not come in the way of each one here below having a specific end and aim in keeping with his circumstances. Education, properly understood, must, therefore, prepare the child for the way of life to which he belongs and not for another kind. This basic, social, truth is not always understood and it is because it has been misunderstood that we are witnesses to so many scandals.

There is a tendency nowadays, against which we cannot sufficiently raise our voices, that is to say wishing to provide young girls with the same education as young boys under the pretext of equality; it's thus absurdly ridiculous because the roles of men and women no more mesh than their aptitudes and tastes. This is to go against nature, pitch blame on the Creator and reverse the plans and ordering of divine Providence.

The woman in God's designs is wholly given to the care of the family and the formation of the mind and heart of her children. She is there to animate the interior of the home and work towards creating peace, harmony, propriety, order and economic stability which helps towards living comfortably in the most modest of homes. The woman is blessed with a refined delicacy and sensitivity of spirit often lacking in a man, as well as special foresight and very keen sensitivity, qualities all which make her queen of the home where she rules and knows how to cope with the most rebellious spirits. Her role is pleasing enough for her to be wholly content with it. If, unfortunately, she leaves aside her innate inclinations and allows herself to be led along by the folly of pride, launching herself in politics or in the conduct of affairs not at all part of her (*innate*) capabilities...

*The text ends abruptly here.*

#### Article 2549

D 18991208

*Mis-numbered; should be D 18990908*

*Lecture at the September 8 banquet.*

"It is after mid-day. The activities of the morning are over and in order to be ready for those coming up in the afternoon, everybody goes off to eat and relax. While the pilgrims eat in the park area and in the town's hotels, all the priests, with some laity deeply associated with the Missionaries of the Sacred Heart, are invited to share in a fraternal meal in a huge tent decorated for the occasion with garlands and flowers and where there more than two hundred ecclesiastics who were pleased to accept Fr. Chevalier's invitation, he, the founder of the pilgrimage, delivering during the dessert a lively tract from which you will kindly allow me to offer you a large extract."

*The immediate above comes from an article by Fr. Bazet, MSC, in the 1899 Annals, p. 554-556.*

Very Reverend Father, His Excellency the Vicar General, Gentlemen, your presence here in the circumstances we are living through is very consoling and greatly encouraging for us. The demonstration of deep respect which you have never failed to show us since our undertaking began and continued to grow, demonstrates to us that you love the Missionaries of the Sacred Heart and look upon them as your own. They are yours, effectively; are they not children of this lovely Bourges countryside beginning under the powerful impact of the Sacred Heart in the very centre of this vast diocese in the ancient city of Issoudun, one time rival of Bourges, and capital of the Berry? And if the Society has put down its roots in your soil and extends its branches far away, it is due to the care and active support of one of the most distinguished and loved of our leaders, Archbishop de la Tour d'Auvergne, whose name will always be held in blessed memory among us.

It is still yours, this undertaking, in its expansion, because it was the sons of the Berry who were first to make it known overseas in the far away Oceania islands where a priest had never before ventured. Attentive only to their heroism and prompted by their faith they went out, facing the prospect of death, among cannibalistic people, to give them Jesus Christ. Was it not a native of Sancerre, tired and exhausted, succumbing under the burden of his work, who was the first to die there, 6,000 leagues away from his country, in the furrow watered by his tears and sweat? "Here lies in the Lord Fr. Louis Vatan, Missionary of the Sacred Heart, from the Bourges diocese." His death, or more rightly his martyrdom, slow and painful, was that of a saint. The natives themselves, venerate him and from this time onwards these lands, otherwise so primitive, have become Christian and the name of the Berry resonates there as one of blessings.

Again, our undertakings are yours through the title, at once so lovely, wonderful, so gentle and powerful, of Our Lady of the Sacred Heart, accorded to the Virgin Mary. The heavenly angels have taken it to the four corners of the world, and there are the 18 million associates who acclaim this each day and cannot but be aware that the Berry gave rise to it and that it is to its glory that it is the cradle of this devotion.

You can see for yourselves, Gentlemen, that we make up one and the same family, all of us working the part of the divine field which has been entrusted to us, you the apostles on the inside, we on the outside. There exists, thereby, a current of regard and appreciation which nothing can destroy. You have more than once shown us that you share in our joys and setbacks. I would even say that we have never experienced better your warm devotedness than when God sent us trials and in this manner you gave the lie to the famous lines of Ovid: "Donec eris felix, multos numerabis amicos; Tempora si fuerint nubila, solus eris." (*As long as things are thriving with you, you will count many friends, but when clouds make your horizon overcast, you will find yourself on your own.*) I am delighted to extend to you here all my appreciation.

I sum up, Gentlemen, and state that our Society and its undertakings are yours, our missions yours also, and Our Lady of the Sacred Heart is wholly yours. Coming here, you find yourselves among your own, among friends who love you and brothers who are warmly committed to you.

**Article 2551** *Mis-numbered; should be 2550.*

L 18990910

*To the Reverend Mother Superior of the Sisters of Charity, Bocca della Verità, Rome.*

+

Issoudun, September 10, 1899

Very Reverend Mother,

It is with sentiments of deep regret and lively sympathetic religious feelings that our venerable Fr. General and his Issoudun missionaries have come to hear of Very Reverend Mother Léontine Vandel's death, your dearly loved Superior General. The appreciation of all the Missionaries of the Sacred Heart, as expressed for her soul at the altar, will lastingly accompany her before God where she goes to meet our own unforgettable and saintly Father Vandel (*her brother*).

Wishing to devote a number of pages in our Annals to the memory of this admirable religious, I would ask you to be kind enough to forward to Fr. Meyer at the Sacred Heart house, Issoudun, the death notice you will be writing about the life of your venerable Mother Vandel.

At the foot of our Saviour's throne may she receive from Our Lady of the Sacred Heart the most sanctifying graces to be abundantly showered on your dear institute!

Please receive, Reverend Mother, my deepest religious regard in C.J.

On behalf of Fr. Chevalier  
E.S. Hinard, MissSC, Secret.

*Séraphin Hinard was born in Paris on March 1, 1831, and finally professed on October 17, 1888. He remained a scholastic all his life, never ordained to the priesthood. He died at Thuin, Belgium, November 29, 1914.*

**Article 2551**

L 18991001

*To Father Michel Félix, MSC, normally resident in Paris.*

Issoudun, October 1, 1899

Dear Fr. Michel,

You write to tell me that you have sent to Rome through the intermediary of the Apostolic Nuncio your request for release from vows on the advice of a canon lawyer who may be adept in canon law generally, but not so as regards canon law concerning religious. You have taken the longest route and your request officially comes to me ad informationem.

You are aware that your celebret is not valid for more than a month and if, when it expires, you haven't found a bishop you are forbidden a sacris (*to perform public priestly offices*). This is a serious matter. When parting from me on September 19 you told me that the Bishop of Saint-Dié had made an appointment with you for the 20th and that you simply had to be there. However, I know that you went nowhere near him and went to Paris after leaving Issoudun. Why this delay and lack of openness? You write to me and give me no address and I am forced to send you a letter in expectation to your brother in the Vosges... What are you doing in Paris; who are you staying with? I don't know. Besides, the canon lawyer you consulted should have informed you that, if you are not released from your vows, you still remain under your Superior's jurisdiction and he has the right to know where you are and what you do, since you cannot forget that you are religiously bound to obedience and poverty by virtue of your vows. All this aggravates further your situation which cannot be more irregular than it is. You have undertaken the wrong (*morally*) route. How are you going to extricate yourself? I do not know. I continue speaking to you as a father and friend! I pray for you.

Cheerio, Fr. Michel; yours devotedly in C.J.

J. Chevalier, MSC.

**Article 2552**

L 18991010

*To Father Joseph Pouvreau, MSC, Chezal-Benoît.*

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Issoudun, October 10, 1899

Dear Father Pouvreau,

We have shown great confidence in you by appointing you the director of the philosophy scholasticate. I am duty bound to make known to you, in keeping with instructions from Rome, that the scholasticate "must be a continuation of the novitiate". This means in effect that our young men must not be formed in knowledge alone, but before all else inculcated in serious piety, an unceasing desire for perfection, a spirit of prayer, obedience, poverty, mortification and sacrifice. We must make them truly religious, that is to say men of God and devotedness, disciplined and edifying, apostles of the Sacred Heart aspiring only for the glory of God and the salvation of souls, in a word saintly. It is only on this condition that they can be useful to the Society and anchored in solid foundations.

How is this to be achieved? By faithful observance of our Constitutions and the common directory. Enforce this with rigour. Therein you have our strength and our salvation. Hitherto there has been, perhaps, all too much outside of this way and one must get back to it, cost what it may. You need, then, to be particularly vigilant and continuously overseeing. It is your duty to keep yourself informed as to whether or not the rule is being well observed and call to order those who are deviating from it. If any are not responsive to your advice, let it be known to Fr. Ramot, your Superior.

See to it that they all go walking together, or in a group of six at the very least, to the destination which you yourself will take care to name, and that they be accompanied, insofar as it is possible, either by yourself or one of your dedicated lecturers. Young men need to feel that they are being supervised and subjected to disciplinary measures. It is because these wise procedures were disregarded in recent years that some have been involved with indiscretionary behaviour which has not been at all edifying. You will not allow walks other than those in accordance with the rule, and if exceptional circumstances arise you will speak to the Superior and follow his advice. You will not allow celebrations in the dining-room except on those feast days mentioned in the directory. On those days alone will there be had the supplementary plates (*dishes*) laid down by the rule. Liqueurs of any kind and quality (*vintage*) wines are expressly forbidden. It is formally forbidden to smoke either in the house or while walking or in private. I am aware that there have been abuses as regards this matter and I hope there will be no repetition. Watch out for this very carefully. All types of comedy and theatre, fireworks and the like, are formally forbidden since this kind of entertainment only leads to dissipation and is not appropriate for religious.

If there are activities or abuses which are contrary to the rule, it is your duty to get rid of them. See to it that nothing like that takes place and that the vows of poverty and obedience are strictly observed. Help us, Father, to train these religious who will make the Society esteemed and become its strength and glory. May those who do not wish to go beyond half-way in their commitment, that is to say who abide by the rule only insofar as it pleases them, and ignore the rest without a scruple, take themselves off, since we have been undone far too much from the independence of some and the insubordination of others and it is time, now, to bring it to an end. Be very strict about particular friendships as it damages discipline and leads to a loss of vocations. You will do us a favour by telling us about those who behave in this way. I wrote to the Archbishop of Bourges requesting permission for our scholastics to wear the soutane. If he agrees, you will notify the Inspector. *The reference here is to regulations involving the Church and state law in laicized 19th and 20th century France.*

You may pass on this letter to your teaching staff so that they will help you to carry out the important role confided to you.

Cheerio, Father. I bless you and all the others in C.J.

J. Chevalier, MSC.

**Article 2553**

*Telegram to Father Victor Jouët, AMSC, Rome.*

L 18991103

Issoudun, November 3, 1899

JOUËT LUNGO TEVERE PRATI 12 ROME.

NOTIFY HILTRUP LETTER RECEIVED - CHEVALIER.

**Article 2554**

*To the Sacred Congregation of Bishops and Regulars.*

D 18991120

Relatio super statu disciplinari, personali, oeconomico ac materiali ;  
et super novitiatibus Societatis missionariorum SS. Cordis Jesu  
Exolduni in Diocesi Bituricensi,  
ad SS.CC. EE. Et RR. transmissa.

Die 30 novembris 1899

Eminentissime Domine,

Virtute Constitutionum Missionariorum SS. Cordis Jesu a S. Sede approbatarum, Superior Generalis, singulis trienniis, ad S.C. EE. et RR. transmittere tenetur Relationem super Statu disciplinari, personali, oeconomico, materiali ac super Novitiatibus Societatis. Ut autem huic sui muneris obligationi satisfaciat, infrascriptus Superior Generalis sequentem brevem Relationem ad Eminentiam Vestram transmittit.

I

De statu disciplinari Societatis

Expulsio quam, anno 1880, passi sunt alumni Congregationis non parvam quandam turbationem in Societatem attulit, tunc enim omnes fere religiosi ex Gallia in exteras regiones migrare coacti sunt cum aliquo disciplinae detrimento. Nunc vero, Deo favente, et post ultimum praesertim Capitulum generale, omnia iterum ad ordinem reducta sunt ita ut in presenti regulae fideliter observentur et omnes vinculo charitatis inter se ac observantiae erga Superiores uniantur.

II

De statu personali.

Societas tribus Provinciis canonice erectis constituitur : Provinciis scilicet Gallica, Nordica et Germanica.

I : Provincia gallica comprehendit :

**In Gallia**, sex domos : nempe

- a) Domum principem quae Exolduni habetur in Diocesi Bituricensi et in qua exstant schola apostolica et Collegium ad juvenes efformandos ad scientias et ad mores christianos.
- b) Domum parochialem Exolduni.
- c) Domum Parisiensem.
- d) Domum Massiliensem.
- e) Domum loci vulgo Chezal-Benoit.
- f) Domum communitatem in civitate vulgo Vichy in Diocesi Molinensi.

**In Italia**, tres domos, nempe

- a) In Urbe ad forum Agonale in qua, praeter studentes theologiae et philosophiae, degit Procurator generalis Societatis.
- b) In Diocesi Oesina, prope Civitatem episcopalem, in qua domo efformantur pueri qui Congregationem ingredi cupiunt.
- c) In Diocesi Novariensi ubi Patres Sanctuarium SS. Crucifixi, in loco vulgo Boca, regunt.

**In Hispania**, duas domos, nempe

- a) Barcinonae cum adnexa Schola Apostolica.
- b) In loco vulgo Canet de Mar, Diocesis Gerundensis in qua Novitiatus habetur pro Hispanis.

**In Anglia**, duos domos

- a) Unam residentialem in civitate Glastonburgensi, alteram
- b) Alteram parochialem in loco S. Alban, Diocesis Westmonasteriensis.

**In America Septentrionali**, tres domos

- a) aliam residentialem in civitate Watertown, Diocesis Ogsdenburgensis.
- b) aliam parochialem in loco Mercer, Diocesis Eriensis et
- c) aliam item parochialem in loco Natick, Diocesis Providentiae.

Insuper, Provincia Gallica duas domos regulares habet in Civitate Sydneiensi, quarum una est parochialis et in ea degit ipse Procurator Missionum ; altera vero in qua efformantur praecipue juvenes pro Missionibus apud infideles a S. Sede Societati commissis.

Ab hac pariter Provincia Gallica pendent Missionarii duplicis Vicariatus Apostolici Novae Guineae et Insularum Gilbertinarum quarum evangelizatio Pio Istituto commissa est a R. Pontifice.

Praeter domos Chezal-Benoit ac Massiliensem, omnes aliae adnexam habent ecclesiam publicam in qua, sub jurisdictione Ordinarii, Sacrum ministerium exercetur.

Alumni qui Provinciam Gallicam constituunt apud fideles sunt numero circiter 80 Patres ; 60 Studentes professi et 35 Fratres laici. Apud infideles : Vicarii Apostolici 2 ; Sacerdotes circiter 30 et fratres laici 25.

Eadem Provincia Gallica tres possidet Novitiatus : in loco Chezal-Benoit cum 20 circiter novitiis ; in Urbe cum 10 novitiis et in Civitate Sydneiensi cum 5 novitiis.

**Provincia Nordica**

Constituatur tribus domibus :

Una quae est provincialis habetur Tilburgi in Diocesi Buscoducensi ; alia Antwerpiae et tertia in civitate Arnhem in Diocesi Ultrajectensi.

Provincia haec comprehendit sacerdotes 48, Studentes professos 50; et fratres laicos : 35.

Novitiatus Provinciae duplex est : Unus Tilburgi pro fratribus laicis cum circiter 30 novitiis ; alter vero pro studentibus habetur in civitate Arnhem cum 12 novitiis.

Provincia Germanica.

Ex Indulto Apostolico et de consensu S.C. Propagandae Fidei cui ex voluntate Gubernii civilis directe subjicitur, duabus tantum domibus constat : una, in qua degit Provincialis, sita est in loco Hiltrup, prope civitatem Monasteriensem ; altera, Salisburgi in Austria.

Hujusmodi Provincia constituatur Sacerdotibus numero 16 ; Studentibus professis 60 et fratribus laicis 30.

Novitiatus Provincialis exstat Salisburgi et adnumerat praeter 10 novitiis laicos, 12 novitiis studentes.

A Germanica Provincia pendent Missionarii Societatis qui apud Infideles in Nova Pomerania adlaborant. Missio haec regitur a Vicario Apostolico qui secum habet Sacerdotes 14 et fratres laicos 24.

III

De statu oeconomico ac materiali.

Variae domus Congregationis quae supra enumeratae sunt aestimantur,

in complexu, valoris :

Societas vero alia possidet immobilia pro valore	295.000	4.170.000	francorum.
Praeterea, Congregatio in variis suis domibus possidet bona mobilia pro valore		francorum.	
		circiter 750.000	francorum.

Debita autem Societatis sunt :

Debita hypothecaria pro valore francorum	360.000
Debita varia quae suo tempore a singulis omnibus solvuntur	1.012.000
Hisce debitis adjungendae sunt fundationes pro schola apostolica, Missionibus, Missis, etc. pro valore complexivo francorum circiter :	496.000
Sic, bona Societatis aestimantur valoris francorum :	5.215.000
Ejus debita in complex. franc.	1.868.000

Eminentiae Vestrae

Humillimus Filius in C.J.

Romae, die 20 Nov. 1899.

Chevalier

*The above is a résumé in Latin of the Society's circumstances, both as to location, personnel and financial circumstances, towards the end of 1899, reflecting what is already known from Council meetings and reports – see above.*

**Article 2555**

D 18991130

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

*No date, but written towards the end of 1899*

*Proposal presented to Archbishop Servonnet about a novena to Our Lady of the Sacred Heart from January 1 to January 9, 1900, but turned down by him.*

Your Grace,

The present moment is decisive! The agony of religious congregations is being prolonged, as by a miracle, for 2 years. The enemy impatiently waits for their last breath and, finding that it isn't coming quickly enough, it hastens to bring down the final blow of the axe. The sword which should destroy them is suspended over their heads. The light thread which holds it is at breaking-point. Are we going to do anything to push it aside? Our forces are feeble and helpless no doubt! But to whom can we turn for help? To the loving Heart of Jesus. It is in Him, as (*Pope*) Leo XIII has it, we must place our hopes. In *eo collocando spes.* (*From the encyclical: The Consecration of the human race to the Sacred Heart.*) Is not, in effect, this divine Heart the source of all graces! It is purposeless for us to go elsewhere to look since Heaven has provided this as a remedy for all our ills. Pius IX in a famous text stated that we would find in this divine Heart the protectiveness we need in all the dangers which threaten us "In eodem Corde tutissimum invenient et ab ingruentibus animae periculis effugium." (*Decree consecrating the faithful to the Sacred Heart of Jesus.*)

And what does Leo XIII say? That the Sacred Heart comes before us in these troubling times like a new *Labarum* (*the imperial standard on which the Emperor Constantine features his name, a crown and a cross with the monogram J.C.*) as an unfailing sign of victory. He invites us to place in Him all our hope, and then he adds that we must ask of Him and demand of His goodness our salvation. (*Leo XIII; Encyclical consecrating the human race to the Sacred Heart.*)

Accordingly, if they wish to escape death, religious congregations have no other means open to them than recourse to the Sacred Heart of Jesus!

But who will plead their cause eloquently with this adorable divine Heart and obtain victory? "There is only one creature who can do this," wrote St. Bernard, "the Virgin Mary. Her voice is always heard and she obtains from her Son's Heart whatever she asks for." (*Chevalier doesn't provide the context.*) Since this is the way it is, we call on her with confidence under her greatly expressive title of Our Lady of the Sacred Heart. (No-one is more likely to move His Heart and make Him well disposed to us.) This title, approved by the Holy See designating the accompanying devotion, calls to mind the influence which Jesus was pleased to grant His greatly favoured holy Mother over His adorable Heart. In this way He placed within her hands all the treasures flowing from her mission of mercy towards mankind. *Decrevit Deus nihil dare nisi per Mariam.* (*It was God's will, wish, to give nothing except through Mary.*) Testifying to the innumerable favours which Mary bestows on those who invoke her under her lovely title of Our Lady of the Sacred Heart, Rome, in setting up her Association which presently numbers 18 million members spread throughout the world, acclaims her as the Patroness of difficult and hopeless causes: *unica spes desperantium, the only hope left for those...* (*remainder of the sentence illegible*).

Let us hasten to share with her our concerns which would seem to be so compromisingly disadvantaged: "As mother of God, she can do all things," St. Ephrem says; nothing is impossible for her. *Omnia potes, tamquam Dei Mater; omnia vales ... nihil tibi, si vis, impossibile est.* (*St. Ephrem, Oratio 10 ad Deiparem, t.III, p349*)

Inspired by these sentiments, we are drawn to put before you, and likewise to other congregations, a novena to Our Lady of the Sacred Heart. One will recite morning and evening the "Remember You" to Our Lady followed by the *Parce Domine*. We ask in particular the communities who would like to participate in this novena to send us notice of their willingness, and we shall inscribe their names in a special register which, over 9 days, will be placed at the feet of Our Lady of the Sacred Heart.

O Sacred Heart of Jesus have pity on us!

Our Lady of the Sacred Heart intercede for us.

The reasons for the dissatisfaction  
and hostility of His Grace Archbishop  
Servonnet of Bourges in relation to  
the MSC Society.

1. While the See of Bourges was vacant, the Government put up for sale the Chezal-Benoît college which belonged to the episcopal jurisdiction. The initial sale price was for 70,000 francs. No buyer presented himself. At the second asking price the price sought was reduced to 50,000 francs. The Indre real estate society made a bid of 100 francs and the property and its outlets received an estimate of 50,100 francs.

This was the situation when the Archbishop took over his See. The Missionaries of the Sacred Heart, with good will and as a gesture of favour to the new Archbishop, made available to him 10,000 francs as a welcoming gift, contribution. His Grace gratefully accepted this amount, not as a gift but rather as a contribution, since he alleged that the insurance company should pay at least 65,000 for this property which nobody wanted and His Grace always wanted us to be responsible for this shortfall in price. A baffling requirement. There you have the first reward (*acknowledgement*) for our commitment.

2. Madame Marchain, on her death, left 200,000 francs to her husband to set up a Catholic college at Châteauroux to be looked after by religious and he made known to Archbishop Servonnet his wife's wishes. His Grace made a claim on this money, offering to undertake himself the necessary work on the land belonging to the civil authorities under the pretext of his being head of the diocese and having the right to bank this sum of money. Mr. Marchain refused to accept this proposal – hence the anger, disappointment.

The Archbishop threatened him and, to this effect, wrote in the weekly religious paper a menacing, angry, letter. The leaseholder held his ground and the Archbishop took his chaplain away from him, threatening to close his chapel. This behaviour incensed all the many friends of the respected Mr. Marchain and so alienated the people and inhabitants of Châteauroux that all the financial resources were closed to him. Mr. Marchain, a man as generous as he is pious, then built on land belonging to the insurance society, of which he was an associate, a splendid college in the expectation of better times. In these circumstances the Archbishop opened a secondary school in a house belonging to Mr. Marchain where His Grace, in order to adapt the premises, incurred 12,000 francs' expenses. The school opened with only 2 students and the Archbishop was forced to close it, then demanding from Mr. Marchain the payment of the above sum and he refused, stating that this expense was undertaken without his approval and had nothing to do with him.

Mr. Marchain, during the course of his college's construction, came and asked us if we would like to be responsible for the running of the place. We replied that we would be quite willing, if the Archbishop agreed, to be of service to him and help to pacify the population of Châteauroux.

This was how it was when Mr. Marchain came to register his complaints with me. I advised him for the sake of peace, and the Archbishop's good will, to pay the 12,000 francs he was looking for. This is what he did.

When the work on the college had finished, the Saint-Pierre insurance society went to the Archbishop to ask him if he would agree that we take over the direction of the place. He gave his approval, but with an ulterior motive (*arrière pensée*). As soon as matters were concluded, the Archbishop, without consulting us, and contrary to and in conflict with our Constitutions approved by Rome, appointed Fr. Vaudon as Superior and Fr. Pouvreau as administrator of Chezal-Benoît (*college*), officially in charge of the foundation.

We had serious reasons, very serious, against the approval of this double appointment and, consequently, we refused to ratify it. From this moment on the Archbishop demonstrated an unforgiving dislike towards us, taking away from our Congregation Fr. Vaudon to make him Superior of a new society of diocesan missionaries which he founded in opposition to us, taking away Fr. Pouvreau from us also to be part of the new enterprise. The hostility of the Archbishop only increased all the more! He informed us that we would never be given charge of Châteauroux college. He kept his word. The insurance society, both very unhappy and embarrassed, contacted the Oratorian Fathers who were accepted by His Grace.

J. Chevalier, MSC.

For further details, see Mr. Marchain's correspondence, also Fr. Pasquier, Superior of the major seminary, the letters of the Saint-Pierre insurance society and my own replies.

## 1900

**Article 2557***To Pope Leo XIII.*

D 19000112

Beatissime Pater,

Julius Chevalier, Superior Generalis Missionariorum SS. Cordis Jesu, Exolduni in Diocesi Bituricensi, ad pedes S.V. provolutus, exponit : Se esse jam aetate provecum ac viribus fractum, et proinde ad vitandas quascumque difficultates pro die qua a vita discederet, attentis praesertim gravibus temporum circumstantiis in Gallia, humillime petit ut capitulum Generale Societatis proximo mense Aprilis celebrandum, nominare possit Vicarium Generalem, et quidem ad duodecennium, uti fit juxta Constitutiones pro ipso Superiore Generali, ea conditione ut transacto actualis Superioris duodecennio, (quod post duos aut tres annos fiet), Vicarius Generalis ipso facto successionem sumat, vel, si eidem Capitulo Generali magis placuerit, ut actualis Superior Generalis qui simul est Fundator Societatis, confirmari tunc possit per Indultum Apostolicum ad aliud duodecennium, permanente tamen Vicario Generali in suo munere.

Et Deus ...

Pro Procuratore Generali  
P. Hugo Orlandi  
M.S.C.

Bourges Mission. del S<sup>o</sup> Cuore  
P. Giulio Chevalier Superiore Generale  
perché il futuro Capit<sup>o</sup> G<sup>le</sup> possa nominare un Vicario G<sup>le</sup>.

S. Congr. d. 12 Januar.1900  
prout petitur non expedire

*The English translation of this Latin text is given below from the Italian; 2561.*

*Ugo Orlandi, who formulated the petition on behalf of the Procurator General, was born in Naples on April 12, 1874, and ordained to the priesthood on June 4, 1898. He founded and directed over many years the Omega Oratory. He died in Milan on January 12 1933.*

**Article 2558***To Father Victor Jouët, MSC, Rome.*

L 19000119

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Issoudun, January 19, 1900

Dear Father,

Thank you for your letter and good wishes. May the divine Heart of Jesus grant them, together with those I extend to you, and for your appreciated work on behalf of the souls in Purgatory.

Our Annals at the present time do not have the same attraction for me as the previous ones, in which I found you totally involved through your devotedness, your understanding and your love for Our Lady of the Sacred Heart. I read your present magazine with a great deal of interest. I am amazed that our German confrères have not as yet fully satisfied your request. Fr. Carrière is due to take this issue up again. I shall myself insist on it.

Cheerio, dear friend.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2559***To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 19000125

*Undated; likely January 25, 1900*

Your Grace,

Now that the Pope has spoken, and with the episcopate echoing his words, I venture to ask Your Grace if it might not be opportune at the present time to commend to the threatened Congregations the novena to Our Lady of the Sacred Heart which I have the honour to submit to you. Nothing, it is to be understood, will be put before the public. Everything will remain confidential.

We no longer hope other than through prayer. There are so many fervent souls within communities whose supplication in common will, perhaps, storm Heaven. Be kind enough, Your Grace, to approve this initiative. Nobody would fault you, as it corresponds with the wishes of His Holiness Leo XIII and all our Lordships the Bishops.

I have altered the text of the letter which I intend to send out if Your Grace gives permission, having made the changes which he deems appropriate.

I have the honour to be, etc.

J.C.

*The original is in the Bourges diocesan archives, XI/B. The Archbishop's letter, dated January 29, 1900, is in the MSC archives, with the following note by Chevalier:*

Refusal to approve novena to Our Lady of the Sacred Heart on behalf of threatened congregations.

*The following was added at the end of the above letter:*

Your Grace,

Religious Congregations are in great danger at the present time. Humanly speaking they cannot avoid death. Only the Sacred Heart of Jesus can save them. Pius IX and Leo XIII assure us in celebrated documents that we must place all our hopes in Him (1) and await our salvation from His goodness (2). But who will appeal for us with this divine Heart and obtain victory for us?

*No source given for (1) and (2).*

**Article 2560**

L 19000221

*To Father Clément Offermans, MSC, Provincial of the Northern Province.*

+ J M J

Issoudun, February 21, 1900

My Dear Father,

The Very Reverend Father Superior (*Chevalier*) has had a letter from Madame Vroomans from which I transcribe a section which makes him surprised and about which he would like to have some explanation. Here it is:

"Our ex-director informed me that the conversation he had with Fr. Peeters while Fr. Provincial was away, was the main reason for his dismissal; that is to say the impressions he carried away from this meeting (which he pointed out to me in several letters was of the utmost importance) were that of a fateful nature and so significantly damaging for us. Oh! How the heart cruelly bleeds at the thought that it would be our very missionaries themselves – 'ours' – who would be involved in pitching us into the abyss! But what makes it felt more regrettably is that 'mystery' side to them, that total lack of 'confiding', 'confidence'. I wrote to Fr. Peeters requesting him, as advised by our ex-director who said to me: 'Find out from them; let they themselves – your missionaries – inform you what he had said in confidence; these are very important issues which would have greatly influenced the dismissal.' But up to now he has contented himself by not replying to me; and, consequently, I continue to be unaware of the real reason for the dismissal, and one can only foresee that a second director will also be felled by the same stone as the first one."

While making allowances for the somewhat exaggerated and excited concern of Madame Vroomans, it remains obvious that in all of this there is something not quite clear; or rather, what is clearly evident from it all is that Fr. Peeters instead of promoting the development of the Nymegen Fraternity would appear to be doing the contrary.

Rev. Father (*Chevalier*) would like to know what he (*Peeters*) said to Fr. Van Hooff, or at least what he thinks about the issue of our Tertiary of the Sacred Heart Association. This pious group called the Third Order, or otherwise, has been approved of and enriched with indulgences by Pius IX and, consequently, in labouring to spread this undertaking which has done, and continues to do, so much good, we are fully conforming to the spirit and wishes of the Holy See, especially at this time when His Holiness Leo XIII recommends so much devotion to the Sacred Heart. In any event dear Father, it is most unfortunate that some of our confrères would appear to attach so little importance to works which are formally approved of in our Constitutions.

Fr. General would like to have some explanations and, while awaiting them, I would ask you to receive my respectful good wishes in C.J.

F.X. Maillard, MSC.

Yes, dear Fr. Offermans, I would like it to be so that in our Provinces and houses the Sacred Heart Third Order which draws good, pious, people to us and creates sympathetic support, should be rightly appreciated. It would be more than unusual if the Missionaries of the Sacred Heart refused to acknowledge and accept their contribution and commitment to Sacred Heart undertakings.

I am depending on you.  
Wholly yours in C.J.

J. Chevalier, MSC.



To Pope Leo XIII.

March 6, 1900

*This is the Anglicized Italian translation of Chevalier's personal letter about retirement to the Vatican given above, Article 2557, in Latin. This translation is by Fr. Genocchi, Procurator General.*

Most Holy Father,

Fr. Jules Chevalier, Founder and Superior of the Missionaries of the Sacred Heart, having reached his 76th year and being infirm, would like to give up office at the next General Chapter taking place in April.

Prostrate to kiss the sacred feet, he requests Your Holiness to grant the aforementioned Chapter the authority to appoint a new Superior General, despite the fact that two or three more years remain before the end of the twelve years stipulated in the Constitutions. If the Chapter absolutely wishes to elect Fr. Chevalier once more as Superior General, Your Holiness is requested to give the same Chapter permission to elect also a Vicar General for a further twelve years, with the right of succession if the humble appelland were to die in that fore-mentioned specified time.

The reasons are the following:

1. The Founder would like to take the initiative as from himself as regards his successor in the Government of the Society and to whom he would hand over important functions.
2. It would avoid the great expense of 15,000 lire or so involving an immediate calling of a Chapter if Fr. Chevalier was suddenly not there.
3. There is a need to undertake urgent and energetic procedures, particularly so in France where the Society is threatened by banishment, and as well Fr. Chevalier's state of health makes it impossible for him to undertake journeys.
4. The principal members of the forthcoming Chapter, besides the present Assistants General, have already expressed their view about the need to request as of now the permission requested above.

*The request ends like this, with nothing further added.*

**Article 2562**

L 169000402

To Father Jules Vandel, MSC, Kensington, Australia.

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Issoudun, April 2, 1900

Dear Fr. Vandel,

Ad impossibile nemo tenetur. (*Nobody is requested to do the impossible.*) Accordingly, stay where you are, both of you. I am happy to take note of the advances which are accompanying your undertakings and the commitment on the part of you all to make them prosper. May the Sacred Heart boost your efforts. We plant, but it is God who provides the growth.

I share the hope with you that within a few years you will have overcome your problems and will find yourselves in a nice, promising, situation in Australia.

The ordination of Bishop de Boismenu took place on the eve of the feast of St. Joseph in the basilica of Montmartre, carried out by the Apostolic Nuncio; it was a lovely, moving, ceremony. We read with interest the visitor Bishop's report. We shall return to contact you about this. Let all of you pray for the Chapter's success. I do not forget you in my prayers.

My good wishes to all in C.J.

J. Chevalier, MSC.

Happy feast on the 12th.

**Article 2563**

D 19000408

*An agreement reached between Fr. Chevalier and Mother Marie-Louise Hartzler.*

Between the undersigned.

1. Jean-Jules Chevalier, Superior General of the Missionaries of the Sacred Heart, acting in this capacity with his Assistants, and
  2. Marie-Louise Hartzler, Superior General of the Daughters of Our Lady of the Sacred Heart, acting as such with her Councillors
- what follows has been agreed:

Statement of the arrangements:

- I. Mr. (*sic*) Chevalier and his Council acknowledge that the Congregation of the Daughters of Our Lady of the Sacred Heart has given to that of the Missionaries of the Sacred Heart the following properties:

In 1894 the house at number 12 Rue de Vouët originally acquired from the Beuvron patrimony at the main cost of ten thousand francs and in addition the added expenses, and to which furniture was brought in July 1897 by the Missionaries of the Sacred Heart in association with the bank Société Immobilière, Indre, all with the knowledge and agreement of Rev. Mother Hartzler and her Council: and, moreover, the Daughters of Our Lady of the Sacred Heart Congregation gave to the Missionaries of the Sacred Heart in the month of April 1895 the sum of two thousand francs in expenses and, on February 2, 1900, the sum of fifty thousand francs equally in expenses.

II. On her side, Mother Hartzler and her Assistants acknowledge that their community has been set up since 1883 in buildings at Rue de Vouët, numbers 2,4,6,8 and 10, Issoudun belonging to the Missionaries of the Sacred Heart without having to pay any rent or indemnity until 1897 when these buildings were incorporated in the Indre Société Immobilière (*the bank, insurance society, of that name*). Since this time it is the Missionaries of the Sacred Heart who have paid the rent for the said buildings, and those at numbers 12,14,16 Rue de Vouët, to the Indre Société Immobilière for the Daughters of Our Lady of the Sacred Heart.

*The initials MLH and JC are in the margins.*

Agreement

The above being stated, what follows was agreed:

I

Rev. Father Chevalier and the Missionaries of the Sacred Heart commit themselves not to lay claim to the arrears arising from the Rue de Vouët properties nor to those which they have paid for to the Société Immobilière on behalf of the Daughters of Our Lady of the Sacred Heart up to the present time. Moreover, they will continue to pay the said Society until January the first 1908 the same amount to the credit of Mother Hartzler and her community. Besides, they commit themselves to pay the Indre Société Immobilière the rent for the new building which this Society is constructing on land leased to the Daughters of Our Lady of the Sacred Heart community, and over the length of time this building will be occupied by the said community.

Finally, it is agreed that the fifty thousand francs will be handed back to the Daughters of Our Lady of the Sacred Heart if the said community, in agreement with the Missionaries of the Sacred Heart, leaves these buildings or is not there anymore, in which latter case the Mother Superior will look after the requirements of her daughters. The Missionaries of the Sacred Heart will in that case reimburse this amount in a five-fold annuity, that is to say ten thousand francs yearly, unless there is an added compelling reason. If there is a likelihood of being disbanded, deprived of their assets or placed for any reason in circumstances making it impossible to meet their obligations, they will be exempt from the obligation to meet any requirement. Nevertheless so long as the Missionaries of the Sacred Heart exist they will make it a duty incumbent on them to look after the Daughters of Our Lady of the Sacred Heart, protecting those they founded

On their side, Mother Hartzler and the Daughters of Our Lady of the Sacred Heart commit themselves never to lay claim to the properties coming from the wills of Beuvron and Mademoiselle Voisin, nor any indemnity arising from the said properties, or the sum of two thousand francs paid out in February 1900 and, as well, not to claim this capital as long as they live in the buildings they presently occupy.

Duly given at Issoudun, April 8, 1900 and on both one side and the other executed in good faith.

Read and approved:  
Marie-Louis Hartzler

Read and approved:  
J. Chevalier  
Sup.g. MSC.

**Article 2564**

*To Madame de Cougny, Chateau de la Grille, near Chinon, Indre and Loire.*

L 19000413

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April 13, 1900

Dear Child,

How good of you to think in this way about your Issoudun priest! I thank you most sincerely for your feast day good wishes. The journey from Paris did not greatly tire me. My health is really good at the present time.

When can I undertake my pilgrimage to Notre-Dame de la Grille? Everything is behind schedule this year. Our first communions will not be held until May 16 because of the municipal elections and our confirmations not until June 17. I cannot then visit you until the feast of the Sacred Heart is over at the end of June, which is to say all of two months – quite a long time away. I am pleased to know that your health is not very bad. You are getting ready to celebrate Easter, the Lord be praised! Do not over-burden yourself. You know that I am responsive to you. The little pains and aches you mention to me are not at all important. Do not be worrying and anxious. Keep on following your regimen as much as possible. I pray a lot for you. I have put in bottle the wine you were so kind to send to me. It's delicious. Many thanks, many thanks.

Please accept together with my special blessings my respectful good wishes in C.J.

J. Chevalier, MSC.

**Article 2565***To Father Jean Vaudon, MSC, Marseilles.*

L 19000418

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Issoudun, April 18, 1900

Dear Fr. Vaudon,

I thank you most warmly for your festive good wishes since I know the heartfelt good will behind them.

It's on Thursday evening the retreat, preparatory to the Chapter, begins, with Fr. Guyot preaching. Pray that the outcome will be in keeping with the good Lord's will. The participants at the Chapter seem, all of them, to be imbued with a good spirit. I hope that good will come from these meetings. I congratulate you on your success in Marseilles and the good will being shown to you. I am happy to gather all the news you share with me. I want the good Lord to find therein his glory. I am sorry that Fr. Jouët did not come as far as Issoudun.

Cheerio, dear Father. Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2566***To the Chapter members, 1900.*

D 19000423

Dearly Beloved Fathers,

I can only repeat here what I said to you in my circular dated July 16, 1899.

Given my advanced age, the infirmity which affects me and prevents me from undertaking long journeys and the wish to know my successor, in order to make him familiar with the procedures of our dear Society, I offer you purely and simply my resignation as Superior General, requesting you, my dear confrères, to be kind enough to accept it.

Issoudun, April 23, 1900

J. Chevalier, MSC.

**Article 2567***To the Chezal-Benoît Daughters of Our Lady of the Sacred Heart.*

L 19000426

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Issoudun, April 26, 1900

Dear Sisters of Chezal-Benoît,

If you only knew how grateful I am to you for the good wishes so kindly addressed to the Lord for me on my feast day! I for my part do not forget you although you are hidden away in the forest at Chezal-Benoît. Be assured that I think of you and pray for you. If you are pleased to have me as your father, I am equally so in having you as daughters.

Cheerio, dear children; I bless you all in C.J.

J. Chevalier, MSC.

**Article 2568***To the 1900 Chapter members.*

19000504

May 4, 1900

My Dear Fathers,

The Chapter gives rise at the present time to very important issues. Is it wise and opportune to provide an answer straightaway as some seem to wish for? I do not think so.

Here are the reasons:

I. Our little Society is still, so to say, in its infancy, at its formative stage. It is true that it has developed quite quickly, extending its branches quite a distance, but has not this rapid and abnormal growth taken place to the detriment of its well being and the exhaustion of its resources? If we would really like, without prejudice, to provide ourselves with an exact report on its vitality we would find it feeble if not to say anaemic. Our duty, therefore, is to strengthen it and presently rid it of all those things which could weaken it. Now the immediate setting up of a French Province, which we wish for as enthusiastically as anybody, would have the effect of a further exhaustion of forces. Personnel are lacking; this is a known, accepted, fact. We haven't enough personnel for our essential undertakings. It is not a matter of undertaking anything here and there without scrutiny. Before all else one needs to know if personnel have the requisite qualities and, if they have, whether they can be replaced or not. Faced with our present scarcity, it seems to me that in advancing this query one has to answer it in the negative.

The religious spirit is not yet sufficiently developed among us, and I can say this without prejudice to anyone that in the main we are lacking in it. Let us engage ourselves, then, to bring it well to the fore. And far from diminishing our forces, let us set about, in every possible way, to reinforce it. The Chapter in one of its earlier discussions expressed the wish that members should not be overwhelmed by laying on them double and triple burdens which would be ruinous for their interior life, something which could damagingly come about by the immediate setting up of a French Province functioning on its own. This is how I would find words for what is being sought: the Chapter, considering that it is necessary to set up a French Province, expresses its wish to do so as soon as possible – quam primum.

II. The second issue is that of the transfer of the Society's centre elsewhere. Just as with the first issue discussed above, this also seems to me to be premature. I think we would be acting contrary to the designs of divine Providence. God was at liberty to give rise to our little Congregation elsewhere rather than at Issoudun, and if He chose this town there must, surely, have been reasons for doing so. It seems to me that it is our duty to respect this circumstance as long as no reason is obvious for acting otherwise, either through important happenings or through certain circumstances which would cancel all doubt and hesitation, such-wise that we could say in all sincerity: *Digitus Dei est hic (the finger of God is here)*.

Now, as it happens at the present time, nothing like this (*the immediate foregoing*) is called for. What serious reasons do we have to force us in this respect? I do not see any at the present time. France, it is true, is going through a critical time presently, but we await its resolution. I hope the France of the Sacred Heart will emerge triumphantly from the war leashed upon it by hell. In any event if we do become expelled, there will always be the opportunity to take advantage of it and see about setting ourselves up while awaiting more favourable times. But any concentration at the present moment on such a serious decision would be extremely imprudent, lessen our influence, deprive us of resources we so greatly need and draw us into disappointing expectations. All religious Congregations latterly, apart from some exceptions dictated by providential circumstances, have remained in, and by, the cradle of their foundation. Let us await the turn of events. But a last word, gentlemen, from someone aged and close to my grave; do not inflict me with pain and sorrow prematurely. After my death which cannot be long in coming, if you believe in the face of God that it is your duty to set up elsewhere the seat (*centre*) of the Society, you are at full liberty to do so.

There, dearly loved confrères, you have the appeal I make to you.

**Article 2569**

To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.

B 19000602

Your Grace,

Issoudun, June 2, 1900

I have received just now some bound copies of my book on the Sacred Heart. I am pleased to offer you one of these while awaiting to place at your feet a volume more worthy of Your Grace.

The Bourges diocese, Your Grace, has always had a special devotion to Our Lord's divine Heart. Having had as Archbishop the brother of St. Jeanne de Chantal, it was one of the first to have accepted the devotion from its beginnings, together with the Visitation Sisters who, not being any further able to admit the young girls presenting themselves in excessive numbers, founded in 1643 a second convent at Issoudun where devotion to the Sacred Heart flourished and went on to go outside the boundaries of the Berry (*the French department which includes Issoudun*).

One of your distinguished predecessors, Archbishop de Villèle (1824-1841), began a movement to place his archdiocese under the protection of the adorable Heart of Jesus. His Eminence Cardinal Du Pont (1842-1859) went further and in association with his coadjutor bishops at a meeting in Clermont-Ferrand solemnly consecrated the ecclesiastical province of Bourges to the Heart of Jesus. His Grace de la Tour d'Auvergne renewed this general consecration at the provincial council in Puy.

Has it not been under your governance, Your Grace, that the great Pope Leo XIII consecrated the whole human race to this adorable Heart, source of all graces? And you were pleased to transmit to us an eloquent letter wholly imbued with love for the Heart of Jesus, accompanying the Pope's wishes.

Reading this book, Your Grace will see on page 215... that your Sacred Heart Missionaries in Issoudun were not strangers (*uninvolved*) to this solemn happening which should bring so many blessings on the world.

I am pleased, Your Grace, to offer you the first copy of this work which His Eminence the Paris Cardinal submitted for close examination to the Provincial of the Dominicans before granting permission to publish. If Your Grace also deigns to give it his lofty approval, the priests and laity will receive it all the more confidently when such assured piety and doctrine as yours will have deemed it worthy of being placed in their hands.

Favour me with your blessing, Your Grace, and accept this as a fresh testimony of my deep regard and appreciation from him who is pleased to state that he is your very humble servant and son in C.J.

J. Chevalier. (*sic*)

**Article 2570**

B 19000628

To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.

*Undated, but written just before the  
feast of Saints Peter and Paul, June 29.  
Servonnet's reply was written  
on July 1, 1900.*

I do not know if I am mistaken, Your Grace, but I am led to believe that your fatherly heart is no longer drawn to us as it used to be. It is pointless to let you know all the pain and sorrow I am experiencing. And yet I can assure you that Your Grace doesn't have a priest more committed to him or as eager to be helpful to him.

On the occasion of your feast, Your Grace, I venture to ask you to overlook the grievances you have against us, to pardon us if we have done something wrong and restore your good will to us, which we so greatly appreciate.

It is in this expectation, Your Grace, that I ask you to accept my humble good wishes as well as those of all my confrères, as well as being kind enough to bless us in C.J.

J. Chevalier.

**Article 2571**

L 19000701

*To the MSC Cardinal Protector, Lucido Maria Parocchi, Rome.*

*Undated.*

Most Eminent Protector,

Knowing your love for the divine Heart of Our Lord and all the concern you have for us. I am delighted to pay my respects to you with the new edition of the book: The Sacred Heart of Jesus. It is a small appreciation of my very great appreciation of all your kindness. Be good enough to accept it (*the book*) with the same pleasure I experience in presenting it to you. If, after you have perused this volume, you consider it worthy of your encomia and approval, then it will become for me an appreciable reward and fresh evidence of your very great good will and support for our humble Congregation. May Your Eminence's blessing be conveyed not only to this work and its author but, as well, to all our undertakings and all my confrères who are your children.

It is with these declarations of filial piety that I place myself at Your Grace's feet, kissing the sacred purple, affirming that I am his most humble servant and most devoted son in C.J.

J. Chevalier, MSC.

**Article 2572**

B 19000701A

*To Cardinal Mariano Rampolla, Rome.*

*Undated. During or after June 1900.*

Cardinal Rampolla.

Your Eminence,

Dedicated by vocation to Our Lord's divine Heart. I have consecrated 50 years of life, informed by the Holy Scriptures, the Church, its Doctors and Tradition, to its study both in itself and in its love. It is the fruits of this work which I presume to place before you with humble respect, petitioning Your Eminence to be good enough to place at the feet of His Holiness the copy intended for him, with its accompanying letters. The immortal Leo XIII, in addition to all the other prestigious titles which characterize his Pontificate, has also that of the Pope of the Sacred Heart, and this will not be any less beautiful in his incomparable crown. (*On the previous 25th of May, Leo XIII had published his encyclical on the Sacred Heart: Annum Sacrum.*) It is to him we owe that marvellous thrust towards the adorable Heart of Jesus, the consecration of the whole world to the divine Saviour, source of all graces, blessings, and source of our salvation.

May this work, presented by you to the Sovereign Pontiff, be acceptable to His Holiness and merit his blessing ever replete with fruitfulness.

I humbly prostrate myself at Your Eminence's feet asking for your blessing, the acceptance of my good wishes and grateful appreciation in C.J.

J.C.

**Article 2573**

L 19000711

*To Father Victor Jouët, MSC, Paris.*

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Issoudun, July 11, 1900

Dear Fr. Jouët,

I gather from Fr. Carrière that you are in Paris. It is an age since I saw you. If you can, as you are so near to us, come as far as Issoudun, you will give all of us the utmost pleasure.

Cheerio, Father.  
Wholly yours in C.J.

J. Chevalier, MSC.

**Article 2574**

D 19000721

*Memorandum on Chezal-Benoît for His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

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Issoudun, July 21, 1900

Put together. Complete. J.C.

*The reference is to what has been written by Chevalier to form the basis of an official document from his secretary or someone else.*

-Benoît and His Grace Archbishop Servonnet of Bourges.

- I. -Benoît before its acquisition by the Insurance Society.
- II. -Benoît during this time.
- III. -Benoît afterwards.

I. Before acquisition.

This former Benedictine monastery became associated with the Archdiocese of Bourges as episcopal property when Archbishop Menjaud (1859-1861) bought it in 1860 for 60,000 francs.

Archbishop de la Tour d'Auvergne, who was greatly interested in us, gave us permission in 1866 to place the first youngsters of the Petite Oeuvre there, 12 in number. The numbers grew and, the area handed over to us becoming too small, we built a wing there which cost us about 47,000 francs. Archbishop de la Tour d'Auvergne very much wanted to acknowledge this expense by appropriate action, taking it upon himself and his successors to reimburse the amount laid out if for any reason we were to leave Chezal-Benoît. In 1880 we were expelled from the house and forced to go into exile. Out of considerateness and commitment to the diocese, we didn't make any claims.

After an absence of ten years we returned to re-possess our property, and the old convent with its outbuildings which Archbishop Marchal rented to us yearly at 2,800 francs. The old monastery, long uninhabited, needed urgent repairs. The estimate for this came to 27,000 francs which His Grace refused to meet, claiming lack of resources and requesting us to be responsible, promising to reimburse us later. Be it through inability or ill-health, the Archbishop never gave us any contribution. He died in 1892.

Archbishop Boyer succeeded him and we continued to pay the rent. His Eminence the Cardinal, needing money no doubt, asked me and my Assistants to come to Chezal-Benoît in August 1896. Unable to be present at this meeting, the Cardinal deputized in his name his auxiliary, Bishop Bardel, with plenipotentiary powers to sell us the whole property. The price stipulated by the Archbishop came, I believe, to 60,000 francs and, moreover, he left it as our responsibility to pay the bank a sum of 6,000 francs. We made two observations. First of all, we didn't need to make this purchase, given the importance of our Issoudun house which we would cease to use in the event of transferring our undertakings to Chezal-Benoît; secondly the amount of money being requested seemed to us greatly exorbitant because Archbishop Menjaud hadn't bought this property for 60,000 francs and, moreover, the Archbishop was indebted to us for 27,000 francs spent on repairs.

Bishop Bardel intimated to us enthusiastically the Cardinal's keen wish that we acquire this property and the great displeasure our refusal would cause him. It was, therefore, in the face of this moral violence, that we ad duritiam cordis (*grudgingly agreed*) to accept these conditions. This sale should take place on the best of terms, the Bishop added, since the Archbishop, so he says, had obtained the Government's permission to sell this archiepiscopal property without its being put up for auction. But this is against the law, I remarked to him. It shouldn't bother you, he replied; we are authorized to do so. The handing over sale does not go beyond 30,000 francs, and the rest you make over hand to hand following up.

Afraid that there might be recourse to the Chamber of Deputies, the Government requested a public decision, and the Cardinal contacted the Council of State to be exempted from this formality. This was the situation when the Cardinal died. Bishop Bardel, when I met him at the funeral, said to me: "Everything has broken down; there is no agreement any longer; you are disengaged from your word and feel yourself quite free." It was right and satisfactory.

II. While the See (*archdiocese*) was vacant the Government put up for auction at 90,000 francs the Chezal-Benoît property, including in the sale the Petite Oeuvre building which we had built with our own money. We wrote protesting on stamped paper which was placed in the hands of the Government Commissioner and stating that we would make use of every legal means in order to vindicate our rights. No buyer made an appearance at the first auction. At a second auction the following Sunday the price was lowered to 50,000 francs. The Indre insurance society and bank became involved and since it represented all the assets of the Missionaries of the Sacred Heart it put in a bid of 100 francs at which stage the Chezal-Benoît property was handed over to it. In consequence, it had to pay 5,510 francs as registration, and the whole property was acquired, then, for 55,611 francs. The Missionaries of the Sacred Heart rented this property from the bank in order to continue their work there.

III. After this acquisition Archbishop Servonnet took over the archdiocese of Bourges. The Missionaries of the Sacred Heart made him a gift of 10,000 francs to greet his arrival, to be paid in five instalments. His Grace replied that he would accept the 10,000 francs not as a gift but supplementary to the sale of Chezal-Benoît, the price of which had not been met. Our amazement arose from his lack of awareness. He went on to say that having agreed to pay Cardinal Boyer 70,000 francs for the property, we were in conscience obliged to keep this promise and that he, the Archbishop's successor, was in his rights demanding it.

He also wrote with reference to our statements that, not wishing to create problems for a Congregation which did good work in the Church and was esteemed by the Holy See, he hoped that matters would be resolved by these means. Look for this letter; it is available.

The Archbishop having forgotten his letter, has returned to this issue on several occasions, always stating that we didn't pay enough for Chezal-Benoît and should indemnify the diocese. We have proved to him that we paid more than the amount agreed with Archbishop Boyer. (Add up again the sum paid.)

(In the 60,000 francs, the farm bought by Archbishop de la Tour d'Auvergne from Mr. Barberon for 1,500 francs is not included.)

*No signature.*

**Article 2575**

D 19000731

*Talk given on prize-giving day at the Sacred Heart public school, Issoudun.*

July 31, 1900

"On the development of Character."

Ladies, Gentlemen, my Dear Children,

I would like to put before you a vital issue which is very relevant at the present time and which, understandably, preoccupies the most serious-minded people. Looking at a society in confusion, one has to ask concernedly, where are we going? Meanwhile, discouragement affects the hearts of all. Why these failings? The reply we get is, "You can see for yourself like us that people's moral character has become weak and there is no longer any great expectation. Each one looks after his own personal concerns, sacrificing everything to his ambition. It is egoism which is killing us, the Fatherland no longer meaning more than an empty word, and shortly France is likely to be ready for a break-down."

The view facing us, Ladies and Gentlemen, is a sombre one, but let us not despair, however, of our lovely country. Undoubtedly at the present time, France is experiencing a violent (*shaking*) crisis. Challenging spirits have pitched it outside its traditional role. The winds of incredulity and revolutionary forces have pushed it towards the abyss, making it seem like a disabled ship in the midst of a violent storm. Despite everything, be confident. No, the eldest daughter of the Church, who God made serve His purposes to do His work in the world, the France of Clovis, Charlemagne, St. Louis, St. Joan of Arc and the Sacred Heart, cannot perish. If I place my hand on my heart, I can feel it still beating for worthy and noble causes. It is always imbued with passion for glory and heroism, for the Church and for God. What there should be, and which the Church needs, are men of faith and character, and this is the purpose of this address.

I

I am bound to state right from the beginning that a nation must not be confused with the authority which rules it at a given moment, or with a passing crisis in its existence. A nation, by way of its character, spirit, beliefs, moral life, remains free and above the violence of passing regimes: violentum non durat. It is heartening to say that France will always be Christian. Religion and the country create the very depth (*essence*) of her nature.

These are the two well-springs which merge and flow in the same bed-rock fashioned by the hand of God; you cannot have an adverse impact on one without impoverishing the other. Wanting to be French without being a Christian is to essay the impossible. You will not describe as French those individuals without principles, beliefs, who over a quarter of a century have utilized all the resources of their evil genius to de-Christianize the new generation. It is not by taking away faith in hearts, in driving God from schools, in focusing hate and disrespect for religion and its ministers, that will make your children become strong in character, generous spirited, brave, worthwhile to their country. In order to attain their criminal objective they saturate the young with unhealthy literature where all the vices are given welcome. How in this event can one keep fresh the delicate flowers which flourished with the eucharistic meal, and take a steady hold of the effervescence imbuing the hearts of these adolescents? Under its impact, the hostile lay mentality, characters are softened, their dignity lowered, becoming depraved, souls become lukewarm, and the most robustly healthy begin to falter, wilt, die away.

Add history to literature! What is it like in their hands? A conspiracy against the truth. Facts are twisted and individuals travestied. How can one speak of Clovis and his baptistry at Reims, of Charlemagne and his glorious reign, of St. Louis that model king who was proud to call himself Christ's sergent, of Joan of Arc and her divine mission, the Joan of Arc saviour of France in chasing out the English? Or how cannot one speak of the Crusades and the Middle Ages, which made the nation distinctive and just in the world, given our military, political and intellectual heart?

Modern historians have only one aim: denial of God's action and the impact of religion in the events which have taken place in former ages. For them the real France only dates from 89. "They put away in the shadow of prehistoric times," a distinguished author observes, "these fourteen hundred years which, without faith, do not make any sense at all and which, because of it (*faith*), all is explained!" What is going to become of youth caught up in this approach, educated in its prejudices? Our youth will, with fatal consequences, walk disdainfully in the steps of the men who led them; like them the youth will look disdainfully on what was the France of our fathers. That for such men as these there is no longer any patriotizing thrust in what to do in relation to the Fatherland at certain crucial moments, being indicated all too well. It would be pointless to depend on such as these for character formation. What I say in respect to history I can also say as regards philosophy. As opposed to the philosophy of our centuries of faith which enlightened so strikingly, vividly, the heights of human intelligence interpreting God in His nature and actions, enlightening mankind on its supernatural destiny, pointing out the way which must be undertaken in order to attain it, and blessing France, the world, with the greatest geniuses who do honour to humanity; as against this philosophy, I ask, what has replaced it?

A materialistic, atheistic philosophy which focuses itself wholly on the earthly, makes man the plaything of his passions, giving himself over to his natural instincts, stifles in him all noble and generous sentiments, takes from him all concern for, and the hope of, a better life. I ask you if such a philosophy is capable of shaping characters strongly steered in the line of duty, something which France so greatly needs if it wants to stir itself and take its place among the nations. It is necessary, then, to look elsewhere.

## II

Ladies and Gentlemen, you have nothing more cherishable than your children. You with reason place in them all your best hopes and happiness for the whole of your life. And if you lay down obligations on them, it is that they themselves may be happy and contribute to their country. Right, then! You will not come by a solution to this serious issue other than through an education which is thoroughly Christian.

We have become aware of the education provided in universities about the most important issues. The young man is left in ignorance of the basic truths he needs to know, leaving him at a loss, uncertain and rudderless as he lives his life. It is not like that on our side because we place religion and God as the basis of education. The neutrality so favoured in our days is no more than hypocrisy masking the deliberation to root out the faith from hearts, making our France a pagan France. "Neutrality in education," as Jules Simon has observed, "is a fanciful dream, impractical and impracticable; the teacher cannot hide his views and will educate his pupils in keeping with his own view of things." Besides "It is criminal," as a former Minister of Public Education remarks, "since it leads France towards intellectual and moral ruin." And our great Pope Leo XIII has described it by its right name: Practical Atheism. Our free-thinkers, rejecting the teaching of Christ in their system of education, have dreamed up civil morality so dear to our revolutionaries of '93. We are aware of its purity; we know what was produced. It is not with this morality which banishes all ideas of the supernatural, where God is excluded, that we will overcome the passions and form the consciences which will give rise to characters of integrity. This privilege only belongs to Religion; it is a fact of experience since it (*religion*) alone can raise the soul towards heaven, inspiring it with love and fear in whomsoever rewards virtue and punishes vice. If one rejects religion's help, it is on and with the police that society will be based, on the force which is the same formula with respect to the barbaric. No, man needs his conscience enlightened by a ray of the divine light if he wishes his character to become uplifted, independent. Conscience is a tremendous force, a powerful motivator. Nothing speaks so upliftingly as it does, and there is no comparable propelling to that which it engenders. Conscience, in effect, is God's voice speaking in mankind. And when one tries to draw from a human being acts which go against his conscience you will find him as inflexible as a wall of bronze. He will prefer to come down from his magistrate's chair rather than commit a crime. You will find him breaking his sword and giving up on a brilliant future rather than damage the integrity of his reputation with scheming behaviour, which would harm his patriotism and run counter to his cherished conscience. There you have the characteristics which do credit to a family, leaving to its descendants a patriotism a thousand times more enviable than the gold with which they could have enriched themselves like so many others. They return with pride into their private lives, carrying on their heads a crown which nothing could shake.

Conscience gives rise, thereby, to the heroic not only in the law and army, but as well in all the social roles which Providence has shaped for everyone. If I go on my knees before a dignitary who, motivated by his faith, despoils himself of his wealth in order to distribute it among the poor, and before those heroic missionaries, those religious who magnanimously leave family and country to bring the truth to the unaware pagans, knowing full well that a premature death or martyrdom will be their lot, I also pay equal respect and admiration to the Christian who, stamping out all human respect, provides an example of the virtues religion inspires in him, this father of a family, that workman who remains faithful to God in the midst of his scornful co-workers. He carries out his duties, pays his taxes, without being envious of those more fortunate than himself. He lives his life; he pours himself out drop by drop in his sweat, without a murmur or complaints; he is happy to be resigned and accepting because it's not only because he believes but also because he hopes. This father of a family, this workman of staunch and Christian character, will be sought for in vain outside religion.

And what would you find, do you think, outside of religion? The unhappy, the ambitious, the jealous, the revolutionaries. In effect, what can we expect from a man without conscience, a man who believes in nothing, who hopes for nothing beyond the tomb? He is capable of all disorder and stupidity. We shall come across him as the bad son, spouse, father, citizen. I know there are exceptions, but are they that many?

You understand, then, Ladies and Gentlemen, the important role religion plays in your children's education. At school we do as much as we can on our part to fulfil it; it's our duty. But our efforts will remain fruitless if the parents for their part do not help us with their contribution. The primary educators are to be found in the home where, under the watchful eye of a father



concerned with his son's future and a mother who is responsible and attentive, there begins, already, Christian education and character formation.

We are about to let you have, for two months, your children, you need a well-merited rest after a demanding year. They will, then, be under your supervision. Please, in their interest as well as your own, do not let your watchful eye stray from them. Carefully check the company they keep, the entertainment to which they have recourse, their conversation and what they read. How many youngsters there are who, during their holidays, when left to themselves, have got into bad habits, have lost out on the fruit of their labours, returning to us with a dislike for study and exercises of piety!

Help us to make your youngsters strong and appealing characters, men who are solidly Christian, who never compromise with error and always remain faithful to this motto: *pro Deo et Patria, pour Dieu et la Patrie, for God and Country.*

J. Chevalier

**Article 2576**

*To Cardinal Alexandre Taschereau, Archbishop of Quebec, Canada.*

L 19000806

Issoudun, August 6, 1900

Your Grace,

I hasten to thank you for the favourable response to the request which I had the honour of making to you. One of the Assistants of our little Congregation is leaving today for Quebec to then engage himself with settling in our young confrères who are due to follow the courses at your prestigious university. We are all the more pleased with your permission because Quebec is the city of the Sacred Heart, a second Paray-le-Monial, in Canada. The aged France goes there to renew itself at the permanently warm fireside of the new.

I read, Your Grace, with very great interest, your lovely address on the occasion of the second centenary of the inauguration of the feast of the Sacred Heart by the Quebec Ursulines. My heart thrilled with joy while browsing through these eloquent pages treating a devotion which is so dear to us.

I am pleased, Your Grace, to offer as a gift in appreciation of your apostolate in favour of this divine Heart, the latest edition of a book entitled: *The Sacred Heart of Jesus*, which has just been published. I include with it *Our Lady of the Sacred Heart*. If your work makes it possible to let me have your assessment of both these works, I shall be very grateful to you.

At your feet, Your Grace, bless me. With deep respect I have the honour to be Your Grace's most humble and obedient servant in C.J.

J. Chevalier, MSC.

**Article 2577**

*Circular on the Religious Spirit.*

C 19000815

Issoudun, August 15, 1900

Feast of the Assumption

Venerunt autem mihi omnia bona pariter cum illa.  
(*With her, I shall have all good things.*)

Dear Beloved Confrères,

What the Holy Spirit said about the advantages Eternal Wisdom makes available to those who possess it, we may equally speak of in regard to the religious spirit, since in effect this is the wisdom par excellence which makes everything converge towards the final end of our creation which is heaven. Our most compelling duty is to sacrifice everything in order to attain it, since if, unhappily, we miss out on it, all is lost: it is hell with all its suffering. A frightening alternative! We have understood it very well, since having been aware of our frailty, and finding too many obstacles in the world to achieve our salvation, we embraced the religious life and, doing so, resolved to walk in the footsteps of Jesus Christ, imitate His virtues and give ourselves over each day to perfection by the continuous practice of the three vows: poverty, obedience, chastity. It was, therefore, following mature reflection, that we took on the standard of the Sacred Heart, placing ourselves under its powerful, supportive, protection, choosing the Congregation which is consecrated to Him.

Before we commit ourselves to such sacred undertakings we take into consideration the splendour of sacrifice. Then, without hesitancy, we have forsaken before heaven and earth what we hold most dear, intimate, personal, that is to say our own will, our freedom, spirit, heart, body and all its desires. We have despoiled ourselves in order to put on the crucified Jesus. And if we wish to maintain this attitude, we must, under pain of perjury, preserve the religious spirit until the end of our life. This is what safeguards us and the most certain means of assuring our salvation. My purpose in this engagement of father and children is to speak to you about the importance of the religious spirit, the reasons for its weakening and the need to maintain it in all its rigour. May the divine Heart of Jesus bless my word and Our Lady of the Sacred Heart grant us the grace to be all perfect religious.

### The importance of the religious spirit.

The first question which comes to the fore is that of knowing what is to be understood by religious spirit. Above all it means esteem for one's vocation; one does not become attached to anything except insofar as one has an appreciation of it. Now the reasons for appreciating, esteeming and loving one's vocation are many. First of all it's the grace of being chosen, created, by God when calling us to his service. "Non fecit taliter omni nationi." (*Ps. 147,20*) Why us in preference to so many others? How many young people more pious and meritorious than ourselves have remained in the world because they haven't heard the heavenly call? What have we done to merit such a signal favour? Nothing. And perhaps not even that which is a requirement in those giving up everything.

What an unfathomable mystery! The infinite mercy of the Heart of Jesus! What, moreover, increases in us the appreciation of our vocation and makes us love it, is that we are called to live the religious life in a society wholly devoted to the Sacred Heart, source of every grace and blessing. This divine Heart which wanted to gather in the earth within the warmth of its love, "Ignem veni mittere in terram, et quid volo nisi ut accendatur" (*Lk. 12,49*), has chosen us to be His missionaries to extend His reign throughout the whole world. Ametur ubique terrarum Cor Jesu Sacratissimum! What glory, what an honour!

The religious spirit does not only consist in appreciation and love of one's vocation, but as well in the demanding obligation to tend towards perfection at all times and everywhere: it is the primary end of our holy calling. And whoever forgets this is more than a purposeless member, since he becomes dangerous in the bad example he gives and spreads about him. I know not what pestilential odour a corpse would make when the putrefaction process commences. He, on the other hand, who truly possesses a religious spirit, has a feeling for his way of life, and is gladly submissive to all the requirements imposed on him by the Directory and Constitutions. Obedience for him is smooth and easy, carrying out punctiliously the smallest requirements of the religious life, with nothing seeming too small for him, everything drawn towards God and helping to sanctify him. He benefits from an unflinching peace and walks quick-stepped from virtue to virtue. Each day he engages with the perfecting of himself and increases his merits. By doing so he edifies his confrères, draws them to follow him and, thereby, becomes a source of blessings for his community. There you have the main blessings to which the religious spirit gives rise. Let us now consider the reasons for its enfeeblement.

#### II

##### The reasons for the weakening of the religious spirit.

Happy are those institutes where the religious spirit prevails! God is there present and everything proceeds in the most orderly way. Within, one is conscious of calm and joy, with the exhaled perfume of piety stimulating the soul and comforting it. Outwardly they enjoy general esteem. Vocations, impelled by a divine breath, are preferably drawn towards them; and in this way they become spontaneously flourishing. But if, regrettably, the religious spirit comes to be found wanting among a certain number, there is a general malaise, pain, boredom and a sense of disgust among the better ones; it's lack of vitality, and breakdown in the final analysis. Discipline becomes too relaxed and a wordly spirit ends up enveloping the community.

A worldly spirit! May God preserve us from such a pest! It is the most dangerous with which we are faced. One all the more underestimates it because of its association with the weakest part of our nature. It is competent and insidious, insinuating little by little, and then, when it has succeeded in gaining some candidates, it begins to work its debilitating activity, drawing from some a kind of dislike for the religious life, eliciting from them tastes which are in conflict with those of their religious state, drawing them towards softness, a better well-being, towards sensuality, self-seeking, conceitedness, and escapist freedom. Consciences become forsaken and, eventually, they are only religious in name. The observance of the vows becomes difficult and it is no longer grace at work in them but rather nature taking over. As a consequence, obedience weighs on them and quickly gives way to a critical independent spirit, even to that of insubordination. They dislike mortification, searching their ease in every way and that which appeals to their lower nature, avoiding serious work and not being keen to be of service. Asked to do something compliant and committed, they normally answer with a refusal, pointing to what they are doing which they are well capable of leaving aside if it's a question of engaging in what pleases them.

Do they sometimes experience the impact of poverty? They complain about it or are displeased. The rule like everything else is a burden for them and they exempt themselves readily from it under futile pretexts, or else they arrive nearly always late at community meetings. What if they are not present for prayers, the particular examination or another exercise of piety? They make no effort during the day to make up for it. They easily, and without a care, give themselves over to light, even dangerous, reading, if not to say obscene, which they come by on the quiet, or they send for it by letter, and get it without the Superior's knowledge, well aware that this could give rise to expulsion. Living indisciplined more often than not, they look upon as small-minded those of their confrères who try to perfect themselves in the practice of the evangelical counsels. From all this it follows that such-like individuals live a disordered, I would even say criminal, life, because of the havoc they create around them. It should be their obligation either to change or leave, since it would be better to be smaller in number and have with us only those pious, committed, devoted individuals who love and keep their rule faithfully. There you see where the lack of a religious spirit leads. What is the remedy for such a serious state of affairs? It is that which now remains to be considered.

#### III

##### The need to maintain the religious spirit in its full rigour.

The remedy for such a serious state of affairs is, first of all, to be found in full and complete submission to Superiors, whoever they may be. A religious community is an army of a new kind, marching to the conquest of heaven. It must at any

cost succeed in the assault. Those who are in it have many enemies to contend with and it's necessary that they overwhelm them if they want to become victorious.

How are they going to vanquish them? By keeping themselves grouped around their officers, chosen by God to lead them, listening to what they say and carrying out faithfully their orders without any questioning. Victory then is thereby assured: "Vir obediens loquetur victoriam" (*the obedient man will speak of victory*). But if everyone goes his own way, does what he pleases without taking account of the commandment and counsels provided for tackling the enemy, frustrating his plans and making him powerless, it becomes defeat with all its consequences. The Superiors are aware of their responsibilities, knowing that God will one day ask them to account for those who are in their care: "Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri" (*they will look after them as being held to account for them*). And if at times they present themselves as being demanding and harsh as regards observance of the Rule and maintaining us in our duty, far from complaining about it, we should, on the contrary, congratulate them because in this way they present themselves as being faithful to their obligations by rendering us a significant service. What would you say if they had no concern for discipline and religious perfection, if they left their confrères to pursue their way in a relaxed manner, living as they pleased, without having the courage to challenge them, and closing their eyes to abuses in order to avoid the pain of reprimanding them? You would be the first to fault them and you would be correct in doing so.

Accordingly, dearly beloved confrères, let us not complain if the Superiors insist on strict observance of the rules and the maintenance of the religious spirit among us; it is their duty. In so acting they are working, more than we can say, towards the strengthening and success of our dear Congregation. You will facilitate their task, already so demanding, by acting as submissive and obedient religious, following the apostle's recommendation: "Obedite praepositis vestris et subjacete eis." (*Hebrews 13,17: Obey those placed over you and be subject to them.*)

And if, sometimes, you notice that some confrères are not very edifying, no longer providing an example of regularity and in danger of losing the religious spirit, I beseech you to react against such relaxation by irreproachable behaviour. Witnessing your piety and your promptitude in all matters, they will come to themselves and, supported by grace, they will begin to understand that they are compromising not alone their vocation and salvation but, in addition, the Society's reputation, and you will then have the consolation of making a contribution towards their return to virtuous ways.

Oh! What more beautiful sight than that of a community where there exists a spirit of fervour and where each one commits himself to living as a perfect religious. Nothing will shake his resolve as he copes with all the dangers, gets through all the trials, surmounts all the crises. The world and hell may well be unchanged against him, but if God protects him there is nothing to be afraid of: "Si Deus pro nobis, quis contra nos?" (*If God is on our side, who will be successful against us?*) (*Romans, 8,31*) He will advance despite the obstacles and fulfil successfully the mission Divine Providence was pleased to confer on him.

I hope dearly loved confrères that this such-like Congregation will be ours. Let us work towards it with all our force and capabilities, ever maintaining among us the religious spirit. This is the wish of the holy Church and our wish for all. This retreat will strengthen our resolve. Let us not forget that we are the original workers in this structure we are raising in honour of the divine Heart of Jesus, the solidity of which, its future, depends entirely on the foundation we lay down for it. If cemented by faith and piety, devotedness and self-denial, it will survive storms and exist for the glory of God, the salvation of souls and the triumph of the Sacred Heart. Its fate rests in our hands. Let us not forget this.

Adorable Heart of Jesus! Pour down abundantly on us all the treasures of your love. Enlighten our minds with your divine rays, so that we may know more thoroughly what is sovereignly good and be committed to it steadfastly. Direct our will, giving it that generosity which will make it follow without resistance the impulse of your grace. Finally, make all of us saints who love you in time and glorify you in eternity!

Hoc fac et vives.  
(*Act like this and you will live.*)

J. Chevalier,  
Superior General, Miss.SC.

NB: This circular must be available on reception to all members of the community gathered together and carefully kept. Each year, during the retreat, it will be read.

**Article 2578**  
*To Father Di Luzio, MSC, Jesi Superior.*

D 19000817

August 17, 1900

Ametur ubique terrarum Cor Jesu Sacratissimum !

Carissime Pater,

Cum nobis prope notum sit Te iis praeditum dotibus quae a Constitutionibus requiruntur ut particeps efficiaris auctoritatis in Societate Nostra exercendae, nostra Te complectentes benignitate per praesentes litteras, praevio consensu Concilii nostri, Te constituimus Superiorem Domus Jesi ita ut a die decima Augusti per Triennium ea gaudeas auctoritate quae per

Constitutiones dictis Superioribus demandatur. Interim enixas ad divinum Cor Christi dirigimus preces ut infinita sua gratia Te in munere tuo adimplendo adjuvet.

Exolduni, decima sept<sup>ma</sup> die mensis Augusti 1900.

J. Chevalier  
Sup. g. m.S.C.

*The above letter in Latin appoints Fr. Di Luzio Superior at Jesi.*

**Article 2579**

L 19000901

*To the Daughters of Our Lady of the Sacred Heart.*

*Copied by Mother Valérie, Secretary General, and signed by Chevalier personally.*

While awaiting an approving brief from Rome for the Daughters of Our Lady of the Sacred Heart which would take them under its protection, it is the bishop of the mother house who is, legally, their Superior. But since the Archbishop of Bourges has delegated me in his name, with all his plenipotentiary powers in appointing me Superior General of their Society, I am, accordingly, given responsibility to take charge in common with Mother General and her Council.

Nobody can be accepted for temporary or perpetual vows without my approval. That is why I delegate our Vicars Apostolic and Fr. Tréand in Sydney to admit to temporary vows, and renewal, the Daughters of Our Lady of the Sacred Heart who are worthy of being called forward.

As for perpetual vows, a special delegation is required. Accordingly 6 or 8 months before perpetual vows are taken, the Superiors of each house must send Mother General the request of their members, taking care to state whether or not they find them worthy of so great a favour. It goes without saying that our Lordships the Apostolic Vicars, and Fr. Tréand, may subdelegate, where problems arise, those among their confrères whom they consider suitable. If, up to this time, things were not carried out just as I described, I provide a formal resolution, overlooking, of all the irregularities which have arisen.

The new Constitutions will not be in use or have the force of law until they meet with the Holy See's approval. In the meantime it is the old ones which will be in use to regulate behaviour.

Issoudun, September 1, 1900.

J. Chevalier,  
Sup.g. MSC.

**Article 2580**

L 19000926

*To Mr. Jean de Bonnefon, Editor in Chief of 'The Journal'.*

Issoudun, September 26, 1900

Dear Chief Editor,

I read on page 211 of your book entitled: *Les belles oeuvres et les autres (The wonderful undertakings and the other work)* your assessment of the Society of the Missionaries of the Sacred Heart, Issoudun and its undertakings. Your good faith, clearly, took me off guard since I thought you were too trustworthy and too dedicated to the truth to have on your own initiative twisted the facts in this way.

The picture you have presented of our Church, which you describe as disgustingly rich, of our large park with its well-doctored trees, well-kept lawns, the centre for pilgrims which you describe as a huge palace, is in effect a world of fantasy. If you had honoured us with a visit, you would quite certainly have written otherwise.

Truly there is good reason to shrug one's shoulders when you begin to claim that we take every day 2,000 francs (*about 6,850 euros*) as offerings. One needs to have more than an imaginative outlook in daring to come up with a patent absurdity like this. Your informant has also badly misinformed you about the number of marble ex-votos which adorn our basilica. The inscriptions which accompany them are heartfelt expressions of love and acknowledgement deserving of respect and appreciation, and the regard focused on them is in no way lifeless, believe me. If we felt it our duty to arrange them ourselves, it was for purposes of uniformity and balance in presentation. The 15 francs (*about 51 euros*) we request for each ex-voto is the cost price, and you can see for yourself that we do not make a raffle of these ex-votos as you seem to imply.

The Missionaries of the Sacred Heart, given such a rough time in your book, first began at Issoudun as auxiliary clergy, and from the beginning were incorporated within the Bourges Archdiocese. They were wrongfully then expelled, by decree, from their residence in 1880. It is for this reason that they complain about the violence to which they were then subjected. It is not in any way "following on putting the decrees into effect", as you assert, that the Superior was named parish priest of Issoudun. He was parish priest well before that. It was Fr. Thiers who, in March 1872, handed over to Chevalier responsibility for the parish at the request of Archbishop de la Tour d'Auvergne of Bourges. Our little Society, in establishing the role of diocesan priests of the Sacred Heart, never had the slightest pretension "to place one day the humble servants of

the whole of France at the service of the Issoudun Fathers..." by association through spiritual alignment and money stringing (what accrues from awareness of the financial ropes).

Moreover, you gleefully cry out: "Isn't this an organization of pietistic resistance to the legal authority of the Bishop, a resistance cloaked in respectful formulas like powder in a pot of pewter-ware" (p.126). Who could have prompted you to utter such-like nonsense and identify it with us? It is because you have in your hands, so you say, as proof, the diocesan priests' manual, but you must realize that this work cannot be issued in a diocese without the full approval of the bishop. Those who compile it must above all be respectful of, and submissive to, ecclesiastical authority, carrying out zealously and devotedly the roles confided to them, providing an example of all the priestly virtues. Why do you want to diminish this worthy institution approved by the Holy See, and aiming at doing so much good for our confrères in the priesthood under the supportive gaze of their bishops? You also focus on the Sacred Heart Petite Oeuvre, which in your prejudicial way becomes a mercenary operation of despicable speculation. I do not understand how an intelligent man such as yourself can allow himself to be so misled. Yes, we ask the pious laity to be good enough to present us with an offering of a sou (English shilling) yearly to educate poor youngsters who feel drawn to service of the Lord. Is this too much to ask? The supporters who collect, sou by sou, 5 francs have a right to free subscription as regards the Annals of Our Lady of the Sacred Heart, which comes to 3 francs for us, leaving 2 francs over for the Petite Oeuvre. With these minimal subscriptions we gratuitously educate sixty or so youngsters of whom the majority become priests and missionaries, having been in our care for upwards of twelve years. If ever an undertaking merited eulogies this, surely, is it. There are, it is true, some special people who set up a bourse in perpetuity by way of having a priest who continually prays for their family. They either pay out 10,000 francs or an annual sum of 500 francs. This is close to half the cost of what is needed to teach, nourish, clothe, lodge and provide total upkeep for a young man until he becomes a priest. "The curious thing," you write, "is that despite this provision the pupils of the Fathers must pay a fee, at least while at the preparatory school, and the operation of the franc is not enough for the voracious Society." The preparatory school lasts a year and the fee requested is reduced to 200 francs a year, but we hasten to add that the majority of the youngsters, coming from poor families, make no contribution.

"But what happens in this respect as regards the Polynesian and Micronesian missions?" These missions are not forgotten in any respect as you would maliciously have one to believe. In 1881 five impoverished Missionaries of the Sacred Heart left with the approval of Leo XIII to plant the Catholic Church's banner in these cannibalistic countries, abandoned for 40 years either because of the savagery of the natives or the lethal climate. A priest had never previously said mass there. Today more than a hundred of us fertilize with their perspiration these inhospitable lands, of whom twenty-three have already succumbed to the exhaustion and climatic conditions. Three Apostolic Vicariates have been set up in these vast lands, confided to our humble Society: New Guinea, New Pomerania (*New Britain*) and the Gilbert and Marshall Islands, etc.; lost in Micronesia, 600 leagues from France (*the equivalent of thousands of kilometres, miles*). And there where no Christian was to be found, there are, eighteen years afterwards, to be counted at the present time, about 20,000 or so. The Daughters of Our Lady of the Sacred Heart, founded at Issoudun barely 20 years ago, numbering fifty or so, share the demanding apostolate of our valiant missionaries, ten or twelve of whom have died, worn out by deprivation and fever, buried there in the shade of the coconut trees, so feelingly wept for by the natives who called them Heavenly Virgins.

Many village chieftains, who are still cannibals, can be heard referring to the heroism of our confrères and sisters, and come to be catechized and baptized. The harvesting prospects, as you can see, are very promising; what's lacking is the work-force, but this latter is being made ready by us in our Sacred Heart Petite Oeuvres, which merits something other and better than denigration and scorn.

Following this information, the exactitude of which I can guarantee to you, I hope that you will be kind enough to admit your error and express regret that you wrote in your journal, and repeated in your book, this outrageously unfair sentence: "This is one of those undertakings which scar the face of the Church just as the crown of thorns marked the forehead of Jesus at the moment when the eternal flowers were flourishing in that great field of Love which was His divine Heart." (p.219).

The Church, happily so, does not think like those who influence and prompt you. The work of the Missionaries of the Sacred Heart which has been sown in a massive field, entrusted to its supervision by the Sovereign Master, produces thanks to his support and blessings, flowers and fruit which far from bruising his face, provide consolation for the desertion of his ungrateful children, bringing joy to the divine Heart of Jesus.

Please accept, Sir, my respectful good wishes in C.J.

J. Chevalier, MSC.

NB: I am pleased to enclose with this letter a recent article on our missions which has just appeared in our Annals (*October 1900*). You will read it with interest.

*A group of twelve missionaries left with the recently-ordained Bishop Alain de Boismenu.*

**Article 2580A**

*To a Provincial, most likely Clément Offermans, while awaiting his appointment.*

L 19001117

November 17, 1900

Dear Father,

The Assistants are away at the moment except for one. At the next meeting we shall stabilize your situation. In the meantime I confer on you all the necessary powers to oversee your Province. It's only a question of a few days.

Please accept, Father, my best wishes in Corde Jesu.

J. Chevalier, MSC.

**Article 2580B**

L 19001206

*To Father Clément Offermans, Provincial, Northern Province.*

+ J M J

Issoudun, December 6, 1900

Dear Father,

You will not be unaware of what our Freemason Government is stirring up against religious Congregations and you will know, undoubtedly, about the confiscation plans which very likely will soon be presented to the Chamber (*of deputies*). Faced with such a likelihood, it is a matter of urgency to take precautions to avoid the complete loss of our properties in France. One of the better ways, which has been recommended to us by expert people, is to mortgage our assets. Already virtually everything is accredited to the Credit Bank of France; there remains, however, a section of the Vichy property, that which was bought latterly for 116,000 francs. The Credit Bank loaned us 60,000 francs, but the formalities take time and the convent cannot be made available before 3 months or thereabouts. However, the issues are pressing and our solicitor has advised us, with a view to expedite matters, to get a loan of this sum, preferably abroad since, if there were to be confiscation, a foreigner would be much more acceptable than a Frenchman in vindicating his rights and, if necessary, having recourse to his country's representative in France. The Council thinks that Mr. (*no name given*) could provide this service for us. Would you be good enough to meet him and bring this issue to his attention? The mortgage he would take out with the Vichy property as a guarantee, about which there is no need to have any concern, for the law on this matter formally lays it down that the State will reimburse the debts which accrue from the properties of religious if these debts are identified with lay people. But if Mr... so wishes one could offer him the 'Société Immobilière' (*bank*) with which our property is associated, as a second guarantor; 120 *immobile assets*) will be left with you (*each valued at 500 francs*) and everything would become its property the day there would be a problem in honouring its cheque, something which is not likely.

If there are securities or such-like we would prefer them to cash transactions since there would be no commission to pay; and since we do not have it in mind to use this money other than in extreme necessity, we would prefer that it be securities rather than in cash.

We are depending on you, Father, to deal with this issue as soon as possible and, shortly, send a favourable reply. It is likely that you will need some information, further explanation and clarifications from us and I am completely at your disposal to provide them for you.

Please accept my renewed regards and deepest appreciation in C.J.

F.X. Maillard, MSC.

*Chevalier added:* We shall pay interest on this money at 4%. In any event there is nothing to fear about reimbursing the amount loaned.

J. Chevalier, Sup. g. MSC.

**Article 2581**

B 19001215

*To the Superiors of the different religious communities.*

Issoudun, December (15), 1900

M.

The present moment is decisive. The agony of the Religious Congregations is prolonged as by a miracle over twenty years. The enemy awaits impatiently their last gasp and, finding that it isn't coming quickly enough, is getting ready to bring down on them the final blow. The sword which is due to sacrifice them is suspended above their head, the light string which is holding it on the point of snapping; it needs to be removed. To whom shall we go to do this? To the adorable Heart of Jesus: "In him there is to be found our only hope, he the source of all graces, and it is pointless for us to go looking elsewhere. Heaven has given him to us as the remedy for all our ills"; so Pius IX stated in a celebrated document: we shall find in this divine Heart the protection we need to have in face of the great dangers which menace us. (*In eodem Corde tutissimum invenient et, ab ingruentibus animae periculis effugium. Decree for the consecration of the faithful to the Sacred Heart; April 22, 1875.*)

And what does Leo XIII say? The Sacred Heart of Our Lord comes before us in these troubled times as a new Labarum and he invites us to place all our hope in him; he then adds that we must ask for and await our salvation from him. ("*Eu alterum hodie oblatum oculis auspicatissimum divinissimumque signum: videlicet Cor Jesu sacratissimum, superimposita cruce, splendissimo candore inter flammam elucens. In eo collocanda spes; ex eo hominum petenda atque expetenda salus.*" *Encyclical for the consecration of the human race to the Sacred Heart. May 25, 1899.*) So it is then, if religious Congregations wish to avoid death, they have no means other than recourse to the very merciful Heart of Jesus.

But who will plead in their favour before this divine Heart? What voice will be eloquent enough to make itself heard? "I only know one," wrote St. Bernard, "and it's the Virgin Mary whose requests are always heard and she gets from Her Son's Heart whatever she asks for." (*Quis tam idoneus, ut, loquatur ad Cor Domini nostri Jesu Christi, ut tu, felix Maria? Loquere, Domina, quia audit Filius tuus, et quaecumque petieris impetrabis.* St. Bernard. *Sermo de Paneg. Virg.*)

Since that is the way it is, we have, then, recourse to her under her very beautiful title of Our Lady of the Sacred Heart. Nobody is more likely to move the heart of this divine mother and make us favoured by her. This title, approved by the Holy See, intimates to us the ineffable influence Jesus deigned to grant Her as regards His adorable Heart; in this way he placed in her hands all the treasures of His mercy. (*In manibus tuis sunt thesauri miserationum Domini.* St. Peter Damien. *Sermon for the birth of the Virgin Mary.*) She has the most lively desire to spread graces on us. Rome has called her the Patroness of hopeless and difficult cases. (*Unica spes desperantium; Omnia potes, tanquam Dei Mater; omnia voles...; nihil tibi, si vis, impossibile est.* St Ephrem – *orat. 10 ad Deiparam; tome 111, p.349; St Ephrem – ibidem.*)

Inspired by these (*the above*) sentiments we come to put before you, and also to other Congregations, a novena to Our Lady of the Sacred Heart, beginning on the first of January and ending on the 9th. Each day we shall recite morning and evening the following prayers:

1. Remember Our Lady of the Sacred Heart, approved November 1883 by the Holy Office.
2. Our Lady of the Sacred Heart, pray for us (thrice).
3. Parce Domine, parce populo tuo, ne in aeternum irascaris nobis (thrice).  
*Spare your people, O Lord, lest you eternally be condemnatory of us.*

J. Chevalier,  
Sup. gen. MissduSC.

NB: We would ask you to be good enough to let us know as soon as possible of your commitment. We shall be writing the names of all the religious communities in a special register which shall be placed at the feet of the statue of Our Lady of the Sacred Heart during the novena. Each day mass will be offered at the privileged altar of Our Lady of the Sacred Heart for the intentions of congregations in France.

Sacred Heart of Jesus have pity on us! (100 days' indulgence, Pius IX)  
Our Lady of the Sacred Heart, pray for us. (ib. Pius IX)

**Article 2582**

*Virtually a copy of the immediately above article.*

B 19001215a

## 1901

**Article 2583**

L 19010113

*To Father Pierre Marie Tréand, MSC, Superior, Sydney.*

+

Issoudun, January 13, 1901

Dear Fr. Tréand,

Your good wishes for a happy New Year are particularly dear to me. I offer you my own coming from the depths of a heart which loves you and remains deeply drawn to you as well as to all your dearly loved confrères.

I am pleased to know that your Australian undertakings are putting down deep roots and are beginning to be more and more thriving because of your commitment and the dedication of your good associates.

I am greatly pleased to gather also that His Eminence the Sydney Cardinal is pleased with your house and interested in your undertakings. You do well to have his support on your side. I await his letter about the formal approval of the Our Lady of the Sacred Heart Sisters. I have had nothing so far. Mother Hartzler hasn't yet given me your letter. Yes, indeed, we need the Sacred Heart and Our Lady to come to our aid.

Tomorrow, Monday 14th of this month, the law against Religious Congregations will be debated in the Chamber (*of Deputies*). The sectarian (*anti-religious deputies*) who are, regrettably, in the majority, want at all costs to suppress and, then, confiscate their assets. The Pope has intervened, but his letter, which otherwise is masterly, will serve only to irritate them. If this satanic law is passed, it means ruin, a death-blow to all undertakings in France. The poor French Church is moving towards schism! It is being asserted as something certain that the French bishops have given their approval to this outrageous law, and that ours (*the Archbishop of Bourges*) is among them, but I dare not believe it since it is frightening if that is so. The socialist mayor of Issoudun has forbidden the wearing of the soutane. Three of our confrères and the dear head of the Christian schools (*de La Salle Congregation*) are called to appear before a court next Friday. Will he dare to condemn them? If so we shall appeal to the higher court. What are we moving towards?

Cheerio, my friend. Pray, especially, for us. I send you my best blessing, also to your dear confrères, and for all your undertakings in C.J.

J. Chevalier, MSC.

I sadly gather that you are very exhausted because of over-work. Take it easy; take care of yourself; rest. What are you going to gain there if you become laid up? What would happen to our Sydney undertakings?

J.C.

**Article 2584**

L 19010113A

*To Father Jules Vandel, MSC, Kensington, Australia.*

+

Issoudun, January 13, 1901

Dear Fr. Vandel,

I thank you for your New Year good wishes and those from all your personnel. I reciprocate my own with you all, they are no less sincere or extensive than yours. And if the divine Heart of Jesus grants them your good scholastics and novices will fully meet all your expectations. I do not doubt that the Kensington house will in a short time become one of our most morale-creating houses. "Euge serve bone et fidelis!" (*Well done, good and faithful servant. Matthew 25,21.*)

Cheerio, Father dear.

I bless you all with my best blessing in C.J.

J. Chevalier.

**Article 2585**

D 19010414

*A copy and translation of a document in German.*

Postmark of the Society, if possible, in Latin.

I, the undersigned, Superior General of the Society of the Missionaries of the Sacred Heart, state, presently, that to each of the 5 religious priests who are part of the Filial house for studies, the Salzburg house of the same Society intends to make a foundation at Hötting, a suburb of Innsbruck, and that annually and irrevocably, on the part of the General Administration, 346 mass intentions will be made over at a stipend rate of 1.50 Austrian crowns (that is to say, virtually 1.75 francs) (*about 6 euros*), such-wise that from this source of income each of the 5 members of the Hötting filial house will annually have as means of income a minimum amount of 519 crowns.

Rome, March 14, 1901.

Jules Chevalier  
Praep. Generali



Stamped by the Superior General of the Society, if possible in Latin.

NB: This copy with its double stamping is required by the Austrian Administration.  
*The hand-writing is not Chevalier's.*

**Article 2586**

L 19010421

*To Madame de Cougny, Château de la Grille, near Chinon, Indre et Loire.*

Issoudun, April 21, 1901

My Dear Child,

I am very thankful to you for letting me have all your news. I thought a lot about you and I prayed a great deal for your expectations and concerns. Despite your being poorly, I am happy to gather that you are getting by reasonably well.

Leave your scruples aside. There hasn't been, in what troubles you, either the intention or the will to offend the Good Lord. Therefore, there is no reason to bring worry on yourself. Keep trying to do your best and Our Lord will be pleased.

We have, during the month of May, our first communions and confirmations and then, on the third of June, put back to that date, the feast of Our Lady of the Sacred Heart. On June 14 we shall celebrate the feast of the Sacred Heart, and on that same day 50 years ago I was ordained priest – a lovely, touching, coincidence. I hope, if nothing intervenes, on the following Monday, the 17th, to take off for the Grille (*Madame de Cougny's château home*).

I got through winter reasonably well. Thank God my health is good; you can judge for yourself. Please, dear child, together with my best wishes, be assured of my respectful and appreciative good wishes in C.J.

J. Chevalier, MSC.

**Article 2587**

L 19010422

*To Fr. Jules Vandel, MSC, Sydney.*

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Issoudun, April 22, 1901

Dear Fr. Vandel,

I wish to thank you very sincerely, also the scholastics and novices, for your Easter good wishes, all the more appreciated when I know they are sincere.

Everything leads one to believe that the French Senate will pass the sectarian law against religious associations and even intensify it. However, God is all-powerful and can overturn these Godless initiatives; we are in His hands. May the Sacred Heart and Our Lady protect us. If we are forced to leave France, it is likely that a number of us will go and join you. I am happy about what you tell me about our undertakings in Australia and their future. "Euge serve bone." (*Well done, good and faithful servant.*)

Look after dear Fr. Tréand's health. His presence in Sydney is absolutely necessary.

Cheerio, dear Father.

My good wishes to all, and to yourself my very best wishes in C.J.

J. Chevalier, MSC.

I am still awaiting the Sydney Cardinal's letter commending the Daughters of Our Lady of the Sacred Heart as regards a Brief recommending them which I want to get from Rome in support of their little Congregation. Give some thought to this.

J.C.

**Article 2588**

L 19010423

*To Mother Marie-Louise Hartzler, Superior General, FNDSC.*

*Undated; likely April 23, 1901*

Dear Mother,

Your dear daughters in the Gilbert Islands are to be pitied. This poor mission will have a bad end if matters continue like this.

Yes, write a circular, which I shall countersign, in which you will state:

1. that your religious depend entirely on you as regards their religious life and have no other Superior than yourself, represented there by Sister Isabelle;

*Sister Isabelle, Emma Maelfeyt, born Meetkerke Belgium, March 9, 1866, professed at Issoudun on October 17, 1894, shortly afterwards leaving for the Gilbert Islands, with six others, as the Superior of this first group of missionary sisters in the Gilbert Islands, where she died on May 31, 1926.*

2. that you are officially opposed to those who are advocating a foundation of indigenous Sisters, since it would be premature and a source of divisions and scandals, and that your daughters be content with educating the children of Mary among the more pious and reliable in order to teach others the catechism;
3. that they never be alone in a mission station; and that there should be at least two of them;
4. that they avoid being involved in the missionaries' (*priests*) issues and be always pious, committed in their exercises, obedient to their Superior, and extremely prudent (*careful*) in their dealings with the missionaries and natives, as well as the local authorities.

I bless you, dear, kind, Mother in C.J.

J. Chevalier, MSC.

Poor Sister Françoise is a problem and it's as well that she is no longer in the missions. You will see how she gets on in Sydney.

*Sister Françoise, Irma Jombert, was born at Alençon on July 8, 1871, and made her profession at Issoudun on October 17, 1894, leaving with the second group for the Gilbert Islands in 1898. She left the Daughters in 1907, April 24.*

**Article 2589**

*To Mother Liguori, FNDSC, in Papua New Guinea.*

L 19010427

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Issoudun, April 27, 1901

Dear, kind, Mother Liguori,

I thank you most sincerely for your and your companions' good wishes. I also pray greatly for you all, that the good Lord will bless you and, through your intermediary, the poor natives. Be confident dear Sister, despite your trials, that all will go well and Our Lady of the Sacred Heart will bless you!

While being at the service of the mission, you are responsible to your Reverend Mother, the Superior General, and no serious change can be introduced without her approval.

I want to thank the kind natives for their letter of thanks. I pray much for them. Tell them that I would like to go and see them, but the distance is too great and I am too old at my age.

Cheerio, dear Daughter.

I bless you and all your good and greatly devoted companions in J.C.

J. Chevalier, MSC.

**Article 2590**

*To a French Bishop.*

*Likely on the occasion of a new office in honour of Our Lady of the Sacred Heart, in Father Bertolini's view.*

L 19010601

+

Issoudun, 1901  
*Undated, but before June 3*

Not accepted by Archbishop Servonnet. (*Added by Chevalier*)

My Lord,

Our great Pope, Leo XIII, very drawn to Our Lady of the Sacred Heart and aware of the many good things brought about by her in Rome itself and throughout the world, wishes to bestow on her a distinctive sign of his regard and commitment. Not merely happy to dedicate a splendid temple (*church*) to her in the Eternal City and to have set up a universal archconfraternity, with its vast association to cope with those in difficult and hopeless circumstances, he has also wished to provide greater prominence for this in the Church by setting up in her honour, as with Our Lady of Lourdes, a special mass and specific office which the Congregation of Rites has favoured with its approval.

Our great and immortal Pontiff, who sees in the Sacred Heart of Jesus our most assured hope, and Mary as she who dispenses all his favours, has had the wonderful thought of officially associating this divine (*sic?!*) Virgin with the ministry of Salvation under the beautiful title of Our Lady of the Sacred Heart, being a title which so well expresses her involvement in the bestowal of the graces to which the heart of her adorable Son gives rise.

Having made arrangements with our distinguished and kind Archbishop, we would like to associate the inauguration of this new office with a day of great solemnity and the day chosen is that of the feast on September 8, the anniversary day of the coronation of Our Lady of the Sacred Heart.

*Chevalier had first written, before changing his mind:* The feast of Our Lady of the Sacred Heart appointed by Rome for May 31, but this year, due to the octave of Pentecost, held back until June 3.

This imposing ceremony will be preceded by a triduum of prayer and preaching. We shall be very happy, Your Lordship, if you can honour these celebrations with your presence.

In the expectation of a favourable reply, I have the honour to be, My Lord, with deep respect your most humble and obedient servant in C.J.

J. Chevalier

**Article 2591**

*To Father Michel Nivard, MSC, Antwerp.*

L 19010608

+

Issoudun, June 8, 1901

My Dear Child,

I speak to you as a father and not as a Superior. I haven't yet presented your memorandum to the Council. I don't know what the Assistants will think of it. I read it carefully, found it lengthy, imbalanced, lacking in clarity, being, perhaps, an indictment of your Congregation's general administration rather than an appeal to its good will. I do not see a purpose or relevance in what you write about political attitudes and the covetousness of France in relation to Belgium, as presented in certain papers about past issues.

You write as if you were the recipient of official confidences from your major Superiors. I do not think so. Why this precipitateness? Wait, my friend, until the Council makes you a participant in its issues and if it comes to discuss Belgium we shall discuss it together.

I find, dear friend, that you, in a singularly reprehensive manner, evaluate the administration procedures of the early Antwerp Superiors. On your reckoning, they acted in a wasteful fashion, were irresponsible and somewhat lacking in conscience. It is easy to see that you are young and speak without experience.

Who founded the Antwerp house? Neither yourself or your confrères. You forget, one can easily see, the problems and the worries which this foundation created for us. This house belonged to, and depended on, the General Administration. Issoudun extended itself to all Belgium, Holland and Catholic Germany. We found there keen promoters for our undertakings, as well as great support. Our French name was no obstacle whatsoever. When we set up Provinces for the expansion of the Congregation, we left to them, in order to provide financial resources, whatever we were taking out of these countries, and now by way of thanks you direct your complaints at us, if not to say calumnies. You accuse us of squandering money! You forget, then, that it is the mother house which gave rise to you, founded the missions, the houses of Salzburg, Rome, Barcelona, Watertown, Glastonbury, Tilburg, at the cost of very great sacrifices, and you are surprised that we are in need, having experienced expulsions and persecution over 20 years.

We do not complain, go on, about these trials stirred up from hell, since it is a mark of honour which rebounds on the whole Society. Your mother house is about to see itself banished from France and its goods and properties confiscated. In place of stirring yourself to come to its help and find a refuge here or there in the dioceses bordering on France, where French is spoken, you want, you also, to have it, with its personnel, expelled from Belgium, and deny it all help in order to survive. A son cannot be more cruel to his poor mother, thrown outside her door and persecuted. Breaking the fourth Commandment, "Honour thy father and mother", has never brought happiness to children who are forgetful. Read, then, number 178 of the Constitutions and you will find there that the Superior General and his Council have the right to dispose of what is superfluous in each house in favour of pious undertakings. A reply has already been forwarded to Fr. Wammerson (*should be Fr. Wemmers*) about the complaint you make against the Issoudun office. You can read the letter and judge for yourself its sincere, convincing, quality. I repeat to you, Father, that we haven't yet made any decision. We await the voting and the promulgation of the law. Thereafter, we shall advise you.

Please accept my best wishes in C.J.

J. Chevalier, MSC.

**Article 2592**

*To Father Michel Nivard, MSC, Antwerp.  
Rough draft.*

L 19010618

Issoudun, June 18, 1901

My Dear Child,

The memorandum you forwarded to me was passed on to all the members of my Council and, together with them, I carefully considered it. We were all taken aback with it as it demonstrates an unbelievable interference on your part in issues which are no concern of yours and were not put before you, revealing such a blind reassurance in your own views as against the authority of your Superiors. It demonstrates such a complete lack of charity towards members of the same family who are threatened with persecution, containing accusations lightly levelled against prestigious members of the Society and, finally, written with such bravado and insolence that, quite rightly, it could be considered unfair even if it was written by a Superior to the least considered (*deserving*) of his subjects. Accordingly, it became clear to us that it was impossible not to reprimand an action of this nature under pain of allowing religious charity to be destroyed in the Society, the very bulwark of discipline and piety.

Accordingly, following several days given to reflection, it has been decided that a canonical warning should be imposed upon you, and for a period of one month's duration you will return to the novitiate in order to make yourself familiar once more with the basic principles of the religious life and spirit. But having received your letter of explanation, and having consulted my Council, and taking into consideration the admission you have made about acting in a foolhardy fashion, without taking into consideration the gravity of your action, I have deemed it appropriate to withhold the canonical imposition, and commute the month in the novitiate into thirty stations of the cross which you will make in all humility, and piously, as soon as your work makes it possible to do so. I would like to think that you will accept this appropriate penance in the same spirit as that which animated your Superiors when imposing it, and that it will have beneficial consequences for your spiritual and religious life.

I commend this to the heart of the divine Master in whom I bless you.

J. Ch. MSC.

*The above letter is neither in the handwriting or style of Fr. Chevalier and was most likely written by Fr. Piperon. As for Michel Nivard, he was born on September 28, 1873 at Hoorn in Holland and ordained to the priesthood on December 23, 1899. He was in Watertown, USA, from 1904 to 1907. In 1923 he was granted a secularization indult and became incardinated within the Marquette diocese, Michigan, USA, where he died on June 9, 1950.*

**Article 2593**

L 19010626

*To Madame Taulier, Commandant Taulier's wife.*

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June 26, 1901

My Dear Child,

No, I have in no way whatsoever forgotten you. Your pious self always lives with me and I often think of you and pray... *the rest of the sentence is blurred and illegible.* Otherwise... I am quite well. *The earlier part of this sentence also blurred.* To Our Lady of the Sacred Heart... *content again missing.*

Your kind letter comes to me while I am a good distance away from Issoudun. I am returning in 8 days. I said mass this morning for the intentions of the good priest who requested it. Let us hope that it will produce the result he is expecting. On the 14th of this month I celebrated 50 years of priesthood. I am sending you a souvenir of my golden jubilee. The Annals of Our Lady of the Sacred Heart will provide you with the details. Pray for me and for our little Congregation, and that the law, which is about to be voted on, will not have us chased out of France. What is going to become of us if it's passed?

Cheerio, dear child.

Please be assured of my best wishes.

I bless you in C.J. together with your dear son.

J. Chevalier, MSC.

**Article 2594**

L 19010707

*To Bishop Joseph Leray, MSC, Vicar Apostolic of the Gilbert Islands.*

+

Issoudun, July 7, 1901

Dear Venerable Lord,

I thank you for your kind letter and prayers on my behalf. I also pray greatly for you and your very interesting mission.

1. We very willingly authorize you to accept the perpetual vows of dear Brother Boniface, which we accept without any queries. *Boniface, Jan van Reusel, was born at Tilburg on Jun 24, 1871; he died at Fribourg, Switzerland, January 13, 1937.*

2. Good Mother Hartzler insists that there should always be at least 2 Daughters of Our Lady of the Sacred Heart together in each station. You may join young native girls with them if you so wish. The same holds for our missionaries; they must not be left alone on their stations since it is too dangerous both for their piety and religious life. Mother General intends to send you new sisters in September who will take red hearts (*emblems*) to you.

3. The Fiji Islands have been evangelized a long time; the young girls who have been brought together in a grouping by Bishop Vidal probably belong to the second or third generation (*of Christians*) and offer a greater likelihood of perseverance than yours. Be cautious in setting up this undertaking and do not move too precipitately if you want to avoid disappointments.

It is unwise to give them a religious habit and call them Sisters and the young boys Brothers since this is the prerogative only of those who are properly vowed religious. Your group of young indigenous girls and boys can be no more than catechists. In order to distinguish them from others naturally provide them with a costume a little different from that which they normally wear, but nothing which is like a religious habit, since they are only supportive lay workers, male and female mission-supportive helpers. Call these young natives catechists, oblates of the Sacred Heart and St. Joseph and the young girls oblates of Our Lady or Mary. Do not have them making promises of perseverance other than for a year and you can have them renew the commitment year by year if you are satisfied.

As regards such an organization of helpers, you do need to have recourse to Rome since it's not a religious order you have founded and testimonial letters are not needed in any way. Being the bishop in your mission territory you alone are responsible for the choices you make. Obviously you are the Superior by right and can delegate your powers to whomsoever you wish. This work involving native catechists is your responsibility alone.

4. You can send Fr. Gressin to Sydney first and if our confrères there cannot make use of him they will send him back to Europe. You do right to get rid of him since he is not suitable for the missions.

5. You will know that the French Government has passed a law dissolving all Congregations of males and females, promulgated on the first of July. We have three months to provide for ourselves. It's ruinous for Congregations in France. Pope Leo XIII has protested, but the sectarians (*anti clericals*) have taken no notice of him. It is likely that we shall have missionaries available also to be sent to you. What are we going to do in order to get by and recruit? Pray for us.

Cheerio, my dear Lord. Please accept my best wishes in C.J.

J. Chevalier, MSC.

I celebrated my golden jubilee on the 14th of June last. I enclose a souvenir.

**Article 2595**

To Father Eugène Meyer, MSC, Saint Rémy.

L 19010818

+

August 18, 1901

Dear Fr. Meyer,

The regulations (*prescribing laws affecting religious congregations*) have been made public and they make the situation more complicated and sensitive. Read the Universe article in today's issue. You will have the issue clarified for you.

Fr. Carrière wrote to me this morning to say that he had seen the Cardinal of Paris and he is very much well disposed to us, being of the view that we should seek approval, but he doesn't know what regulation is going to appear. The Archbishop of Bourges doesn't return until the 26th of this month. It's calamitous!

Have you spoken to Mr. Tardivau about our plans? Could he take fifteen or twenty from our little Issoudun college? Perhaps one could add on to his one or two of our lay students! See what he thinks about this proposal. I am inclined to think that the Bishop will approve of it. Would he have the title of bachelor of laws?

If Canon Renaudet, who is so committed to us, agreed either to be chaplain at the basilica or chaplain and director of the pilgrimage, this would be ideal. Try and find out from him... he would act in our name and we could rely on him.

Fr. Lanctin wrote me a long letter this morning. Canet greatly pleases him. There would be places there for 40 scholastics. He refers to different projects which would need to be discussed. We have a Council meeting on Saturday. Be at Issoudun on Saturday night.

Cheerio, Father; convey my good wishes to all.

Wholly yours in C.J.

J. Chevalier, MSC.

Fr. Guyot sent me a long letter this morning which needs to be considered.

J.C.

**Article 2596**

To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.

D 19010827

Undated; but written

August 27, 1901

Issues to be put before His Grace.

1. Should we or should we not request approval?
2. The Issoudun parish. For the sake of, and in the interest of, our works, I must keep it. In order to do so I shall resign as Superior General and request Rome to make me a secular (*priest*). (*The law was not aimed at diocesan clergy.*)
3. In relation to our recruitment for the missions and as regards financial resources absolutely necessary for the upkeep of our scholastics, the novitiate, the upkeep of an apostolic school, responsibility for the basilica, the pilgrimages, the Our Lady of the Sacred Heart confraternity, the parish of Issoudun is indispensable to us.
4. If one does not request this, or if it is refused, which appears likely, an understanding to be reached with His Grace is vital in order to hold on to our most important projects, and this by way of having some of our confrères, originally from the diocese, staying on secularized (*priests*) at Issoudun. In these circumstances we could draw on the contribution of 2,000 francs (*about 6,854 euros*) which each year we give to the Archbishop for the well being of his diocese, by way of expressing our keen gratitude.
5. Curates.
6. Our Sacred Heart (*day*) school (*as distinct from that of the Petite Oeuvre*).
7. -Benoît.
8. Fr. Vaudon.
9. The Daughters of Our Lady of the Sacred Heart. The need to preserve them for the sake of the missions.

**Article 2897**

To Father Giovanni Genocchi, MSC, Rome.

L 19010828

+

Issoudun, August 28, 1901

Dear Fr. Genocchi,

The Archbishop returned to Bourges on Saturday night and I went to see him on Sunday. I had a long conversation with him during which he was kind and supportive.

In the event that we are not approved, he promised to make every effort to keep our chapel open, to hold on to our pilgrimage and archconfraternity by secularizing what belongs to us in his diocese. We shall see.

I requested him to regularize the Fr. Vaudon situation either by having him return to us or getting him to ask for release from his vows. He told me that the latter was more appropriate and that already Fr. Vaudon had forwarded a request for release from his vows to the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars. If it comes to you, you can vote in favour. The Archbishop will make him a prebendary canon (with a fixed revenue attached to the title) if he so wishes.

Having consulted with the Assistants I shall forward to the Holy See:

1. My resignation as Superior General, Fr. Lanctin having been appointed by the Chapter as my replacement.
2. My request for secularization. Whether approved or not by the Government, this twofold precautionary measure is necessary if it is our wish that I remain archpriest of Issoudun. By becoming a member of the diocesan clergy, and no longer Superior General, the Government will have no longer any pretext to request that I be replaced by a diocesan priest. I can oversee our undertakings and gather some resources.

It is likely that we shall try and get more secularizations either in Issoudun or elsewhere. I send on to you my request of the Sovereign Pontiff, which you will kindly pass on with your observations to His Eminence Cardinal Gotti.

Assuring you, dear Father, of my best wishes in C.J.

J. Chevalier, MSC.

Having entered into discussions we were advised not to look at all for approval which, most likely, would have been refused and complicate still further our situation, making it more problematic. We are very disappointed! At my last meeting with the Archbishop of Bourges, I asked His Grace to try and find out what there is said against us in the file with the Ministry of Worship so that we could react against the complaints imputed to us. His reply to me was that he had no remit to do that, but if the Holy See so requested him, he would willingly do so. Speak to your supportive Protector and do as he says.

J.C.

*On the back of Fr. Chevalier's letter, the fourth and final page:*

Ho ricevuto stamane la lettera del padre Bricet. Quest'oggi parlero' col Console.

Carissimo Padre,

Ricevo oggi questa lettera da Issoudun con acclusa la domanda di secolarizzazione firmata dal Padre generale e oggi stesso ho consegnato ai VV. e RR.

Si vede che a Issoudun sono davvero très embarrassés giacché la lettera del P. Meyer non mi pare che facesse prevedere questa domanda, che del resto è molto giusta.

Per il caso Vaudon mi pare non ci sia da far altro che aspettare. Finora alla Congregazione non c'è nulla in proposito.

Quanto all'affare da trattarsi col Card. Protettore, di cui è parola nel post-scriptum, veda lei se è il caso che ne parli io stesso col Card Parocchi. Abbia la bontà di rimandarmi indietro questa lettera che dovrei aver presente.

Qui nulla di mutato. Lakaff sta un pochino meglio. Saluti da tutti a tutti.

Affettuosamente,

P.M.Orlandi M.S.C.

*English translation of the above:*

I received Fr. Bricet's letter this morning. This very day I shall be speaking to the Consul.

Dear Father,

I have had this letter from Issoudun today containing the request for secularization signed by Father General, and this very day also I passed it on to VV and RR (*the appropriate Vatican personnel*). One can gather that they are really very embarrassed in Issoudun because Fr. Meyer's letter does not appear to have anticipated this request, which in effect is very legitimate.

As for the Vaudon case, it seems to me that there is nothing to be done other than to wait. So far nothing has been brought to the attention of the Congregation (*in Rome*).

As for the issue to be discussed with the Cardinal Protector, referred to in the postscript, will you consider if there is not reason for me to discuss the matter with Cardinal Parocchi? Be kind enough to send back to me this letter which you should have.

Here there is nothing new. Lakaff is a little better. Greetings from everybody to you all.

With warm regards from all here to all of you.

With warm greetings.

P.M. Orlandi, MSC.

*Orlandi was born in Naples, April 21, 1874. H was ordained on June 4, 1878 and died in Milan, January 13, 1933.*

**Article 2598**

*Request forwarded to Pope Leo XIII.*

D 19010828A

Issoudun, Bourges diocese  
August 28, 1901

Most Holy Father,

The under-signed has the honour of requesting Your Holiness, for the purpose of safeguarding the interests of his institute and the preservation of his title, Archpriest of Issoudun, with respect to two favours:

1. that of accepting his resignation as Superior General of the Missionaries of the Sacred Heart;
2. that of secularizing him as long as events require it to be so, while at the same time preserving in the internal forum his obligations and duties as a religious.

May Your Holiness be kind enough to bless me while accepting my deepest homage and commitment, my deepest and absolute obedience in Christ.

J. Chevalier  
Sup.Gen. of the Miss.SC. and  
Archpriest of Issoudun.

*The above was copied in the archives of the Congregation of Religious by Fr. N. Bovy, MSC.*

At the back of the request one finds:

Bourges Miss. del S.C.  
Il Superiore Generale  
Domanda di dimettersi  
E la secolarizzazione

Sacra Congregatio  
2227 / 5  
Episcoporum et Regulariorum

3 Settembris 1901

In congressu diei  
Pro gratia dimissionis et  
saecularisationis juxta  
nuperrimam formulam.

N.B. Sono stati fatti due Rescritti  
2 sept. 1901

Urgente Missionari del S.C. – Sapienza 32

**Article 2599**

D 19010831

The financial situation in the Society, August 1901

I  
Yearly Expenses

1.	Towards the Bouzarea scholasticate		40,000 francs
2.	That ( <i>the scholasticate</i> ) of Quebec ( <i>Canada</i> )	15,000 francs	
3.	The novitiate ( <i>-Benoît</i> )		12,000 francs
4.	The Petite Oeuvre ( <i>-Benoît</i> )		<u>35,000 francs</u>
			102,000 francs

We need to find every year at least 102,000 francs for the normal expenses of upkeep.

II  
Other annual expenses

1.	Interest to be paid each year to the Crédit Foncier Bank		22,000 francs
2.	Travel expenses to be paid each year		11,000 francs
3.	Insurance company: interest		3,000 francs
4.	New Guinea expenses: interest		1,000 francs
5.	Interest arising from the mission foundations	2,300 francs	
6.	Different contributions for the families of confrères	<u>2,000 francs</u>	

This sum must be found each year 143,000 francs

III

Money given and to be returned 57,000 francs

IV  
Society Income

1.	Vichy		12,400 francs
2.	La Pingaudière		2,500 francs
3.	Saint Priest		1,500 francs
4.	Different houses in Issoudun belonging to us	<u>600 francs</u>	
			17,000 francs

**Article 2600**

D 19010831A

Resources

They are not as one might think:

1.	30,000 mass each year, or		60,000 francs
2.	Illuminations, candles, ex-voto without financial advantage		10,000 francs
3.	Goods requested and forwarded, books etc. little accruing from all these		20,000 francs
4.	The Annals' sales; scarcely 5,000 francs in financial gain		40,000 francs
5.	The missions without any permanent contribution	10,000 francs	
6.	Towards the Petite Oeuvre, scholasticate, novitiate, upkeep		



of missionaries, interest	120,000 francs
Personnel upkeep: 130 making an average figure of 700 francs, or thereabouts, for each one	95,000 francs

**Article 2601***To the General Council.*

B 19010916

*Undated;  
Likely September 16, 1901*

My Dear Fathers,

1. I have at my request received two briefs from Rome; the one secularizing me, the other accepting my resignation as Superior General of our dear Congregation. These briefs, I believe, will be put into effect on the first of October next, or straightaway if you think it convenient. Fr. Lanctin, appointed by the Chapter, takes my place and takes over the government of the Society.

J. Chevalier, MSC.

2. A matter to be put before the Archbishop:

A. Must his opinion, affirmatively or negatively, be sought?

B. The parish priest of Issoudun. In the interest of our undertakings I need to remain there (*as parish priest*). In order to do so, I am handing in my resignation as Superior General and requesting Rome to secularize me (*that is make him become legally considered a diocesan priest in the eyes of the state*).

**Article 2602***To Rev. Fr. Lanctin, MSC, Superior General and to his Council.*

L 19010916A

+

September 16, 1901

My Very Dear Fathers,

I have at my request received two briefs from Rome, one secularizing me the other accepting my stepping down as Superior General of our dear Congregation. These briefs, I believe, will come into operation on the first of October next, or straightaway if you think it appropriate! Rev. Fr. Lanctin, appointed by the Chapter, is substituting (*sic!*) for me and takes over the direction of the Society.

These times are difficult, but thanks to the good spirit which activates the Assistants and the wise, well considered advice to which they will always give testimony, the General Administration can only benefit from this take-over. The bonds forged by discipline will be advantageously re-affirmed, while the religious spirit relieved of certain problem-creating elements will again recover its place among us which it should never have lost. It is under this twofold set of circumstances that we shall merit the Sacred Heart's protection. Be resolute and demanding about faithful observance of the vows. It will be in vain if we try to look elsewhere for a gauge of real progress.

Challenge over-enthusiasm and adventurous undertakings. Do not start anything without knowing where your resources are going to come from. It's all very well to trust in divine Providence, but watch over yourselves from being so tempted. How many religious communities, lacking in prudence, have found themselves pitched into situations where they have been so inextricably caught up that they finish up disgraced and looked down upon!

I am not without concern about our financial state. We are at the end of our resources; where are we going to find the money needed to cover the expenses necessarily covering our journeys into exile, setting ourselves up, the upkeep of all our personnel? Do not be looking for members but, rather, for quality. In the predicament where we find ourselves, let us not hesitate to weed out youngsters from the Petite Oeuvre and those scholastics who do not offer satisfactory guarantees. It would be better to have no more than a good small number in each category than, perhaps, expose them to a catastrophe. Again, I repeat that we make a serious decision and only keep those whom we can reasonably expect to keep without being imprudent. Up to this our youngsters have been educated more as children of the bourgeoisie than as future missionaries who must live in poverty. They must become accustomed to look after themselves in very respect and trained to be orderly and to economize. Take care to select them from families which are not very poor (we have become aware of the serious problems arising in this respect), leaving to the responsibility of the parents their upkeep at least, and in this manner we shall experience great advantages in every respect. We must at all costs imbue these youngsters with a new spirit. The Petite Oeuvre and the scholasticate have deviated from their original aim and purpose; our duty is to bring things back to what they had been like before if we want to avoid recent and past set-backs.

I should like to draw your attention to the quality of Superiors and those directing our undertakings. Concern yourselves about the choice of competent, serious-minded, men, favouring, supporting, the Rule, given to the upkeep of discipline, offering good example to all, avoiding taking themselves off and absenting themselves from their houses. They (*these Superiors*) need to be on the watch-out for everything and must not allow abuses to be introduced which soon can come to be looked upon as what is customary, which thereafter would be difficult to root out. They must be available to all. Success will depend on their vigilance, wisdom, good administrative qualities.

The General Council needs to be very prudent and committed. In all the decisions it makes it will have foremost in mind the glory of God, the salvation of souls, the well being of the Congregation and it will endeavour to bring this about by maintaining the spirit of its foundation, regular discipline, piety and apostolic virtues. It will add to the frequency of house visitations, taking a complete estimate of their status from the spiritual and material point of view.

It goes without saying that those who direct the Society overall must have an impact on their confrères through their prudence, consistency in regularity, discretion, impartiality. Their quality of life and virtue should be above every reproach. They should never allow in themselves what they criticize in others. They must never forget that being in view all eyes will be focused on them.

May the divine Heart renew us in the spirit of our holy vocation, making of us men of faith, prayer, self-denial, commitment, mortification and sacrifice, and we shall, thereby, be worthy of the beautiful mission which he has confided to us.

J. Chevalier, MSC.

**Article 2603**

*To Madame de Cougny.*

L 19010922

September 22, 1901

Dear Child,

We are not petitioning for approval; it is, therefore, exile and all the consequences arising from that. May the good Lord have pity on us!

The direction of the Society will be situated in Chimay, Belgium, the novitiate in Glastonbury, England, the scholasticate in either Algeria or Tunisia, the Petite Oeuvre at Canet-de-Mar, near Barcelona, Spain.

The decision has been taken that I shall stay on in Issoudun with my title and responsibility as parish priest to look after our properties and take care of our basilica, and, if that is possible, also looking after our pilgrimage and the archconfraternity centre. I hope to have with me several of my confrères who will have been secularized (as if they were diocesan priests and not the object of the law as distinct from religious order clergy). I am obliged to undertake all this in the interest of the Congregation.

My health holds up, but it isn't great. Pray for me! What is going to happen on the 2nd of October? Will not the government insist on closure for our chapel? I am not without a great deal of lively concern and worry. I regularly pray for you and your family.

Cheerio, my dear child. I bless you with my best blessing; please accept my best wishes in C.J.

*Unsigned.*

*The reference to the scholasticate in Algeria and Tunisia needs to be clarified. The philosophy students were already at Bouzarea, Algeria, with Fr. Jourdon in charge and Fathers Wigishoff and Cros as lecturers, having gone there in the first place to avoid the three years' military service, but on becoming aware that the law prescribing military service over three years equally held in Algeria, this same year, 1901, the scholasticate moved to Canet-de-Mar, near Barcelona.*

**Article 2604**

*Request for state approval of the MSC Congregation.*

B 19010926

September 26, 1901

Congregation of the Missionaries of the Sacred Heart  
established at Issoudun (Indre).

I

Request for Authorization

The under-signed, Arthur Lanctin, residing at Issoudun (Indre), acting in the name of, and as Superior General of, the Congregation of the Missionaries of the Sacred Heart, has the honour to place in the hands of Monsieur the President of the Council, the Minister of the Interior and for Cults, by way of executing Article 13 of the July 1 law, 1901, a request seeking authorization for the said Congregation. The Congregation of the Missionaries of the Sacred Heart has its Paris residence at 21 rue de Calais. It oversees 3 particular establishments, namely:

1. A house in Issoudun, with a public school.
2. A public secondary school at Chezal-Benoît (Cher), in the canton of Lignières, and a house for the formation of its members.

The undersigned encloses with his request the documents required in Article 2 of the ministerial prescription, July 2, 1901, as well as the approval of the Congregation's statutes by His Eminence the Cardinal of Paris for the dioceses in which the Congregation is situated.

Issoudun, September 26, 1901

Arthur Lanctin

*Although signed by Lanctin, the above is not in his hand-writing. It would appear that the text came from Chevalier himself. It was he who added Vichy, a residential house; 87 rue Thiers, Marseilles, the mission procure and Bouzarea, Algeria, temporarily a formation house. Equally, acknowledgement of these houses was sought. See also below Article 2610.*

## II

## Statutes of the Congregation of the Missionaries of the Sacred Heart.

Article 1. The beginning of this Congregation

In December 1854 two Issoudun curates, very much aware of a priest shortage, concurred with the idea of living in common with the approval of the ordinary and placing themselves at the service of the parochial clergy. They presented this proposal to Cardinal Du Pont, then Archbishop of Bourges, who gave it full approval and installed in September 1855 the two priests, under the title Missionaries of the Sacred Heart, in the building they occupy at the present day. Some confrères came to join them and they formed a community which developed as time went on. Later the Sovereign Pontiff, Leo XIII, gloriously reigning, gave this small Congregation the two huge vicariates of Melanesia and Micronesia in Oceania (*South Pacific*), where it has evangelized for 20 years and not without success; 64 of its missionaries spread about these primitive lands, personnel numbering 20 already dead as a result of their labours.

Article 2. The Congregation involves itself, under the authority of Their Lordships the Bishops, in different apostolic ministries: preaching, education of the youth, responsibility for undertakings which bishops entrust to its members, and foreign missions, especially among the pagans.

Article 3. The Society is led by a Superior General appointed for 12 years at a General Chapter and by 4 Assistants also elected at the General Chapter.

Article 4. Each of its houses is led by a local Superior, assisted by two advisers and appointed for three years by the Superior General and his Council.

Article 5. The Congregation has lay brothers who play no role in its administration. It engages them for workaday activities and cooking.

Article 6. The duration of the first period of training is at least one year and 18 months at most, and then there is a 3-year acceptance in the Society. On completing this assigned time they are, if it is their wish, and meets with approval, incorporated definitively; if there isn't approval and acceptance they will leave.

Article 7. Each one keeps radical rights over his patrimonial possessions, that which at root is his as well as that to which he succeeds. He is free to dispose of his property in favour of his parents and also any revenue accruing to him, which last becomes a requirement if his parents are in need. As for interest, he may dispose of it in favour of his relatives or in favour of a third party, or of the Congregation, in which latter case he will have it made over to the common fund as administered by the Superior. If for whatever reason someone leaves the Congregation, he will take away with him all that is rightly his.

Article 8. Every individual who gives rise in his behaviour to disregard for the rules, who pursues a life of dissipation, who scandalizes his companions and doesn't want to change his behaviour, will be expelled from the Congregation.

Article 9. The Missionaries of the Sacred Heart are subject to the jurisdiction of the diocesan bishop as regards the responsibilities they have undertaken on his behalf; they are also subject to the laws of the land.

We the undersigned state that we are accepting on behalf of our Congregation the statutes herewith presented.

Given at Issoudun, *day unknown*, 1901  
 Arthur Lanctin, Superior General  
 Célestin Ramot  
 Charles Piperon  
 Paul Carrière  
 and Eugène Meyer  
 Assistants

## III

## The State of its Property and Financial Resources.

Article 1. The Congregation of the Missionaries of the Sacred Heart does not own or possess anything in its own right. Everything which it has is leased or sub-leased from the Indre insurance company which is the owner of everything, except for the Bouzarea house which is part of the property owned by the Archbishop of Algiers. It hasn't any furniture of its own apart from some books which are used by its members and those strictly necessary pieces of furniture in rooms as well as whatever is needed for worship.

Article 2. For the upkeep of its members and its enterprises, its resources consist of the following:

1. mass offerings of the Missionaries and contributions for their preaching;
2. the rent accruing from their inheritances;
3. the profits arising from the sale of works they write and the reviews for which they are responsible;
4. the financial returns from their houses of education (*sic*), and the work in which they are involved;
5. the financial benefits from the different ministries which the bishops, to whom they are subservient, wish to confer on them.

## IV

## State of Personnel.

*Chevalier at first wrote then crossed out:*

Article 1. Priests: 1, Jules Chevalier, aged 77, a native of Richelieu (*Indre, Loire*) former parish priest of Issoudun, founder and former Superior General of the Congregation, parish priest, archpriest of Issoudun over 30 years; incorporated in the Bourges archdiocese 1846, when he entered the major seminary. After his ordination to the priesthood in 1851 he was sent as curate to Yvoi-le-Pré (*Cher*), then to Châtillon-sur-Indre, next to Aubigny (*Cher*) and thence to Issoudun in October 1854.

*The following is then added:*

## IV

## Personnel.

Arthur Lanctin, born at Issoudun (*Indre*), January 1855, a former pupil of the Chezal-Benoît (*Cher, MSC college*), later teaching there, was ordained to the priesthood in 1878, having entered the Congregation in 1873. He was in charge of the secondary school at Issoudun as distinct from the Petite Oeuvre. He has been Superior General for the past two years.

Charles Piperon was born in Vierzon (*Cher*), Bourges archdiocese on July 16, 1828, became a priest of the archdiocese in 1854 and was appointed prison chaplain at Bourges before he entered the Congregation in 1856.

**Article 2605**

D 19010926A

*Request for the approval of the Congregation of the Daughters of Our Lady of the Sacred Heart (FNDSC).*

*Undated; likely  
September 1901*

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Congregation of the Daughters of Our Lady of the Sacred Heart  
founded at Issoudun (*Indre*)

## I Request for approval.

The under-signed Marie Louise Hartzler, residing at Issoudun, archdiocese of Bourges, acting on behalf of and as Superior of the women's religious Congregation known under the title Daughters of Our Lady of the Sacred Heart, has the honour to place in the hands of the Council President, the Ministry of the Interior and Cults, by way of fulfilling Article 13 of the July 1, 1901, law, a petition for the said Congregation's approval.

The Congregation of the Daughters of Our Lady of the Sacred Heart has its centre at Issoudun (*Indre*), Bourges archdiocese. It has two specific foundations: one at Issoudun (*Indre*) the other at Chezal-Benoît (*Cher*), both in the Bourges archdiocese, and recognition of each is requested. Besides these two establishments the Daughters of Our Lady of the Sacred Heart are to be found, numbering 64, in the Vicariates of Melanesia and Micronesia, where they devote themselves to the evangelization and moral development of native women and children; twenty of them have already died in the course of their demanding apostolic endeavours.

The under-signed includes with this request those documents required by Act 2 of the ministerial demands of July 2, 1901, as well as the approval granted to the Congregation's statutes by His Grace the Archbishop of Bourges, the diocese in which the mother house is situated as well as the Chezal-Benoît house.

Issoudun, September 1901  
Mother Marie Louise Hartzler,  
Superior General.  
Sister Valery, Assistant;  
Sister.....;  
Sister.....

*The above document would appear to be in Chevalier's handwriting.*

## II Statutes of the Daughters of Our Lady of the Sacred Heart Congregation.

Article 1. Origin of this little Congregation.

It began at Issoudun (*Indre*) in 1873. Several pious and committed women came together under the title of Our Lady of the Sacred Heart to live a common life dependent on and with the approval of Archbishop de la Tour d'Auvergne of Bourges who endorsed the little community, as did his successors.

Article 2. The purpose of this little Congregation.

It aims at the provision of care for the sick and poor as well as charitable undertakings in the cause of the salvation of souls in France or abroad, particularly in mission countries.

Article 3. It is led by a Superior General elected for 6 years by majority vote and three Assistants.

Article 4. Each of these houses is led by a local Superior and two councillors appointed for three years by the General Council.

Article 5. The centre of the Congregation is at Issoudun (*Indre*) in the archdiocese of Bourges.

Article 6. There are lay sisters, who have no role to play in the over-seeing of the community, but are involved in upkeep and domestic arrangements.

Article 7. The training process lasts seven years; when at the end of this time if the candidates want it so, and are considered suitable, they are accepted in the Congregation; otherwise they are sent away.

Article 8. Each sister preserves her property rights as regards what belongs to her and what may come to her by will or otherwise. She may dispose of these assets in her parents' favour and also the interest; if she considers it worthwhile to keep these assets for herself, either in whole or in part, the interest which accrues must be made over to the common purse and it will be administered by the Superior. If for whatever reason she leaves the Congregation she will take with her whatever belongs to her.

Article 9. Everyone will be sent away whose behaviour gives rise to lack of observance in keeping the rules or leads a life of dissipation which scandalizes the sisters. Anyone will be sent away who does not want to change her behaviour.

Article 10. The Daughters of Our Lady of the Sacred Heart are subject to the Bishop of the diocese within which they live and to the nation's laws.

We the undersigned confirm the adoption of these statutes above for our community as approved by His Grace the Archbishop of Bourges.

Given at Issoudun in the mother house, September 1901.

Marie Louise Hartzler  
Sup.Gen.etc.

III The Properties of the Congregation of the Daughters of Our Lady of the Sacred Heart and their Resources.

Article 1. The Congregation has no properties of its own; what it occupies at Issoudun and Chezal-Benoît belongs to a civic society, being no more than a lessee itself. As for furnishings, it has only a modest amount, consisting only of what is absolutely necessary for the sisters' needs.

Article 2. The financial resources come partly from the sisters' manual work, from small annual contributions made available by some sisters' parents and from the contributions of ladies who come on retreat.

IV Status of the Congregation's Members.

Article 1. Madame Marie Louise Hartzler born... the 18th, Alsace (*sic!*), naturalized French, the Congregation's foundress; elected Superior General... Madame Marie Valéry Henriette Gomie, born on... at Troyes, Aube... Assistant, etc. Madame

*The document abruptly ends in this manner.*

**Article 2606**

*To the Prefect of the Indre.*

*This letter is written on the back of L 19010916, article 2601 above.*

B 19010929

Issoudun, September 29, 1901

Mr. Prefect,

I feel it my duty to inform you that already sometime ago I resigned as Superior of the Missionaries of the Sacred Heart and became a member of the diocesan clergy in complete dependence on the Archbishop of Bourges. I simply remain on as parish priest, archpriest, of Issoudun.

J. Chevalier,  
Archpriest of Issoudun.

**Article 2607***To the Prefect of the Indre.*

L 19010929A

Issoudun, September 29, 1901

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*The Archbishop's comments, as follows, were added to the top of this letter:*

If the archpriest writes the letter let him take care to cross out the underlined parts.

1. The Archbishop is no longer the lessee, as Fr. Maillard could have told him, Fr. J. Chevalier.
  2. It is appropriate that the Archbishop should himself pick the moment, etc., to intervene.
- 

Dear Mr. Prefect,

I believe it my duty to inform you that already sometime ago I handed in my resignation as Superior of the Missionaries of the Sacred Heart and became part of the diocesan clergy, in total dependence on the Archbishop of Bourges, remaining purely and simply parish priest, archpriest, of Issoudun.

Aware of your good will, Mr. Prefect, I come to request, given the importance of the town of Issoudun, which has only one parish church, permission to celebrate mass as before in the Sacred Heart chapel, in order to facilitate the faithful in that part of the town to carry out their religious duties. It is also the wish of our pious and venerable Archbishop Servonnet, who is, over a number of years, the lessee of this property.

*This latter sentence was crossed out, by the Archbishop presumably.*

I have the honour to be, Mr. Prefect, with the deepest respect,

J. Chevalier,  
Archpriest of Issoudun.

**Article 2608***To the Editor of the Echo des Marches newspaper, Issoudun.*

L 1901930

*Undated, likely September, 1901*

Mr. Editor,

Your leading article on Sunday deeply shocked the conservative people of Issoudun. You had accustomed us to an approach, particularly in recent times, which was more straightforward and decisive. You are beginning to instigate a withdrawal approach which can be damaging for you and greatly concerning for us. Fear undoubtedly is being experienced by you, and before the presence of the advancing enemy the outspoken threat, you dare not preserve the glorious position which you had acquired. It was not, then, necessary to blow the trumpet so loudly. Who compelled you to do so? The politics of balancing matters which you would appear to be taking on will result in the sad outcome of satisfying no-one. Our enemies will not believe in your sincerity and your friends will disengage from you. If you want to fight on the side of order, do so with loyalty and without beating about the bush. Leave aside questionable principles and regrettable concessions which have harmed us.

Having blackened with a certain degree of vigour in your April 4 issue, the measures which appeared to you as being arbitrary, apolitical, illiberal, harassing, unfair, incoherent, illegal, dangerous, criticized in all impartial newspapers, etc., you leave it for us to gather that you are about to give them your complete approval. On what reasons do you rely in order to justify such a volte face? You don't give one. Have you the power to change the very essence of things, make error become truth and good become evil? One would be tempted to think so.

For you the justice of an issue will now depend on some sort of tribunal. It will suffice for you that massive acceptance is sufficient reason to accept without scrutiny. You are, then, on the side of those who maintain that force must always prevail over rights. It is not appropriate, Sir, for a serious-minded, self-respecting, man to contradict himself in this way at such short notice. You can judge for yourself: "If the Senate," you say, "gives up on its return and waives the projected appeal and thereby acknowledges the legality of the decrees (*those of March 29*), we will respect the position it will have adopted and protest in the name of the law against the inappropriate resistance being organized." It's only a few days since you were stating the contrary, looking upon the government as being blind... You mightily thundered against it that "in this way it was embarking on a campaign fraught with danger, that its decrees were unlawful, that it was subservient to a calamitous way of thinking, which would lead it to create for itself the most formidable and invincible opposition". If the Senate, under the impression that its resistance is purposeless, or overcome by fear, approves by its silence or by its votes the violation of the most sacred and inalienable rights, according to you we must all draw the conclusion that these decisions are irrefutable and the wisest course rests with it. It will not be likely, or please a particularly radical Chamber, to revise the proscriptive 93 laws which would confiscate property, exile or send to the scaffold honest, decent, citizens. And if a complacent Senate approves of these monstrous arrangements then, according to your principles, you should "...respect the position which has been adopted and protest in the name of the law against the apolitical resistance of the victims...". There, my dear editor, is the logical outcome of what follows from your way of thinking.

"We shall," so you repeat, "be with those who request their congregations to abide by the law and request that authorization which is needed for them to exist legally." What a bafflingly worded order would have been conveyed to you, Sir, since April 4, causing you to change so radically your approach? Here is what you wrote earlier: "From the moment that the authorization requested by the Congregations is rightly given to them by law, they cannot doubt the outcome of their demands. The Chamber will turn it down and it is purposeless for them to acknowledge the legality of its decrees. The Congregations will await, then, the result of the recourse which they will not fail to make to the courts at a time they judge to be opportune. They have, as it happens, found themselves agreeing here on this issue with the consultative committee, one of whose members, Mr. Delsol, yesterday presented an enlightening résumé of the jurisprudence and legislation."

Is it possible, Sir, to inflict on us a more unbelievable presentation of the facts? What confidence can you inspire in your readers? You attribute to Catholics sentiments and feelings unworthy of their honesty, reproving their religious faith. Here are your own words: "The Jesuits (that is to say, as you state elsewhere, committed Christians) are those competent people, wise, wily in all forms of casuistry, and not at all embarrassed to get around the law when they cannot face it. They are familiar with and know how to put into practice the famous Italian proverb 'He who makes the law knows how to turn it to his advantage'. You can be certain that it is so used." This quotation in a foreign language, of which you don't know the first word, proves beyond doubt that your articles are made up of cuttings made here and there in different newspapers. I invite you to choose your sources better. Disillusion yourself, Sir. The Jesuits, no more than the rest of Catholics, do not have recourse to subtleties, cunning, trickery, belonging rather to the school of Christ and not that of Machiavelli. (*The Italian philosopher and politician of Reformation times, 1469-1527, the adjectival use of whose name is associated with astuteness, trickery, sharp, self or group advantageous practice.*) They (*the Jesuits*) endeavour to make use of their rights to counteract straightforwardly the arbitrary nature of injustice.

What did you think, on April 4, of that group of citizens whom you so gratuitously, unfeelingly, attack today? It would be nice to know. Let us reproduce your words: "The expelling of the Jesuits, on the supposition that one can succeed in doing so, will not rid the government of the adversary it most envisages, since that adversary, as the statement of order (*the Mot d'Ordre*) so very rightly says, is not the Jesuit Congregation, but rather 'the Catholic spirit', which radicals call 'clerical' and which is nothing other than the religious spirit." This campaign will be no more than an impotent and fatal harassment for the Republic. All the conservative papers are unanimous in disapproval.

What could have changed so quickly your tirade? What has happened in your office? What kind of pressure was it to which you were subjected?... Forsaking your former self, "following your being knocked down on the Damascus road," you advise the government to win out "by giving state education massive development, perfecting all educational methods, having the best teachers, spreading among the young generation such truths and moral views that no-one can be above the State in the ability to teach people and produce honest and committed citizens. Congregations (*religious orders*) will soon disappear, carried away by the powerful breeze of freedom and progress".

What becomes, then, "of their invincible superiority" which you justly acknowledge on April 4, and which their most embittered opponents acknowledged during the latest Senate discussions? Have no worry at all, their striking success of the past and present gives assurance for those of the future. Your wish to see the disappearance "of religious congregations" and "the congregational spirit" will not be accommodated. They will be there as long as the world lasts, since they have the promised assurance of immortality. Their mission is that of spreading the light of knowledge and truth. If by misfortune your vicious expectations were to be fulfilled, society would soon be caught up in the most unrestrained fanaticisms. Religion is as needful to man as the daily bread which nourishes him, ordering his conscience, becoming a secure basis for family life and good government. There you have the foundation stone and the key to the vault of the whole moral edifice. Misfortune to him who rejects this!

I cannot, in ending, prevent myself from saying to you, Sir, that you abuse most oddly the confidence that the Sacred Heart demonstrates towards you. I am in admiration before the patience of these gentlemen. This Congregation, over 15 years, has helped you to survive and prosper, meriting more appreciation from you, having a right to different procedures, approaches, on your part. You have in all this acted badly.

*The above was printed by A. Nuret and Sons, Châteauroux, and is unsigned.*

**Article 2609**

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

B 19010930A

*Neither dated or signed;  
most likely written at the  
end of September 1901*

Concerning the Congregation's approval.

Two issues present themselves.

- I. Request on our part for approval.
- II. Refusal of approval on the part of the Government.

I. Request for approval.

In this case:

1. Are we obliged to present the Statutes such as approved by Rome?

2. Can they be changed or made anew to meet the circumstances?
3. Is it necessary to make known the names and places of our foreign houses, the personnel in them and the assets they have? It seems to me that this would be inconvenient and highly dangerous. Would it not suffice to mention only our French residences over which the Government will need to exercise some control? Outside its own frontiers its rights would cease. Is this Your Grace's view?

It is stated in the ministerial document that we must make an inventory of all movable and immovable assets. For the last 4 years we no longer legally own anything since it is the Société Civil Insurance Society (*bank*) of the Indre which has the ownership of all we have. We are simply lessees or sub-lessees of certain properties and furnishings at our disposal. We have to state, therefore, that properly speaking we have nothing of our own.

As for the resources provided for the upkeep of our undertakings and for our subsistence, we need to say that they come from our colleges, from preaching, the sale of books we have written and might write in the future, from mass stipends and the sale of certain devotional objects. According to our Constitutions, each religious maintains radical rights to his patrimonial assets, the revenues accruing from them forming part of his resources.

If one has to refer to the aim of the Congregation, I do not see it other than education of youth, preaching, the Oceania missions among the natives, and the different ministries which their Lordships the bishops would like us to undertake and to whose jurisdiction we are completely submissive.

## II. Refusal of approval.

1. In the event of the Government's refusal to approve us and we become dissolved, would His Grace like to incorporate in his diocese those of us who are not already in it?
2. What measures should be undertaken to safeguard the continuity of the basilica and the Our Lady of the Sacred Heart pilgrimage? This basilica could be regarded as a support chapel in a town of 14,000 people where there is only the one parish church. Or, alternatively, one or two priests might be appointed chaplains in Issoudun by the Archbishop.
3. Our little college, so highly thought of by the Catholic population of Issoudun, is to all intents and purposes Your Grace's as the landlord of the whole establishment. Fr. Lanctin, an Issoudun native, will continue as the lessee with some priests aiding him, together with supportive laity.
4. I can keep on my 4 curates, some of whom are already incorporated in the diocese, Your Grace, by way of association titles accepting us as part of His Grace's clergy. Our dedication and dependence would be absolute.
5. The Congregation having collapsed in France, it goes without saying that I shall no longer be the Superior (*General*).

### Article 2610

B 19011130B  
*Mis-numbered; should be 19010930*

*A document made ready for an official statement about MSC properties.*

*Again undated and unsigned;  
likely end of September 1901*

The Congregation is in charge of three specific undertakings:

1. A house in Paris at 21 rue de Calais, where it has its centre.
2. A house and secondary school at Place de Vouët, Issoudun. *Today, Sacred Heart Place/Square.*
3. A secondary school for young ecclesiastical students at Chezal-Benoît (*Cher*), Lignières canton, and a house of formation for its seminarians. It has, besides, two extensive missions in the Oceania islands which the Holy See was pleased to confer on it.

The undersigned includes in his request, etc.

### Article 2611

L 19011011

*To Father Eugène Meyer, MSC, Saint-Rémy-les-Chimay.*

*It was to here, this address in Belgium, that the General Administration moved from Issoudun, following the French Government's decision to disband all religious Congregations in France.*

Issoudun, October 11, 1901

Dear Fr. Meyer,



Thank you for letting me have your news. I am pleased to know that you are well settled in. But it seems to me that you are very isolated and I ask myself how you can supervise the moral and financial interests of the Society. I can see that one and the other of you will be often away. How can you consult with each other and take decisions which need to be taken at that moment?

There are two issues which are a cause of concern to me:

1. The religious spirit which has to be fostered for some and renewed in the case of others, when you are so scattered.
2. The restructuring and control of finances. Stop Fr. Maillard from borrowing if he finds himself short of money since this is ruinous. He is inclined to act on his own and you will not know about what is owed until there is no time left to remedy the situation. If you become aware that you are lacking funds for the upkeep of your numerous personnel, do not hesitate to get rid not only of what is worthless in value, but also of those which only offer you doubtful guarantees. Do not concern yourself with the number.

Here, nothing new to report; we always await the promised visits. The Government seems disposed to ignore civil societies and dispossess the Congregations of their properties.

My health is holding up.

Cheerio, Father. My best wishes in C.J.

J. Chevalier.

**Article 2612**

L 19011023

*To Madame de Cougny; a benefactress of the Daughters of Our Lady of the Sacred Heart.*

October 23, 1901

Dear Child,

Yes, it's all over! The seals are posted on the doors of the Sacred Heart house and the basilica. The centre of the association has been transferred to Saint-Cyr where meetings are held. The Daughters of Our Lady of the Sacred Heart haven't laid aside their habit. Only those who wore the white habit have changed it for a black one (*these being the choir sisters*). Pray for us. I do not forget you in the difficulties in which you find yourself.

Let us honour the designs of God and submit ourselves in the face of His divine Providence which will see to it that good will come out of evil.

Cheerio, dear friend; I bless you.

*This letter is written on the same page as the immediately previous one to Meyer, is unsigned and has many abbreviations.*

**Article 2613**

L 19011109

*Mis-numbered; should be 19011126*

*To the Daughters of Our Lady of the Sacred Heart in Australia.*

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November 26, 1901

My Dearest Daughters,

I thank you so much for your good wishes on my Golden Jubilee, which greatly please me. I for my part do not forget you, praying each day for your sanctification and the success of your undertakings in Australia, that land of freedom.

My letter will reach you around the first of January and I take occasion to wish you a happy and holy New Year.

Be assured my dear children of my best wishes.

I bless you in C.J.

J. Chevalier  
Archpriest of Issoudun.

**Article 2614**

L 19011215

*To Mother Liguori, FNDSC, Papua, New Guinea.*

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December 15, 1901

My Dear Mother,

I am very grateful for your kind letter and your good wishes, together with those of your good community, for my well-being. I reciprocate with my own, and if the Sacred Heart is pleased to accede to them you will accomplish your admirable mission with dedication and success. May Our Lady of the Sacred Heart always enfold you in her most maternal protection!

The doors of the basilica and convent are sealed and all the confrères are in exile. Pray greatly for us and have us prayed for.

Cheerio, dear child.

I bless you together with all your companions and your young converts in C.J.

J. Chevalier  
Archpriest of Issoudun.

**Article 2615**

*To Bishop Henri Gabriels, Ogden, USA.*

L 19011227

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Issoudun, December 27, 1901

My Lord,

I thank you for your letter which you were pleased to write to me about the Canadian parish of Watertown and the carelessness which my confrères bring to the running of it. I was in total ignorance about the facts which Your Lordship brings to my attention. The problem is not, perhaps, such that it cannot be remedied. We sent an Assistant (*General*) on a canonical visit of our Oceania missions a month ago and he is due to return by North America, stopping over at Watertown. I shall, Your Lordship, pass your justified complaints on to him. He will see on the spot what changes need to be made in order to meet fully your wishes. If, therefore, Your Lordship does not want any precipitate action and waits for the arrival of our visitor, I shall be most grateful to you; it would mean a delay of one year or so arising from this long journey. In the meantime we shall be writing to our Watertown fathers requesting them to become more actively involved with the Canadians, and in no way whatsoever to neglect the French language. I perfectly understand the reasons which led you to write the letter I am honoured to receive from you. My confrères instead of writing directly to the apostolic delegate should have been in touch with you beforehand and sought your advice.

You will be aware, My Lord, of the persecution which has blown up in France against the religious congregations. We also have been attacked and we have been forced to go elsewhere, moving our novitiate to England and some of our scholastics to Quebec (*Canada*) and the remainder to Spain and Rome where we have houses. The general administration of the Society is at Chimay (*Belgium*). Having been for many years archpriest of Issoudun and unable in the present circumstances to leave the parish since so many major issues call for my presence, I have resigned as Superior General. The last Chapter, taking my age into consideration, gave me, at my request, a vice assistant with the right of succession; the choice falling on the Assistant, Fr. Lanctin. It is he, then, who effectively replaces me, living at Chimay and awaiting more favourable times.

I presume then, My Lord, to commend myself to your good prayers, together with all our undertakings, as I offer you, together with my appreciation, my most sincere good wishes in C.J.

J. Chevalier  
Archpriest of Issoudun, MSC.

**Article 2616**

*A résumé of the biggest problems affecting the administration from the Society's beginnings up to the present.*

D 19011231

*Undated; likely end of 1901*

The plan to have a Congregation was scarcely thought of when, immediately, problems arose. Our dear confrères of the present day are in no way aware of all the struggles we had to go through and without the favour and support of God nothing would have come about.

The Archbishop of Bourges was not in the least supportive at first, demanding guarantees which we could not provide him with short of heavenly intervention. While heaven had declared itself favourable, prejudices were always there. But once overcome and approval granted, following quite a number of initiatives, we were financially well enough circumstanced to begin the undertaking and consolidate it. Recruitment presented fresh problems.

Bogus, insincere, brethren slid among us. Taking advantage of the lack of solidity in the provisional chapel, they denounced us to the Archbishop and entry to the chapel was forbidden. It was necessary to think about a new building and collect money for this. What concerns, trips, refusals, disappointments. With all this going on, Cardinal du Pont appointed Fr. Maugenes to take charge of the Cathedral. Deprived of my first and principal collaborator, I was left only with dear Fr. Piperon and it seemed to us that all was lost; despite prayers, suggestions, appeals, nothing would draw the Archbishop to leave our confrère with us. Nevertheless, when he had been away for several years, he returned to Issoudun as parish priest. The development of the Sacred Heart (*buildings and church*), the influence gained by the Missionaries and the large gathering of people following the services in the (*MSC*) chapel, made him (*Maugenes*) take umbrage and become hostile to us. There were problems and disagreements. Eventually, in 1871, he resigned and became a Dominican.

The Our Lady of the Sacred Heart devotion was denounced to Rome by a French bishop, Dupanloup, and we were forced to become engaged on a number of occasions in defence of the devotion. Warmly and keenly supported by Archbishop de la Tour d'Auvergne, of blessed memory, we became victorious, Rome officially acknowledging its (*the devotion's*) legitimacy, with Pope Pius IX approving the coronation of the miraculous statue in 1869.

This issue had scarcely concluded when another arose with extreme feelings and passions accompanying it. When devotion to Our Lady of the Sacred Heart grew rapidly in Rome, a committee of Roman prelates and high-ranking personages did everything they could to monopolize it and make Issoudun become bereft. In consequence, there were drawn out debates,

journeys, leading nowhere and petitions to the Holy See to have our rights vindicated. Eventually the matter ends with justice rightly meted to us.

The vindictive campaign of the opposition was not appeased, however, with attention now becoming focused on the Our Lady of the Sacred Heart statue. A group of plotters was organized against her, claiming that the statue broke with accepted presentations and the infant, instead of standing before his mother, should be held in her arms. The opposition, aided by like-minded rival groups, did so well that they won their case, so much so that one day, to our great surprise, we became aware of a decree from the Sacred Congregation of Rites insisting on a new representation in the future (*of the statue*) for public worship. Archbishop de la Tour d'Auvergne, who had not been consulted about this change, was quite amazed, writing a memorandum in support of the former model, which he said was in no way contrary to Church regulations and enjoyed the very special privilege of a solemn coronation. He asked us to take the model to Rome. God alone knows all the annoyance this issue created for us. The Sacred Congregation taken aback by his (*the Archbishop's*) assured conviction, considered the report of the Archbishop of Bourges in general assembly, acknowledging it to be well-founded. However, it held to its earlier decision, not wanting to change its view. But it acknowledged in an authentic statement forwarded to Archbishop de la Tour d'Auvergne, that the crowned statue at Issoudun was beyond reproach in every respect, and that public honour could be paid to it wherever it was placed. However, for the future, "in posterum", when new statues in honour of Our Lady of the Sacred Heart were being installed, it would be necessary to abide by the new decree so that there would be only one uniform type of statue in the association of which we remain in charge perpetually.

Noticing that devotion to Our Lady of the Sacred Heart was spreading far and wide and having a salutary impact, a powerful Church Congregation wanted to take hold of it under the pretence that it came to be under its initiative and that one of its members had preached about it before we did so at Paray-le-Monial's Visitation convent. This statement had no foundation, and when arguments ensued representation was made to Rome, as a result of which Rome found in our favour.

From then on we believed we could work a little towards consolidating our dear society and its undertakings, but it was not quite like that. A powerful onslaught, set in motion for quite sometime already, was unleashed upon religious congregations. A satanic-inspired decree, emanating from the French ministry in 1880, ordered all religious to be expelled and their churches closed. We were included in the prohibition and had the painful experience of being thrown out on the street by the forces of public order, contravening all rights. It was calamitous! The Petite Oeuvre, the novitiate, the scholasticate, confrères, were all forced to go into exile. What sadness, preoccupation, initiatives, exhaustion! It was not alone finding a place, a base, in another country, but it entailed as well coming by the necessary financial resources for all those forced to go away in order to support their work, as well as preventing them from dying of hunger. What a frightening situation this created for the unfortunate Superior! And this state of affairs remained so for many long years.

However painful these problems were which came from outside, they are not to be compared with those which come from within. As regards the enemies of God and religion, one must be prepared for anything; nothing surprises... But when the children one has raised, nourished, brought up at the cost of very great sacrifices, turn against one, one cannot find words to express one's sorrow.

The difficult beginnings of the Society, the lack of personnel, the persecution, the exile in which we found ourselves for more than 10 years, not to omit the foundation of our missions, had inevitably, and against our wishes, brought about irregularities in the administration. Confrères given to stirring things up and motivated by a bad attitude went to any lengths in exhibiting their animosity and highly pent-up complaints against the Superior (*General*) and some of his Assistants, without taking into consideration the greatly sensitive situations of the past and the sacrifices made to save the Congregation from shipwreck. In a spirit of charity and reconciliation, nothing was more acceptable than to make a request to the Holy See for a general (*canonical*) release from all the irregularities which had come about in the phase we had been passing through. Rome was quite willing to grant the request, with everything in order once more. But it wasn't so, however, because a Godly spirit came to be replaced by insubordination and rebelliousness. The discontented (and one may ask why) began to spark a divisive spirit somewhat everywhere, especially among the younger members. Some older confrères, led by I don't know what motive, allowed themselves to go along, sending report after report to Rome requesting the disbanding of the current and past administration which, according to them, did not merit any further confidence. Rome took no notice of their request and, in consequence, there followed further dissatisfaction, fresh agitation and appeals to the Holy See, their aim, undoubtedly, to have the institute dissolved and another founded on its ruins, in keeping with their fresh appreciation of things. To cut short all these concerns which were becoming disquieting, we asked that a Chapter be convened presided over by Archbishop Marchal of Bourges. Since he died before the Chapter it was his brother and auxiliary, the Bishop of Sinope, who had taken over in the Archbishop's palace, who became involved. The ring-leaders held secret meetings and, giving themselves over to activities not in keeping with canon law, they were cruelly deceived when they saw, following the President's report, the Chapter's decisions annulled by Rome which maintained in office the current administration. Not wishing to accept, they (*the opponents*) set up fresh initiatives and sent a new request to the Sacred Congregation of Bishops and Regulars. This was the situation when Bishop Boyer of Clermont was appointed Archbishop of Bourges.

Pope Leo XIII made him his delegate and the Society's Apostolic Visitor. Even before he was installed, the MSC opposition presented him with several memoranda in their favour, full of outrageous calumnies against the former Superiors and their administration. Archbishop Boyer, taken aback, was given to despair about bringing peace and concord among us. Following a novena to Our Lady of the Sacred Heart, matters took another course. The main leaders of the rebellion taking the support of our students for granted, as well as that of several younger priests, committed themselves to a genuine coup d'état, coming to inform us that they were leaving the Congregation and going to Belgium with those who wanted to follow them in order to found another order. They hadn't taken divine intervention into consideration, because at the very moment they were leaving, those whom they had expected to accompany them refused to go with them, stating that they wanted to remain faithful to

their vocation as Missionaries of the Sacred Heart. So this sad episode came to an end. The Holy See, pleased to be rid of these schemers, set up at our request provinces comprising all the Northern houses which today, thank the Lord, are greatly flourishing.

After this unspeakable trial, another awaited us. The government, becoming yet more sectarian, decreed in the Houses of the Deputies and Senators that the religious orders should be disbanded and teaching by congregations forbidden: a flagrant violation of the Church's rights and of freedom itself. An amendment was passed, however, allowing Congregations to seek approval which the houses of parliament alone, after investigation, can grant. Moreover, the law gives ministers the right to dissolve Congregations, even those approved, by a simple decree if they so think fit.

Called to make a statement, the Missionaries of the Sacred Heart, being persuaded that they would not get any approval, decided not to do so. They were, consequently, disbanded and took the path of exile, some to Belgium, England, Canada, others to Spain, Italy, Switzerland and the Oceania missions. Seals were placed on the mother house, the basilica and all its French properties, with disregard for the rights of the Société Civile Immobilière d'Indre (*a civic society with legal and financial rights and control of property*), legally set up three or four years before these events, and whose protestations has not been listened to. In consequence, an appeal has been made to the courts. Will justice be done? Let us hope against hope.

## 1902

**Article 2617***To Father Jules Vandel, MSC, Kensington, Australia.*

L 19020104

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January 4, 1902

Dear Fr. Vandel,

Thanks a thousand for your very sincere good wishes and all the kind things you say about me.

In permitting our expulsion and the dispersion of our confrères and our undertakings, God has His purposes. He must be given thanks in every respect. What consoles us is that He knows how to draw good out of evil. Besides, there is this message from the Gospel: "Beati qui persecutionem patiuntur." (*Blessed are those who suffer persecution.*)

Yes, I have handed in my resignation; it was necessary to keep together the centre of the archconfraternity and our benefactors' and associates' correspondence at Issoudun. I only acted out of concern for our undertakings and the good of the Congregation. I warmly thank your good Sydney – Kensington – youngsters for their good wishes and the lovely letter they have written to me. I send them as well as to yourself and all our dear confrères warmest good wishes.

For the past 4 weeks I have been confined to my room with influenza. Although I am getting better, I am not yet fully recovered. I had it for the whole winter, up to now. Pray for me. I pray for you all.

Cheerio, dear Father.

My good wishes to all.

Wholly yours in C.J. with my best wishes and blessings.

J. Chevalier,  
Archpriest MSC.

**Article 2618***To Father Vincent Ceresi, MSC, Master of Novices, Boca, Novare, Italy.*

L 19020105

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Issoudun, January 5, 1902

Dear Fr. Ceresi,

I thank you most sincerely, for your good wishes which will make me happy since I know they come from a heart sincerely devoted to me. I for my part do not forget you and if my prayers are heard, the divine Heart of Jesus will rain down on you his most precious blessings as well as on your good novices whom you will make into holy religious. I note with pleasure that the Italian Province is spreading its branches. May the Lord be praised even in the persecution we are experiencing!

Please accept, Father, my very best wishes and my lively appreciation of your kind prayers.

I bless you all in C.J.

J. Chevalier, MisSC.

**Article 2619***To Father Eugène Meyer, MSC, Saint-Rémy-les-Chimay, Belgium.*

L 19020106

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January 6, 1902

Dear Fr. Meyer,

Thank you for your kind letter and the accompanying good wishes; my own go with you. I hope that your demanding visit will be fruitful.

The Gilbert Islands mission is in a dreadful state. Good Bishop Leray is leading it to disaster with the best intentions. He adamantly wants to set up native sisters in vows and habit; imposing them on the Daughters of Our Lady of the Sacred Heart, which is unacceptable. Besides this good man, in his wavering, creates divisions everywhere. He thinks he is in absolute control of our religious and that the Superior General has no rights over them. This is totally wrong. Rev. Mother Hartzler has delegated her rights to Mother Isabel, the Superior, and it is the latter who should be obeyed in all that concerns the religious life and their internal regimen.

The Missionaries must have a religious Superior; His Lordship as bishop cannot be so; he falls out with everyone. You will see for yourself on the spot who you will make a choice of for this responsibility. It's a necessary requirement.

My regards to all our dear confrères.

Cheerio, dear Father; every success.

J. Chevalier,  
Archpriest, MSC.

Here the seals remain (*on the doors*). Nothing new.

**Article 2620**

D 19020131

*To the good Fathers of the General Council and the French Province.*

*Undated; likely end-January 1902*

I bring myself in the Congregation's interests to place before you the following observations. Since you are due to come together at a Council meeting, I would ask you to examine in a serious manner the moral state of the Society and, particularly, the financial situation in the French Province.

I. See to it that abuses wherever they are to be found are to be eliminated, with none introduced.

More than ever see to it that there's an exact observance of the Constitutions and Rules, whether general or particular. It's not numbers but the quality and holiness of its subjects which comprise the strength of a society and assures its future. Do not hesitate to eliminate those wanting in piety, obedience, generosity, and whose vocation is indecisive.

II. The daily administration and financial state of the Society should, particularly, engage your attention.

1. Avoid any precipitate decisions; consider carefully what is for and against.

2. See to it that Superiors meet regularly with their Councils and do nothing without consultation (that is, without consulting them). Arbitrariness is disastrous from every point of view.

3. See to it that there is in each house a specific bursar, a safe with three keys, and that the Superiors, whoever they are, are not in control of funds. A serious-minded Council is a necessity.

3.(*sic*) Each must make note of the money which is received and what is given out. One should never dispense with a shrewd bursar, or ever forget that the offerings made in our favour and the resources placed at our disposal belong to the Society and must be used for its well-being.

III. The General Bursar

1. He must take into account the financial condition of all the Provinces, keep a copy of their accounts and budgets, their transactions, contracts, and the important (*financial*) issues which concern them. All of this should be securely kept in a safe with 3 keys, one for the Superior General, one for the First Assistant and the third for the General Bursar.

2. If the general bursar is at the same time the French Province's bursar, it is for him to keep together (and apart) the funds of the said Province in a box with three keys, as above in the case of the general bursary. He will draw from the common account in the presence of the other key-holders the money needed for the support of the Province's undertakings, and what the bursar of the mother house, the local Superior and the Superior General might need. He will take exact note of this, and every three months report to the General Council both intake and outlay.

IV. The Procurator General for the missions

1. He will put together all the finances intended for the missions in a special cabinet locked with 3 keys, of which he will have one, the Superior General another and the First Assistant the third.

2. He will deal with the Apostolic Vicars and the Propagation of the Faith having first discussed matters with the Superior General.

3. He will distribute the aid intended for each mission under the supervision and direction of the General Council.

4. He will see to it that gifts proceeding from the generosity of benefactors on behalf of the missions, bursaries set up in favour of certain missionaries and contributions from the Propagation of the Faith and the Holy Child, are not diverted from their destination.

5. If the missions do not need all the money which he has available, he could make it gain in interest to their advantage by reliable placement.

6. He will challenge procedures if the General Council wants to use this money either in helping out a Province in financial distress or in making a purchase or in building operations, when in fact he will be required to pay interest. There are so many surprises in life!

VI.(*sic*) At the present moment when the future is so dark and full of uncertainties, it is the Council's duty in the French Province to take careful note of the expenses which burden it and the resources on which it can draw. The time for deluding ourselves is over. It would be criminal to close our eyes and be intent on going forward no matter what, without asking ourselves where are we going.

*The document finishes here abruptly.*

**Article 2621***To the General Council Fathers and the French Province.*

D 19020131A

*Undated; likely early 1902*

If I handed in my resignation as Superior General in the face of the religious persecution taking place in France, it was only in the Congregation's interest. I could have gone into exile and lived in peace, feeling assured, supported, with the Vicar General given to me by the Chapter. But then it would so happen that I would have to give up being parish priest of Issoudun and a diocesan priest would have taken my place. Not being on the spot to defend our interests, deal with and undertake correspondence, gather financial resources, would, otherwise, have been a veritable disaster. That's how I understood the situation and I, therefore, sacrificed myself for the common good by holding on to a position bristling with problems, where I would encounter the most weighty responsibilities.

I had hoped that having founded the Society, which, after God, owes me everything, and having suffered so much on its behalf, for its expansion and prosperity, that having been at my wits' end and exhausted from providing resources for it which would support its work and develop it, there would have been recourse to greater considerateness in my regard. Not only was I not consulted about anything, but I was not informed about all the plans up for consideration, things kept from me as if I was a stranger, that's to say an opponent!

The purchase of the Quebec house was undertaken at my initiative; the premature setting up of the French Province and its Council, which Rome did not approve of, was carried out without a word being said to me. I can say the same about the recent trips to Fribourg to buy and set up a house for the Petite Ouvre, etc. I became aware of all this through the unintended indiscretions of certain people. Is it that I am ignored, defied, is it taking a position against me and looking on me as having no further significance in the Congregation? I would prefer to think that it is forgetfulness. I am not complaining; I simply register the facts.

Before enclosing myself in silence, I would like to draw your attention to the financial state of the French Province and the circumstances created for it by what is happening. It is your duty to provide an exact account of the responsibilities which weigh on you and the resources you have at your disposal to face them.

1. You need to consider first of all the expense you have to meet for the upkeep of the Chimay house, its personnel, and that for the Paris, Issoudun confrères, the works transferred to England, Spain, Quebec, Rome, etc. Then there are the rents you need to meet either for certain confrères, with the bank or the Société Immobilière de l'Indre (*insurance, lending society*), or to certain people for the amount of money they made available over a lifetime. The total of this annual expenditure must be considerable.
2. You must also take into account stable, permanent, resources, which you can dispose of. There's a calculation to be made and a balance to be struck. See, thereafter, if receipts cover expenses. If there is a surplus, it is desirable to keep it in reserve to cope with any eventualities. If, on the other hand, there is a deficit, one needs to know the exact figure.
3. One cannot delude oneself; the resources can only diminish in the sad, difficult, times we are passing through. The religious who have been expelled in such large numbers will no longer be concerned with the Petite Ouvre or subscribing to the Annals. Benefactors will have to think about parish undertakings and aiding the unfortunate expelled. If we were to be thrown out of Issoudun, which is not at all unlikely, we would lose three-quarters of the contributions made over to us. These eventualities should make us seriously pause and reflect.
4. If intake doesn't match outlay, something I very much fear, what is to be done? What every serious administration does! Balance the budget by lessening quite tightly expenses. Otherwise, it's disaster and ruin.

I would ask, then, the General Council to let me know exactly, and in detail, the financial situation of the French Province before committing itself to other, new, undertakings. I am keenly interested because if a catastrophe happens to take place – Deus avertat (*God preserve us*) – it's on myself alone that all the blame and responsibility will fall in the eyes of the bishops, clergy and faithful. Once I am made aware of the situation, I shall let you know what I think.

**Article 2622***To the General Council Fathers and the French Province.*

D 19020131B

*Undated; likely early 1902*

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I would ask the Congregation's Council to take into careful consideration the moral and financial state of the French Province in particular.

I

Eliminate abuses wherever they are to be found, have none introduced, and more than ever pay attention to exact observance of the Constitutions, and both the general and particular regulations. It's not the number but the quality of the religious members which constitutes the strength of a society, as well as assuring its future.

II

The administration and financial issues should most especially meet with its attention.

1. Avoid precipitate decisions. See to it that Superiors regularly hold Council meetings and do nothing without consultation.
2. See to it that in each house there is a safe with 3 keys and that the Superiors, whoever they may be, do not have control over finances. There has to be a specific bursar and serious management.
3. Each one should be accountable for the money he receives and what he spends. He must never diverge from being economically shrewd, or forget in any way whatsoever that the offerings made over to us, and the resources made available to us, belong to the Society and must be used to its advantage.

### III

1. The General Bursar must familiarize himself with the financial circumstances of all the Provinces, keep a copy of the accounts and budgets of each Province, its transactions and contracts, its wills, the documents which are of some (*financial*) interest, etc., etc. All should be kept in a safe with 3 keys, one for the Superior General one for First Assistant and the third for the General Bursar.
2. If the General Bursar is at the same time the French Province's Bursar, he will need to keep all the French Province's funds in a safe with three keys also. He will withdraw from the common fund in the presence of the other two who have keys the requisite amount of money to help the work of the said Province, and whatever the bursar of the mother house and Father General might need. He will keep exact details and every three months he will, before the General Council, provide details of intake and outlay.

### IV

#### The Mission Procurator General

1. He puts together all the financial resources intended for the missions in a special locked safe, with 3 keys, he having one, the Superior General the second, the First Assistant the third.
2. He will be in touch with the Apostolic Vicars and the Propagation of Faith (*Congregation*), having consulted with the Superior General, sharing out the financial aid intended for each mission under the watchful supervision of the General Council.
3. He will see to it that contributions for the missions, coming from the generosity of the benefactors, from burses set up for missionaries, and what is allocated by the Propagation of the Faith Congregation, are not diverted from their destination.
4. He will invest this money profitably for the missions.
5. He will see to it that the General Council does not make use of these funds to pay the Society's debts, or do any buying or building even if it is willing to pay the interest. Since the money on behalf of the missions is sacred, it must be scrupulously safeguarded for this purpose.

### V

At this moment in time it is a duty and requirement of the French Province to take careful stock of the situation in which it finds itself.

1. It must, first of all, consider what amount of money is needed for the upkeep of the administration which finds itself in Chimay and the confrères in Paris, Issoudun, the undertakings moved to England, Spain, Quebec, Rome, etc.
2. Make an inventory of annual expenses which must be considerable.
3. Look at the amount of interest to be paid to the Credit Foncier Bank for the Quebec and Glastonbury houses, to the Immobiliere de l'Indre Insurance Society (*lending also*), as well as the annual rents to be met, of which there are quite a lot.
4. At the present time note must be taken of resources available with exact figures. One must not be under any illusion about these resources diminishing more and more in the times we are living in. If we were to be pushed out of Issoudun, which is not at all unlikely, we would lose half, if not three-quarters, of our assets.
5. If intake does not match expenditure, which I very much fear to be the case, what is to be done? That which any serious administration does: balance its budget and cut down on expenditure; otherwise it's bankruptcy and collapse.

I would request you to let me know the exact financial state of your Province before there is any fresh expenditure. I am very much concerned about this since if a financial disaster overtakes us, it's principally on me that responsibility will fall.



J.C.

NB: You are within your rights in requesting the Italian Province to reimburse the Piazza Navona property, towards which I paid out about 500,000 francs (1,713,520 euros).

**Article 2623**

D 19020131C

*To the General Council Fathers and the French Province.*

*Undated; likely early 1902*

The following arising from the economic circumstances.

1. Send away the following youngsters from the Petite Oeuvre, those who:
  - are not healthy;
  - are not sufficiently bright;
  - lack judgment;
  - are not pious;
  - haven't a good character or attitude;
  - have very impoverished parents and who would one day have to be cared for by us.

At most do not keep more than sixty. That's enough.
2. Cut down on the numbers of domestic staff at the Sacred Heart and Chezal-Benoît.
3. Get rid of the horse and carriages at Chezal-Benoît and the man in charge.
4. See if there might not be economies made with regard to the Sisters.
5. End the holidays at Saint Priest.
6. Consider to good purpose the spirit of poverty as regards clothes, shoes, etc. Do not provide anything new until what is being worn, after being looked at, can no longer be utilized.
7. Only in case of necessity give travel permission.
8. As regards food and drink, strictly follow what the Directory prescribes. Avoid anything extra for the feast days which are not foreseen.
9. The arrangements for the fee-paying students at the Issoudun secondary school (*as distinct from the Petite Oeuvre*).

**Article 2624**

L 19020410

*To the Daughters of Our Lady of the Sacred Heart in Australia.*

April 10, 1902

Dear Children,

I thank you from the depths of my heart for your feast-day good wishes, which give me great pleasure and of which I have need at this moment when we are so battered by the storm (*of persecution in France*). Let us hope that Our Lord will be good to us and bring us soon the peace which is so much wanted. I am delighted with the good spirit which prevails among you and also the piety which characterizes you so well. I pray that the divine Heart of Jesus will make all of you holy Daughters of Our Lady of the Sacred Heart.

Cheerio, my dear children.

I bless you all, postulants, novices and mistresses in C.J.

J. Chevalier, Archpriest.

**Article 2625**

L 129020518

*To Madame de Cougny, Chateau de la Grille.*

*Misnumbered; should 19020518*

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May 18, 1902

Dear Child,

Yes, the time for my trip has come. (*The reference is to Chevalier's annual visit to la Grille, near Chinon, Madame de Cougny's home.*) The 9th of June will soon be here. I hope that nothing will come in the way and that the weather will be better than it is today. The month of May has been terrible and at this present moment we have freezing temperatures, a strong wind and continuous rain. By the 9th I hope that things will have changed for the better with the return of warm weather and lovely sunshine.

I have news in a letter from Madame d'Ossaville about Madame de Richemont's illness and urgently asking for prayers on her behalf. I replied to her straightaway that we storm heaven for her in petitioning Our Lady of the Sacred Heart. I hope that the operation can be avoided and that we shall not have to wait long for her recovery.

I sympathize with the sorrows of dear Mathurin and his dear wife. It's very sad for them, their joy so quickly changed into sadness. That's life... You are close to the good Lord with every fibre of your being and that's what is essential. Do not worry too much about anything else.

Please be assured, my dear child, of my respectful good wishes in C.J.

I bless you most feelingly and abundantly.

J. Chevalier, MSC.

**Article 2626**

*An address at the blessing of a sewing room for young girls at Issoudun.*

D 19020527

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Issoudun, May 27, 1902

My Dear Children

A double ceremony brings us together today: the Golden Jubilee of the Mother Superior in this house, and the blessing of the sewing room for which you are indebted to the goodness of the generously supportive Bonneval and du Quesne families. It wasn't enough for them to have blessed the town with the St. Vincent de Paul Sisters' foundation, from which they go out everywhere to ease the misery of the poor, distributing generous alms and becoming mothers to these little orphans, but they further wished to build for the young girls a sewing room in this house which is as comfortable as it is attractive, so that they can come together for work each day. Work – there you have nature's great law. God having created Adam and Eve placed them in an earthly Paradise making it their duty to cultivate it, look after it *ut operaretur* (*Genesis 2, 15*). It was quite pleasant work, untiring with respect to their state of innocence. But there was a calamity! They disobeyed God and thereupon work became chastisement, expiation and self-preservation.

II

There is in each of us a great variety of inclinations which need to be expressed one way or another, and if not engaged in the noble and sacred activity of work, they may well be involved in the reprehensible actions of wrong-doing... etc.

Accordingly, dear children, consider yourselves fortunate to be able to make use of this sewing room. There you will receive assurance and support. I find the exemplar of sewing rooms in the Jerusalem temple... What do the young girls who are part of it engage in? It is work sanctified by prayer. In and with them I see the wondrous Virgin Mary... What a beautiful exemplar! I can offer you another: the Sisters, that is, of St. Vincent whose congregation is a massive sewing room in which all its members are given to work sanctified by prayer. Look at my dear Sister Vincent whose Golden Jubilee we celebrate today, and in those 50 years she has worked for the poor and the good Lord, never failing in her noble endeavours. What a wonderful reward is reserved for her in heaven!

It will be the same for you, dear children, if you persevere in carrying out this work. We proceed now to the chapel where we shall ask Our Lord to bestow on you, on our honoured jubilarian, her devoted companions, and on the distinguished and generous families to whom we owe so much, His most kind and abundant blessings.

*Unsigned, as is normal for brief discourses such as this.*

**Article 2627**

*An address at the blessing of a sewing room for young girls at Issoudun.*

D 19020529

May 29, 1902

*Exactly as 2626.*

**Article 2628**

*To Madame de Cougny, Chateau de la Grille.*

L 19020706

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July 6, 1902

Dear Child,

If I can at all do so, rest assured that I shall be very pleased to make another little pilgrimage to Our Lady of the Grille at the time agreed on. But I dare not be certain for serious happenings can crop up. We are being threatened by the sectarians (*anti-clericals*). In any event we shall see.

Yes, hold on to your interior tranquility. It's God who makes this possible for you. The little issue which you mention is not something which should worry you. It's nothing; be at ease. The Good Lord is with you, enveloping you with His love. That is what's essential. I am sorry about Francis' attitude in regards to his wife. Your good advice will make him understand his obligations. He will listen to you and everything will take the right course. I shall pray for this outcome. You have the Good Lord, dear child, and he loves you. Do not have any worries on this score! Continue to live as you have been doing and I shall vouch for you.

The good Daughters of Our Lady of the Sacred Heart wish to thank you for your devotional gift, Mother Superior and Sister Emilie being deeply moved.

Please accept, dear child, together with my best wishes, my most paternal blessing in C.J.

J. Chevalier, MSC.

**Article 2629**

*To Father François-Xavier Maillard, MSC, Saint-Rémy-les-Chimay.*

L 19020731

*Undated, but likely July 1902*

Dear Father,

I was pleased with the snapshots of the Quebec students, but I was greatly taken aback not seeing them in their religious habit since they could wear it without any difficulties after the example of several other Congregations which find themselves there. One could say that we are embarrassed to be wearing the image of the Sacred Heart on our chests and displaying our characteristics when, as in Canada, it is possible to do so. There you have a feature of our Constitutions, and something for us to take pride in. Since we are officially apostles of the Sacred Heart, and since this emblem is approved by Rome, there is, accordingly, a kind of apostasy in not being willing or anxious to let it be seen. Other religious orders take pride in their habit. I deplore this tendency in our Congregation. I fear the Sacred Heart will punish us for this. Share these thoughts with those who should be told about it.

Wholly yours in C.J.

J.C.

**Article 2630**

*To Madame de Cougny, Chateau de la Grille.*

L 19020831

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August 31, 1902

Dear Child,

I passed on to dear Sister de Verneuil the 30 francs (*about 102 euros*) you forwarded to me for her raffle and she was delighted. I hope she will acknowledge your generosity. I am sad like yourself about dear Sister Aggée's death. She is a loss for the Chinon house and leaves a great gap for us. She was so devoted to you and I can understand your being upset. We shall pray earnestly for this good soul.

Seeing the way things are, I do not think, despite my keen wish, that I shall be able to go to la Grille. It's a set-back for me and also for you and, in consequence, a sacrifice which the good Lord lays on us. If, against all expectations as of this moment, it becomes possible for me to undertake this little trip, I shall immediately let you know.

Have a tranquil conscience about the advice you gave. The Good Lord is always with you and that's what is essential. Keep on living under the impact of His grace and you will store up great merit in heaven. Follow your personal regimen as much as possible and all will go well. I am glad to know that your personnel please you. Thanks for your kind prayers. Mine are already with you.

Be assured, dear child, of my respectful good wishes. I send you my best blessing in C.J.

J. Chevalier, MSC.

**Article 2631**

*To Father Arthur Lanctin, MSC, Superior General.*

L 19021001

+

October 1, 1902

Dear Father,

I read with pleasure your circular on our Missionary of the Sacred Heart vocation, and I very much hope that our dear confrères will act in conformity with the requirements you emphasize, which are of the utmost importance for me. It is only on this condition that we can count on the blessings of heaven and engage fruitfully with the sublime mission confided to us. We should be proud to exhibit visibly on our chests the representation of the Sacred Heart with which we were decorated by

a holy Pope, the great, immortal, Pius IX, and had us covered with a mantle which he very much wished himself to envelop us as a glorious symbol.

J.C.

The arrangements which you let me know about as regards appointments seem shrewd to me. I hope the good Lord will bless them, as well as the different projects which you let me know about. Do not force Brother Sécundien to stay on in Issoudun; his visionary condition makes him gloomy, unusual and, sometimes, fanatical, with strange ideas. A change lasting some months, as you say, could, perhaps, be good for him. I believe that Brother Eugène would be better at the procure than anywhere else, thereby being in less of a danger to his vocation. In any event, one can try something.

Accept, my dear and reverend Father, the assurance of my best feelings in C.J.

J.C.

*Secondiano Fanti, born March 30, 1866, Montefiascone, Italy. Died in Rome January 8, 1925.*

*Eugène Chattelier, born April 16, 1868, at Saint-Hilaire de Clisson; in 1902 he was at the Benoît Petite Oeuvre. He died in his native place on August 7, 1946.*

**Article 2632**

L 19021012

*To Fr. Pierre-Marie Tréand, MSC, Randwick, Australia.*

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October 12, 1902

Dear Fr. Tréand,

Thank you for your kind letter and the details you let me have. I am delighted with your success and the blessings which the Sacred Heart extends to your work in Australia. Like you I also hope that your house will become one of the most important in the Society. You are right: your way of recruiting is a hundred times better than that of the Petite Oeuvre which in France is made too much of in looking for numbers and thereby leading to disappointment. How much money is spent without any worthwhile return?

My health is, dear Father, deteriorating, and I am now close to 79 years. I do not think that I shall very much longer be the heart spring of unity to which you refer. Pray and have prayers said for me.

My good wishes to all our dear confrères.

Cheerio, dear friend.

Wholly yours. I bless you all in C.J.

J. Chevalier.

I passed on your little message to Mother Hartzer and I hope she will take notice of your observations.

**Article 2633**

L 19021124

*To Fr. Arthur Lanctin, MSC, Superior General.*

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May the Sacred Heart of Jesus be everywhere loved!

November 24, 1902

Dear Father,

I read with interest your letter and had it read in the refectory. It's very good. I expressed the wish that all take note of it and act in keeping with it! The fact that there have been precedents gives me reason to have concerns about this one.

Nevertheless, in all the other communities the official advice of the Superior General is received respectfully and regarded as sacrosanct. I am forwarding a letter to you from a priest in the Soissons diocese. You will provide him with the answer which you consider appropriate. I shall let him know that I have forwarded his request to you.

I asked Fr. Thiriet, Superior at Montmartre, for permission to wear the scapular of the Sacred Heart for myself and the Issoudun priests. He forwarded me 20, with as many leaflets incorporating the ceremonial, and a list of indulgences which are very numerous. I handed over the rest to Fr. Maillard. If you would like to have them for all the Congregation's priests, he is prepared to send you as many scapulars as you would like at 1 franc a dozen.

I think we should promote the Sacred Heart scapulars among the fervent faithful.

Please be assured, Father, of my best wishes in C.J.

J.C.

Your arrangements for the Dutch Province seem shrewd to me.

## 1903

**Article 2634**  
*To Father Victor Jouët.*

L 19030102

Issoudun, January 2, 1903

Dear Father,

I thank you most sincerely for your New Year good wishes. I reciprocate most wholeheartedly with my own. May the divine Heart of Jesus hear them on one side and the other.

Yes, the times are bad! We are experiencing something of it. The storm howls all the time. Despite everything, we hope against hope. God is all-powerful enough to say to the destructive waves: you shall go no further. Let us be confident! The Sacred Heart has not said his last word. Is he not the standard (*Chevalier writes in Latin: labarum*) of the present time and the gauge of victory? Moreover, is not Our Lady of the Sacred Heart always the Patron of difficult and desperate situations? Let us hope and pray. In any event there are special blessings associated with persecution, particularly so for the persecuted: "Beati etc." What comforts and sustains me is that God oversees all occurrences and knows how to draw good out of evil. In 1880 we thought all was lost, whereas it was then that all was saved. The grain of seed was as a result of the storm in Europe taken to America and Oceania where it took root and produced the fruits of salvation.

In 1895 the blow was shattering, the Congregation chopped at its very foundations, its very columns of support shaken; in high places support seemed to be given to the revolt, Satan endeavouring to cut the tree at its very roots, the resulting outcome being the falling down, lopping off, of dry, withered, fruit. The Sacred Heart and Our Lady heard the cry of the apostles: *Salva nos, perimus (Lord save us, we are going down)*. Peace was restored and flourishing Provinces began to take shape. Once more in these days, violent dispersal has enforced departure, some to Belgium, some to England, Spain, Canada, Fribourg, Switzerland, where the works undertaken would appear to promise a favourable future. God alone knows what He wants to do in all this: let us leave Him to it and be confident.

I am forwarding to you the ordo you were looking for. Please, Father, be assured of my respectful good wishes in C.J.

J. Chevalier.

*By now, January 1903, Jouët is no longer in the Album, the list of the Society's members.*

**Article 2635**  
*To the Daughters of Our Lady of the Sacred Heart.*

L 19030102A

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Issoudun, January 2, 1903

My Dearest Daughters,

I thank you most sincerely for the good wishes with which you favour me, making me happy since I know that they come from hearts sincerely attached to me. I for my part do not in the least forget you. And if our prayers are heard, the divine Heart of Jesus will bestow on you His most cherishable blessings, bringing to your work all the prosperity it merits and making all of you saintly religious of Our Lady of the Sacred Heart.

Be assured of my best wishes, dear children. I bless you all with my best blessing in C.J.

J. Chevalier, MisSC.

*The destination of the letter is unclear.*

**Article 2636**  
*To Father Jules Vandel, Kensington, Australia.*

L 19030107

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January 7, 1903

Dear Fr. Vandel,

I thank you a thousand times over for your kind letter and the good wishes with which you greet me. I offer you my own in unison with yours.

Yes, the period we are passing through is well and truly a bad one, the storm always violently blowing, and it's being said that its purpose is to root out all Catholic undertakings from France. Soon there will be no more religious Congregations among us. It is the moment for crying out with the Apostles: "Domine, salva nos, perimus." (*Lord, save us, we are perishing.*) Let us hope that soon the Heart of Jesus and Our Lady of the Sacred Heart will show their power.

Convey my good wishes to all your dear confrères.

I bless you wholeheartedly.

All good wishes to you in C.J.

J.C.

**Article 2637**

*To Madame de Cougny, La Grille.*

L 19030125

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January 25, 1903

My Dear Child,

I know that you haven't forgotten me. Besides, I thank you most sincerely for your good wishes in my favour, making me happy because I know that they come from the bottom of your heart which is so devoted to me. For my part, I have not in the least forgotten you and if the good Lord answers my request you will continue to sanctify yourself more and more over many years yet to come.

My health is good despite the vagaries of the winter weather. I very much hope, if the Lord so arranges matters, to go at a convenient time, as in previous years, on my little pilgrimage to Our Lady de la Grille.

I note that you continue far too much tormenting yourself. Whatever setbacks which you mention to me should not, by their very nature, keep you away from the Holy Table, since they are no more than venial failings. Give yourself over, then, calmly and confidently, to the Heart of Jesus! I always pray a great deal for you. I got the cask of wine which you so kindly forwarded to me. You are much too kind.

The (*political*) goings on are disturbing. What's going to happen this year? We must be prepared for anything. Pray incessantly for us.

Cheerio, dear child.

I bless you in C.J.

J. Chevalier.

Reverend Mother Hartzler was due to write thanking you for the wine you also sent on to her. Her good Daughters pray very much for you.

**Article 2638**

*The confirmation in office of Mother Marie-Louise Hartzler as Superior General of the Daughters of Our Lady of the Sacred Heart.*

D 19030216

Having regard to the Constitutions of the Daughters of Our Lady of the Sacred Heart, in particular number 119;

Having regard to the proposal of Mr. Chevalier, Archpriest of Issoudun in his February 15 letter, 1903;

And given that in the present circumstances the General Chapter of this religious society cannot come together in accordance with the above-mentioned number 119, and that the Archbishop of Bourges is competent with regard to this issue:

We confirm Mother Hartzler in office for a further six years, as from August 19, 1902, as the Society's Superior General. And we ratify the acts of her administration as from this date when her previous mandate had come to its end.

Bourges, February 16, 1903

Signed

+ P. Archbishop of Bourges

Certified to be in keeping with the original,  
Issoudun, February 17, 1903

J. Chevalier,  
Archpriest; Superior of the Daughters of Our Lady of the Sacred Heart.

**Article 2639**

*To Count de Bonneval, Issoudun.*

L 19030319

Issoudun, March 19, 1903

Dear Mr. Bernard,

I saw Madame de Lapparent. She understands the situation. All is in order.

You will be the recognized lessee (*tenant*) in my place and circumstances: this is preferable. Be so kind as to pay her a little visit before you leave; she will be happy to meet you.

With my respectful good wishes in C.J.

J. Chevalier, Archpriest.

**Article 2640**

L 19030413

*To the Daughters of Our Lady of the Sacred Heart at Thuin and Tongres.*

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Issoudun, April 13, 1903

Dear beloved Daughters in Our Lord at Thuin and Tongres,

May the grace of the risen Jesus and the protection of Our Lady of the Sacred Heart be with you always! I thank you most sincerely for your good wishes for the feast (*Easter*). I appreciate them all the more when I know that they come from hearts deeply drawn to me. I do not forget you in exile. Every day I pray for you, hoping that our divine Master will soften your hardships and bring you back to your cradle. Meanwhile let us be resigned to our situation and be submissive to his most holy will. Let us like him carry our cross most wholeheartedly, and victory will come about! Pray a great deal and let us await divine Providence's hour.

Be assured dear good Daughters of my best wishes in C.J.

I bless all of you with most feeling blessing.

J.C.

**Article 2641**

L 19030413A

*To Father Mathieu Nijsters, MSC, Superior, Antwerp, Belgium.*

+

April 13, 1903

Dear Fr. Nijsters,

I am very appreciative of your good wishes for the feast (*Easter*) and those of your confrères. I do not doubt that they will be heard. Your prayers are all the more appreciated given the need I have of them in the sad circumstances we are passing through in France. A heavy cross is being laid on us, but after Calvary comes triumph. Let's hope that the hour will soon sound!

I for my part do not forget you. Every day at mass I pray for you and the success of your undertakings. Please be assured Father of my warmest regards in C.J.

+ J. Chevalier

*Ordained to the priesthood as recently as 1896, Nijsters was both Superior and Master of Novices.***Article 2642**

D 19030914

*To Father Arthur Lanctin, MSC, Superior General, and his Assistants at Chimay, Belgium.**Undated; likely September 14, 1903*

I have made available forty thousand (40,000) francs to the Missionaries of the Sacred Heart, Chimay to help towards acquiring, in the case of its being sold, the Sacred Heart house, Issoudun, with its basilica and accompanying properties. If the sale, for one reason or another, does not take place, this sum of money will return such as it is to the French Province of the Missionaries of the Sacred Heart Society, Issoudun.

J. Chevalier  
Archpriest of Issoudun.

**Article 2643**

L 19031106

*To Madame de Cougny, Chateau de la Grille.*

+

November 6, 1903

Dear Child,

How can I thank you for your very kind letter and all you have done for me. The Lord alone can fully reward you. I pray very much for you as you have the right to expect.

I met your new sub-prefect and I was happy with the outcome. I do not think he is sectarian, giving one the impression that he was conciliatory and a friend of freedom. The future will tell what he is like.

My health, thank God, continues to hold up. I am always hoping to make my little trip to Our Lady de la Grille.



Look after yourself carefully. Be always as faithful as you possibly can be to your régime (*personal life and prayer*), but above all do not self-torture. Give yourself with confidence to the Heart of Jesus. I stand by you, you know that.

Be assured, dear child of my respectful good wishes.

I bless you in C.J.

J.C.

**Article 2644**

*To Father Jean-François Morisseau, MSC, Chimay.*

L 19031217

+

December 17, 1903

Dear Fr. Morisseau,

I thank you most appreciatively for the good wishes with which you favour me. I, as well, convey most sincere good wishes to you. I am delighted to gather that your health has improved and I pray to God that it remains so. My own keeps quite well. When shall we see better times, if at all?... The persecution is only beginning... I am convinced that it will come to be ever more violent. May the grace of God come to our aid!

A priestly jubilee is a moment of grace and a warning sign... Oremus pro invicem. Cheerio, dear Father.

All good wishes to you in C.J.

J. Chevalier.

**Article 2645**

*To Mother Liguori, FNDSC.*

L 19031219

December 19, 1903

Dear Mother Liguori,

I thank you most sincerely for the good wishes you send me in your own name and in the name of your dear companions, which make me happy since they are warm and sincere. Those I send to you are no less sincere or less extensive than yours and, if the good Lord grants them, you will all be happy in the midst of your sacrifices. You will progress from virtue to virtue, working towards a lovely crown, with Heaven one day becoming your reward.

We are passing through very difficult times in France. The persecution of the religious congregations could not be more violent. Soon they will all be destroyed. Pray earnestly for us.

My health, thank the Lord, is holding up.

Please, my child, be assured of my best wishes both for yourself and your companions.

I bless you all in C.J.

J. Chevalier.

**Article 2646**

*To Father Nicolo Nicolas, MSC, Rome.*

L 19031229

+

December 29, 1903

Dear Fr. Nicolo,

I thank you most sincerely for the good wishes which come to me in your name and that of your dear community. Those I reciprocate to you are neither less warm or less extensive than your own. I am pleased to be made aware of your success and the good will with which your work is favoured. It's a blessing from the Heart of Jesus.

As for ourselves, we are constantly facing trials and tribulations. Pray for us.

Cheerio, dear Father.

I bless you and all the others in C.J.

J.C.

## 1904

**Article 2647***To the FNDSC, Daughters of Our Lady of the Sacred Heart, Papua, New Guinea.*

L 19040320

+

March 20, 1904

My Very Dear Daughters,

I thank you most sincerely for the good wishes forwarded to me for my feast day. I for my part reciprocate with good wishes for you. And if the Sacred Heart accepts them you will continue to advance more and more in the virtues becoming to your holy state and be all of you perfect religious.

Yes, we are exposed to fresh persecutions and we can only submit ourselves to the most holy and adorable will of God. If he puts us on trial here on earth, he will reward us in heaven.

Courage and confidence!

Please receive my blessing and with it the assurance of my best good wishes in C.J.

J. Chevalier.

**Article 2648***To Fr. Eugene Meyer, MSC, Chimay.*

L 19040328

+

March 28, 1904

Dear Confrère,

"The Apocalypse and the present time" are at last coming about!

I am forwarding you a copy with a communication for the French and Belgian Annals. I believe that this little work will stimulate interest and will easily spread itself. Could you not have it promoted in the Catholic papers of Belgium and Holland and, perhaps, also those of Germany? In translation the price remains very reasonable. Each copy comes to 0.80 centimes (*about 2.60 euros*). I only had 500 printed. The Fribourg Catholic Weekly might also perhaps promote it. See to this, and also in Quebec since I don't know anybody in these countries. If you think it opportune, I can send you on a hundred copies. I have contacted the religious weeklies in France.

I would think that the first edition will soon be sold out. We shall see about a second. Let me have your views.

My good wishes to all.

Please accept, my friend, my best wishes in C.J.

J.C.

It is a month since I wrote a good recommendation letter to Fr. Offermans; I haven't had a reply!

**Article 2649***To Madame de Cougny, La Grille.*

L 19040415

+

April 15, 1904

My Dear Child,

I feel I must calm you straightaway. Do not torment yourself in any way about what has happened to you. It's nothing; you are in no way responsible. You have done the right thing by going to communion. I didn't know about the accident involving your nephew: I shall pray for him. I hope he will shortly be back to normal.

Again many thanks for all your kindness.

Please accept my respectful good wishes and blessing in C.J.

J.C.

**Article 2650***To His Grace Begin Ludovic, Archbishop of Quebec.*

L 16040517

Issoudun, May 17, 1904

Your Grace,

The letter Your Grace pays me the honour of writing to me is too kind since it's myself, Your Grace, who should be writing to you thanking you for approaching us with so much good will and warm condescendence. You cannot imagine how Your Grace's photograph gladdened our hearts, becoming an appreciated souvenir for us all. We often speak about your great apostolic zeal, of your sensitive kindness, your continuous goodness, your simplicity in winning over all hearts.

Your greetings have been a support to us in the midst of our trials. Accordingly, we ask the Lord to keep you for long to come at your lovely Quebec Church (*diocese*) of which you are the pride and support. We are very appreciative of the promise you made to pray for us and for the success of our little Congregation. May it meet the Canadian challenge and measure up to all the good will you deign to have for it.

I have the honour to be, Your Grace, with deepest respect and the most lively gratitude, Your Grace's most humble and obedient servant and son in C.J.

J. Chevalier.

*On page three of this letter the personnel at Issoudun are named:*

Fr. Maillard (at the Convent of the Daughters of Our Lady of the Sacred Heart)

Fr. Batard (Guardian of the Sacred Heart)

Fr. Heriault, curate. Fr. Brunet, curate. Fr. Perriot, curate. Fr. Michel, curate. Fr. Bertin (Secretary of the Our Lady of the Sacred Heart Archconfraternity).

All of the above are united with Fr. Chevalier in placing at Your Grace's feet their deep respect, with the assurance of their religious remembrance at the Our Lady of the Sacred Heart altar, asking her to bestow her favours on this benefactor of her children, her zealous apostle in Canada.

*Emile Bertin born December 10, 1874, at Anneville-en-Saine, became a priest on May 6, 1900; he died at Issoudun, July 13, 1919.*

**Article 2651**

*To Father Victor Jouët, MSC, Rome.*

L 19040605

+

June 5, 1904

Dear kind Fr. Jouët,

I thank you most warmly for all the interest you have in my health. The two haemorrhages I have had one after the other have left me in an extremely weak state. My strength instead of returning appears to be diminishing. I have a total disinterest in any kind of nourishment. This lack of appetite and sleep leaves me completely exhausted. I cannot link two ideas together; my whole brain is more dead than alive. I keep, as you would expect, to my room; I cannot stand up without becoming giddy and needing support. I don't know if I can do without such a support. I doubt it unless the good Lord intervenes.

If, through your prayers to the souls in Purgatory, you can obtain for me the blessing of undertaking in the near future my work once more, I promise a novena of masses for them.

Good, dear Fr. Píperon is here since yesterday. He is very appreciative of your kind good wishes and asks me to convey his thanks to you. Fr. Lanctin is due to arrive tomorrow and he will let me know about his audience (*in Rome*) with which he seems to be pleased.

I am pleased that you have visited our confrères and chatted with them.

My brain is exhausted. I have to stop here. Be assured, my friend, of my best wishes in C.J.

J. Chevalier.

If, as it happens, I recover, the doctor informs me that it will not be before a year has gone by! For heaven's sake!

**Article 2652**

*To the Mother Superior of the Servants of the Sacred Heart.*

L 19040729

Issoudun, July 29, 1904

Very Reverend Mother,

Yes, I knew very well your blessed Mother Foundress, Mademoiselle Catherine Volpicelli, totally committed to the Sacred Heart of Jesus. She was associated with the undertaking of Mademoiselle de Montaignac de Montluçon, which was affiliated with ours. I went to Naples several times where I preached some retreats in Mademoiselle Catherine Volpicelli's chapel to associates of hers who were also associates of ours. Madame Countess de Fusco was among them. Mademoiselle de Montaignac, wishing to set up an undertaking of her own, went her separate way from us, and I believe that Mademoiselle Catherine followed her after some time. After that our contact ended.

God has greatly blessed the work of your foundress, whose striking virtues I can appreciate, and has made it become a flourishing Congregation under the title of Servants of the Sacred Heart. I have continued to be keenly interested and never gave up praying for its success. I know that Mademoiselle Volpicelli, whom I already looked upon as a saint, had given me her support and had a most lively interest in our little Society. Sadly, I didn't keep any of her letters and I cannot, therefore, meet your wishes. It's with lively appreciation I shall be pleased to have the two volumes on her life and read them with pleasure. I am not in the least surprised that there is mention of her beatification, since her life was so pure, saintly and committed. I shall pray very much for the success of her cause. For 2 and a half months now I am confined to my room laid up and I have lost all my appetite, finding myself in a state of extreme frailty. I can feel myself as being seriously laid low; I am after all 80 years of age! I commend myself to our saint and to your good prayers.

J. Chevalier,  
Parish priest, Archpriest of Issoudun.

I handed in my resignation as Superior General after we were expelled, one of my confrères, Fr. Lanctin, replacing me.

**Article 2653**

L 19041004

*To Madame de Cougny, La Grille.*

+

October 4, 1904

Dear Child,

I am sorry that I have to tell you that I am not that well. Always very tired, no appetite, little or no sleep, my feet incredibly swollen. I can neither walk or hold myself up and I have to spend the whole day in an arm chair, unable to move. These are the circumstances in which I find myself and it's not too good.

I want to thank you for your kind prayers which can be the only efficacious remedy.

I want to thank you for your generous offering towards our schools. I think that we can continue to keep them going successfully.

Everywhere this year the vintage (*grapes*) is wonderful; there will be both abundance and quality. You are so very kind to think of us and make us beneficiaries.

Do not be over-anxious about your spiritual life. The distractions to which you refer are of no consequence and do not come in the way of being devoted to the good Lord and the recipient of His graces.

Cheerio, my dear child. I bless you in C.J.

J. Chevalier.

**Article 2654**

L 19041022

*To Madame de Cougny, La Grille.*

+

October 22, 1904

My Dear Child,

Do not worry yourself more than there is a need to do so! This latest set back has been very unfortunate for me. It's impossible to get over it! I am extremely weak all the time, not able to sleep and having no appetite, with a very obvious lack of appetite for any kind of nourishment. All the treatment I have been given has had no effect. The swelling is there all the time. I am in a bad state.

The latest number of our Annals will give you the details about the New Britain massacre (*the Baining Martyrdom, August 13, 1904*).

I pray concernedly for you and your nephew. Remain confident! The Good Lord is powerful, You are in his heart; remain there.

I bless you committedly in C.J.

The issues regarding our schools have at last come to an end.

J.C.

**Article 2655**

L 19041102

*To Madame de Cougny, La Grille.*

+

November 2, 1904

Dear Child,

My health isn't any worse, but it isn't better either. There's always the same weakened condition and experience of being unwell. As for yourself, remain tranquil. The divine Heart of Jesus which you have chosen for your support will not abandon you; you can depend on Him.

I bless you dear child with my most supportive blessing in C.J.

J. Chevalier.

**Article 2656**

*To Father Arthur Lanctin, MSC, Superior General, Chimay.*

L 19041124

Issoudun, November 24, 1904

Dear Father,

I thank you from the bottom of my heart (also all the members of the Council) for the good wishes you have addressed to me. I am only an unworthy instrument as regards all that has been done, a *Domino factum est istud!* (*It is the Lord who has done so!*) It is, therefore, to the Lord and the august Virgin that we should extend all our gratitude.

Through our piety, our commitment, our steadfastness, our spirit of discipline, our obedience to the Constitutions, we make ourselves worthy recipients of new favours. If we are what we should be. Heaven will bless our little Society which has such a great future before it!

My health, so impaired, so shattered, seems to be getting a little better. Thank you for your supportive prayers and I do not forget you in my own (also your dear and appreciated collaborators who provide such generous support for you). On December 8 I shall keep you especially in mind, as well as all the members of the Congregation.

Please accept, dear respected Father, both for yourself and your good confrères, my best wishes and regards.

I bless you all in C.J.

J. Chevalier.

**Article 2657**

*To Madame de Cougny, La Grille.*

L 19041125

+

November 25, 1904

Dear Child,

The improvement in my health is not coming along quickly; I am a little better, but this improvement is far from complete. The bad weather accounts for a lot and I do believe that this is how I am going to be during the winter. I keep to my room all the time and I am very weak. I cannot walk and I have the great deprivation of not being able to celebrate the holy mass. I am very much aware that I shall not be able to attend our December 8 feast, to which I am quite resigned.

I am very upset about this divorce proposal; the woman, if she is still a Christian, must know well, however, that marriage is indissoluble. Once she decides not to remarry she will attain the same outcome through legal separation with reference to the bond and possessions; the Church grants this. I shall very much pray that everything will work out in accordance with your wishes. Do not, then, be upset in spirit. God is looking after you, very much so. The Devil can be menacing you, but take no account of his suggestions. The Lord protects you and enfolds you in a protective cloak. You have, believe me, nothing to fear. As ever all good wishes to you.

I bless you in C.J.

J. Chevalier.

**Article 2658**

*To Father Ferdinand Boulot, MSC, Glastonbury.*

L 19041206

+

Issoudun, December 6, 1904

Dear Fr. Boulot,

Thanks a thousand for your so kind letter and the good wishes directed to me. Be assured that I shall not forget you on the anniversary of our dear foundation (*December 8*) as well as all the confrères in England.

My health has improved, but I keep to my room all the time. I am not able to be present at our lovely ceremonies (*on the 8th*). This will be for me a great privation. Keep on praying for me.

Cheerio, my friend.  
Wholly yours in C.J.

J. Chevalier.

*Ferdinand Boulot was born on December 10, 1859, at Coutances, and became a priest on April 6, 1887. He died at Issoudun on December 3, 1932.*

**Article 2659**

L 19041213

*To Father Louis Jourdon, MSC, Quebec.*

*No greeting*

Jules Chevalier, archpriest, presents his good wishes and warm greetings to dear Fr. Jourdon and his dear Canadian colony, thanking him most warmly for his good wishes and also for the copy of the Annals brought out so carefully and of such great interest.

You are the only one to come by the truth about the beginnings of the Congregation, the Our Lady of the Sacred Heart title, the beginnings of the Petite Oeuvre. This issue needs to be preserved as it is enriched by serious documentation. May other confrères draw inspiration from it!

December 13, 1904

Wholly yours in C.J.

J.C.

*Chevalier refers here to the December 1904 edition of the Canadian Annals and the sources used, articles, namely by Father Piperon and Morisseau, from the French Annals towards the end of the 19th century, and also the Analecta Societatis. Louis Jourdon was born on September 1, 1871, at Soudan and ordained at Bourges on April 3, 1897. He taught theology in Algeria and Barcelona, 1895-1903, and at Watertown after his departure for the USA from 1903 to 1914. He died at Senneterre, Canada, on March 13, 1943 after many years of ministry there, 1921-1943.*

**Article 2660**

L 19041213A

*To Father Mathieu Nijsters, MSC, Superior, Borgerhout, Belgium.*

*December 13, 1904*

Jules Chevalier, Archpriest.

A thousand thanks. I bless you all.

**Article 2661**

L 19041213B

*To Father Joseph Laurenti, ex MSC, parish priest of Bracciano, Italy.*

Issoudun, December 13, 1904

Dear Father,

I thank you most wholeheartedly for your kind letter, all your good wishes and prayers. I for my part do not forget you and I often think of you.

I had very comforting telegrams from His Holiness Pius X and His Eminence Cardinal Ferrata, our protector (*he had previously been Papal Nuncio in France*). Our feast day celebrations in Issoudun were wonderful.

The Congregation's doors are always wide open to you as soon as you would like to come through them, which is something I pray for. If you really wish to do so, delay as little as possible.

Cheerio, dear friend.

All good wishes in C.J.

J. Chevalier.

**Article 2662**

L 19041218

*To Madame de Cougny, La Grille.*

+

December 18, 1904

My Dear Child,

How can I thank you for all your kindness. May God reward you with a thousand blessings! That is what I ask him on your behalf. Do not be tormenting yourself for the failing which you are self-attributing, since it is of no consequence and you are already pardoned through your regret. Our Lord is so kind and merciful and His most holy Mother, Our Lady of the Sacred Heart, continuously pleads on your behalf; you have nothing to fear. Be as faithful to your little way of life as much as you can.

My health continues to improve; on December 8 I was able to say mass in my oratory and since then I am getting by without feeling too tired. I stay in my room all the time. I avoid going into the church as it's too cold. Keep on praying for him who doesn't forget you and sends you his blessing with his good wishes and total commitment in C.J.

J. Chevalier.

**Article 2663***To Father Arthur Lanctin, MSC, Superior General, Chimay.*

L 19041220

December 20, 1904

Dear Fr. General,

I received your nice letter together with a copy of that from Cardinal Gotti offering you a new mission in Northern Australia. I understand that you are hesitating about accepting it. Although I am not in favour of new foundations, given the present precarious state in which the Society finds itself, before turning down the proposal it is necessary to consider the possibility of providing the Holy See with a favourable answer.

The acceptance of this offer would have many advantages. The diocese of Victoria is part of the Sydney ecclesiastical province. The climate there should be salubrious. This vicariate is not far from Thursday Island or our Dutch mission. Contacts could be frequent. Perhaps a sanatorium could be set up in these countries. The Cardinal in Sydney and Fr. Tréand could be consulted about the nature of the mission, its extensiveness, the characteristics of the natives, the resources and the climatic conditions. Fr. Thierney (*sic*) from England, if one can get him away from there, could perhaps be chosen as bishop. Could not the Sydney mission provide you with some personnel: four or five would suffice for the time being. Among your young priests might there not be one or two available? All this is to be considered with mature reflection and as soon as possible.

Please be assured, dear Father, of my affectionate regards in C.J.

J. Chevalier.

I wrote to the Universe (*Catholic paper*) complaining about its silence. Mr. François Veuillot replied to me stating that he hadn't seen the Annals and asked me for a copy in order to write an article which will shortly appear. I have sent one to him.

J.C.

*There are quite a number of letters from major Superiors between 1901 and 1907, over the last six years of Chevalier's life, either consulting him or requesting such and such a one to have recourse to him, for the resolution of different issues relative to personnel, Issoudun undertakings, or those of the Society, all of which speaks for itself.*

**Article 2664***Concerning a letter from Fr. Emile Bertin, MSC, to Fr. Lanctin.*

D 19041225

Issoudun, December 25, 1904

May the Sacred Heart of Jesus be everywhere loved!

Very Rev. Father,

With the greatest pleasure as well as my deepest gratitude for your accommodating goodness which kindly approved of and supported my wishes, I hereby attest that on December 25, 1904, I had the happiness of consecrating myself more closely to the Sacred Heart when I took the 4th vow in the hands of the venerable founder of our dear Congregation. May Our Lady of the Sacred Heart inspire me to serve more wholeheartedly henceforth towards the glory of the Sacred Heart and the welfare of our dear Congregation.

And you, Very Rev. Father, kindly, I pray you, bless him who is happy to call himself your warmly committed child in Corde Jesu.

E. Bertin.

I certify that Fr. Bertin, MisSC, has taken the fourth vow before me on December 25, 1904.

J. Chevalier.

*The fourth vow expresses stability and continuity until death in the Society, as well as signifying availability to go anywhere in the world to advance more efficaciously the growth of the Kingdom and the glory of God, if requested by the Pope or the Superior General.*

**Article 2665***Spiritual testament on behalf of the members of the Congregation of the Missionaries of the Sacred Heart. Complete text with accompanying signature.*

D 19041225A

The good Lord, despite my unworthiness, has been pleased to use me as an unworthy servant to found the little Society of the Missionaries of the Sacred Heart. I was the recipient in abundance of the most precious graces, but, unfortunately, I did not profit from them as I should have done...

As a consequence by way of punishing me, God allowed it to be so that I became the focus of the most deplorable trials both from within and without. The most keenly felt were those from within. I freely pardon those who, in greater or lesser awareness, carry responsibility.

Nowadays all my confrères seem to be motivated by the best feelings and concerns, and our little Society pursues its mission with piety, zeal and devotedness. The persecutions, far from shaking it, only consolidate its religious spirit, with its members taking the route of religious exile resignedly and in total conformity with the most holy Will of God. May they be a thousand and more times blest!

## (I)

May the members of our dearly loved institute, which has such a bright future, always maintain fervour and regularity and allow me to offer them after 50 years' experience, some advice which, I hope, will be helpful to them.

1. Let them be always united among themselves by the bonds of the most complete charity! Division in a society leads to its ruin, the Lord tells us (Matt. 12,25; Mark 3,24; Luke 11,17). We must then at all costs avoid this calamity.
2. Let their Constitutions and Regulations be observed with complete fidelity, however costly it naturally is!
3. Let the most complete obedience towards Superiors be the aim of their behaviour, obedience being the soul of the religious life and the safeguarding of its subjects. Without it there is only breakdown and death, its absence creating first of all indiscipline, complaints and insubordination. Then, little by little, the vocation becomes lessened, wavering, ending in shipwreck.
4. There should be on their part no relationship with the world other than through their ministry, or where they are obliged by charity, and always with the permission of the Superiors. Let them keep at a distance from people of the opposite sex, however pious! Contact with them is dangerous; what begins in the spirit often ends in the flesh. Let them always maintain in its integrity the Angelic virtue and carefully avoid whatever might compromise it and tarnish its beauty.
5. May the spirit of poverty prevail among them, avoiding what's vain, luxurious, the superfluous, unnecessary expenditure, remaining content with necessary requirements in every respect!

Let them avoid those daring doctrines, that new Christianity, which would like to reconcile truths with error, relying principally on reasons and sentimentalism, a product of Protestantism and nationalism, and also those modern and fantasy interpretations of Holy Scripture which limit its inspirational impact and tend to destroy its divine authority! Let them always be attentive to the Holy Church's teaching! On her side, they will be in the truth. In all discussed issues, let them without fail be on the Pope's side! If the advice of a father to his children is followed, the Congregation has nothing to fear, neither from the devil's maliciousness nor the bad will of men. The Sacred Heart will spread over it its most abundant blessings. May it commend more than ever to all its members the most fervent devotion towards the divine Heart, our supreme hope, and also to Our Lady of the Sacred Heart as well as St. Joseph, our powerful protector.

## (II)

I would ask the Superior General, the Assistants, and all those who with whatever title are part of the administration to be good enough to bear in mind the following observations:

1. The administration must be quite firm in maintaining discipline, getting rid of abuses, and allowing nothing to be introduced which is against the Rules and Constitutions.
2. That it insist on, in those countries which allow for freedom, the wearing of the habit such as is laid down in the Constitutions: the long cape, the girdle, and the representation of the Sacred Heart on the chest! I do not understand how there is a wish to do away with this emblem which is to our glory and a sign of our estimable vocation. The habit in a Congregation has a special importance, as well as being safeguarding for the members. In those countries where, due to persecution or because the government is Protestant, the wearing of the habit is forbidden, it must, as soon as it becomes possible to do so and one is otherwise at liberty, be a requirement on the part of all religious that the habit be worn once more.
3. Let attention be focused on the role of vocations, a significant issue affecting the Society's future! The candidates should be carefully evaluated and only those accepted who offer serious guarantees! There should be no hesitation in sending away all troublesome characters, lacking balance, questionable judgment, fomenting intrigues, lacking in piety, submissiveness, zeal, commitment, mortification, etc. Such-like can only introduce disorder in the Society and serve to discredit it.
4. It would do well, if possible, to raise the level, quality of vocations and, thereby, make our institute a serious Society, well disciplined, imbued with a religious spirit, such that, inevitably, attention will become focused on it. It would be a good



thing if from time to time some of its members were delegated to visit certain seminaries and church colleges to make known our works and our missions. There, very likely, one would find good vocations in excellent circumstances.

5. Up to the present there has, perhaps, been too much concentration on the Petite Oeuvre, which has not always given results in keeping with the sacrifices made on its behalf. It has provided us with several quality subjects and one must, then, carefully and with discernment, promote this, having regard not to numbers but to quality. As soon as it becomes obvious that a youngster hasn't got the requisite qualities, there should be no hesitancy in getting rid of him.

Generally speaking, I think that one would do well not to accept youngsters from families who are very poor. Parents who are old or infirm, lacking in any financial resources, or indeed requesting a contribution in order to get by, may mean the subject's departure from the Society in order to help them, which leads to serious complications. To lead such an important undertaking as the Petite Oeuvre, it is paramount that the heads and teachers should be serious men of piety, prudence and judiciousness, insisting on discipline and orderliness. They must make their pupils become accustomed to looking after themselves, providing from the house all the services needed, and which would help economize both as regards lay brothers and finances. Let them be trained conscientiously to be orderly, economical, to take good care of their clothes and of everything provided for their use! If they adopt such good habits they will keep them while novices, scholastics, and priests. Something which, unhappily, has not always been the case.

6. The major Superiors, despite their desire to see the Congregation develop, would do well not to accept new vicariates or set up new houses so long as they haven't suitable, capable, subjects at their disposal, without prejudice to the undertakings already set up: this issue is all important.

7. When selecting Superiors and people in office, let them see to it that only those become appointed who have the qualities required by the Constitutions, upholding discipline and the religious spirit. The prosperity or downfall of the house depends on their administration.

8. Let them engage themselves with particular concern with respect to satisfactory control and provision of the finances! Let them not give authorization, except with very great reluctance, to houses and provinces contracting debts! It is better to hold back from undertakings than to be exposed to serious financial disappointments.

9. The choice of Chapter members is of the utmost importance and, consequently, it should engage the attention of the Superior General and his Assistants. In the circular sent out calling a Chapter, it would be appropriate to advise the electors to make a choice of serious-minded men, weighty of consideration, given to piety and regularity. Nothing would be more dangerous than to introduce to such a meeting, treating as it does of issues which most seriously concern the Society, individuals who are there to stir things up, given to wild ideas, boiling over, more concerned with the triumphal projection of their own ideas than a concern with the Congregation's best interests.

### (III)

The Chapter, so made up, will never overlook in its decisions the glory of God, the Sacred Heart, Our Lady of the Sacred Heart and the well being of the Society.

1. In drawing up the Directory and other regulations which it may wish to introduce, let there be insistence on upholding discipline and the religious spirit with the utmost rigour. This is absolutely essential!

I would like to draw its attention to second class feasts, which I find to be much too many, leading to excessive conversation at table and the provision of meals which are too copious, extravagant. Let us not forget that the Constitutions require us to be victims of penance and expiation, to make reparation for the outrages committed against the divine Heart of Jesus. Might not this article which is so important be, generally speaking, far too much overlooked?

2. When the Society began there weren't many houses and it was stated in the Constitutions that every Superior would attend the Chapter with several delegates. Nowadays when houses are so many and likely to increase yet more in the future, it seems appropriate to my mind that the Chapter, which is fully competent in this matter, should place a restraint on numbers. Taking this wise step it will avoid quit a lot of problems.

3. When appointing to posts, the Chapter president will see to it that the Chapter members will not allow themselves to be influenced by natural thoughts and feelings about such and such an individual who, otherwise, would not have the requisite qualities. The glory of God and the good of the institute must always influence their choices.

4. The Chapter must always promote close unity between the different Provinces and the mother house.

5. I would appeal to the Chapter not to promote in its debates a transfer of the mother house elsewhere. The Immaculate Virgin through her powerful intercession before the Heart of her divine Son and the divine Heart Himself, having made it known that the seat of the Congregation should be centred on Issoudun, there needs then to be real and very positive indications from Divine Providence making it obvious that Issoudun is to be displaced, something which I do not believe or accept. Meanwhile, let us respect this cradle where so many marvellous things have happened and from which so many undertakings arose, radiating throughout the entire world. It seems to me that this is a sacred duty for us which demands acknowledgement. The revolutionary spirit at the present time is stirring things up a little everywhere. Calamitous events can arise from one moment to the next, shaking the whole of Europe... and what's going to happen then? Only God alone knows!

6. The Chapter would do well to pay attention to the Annals of Our Lady of the Sacred Heart, which is being published in different ways, and it should be provided with the uniformity it doesn't have. It was established to promote devotion to the Sacred Heart, of which we are the official Missionaries, and also for the promotion of the Our Lady of the Sacred Heart devotion which has accomplished so much for us, and also St Joseph, model and patron of the friends of the Sacred Heart. Many of these publications seem to be disinterested in these devotions which are so salutary and this is a mistake. The editors of these Annals should take pattern from that of the mother house and reproduce some of its more weighty and interesting articles.

7. Our missions abroad among the pagan peoples are of great significance: the undiminished glory of our institute. The major Superiors will see to it that only chosen men of probity, fervent, balanced, dependable, given to the acceptance of every trial and demand, and unshakeably attached to the Society, are sent to the missions. Unreliable characters, imbalanced, rash, would only create disorder and confusion.

8. In the missions' directory I believe that the Chapter would do well to avoid laying down as a right that following a certain amount of time spent on the missions, the Society's members might return to Europe and to their families. This rule, which does not exist in any other order, would have the most serious consequences. More satisfyingly it would be worthwhile to set up a sanatorium in a country with a good climate for those in poor health, with diseases, the feeble, the elderly, so that the less seriously affected health-wise would be restored to health and then take up once more their apostolic labours.

As for more extensive permissions which need to be granted, let the Major Superiors and the Provincials be free to act as they deem fit. *Hoc fac et vives (do this and you will profit from it).*

And now dearly beloved confrères, I have not been without fault in the course of my lengthy administration and without being for some the occasion for discontent, complaints, mutterings. I would ask them to forgive me and commend my soul to God. At the moment of appearing before the supreme judge, I believe I can say that I have sought in all things no other than the glory of the Sacred Heart and the well being of our Society and that of its members. I have been wrong on more than one occasion, giving rise to many criticisms against myself and my way of doing things. I accept in all humility that I didn't match the requisites of the mission confided to me. A failure in response to graces and my sins have on numerous occasions impeded the impact of divine Providence. I am not, no doubt, free of causing scandal and giving bad example, for which I sincerely ask pardon and again would ask my confrères to forgive me also, asking God to favour me with His mercy and one day admit me to heaven, despite my unworthiness.

I sincerely thank everyone for the regard and affection always shown to me, their appreciated help and their inestimable commitment. I bequeath all to them and place, as well, under their protection the Daughters of Our Lady of the Sacred Heart whom they will carefully look after and provide them with all the services which it is in their capacity to provide.

Issoudun, December 25, 1904

J. Chevalier, MisSC.  
Unworthy priest.

**Article 2666**

*Spiritual Testimony for the Issoudun parish.*

D 19041225B

*December 25, 1904*

My spiritual testimony to and for the parish of Issoudun where I have been parish priest since 1872.

I die in the faith of the holy Catholic, apostolic, Roman Church. I believe in all that it believes and condemn all that it condemns. God always gave me the grace to love the Holy See and the Sovereign Pontiff and to accept with submission all that we are taught.

I was blessed with grace since my childhood and I particularly failed to respond; consequently, I ask God to pardon me and bestow his mercy on me. I would also ask my dear parishioners whom I may have disedified or scandalized, and whom I may have unknowingly pained or been prejudiced against, to pardon me as well and intercede with the Lord for me.

I hereby declare that it was against my will if I gave occasion to some for complaints or whisperings. I wholeheartedly pardon my enemies and detractors, if I had them, who sought to discredit and harm me, and likewise those I helped and who repaid me with ingratitude.

I take no bitterness to the tomb, no resentment against anybody whosoever. I only ask that I am very much prayed for.

Persecution continues to stir in France and I don't know what the outcome will be. If the Lord does not intervene, the greatest calamities are to be expected. I would ask, then, mothers of families, young girls and the children we have brought up to remain firm in the faith and the accomplishment of their religious duties to the point of shedding their blood if necessary. Heaven will be their reward. Let those men and young people who appear to leave aside human respect and get away from their apathy, receive here and now my compliments! I would ask them to continue the battle for good over evil which they have generously and courageously undertaken. God will take note of it and His blessings will be bestowed on them and their families.

I thank most sincerely those good Christians who have helped me with their offerings and contributions in making parochial undertakings prosper, in particular the reconstruction of our church. I would ask them to continue with their generosity for the completion of such an important undertaking. The committee dealing with building and repairs is duly given here my heartfelt thanks for the support, as understanding as it was magnanimous, always at my disposal during the course of my ministry and of a commitment beyond all praise! I tried on several occasions, but without success, to have the important villages of Bordes and Avail made into a parish. I greatly regret that I didn't succeed. I hope my successor will be more successful. Before the great revolution (1879) the town of Issoudun had five parishes, whereas today it is reduced to just one and this isn't enough. There should be at least three to meet the needs of the population since it is impossible for one parish priest alone to act effectively as regards the 15,000 people in his care. I hope that my successors will bring about what I did not succeed in doing during the bad, difficult, times in which I found myself.

While I was administrator of the hospices I negotiated the acquisition of the chapel in the old hospital, including the great hall which is beside it, the sacristy, the upper floor rooms, and the path which leads to the chapel, and all of this for the sum of 10,000 francs (*about 33,290 euros*). My plan was to set up a new parish, taking in the suburbs of Saint-Paterne, Villatte, Saint-Martin and the Capuchins, proceeding alongside the hospice street as far as the Chezal-Benoît road on one side and on the other as far as the bridge of the lower chateau, inclusive of the country villages in the area, all of which would add up to as much as 3 or 4,000 people. When on the point of bringing it to a successful conclusion, I was ousted by the administration which at that time was mainly composed of radicals and Freemasons.

The second parish would have been co-extensive with Saint-Denis as far as rue de Incurables, today called the Schools and the Chinault quarter as far as the railway station and the neighbouring villages, all of which would create a parish of 2,500 people or so.

The remainder would consist of the main Saint-Cyr parish which would include under its charge 6 or 7,000 people; this would be quite satisfactory. What advantages would there not be from this break up! May my successors in better times succeed in bringing about this project!

J. Chevalier  
Paris Priest, Archpriest of Issoudun.

NB: It is my wish that no flowers or wreaths are placed on my coffin and that my funeral be a simple one with no discourse given! What I want, rather, is that many prayers should be said for me.

**Article 2667**

*To His Grace Ludovic Begin, Archbishop of Quebec.*

L 19041226

*December 26, 1904*

Greetings and good wishes from Fr. Chevalier.

*The archivist so writes on the heading of this letter preserved in the Quebec diocesan archives.*

Your Grace,

I do not know how to thank you for all your kindness. You fill me with joy in wishing me a good and happy New Year. I already anticipated Your Grace in asking the Lord to shower you with his most abundant blessings and preserve you for quite some time to come in the affections of your dear dioceses. May your undertakings become more and more flourishing and the glory of Heaven continue to await you!

Please, Your Grace, accept my most respectful good wishes in C.J.

J. Chevalier.

**Article 2668**

*A visiting card, undated, and the recipient unknown.*

L 19041230

*Likely end of December, 1904*

Jules Chevalier, Archpriest.

Thanks a thousand, affectionate regards. Blessings.

**Article 2669**

*To Father Mathieu Nijsters, MSC, Antwerp.*

L 19041231

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December 31, 1904

Dear Fr. Nijsters,

How kind you are and I very much thank you for your good wishes and those of your dear community. They make me happy since I am aware of the feelings and devotedness of him who penned these greetings. I forward my own good wishes to you in unison with yours, both for your house and your undertakings.

My health has improved since our prized fiftieth anniversary celebrations. I am able to say mass each day without being exhausted. Keep on praying for me.

Cheerio, dear, kind, Father. I bless you and everyone else. All good wishes to you in C.J.

J. Chevalier.

## 1905

**Article 2670**

B 19050105

*To His Grace Pierre-Paul Servonnet, Archbishop of Bourges.*

Your Grace,

Canon Vaudon has written to say that he has in his possession letters of Bishop Verjus, of saintly memory, which are addressed to different people and which he, Vaudon, proposes to publish in one volume.

I replied that these letters of our saintly missionary belong to the Missionaries of the Sacred Heart Congregation, of which they form part, and that he should kindly return them to us and we, ourselves, will see to their being published. The Canon does not appear to be willing to do so. I venture, then, to ask Your Grace to be good enough to intervene and have this correspondence returned to us, which is ours in every respect and under every title.

Please accept, Your Grace, etc.

*The letter so abruptly ends, without signature. Its context suggests a date early in 1905.*

**Article 2671**

L 19050108

*To Father Arthur Lanctin, MSC, Superior General.*

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January 8, 1905

Dear Father,

Yes, Fr. Maillard handed me his work on the Tertiaries. The content is very good, but I found it somewhat lengthy. There are repetitions which one can get rid of and need to be condensed. You will have it shortly and can judge for yourself.

Fr. Vaudon is involved with an issue which is no longer his business, since Bishop Verjus belongs to the Society and his correspondence likewise. (*See previous letter, to the Archbishop.*) If Canon V. looks upon himself as one of us, then he should obey you. Ask him to forward you the letters and tell him that the edition of the holy missionary's life is almost out of print since it was widely made available and work is being undertaken on another book, shorter and less costly. It's Fr. Jullien, so I gather, who is responsible for this undertaking. Fr. V., for whom we did, and to whom we gave, so much, is no longer with us in mind and heart! How he lives or gets by I don't know. He has a passion for money, manufactures it in bringing out new books. He wants to claim ownership of this new work, just as he has done for all the others, and you are left dependent on him. This situation is abnormal and it's necessary to get rid of it. In face of the public he projects himself as an independent canon and with you he projects himself as a religious of the Sacred Heart. This is double-dealing, lacking candour and open-ness. Does he keep you informed about what he is doing? Does he make his financial affairs available to you? Is his budget forwarded to you? Does he have consultations with you? Does he look upon himself as subject to you. How does he observe his vows? He lives as he wants to, acts as he wishes, without any supervision or sanction... That's the reality! Fr. Maillard, also, thinks that these letters should be reclaimed from him and under no circumstances should he be allowed to edit them. They could be made use of by Fr. Jullien for his abridged life of Bishop Verjus.

Write a polite letter to Vaudon, carefully put together, neither himself or the Archbishop can complain or object because you are in your rights and this is the truth of the matter.

Wholly yours in C.J.

J.C.

**Article 2672**

D 19050202

*To the Daughters of Our Lady of the Sacred Heart.*

A spiritual testimony for the Daughters of  
Our Lady of the Sacred Heart.

I

My Dear Kind Daughters,

The foundation of your little society led to many problems and a lot of worried concern for me. The beginnings were difficult. The Devil set everything in motion to cause the project to fail and put paid to it for good. But Our Lady of the Sacred Heart, who wanted to have her court of honour, took matters in hand and, despite the fury of hell and all the mounting obstacles, she was victorious. It is, then, to this good Mother that you are indebted for being there at all. You could not express your gratitude sufficiently to her. Besides, I hope she will always continue to look after you as she has done up to now Before I go to the grave, may a father be permitted to give some advice to his children.

II

1. If you want your divine and powerful Foundress to bless you and make your humble institute prosper, imitate insofar as you can those virtues which she presents to you by way of example: her love of God and neighbour, her gentleness, humility, modesty and simplicity.

2. May the bonds of the greatest charity always be found among you and be faithful in observing well your Rules and Constitutions, however naturally demanding this may be. Always remain given to serious piety and, let it be understood, to a prayerful spirit, recollection, commitment and zeal to bring about good.

3. Take flight from the world and only relate to it for reasons of convenience and necessity; contact with it can only lead to danger for you. If you are required to make visits, be accompanied always by one of your Sisters. Avoid like the plague human affectivity of whatever kind. Avoid with the utmost caution anything which would of its nature imply a threat to the Angelic virtue and tarnish the beauty which should shine out in you through living in such a radiant state of being.

Be especially reserved with the confessor and priests who visit the house. Avoid intimate sharing and any letting-go of yourselves which ends up creating a certain familiarity, which your divine Spouse would not approve of. May the utmost modesty always characterize your conversations and your behaviour. Avoid vanity, pretentiousness, being keen to put on appearances and self-projection. Be restrained, discreet, prudent. While looking after your health, be balanced, mortified, particularly so internally. As for unusual penitential exercises, do not undertake anything like this without the Mother Superior's approval.

4. Let the spirit of poverty always prevail among you. Be satisfied with the necessities of life in every respect; no luxuries, superfluities, great simplicity as regards furniture whether in the parlour or the rooms, common rooms. What is essential has to be the adornment of your souls with all those religious virtues which are commended to you. Take great care of everything which is set by to be used by you. Let the keeping of things in order and good economizing take precedence before everything else.

Carefully arrange your finances and do not involve yourself in pointless expenses. Do not buy anything without considering whether or not you have the resources needed to meet your expenses. Be frightened by the prospect of debt; many communities have foundered because of inadequate financial administration. Let the major Superiors promote these viewpoints among their subordinates and strictly oversee their procedures! If you have funds to dispose of, beware of financial operators. Enter into consultation with a serious-minded, conscientious financial consultant who inspires confidence and will advise you well in financial matters.

5. If you want to maintain your fervour and promote your holy vocation, always observe with the utmost fidelity your Rules and Constitutions. May the most total obedience towards your Superiors always characterize your behaviour! Obedience is the soul of the religious life. If it begins to disappear, there are problems, trouble, insubordination, scandal, and the loss of vocation. The Daughters of Our Lady of the Sacred Heart will be most condescending, respectful and submissive towards the Supreme Pontiff whose teachings they will always follow, and it will be the same as regards the bishops who have accepted them into their dioceses. If some bishops would on occasion like to change some parts of their Constitutions, or separate them (*convents*) from the mother house to have them more completely subject to them, they (*the Superiors*) should strongly oppose this and call on their Major Superiors.

### III

1. The recruitment issue is of the utmost importance. Before postulants are accepted, Mother General and the Mother Provincials will make use of all the information they can gather.

2. Both as regards the postulancy as well as the novitiate, let them carefully assess the vocations and let them not hesitate to send away those who do not meet the requirements of the Constitutions! Nothing would be more dangerous than to introduce within the community candidates lacking in piety, judgment, orderliness, those kind of people who are muddle-headed, full of fantasies, given to deceptions, stirring up intrigues, trying to be in every way at their ease, without commitment and only obedient as a last resort, and against their wishes. One must not be focused on numbers but rather on quality.

3. The appointment of local Superiors should particularly engage the attention of Major Superiors, since on them depends the good or bad fortunes of the house. They must be pious, given to regularity, dynamic, supportive of order and discipline, firm without being offensive, kind without being weak, economic and orderly, intelligent and understanding about issues.

4. With regard to missionary work among the pagans, only well chosen sisters will be sent to the missions, solid of vocation, judicious and prudent, strong in piety, able to cope with every challenge, not afraid of weariness, privations, death.

5. The Superior General and her Assistants will apply themselves to the correction of any abuses and have nothing introduced which would be against the Rules and Constitutions. They will energetically maintain discipline and the religious spirit wherever it appears to be weakening. Given these conditions, the little Congregation can count on the blessings of heaven.

6. As soon as times become better in France, and the persecution has ended, the sisters will again wear their habit as laid down in the Constitutions; there needs to be a distinction between the choir sisters and the lay sisters.

7. If circumstances force the Superiors to move the mother house elsewhere, this should be no more than provisional and as soon as normality returns they will return to their cradle under the impetus and protection of Our Lady of the Sacred Heart, whatever efforts may be attempted to prevent them unless, that is, divine Providence, which set them up in Issoudun, provides certain, unequivocal indications that there should be a change of place for the mother house, something which I do not expect.

8. They will never forget that they are Daughters of Our Lady of the Sacred Heart and, accordingly, they will make every effort to spread this devotion, enrol the faithful in her archconfraternity and promote the Annals. As for worship of the Sacred Heart and the Cult of St. Joseph, they will make themselves tireless apostles.

It is my most ardent wish that your humble Congregation and its Constitutions be approved as soon as possible by the Holy See. Rome will do so most willingly through the support of the bishops in whose dioceses the institute has houses. The latter will not refuse to provide letters of recommendation. Today more than ever this approval is called for and it is a matter which has to be taken very seriously. If it is obtained, and I do not doubt it will be so, it will cut short a lot of problems.

There, dear Daughters, you have the advice which I believe in your best interests I should put before you before taking my departure, since, given my age, my days are numbered. If you follow my advice faithfully, I am assured of your future. Heaven will bless you and make your little Society advance. May Our Lady of the Sacred Heart, to whom you belong, enfold you in her virginal cloak and always enfold you with her powerful protection.

If I have been somewhat lacking in forming you in the religious life and making all of you choice souls, I would ask you to pardon me and pray for me. If our divine Saviour graciously shows his mercy to me, which I dare to hope from his goodness, I shall petition on your behalf the blessings of His divine Heart and Our Lady of the Sacred Heart.

I want to thank you from the bottom of my heart for your affectionate commitment to me, and that zeal which was so boosting that greatly contributed to the prosperity of our undertakings. I hand you over to our Congregation's Superiors who will not fail in exhibiting to you a most lively concern and looking after you as a sacred trust which I am leaving in their hands. Be always united; they are your fathers and protectors by that very fact itself. In your problems, trials, difficulties, have recourse to them, and they will help you as best they can, never abandoning you. Have recourse to them for direction and retreats. Since both Congregations come from the same cradle, I want to say that the Heart of Jesus and that of Our Lady are inseparable and, thereby, have the same spirit. You may be assured of their commitment and they will make it their duty to provide you with all the services which it is in their power to offer you and which the sacred canons sanction.

I say, then, to you au revoir until Heaven.  
I bless you in C.J.

J. Chevalier  
Unworthy priest  
Issoudun, February 2, 1905

**Article 2673**  
*To Father Arthur Lanctin, MSC, Superior General.*

L 19050220

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February 20, 1905

Dear Father,

At my age, my days are numbered. Accordingly, I have made a spiritual will as regards the Congregation. I hand it over to you. Perhaps it could be of some use to you during the course of your wise administration. You may read it to your good and devoted Assistants. I have only in mind, like yourselves, the good and advancement of our dear institute.

My health is holding up; pray continually for me as I have such a great need to be prayed for. For my part I do not forget you.

Please, kind Father, be assured of my best wishes in C.J.

J. Chevalier.

**Article 2674**  
*To Madame Laure de Cougny, La Grille.*

L 19050312

March 12, 1905

My Dear Child,

I would very much like to see you fully recovered. Look after your bout of influenza and try to get rid of it as quickly as possible.

My health is satisfactory and I am waiting until the weather gets better to get back to work.

Do not, then, torment yourself as you are doing about your state of soul. What worries you is in fact of no concern. I know you well! Remain calm and peaceful, I beseech you. There is in you a wholehearted desire to love the good Lord and remain faithful to him. And that's enough. In your state of health, you will try to do what you can and you have nothing to fear. I say again to you: Our Lord has opened His Heart to you. You have taken refuge therein and Our Lady of the Sacred Heart, who holds the key, will keep you enclosed within it. Accordingly, have confidence and be completely assured.

Please, my dear child, receive my best wishes.  
I bless you in C.J.

J.C.

Our cook (*female*), following the advice of dear Joséphine, is proving very satisfactory. My thanks.

**Article 2675**

*To the FNDSC Community, Ham-sur-Heure, Belgium.*

L 19050419

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Issoudun, April 19, 1905

Dear Kind Daughters,

I thank you most sincerely for your good wishes forwarded to me on my feast day. May the divine Heart of Jesus answer them in accordance with your wishes. I for my part do not forget you, requesting that all of you be perfect religious. The times are of concern... hope through your prayers that we become free of the persecution which threatens us, and thereafter we can give our hearts over to joy.

Your lovely spiritual bouquet gave me the utmost pleasure. Thank you, thank you.

Please be assured, dear children, of my best wishes. I bless you all in C.J.

J. Chevalier, MSC.

**Article 2676**

*A note about the St. Michael window in the Issoudun basilica.*

D 19050502

May 2, 1905

Background to the stained glass window of St. Michael, standard-bearer of the Sacred Heart, in the Sacred Heart Basilica, Issoudun.

In Paris, at a convent whose name escapes me, there lived a pious nun heart-broken in face of the calamities which, after the 1870 war, had overtaken France, as well as the disasters affecting the municipalities. While she was praying in the chapel St. Michael appeared to her under the guise of a young warrior, radiant-faced, armed with a flaming sword and holding on high the flag of the Sacred Heart with this inscription: *Quis ut Deus? (Who then is like God?)*

The Archangel said to her: "Your country is destined to experience yet worse days, but do not be too sad as I shall be your protection at the hour ordained by Providence. You see this banner which I hold in my hand and from which shines the image of the Sacred Heart. Here is the explanation: It is in the name of the heart of the Incarnate Word, source of all graces and the focus on which everything converges, that I have combated Luther's pride, and his accomplices, and which I overcame from Heaven. It is again in the name of this same Sacred Heart, whose representation you see on this flag, that I shall destroy his empire in the last time when the final confrontation will take place. The Devil has identified with Freemasonry which he inspires and takes charge of. Besides, you will notice that I have my foot mounted on the earthly globe which is enveloped in thick darkness wherever secret societies are in the ascendancy. I shall crush them forever. This flaming sword which I hold in my hand and with which I shall enter into combat, is symbolic of the whole divine power with which I am imbued. Do you see these arrows which are outside the glow which surrounds me? Some of them strike to death the enemies of the truth and others strengthen and support the just in the struggle they have to go through.

"Have this apparition reproduced. You will have it presented to my favourite sanctuary at Mont-Saint-Michel; and if it isn't accepted you will have it taken to the Issoudun basilica erected in honour of Our Lady of the Sacred Heart and the Immaculate Virgin under the title of Our Lady of the Sacred Heart. One day this town and sanctuary will become the central focus of marvellous manifestations."

Such is what a son of God said to me in Issoudun, he who was the recipient of what was shared with the recipient and which I certify as authentic.

As for the divine quality of the apparition, not having investigated it, I cannot take any responsibility for it. Nevertheless, it is difficult, if not quite impossible, for me to say that a humble religious, enclosed within the cloister, could ever imagine a likely apparition with all the entailed details which we have shared.

One may ask to what purpose, for what motive, and in whose interest would such activity have taken place?



The Archbishop of Paris, Cardinal Guibert, made aware of the facts, approved the apparition's circumstances, and it was forwarded to Mont-Saint-Michel, where the administration of this historical monument rejected it under the pretence that this representation of the glorious archangel being modern, could not take its place in this masterpiece of ancient art. It was at this moment, then, that the gentleman in question came to me offering it according to the recommendation he had received. I did not know him at all and he himself had never been to Issoudun. Having spoken to me about the purpose of his visit, which he assured me was genuine, and having no reason to doubt him, I wholeheartedly accepted his offer. I went on then, under his instructions, to have this apparition represented in a magnificent stained glass window, the work of Mr. Léopold Lobin from Tours. Since 1877 it has adorned our basilica and been admired by visitors.

When Fr. Lemius, then Superior of the Montmartre Oblates, came to Issoudun with a group of pilgrims, the stained glass window of St. Michael, standard-bearer of the Sacred Heart, greatly moved him and he took back with him a print with the intention of placing an identical statue in one of the domes at the Montmartre basilica. There you have, in abridged form, the history of the Sacred Heart standard. In 1877 there took place the priestly jubilee of Leo XIII, who was so devoted to St. Michael. We presented to him a magnificent representation in canvas of the window, painted in large dimensions by one of the more accomplished of Parisian artists. He (*the Pope*) was pleased by it and had it placed in one of the Vatican galleries.

For further details one may read the Annals of Our Lady of the Sacred Heart for April 1887, page 358.

Issoudun, May 2, 1905

J. Chevalier

It would be advantageous to keep this page in the book about the Society's beginnings. This register is, no doubt, at Saint-Rémy in Fr. Piperon's possession.

**Article 2677**

*To Bishop Joseph Leray, Vicar Apostolic of the Gilbert Islands.*

L 19050514

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May 14, 1905

Dear Bishop,

My health, although improved, does not make it possible for me to attend the forthcoming Chapter. Nevertheless, I shall put the case for your mission to the Chapter delegates. The Superiors will do all they can to come to your aid. You enjoy in the Gilbert Islands a freedom which we do not have in France. Our secularists want to destroy our saintly religion and they are putting everything in place in order to succeed. Pray for us and our beloved France.

Please receive both for yourself and your devoted diocese, my best wishes.  
I bless you all in C.J.

J. Chevalier.

**Article 2678**

*To Cardinal Domenico Ferrata, Protector, Rome.*

B 19050621

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*Date uncertain  
May, June, 1905*

Most Reverend and Illustrious Cardinal,

Fr. Lanctin, my successor, has forwarded me a letter which he is sending to you, asking me to let you know my feelings about the changes which certain confrères want to introduce to the Constitutions. I do so all the more freely because the changes proposed seem to me to be dangerous, questionable, from more than one point of view.

I add, then, my concerns to his in order to beg Your Eminence's intervention so that nothing becomes introduced which would in any way affect the Constitutions which the Holy See definitively approved of in 1891 following twelve years of experimentation. When I was in Rome at that time, the Bishop Secretary and Cardinal Prefect of the Congregation of Bishops and Regulars assured me that from now on the text was sacred, untouchable, and could no longer be changed or tampered with except for very serious reasons and at the request of two-thirds of a General Chapter, concerning which the Sacred Congregation will be the judge. By what right do one or two members of the Society, without authorization, undertake this initiative at the risk of creating big trouble among us?

Over the 50 years which I have spent with the support and inspiration of the Sacred Heart of Jesus laying the foundations of our little Congregation in the spirit of the present Constitutions, the institute has not failed to develop, giving rise to a large number of model religious, apostles who water and fertilize with their perspiration, even their very blood, the lands they have evangelized. If some obscure points need to be clarified, this is for the consideration of the directory set up by the last Chapter with the approval of the Sacred Congregation, which has proved satisfactory.

Please pardon me most eminent Protector, for these observations which I make bold to present to Your Grace together with my most humble regards in C.J.

J. Chevalier,  
Archpriest, Issoudun.

NB: I gather that some members of our Congregation wish to ask Your Eminence to set up a French Province. Is this the right time when the persecution has closed all our French houses and sent into exile all who lived in them? This was not Cardinal Gotti's view when consulted on this issue.

He advised us in the present circumstances to remain within a French direction under the immediate control of the Congregation's General Council while awaiting happier times. His very wise advice has been followed and that's how things have gone on since the persecution started.

**Article 2679**

L 19050621A

*This is, except for tiny changes of syntax, exactly the same as the previous letter to Cardinal Ferrata.*

**Article 2680**

L 19050717

*To Father Arthur Lanctin, MSC, Superior General.*

*At the time of writing, Fr. Chevalier was resting at the home of Madame de Cougny, Chateau de la Grille, near Chinon.*

+

July 17, 1905

Dear Father,

I received your memorandum.

I continue to have my reservations about the revision of the Constitutions when they have already been officially approved by the Holy See. To change what has been customary from the beginning is to take away our 'raison d'être'. It makes us become identified with all the clergy and makes us seculars (*like diocesan clergy*). Such secularization, however, creates a very serious issue for us which will become evident later. What outward sign, in dress, will let people know that we are Missionaries approved and specially delegated by Holy Mother Church to spread everywhere the uplifting devotion of the Sacred Heart of Jesus?

If Rome doesn't want us to have a special habit any longer, let it also do away with those of the Franciscans, Dominicans, Carmelites, etc., etc. Why us and not the others?...

Since I do not have the Constitutions to hand, I cannot produce a reply as regards numbers 91,92-107,108 etc. On my return in about a fortnight's time. I shall let you know what I think about it.

My health is holding up; my strength and appetite are returning. May the Sacred Heart have pity on us! We are at this moment going through harsh experiences. A Chapter and revision of the Constitutions given the difficult, troubled, persecution, times we are passing through, appears to me to be questionable. People are not sufficiently in control of, and at ease with, themselves.

Please be assured, Father, of my warm regards in C.J.  
My good wishes to all.

J. Chevalier.

**Article 2681**

L 19050717A

*To Father François Xavier Maillard, Issoudun.*

+

Indre et Loire,  
Chateau de la Grille, by Chinon  
July 17, 1905

My Dear Friend,

I thank you for your nice little letter. Madame de Cougny was very appreciative of your good wishes. The good lady is quite weak, being in her 87th year. She scarcely leaves her room any more, but she is in possession of all her faculties. She is, however, unhappily and painfully quite deaf. Brother Bernardin is getting on very well and these few weeks of holidays have done him a lot of good. As for myself, my health is holding up despite the excessive heat. Today the weather is a little cooler.

I have had the Chapter memorandum sent to me by Fr. Lanctin. It brings up for consideration quite serious issues and I have my doubts about the result. At this time of problems and persecution, individuals are not enough at ease with themselves to carry out a worthwhile initiative. I, accordingly, regret that a Chapter is being held in such-like circumstances, bringing up for consideration the issues promulgated. I have made my concerns known to Fr. Lanctin. It would appear that there is a wish to get rid of the habit and make us more like the diocesan clergy. If this comes to be the case, it will be calamitous. What symbol will represent our mission as Missionaries of the Sacred Heart? One cannot forget that it was Pius IX who, in an unforgettable audience, himself placed the Sacred Heart image on the chest, saying at the same time: "There's the sign of your splendid calling." It would be insulting to the memory of the holy Pope to lay down that we need no longer wear it. Witness and inheritor of such a glorious heritage, I protest. It is a secularization process of a new kind. Who could have inspired and promoted this kind of thinking? In no way, most assuredly, is it love of the Sacred Heart!... Who has insisted on

a revision of our Constitutions, already officially approved? There is some mystery attached to this. As I do not have the text of the Constitutions with me, I cannot offer my views about the other articles at issue.

I am thinking of returning towards the middle of next week, at least if it's necessary to do so.

The court of primary appeal in Paris, presided over by Mr. Forichon, has acknowledged that the loans made available to insurance companies before 1901 are valid. So this is already something worthwhile and a transaction, so it seems to me, becomes easier! This is something to hope for. Congratulate Etave on my behalf on Pierre's success. Greetings to Fathers Batard and Bertin, as well as the good sisters of Notre Dame.

Yours in C.J.

J.C.

*The following was written on the back of the above letter by Fr. Maillard.*

My Very Reverend Father,

I am sending you this letter by the Reverend Father, which arrived at the same time as that from Fr. Carrière. You could write to him at la Grille asking him to advance the date of his return. Otherwise, I can forward to the Reverend Father the little letter from Fr. Carrière so that he can take into account your wishes and bring forward his return.

Most respectfully in C.J.

F.X.M.

**Article 2682**

*Appendix to Spiritual Testimony.*

D 19050731

*Likely date end of July 1905*

At the last Chapter I could see that a number had it in mind to transfer the centre of the Congregation to Rome as offering more guarantees. I do not share this viewpoint and I gave my reasons. But there were (are) other reasons I did not, then, put forward.

1. Italy is basically a revolutionary country, and Rome in particular. It is the centre of the highest level of Freemasonry! That's where orders come from and from there other lodges are directed and controlled. Our priests, too youthful, have not sufficiently kept abreast of this satanic movement. Who does not recall the famous gathering held at Naples in 1869, where all the representatives from all over the world came together and Issoudun had its representatives there? At this General Assembly, given the name Anti-Council, all the oppressive and persecution laws against the Church and Catholics were laid down, and up to this moment they have been faithfully followed through. I observed all this attentively and not one thing was ignored. Everything which has gone on since the Freemasons came to power, and everything that is happening today, was fore-planned, decided, and carried out point for point. What are they aiming at? The complete destruction of religion, victory for freethinking and a universal republic. Given their hellish plan Rome is meant to be the heart, the centre, and the capital of their plots and schemes. You may well say to me: perhaps, but God is there, in Rome, and will not allow such an overturning of things to happen, protecting Rome and the See of St. Peter against its enemies.

2. Rome carries on its forehead an unmoveable mark. It has committed a crime comparable to the deicide of the Jews, despoiling the Holy See of its patrimony twelve times in secularized fashion by making the Vicar of Jesus Christ a prisoner who has scarcely freedom to move with his chains. Consequently, a curse weighs upon her as on Jerusalem. Listen... Yes, you will see divine vengeance being exercised! One does not have to be a prophet to foresee the problems which pose a threat to Rome... And yet it is in Rome that they would wish to set up the centre of our Congregation!!! The wisest course is then to leave it where divine Providence has placed it, while waiting for better times.

France, a country of resources and vocations, will not always remain agitated: *violentum non durat* (*violence will not last*). The reaction, while as yet latent, is beginning to take shape. Before long, so I hope, we shall have a government ready to repair the damage. And the MSC administration, provisionally at Chimay, will return to its cradle and set itself up in one form or another. Chimay is a hole where one is dead from boredom! What do you expect? One must cope as best as one can with the events which God permits. The Popes and priests in times of persecution were happy to be in the catacombs, and sanctified themselves through prayer and sacrifice. If this corner of Belgium is not the right place, one may look for a house either in Brussels or another large centre where the Assistants could give expression to their zeal; what's essential is not to spread oneself too much outside, but rather to focus on making the religious spirit come to the fore in the Society by increasing the number of visits to our principal houses so that the love of discipline is to be found in them, and the stamping out of abuses if there are such. What an appealing mission!

*This document so abruptly ends.*

**Article 2683**

*Jottings for a document in preparation for the 1905 Chapter.*

D 19050801

*This printed document was sent to all the Chapter participants at which Chevalier himself was not present. The Chapter began on August 11. Fr. Chevalier's letter possibly dates from early August.*

Arrangements for the Missions to be proposed to the 1905 Chapter and, thereafter, presented to the Sacred Congregation of Propaganda.

#### Notification

On December 17, 1901, Fathers Meyer and Genocchi, having discussed our missions and their direction with His Eminence Cardinal Gotti, he made the following statement to them which they immediately took note of and signed:

"There are advantages and disadvantages in the two systems (*procedures*) used on the missions, that is to say when the apostolic vicar is at the same time the religious superior of the missionaries, or when there is a religious superior distinct from the vicar apostolic, and this relates less to the system in itself than to the individual's character and the religious spirit. Accordingly, the Sacred Congregation of Propaganda does not favour one or the other system, but leaves to religious congregations the freedom to take on that which seems preferable to them. Normally the religious congregations at one of their general chapters establish and set up a *modus vivendi*, submitting it thereafter to Propaganda which in turn points out those changes which it thinks are needed. This is a better way of proceeding." Since the missions have nowadays become one of the most important works of the Society, it would appear that the time has come to set up this *modus vivendi* (*manner of proceeding*) and put it before the Chapter which is due to begin at Louvain on August 11, 1905. Since, however, the exclusive adoption of one or the other system could lead to serious problems, one submits the following proposition to the Chapter:

#### Detrimental Proposal

The Superior General and his Council have the freedom to nominate a religious Superior of the Missionaries, either the ecclesiastical Superior appointed by the Sacred Congregation of Propaganda (*in effect, the bishop*) or a priest, taking into consideration the time, the place and the personnel. If, however, either by right or given the facts of the situation, the coming together of the two jurisdictions in one and the same individual is deemed necessary, the consequences will be other than they would be when the roles are identified with two different people. There follows from this last the following outcomes:

#### I

The arrangements between the ecclesiastical Superior and the Society when both exercises of authority are invested in one and the same person.

1. The ecclesiastical Superior exercises jurisdiction on and through the powers received from Propaganda, independently of the institute's Superiors, and does not account for his actions other than to the Sacred Congregation. As against that, as regards everything which relates to the religious control and direction of the missionaries, he will be subject to the religious institute's Superiors to whom he must give an account of his administration.
2. As regards administrative matters, while the distinction between assets belonging to the mission *qua talis* (*as such*) and those belonging to the Society in mission countries holds its value and theoretical importance, one basic fact, nevertheless, is relevant to all: those individuals who are familiar with the history and administration of our missions know for certain that the resources made available to the missions as such have been, from the beginning and in all subsequent years, quite obviously insufficient to support, even for maintenance alone, the missionaries and their undertakings, with the net result that the Society has continually been required to provide from its own resources for the upkeep of the missionaries and setting-up of their undertakings. (*See the Chapter Acts for 1900 for an approximate figure for the amount of money paid out by the Society.*) In addition it must be said that all the effort needed to support the works set up and make them prosper has been provided by the Society's members.
3. Given this state of affairs, nobody could find anything wrong with the following conclusion: all the property of whatever kind presently in our missions may be considered as belonging to the institute which made available the capital and the work which brought everything about; consequently, to it belongs the right to administer, the use of, and the financial benefits.
4. It is likewise more easy to see that in the future the resources at the disposal of the missions as such will become more and more insufficient as regards the missionaries' upkeep who will continually increase in number, and, as a result, the Society will have continuously to provide from its own resources for the upkeep of the missionaries and their undertakings. (*The accounts indicate that this was done on a grand scale between 1900 and 1905.*)
5. Given these circumstances, the administration would be greatly simplified, justice safeguarded, and the prosperity of the missions assured, if the Ecclesiastical Superior was authorized to give all the revenue made over to the missions as such to the institute, which for its part commits itself with these revenues and from its own supplementary financial resources to support the missionaries and their mission undertakings. In this way, since there is only the one proprietor, that is to say the institute, there would be only the one account, namely that of the institute.
6. The ecclesiastical Superior, carrying out the functions of a normal Superior, would, therefore, as regards mission financial administration, be answerable to the institute's major Superiors in exactly the same way as other local Superiors: he

needs to forward each year, then, a budget, and twice a year an account of all intake and outlay. Just the same, in order to safeguard his dignity and make possible a disposal of money independently of his jurisdiction, an allowance will be agreed on, by arrangement with the Provincial, of which he will have free disposal in his ministry, while at the same time safeguarding his vow of poverty in conscientiae.

7. If in the course of time the mission resources qua talis (*as such*) increase to the level that there comes about a surplus, and after he (*the Superior*) has made provision for the support of the missionaries and all the undertakings, then this arrangement needs to be modified, the Society abhorring any suspicion that it should want to enrich itself at the expense of, or by means of, the missions.

8. In the event that the Society would have to leave a mission completely or partly, it is for the Sacred Congregation of Propaganda to decide what assets should be kept for its successors.

*The above eight paragraphs were crossed out by Fr. Chevalier, with this remark:*  
Generally speaking, all these proposals for the missions seem complicated to me.

J.C.

## II

Where the separation of powers tends to prevail, the following requirements are proposed:

### Regulatory procedures for mission Superiors in the Society of the Missionaries of the Sacred Heart

1. The ecclesiastical Superior will determine the number of priests and brothers that he can or would like to have, forwarding his request to Fr. Provincial who, with the agreement of his Council and in keeping with the members at his disposal, will appoint the individuals and send them on to him.

2. From the moment a missionary is appointed to a mission, the ecclesiastical Superior must meet all the expenses of preparation and journey on condition that gifts or financial contributions which the missionary receives for the same purpose become financially activated in favour of the said ecclesiastical Superior.

3. The spiritual and temporal responsibility of the mission is incumbent on the ecclesiastical Superior; it is accordingly his responsibility to look after the upkeep of the missionaries and their undertakings.

4. The religious Superior has the obligation to see to it that all the missionaries observe the Constitutions and prescriptions of the institute and religiously meet the responsibilities placed on them. It is he who has responsibility for the administration of the Society's goods and property on the mission.

5. All the missionaries are dependent on the religious Superior as regards everything which concerns the religious life and the faithful accomplishment of their responsibilities. As regards the religious life they are, in keeping with the Constitutions, uniquely dependent on the religious Superior. As regards responsibilities committed to them by the ecclesiastical Superior, they are likewise and principally dependent on him, owing him in these matters full and absolute obedience. When paid a visit by him they will report to him on the administration of the financial assets of the mission in their charge. As long as they are in ministry they will attend the prescribed meetings, conferences, but they are not obliged to say mass for the people, stipend-wise, unless they are in the charge of parishes properly so-called.

NB: The lay brothers are only subject to the religious Superior, unless, with the approval of the Apostolic Vicar, they are in charge of an enterprise, a school, etc., etc.

6. The religious Superior makes available the missionaries for posts, stations, schools, direction of sisters, etc., but the appointment to these positions is reserved to the ecclesiastical Superior, the bishop, who also authorizes in terms of jurisdiction.

NB: It is expressly forbidden to a religious Superior to leave a priest or a brother living on his own in a mission station. Each mission station should be close enough to another for the priest living there to have easy recourse to a confrère for confession etc. It would be even desirable that there should always be three stations near enough to each other to make it possible for each missionary to have the choice of a confessor.

7. While the ecclesiastical Superior, the Bishop and the religious Superior have, each for his part, the right on his own to dismiss a missionary from his post without being obliged to provide reasons for so doing, nevertheless in the interests of harmony, none of them will have recourse to such a right without consultation with the other.

8. The Provincial, with the agreement of his Council, may recall from the mission any member of the Society. But, thereupon, he must provide a replacement if this is considered necessary.

9. Neither the Bishop or the religious Superior can send away a religious from the mission without the consent of the Provincial and his Council. Where someone is sent away, it is the support finance section which will meet the travel

expenses. Likewise, any missionary who becomes seriously ill or unable to remain in the missions, or needing a rest in another climate, will be the financial responsibility of the finance support section.

NB: A year's holiday will be made available to every missionary who has been at least ten years on the missions, the Provincial and his Council appointing the time and place for this holiday, having consulted beforehand the religious Superior so that the ministry may not be jeopardized.

*In relation to these two latter paragraphs, numbers 8 and 9, Fr. Chevalier added:*

It is urgent to set up a hospice for the sick, the invalids and the exhausted, in a temperate climate within the mission. Such a foundation is a necessity and it is to be found in all the Congregations which have missions.

J.C.

This rest year granted as of right to every missionary who has spent 10 years in the missions seems to me exceptional and dangerous as well as burdensome for the mission expenses' office, while the religious spirit and commitment to the missions would markedly suffer. In no other Congregation do I find such a privilege in evidence. It seems to me that it would be much more prudent to leave responsibility with the Provincial and his Council to grant some months of repose to a missionary who needs it, either in a rest home set up as such or in another house in the missions.

J.C.

10. The following assets will be acknowledged as belonging to the missions and be directly administered by the ecclesiastical Superior:

- a. All the contributions or aid coming from established bodies supportive of the missions, like the Propaganda Congregation, the Propagation of the Faith, the Holy Child, etc.
- b. Contributions directly given to the Apostolic Vicar.
- c. All the contributions received by the Society in favour of the missions as such.
- d. The contributions offered to the different houses for the 'purchase' of pagan children.
- e. All the contributions received directly by a missionary for his work or for the mission station.

NB: As regards personal contributions made over to the missionary, *intuitu missionis qua talis (specifically for the mission in that place)*, or with regard to the work he is in charge of, the ecclesiastical Superior will discuss the matter with the religious Superior in order to come to a decision in keeping with the requirements of charity and justice as to whether or not the contributions should be made over to the person named as the recipient in the first instance.

11. The following assets will be acknowledged as fully belonging to the Society and become administered on its behalf:

- a. All the assets possessed by the Society in its missions.
- b. Contributions made to the Society on its own behalf.
- c. Contributions made to a Superior or a missionary without any specific requirement.
- d. The assets arising from the personal activity of missionaries, such as scientific or literary work, etc.
- e. The allocations made by the religious Superior to the missions and, consequently, the savings which can be made.
- f. The mass offerings said by the missionaries.

12. If the intention of the donors has not been clearly enough specified when making contributions to the Society in favour of the missions, it will be for the Provincial and Council to determine what was the intention, and then decide in what proportion these contributions should be shared between the missions and the Society.

13. The religious Superior, just like every local Superior, is obliged twice a year to send a report to the Provincial about the assets for which he is responsible and once a year his budget report. He will see to it that the ecclesiastical Superior will receive at a time fixed by him the accounts and budgets of the assets administered in his name by the missionaries.

14. The ecclesiastical Superior and Provincial will decide in common what annual contribution should be made available by the first-named for each missionary, priest or brother in the service of the mission. These allocations will be forwarded to the religious Superior whose function it is to distribute them. This commission should be re-assessed each time one of the contracting parties thinks there are good reasons for requesting a change. The bishop will gratuitously place at the service of the missionaries the assets, residences, furniture, whatever, in the mission which they need to have at their disposal. The missionaries themselves will take responsibility for local, on the spot, repairs.

15. It is desirable that a fresh agreement should be reached between the missions and the Society as regards the assets made over by the latter in favour of the missions from 1900 to 1905. One may suggest as a basis for this compromise the handing over of existing properties to the missions, and furniture, such-like assets, to the Society.

### III

#### Setting-up a financial aid account for the benefit of missionaries.

1. In each mission there will be set up a special fund, called an aid account, which will be added to and supplemented by annual contributions, provided in equal part from the cash account of the ecclesiastical Superior (*bishop*) and that of the religious Superior.
2. The aid fund is separate from and independent of cash accounts above-mentioned administered separately by the Provincial. The funds in this account can only service the purpose for which they have been assigned and they will be set up to acquire interest.
3. At the end of each year the Provincial will set out the exact balance between intake and outlay, submitting this account to the Provincial Council, the Society's Superior General and the mission's ecclesiastical Superior.
4. The ecclesiastical Superior and Provincial will together determine what amount of money should annually be at the disposal of each missionary, priest or brother, in keeping with the requirements dictated by the amount of money available.
5. The support fund will focus on:
  - a. the upkeep of those priests and brothers in the missions who in the judgment of the Provincial Council, have become invalids or are unable to carry on in the ministry;
  - b. meeting the expenses for the year off (*on holiday*) including the travel costs as well as the cost of all the care needing to be provided for those laid up;
  - c. likewise payment to meet the expense of the journey and, as well, the upkeep of the sick or feeble forced to return home for some time or for good from the missions.
6. It is for the Provincial and his Council to decide in each case on the amount of money made available to the house in which an invalid missionary is living.

*The document ends abruptly here.*

#### Article 2684

*To Eugène Meyer, MSC, the new Superior General.*

L 19050820

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August 20, 1905

Dear Reverend Father,

I thank you most warmly for your kind letter and all the good wishes it conveys. The Holy Spirit has guided all in agreement, peace and unity. May it be so right to the end! I shall continue to pray for this as best I can. All the confrères congratulate you and wish to thank you for your kind greetings. It will please us greatly when we shall see you among us and we wish you all the graces which you will have need of to guide well the little ship whose pilot you are, and avoid the reefs which you are likely to encounter on your way.

Please convey my thanks and warmest good wishes to all the kind Chapter members.

Yours, kind and venerable Father, in C.J.

J. Chevalier

*Eugène Meyer was elected Superior General at the General Chapter held in Louvain, August 11 to 26, 1905, replacing Arthur Lanctin, Chevalier's immediate successor.*

#### Article 2685

*To Father Eugène Meyer, MSC, Superior General.*

L 19050831

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Issoudun  
*Undated, likely August 31, 1905*

Dear Father,

I believe that you have done the right thing by not accepting responsibility for a parish church. It would be seriously questionable in the present circumstances! You are completely in the right. The General Administration must give itself completely to the leadership of the Society which has such a great need to strengthen itself in the religious spirit which is so

weakened, in being obedient to the direction and wishes of Superiors, in strengthening religious discipline and, as well, the exercise of good financial management. One has experienced the abyss without asking how one is going to get out of it!!! I am aware, Father, that the transfer of the administration to Rome is not your fault and was done contrary to your wishes. If at the very least this decision was only taken provisionally, everything would have been safeguarded, but not so since in the thinking of the Chapter it became definitive. One could not more deeply wound the heart of the poor founder by failing to take into consideration in any way whatsoever his wishes and the serious reasons he put forward. You will find for the moment in this decision very great advantages which I am far from gainsaying. May the Lord be praised! The future will hold out quite a lot for you. There is a second wound, perhaps deeper, which I feel bound to bring to your notice, and that is doing away with our habit and the heart emblem, those signs of our wonderful vocation which Pope Pius XI himself placed on our chests in that memorable June 3, 1874, audience at which he called himself the founder and personal, effectively, Superior of the little Congregation. Read about this in the current Annals of that time, or in my book: the Sacred Heart of Jesus, p.242 and following, where there is a description of this interview and you will be struck by the words, page 245, when we knelt for the blessing of the image of the Sacred Heart. Here they are: "Place this image on your chests; one will know from it that you are the Missionaries of the Sacred Heart." The following year Monsignor Druon, Archbishop de la Tour d'Auvergne's secretary, and former chaplain to the army, was received in audience together with Fr. Jouët, and he wore the legion of honour decoration. Pius IX asked him what the red ribbon represented. "Most Holy Father," he replied, "it's the decoration I received as military chaplain during the last war." (1870) "Ah! It's the legion of honour!" replied Pius IX. "But the real cross of the legion of honour is right here," placing his fingers upon the large heart woven into the soutane on Fr. Jouët's chest. See page 245. The Chapter, by getting rid of this badge, has committed an act of disloyalty and been renegade. It could not have more outrageously insulted that great Pope, which the Church will soon raise to our altars and whom we shall be full of pride to claim as our protector, one of ourselves.

Likewise, my appeal has been ignored in leaving aside our cape and habit! What danger was there in keeping both one and the other in countries where the law is not set against them. In all Congregations a sacred regard is shown to habits, their introduction, their use, endorsed by the founder, whereas with us they are pushed aside. Are the Redemptorists, the Passionists, and so many others, left without the insignia prescribed by their founding fathers? And here now is a Chapter brought together under the patronage of the Sacred Heart giving way to the pressure of young, liberal, priests, ending by ill-thought out-voting what their holy founder, Pius IX, had so greatly and warmly approved of.

I fear that the divine Heart of Jesus will cease to bless us and that our title which is so wonderful and enviable of Sacred Heart Missionary will pass to another Congregation...

Mr. Etave, our solicitor, has been away a long time and has now returned. I shall send you the power of attorney you are looking for. As regards that society (an association in which capital is placed in common in order to gain advantageous rent, made over to all survivors when somebody is deceased) which you wish to set up, you would do well not to have anybody in it other than those French whose vocation you consider solid, and by so doing you will avoid a lot of headaches and problems in the future. Take good care to have a private, secret, declaration signed by each individual so that in the event of his departure from the Society he will have a claim on nothing. We ourselves set up a society of the same kind to deal with the Saint-Gérard property, etc. Fr. Albert, who was involved in the transaction, on withdrawing, had the temerity to put in a claim for a portion of all our property, having forgotten about the act of renunciation which I made him sign, and that was it. One cannot be too careful as regards these issues. (*Fr. Albert Désiré was laicized on February 20, 1880.*)

There is nothing further to report about the Sacred Heart and there's no longer any mention of a sale, hand-over. Madame des Lig. muddled up everything with Mr. Lassère; the latter, with all his scheming, setting a process underway and demanding 15,000 francs (*about 49,940 euros*) in damages and interest. How will all this finish?

Please receive, Father, my best wishes in C.J.

J.C.

**Article 2686**

*To Fr. Eugène Meyer, MSC, Superior General.*

L 19050910

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September 10, 1905

Dear Father,

Fr. Brunet only wishes to go away and take walks. He has spent 3 weeks in Vichy and now he wants to take himself off to Belgium. He is not at all worried about finances which makes things very compromising, and a very important issue moreover. He could very easily make his retreat at the Sacred Heart if he wanted to. It is time to tighten the purse strings and only give permission for those trips which are really, absolutely, necessary.

You will have heard that the Bourges procurator has bluntly refused to enter into negotiations; he wants the civil process to go ahead and if the Insurance Society doesn't succeed in its case, all the buildings will be put up for sale. It's a disaster. Accordingly, one needs to get back from the Marquess L. the 25,000 francs (*about 83,230 euros*) which was foolishly put in her hands, and the other financial contributions which might have been made over to her. This pathetic child who doesn't know how to add up is walking with great steps towards financial ruin.

I wouldn't want the deposit account, which I made over to you, to be put to any use contrary to its purpose.



My good wishes to all.

Wholly yours, dear friend, in C.J.

J.C.

**Article 2687**

*A commentary by the Founder on an article in 'Sillon' magazine.*

D 19051031

*October 1905  
Not precisely dated*

AT SILLON

A public meeting about the country's army.

The following report was made available to us:

On Tuesday October 4, Sillon organized, on the occasion of a class departure, a conference by Mr. Marc Sangnier entitled "Army and Fatherland". An audience of close to two thousand people gathered at 8pm in the learned Society's Hotel in response to the invitation posted, on bill boards, all over Paris at the instigation of Sillon.

The speaker, having first considered the matters which were put forward in the midst of the crisis, surrounding the idea of a country which presently tortures the French soul, sharply distinguished from integrist nationalists who put the country, or more correctly their monarchical understanding of the country, before everything else, identifying it as the main aim and concern of human effort. Then there are the pacifist humanitarians and anti-militants, who often forget the forcible statement of President Roosevelt that "the voice of the weak counts for nothing in the clamour for peace, and what alone is powerful is the voice of the justly armed". Mr. Marc Sangnier states, then, that for us France is obviously less than humanity. But no less so we would not be serving humanity usefully unless we served France in the first place. It is then on behalf of the democratic French Republic that we...

*There is an abrupt breaking off of the speech here.*

*Chevalier writes:*

This talk by Marc Sangnier is very regrettable. His intent to make France a democratic republic is very dangerous. Let him first of all work to bring about a Christian democracy without occupying himself with the form and shape of government. This last is what's more needed, the rest coming later. Wanting at all costs France to be a republic against its nature and traditions, without its being essentially Catholic in the first place, is to foster cruel deceptions and bring to it divisiveness.

J. Chevalier.

*Early next year, February 11, 1906, St. Pius X in the encyclical Vehementer Nos strongly criticized the French law separating Church and State.*

## 1906

**Article 2688***To Father Eugène Meyer, MSC, Superior General.*

L 19060102

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January 2, 1906

Dear Father,

I thank you most wholeheartedly for the good wishes sent to me in your name and in that of your kind and good confrères. I reciprocate my own to you and all the others; they represent all that is best in my heart. May the divine Heart of Jesus hear them on one side and the other! I read with much interest your circular on poverty and shared it with those around me. Let it not remain a dead letter like so many others!

It is, I believe, on February 6 next that the Bourges court will consider an appeal with regard to the verdict involving Issoudun. The issue is very serious. Could you not call for a triduum of prayer in the French Province? Only God can ward off disaster from us.

With all good wishes in C.J. Father.

J. Chevalier.

**Article 2689***To Father Eugène Meyer, MSC, Superior General.*

L 19060108

+

January 8, 1906

Dear Fr. Meyer,

I know your feelings well enough not to doubt your good will. Thanks a thousand for your good wishes which come from a heart which is so committed and generous in spirit. I re-confirm my own which are in unison with yours, encapsulating for you all the best of my heart.

Let us be under no illusions: victory will be a long time coming, leaving aside a providential intervention. I sent the proofs of the Apocalypse (*book*) to the Archbishop of Bourges and here is his notification of its reception: "The Archbishop of Bourges brings it to the notice of the Archpriest (*Chevalier*) that he is handing on his manuscript to the commission of the Index, while wishing him a happy feast."

I forwarded the same proofs to Fr. Genocchi and here is his reply: "I read them and I found this to be an excellent resumé of the worthy commentators of our age. This was your objective and you had no need to take account of learned commentaries. So considered, there is little or nothing to correct. I did place a question mark in one or two places which did not seem right to me."

I made a few small corrections. On page 25 there is "according to several Church Fathers". I put: "according to some authors". Then in a note I quote the theologian Malvenda, a Spaniard who has written a learned work on the Antichrist, having him born in Asia from a Jewish father of the Dan tribe. I likewise quote the Catholic encyclopaedia article by Fr. Glaire on the Antichrist which holds the same opinion. On page 26, in place of "Verdit" there should be "Vadit", but this is not important.

I have thought that in the event of a refusal by the Archbishop of Bourges, I would ask Fr. Genocchi to get an imprimatur (*permission to publish*) from the Master of the Sacred Palace. We shall, therefore, remain at ease.

The people (*the priests*) in Chimay think my letter to Fr. Jouët is too precipitate. It would be much better for them to wait until they become well aware of his views and financial situation. There's nothing better than so doing, and I share this view.

I think it is time for you to enrol and become part of the Marian Congress which is due to be held in Rome and thereby make known our own dear (*Marian*) devotion.

Please be assured of my best wishes in C.J.

J.C.

I have just now heard of the dear parish priest of Thizay's death. He will be buried tomorrow. I shall miss him.

**Article 2690***To Fr. Jules Vandel, MSC, Novice Master, Kensington, Australia.*

L 19060108A

January 8, 1906

Dear kind Fr. Vandel,

How good of you to think of me and send me your wishes for a good and holy New Year! They are all the more appreciated for my being aware of their total sincerity. My own are wholeheartedly offered in return. I ask only that all of you be saintly religious and that you train a generation of Missionaries totally dedicated to worship of the Sacred Heart, Our Lady, and the salvation of souls. What a lovely undertaking lies in your hands!

Bishop Navarre tells me that he has heard that several of your young men in Kensington mutinied and some have left. What truth is there in all this?

Our poor unfortunate France is very much out of sorts. The religious revolution is at its most intense. Our sectarians (*anti-clericals*) have sworn to destroy religion and are taking every means, fair and foul, to do so. Your yourself do well, dear friend, to hold fast to tradition, not allowing yourself to be swept along by this modern breeze which seeks to reform everything by expansion of freedoms, well-being, independence, all detrimental to a true religious life, and which tendencies, greatly to my regret, were in evidence at the last Chapter. Several give the impression of trying to do away with the title of Missionary of the Sacred Heart and get rid of the symbols which call it to mind for us. This would be an act of treachery! It is an apostasy that the Sacred Heart of Jesus, source of every blessing, will not allow happen since it would renege on one of our most resplendent glories and do an injustice to the great Pope Pius IX who himself endorsed us with this emblem in your uncle's presence.

Convey, dear Father, my regards to all and, together with my blessing, my best wishes in C.J.

J. Chevalier.

**Article 2691**

*To Mother Liguori, FNDSC, Papua, New Guinea.*

L 19060108B

January 8, 1906

Dear kind Mother Liguori,

I thank you most sincerely for your New Year good wishes. I reciprocate with my own and they are also to be conveyed to your dear companions, inclusive of everything which goes to make you happy. Before all else, be saintly religious and the rest will follow as a matter of course. Thank you for kindly remembering my dear Sister Madeleine and my Sister Claire. They are two old acquaintances from the early days. I keep you all very much in mind at prayer. Do not forget me. My health is holding up despite the persecution which is simmering all the time. The approval of the Constitutions is well on the way. They are greatly engaged with this in Rome. Pray more than ever.

I have happy memories of all your dear companions. I bless you all, together with your dear natives. Cheerio, dear child; wholly yours always.

J. Chevalier.

**Article 2692**

*To Father Eugène Meyer, MSC, Superior General.*

L 19060112

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January 12, 1906

Dear Father,

Let our confidence be in prayer! God is all powerful! I directed myself to the souls in Purgatory, promising them a novena of masses if they made possible a settlement for us, the only recourse left to us. I shall keep you informed. Yes, the situation in France is serious, very serious. Never has religion found itself facing a more challenging threat, not even in 1893. The persecution has taken on every kind of hypocrisy, trickery and lies that one can think of. It's the Devil, through the Freemasons, who provides the inspiration and guidance for all of this. He will not be disarmed; we can be sure of this. Soon he will have engulfed the whole of Europe; it is pointless to have any illusions about this.

France in the designs of God is the world's heart; each time it throbs there is an impact felt in the furthest away extremities (*of the world*). The blows from divine justice are being administered, so it seems to me. God has not been sparing with his warnings. His threats have been answered with outrage and impiety. The angel has drawn the sword from its scabbard and the oracles must be fulfilled. The wells in the abyss are open, all the powers of hell unchained and about to mount ruin upon ruin. We are only experiencing the beginning of all this. Let us prepare for the battle which shall be ferocious and, most likely, bloody.

The French episcopacy will find it difficult to relate to each other. One can understand this if one has in mind the appointment of bishops who in certain instances have been motivated by ambition, the currying of favour or scheming. There are at the present moment two approaches to issues to be found among them. One group, which I believe is in the majority, keeps to its palaces and cathedrals, enjoying a peaceful and comfortable life, given to cultural associations and gatherings, without taking note of the serious dangers and issues enveloping it; these people support the germs of schism and heresy; they strip the Church of its most sacred assets. It's the endorsement of despoliation and theft. For that matter, do these cultural associations provide peace and security? Maybe for some months, but after the legislative elections, with the sectarians (*left-wingers*) holding on to power, they will drop their mask and set out by every means available to them to destroy religion in France. That's their objective.

Other bishops, again quite large in number, would be in favour of passive resistance. For them any denouncing of the concordat is illegal since it is a bilateral contract which one part of itself cannot disengage from without the other's agreement. Their intention would be to continue occupying the churches and presbyteries without taking any notice of the law about worship, waiting for the government to come and expel by force the faithful, closing the churches in the whole of France at the same time. The impact would be deeply felt and the reaction a healthy one. But there would have to be general agreement on the side of the bishops... only the Pope alone could achieve it if he thought it opportune. He would without any doubt be obeyed. Be all this as it may, the issue is very delicate and complicated. His Holiness Pius X needs enlightenment in the present circumstances. We very much pray to Our Lady of the Sacred Heart, the patron of difficult and despairing concerns, to enlighten him. Would not this be the moment to invoke solemnly and publicly in all French churches Our Lady of the Sacred Heart? Yes, indeed!

Let us pray that Heaven will so inspire this great Pope. Victory would be achieved.

Wholly yours, dear friend, in C.J.

J. Chevalier.

**Article 2693**

*To Count Fernand Bonneval.*

L 19060131

Issoudun, January 31, 1906

*No greeting*

I am thinking about a plan which I would be happy to submit to you and as well to Mr. Bernard before he leaves. I think it can be brought to fruition and be very much to the advantage of religion, good in its own right, and for our department. Could you come and see me in the morning and take me to your place where we would be less likely to be disturbed?

Please accept my respectful good wishes in C.J.

J. Chevalier.

**Article 2694**

*To Father Eugène Meyer, MSC, Superior General.*

L 19060218

February 18, 1906

Dear Father,

I passed on to Fr. de Mondion the procedures to follow in order to get what he wants. He is not on the best of terms with the Bishop of P. (*most likely Paris*). That's why he would like to have the support of the Bishop of B. (*Bourges*) whom he doesn't know at all. I wrote to inform him that I would place myself at his disposal if he thinks that my intervention with the Bishop of P. could in some way help. I await his reply.

Nothing new about the sale; the negotiations are taking place all the time. There are serious obstacles and I fear that they cannot be overcome. If matters take the course which I think they will, there will be a need for the setting-up of another society for the re-purchase. Mr. B. de B. (*Bernard de Bonneval*) will make himself available, if he keeps his promise. Yes, I share matters with him and also with his father, most confidentially so, about the proposal he discussed with you. In the present circumstances, with the government no longer having to intervene, I think the proposal is very feasible, being very much worthwhile for the department and giving general satisfaction to all the inhabitants. If there were to be a petition, old and young, great and small, priests and laity would sign it with both hands.

It would lead to a very satisfactory outcome for souls and for discipline. The diocese is much too large and, inevitably, neglected. Half the parishes have, perhaps, never had a visitation. Most of the Bourges Archbishops have always been too elderly, and quite often laid-up. This double burden weighing on their shoulders is really too heavy to bear. Besides, our department suffers. It comprises about 300,000 people and it isn't basically poor since if it were fully cultivated to its potential, it would be likely to become one of the better departments. Resources would not be lacking to the new bishop. I would say that there would be an abundance of them. The centre-piece of the department would naturally be the seat of his residence. The episcopal palace, fully furnished, with a large enclosed area, is quite ready. A quite considerable rent is guaranteed to the title-holder. Massive construction work in the town centre, associated with a charitable organization, would be made over to the major seminary. Other buildings could be made use of for a minor seminary and other ecclesiastical undertakings.

The budget (*contributory*) in favour of cults having been suppressed, financial resources in most country parishes are lacking for the upkeep of clergy. Who is going to provide for this? It will not be our venerable Archbishop, who has succeeded in alienating the grand families of his diocese because of his political ideas, and made himself unpopular among the good-willed faithful and also with his clergy. Only a new Bishop can remedy this situation.

You, perhaps, will say to me: Who could be put forward? Quite simply I shall name you the candidate: it is Abbé L. (*Fr. Lelong*), Vicar General and Superior of the major seminary. He was born here and I knew him as a child; he served my mass. I followed his career in all the responsibilities he undertook. He is a priest of quality, intelligent, well educated, of solid piety,

with a great liking for Rome and the Holy See, very active, supportive of discipline, an excellent administrator, familiar with diocesan matters, well known, highly regarded and liked by all the clergy. He is 58 years old and his appointment would be enthusiastically received by everybody.

He likes his home town and would support it in his undertakings. I am persuaded that he would replace me in my post (*Issoudun parish priest*) by whomsoever from among us we would bring to his notice... and thereby the future of our works would be assured.

*Frédéric Lelong, Issoudun born, May 30, 1848, parish priest and dean of Valencay and Buzançais; he became Vicar General of the archdiocese on October 38, 1896.*

There you have my thoughts and I put them before you for the glory of God, the good of the Church and the salvation of souls.

Wholly yours, dear friend, in C.J.

J.C.

NB: The Holy Father's encyclical was received by Catholics with unbelievable enthusiasm, while on the other hand it rattled the Freemasons. Last Tuesday we had an inventory made of our church. We were threatened by the Apaches (*Chevalier's recourse to the native North American tribe of that name for his attribution of violent hostility to the Church's inflexible enemies, Freemasons and others*). Thanks to the prudence, and good, circumspect, behaviour of the faithful, everything passed in complete calm. I am sending the paper on to you which gives an account of my double protest.

**Article 2695**

*To Father Eugène Meyer, MSC, Superior General.*

L 19060224

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February 24, 1906

Dear Father,

I have had letters from Oceania, Quebec and elsewhere where regret is being expressed about the reform of our Constitutions.

"Since every one is fully at liberty to express his opinion, I have to say," one of our confrères writes to me on behalf of others, "that I can see no need for this reform. I foresee great danger for the Society's future. I can see here the makings of schism."

Another writes to me: "Since I came into the Society I believe that I am right in saying that what those who came before us did was well done and I know more than one confrère who said more than once to me that our Constitutions were very sensible, balanced, at least with reference to the treatment of the religious life. Possibly from the administrative point of view, there are some changes needed because the Congregation has expanded since its foundation. If my query has some purpose, supported by that of others, I am letting you have it."

What comes from Australia and our confrères on the missions is yet more significant. There are again complaints about the change of habit and also about doing away with the Sacred Heart emblem. These complaints have become general. Take note of this. When presenting my spiritual testament to the Chapter, and of which no account was taken, I had an intuition of what is happening today. It is always dangerous to go against the aspirations and customs introduced by the founder of a religious society. *Nihil innovatur quod traditum est. (Tradition should not be changed.)* If you do not wish to see our dearly loved Congregation in shadow or vegetating, it is time to take notice and give satisfaction to the complainants. Concentrate your efforts on a truly religious spirit, discipline, mortification, fidelity to the rules, meeting the obligations of the three vows. The more our Society is serious in endeavour, well ordered and disciplined through obedience, a spirit of sacrifice, devotedness and self-commitment, the Sacred Heart will bless it lavishly, with vocations becoming more numerous.

Your dear Father in C.J.

J. Chevalier.

Have you thought about the official approval of the Daughters of Our Lady of the Sacred Heart? You should have received my supportive letter. Here there is still nothing new to report. Mr. Piquet, the banker, is bankrupt for the sum of 900,000 francs (*about 2,996,530 euros*). It's ruinous for the country.

**Article 2696**

*To Viscount F. de Bonneval, 30, rue Las-Casas, Paris.*

L 19060330

*Undated. Likely March 30, 1906*

Dear Viscount,

Yes, indeed, the news is only too true; what is iniquitous has come to pass! The right to property is crushed and injustice wins out... I ask myself if the judgment handed down, which is no more than the ratification of that of Issoudun, does not contain within itself some defect in its formulation, since as you are aware our court based its case on several texts of the Law which have no relevance at all so far as the Société Immobilière of the Indre is concerned, in which case the elimination (*cessation*) court could declare it null and void. Your lawyer in Paris, who is very competent, could let you know about this. If the

Society could appeal its case, time would be in its favour and, as well, if the elections were in our favour, then, perhaps, we would have a chance of success. The advantage to be gained in this serious issue by its being drawn out in time would be very worthwhile.

I thank you most appreciatively for the good wishes and support you kindly offer us.

In any event, I believe that we must make every effort to find a number of rich and well-disposed people to rent at least the Issoudun buildings which will be sold at a low price. There would be no risk involved since these buildings will always keep their value and, later, in better times, the Congregation will reimburse the new buyers and the property (as a whole) will be saved. It is unthinkable that it should be lost. On your next trip we shall speak again about all this.

I have the honour to be, Count, with deepest respect, your most humble and devoted servant in C.J.

J. Chevalier.

**Article 2697**

*To Fr. Eugène Meyer, MSC, Superior General.*

L 19060403

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April 3, 1906

Dear Father,

Thank you for your support. Yes, the abominable has come to pass. Since God does nothing without His reasons, we must draw ourselves to think that we have merited this trial. We can only profit from the lesson and resign ourselves to God's holy will. All our efforts now must concentrate on finding a group of rich people, benefactors and supporters of our work, who would be kindly willing to provide the funds needed to buy at the very least the Issoudun properties which will be sold at a very low price...!

It would be a shame, disgraceful, to allow them to pass into non-believers' hands who would put them to sacrilegious use. The convent, the basilica and the rest will be sold for half their value: 250,000 francs (*about 832,360 euros*) would suffice, I think, to purchase the whole lot, inclusive of the Daughters of Our Lady of the Sacred Heart house. The buyers would run no risk since the properties will always keep their value. And in more favourable times – the storm is not going to last forever – the Congregation, once re-established, will reimburse the new owners. If the Society's Provinces have remained mindful of their cradle, and all the sacrifices made by Issoudun to set them up, they should bleed themselves white in order to keep these properties. It should not be forgotten that if Issoudun ceased to be the centre of the Our Lady of the Sacred Heart Association it would be calamitous because even now it provides in great part the resources which keep our works going in the French Province.

You know that since January I no longer exercise responsibility in relation to the government, the civil authorities, and the 4 curates are, so to say, acting on my behalf. The factory, cut off by the Fire Brigade, is in trouble and I cannot count on it. The mass offerings on special occasions have diminished by half. The collection suggested by the Bishop will not bring in very much because of Mr. Piquet's bankruptcy which involves 3 or 400 Christian families. And yet we must get by and support the parish undertakings, the schools and everything else. I would request you, then, to tell Fr. Maillard to forward me every three months a quarter of the 2,000 francs (*about 6,650 euros*) which you make over to us for the upkeep of the 4 curates. I believe that, given our state of penury, he should not allow precedence over that contribution to masses for the Pope, or the money which each member must provide towards meeting the general expenses of the Congregation. Be good enough to point this out to him.

Again, thanks, my dear friend.

Good wishes to you and all your confrères in C.J.

J.C.

**Article 2698**

*To Father Jules Vandel, MSC, Kensington, Australia.*

L 19060407

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April 7, 1906

Dear Fr. Vandel,

I most sincerely thank you for your prayers and good wishes on the occasion of the feast. They make me happy since I know the heart from which they came and were forwarded to me. Having our patron saint in common, I forward my good wishes to you also. May the good Lord bless you and also all the undertakings for which you are responsible.

I am very grateful to you for letting me know about all the good things you have to say about our dear young men. You have there a nursery of true apostles fired by the religious spirit, burning with zeal from the love of God, the divine Heart of Jesus and that of Our Lady of the Sacred Heart. It is greatly consoling for me in the midst of all these tribulations which it has pleased the good Lord to place upon me. The Bourges court of appeal has ratified the pernicious ruling of the Issoudun court despoiling us of everything, and in consequence the liquidator will shortly put up for sale at auction all our French properties which will be assessed at a very low price. It means total ruin for the French Province. If, perhaps, we could find a number of rich people, supporters of our work, who would be prepared to buy our Sacred Heart house, the basilica, in a word the

Issoudun properties, this would provide hope for the future. The new owners, in the event, would have nothing to worry about financially, since what cost us a million will, perhaps, be sold for 250,00 francs (*about 832,370 euros*). When the storm has blown over, the persecution will not last forever, the Congregation will reimburse the buyers. If the new Provinces were mindful of their cradle, and the sacrifices made on their behalf by Issoudun, they should get together and come to our aid!...

In the end, the good Lord is the Master and we resign ourselves to his most holy and adorable will.

Cheerio, dear friend; present my greetings to all our confrères and my warm greetings to all your good novices and scholastics.

I bless you all in C.J.

J. Chevalier.

**Article 2699**

*To Father Eugène Meyer, Saint-Remy, Belgium.*

L 19060413

Issoudun, April 13, 1906

Dear Fr. Superior General,

I cannot thank you enough, also your dear Assistants, for the 500 francs (*about 1,660 euros*) which you were kind enough to send me on the occasion of my feast day, on which you so wholeheartedly wished me well with your warm greetings.

Yes, where has the time gone?... We find ourselves faced with trials which the good Lord makes us experience as the impact of his love and mercy. Let us try to profit from it. Perhaps religious congregations have very much forgotten their beautiful and sublime vocation, being accustomed to living in ease and also, perhaps, somewhat worldly. Divine Providence would seem to wish that they be recalled to their primary vocation, which is the continuance of Jesus Christ's life in the world and a sharing in His sufferings: *Si vis perfectus esse*, etc. The practice of poverty is a treasure which will never be exhausted, outdated. Priests and religious, if they are what they should be, will never be lacking in what is necessary. Accordingly, I have in this respect no worries about the future.

Persecution like poverty is a blessing. Far from our complaining about it, let us rejoice like the apostles to be considered worthy to suffer with and for our divine Master. The revolutionary spirit which is passing through France and Europe will not always last. This is a cyclone, or if you find it still better, it's Vesuvius erupting its molten lava, but it will calm down... *Violentum non durat*.

Allow me, dear Father, to disengage myself from sharing your views, and those of your counsellors, about France's future as they seem to me excessively pessimistic.

My viewpoint, like that of yours, has always been to move slowly in order to gain time, awaiting for things to happen which could, perhaps, be in our favour. Fr. Maillard thinks otherwise: it is a pointless expense and it would be better to remain calm and leave things as they are. I think, however, that it is our duty to try out this possibility – a word from you will make him change his mind. It's all the more pertinent when the judgment of the Bourges court has not yet been handed down to the Indre Societé Immobilière and, once delivered, the insurance society has one or two months available to it for an appeal.

You seem convinced, Father, that religious congregations can no longer reform and renew themselves in France. In my view, this is a grave error. The eldest daughter of the Church, which has accomplished so much in the world and for the Holy See, will be the very last of the nations pushed aside by divine Providence. It will revitalize its religious spirit and again become identified with *Gesta Dei per Francos* (*God's works accomplished by the French*) while other kingdoms will have apostasized or become unfaithful. Italy, on which you seem to base so much hope, is being caught up in a revolutionary spirit and before long it will set itself up as a Freemasonry republic, throwing out religious whom it detests and who will be happy to take refuge in France under a compensatory government. It's not anything like a prophecy which I am making but, quite simply, a conclusion from the philosophy of history. It is a necessity for us to repurchase all the Sacred Heart buildings. The break-up which you suggest is impossible to achieve and burdened with much that is greatly inconvenient.

The proposal which you offer is impossible to carry out and full of what is greatly disadvantageous. The advantage you see in it is to be less in view (*living more privately*) and living holy poverty more compellingly. Poverty has nothing to do with the possession of certain buildings which are a necessity, but rather in abuses which may arise therefrom. Under another restorative régime which we shall have one day, we shall be very pleased to take advantage of it.

I placed in the Congregation's hands 44,000 francs for the repurchase of the basilica and the rest of the buildings. Since then I have had fresh contributions which at the present moment have reached 10 or 12,000 francs and that sum could still be added to. Perhaps, before the sale, I may reach 80,000 francs and by making an appeal to the promoters who love Our Lady of the Sacred Heart we may get as far as 100,000 francs, without taking the large burses into consideration.

I broke off my letter to meet B. de Bonneval and his wife who have come to Issoudun for Easter. Following mature reflection, so he informs me, he is of the view that in no way should new societies be set up to repurchase the Sacred Heart properties which we can more or less dispossess ourselves of and find, rather, one or two private purchasers, quite wealthy enough of themselves to be considered more than capable of paying from their own resources for these buildings. There would in this way be more security than in the other and I am in agreement with him. Then, afterwards, he adds, we can see,

while waiting, what use we can make of the convent buildings. The basilica, even with the present régime, will remain open and the pilgrimage will take its usual course. Mr. Bernard says that you should come to France during the month of May as it would be advantageous for you and Fr. Carrière to be here in order to consider on the spot what we might be able to do.

The paper dealing with (*religious*) issues made it known some days ago that Fr. Genocchi was about to be appointed Latin Patriarch of Jerusalem by the Holy See. What do you think of this piece of news? He would be, so it seems to me, a good choice.

Please accept, dear Father, for yourself and your dear Assistants, my warm gratitude and fatherly regards in C.J.

J.C.

**Article 2700**

*To Father Paul Carrière, MSC, Saint-Rémy, Belgium.*

L 19060424

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April 24, 1906

Dear Fr. Carrière,

1. On the occasion of one of our Chapters when I was still Superior of the Congregation, Fr. Barral, already compromised, came to find us at Issoudun in order to present to us his work, Imensee, and he reconciled with us. Having made myself familiar with the very compromised situation in which he found himself, I informed him that we would not accept his proposal until he had paid his debts and that he could not remain Superior of the house. He replied that his brother (*Joseph*), a wealthy businessman in Lyons, would meet the debt but, as for himself, he wanted to stay in charge. Having observed him in his involvement with the Quito undertaking, where he compromised everything, and knowing him to get everything hopelessly muddled and always moving too far ahead, I refused his offer and the breakdown became complete.

*Perhaps this was so with Fr. Chevalier while General, but not so with many confrères or MSC Superiors, there being no complete breakdown.*

What always greatly amazed and saddened me was the evidence of camaraderie which many of our confrères always exhibited towards this defrocked character. On several occasions people have gone on holidays to his place, extolling his work, preaching retreats for him, drawing up constitutions to set up a religious order, currying favour for him in Rome, etc. It was obviously, on his part, an appeal to walk on the wrong road he had undertaken; given the character of an individual who had no doubts about anything, bankruptcy, with all its consequences, was to be foreseen. Today it's a fait accompli. My views on Fr. Barral were very well known. No notice was taken of them; everything was done without consulting me, as if I were a stranger in the Congregation, never having done anything for it.

*All these observations are correct as regards the facts. Fr. Chevalier was aware that his immediate successors, Lanctin and Meyer, also Fathers Maillard, Carrière, Genocchi and many others, were steadfastly friendly with Pierre Barral. For more on Fr. Barral in Quito, see above, passim.*

*It also has to be understood that this was being written towards the end of Fr. Chevalier's life, when he was, human and humanely speaking, already affected by recurring illness and the trials accompanying the hostility of the French State towards the Church. One understands his feeling sorry for himself, his embittered reaction, in a situation when the Generalate had been outside Issoudun since 1901 and the majority of French MSCs were exiled and, consequently, visits to Issoudun were infrequent. However Chevalier, as noted, was consulted about issues such as property, its ownership, despoliation and the need to buy it back – see the previous letter about Issoudun property, and below the Rome property.*

2. Now there follows consideration of the Rome properties. When the issue came up about creating an Italian Province, I staunchly insisted that our property in Piazza Navona should be affiliated to France. It was the Issoudun mother house or, if you prefer, France which alone provided all the necessary money for its purchase and renovation, that is to say at least 400,000 francs (*about 1,331,790 euros*). This is an undeniable fact. When its setting-up led to a request guaranteeing the property as belonging to France, the reply given, based on Fr. Genocchi's advice, was that this issue would be dealt with later in a positive and satisfactory manner. Having left aside the legal formalities to be met and acting in all good faith, remaining conscious of the justice of our claim, we waited expectantly, counting on the promise made. When Fr. Lanctin resigned from office, the new Superior General wanted to clarify the matter and laid claim to the Piazza Navona property on behalf of the French Province. In place of treating the matter in a family-like way, as would be appropriate, it was decided, rather, to refer the matter officially to the Sacred Congregation of Bishops and Regulars without adverting me. Was there an explanatory memorandum drawn up in favour of our position and defending our rights? It is possible, but I don't know anything about it. In any event, it should have been sent to me; that's elementary. Naturally, the Sacred Congregation, making its judgment in keeping with common law, found in favour of the Italian Province without taking account either of good faith, being unaware of rights, or the initiatives taken by the Italian Province. It is no less certain, then, that justice was infringed and that res clamat Domino (*the situation cries out to, for its rightful owner*).

If – in order to be tactful with the Cardinal Protector, who I think must have been badly informed – one does not want to deal with the General Congregation or the Sovereign Pontiff who, so I believe, would both one and the other acknowledge the justice of our case, at least let every effort be made to get Cardinal Ferrata into amicable discussions with the Italian Provincial in order to get just compensation for us! No-one, at the very least, would want to trample under foot both conscience and the right to one's property. Could it not be decided, for example, that the Rome house belongs to no province,



but instead is the exclusive property of the Society of the Missionaries of the Sacred Heart? In the light of such a decision, the Italian Province, which is poor and in debt, would not be required to hand over any money and everyone would be happy. In the event, there is a negative response. I am of the view that this issue should be brought before the Papal tribunal.

3. I think your presence with Fr. Meyer at Issoudun is imperative both as regards the appeal to overcome the verdict brought against the Insurance Society, as well as discussing what needs to be done about the acquisition of the Sacred Heart properties. As regards the latter, I fear that the end of May might be too late. The liquidator could from today put up the properties for sale if he so wished. I don't understand what Fr. Meyer has in mind when he advises that nothing should be bought except the basilica, the pathway which leads to the old school, as distinct from the Petite Oeuvre, and have everything else sold off to anyone whatsoever. This proposal does not hold up; it is enough to reflect on this for a second or so in order to convince oneself that it is impractical. It will not be difficult to point out this to you. Everything possible must be attempted in order to get ownership of everything. The revolution is not going to last forever; this is a cyclone which is passing through France. God, in fact, is punishing it (*France*) for its betrayals (*of Catholicism*). But the faith is not dead, and there will be a reaction with a restorative government of regret when divine justice becomes satisfied. Where did Fr. Meyer get the idea that religious orders have had their day and cannot any longer re-establish themselves (*in France*)! He forgets, then, that the life of perfection is an essential part of holy Church. The Congregations, he asserts, will no longer exist in France other than in an isolated state, elsewhere as well no doubt, and must give up their larger houses, which only stir up covetousness in people, and be happy to live under the conditions of strict poverty. This is utter utopianism. One can very well maintain the spirit of poverty while owning certain properties which are absolutely needed for novitiates, scholasticates, etc., etc. If one trains religious in the spirit of prayer, obedience, denial, sacrifice, there can be nothing to worry about. In getting back our Issoudun properties we shall be very happy to make use of them later and re-engage in our undertakings once more. To think of abandoning them would imply having no feeling, concern or appreciation. Is this not the cradle of us all? Is it not Issoudun which brought us up and nourished us? Isn't it in Issoudun that all our vital and alive undertakings began? Is it not from Issoudun that our work went around the world? All members of the Congregation are, more than they realize, keen on the preservation of this property in its entirety since it has to be held sacred by us. The events which are about to take place will shortly prove this to be the case.

The argument is being put forward that in making this new purchase, the Congregation's debts will be greatly increased, or, if you prefer, the debts of the French Province. This is not true. It has to do with finding one or two rich buyers who are committed to us. Their capital would not be at risk. These buildings will be sold at a quarter of their value. They will always be there as the outcome resulting from the funds made over by the buyers, and in better times they will be worth double the price paid. The new owners could let them provisionally to whomsoever they wish, gaining interest from the money they laid out. If they cannot lease out in total, I shall take it upon myself to call upon some of my associates whose contributions towards preserving a basilica which is dear to them would meet the interest involved. We have found such committed and generous purchasers. You will see for yourself that the finances of the Congregation and the Province will not suffer, or be at a loss, in any way.

4. There is, besides, the need to safeguard the buildings belonging to the Daughters of Our Lady of the Sacred Heart. They sacrificed everything they had in order to build their convent which they gave over to the Insurance Society, but without any compensation. Can we allow them to be abandoned? I do not think so since they are without money and resources, particularly so after the pilgrimages were cancelled. They have been so generously committed to us and our missions. And Issoudun is their cradle. Not being canonically approved by Rome, it is the Archbishop of Bourges who is their Superior and he has handed over responsibility to me in his name for this community. If they were unhappily forced to leave Issoudun, they would have as their Superior the Bishop of each diocese in which they had houses. This would lead to division and dislocation for this community. All the more reason, therefore, for it to become an obligation on our part to keep them in Issoudun, at least the general administration. This is a serious issue and demands concern on our part. In your role as Provincial could you not put in a request to the Australian Province which has the resources and to the apostolic Vicars (*bishops*) who benefit from their services, to come to the aid of the Issoudun mother house? For other houses it is a requirement of justice and appreciation to help them out in their predicament.

Please, Father, be assured of my warm regards in C.J.

J. Chevalier.

**Article 2701**

*Circular letter for the attention of prospective benefactors.*

B 19060501

+

Issoudun

*Undated, but likely early May 1906*

Confidential

Should it be sent by mail or taken to the recipient?

M.

You are aware of the Government's plans!

Having broken up and disbanded all religious communities, it claims that they have no property rights and that all their assets belong to it. As a result, they put them up for sale. It's

robbery, an attack on property rights which nothing can justify. We are one of the earliest victims. Consequently the Our Lady of the Sacred Heart basilica, the missionaries' house, the pilgrims' park, the convent of the Daughters of Our Lady of the Sacred Heart, all the buildings, are due to be sold by auction at a tenth, perhaps, of their value.

If moved by your piety and your love for Our Lady of the Sacred Heart, you could make some contribution towards the acquisition of these buildings in order to prevent them from being put to profane use and preserve them for their original purpose, we would be very much indebted to you and Our Lady will appreciatively take into account your generosity.

Please accept, together with my gratitude, my respectful good wishes in C.J.

J. Chevalier.

**Article 2702**

L 19060801

*To Madame Laure de Cougny, La Grille.*

+

August 1 1906

My Dear Child,

These great heat waves are not good for me, renewing my pains and aches, taking away my appetite. When the weather changes, I hope things go better for me. You are getting yourself ready for communion on Assumption Day. Please do not torment yourself. What purpose does it serve to become preoccupied such a long time beforehand? The little issues you complain about are of no consequence; it's not these which come in the way of you being totally committed to God. Our Lord has adopted you as his specially loved child, enfolding you in his divine Heart. Be at rest therein in peace and may nothing arrive to disturb you. I take all (*your concerns*) upon me.

A striking occurrence has taken place at lower Charente in the La Rochelle diocese (*now known as Charente Maritime*). I have had a letter stating that on July 8 a statue of Our Lady of the Sacred Heart, in the chapel of a very pious family, very committed to the devotion, opened and closed its eyes and the little child Jesus did the same thing. This happening took place over several days in the presence of a number of people. Fathers Lanctin and Maillard leave tomorrow to ascertain the facts. Let us pray. This is a great favour granted to the association if the fact is judged to be, as I hope, genuine.

With my best wishes and blessing, assuring you of my respectful good wishes in C.J.

J. Chevalier.

**Article 2703**

L 19060809

*To Mother Marie-Louise Hartzler, Superior General, FNDSC.*

+

August 9, 1906

Most Dear Reverend Mother,

I approve of all the additions made by Fr. Meyer. (*This refers quite likely to the Constitutions approved of this same year by the Bishop of Tournai, the General Council of the sisters having moved to Belgium.*) Pass on your comments to him and ask him to take charge himself of the definitive text. May he hurry up this work!

My regards and best blessing in C.J.

J. Chevalier.

**Article 2704**

L 19060913

*To Mother Marie-Louise Hartzler, Belgium.*

+

September 13, 1906

Dear Kind Rev. Mother,

I am happy to know that, having fled the great heat of Issoudun, you have been happy in your experience of the Belgium climate. I myself bravely withstood the heat and my health is much improved.

I do not expect, given the slow-moving auctioneer, that our properties will be put up for sale before December and possibly not before January of next year. You may in all assurance send us both postulants and novices, I see nothing objectionable in so doing, all the more so since, as I told you, several ladies intend to buy your convent on your behalf and keep it in trust for you. If this, as I hope, comes about, you can continue with your work there.

I do not see the need for the three of you to remain any longer in exile. Your presence here has very much a necessary purpose. What are you going to gain by waiting on events, and of which we are assured? In no way will your prolonged absence affect matters, or your presence here worsen them. It seems to me that you are allowing yourselves to be too much influenced by fear or by a secret wish to remain on in Belgium. I do not in any way wish to influence you. I am simply telling you what I think before God and what I think in favour of your interests.

Nobody can make you pay interest if your house is repurchased! Providence will take care of that. You have, you say, concerns about the future of your community, fearing that vocations in France will come to be scarce and that you cannot any longer recruit for yourselves there. Such fears are exaggerated. Our Lady of the Sacred Heart will be well able to provide for your needs. Have confidence! In any event as you have been assured that Belgium will provide you with vocations, what is stopping you from setting up a second novitiate there? You will see what results. Belgium itself is torn by revolution. Be on your guard!

You have, you say, six or seven postulants waiting to come in! If they are French send them to Issoudun. If they are not and have no objection to coming here, send them on. There is nothing to worry about at the moment, nor, perhaps, for the future. The good Lord sends us trials and we must bravely face them without being discouraged. Otherwise, the Lord could say to us as he did to the Apostles, trembling before the storm: "Men of little faith, why are you doubting?"

You tell me that you have nobody to take charge of your novitiate in Belgium. In times of persecution one adapts and tries to do as best one can. Find a good, pious, sister and under the guidance of good Fr. Piperon everything will go well. Every day, dear kind Mother, I pray for you, your sisters and your undertakings. I also know that you pray for me quite a lot. Continue to do so.

I bless you all in C.J.

J. Chevalier.

**Article 2705**

L 19061018

*To Mother Marie-Louise Hartzer, FNDSC, Belgium.*

+

Issoudun, October 18, 1906

Dear Mother,

Given all the advice placed at your disposal, and the appreciable advantages which you mention with regard to the prosperous state of your dear Congregation, I have to go along with what you say and make it my wish that it will begin to flourish and prosper in Belgium. You have, then, complete freedom of action to put your plans into effect. I pray to the divine Heart of Jesus and Our Lady of the Sacred Heart to be supportive of you and meet all your wishes. Please dear Reverend Mother, be assured of my warm regards and unshakeable commitment in C.J.

J. Chevalier.

*The original letter is missing. What's given here is taken from 'Marie-Louise Hartzer and the Oceania Missions'. F. and L. Hartzer, MSC, 1913, p405-406.*

**Article 2706**

L 19061028

*To Madame Laure de Cougny, La Grille.*

+

October 28, 1906

My Dear Child,

It strikes me that it is a long time since we last corresponded with each other. I am not up to date then with your news.

We are at the eve of All Saints. If you have the consolation of having holy communion do not greatly torment yourself but, rather, leave your scruples aside. Remember what I said to you and which I repeat once more: You are in Our Lord's heart and he covers you with his protection like a living cloak over you. Here there is nothing new to report as regards our affairs and we continue to wait anxiously all the time. This damp weather is not good for me. I have some pain all over. And yourself, how are you keeping? Are you happy with your vintage? The weather, so it seems to me, was quite favourable.

Please, together with my blessing, accept my respectful good wishes in C.J.

J.C.

**Article 2707**

L 19061106

*To an MSC priest, in confidence.*

+

November 6, 1906

Dear Father,

Could you take to your house a valuable deposit of money? With your approval a safe will be installed for this purpose. One was looking for a suitable, accepting, house, and thought of yours. It's in the name of a bishop who is favourable to our undertakings that I make this appeal to you and it is, as far as you are concerned, in no way compromising. I await your reply which I shall forward to the person concerned.

I am, dear Father, wholly yours in C.J.

J. Chevalier.

*At the head of Chevalier's letter, the anonymous recipient wrote: "R. (reply) 8-11-06: Yes."*

**Article 2708**

L 19061109

*To a priest, most likely in the Tours diocese.*

+

Issoudun, November 9, 1906

*This letter follows from the immediately previous one, 2707.*

Dear Father,

There is no need whatsoever to be upset or worried. The Archbishop of Tours' secretary will shortly visit you together with another delegated person to carry out his mission in strict confidence. Thank you for your kind and committed support.

My health always leaves so much to be desired. Pray a lot for me. I also pray for you and the well-being of your undertakings. I send you my best wishes in C.J.

J. Chevalier.

**Article 2709**

L 19061111

*To Mother Marie-Louise Hartzler, FNDSC.*

+

Issoudun, November 11, 1906

Dear Mother,

I thank you for your good wishes and the prayers you place before the Lord on my behalf; for my part I do not forget you. These times become more and more evil and menacing. May the will of the good Lord be done; this is as much as we can wish for.

I pray especially for the success of your retreat.

Winter is not a good time for me.

I bless you most wholeheartedly and all your sisters in C.J.

J. Chevalier.

**Article 2710**

L 19061117

*With reference to a letter to Chevalier from O. Marcault, secretary to the Archbishop of Tours.*

Tours, November 16, 1906

Dear Archpriest,

After much hesitancy, we have returned to our plan about taking to a distant location, which you already know about. (*See above letter 19061106.*) May you be thanked for all the support you have shown in this matter and be good enough to inform him who has the right to know.

Please accept, dear Archpriest, once more, my best wishes.

O. Marcault.

*Chevalier wrote at the head of the letter:*

I find these people quite unreliable. Here's the letter which the (*Archbishop's*) secretary wrote to be passed on to you.

Very much yours in C.J.

J. Chevalier.

**Article 2711**

L 19061203

*To Fr. Eugène Meyer, MSC, Superior General.*

+

December 3, 1906

Dear Father,

I shall be with you in heart and mind at the next Chapter if I am still in this world, since my health is more and more in jeopardy.

It's you who brought to my attention the diabolical intrigues being hatched against Fr. Védère. The court recognized his innocence with its verdict. May the Lord be blessed a thousand times over!

Fr. Carrière said nothing to me about all you shared with him as regards the Archbishop of B. (*Bourges*). You say that he is dead set against us! Is it against the general administration, or myself? What is he complaining about? I would love to know. Please let me have the truth and the whole truth. According to the religious weekly (*paper*), Pius X expressed a great deal of regard for him, warmly welcoming him, and his Vicar General. Has he been able to get him as his auxiliary? But certain papers have it that his reception at the Vatican was more than frosty; where's the truth?

A number of men from Chateauroux and the Indre, so I am told by Count de Bonneval, are about to put together a request for a bishop and their choice would favour Canon Clément, secretary to the Cardinal of Paris, and the son of the former Indre senator and lawyer to the Council of State. The family, originally from Orsennes (*a large town about 30 kilometres from La Châtre*), is highly regarded and does a lot of good work in the department. If the attempt succeeds, he would be an excellent choice.

The sale of the basilica and convent is held over for the month of January. The liquidator is putting together this whole lot at his own estimate of 100,000 francs (*about 332,945 euros*). Let us pray to Our Lady of the Sacred Heart to save her sanctuary from profanation.

Be assured, Father, of my best wishes in C.J.

J. Chevalier.

**Article 2712**

*To Mother Marie-Louise Hartzer, Superior General, FNDSC.*

L 19061231

+

December 31, 1906

Dear Mother,

Your good wishes are all the more gratifying to me when I know they come from the bottom of your heart. My own are equally well wished to you and may the good Lord grant them! We need his divine protection!

In Belgium as in Sydney letters are being written to us: Sacred Heart of Jesus take pity on us! Our Lady of the Sacred Heart, protect us! This is the moment of outright persecution. I think a lot of your dear sisters, and pray a great deal for them. I offer to them, as I do to you, all that is best in my heart. Pass on my good wishes to the Thuin, Dour and Tongres sisters, etc. I am exhausted by, and up to my eyes in, what I have to do.

Please accept my good wishes, together with a heartfelt blessing for all of you in C.J.

J. Chevalier.

**Article 2713**

*To Father Eugène Meyer, MSC, Superior General.*

L 19061231A

+

December 31, 1906

Dear Rev. Father General,

I make it my duty to offer you my most sincere good wishes both for your own sanctification and the wise, beneficial, direction of our little Society in its lofty vocation.

I gather that you are about to go to Australia for three months in order to organize the Sydney mission procure (*office*), accompanied by Fr. Linckens. It's a good decision and it will be towards the middle of January, I am told, that you are due to leave. But is this the right time to go? It's a time of gravely serious happenings in France where we could be driven out, expelled, at any moment! Where are we to go? What's going to become of us? Who will look after our interests. If the head is separated from the body in these sad times, we run the danger of facing shipwreck.

The month of January is also coinciding with the sale of our properties, the basilica, our convent, etc., etc. If there are problems, and there will be, where are you to be found? Where can you be reached in order to solve them? You would have to agree that the date of your trip is very badly chosen! What need is there to compromise so much in order to set up this procure (*mission centre*)? Going two or three months later would not offset it in any way. In any event, could you not, in consultation with your counsellors and the Sydney confrères, deal with the matter in writing, and thereby come to a decision about the issue? Besides, it's a trip which will cost a great deal of money and at the present moment, faced with persecution and despoliation, our finances are at a low ebb. Why add to expenses when we are close to losing everything?

Given the circumstances, and the crisis we are passing through, could you not, through the offices of the Cardinal Protector, get the next Chapter revising the Constitutions postponed? Nothing is more urgent and there will again be more expense involved which could be avoided at this moment. You will forgive my frankness, which is, perhaps, inopportune, but you will understand the reason which impels me to say this. It's an alarmist plea I let out without authority to do so, but I think that my age, my experience, compel me as duty-bound to do so! I feel that I am gravely ill and I do not think that I can keep

going much longer. I abandon myself to divine Providence, saying: Sacred Heart of Jesus have mercy on us! Our Lady of the Sacred Heart save us!

With my best wishes of appreciation and warm regards, dear Father, very much yours in C.J.

J. Chevalier.

Be kind enough to convey my good wishes to your worthy Assistants and to our confrères.

J.C.

## 1907

**Article 2714**

L 19070129

*To Father Joseph Wemmers, MSC, General Bursar, Rome.*

+

January 29, 1907

Dear Father,

Yes indeed, the persecution creates sad, tragic, circumstances for us. This month on a Monday I was brutally thrown out of the presbytery onto the street with the curates. I am sending on to you the Issoudun Journal which describes all these events and which you will be interested to read, and then you can pass it on to the others. We are only at the beginning of things; we can expect much more serious trials and upsets. Yes, besides what Mr. Desclée (*the publisher*) forwarded, I myself sent 50 copies to you which you can distribute to whomsoever you wish. (*Fr. Chevalier is writing about the recently published third edition of his book: The Apocalypse and the Present Times.*) The Master of the Sacred Palace (*the official Papal theologian, traditionally a Dominican*) has requested three copies! You may get in touch with him if you think it opportune. You might present a copy bound in the Papal arms to Pius X and another to Cardinal Merry del Val. You will not forget, moreover, the Cardinal Protector, the Cardinal Vicar and other Cardinals you may know, also Monsignor Battandier and other notable personages. I shall meet your expenses. And what does Fr. Genocchi think of this third edition? You might publicize it first of all in the Italian Annals and then in some Rome Catholic magazines. Pardon me, my dear friend, for imposing all this work on you.

Ever yours in C.J.

J. Chevalier.

I am settled in the new presbytery at 3 rue Daridan, which is a house belonging to Count de Bonneval. When all the repairs and changes are carried out we shall be quite well provided for there.

J.C.

**Article 2715**

L 19070130

*A Thank You card.*J. Chevalier  
Archpriest

Regards, many thanks: Ave Maria.

*The above was written on a visiting card, without named recipient or date, but likely to be written towards the end of January, 1907.*

**Article 2716**

L 19070131

*To Father Victor Jouët, MSC, Rome.*

*Undated, but after January 21, the date of  
expulsion from the presbytery.  
Likely January 31, 1907*

Dear Fr. Jouët,

Thanks a thousand for your sympathy on the occasion of my brutal expulsion from the presbytery. It's due to some sectarian Freemasons. The whole population, mindful of my contribution to Issoudun, was wonderfully supportive. The whole town as it were came to express their sorrow and regret. I have gone into the house, associated with army work, which belongs to Mr. de Bonneval.

France is on the verge of great events.

Praise be the Sacred Heart and Our Lady!

Yours affectionately in C.J.

J.C.

**Article 2717**

L 19070206

*To Fr. Peter Benedetti, MSC, Procurator General, Rome.*

+

February 6, 1907

Dear Fr. Benedetti,

Thank you from the bottom of my heart for your concerned good wishes and the appreciated blessing you got for me. I am forwarding to you the precise details of my expulsion from the presbytery and it is more complete than that which you will read in the French Annals. You will judge for yourself what use you can make of it. You are aware that I have just brought

out the third edition of Apocalypse and the Present time which includes new documentation which is very interesting. The Master of the Sacred Palace approved it without any reservations, making known to me that he was completely satisfied with it. This approval from high quarters is an appreciable commendation. I am pleased to favour you with a copy. Having perused it, and if you think it well worthwhile, you might write a nice article recommending it in the Italian Annals and some other Catholic magazines.

Pleas, Father, be assured of my best wishes in C.J.

J. Chevalier.

**Article 2718**

D 19070206A

*An agreement between Mr. Gagnault, printer, and Fr. Chevalier.*

A contract of rights arranged with Mr. Gagnault,  
printer at Issoudun in relation to the work entitled  
The History of Issoudun from its beginning to the present day.

J.C.

Between the undersigned: Jules Chevalier, Archpriest of Issoudun, and Henri Gagnault, Issoudun printer, what follows has been agreed:

The Archpriest Jules Chevalier grants to Mr. Henri Gagnault property and reproduction rights with regard to his book, which has for its title: The Religious History of Issoudun, and given the following conditions:

Mr. Henri Gagnault must provide, free of cost, the Archpriest J. Chevalier with a hundred copies of the latest edition of the work above-mentioned and, after its appearance, he (*Gagnault*) will have the right to publish as many editions of the book as it may please him and, as well, he may also change the title and the text of the work, drawing that financial advantage from the sale in regard to which he alone will have sole monopoly.

For his part the Archpriest Jules Chevalier declares that he is handing over to Mr. Henri Gagnault all the rights which either he or his successors might have over this work.

Replica copies made at Issoudun, February 6, 1907.

Read and approved.  
J. Chevalier

Read and approved.  
H. Gagnault

**Article 2719**

D 19070210

*To the editor of the Universe, Paris.*

*February 10, 1907*

*The Universe was founded in 1883 by Abbé (Fr.) Migne, otherwise principally associated with the writing of the Fathers of the Church. Louis Veuillot was editor in chief until his death in 1890 when he was succeeded by his son Eugène, who supported the Republican party.*

Right Honourable Editor,

I read in the Universe this morning your very nice article about the forthcoming beatification of the great Pius IX, the incomparable Pope of the Immaculate Conception and Papal Infallibility. I am all the more drawn to this issue because I had a close association with Pius IX.

Our little Society of the Missionaries of the Sacred Heart was founded the very day the dogma of the Immaculate Conception was promulgated on December 8, 1854, and the lovely title of Our Lady of the Sacred Heart arose from it like a flower from a stem.

In September 1860 I found myself in Rome prostrate at the feet of His Holiness relating to him the unusual facts which had taken place. "You are Missionaries of the Sacred Heart," the great Pope remarked, "what a lovely title! What a wonderful apostolate devolves on you! The Church and society haven't hope other than in this divine Heart! It's therein we shall be delivered of all our ills. Preach this salutary devotion everywhere. Here is your motto: Ametur ubique terrarum Cor Jesu sacratissimum. Increase and multiply. I give you my blessing and I would like before I die to give your young Institute canonical approval." This prophecy was fulfilled in every respect.

Under the fruitful blessing of Pius IX, the little Congregation developed unexpectedly. I returned to Rome to make known this happy outcome and asked for the promised approval. The Supreme Pontiff received the news with joy, giving the Sacred Congregation of Bishops and Regulars orders that the decree of approval should be given to me on the very day itself of the feast of the Sacred Heart.



Accompanied by Fathers Vandel and Jouët, I went to thank the Holy Father for all his kindness, whereupon, finding him so sympathetic to and supportive of our ideas, I said to him with religious daring:

"Most Holy Father, this undertaking is yours since it was you yourself who gave rise to it, showered it with your blessings. Would it be out of order on our part to ask Your Holiness to be good enough to consider himself effectively its Superior, to undertake its direction and make us participate in all its merits during his life-time and following his death?"

He replied: "Most willingly." He then signed the petition we presented to him, which we keep in our archives as a precious document, a treasure beyond compare. You will understand, then, how interested and keen we are in the beatification of Pius IX

Before we left, the Holy Father said to us: "Earlier we were asked to consecrate the whole world to the Sacred Heart of Jesus, but it did not seem to us an opportune time. If today the same request were to be put to us, we would be disposed to grant it." "Would it be acceptable to you, Holy Father, if we took the initiative and stirred up support?" "Since you are Missionaries of the Sacred Heart, that is your role."

With the approval and support of Archbishop de la Tour d'Auvergne we went to work and some months afterwards we placed in the hands of Pius IX three million testimonials of support, 160 letters from Cardinals, Archbishops, etc., the whole contained in thirty folio volumes, richly illustrated with the Papal arms, which His Holiness had placed in the Vatican library. The Congregation of Rites limited the consecration to the Catholic Church without including the unbaptized. It was Leo XIII who, in 1899, fully met the expressed wishes.

Pardon, Mr. Director, the length of this letter, but I thought it might interest you.

Please accept, together with my regards, my most respectful good wishes in C.J.

J. Chevalier,  
Archpriest of Issoudun  
Missionary of the Sacred Heart.

**Article 2720**

*To Mother Marie-Louise Hartzer, FNDSC, Superior General.*

L 19070313

+

March 13, 1907

Dear Reverend Mother,

I am grateful to you for kindly remembering me and for the good wishes you extend to me on my 83rd birthday.

I am in the Lord's hands: he will do with me what he considers fitting and I shall drink the chalice He offers me, always submissive to His most holy and adorable will. I am pleased that your Belgian undertakings are so thriving and the good you are there accomplishing with your dear sisters. You are continually in my prayers just as I myself am in yours.

My health continues to be in its usual state, being all too shaken and poorly.

I bless you and all your dear sisters as I present you my respectful good wishes in C.J.

J. Chevalier.

**Article 2721**

*Contract concerning a lease between Fr. Chevalier  
and Viscount de Bonneval for the house in rue Daridan.*

D 19070315

As between the undersigned.

Viscount Fernand de Bonneval, owner, living at place de la Chaume, Issoudun,  
and

Father Jules Chevalier, Archpriest of Issoudun, living at rue Daridan,  
what follows has been agreed:

Viscount de Bonneval confirms to Father Jules Chevalier that he accepts over three, six, or nine years, completely and consecutively, beginning on April the first, 1907, that a house and its dependencies should serve as a presbytery at number three, rue Daridan, Issoudun.

This lease is agreed on at five hundred francs (*about 1,660 euros*) yearly, in addition to taxes for doors and windows, as well as by-way taxes. The first instalment will involve the taxation for the year 1907 and, for the farm land, April 1, 1908.

Fr. Chevalier acknowledges that the house has come to him as lessee in a good state of repair and commits himself to present it in the same condition at the moment of departure. The present lease will be legally fully terminated on the death of either party.

Exact duplicate copy between both parties.

At Issoudun March 15, 1907.

Read and approved:  
J. Chevalier

Read and approved:  
Viscount F. de Bonneval

*In the margin:*

Registered at Issoudun, March 15, 1907, folio 46.

Received three francs, 65 décimes.

**Article 2722**

L 19070316

*To Madame Laure de Cougny, La Grille.*

+

March 16, 1907

My Dear Child,

I thank you for bringing your latest mishap to my notice. I am so sorry. It will be a question of time and being patient. The doctor, it would appear, has knit together very well the fracture and he isn't at all concerned about it. I pray frequently for you. We are both of us on the rack. My pain is very great all the time and I hope the better weather will help to appease it so that I can make my visit to Notre Dame de la Grille (*Madame Cougny's home*).

Here is Easter upon us. You will do well to go and find your worthy parish priest and make yourself ready for your Easter duty. But, most especially, do not worry yourself to death with concern since I am answering for you and taking all on myself. This accident will bring you yet closer to Our Lord and make you more than ever dear to Him. Madame Baroness du Chaines seems very devoted to you. What support there is for you on all sides!

Please, dear child, receive my blessing and respectful good wishes in C.J.

J. Chevalier.

**Article 2723**

L 19070326

*To Fr. Pierre (Pietro) Benedetti, MSC, Procurator General, Rome.*

+

March 26, 1907

Dear Fr. Benedetti,

Monsignor Battandier has written thanking me for his copy of the third edition of the Apocalypse which I sent him. He doesn't let me have his address. I would ask you, then, to let me have it. He is a prelate whom I knew when he was young and who has always remained very close to me. You can read the letter I have written to him and then close it afterwards.

Many thanks, dear Father, for all your commitment to me and support for me. My health is very poor all the time and I don't know what the outcome will be. By the grace of God and blessed be His holy name!

Cheerio, dear kind Father.

Always yours in C.J.

J. Chevalier.

NB: In your Italian Annals might you not recommend this third edition of the Apocalypse? (*Fr. Chevalier's recently published book.*) If you think you could have this volume translated into Italian, you have my full permission.

J.C.

**Article 2725**

L 19070407

*To Madame Laure de Cougny, la Grille.*

+

Issoudun, April 7, 1907

My Dear Child,

I always receive your news with the greatest pleasure. You tell me that you are very well! May the Lord be praised a thousand and more times! I pray all the time for you, asking the Lord to favour you with peace and calmness of soul. You have nothing about which to worry or upset yourself, as I repeat once again. The good Lord envelops you in his mantle. You have nothing to be concerned about.

This very changeable weather of wind, rain and storm, is in no way good for me, doing no more than re-agitating my complaints. I look forward to the heat, and when it arrives I hope to suffer less and, indeed, be able to make my little

pilgrimage trip to Our Lady of the Grille. Meanwhile, let us keep on praying. On the 30th of this month our properties are due to be put up for sale. Let us hope and pray.

I bless you, dear child, and thank you for all your kindness in C.J.

J. Chevalier.

**Article 2725**

L 19070410

*To Father Pierre/Pietro Benedetti, MSC, Procurator, Rome.*

+

*No date on what is a visiting card.  
The Issoudun postal mark is April 4, 1907.*

J. Chevalier  
Archpriest

Warm thanks to kind Fr. Benedetti on his good wishes for the feast and for the blessing which he obtained for me from the Holy Father.

I am suffering and in great pain all the time; writing greatly exhausts me. Excuse me, and once more all my gratitude in C.J.  
J.C.

My regards to all with my blessing.

**Article 2726**

L 19070410A

*To the Daughters of Our Lady of the Sacred Heart.*

+

April 10, 1907

Dear Kind Daughters,

Thanks for your good wishes on the occasion of the feast (*Easter*). I continue to suffer a great deal and writing, in particular, is very tiring. I commend myself to your prayers.

I do not forget you.

I bless you in C.J.

J. Chevalier.

**Article 2727**

L 19070411

*To Mother Marie-Louise Hartzler, Superior General, in Belgium.*

+

April 11, 1907

Dear Reverend Mother,

I thank you from the depths of my heart for your good wishes on the occasion of the feast (*Easter*), together with those from your dear Daughters. We do need the good Lord to come to our aid and protect us. Your Issoudun daughters came and presented me, on your behalf and that of your community, with a magnificent bouquet from Thuin. Thank you, thanks a thousand. You say to me ad multos annos... But that is God's secret. I feel too exhausted to have any such hopes. My health, far from improving, is getting weaker by the day for lack of nourishment which I cannot take any more. It's all in God's hands! It is He who oversees all things. His divine will comes before all else! I have to stop here because writing makes me very tired.

Please dear kind Mother, with all my gratitude, accept my most sincere blessing for yourself and your good daughters in C.J.

J. Chevalier.

**Article 2728**

L 19070504

*To Mother Marie-Louise Hartzler, Superior General in Belgium.*

+

May 4, 1907

My Dear Child,

Like yourself, I am pleased about the new purchases at very good prices. We are, then, happy as regards the future and we shall follow the turn of events. We have been really and truly well looked after and should make many acts of thanksgiving to God for all of this. My health continues to get worse and the pain I am going through in these difficult days is unbearable and makes me go out of my mind.

Let us keep on praying.

I bless you all in C.J.

J. Chevalier.

**Article 2729***To Mother Marie-Louise Hartzler, Superior General in Belgium.*

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L 19070509

Ascension Day  
Issoudun, May 9, 1907

Dear Kind Mother Marie-Louise,

I remain very tired all the time, so tired that I am unable to write: excuse me. I thank you for your kind letter. Our Lady of the Sacred Heart has miraculously intervened. There will be no further, higher, bid. Your convent will stay with you, which is a blessing.

I am returning the letter from poor Sister Françoise. It is best that you hold on to it. What brings her to France; what is there for her to do here?

Cheerio, dear kind Mother.

I bless you and all your companions in C.J.

J. Chevalier.

**Article 2730***To Madame Laure de Cougny, La Grille.*

+

L 19070614

Issoudun, June 14, 1907

Dear Child,

My health is not at all bad at the present moment; it's holding up. I hope that during the course of the month of July or August I may be able to make my little pilgrimage to La Grille. I shall be very happy to do so. Meanwhile, I pray a great deal for you as you do for me. At Chinon I didn't answer any letters as I thought it was pointless.

I pray to Our Lord to envelop you in all his choicest blessings as with a protective cloak.

Please be assured, dear child, of my respectful regards and good wishes in C.J.

I bless you most wholeheartedly in C.J.

J. Chevalier

**Article 2731***To Mother Marie-Louise Hartzler, Superior General, Belgium.*

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L 19070710

July 10, 1907

*No greeting*

If I have waited so long to reply to your very kind letter it's because I might have good news for you about my health. But there is nothing different to report, it's the same all the time. I cannot move such is the way rheumatism is making me suffer. I lose the track of my ideas so much do I suffer. Pray for me; pray for me; I am becoming idiotic.

I give you my blessing. Pray for me.

Wholly yours in C.J.

J. Chevalier.

**Article 2723***To Madame Laure de Cougny, La Grille.*

+

L 19070719

July 19, 1907

My Dear Child,

The pains are not going away and by going to La Grille I fear that I would be an embarrassment to you. I cannot celebrate mass every day. When I leave the house, a brother comes with me to help me to walk. In these circumstances I wouldn't be of any great help or advantage to you. If you think it worthwhile, I could go and see you during the course of next week, since in taking care of myself I can easily make the journey. It's your reply which will influence me.

Wholly yours in C.J.

J. Chevalier.

**Article 2733***To Madame Laure de Cougny, La Grille.*

+

L 19070815

Issoudun, August 15, 1907

My Dear Child,

I feel I am at the end of my tether, I cannot move any more, so much am I affected by rheumatism. My health is weakening more and more. I am very sure that I shall not be that long now in succumbing to death for the good of all concerned. Meanwhile, I shall try to make a final effort (*to go and see her*). Next Monday I shall attempt the impossible in getting myself to La Grille. I shall be at Huismes that day at 4.30 in the afternoon. I am so weak and exhausted that I do not think I can stay very long with you.

Until 4.30, then, at Huismes on Monday.  
I bless you in C.J.

J. Chevalier

**Article 2734**

*To Viscount Fernand de Bonneval.*

L 19070821

Chateau de la Grille  
Near Chinon  
*Indre et Loire*

*Undated, likely August 21, 1907*

Dear Count,

My journey went very well and I wasn't tired in the least. I breathed in the fresh air which carries the scent of the pine trees. Just the same, la Grille isn't Issoudun and, in consequence, I think I shall not delay too long before returning to Issoudun. I thank you for all your kindness. I shall not delay, I think, in returning to Issoudun and let you know *viva voce* all my appreciation and regard for you since I can never forget all your goodness which will lastingly stay with me in my thoughts and in my heart.

I have it in mind then to return to Issoudun shortly and express *viva voce* my real, lasting, gratitude for all your kindness and good will. The thought of your support and contributions will lastingly remain with me in my mind and heart.

I have it in mind to return shortly to Issoudun and there let you know by word of mouth my heartfelt appreciation for all your help, expressing my gratitude to you for your many acts of kindness. I do believe that I shall not delay very long before I return to Issoudun.

Please accept, Count, my most respectful regards in C.J.

J. Chevalier.

*Given his age and medical condition, one is not surprised that Fr. Chevalier repeats himself and it is also clear that he is obsessively focused on getting back to Issoudun.*

**Article 2730**

*To Father Pierre (Pietro) Benedetti, MSC, Procurator, Rome.*

L 19070822

Issoudun, August 22, 1907

Dear Fr. Benedetti,

Thanks a thousand for your kind letters and all your attachment to me. I wholeheartedly acknowledge this since nobody more than myself appreciates your devotedness in my regard.

Here there is nothing new to report; we continue to be persecuted – for myself it's only the beginning; we have to wait for that which is going to be worse. We are in God's hands! All hell is let loose against France. Hopefully, happily, God will look after it since its role is so important in holy Church; He will always watch over her (*France*).

Every day the persecution becomes more intense, but the outcome can only lead to the Church's glory. Meanwhile, we tremble before the onset of happenings still more disquieting. May the Lord be praised! He will be able to bring good out of evil.

I saw Fr. Tréand some days ago. The Australian work goes forward wonderfully well. It is greatly consoling in the midst of all our trials and concerns. I don't see anything new to report otherwise.

The Archbishop of Bourges is very embarrassed in regard to his seminarians. He has been urged to move them to our Sacred Heart house in Issoudun, but he refused to do so out of antipathy towards us. A sad, pathetic, administrator! He is 78 years of age and the requirement (*involving administration*) is above his forces and capability. A successor for him is a prerequisite. Let Rome be alerted! It is high time. The good begins to suffer as a result.

Here there is nothing new to report, otherwise.  
Wholly yours, dear, kind, Father.  
With all my thanks and good wishes in C.J.

J. Chevalier.

**Article 2736***To Mother Marie-Louise Hartzler, FNDSC, Superior General.*

L 19070825

August 25, 1907

My Dear Child,

I am drawn to celebrate your feast today by conveying to you all kinds of blessings. May the good Lord safeguard and keep you for quite a long time yet in the affection of your dear Daughters! They need your prayers and support. (*Chevalier wrote 'your prayers' twice.*) I ask Our Lord for all these graces. May he grant them to us together with so many others besides!

My regards to all your dear sisters together with my wholehearted blessings.

Good wishes to yourself and all your dear sisters in C.J.

J. Chevalier.

Here there's nothing new to report. Everything goes on normally.

Wholly yours in C.J.

J. Chevalier.

**Article 2737**

*A memorandum by Fr. Chevalier about what bishops to invite for the most prestigious pilgrimages.*

D 19071231

*Date uncertain,  
likely early autumn 1907*

Preachers,

Bishop Touchet of Orléans; Bishop Béguinot of Nîmes; Bishop Enard of Cahors; Monsabré, Courbé, Guayraud, Lemius.

Invitations to: The Cardinals of Lyons, Paris, Rheims, Bordeaux, Rennes, Autun, and the Nuncio.

The Archbishops of Tours, Albi, Bishop Miniot of Algeria, the Bishop of Besançon.

The Bishops of Moulins, Nantes, Angers, Saint-Claude, Nevers, Clermont, Limoges, Puy, Saint-Flour, Tulle, Blois, Sées.

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*Here, in the early autumn of 1907, ends Jules Chevalier's writings and correspondence, both as an MSC and personally, some months before his death. He exhibited much of his liveliness and concern about people and issues almost to the very last, despite his failing health.*

*Born on March 15, 1824, he was eighty-three, ailing for quite some time, but coping reasonably well and courageously, when he died at Issoudun on the 21st of October 1907.*

## EPILOGUE

written in 2011

by Henry Twohig, MSC

The closing years of Jules Chevalier's life were greatly beset by burdensome ill health which he bravely coped with, and the pressing concerns arising from his continuing stewardship of the Issoudun parish with his MSC curates, they alone about since all other community members were in exile. It was a devastating MSC religious world for him in these final years of his life. Besides, there was his remoteness from the current Archbishop of Bourges, Pierre-Paul Servonnet, neither of them, seemingly, having any great regard for the other. Although their letters these latter years were infrequent, the basic friendship with, and warm feelings for, Victor Jouët, who had distanced himself from the Society, remained constant right through to his death. He was still "Cher bon Père Jouët" in Chevalier's poignant last letter to him following his expulsion from the Issoudun presbytery on January 21, 1907, the letter likely written on January 31. Despite Chevalier's travails, Jouët read, emotionally, an optimistic letter.

The final years' correspondence would greatly feature Madame de Coudy and Mother Marie-Louise Hartzler. Issoudun, without all the MSCs to whom he was accustomed, was a relatively lonely, bereft, place, since there were only the curates for company where before there was a large, active, community. Otherwise, he looked forward to visiting La Grille, Madame Coudy's home. At Issoudun there was also, however, his great supportive friend Viscount Fernand Bonneval, who provided a house for him on his expulsion from the presbytery.

There was all about him, encroaching inexorably indeed on his religious consciousness, the increasingly secular France of the last twenty-five years of his life, this and, so regrettably, an uncongenial, scarcely supportive, archbishop, where before it had been quite the reverse. Religious dissolution was on the rampage everywhere. Chevalier had seen, since July 1880, the law enjoining Sunday as a day of rest rescinded. From 1881 there were no separate places in cemeteries for Catholics, Protestants, Jews or suicides, and seminarians had to do one year's military service; civil divorce was introduced in 1884. In the late 1870s and early 1880s the campaign heightened for school laicization. In Issoudun as elsewhere he had to contend with the growing influence of Freemasons, free-thinkers, the indifferent a-religious. It was not just that Chevalier was founder and head of a religious order, but equally, and as importantly so, the challenge he continually faced as Issoudun's parish priest, particularly so the State-endorsed laicization programme, indefatigably set on diminishing the role of religious in the whole of French life and culture, providing at best a humanist faith. The latter part of Chevalier's life found him, particularly as a parish priest, coping with everyone and everything which embodied and expressed a lay humanist mentality, totally hostile to the role of religion as against the Comptean secularist view (*August Comte, the very humanist social philosopher*). It became more and more a matter of antipathy to the State that religious orders should be so influential in teaching, controlling, and suppressing individual's personalities. Chevalier's uprooting from the Issoudun presbytery in January 1907, the year of his death, was due to the passing of a law which empowered the State to take over bishops' palaces, seminaries, presbyteries, definitively! The greater part of Chevalier's life in ministry, it has to be said, found him facing the growing impact of a new kind of anti-Christian ideology making over France in its image. Chevalier came out of a restorationist, post-revolutionary French Church: he was an Ultramontanist (see below); power comes downward from God through the hierarchy, or the control of religious orders, and, always, there is hierarchical complementarity and support, each element exercising its role, carrying out its functions for the benefit of the Church, the institution, with a strong concentration on obligation, duty. The Ultramontane Church emphasized the hierarchical and the absolute, no less so, conformity, but, equally, it moved away from the rigorist and dehumanising impact of Jansenism with its austere wrapping-up of human nature, creating a warm glow, fostering a pastoral practice, of feeling, compassionate love, concern, forgiveness, what Charles Taylor in *A Secular Age* aptly calls "...a more compassionate stance", being "more tolerant and open to people or modes of piety, ...a warmer more emotional piety, of which the devotion to the Sacred Heart was a prime example". (Charles Taylor, *A Secular Age*; The Belknap Press of Harvard University Press, 2007, p.444.) Jules Chevalier's training, his reaction to Jansenism as experienced at the Bourges Major Seminary, has apposite relevance to the future founder of an Order.

(I am indebted for what immediately follows to the long-since out-of-print *Histoire du Grand-Séminaire de Bourges*, Paris, Jouve and C. ie Editeurs, 1932.)

In October 1846, early in his Bourges seminary training, a Sulpician, M. Molneau, came to preach the seminarians' retreat. As Chevalier himself wrote long afterwards, it had a marked effect on him at the time, and caused future repercussions. Significantly he had this to say: "His (*Molneau's*) simple words, though expressed with warmth and full of faith, made a deep impression on me. I came away from these talks converted and very anxious to make myself an exemplary seminarian. The preacher recommended three virtues to us in particular: fidelity to the rules, mortification and humility. I made every effort to put them into practice during the five years in the Major Seminary." Another Sulpician, Fr. Péliissier, the professor of dogmatic theology, supplemented his lectures on the Incarnate Word with one or more on the Heart of Jesus, and this stimulated keen enthusiasm in Chevalier about getting to know yet more about devotion to the Sacred Heart. Sharing his views and idealism, Fr. Ruel, his spiritual director, made him read *The Life of Sister Alacoque* by Archbishop Languet of Sens, the first biography of the Paray-le-Monial Saint. As a result of all this, Chevalier began to organize visits to the Blessed Sacrament by way of adoration and reparation, Cardinal Archbishop Du Pont, approving of the practice, granting one hundred days' indulgence for each visit. But the young seminarian had yet more to say for himself and be concerned about. The philosophy presented at the Bourges Seminary by the Sulpician professors was not that of St. Thomas Aquinas and this didn't satisfy Chevalier. "I did my philosophy course under the influence of Descartes, whose genius professor (Fr. Désobeaue) made us admire, and my theology under the influence of Bailly, recommended to us as practical and reliable in his opinions. The Cartesian system seemed to me to be both wrong and dangerous, however, and I challenged it in lectures

despite respecting the professor. As regards the views of Bailly, an out and out Gallican, I instinctively loathed them. Understandably the debates were fiery and passionate and I was taken to be an Ultramontane, though not the only one."

Chevalier was not wrong about Bailly's harsh, rigid, Gallicanism, since his work was, in 1852, placed on the Index, the text book replaced in the Bourges Seminary by that of Bouvier. In the midst of all this, Chevalier's call to orders was placed in question. For some of the professors his intellectual abilities did not match his zeal and fervour, but Fr. Ruel, the Superior of the Seminary, thought otherwise, having a high regard for him, and, accordingly, he went forward for the subdiaconate. Some years later the same supportive Ruel prevented embarrassment for Chevalier when, now a priest in Issoudun, he was overseeing the building of the Sacred Heart Church, transforming a shed into a chapel. The new structure collapsed to Chevalier's consternation, and he was at his wits' end about what to do next. Fr. Ruel, who had long since left the Bourges Seminary, was passing through Issoudun by chance, accompanied by his friend Fr. Ganthiot. Moved by the calamitous impact of the collapse on the young priest who didn't know what to do about rebuilding his church, Fr. Ruel handed over, presumably later, not necessarily at that moment, 40,000 francs, adding: "this will be for the first stone in your new church". This offering, and many more to follow, led eventually to its consecration in 1864 by His Grace, Archbishop de la Tour d'Auvergne, possibly the greatest friend of Chevalier's among the Bourges Archbishops of his life-time. Otherwise, Fr. Ruel was very supportive of Chevalier over the years in good times and difficult times. Born at Alençon in the Seéz diocese, on March 7, 1805, Ruel came to teach moral theology at the Bourges Seminary in 1834, went to the Avignon Seminary as Rector in 1839 before his appointment as Rector in Bourges in 1842 where he stayed until 1851. His regard for Chevalier went beyond his student years. The dour, dogged, serious-minded, seminarian became transformed in Ruel's seminary, becoming a living embodiment of love and mercy which he wanted to communicate and have assimilated far and wide in the Church and world.

Chevalier eagerly threw himself into the theology course on the Incarnation, and was greatly moved by the professor's lecture on the doctrinal, pastoral, spiritual, significance of the Sacred Heart devotion. It was one thing to be enveloped with the devotion so widespread in nineteenth century France, the statues in churches, convents, seminaries, homes, the cult, the prayers, novenas, the devotional literature, the consecration of houses and people, but another to go beyond the togetherness, that sharing of a common humanity with Jesus symbolized by His Heart, and ascend higher to the 'heart' of God, Jesus the sign, symbol, of God's own infinite love. It's not Jesus, the man, the brother, who talks, expresses, love; it's God talking, loving. This is Chevalier's language and syntax of the heart, his spirituality of the Heart. God's self, God's very love, is there in Jesus Christ. For Jesus to say, "I give you my heart" equally, ineradicably, implies that God really does give His heart, that God is loving-hearted, and this creates a theological and spiritual reality and psychology which escapes from, and avoids, any presentation of the Heart of Christ (see above) which ignores the love, the pity, the warmth, the pardon, within the Godhead itself, and cannot co-exist with a demanding, fearful, severe image, presentation, of God against which indifference is only to be expected. God in himself is 'warm-hearted'. It doesn't begin and end with Jesus the man. It is not a God, then, we worship, approach, who is identified with uprightness, insistence on obligations, duties, accompanying rules, regulations, to all of which the negative reaction might easily, understandably, be: indifference. But emphasize love, care, and there comes about a different understanding and approach to God. As Tostain writes, capturing well Chevalier's thinking: "And then even the most indifferent person, the one who does not think about anything, and does not expect anything, on learning that he or she is loved, will at least stop being indifferent." (J. Tostain, MSC, *Father Jules Chevalier*, Paris, 1995, p.24)

The impact of this thinking, indeed this spirituality, could be expected to have a transforming impact on Chevalier himself, he too becoming a living sign of love and mercy which he wanted to communicate and have assimilated far and wide in the Church and world. His moods of anxiety, his depressing moments, were becoming counteracted by these new insights: "I see a new world arising, a world full of greatness and life inspired by love and mercy, a new world that the Church must perpetuate on our planet." (Chevalier, cited Tostain, op.cit., p.24) The dour, dogged, serious, seminarian was becoming enthusiastic, almost a different person, and it showed after his ordination to the subdiaconate. He was breezy now, light-hearted, more out-going and affable, the heaviness of impact no longer obvious in a surprising, if not astonishing, advent of chirpiness, greater spontaneity. The new Jules would be like this for the rest of his life. It was spontaneous-like, not calculatingly recherché, but rather a very positive, self-realization, reminiscent of Paul's 'new self' replacing the 'old self' (Col. 3, 9-10). Bérulle would have approved, and it wasn't forced; it led to a deep-seated empowering of his personality thoroughly integrating him, maturing him, for the tasks ahead, the heavy responsibilities, the trials which were inseparable from the realization of his vision at and from Issoudun. Philippe Ferlay, in his *Coeur du Christ, Mystère Du Dieu*, is in continuity with Chevalier's insight about the need to understand or identify the notion of God Himself with a love-like heart. Ferlay writes: "La dévotion au Coeur au Christ nous révèle que Dieu a du coeur. Ce n'est pas un épisode, une parenthèse, tandis que le Verbe choisit de parcourir une existence humaine. Car le Père a pour toujours choisi que son Fils soit un homme, et celui-ci ne se désincarnera jamais. Le Fils de Dieu est homme pour l'éternité." The devotion to the heart of Christ reveals to us that God has a heart. It is not an episode, a phase lasting while the Son lived out a human existence. For the Father always chose (willed) that His Son should be man and remain so. The Son of God is eternally man. (Mediaspaul, Paris, 1995, p.57; my translation.)

In the light of the immediate foregoing, it is no exaggeration, then, to suggest that Jules Chevalier had a Paul-like, life-lasting, experience when he received the subdiaconate, matching his recent, newly-acquired insightful theology and spirituality of the Heart. And he did not ignore, or eliminate from his consciousness, the idea, becoming an absolute conviction, of founding a missionary body. Nineteenth century France came to be identified with an astonishing number of new Religious Congregations and Societies. There were 12,300 religious sisters in 1808, 16,000 in 1816, 31,000 in 1831; by 1878 the number had reached 135,000! Both Italy and Spain were, numerically, far behind, though, proportionately, Belgium could sustain comparison. Abbé Migne wrote in 1860 that over 60 years, but particularly in France, the number of new religious congregations surpassed the total of the previous eighteen centuries. (See here, Cholvy, *Christianisme et Société en France au XIX, Siècle*, Paris Editions du Seuil, 2001, p.141) When Jules Chevalier, then, was ordained a priest in 1851, June



14, and went to work in the Bourges Archdiocese, he had not forgotten his earlier thoughts and interest in a new church grouping and foundation which would reflect his vision and convey an evangelizing message focused on the Sacred Heart. He had a vocation, and something else, an ideal he hoped he could realize, a mission prompted by his growing conviction about its being worthwhile and, hopefully, valuable for the Church abroad, the missions as well as at home. An old, dying, parish priest at Aubigny-sur-Nère, when he had administered him the last rites, gave him unforgettable death-bed advice, the mid-nineteenth century equivalent of the latter-day “option for the poor”. The wise, experienced, curé felt that he had been too much a priest of the church and sacristy, too narrowly, comfortably, concentrated on the pious females to the detriment of the young and men. “It has been a great failing on my part. Unfortunately, this fault is shared by a number of pastors. We take too much care of the women and not enough of the men.” And then came the death-bed message to a Chevalier who had wide horizons and an extra-diocesan apostolic, missionary, thrust since his early major seminary years. As he recalled it all himself, later, the old priest in his way was endorsing Chevalier’s broad vision, larger than the Bourges-Archdiocese perspective. It could, would, be interpreted by the young curate as an invitation to a wider apostolate than what ministry in the Archdiocese offered; not that he would not promote and bring to fruition there also all that his dying parish priest asked him to bear in mind as priorities. “May your preferences be for the little ones, the poor, those who have no education, the abandoned ones...” His next parish would be Issoudun; it would be home as well as parish for the rest of Chevalier’s life, and from there he would universalize his ministry and give effect to the dreams and aspirations he had, perhaps naively, shared with the seminary rector Rouel, who in turn had suggested the ‘black spot’ of the diocese for indifference and anti-clericalism as an appropriate place near at home to realize his ideals!

Before Chevalier’s posting to Issoudun and, paradoxically, the worldwide consequences which followed are dealt with, there is something further to consider arising from his seminary training and, most certainly, having a bearing on his whole life thereafter: his principled stand and reaction against Gallicanism, his willingness to be considered and identified as “ultramontane”. As these culturally technical words are very relevant to France prior to and simultaneous with his own time and century, and since they are relevant to the kind of Christian and priest he was, not even a brief treatment of his life, such as this is, can afford to ignore his feelings and thoughts about the mind-set and outlook associated with the word-labels, “Gallican”, “Ultramontane”. The kind of priest Chevalier was, both diocesan and founder of a religious order, cannot be dissociated from the outlook, the theological and spiritual stance he made his own right from the beginning, so it would seem, of his major seminary years. There was, besides, the continuing impact of Jansenism on the French Church since the seventeenth century, a harshly rigorous mentality and system which was all too pervasive and influential, reaching deep into Christian life as worshipped, thought about, and lived. For example, the postponement, holding over, of penitential absolution for months and months on going to confession was considered a normal means of bringing about conversion and a worthy, requisite, sense of penitence, sorrow. One was being taught a harsh lesson. Following the Clergy Assembly of 1700 this harshness became widely accepted; rigorism was ‘de rigueur’. Chevalier could not, never would, be at ease with such severity of thought and practice and its catastrophic impact on parish life and worship, particularly Eucharistic practice.

Even though Rome had doctrinally seen off Jansenism, its moral impact and influence was quite widespread in France and beyond, wherever French Catholic influence was felt. And one such promoter, indeed a leading one, was the moral theologian Bailly whose treatise *Théologie de Morale* of 1789 enjoyed great success and made such an impact that there were no less than twenty editions between 1804 and 1852. The work was like a Bible for those who were unquestioningly Jansenistic, Gallicanist, and rigorist. To be Gallican, ‘French’, in this technical sense, otherwise, implied absolute loyalty to the Church in France (Église de France) as an autonomous, national Church, standing over against the Pope, the Vatican, pursuing its course independently of Rome and Italian Catholicism’s influence – this last particularly important. In 1682 the Clergy Assembly asserted the right of the French, Gallican, Church to be independent of and unsubservient to Rome. Rome’s writ, impact, was curtailed; overseeing from a distance was not considered as being authoritative or significant for a very independent French Church. The Gallican Church and the Roman Church, so understood, could not easily co-exist or influence each other. The French Revolution, despite the success of Bailly’s text-book, struck hard at Jansenism and Gallicanism; rigorism was something else and here a text-book like Bailly’s could continue to influence and orientate the training of French priests with its emphasis on the fear of God, eternal punishments, damnation, thereby creating, fostering, a certain psychology of extreme caution, reserve, unworthiness, particularly before the Eucharist. On the rare occasions one approached the Sacraments of Penance and Eucharist, one felt terrified, and this itself, understandably, made for sufficient reason to abide by, shelter within, the Jansenistic rules of long sacramental intervals and/or recommended deferral as the more appropriately expected and worthy practice. Bailly provided intellectual, theological, spiritual, argument for such austerity and minimalist sacramental practice; he and those who followed him only served to frighten people away from Confession, and men, especially, made to return a number of times before absolution was given, soon opted out of the merciless, forbidding, procedure altogether. This pastoral system, if it can be deservedly called such, created a non-communicant Church where the rigorists prevailed. Not surprisingly, the Abbé Favre from the south-eastern diocese of Chambéry remarked in 1837 that a certain number of the faithful go for years without approaching the communion table – “... (Ils) passaient plusieurs années sans s’approcher de la sainte Table”. (*Histoire Religieuse de la France, 1800-1880*, Paris, Privat, 2000, p.180.) Only when Liguori’s *Transalpine Moral Theology* (First French edition 1828) influenced priests could one hope for something better and different, but the 2,000-population parish, mostly not approaching the altar, was, then and later, all too common, only twelve men in one particular parish communicating at Easter, the priest, astonishingly, considering that number excessive. For right-minded and concerned pastoral priests like Chevalier indifference became, however well meant, irresponsibly created by a distorted Christianity of Jansenistic, rigour-inclined clergy. For the latter, penitential and Eucharistic privation were quite acceptable, agreeably so for many, rather than a serious, frightening as it should be, pastoral concern in the face of a downgrading enfeeblement of Christian life and worship. As St. Alphonsus said, any prolonged privation of the Eucharist is not the best way to make Christians advance in the way of salvation, and the Sacraments are not recompense, reward, pace the rigorists, but the means, the active, positively helpful, signs, channels, of moral regeneration and growth. Yet the Sulpicians continued to use Bailly’s text-book after the Congregation of the Holy Office, then the Congregation of the Index, condemned it on December 7, 1852, Liguori being looked upon by ‘Baillyites’ as

a 'joke', 'un farceur'. And St. Sulpice seminaries would continue to endorse Gallicanism. A very large number of French bishops, certainly up to 1860, were Gallican trained, defending spiritedly and with narrow single-minded complacency the ecclesiastical, cultural, and disciplinary traditions of the French Church. St. Sulpician seminaries were indeed at the very centre of tenacious Gallicanism and the autonomy of the national Church. For the 'ultramontanists', on the other hand (Latin: beyond the mountains; in France that meant Rome, Italy, beyond the Alps) recourse to Rome, the Pope, implied respect for a larger church-world than that of France, a broader authority, less collusion and/or identification of throne and altar. The Papacy is not just institution; it's a father, a person, the Pope. Ultramontanism is more than a way of thinking; it's regard, respect for, 'cult' of the sovereign Pontiff, Christ's Vicar, and the warmth, affection, implied in this approach is a relatively new phenomenon, experience. Where before the faithful scarcely knew the name of the reigning Pope, now they knew who he was, where he came from, and he inspired pietistic, devotional, feelings, not uninfluenced by the sad plight and fate of Pius VI, humiliated by Napoleon, dying in exile at Valence, and the imprisoning of Pius VII. Ultramontanism spoke to heart as well as head. It provided pastoral impetus for shrines, pilgrimages, opportunities for great group devotional exercises and practices. The Papacy, never under-played or diminished as with Gallicanism, represented authority, universal concern as opposed, challenged by, narrow self-interested religious nationalism, or severe and harsh expressions of Catholicism. Without taking this discussion further, and it has to be said that ultramontanism itself does not escape justified criticism, we are now, one hopes, better prepared to consider Chevalier's theology and spirituality both while he was being Sulpician-trained, and after he left the Bourges seminary.

Short of the foregoing introduction and mise-en-scène, one could not properly appreciate either the seminary student or the young priest and what was characteristic of his spirit, thought, life-style, for the rest of his life. The shoemaker's apprentice had learned along the way to be his own man, "pensant pour-soi-même," so to say. "I did my theology with the manual written by Bailly who was considered a good author. God gave me the grace of not sharing that common opinion. I protested in class with all the respect due to the professor. I was horrified by Bailly's extreme Gallican theories. The arguments were fierce and passionate. I was considered an ultramontane and I was not the only one. Just about everyone was against the author and the professor." (cited Tostain, op.cit., p.78) Chevalier's insight was prompted by his instinctive feeling, conviction, that Bailly's text was not sufficiently evangelical or wholesomely Christian, or, indeed, humane, respecting of frailties. This narrow kind of thinking needed to become broader, more compassionate; it was too particularist 'French', not sufficiently 'Roman' for Chevalier. He who for so long worked in the narrow space of the cobbler's bench already as a seminarian had wider horizons than the professor who parroted Bailly's unfulfilling, theologically-unwholesome, Gallican-rigorist 'certitudes'. Such an outlook narrowed priestly ministry, limited love, compassion, forgiveness. Chevalier would be an open, universalizing, all-embracing priest, hence his strong opposition to the Bailly-fixated professor. His later motto, that of his Society, says it all: "May the Sacred Heart of Jesus be loved everywhere." This is his kind of Ultramontanism, the universal thrust of Jesus Himself enfolding the whole world, and inseparable from his own very individual discovery of the relevance of the Sacred Heart not just for his diocese, Bourges, for France, but for the world at large, mission countries not excluded, indeed especially so. And the idea of a new title for Mary was beginning to clarify itself although it would be some time yet before he would have the courage to identify it with himself and the ideals which he wanted evangelically and pastorally realized in the Church.

For English language readers there is a chapter on the life and times of Jules Chevalier in my *Late But Not Too Late*, but only in the context of the subject matter of the book, the MSCs and the British Isles. This translation, then, ideally needs to be supplemented by a Life of Chevalier in English. Born on March 15, 1824, he was eighty-three, ailing for quite some time, but coping reasonably well and courageously, when he died at Issoudun on the 21st of October 1907.